

# Prophet Muhammad

## A Timeless Guide for All Creation

Know that the rank of love is the highest of all spiritual ranks and states, and it flows through them all. Every rank or state that comes before it is ultimately sought for its sake, and every station or state that follows it draws from it. This is because love is the foundation of existence, its pinnacle, the origin of the universe, and its source of sustenance. It is embodied in our master Muhammad, peace be upon him, whom Allah chose as His beloved, just as He chose others as His close friends. From the essence of this master, all realities—both in the higher and lower realms—have branched out. Allah, the Exalted, bestowed the highest ranks, that of love, upon the very origin of all creation: our master Muhammad, peace be upon him."

(Ibn Arabi)

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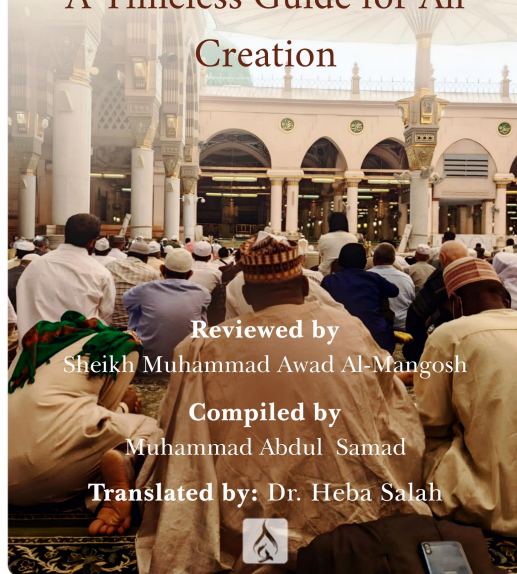
Prophet Muhammad  
A Timeless Guide for All Creation



Collection: Nour Al-Mohebine

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Reviewed by  
Sheikh Muhammad Awad Al-Mangosh

Compiled by  
Muhammad Abdul Samad

Translated by: Dr. Heba Salah



**Prophet Muhammad**  
**A Timeless Guide for All Creation**

**Second Edition**

**Reviewed by**  
Sheikh Muhammad Awad Al-Mangosh

**\*\***

**Compiled by**  
Muhammad Abdul Samad

**Translated by**  
Dr. Heba Salah

**In the Name of Allah—the Most Compassionate, Most Merciful**

**O Lord, ease the matter for us by the blessing of the Prophet, peace  
be upon him**



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### ***Muradu-Allah***

One of the names of Prophet Muhammad is "Murad Allah" (The One Desired by Allah). Righteous people with deep spiritual insight (*'Arifun*) explain this noble name as highlighting the profound reason for the creation of the Universe and its connection to the existence of our master Muhammad saying:

"If not for you, if not for you, God would not have created the celestial realms".

So, may Allah's prayers, peace, and blessings be upon the one without whom neither we nor the Universe would exist.

## **Preface**

This work offers readers essential insights into our beloved Prophet Muhammad (peace be upon him). It serves as a guide for those seeking knowledge, encouraging them to explore further resources that deepen their love for the Prophet through a better understanding of his character.

For those eager to strengthen their love for Prophet Muhammad, this resource is a valuable tool. By delving into the life and character of the Prophet, one draws closer to Allah, earning the reward of His pleasure through the blessings of loving His Messenger.

## **Introduction**

### **In the Name of Allah—the Most Compassionate, Most Merciful**

All praise is due to Allah, the Lord of the all worlds. And may God's peace and blessings be upon our master and beloved Prophet Muhammad, and upon his household and Companions.

The Prophet (peace be upon him) said: "O people, whoever among you or the believers faces a calamity, let them find comfort in the calamity of my passing, for no loss to my community will be greater than losing me."

He (peace be upon him) spoke these words before his death. The meaning is that no matter how great, painful, or sorrowful a trial you may face, remember that the greatest loss was the passing of the Messenger of Allah. This understanding will bring peace to your heart, as nothing else compares in significance. Recognizing this truth can help ease your sorrow over any other hardship you may encounter in life.

However, why is it important for us to feel this way today?

Many Muslims believe that Prophet Muhammad (peace be upon him) merits our love and adherence due to his exemplary life. They see him as a human who has completed his mission and passed away, thus perceiving him as no longer directly influencing our daily lives. Instead, they focus on following the religious practices he conveyed. As a result, they may not see the significance of feeling his presence or recognizing his role in the blessings we experience today.



There is another group of Muslims who, while holding Prophet Muhammad (peace be upon him) in high esteem and seeking blessings through him, do not reach the point of allowing their daily concerns to be eased simply by reflecting on his teachings. They do not find solace in his passing as a means to forget their own troubles and worries.

Neither group claims to dislike the Prophet (peace be upon him), may Allah forbid. However, both fall short of experiencing a complete and profound connection with him. Thus, there is a disconnect in this relationship: although the Prophet (peace be upon him) provides us with guidance to help us navigate life's challenges, we often struggle to fully embrace and apply his teachings.

This disconnect highlights a deficiency in our understanding of the love for Prophet Muhammad (peace be upon him). It primarily stems from two issues: first, a lack of understanding of the true nature of the Prophet (peace be upon him), and second, insufficient knowledge about him based on this understanding. Inadequate knowledge leads to a deficiency in genuine love. Without a proper understanding of the essence of something, one cannot fully appreciate or love it as they should.

The essential truth about understanding Prophet Muhammad (peace be upon him) is that while he is a human being, he is unlike any other human. His status is linked to Allah's Power. With Allah's infinite ability to create, He could have sent a Messenger with qualities beyond those of ordinary humans, as understood in today's terms like a "superhero," if He had chosen to.

Our minds, created by Allah, can conceive that the majesty of Allah would necessitate a Messenger possessing perfect qualities to fulfill and convey the message, surpassing human limitations to ensure belief in his claims.

Yet, Allah chose Prophet Muhammad (peace be upon him) to be His Messenger in human form. This choice allows people to love him without fear or feelings of intimidation, making him relatable and approachable. However, as one grows in understanding, it becomes clear that he is truly elevated beyond ordinary humanity in his essence.

Thus, Prophet Muhammad (peace be upon him) was, in both his appearance and character, a mercy from Allah to us. Allah's mercy is evident in sending His Messenger in a complete and perfect human form, allowing us to love Allah through our love for His Messenger, to know Allah through our knowledge of Him, and to draw closer to Allah by following His Messenger.

The absence of this understanding prevents us from recognizing how the Prophet's passing is a greater calamity than any other we might face, even today. We often view the Prophet (peace be upon him) as simply another human, but despite his human form, he is unlike any other.

This truth should guide us when reading his words or reflecting on his life. It should be the perspective through which we consider his actions and our faith, as we accept Allah as our Lord, Muhammad as our Prophet and Messenger, and Islam as our religion. We must maintain an awareness of the Prophet's unique status and not let familiarity diminish the distinction between him and ourselves or other notable figures in history. When engaging with his teachings, always remember his true nature.

When you acknowledge that Prophet Muhammad (peace be upon him) differs from other humans in his attributes, character, behavior, thinking, worship, and love, you will fully benefit from his teachings.

Consider how, in school, you remember and respect the teacher who made a significant impression with their lessons, words, laughter, and interactions with you and your classmates. Conversely, you may not recall the names or lessons of teachers you did not hold in the same esteem.

Understanding this distinction will enable you to appreciate the Prophet (peace be upon him) as he should be understood. Do not be misled by those who quote the Prophet's words, "I am just like you; I am only a human," and similar statements to suggest that he is merely like us.

This is an expression of his humility. He wants you to understand that your true essence is servitude to Allah, to remain humble, and to remember that you are made from the clay of the earth. When he (peace be upon him) says he is a human like us, he addresses those who understand his true status and know how to interpret his words correctly.

His statement is also meant to foster familiarity and closeness, not to diminish his distinction or suggest equality. It is an invitation to emulate his character and virtues.

If you do not recognize his true worth, you will only see his words superficially, without grasping their deeper meaning. But once you appreciate the true status of Prophet Muhammad (peace be upon him), you will naturally revere and honor him. Even if you cherish the blessings of Islam and believe in Allah, you will understand the profound value of the Prophet, for without him, you would not be a Muslim.

This truth reveals that while Prophet Muhammad (peace be upon him) appears human, he is distinct from other humans in his essence. He (peace be upon him) is the intermediary between Allah (Glory be to Him) and you.

When you embrace this truth and use it as a standard for understanding him (peace be upon him), you address the first flaw in your relationship with him. Only then can you begin to address the second flaw, which is getting to know him better.

No matter how much you read about his life, memorize his hadith, or study his Sunnah, if you do not grasp the true essence with which Allah has chosen him, your knowledge will remain like dry, meaningless academic material without depth or spirit.

When you understand his true nature, you will comprehend the meaning of Allah's words: "And We have not sent you, [O Muhammad], except as a mercy to the worlds" (Quran 21:107). You will begin to appreciate him (peace be upon him) through the lens of mercy, understanding his selection for the message, and recognizing Allah's love for him and for us through following him. Only then can you answer the question: Why do we need to know Prophet Muhammad (peace be upon him)?

We need to know him to open the door to his love, for you cannot truly love someone you do not know.

Everyone acknowledges their love for Prophet Muhammad (peace be upon him), but truly getting to know him distinguishes between a love based merely on imitation and a love that is deeply renewed. Such understanding allows you to recognize his virtues, mercy, and greatness with every letter you read or hear about him (peace be upon him). It reveals that he (peace be upon him) is the source of all goodness, happiness, and mercy in the universe. You will come to understand that he (peace be upon him) is the

rightful successor, that his presence preceded all creation, and that Allah created the worlds for him to govern as he wishes. He is the one who distributes the blessings that Allah bestows.

Without this deeper knowledge, your love for him may remain superficial, based solely on your actions and adherence, rather than a profound understanding of his true essence.

We are not suggesting that mere following is inherently negative. In fact, simply adhering to the practices and regularly performing them with the intention of following Prophet Muhammad (peace be upon him) is a great blessing from Allah, and Allah accepts even small deeds. What we are emphasizing is that Allah's grace is boundless and without limits. So why not seek to deepen your connection? Why not strive for a higher level of understanding? Why not explore the full extent of the divine mercy embodied by the Prophet (peace be upon him)?

When you recognize that the Prophet (peace be upon him) is not an ordinary human, that he is central to our existence, and that he is alive in his grave, observing our deeds as they are presented to him, rejoicing in our good actions, seeking forgiveness for our sins, and responding to the greetings of those who send their peace upon him, you will begin to understand him in a way that opens new dimensions of love—love through deeper knowledge.

Imagine loving someone without knowing their face, qualities, or background. When you admire a person, your first instinct is to check their social media profile to learn their name, where they live, their hobbies, favorite movies, books they've read, countries they've visited, close friends, and relationship status. The more you discover about them, the closer you feel. Over time, as you interact with them, you understand them better and

your affection deepens. When others ask about them, you can describe their traits and characteristics. Knowledge opens the door to a deeper and more meaningful love; there is no true love without understanding.

But why should we love Prophet Muhammad (peace be upon him)?

As we will explore later, there are many reasons to love him (peace be upon him). However, consider this question I once asked myself: Why don't you love him? What prevents you from trying to develop that love?

If you believe in his teachings and do not harbor any animosity towards him, or if you do not feel that he has wronged you in any way, why not make an effort to love him?

It is not just about fulfilling a divine command where your Islam and faith are incomplete without loving him, nor is it merely about the necessity for entering paradise or receiving rewards. It's not solely about gaining blessings in this life, repaying him for the sacrifices he made to bring you this religion and the knowledge of Allah, or emulating influential historical figures whom you admire. Nor is it simply about following what your family has taught you.

Why not try to love him (peace be upon him) for his own sake? Love him not only for these reasons but because you have come to truly know him.

I often wonder why we don't love the Prophet (peace be upon him) with the same intensity as we do contemporary celebrities—why we don't read about him, listen to his sayings, imitate his actions, and follow his example in all aspects of our lives, as we do with those we admire.

Perhaps the reason is that we were raised to see the Prophet (peace be upon him) as someone who has passed away, and so our love for the deceased might seem secondary to our love for the living. However, when you

understand that he (peace be upon him) lives a life in the barzakh (the intermediate state), that our deeds are presented to him, that he hears our prayers and responds to our greetings, you can develop a deeper and more profound love for him.

The more you learn, the more your love deepens; the more your love deepens, the closer you become. This closeness drives you to seek even more knowledge, further enhancing both your love and proximity. This journey continues until the Day of Judgment when you will meet him, where he will intercede on your behalf, offer you a drink from his blessed hand, and open the gates of Paradise for you.

The scholars and devotees who have deeply loved the Prophet (peace be upon him) have outlined several ways to help you grow closer to him:

- Reading his biography regularly: This includes studying the events of his life, his unique attributes, and the qualities that reflect his character, morals, and various life experiences. Make it a daily habit to read even just a page or two from his biography.
- Frequently studying his Sunnah: These are his sayings and actions preserved in the collections of Hadith, such as Sahih al-Bukhari, Sahih Muslim, Sunan al-Tirmidhi, Sunan Abu Dawood, Sunan Ibn Majah, the Musnad of Imam Ahmad, the Muwatta of Imam Malik, and others. Establish a daily routine of reading his Hadith, perhaps beginning with a book like Riyadh al-Salihin by Imam al-Nawawi.
- Increasing your prayers upon him: Sending blessings upon the Prophet (peace be upon him) opens doors to countless blessings. We will discuss the benefits in detail later, but suffice it to say that every time you send

blessings upon him, he responds with peace upon you, and Allah blesses you tenfold.

- Listening to the praises of poets and those who deeply love the Prophet (peace be upon him): These praises express love in its most profound forms. Regularly listening to them helps you internalize these meanings with sincere emotions, cultivating a heartfelt connection. True understanding requires a heart that feels deeply, transforming these meanings into genuine love.

- Seeking blessings by consuming produce from Medina: The city that the Prophet (peace be upon him) honored with his presence. Everything that his hands touched or that inhaled the air he breathed carries his blessing, a blessing that endures until the Day of Judgment, God willing.

The following pages contain a small portion of what you need to know about him (peace be upon him)—the essential knowledge that will help open the door to loving him and ignite your desire to learn more about him. This understanding will reveal why every worldly loss pales in comparison to the tragedy of his passing.

Once again, what is provided here is not enough to fully know our Prophet Muhammad (peace be upon him). Instead, it is an invitation to begin knowing him, discovering the paths to loving him, and ultimately drawing closer to him, thereby gaining closeness to and the pleasure of Allah.

Let us begin this journey, placing our trust in Allah, who speaks the truth and guides to the right path.



## **Chapter One**

### **Loving the Prophet by Deepening Our Understanding of Him**

We should know that the love of the Messenger of Allah (peace be upon him) is the highest rank sought by the devoted and cherished by the faithful. It is the nourishment of hearts, the sustenance of souls, and the delight of eyes. Without it, one is spiritually dead, lost in the darkness of misguidance. It is the essence of faith, the driver of good deeds, and the foundation of all spiritual states and ranks.

If you love those who help you, grant you favors, protect you from harm, or admire someone for their noble character or attractive appearance, how then should you feel about this noble Prophet, this great Messenger, who embodied the best of all virtues and honored us with the most comprehensive blessings and guidance?

Through him, Allah has granted us the bounties of this world and the Hereafter, showering us with His visible and hidden favors. Without the Messenger of Allah, we would not have known Allah, nor the goodness of this world or the next.

If you have tasted the blessing of faith and Islam, and recognized Allah's immense favor upon you, then it is only natural that you love the one through whom this goodness was delivered. You must love his words, his actions, his character, and his entire life. As he said: "None of you truly believes until I am more beloved to him than his father, his child, and all of mankind."

## **The sincerity of love manifests through several signs:**

### **1- A deep longing for the Prophet**

Yearning to hear his words, follow his Sunnah, be guided by his example, and adhere to the Shariah he brought. Allah Almighty says: "Say (O Prophet), 'If you love Allah, follow me, and Allah will love you.'" (Quran 3:31). In this verse, Allah makes following the Messenger the true measure of a servant's love for Him, and in return, Allah's love for that servant is the reward for faithfully following His Messenger.

This mutual love—loving Allah and being loved by Him—depends entirely on following the Prophet. It is not enough to simply claim love for Allah; you must earn His love by following His beloved both outwardly and inwardly. This means believing in his message, obeying his commands, responding to his call, giving him preference, and letting his judgments replace all others, his love replace all other loves, and his obedience take precedence over all else.

Anas (may Allah be pleased with him) narrated that the Prophet said: "Whoever revives my Sunnah has truly loved me, and whoever loves me will be with me in Paradise (Jannah)."

A true sign of love for the Prophet is being fully content with what he has legislated, without feeling any hesitation or discomfort toward his rulings. Allah Almighty says: "But no, by your Lord, they will not truly believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves, and then find no discomfort within themselves regarding your decision, and submit fully." (Quran 4:65). In this verse, Allah denies the claim of faith to anyone who feels unease toward the Prophet's judgments and does not submit wholeheartedly.

Ibn Ata'illah al-Sakandari beautifully explains: "May Allah grant us the sweetness of His guidance in this verse, for it shows that true faith is only realized by those who accept Allah and His Messenger as the ultimate authority over their lives—in speech, actions, what they take or leave, in love and enmity."

## **2- To embody his character traits**

Generosity, selflessness, forbearance, patience, humility, and more. Whoever strives to adopt these virtues will taste the sweetness of faith. Once this sweetness is experienced, worship becomes a pleasure, enduring hardships in religion becomes easier, and they will naturally prefer these spiritual rewards over the fleeting pleasures of the worldly life.

## **3- To find him a comfort in times of hardship**

A lover experiences such sweetness in their love that it eases the pain of afflictions. They do not feel the sting of difficulties as others do, as though they have acquired a new nature, different from the ordinary human condition. The worries of this world no longer preoccupy them because their heart is absorbed in a love that draws them closer to Allah. They see every decree from Allah as beautiful and every event as a blessing.

## **4- Frequently mentioning him**

Those who love something naturally speak of it often. The remembrance of the Prophet brings immense blessings and grace, and its reward multiplies by frequently sending peace and blessings upon him in all situations.

## **5- Showing deep reverence when the Prophet is mentioned**

This includes a sense of humility, awe, and submission upon hearing his name. Those who truly love him experience what the Companions felt: their hearts softened, their skin trembled, and tears flowed when they remembered him. Many of the righteous predecessors displayed similar emotions, driven by their love and longing for him. Proper etiquette when mentioning the Prophet is to feel as though you are in his presence, humbling yourself before his majesty and honor.

## **6- Yearning to meet him**

The Companions, may Allah be pleased with them, would seek him out when their longing became overwhelming, finding healing and joy in his company. They delighted in sitting with him, looking at him, and seeking blessings through his presence.

Although today we may not be able to visit him at his mosque or blessed grave, we can still connect with him by reading and listening to his sayings, attending gatherings where his hadith are explained, and sending prayers upon him. Each time your heart longs for him, there are countless opportunities to connect with him through his teachings and legacy. As your love and longing grow, Allah may even bless you with the vision of the Prophet in your dreams.

## **7- Deep love for the Quran, which he brought, guided with, and lived by**

If you want to gauge your own or others' love for Allah and His Messenger, examine how much love you hold in your heart for the Quran and how much pleasure you derive from listening to it compared to other things.

The Prophet once said to Abdullah ibn Mas'ud, "Recite [the Quran] to me." Abdullah replied, "Shall I recite it to you when it was revealed to you?" The Prophet responded, "I love to hear it from others." Abdullah began reciting from Surah An-Nisa, and when he reached the verse: 'How will it be when We bring a witness from every nation and bring you [O Muhammad] as a witness against these people?' (Quran 4:41), the Prophet said, "That is enough." Abdullah looked up and saw tears streaming from the Prophet's eyes.

### **8- Devotion to his Sunnah and the reading of his *hadith* (Prophetic traditions)**

When the sweetness of faith enters the heart, the soul becomes deeply absorbed in every word of Allah and His Messenger. This also extends to a love for mentioning his noble name.

### **9- A strong desire to learn about his actions, words, states, noble traits, and extraordinary character**

This leads to a more complete emulation of him, following him in all things except in matters specific to him as decreed by Allah.

If you love someone for their generosity, courage, patience, knowledge, humility, devotion, asceticism, wisdom, eloquence, good manners, kindness, or compassion—how should you feel about the Prophet, who embodies all these virtues and more? He is the perfect manifestation of human excellence, the most honorable of creation, Sayyiduna Muhammad.

However, this is just the beginning of love: loving the Prophet for his qualities. As your love deepens, it should evolve into loving him ﷺ for his very essence—not for any worldly reason but purely for the sake of Allah. Love him as a way to draw nearer to Allah, loving him because Allah loves him.

Your love should grow beyond mere gratitude for the Prophet's mercy, which has shielded you from immediate punishment for your sins. Instead, love him because he is Muhammad ﷺ, the Beloved of Allah, through whom we have come to know Allah. Thus, loving the Prophet ﷺ is inherently tied to loving Allah, as you love him because Allah loves him, without any other motive or personal gain.

O Allah, grant us the love of Your Prophet ﷺ, make us steadfast in this love, sincere in our devotion to him, and allow us to die with this love in our hearts. Resurrect us in his company, and gather us with those who love him. Let us meet You with his love in our hearts when we are questioned. O Allah, send Your peace and blessings upon him and his family.

To begin this journey of love, let us start by studying his life and the major aspects of his noble biography.

## **Chapter Two**

### **The Prophet's Birth and Lineage**

#### **An Overview of His Noble Biography**

The stories of the Prophet (peace be upon him) start with his birth, leading many to perceive him as an ordinary human being like us. However, before discussing his birth, it's crucial to understand that, according to hadith, he was a prophet even while Adam (peace be upon him) was still in the stage of clay. The essence of the Muhammadan light is that it was the first creation of Allah, as the Prophet explained when asked by Sayyidina Jabir about the first creation of Allah: "The light of your Prophet, O Jabir."

This light of the Prophet existed before his physical manifestation and represents the foundation and true nature of the universe. Before delving into his birth, his noble parents, and his lineage, it is essential to acknowledge this fundamental truth: his light preceded his physical appearance. This light was passed down from Sayyidina Adam (peace be upon him) to his son Sheeth, and subsequently through the generations until it reached Sayyidina Abdullah ibn Abdul-Muttalib, the Prophet's father. When Allah created the light of the Prophet, He chose his ancestors to ensure that the light was transmitted from one to his descendant. Allah preserved his lineage from any form of impurity or illegitimacy through the generations, resulting in the purest and most honorable lineage.

This truth should be deeply felt to understand that he is the purest of Allah's creation and was uniquely chosen by Him. Allah's care for him began before creation and continues to this day. Understanding this is crucial for grasping the significance and value of this life in relation to the essence and honor of Sayyidina Muhammad ﷺ. Allah's care for this world is intrinsically linked to His care for Sayyidina Muhammad ﷺ, extending from eternity to eternity.

Without Allah's love for him, there would be no existence or continuity of this life. Allah's care for the universe before his noble birth set the stage for his light ﷺ to shine upon this world. After his passing, Allah continued to protect his ummah, which he ﷺ prayed for, asking Allah to preserve and protect it.

Thus, he is a mercy to us both in his lifetime and after his death, as stated in his noble hadith. Recognizing this truth helps understand that he is unlike any other human being.

Once this truth is understood, it becomes clear that the Prophet did not share his birth with any siblings from his parents, as his purity was exclusive to him. His lineage was uniquely designated by Allah for prophethood, ensuring the highest honor and distinction.

His noble lineage is from a line of esteemed ancestors. He is the Arab, the Hashimi, the Qureshi—chosen from the finest and most honored tribes of the Arabs, from both his father and mother, and from the most honored land. His lineage is as follows:

Sayyidina and Mawlana Muhammad ibn Abdullah ibn Abdul-Muttalib, whose name was Shaybah al-Hamd, son of Hashim, whose name was Amr, son of Abd Manaf, whose name was al-Mughira, son of Qusayy, whose name was Zayd, son of Kilab, whose name was Hakim, son of Murrah, son



of Lu'ay, son of Ghālib, son of Fihir, and he is Quraish, son of Malik, son of al-Nadr (for his radiance), son of Kinana, son of Khuzaymah, son of Mudarikah, whose name was Amir, son of Ilyas, son of Mudar, son of Nizar, son of Ma'ad, son of Adnan. Adnan is traced back to Sayyidina Ismail (peace be upon him), who was a contemporary of Sayyidina Isa (peace be upon him).

His father, Sayyidina Abdullah, was married by his father Abdul-Muttalib to Sayyida Amina (peace be upon her), daughter of Wahb ibn Abd Manaf ibn Zuhrah. Their lineages intersect at Kilab. Sayyidina Abdullah (peace be upon him) passed away before the birth of the Prophet.

The Prophet spent thirteen years in Mecca calling people to Islam. Initially, he prayed facing Jerusalem (*Bayt Al-Maqdis*), but after the migration to Medina, the Qibla was changed to the Kaaba. As the Muslim community grew, they took refuge in the house of Arqam, where they remained in secrecy for three years. Later, they were commanded to openly declare their faith, so the Prophet began to call to Islam publicly.

Allah revealed the Quran and challenged the disbelievers with a chapter from it, but they were unable to meet the challenge. Some dismissed it as magic, while others claimed it was mere nonsense. Despite acknowledging that it was not the speech of humans, they rejected it and their disbelief prevailed.

As Islam began to spread, the leaders of Quraysh approached the Prophet's uncle, Abu Talib, complaining about the Prophet's criticism of their gods and religion. This happened repeatedly, with Abu Talib defending the Prophet each time. Eventually, Quraysh offered to kill Muhammad ﷺ if they could have his cousin, `Amarah ibn al-Walid, in exchange.

Abu Talib refused, saying, "Do you want me to protect your son and give you mine to kill?" The Prophet continued to proclaim monotheism, and Quraysh labeled him a sorcerer. They stood at the roadsides during the pilgrimage season warning people against him. Despite their efforts, the Prophet's reputation grew, and they began to persecute him and the Muslims who had converted.

The Quraysh demanded a miracle as proof, and the Prophet showed them the moon splitting in two. This only strengthened the faith of the believers and hardened the disbelief of the disbelievers.

As the persecution intensified, the Prophet allowed his followers to migrate to Abyssinia in the fifth year of his mission. Among those who migrated were Uthman ibn Affan, Az-Zubair ibn al-Awwam, Abd al-Rahman ibn Awf, and Ja'far ibn Abi Talib (may Allah be pleased with them).

In the sixth year of his mission, Hamza ibn Abu Talib and Umar ibn al-Khattab (may Allah be pleased with them) embraced Islam, greatly strengthening the Muslim community.

In the seventh year, Quraysh decided to sever all ties with the Banu Hashim unless they handed over the Prophet. They wrote a document to this effect and hung it in the Kaaba.

The Banu Hashim and their allies, including Banu Abd al-Muttalib with Abu Talib, retreated to the Shi'b Abi Talib, where they remained for about three years. The siege caused severe hardship, and the cries of their children suffering from hunger could be heard. Allah then revealed to the Prophet that termites had consumed the document except for the mention of Allah. Upon checking, the document was found as described. Al-Mut'im ibn 'Adi and others worked to annul the document, and they emerged from the Shi'b towards the end of the ninth year of the mission.

In the tenth year, Abu Talib passed away, and three days later, Khadijah (may Allah be pleased with her) also died. The Prophet mourned their deaths deeply and faced even more severe persecution from Quraysh than he had during Abu Talib's lifetime. The Prophet traveled to Ta'if, where he spent a month inviting its inhabitants, the Thaqif tribe, to Islam. They rejected his message and, upon his departure, incited their youths to throw stones at him, injuring his blessed feet. He returned to Mecca, entering only under the protection of Al-Mut'im ibn Adi.

Subsequently, the Prophet was taken on the Night Journey from the Sacred Mosque to the Al-Aqsa Mosque, riding the Buraq. After leading the prophets in prayer, he ascended to the heavens, reaching Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary), where the prayers were ordained.

Upon his return and after informing his people, Abu Bakr (may Allah be pleased with him) affirmed his truthfulness and was given the title "As-Siddiq" (the Truthful). However, the disbelievers questioned him about the details of Al-Aqsa Mosque, which he had not seen before. Gabriel (peace be upon him) then elevated him to describe it accurately. Despite this, the disbelievers persisted in their disbelief out of stubbornness.

In the eleventh year of his mission, the Prophet ﷺ made significant efforts to present his message to various tribes during the Hajj season. Six leaders from the Ansar (helpers) embraced Islam and returned to Medina, where they began spreading the message.

In the twelfth year, twelve men from the Ansar met him at night in Al-Aqaba and pledged allegiance in what is known as the First Pledge of Aqabah. He sent Mus'ab ibn Umair with them to teach them the Quran and the religion. Among those who embraced Islam through him were the leaders Sa'ad ibn Mu'adh, the chief of the Aws, and Sa'ad ibn Ubadah, the

leader of the Khazraj. Their conversion led many from their tribes to embrace Islam.

In the thirteenth year, seventy men from the Ansar came and pledged allegiance in what is known as the Second Pledge of Aqabah. They promised to protect and defend him as they would their own lives, women, and children. They appointed twelve leaders, nine from the Khazraj and three from the Aws, and then returned to Medina.

The Prophet then instructed his companions to migrate to Medina. He awaited permission from Allah and stayed with Ali and Abu Bakr (may Allah be pleased with them). Quraysh gathered at Dar al-Nadwah to discuss the Prophet and resolved to kill him. Gabriel (peace be upon him) informed the Prophet of this plot and instructed him to migrate to Medina. He migrated with Abu Bakr (may Allah be pleased with him).

The Prophet entered Medina from its highlands on Monday, the twelfth of Rabi' al-Awwal. He stayed in Quba for fourteen nights, where he built the Quba Mosque. He then moved to the home of Abu Ayyub al-Ansari, a relative of his grandfather Abdul Muttalib, and lived there for a month until his mosque and the homes of his family were completed.

In that year, the first year of the Hijra, the call to prayer (adhan) was established. Towards the end of that year or the beginning of the second year, the verse was revealed: "O you who have believed, shall I inform you of a commerce that will save you from a painful punishment? You believe in Allah and His Messenger and strive in the cause of Allah." (Quran 61:10-11), and the command for jihad was given.

In the second year, the Qibla was changed to the Kaaba. In Sha'ban of that year, fasting in Ramadan was made obligatory, and Zakat al-Fitr was also established.

The second year also witnessed the Battle of Badr, known as the Day of Distinction, when the two armies clashed, and Surah Al-Anfal was revealed concerning the division of the spoils of war.

The Jews of Banu Qaynuqa violated their treaty with the Prophet, leading to a siege and their eventual defeat.

In the third year of the Hijra, the Battle of Uhud took place, where Allah honored several martyrs, including the chief of the martyrs, Sayyidina Hamza ibn Abi Talib (may Allah be pleased with him).

In the fourth year, the Prophet visited the Banu Nadir tribe to seek their assistance. While he was leaning against a wall of their fortress, they plotted to drop a stone on him. Gabriel (peace be upon him) informed him of the plot, so the Prophet pretended to leave but then returned with an army, expelling the Banu Nadir to the Levant. Surah Al-Hashr was revealed concerning this event. During the same year, several important changes were legislated: the prayer was shortened, alcohol was prohibited, tayammum (ritual purification with soil) was established, and the prayer of fear was prescribed during the Battle of Dhat ar-Riqa.

In the fifth year, the Battle of Banu Mustaliq took place, followed by the Battle of the Confederates (Ahzab). The polytheists besieged the people of Medina for nearly a month until Allah sent a wind and armies they could not see, as mentioned in the Quran: "So We sent upon them a wind and soldiers you did not see".

During the Battle of the Confederates, several of the Prophet's miracles were evident. For example, he struck a rock obstructing the trench with an

axe, and it broke apart. He also invited five people to a small amount of food, which miraculously fed the entire army of over a thousand.

The Banu Quraiza, who had a treaty with the Prophet ﷺ, broke their covenant during the siege and aided the polytheists. After the defeat of the Confederates and the end of the siege, the Prophet ﷺ besieged and defeated them.

In the sixth year, the Prophet went for Umrah but was prevented by Quraysh from entering the sacred house. This led to the Treaty of Hudaibiyyah, which lasted ten years. The treaty stipulated that no Muslim could come to the Prophet ﷺ unless they were returned to Quraysh and that Banu Bakr and Khuzay'ah were aligned with Quraysh and the Prophet ﷺ. He could not enter Mecca until the following year.

In the seventh year, several leaders of Quraysh, including Amr ibn al-As and Khalid ibn al-Walid, converted to Islam. The Prophet also sent letters to regional kings inviting them to Islam and conquered Khaybar after a siege of seventeen nights. He performed Umrah al-Qada and stayed in Mecca for three days. The Prophet established the pulpit and delivered sermons from it, having previously used to lean on a palm tree trunk, which wept and cried until he comforted it and embraced it.

In the eighth year, the Battle of Mu'tah occurred, where martyrs included Ja'far ibn Abi Talib, Zaid ibn Harithah, Abdullah ibn Rawaha, and several other Muslims. That year also witnessed the Conquest of Mecca after Quraysh violated the Treaty of Hudaibiyyah. He entered Mecca during the last ten days of Ramadan, forgave its people, and declared them free, leading many to embrace Islam. Following this, the Battle of Hunayn took place against the Hawazin tribe. The Muslims nearly faced defeat but were

ultimately aided by Allah after the Prophet ﷺ and a group of his companions held firm.

In the ninth year, the Battle of Tabuk occurred, and it was known as the Year of Delegations due to the arrival of tribes to Medina, declaring their Islam. The Prophet also instructed Abu Bakr As-Siddiq to lead the pilgrimage.

In the tenth year, the Prophet performed the Farewell Pilgrimage with all his wives and bid farewell to the people, emphasizing that their lives, wealth, and honor are as sacred as the day and month they were in. He asked, "Have I conveyed the message?" They replied, "Yes," and he said, "O Allah, bear witness."

He returned to Medina and remained for two months before falling ill at the end of Safar. He delivered a sermon in which he said that Allah had given him the choice between worldly pleasures and what is with Him, and he chose what is with Allah. Abu Bakr As-Siddiq wept, understanding that the Prophet was referring to his impending death.

As the Prophet's sickness intensified, he was unable to lead the prayers, so Abu Bakr As-Siddiq took on the responsibility of leading the congregation. On Monday, the 12th of Rabi' al-Awwal, during the Fajr prayer, while Abu Bakr was leading the people, the Prophet lifted the curtain of Aisha's chamber and looked at the congregation in their prayer rows. He smiled and laughed, which led Abu Bakr to step aside, thinking the Prophet wished to join the prayer. The people, moved by the sight of the Prophet, were about to lose focus on their prayer in their joy. The Prophet signaled for them to continue their prayer and then returned to the chamber, drawing the curtain back into place. He passed away later that day.

This summary offers a glimpse into his life, touching on only a fraction of his rich and detailed biography. It serves as an introduction to explore more about his actual life and deeds, beyond the key events. Each moment of his life provides insights, lessons, and examples that illuminate his nature, character, and ethical conduct.



## Chapter Three

### Highlighting The Prophet's Endowed Virtues

The Prophet (peace be upon him) used to say: "O Allah, as You have made my creation beautiful, make my character beautiful as well."

He was the most handsome and the best in character among people. This is what you should believe when thinking about our master Muhammad ﷺ: his physical appearance and his known character are the most perfect that a human can achieve. No one was more beautiful ﷺ in appearance or more perfect in character. Aisha (may Allah be pleased with her) said, "The Messenger of Allah was the most handsome of people and the brightest in complexion. No one ever described him except that they compared his face to the full moon."

Anas (may Allah be pleased with him) said, "Whenever the Prophet ﷺ passed by a street in Medina, they would detect a scent of perfume and say, 'The Messenger of Allah ﷺ has passed this way.'"

Among the most comprehensive hadiths describing the physical and moral attributes of the Prophet ﷺ, including his specific and general manners and qualities, is the hadith of Hind bin Abi Halah.

Here is the hadith along with its explanation to help us visualize the appearance of the Messenger of Allah:

At-Tirmidhi narrated from Hasan bin Ali (may Allah be pleased with both of them) that he said: "I asked my uncle Hind bin Abi Halah—who was a detailed describer—about the appearance of the Messenger of Allah, as I desired him to describe something I could hold onto (to remember and

cling to, because passed away while Hasan was young, so he wanted to strengthen his memory of the attributes of the Prophet)."

He said: "The Messenger of Allah was:

- Majestic and dignified (great in himself and esteemed in the eyes and hearts of those who saw him ﷺ, as we would say today, he had an aura).
- His face would shine like the moon on a full moon night (when the sky is clear).
- Taller than medium height but shorter than very tall (the term 'medium height' is between short and tall, and 'very tall' means excessively long; thus, he had a well-proportioned height, taller than average but not excessively tall).
- He had a large head (the head is large in proportion to his noble body ﷺ).
- Wavy hair (his hair ﷺ had some curls).
- If his hair was parted, he would part it; otherwise, he would leave it as it was (his hair was parted if it could be parted, and left unparted if it could not be parted).
- His hair would reach past the lobes of his ears if he let it grow long (his hair would extend past his ears if he grew it long and allowed it to grow).
- His complexion was radiant (he ﷺ had a bright white complexion with a slight redness).
- He had a broad forehead (his forehead was prominent and extended both in length and width).
- His eyebrows were thin and arched, with a length at their ends (his eyebrows were slender, curved, and extended at the ends).
- His eyebrows did not meet (they did not join together).

- Between his eyebrows was a vein that would throb when he was angry (a vein would appear and move between his eyebrows when he was angry).
- His nose had a slight elevation and a slight curve (the tip of his nose was slightly raised and curved).
- His face had a light that made it appear as though his nose was more elevated than it actually was (the light made his nose appear higher and more refined to those who did not closely observe him).
- His beard was thick (he had a full beard).
- His cheeks were smooth (they were not high or prominent).
- His mouth was wide (his mouth was not narrow but was proportionate to the rest of his noble features).
- His teeth were spaced (his teeth were aligned and not crowded or overlapping).
- His collarbone hair was fine (the hair between his chest and navel was fine).
- His neck was like a sculpted piece of silver in its clarity (his neck was straight, upright, and beautifully proportioned, resembling the ideal neck and its silvery whiteness).
- He was of moderate build."

All of his noble body parts were harmoniously proportioned and complete, with no discordance:

- He had a well-proportioned physique (he was neither thin nor emaciated but had a robust, well-built body with no loose or slack limbs).
- His abdomen and chest were level (his abdomen and chest were even, with neither protruding more than the other, and he had no bulging belly).

- His chest was broad, with a significant distance between his shoulders, and his joints were well-developed (indicating a strong bone structure and a robust build).
- His body was radiant when exposed (his limbs emitted a bright light and were notably white when revealed).
- He had a line of hair running from his chest to his navel (the term "labba" refers to the hollow above the chest).
- His chest and abdomen were free of hair (he had no body hair in these areas).
- His arms and shoulders, as well as the upper part of his chest, were well-haired (his arms and shoulders had a good amount of hair).
- His forearms were long, and his palms were wide (his hands were broad).
- His hands and feet were large (not thin or weak).
- His limbs were straight (his limbs were upright and not curved or contracted).
- His feet had a prominent arch (the part of the foot that does not touch the ground was well-formed).
- His feet were smooth and even (his feet were smooth and level, allowing water to flow over them easily).
- When he walked, he lifted his feet with strength, as though lifting something, without dragging them or walking arrogantly.
- He walked with a slight lean towards his path (his walk was purposeful and directed towards where he was going).
- He walked gently (despite lifting his feet with strength, he placed them calmly and deliberately, walking with dignity and composure).

- His stride was broad and natural (his steps were wide without any artificiality).
- When he walked, it was as though descending from a height (his walk was purposeful and deliberate).
- When he turned, he turned his entire body (he turned his whole body to face what he was turning towards, rather than just twisting his neck or glancing).
- He lowered his gaze (when not focused on something, he looked down, as one in contemplation).
- His gaze towards the ground was longer than his gaze towards the sky; he observed primarily (when not speaking, he looked at the ground; when he spoke, he raised his gaze to the sky).
- He walked behind his companions (he walked behind them to guide and support them, leaving his back open to the angels).
- He greeted those he met first with peace (he initiated the greeting of peace with those he encountered).

Hasan (may Allah be pleased with him) said: "I asked about the manner of speech of the Messenger of Allah, and here is what I was told:

- The Messenger of Allah was always deeply reflective and concerned, not about worldly matters, but about the religion of Allah and the well-being of His creation.
- He was constantly preoccupied with thoughts and rarely at ease. He spoke infrequently and only when necessary, beginning and ending his conversations with the name of Allah.

- His speech was precise and comprehensive (using few words to convey deep meanings, as we will explore in the section on his ﷺ sayings and speeches).
- His words were clear and to the point, without excess or deficiency.
- He was neither harsh nor demeaning (he was neither ill-tempered nor disrespectful to others).
- He valued even the smallest blessings (he acknowledged every blessing from Allah with gratitude).
- He did not criticize anything (he saw everything from Allah as good and worthy of appreciation).
- He neither criticized nor praised food (he ﷺ did not criticize permissible food, as it would be ungrateful, nor did he praise it excessively, as praise could indicate greed).
- He was not angered by worldly matters. When his rights were violated, he would not rest until justice was served. He did not get angry for personal reasons or seek personal revenge.
- When indicating something, he used his entire hand. When surprised, he would turn his face. When speaking, he used gestures, touching the inside of his left thumb with his right palm.
- When he was angry, he would turn away and avert his gaze. When pleased, he would lower his gaze, smiling and revealing his teeth, like the seeds of a pomegranate.

Hasan (may Allah be pleased with him) said: "I initially kept this information from Husayn bin Ali, but later shared it with him. I found that he had already inquired about these details and had asked about the Prophet's entrances, exits, seating, and appearance, leaving nothing out."

Husayn (may Allah be pleased with him) said: "I asked Ali (may Allah be pleased with him) about the Prophet and how he would enter his home. Ali described:

- The Prophet divided his time into three parts: one for Allah, one for his family, and one for himself.

- The portion dedicated to Allah was for worship, remembrance, and reflection.

- The portion for his family was for fulfilling their needs and responsibilities.

- The remaining portion was reserved for his personal time.

- He also allocated time for people, distinguishing between his close companions and the general public. He ensured that nothing beneficial was withheld from either group and addressed their needs in both spiritual and worldly matters.

- When interacting with the community, he prioritized those of virtue and allocated his time according to their religious merit.

- Some had specific needs, while others had multiple concerns. He engaged with them, addressing their issues and providing guidance on what was beneficial for the community. He would say: "Let those who are present convey this to those who are absent, and inform me of the needs of those who cannot convey them themselves. Whoever conveys the need of someone unable to do so will have their feet firmly established on the Day of Judgment." He only accepted information from those directly involved.

- Visitors to him would come seeking knowledge and leave as advocates of goodness. His presence was so impactful that they not only received what they sought but also gained valuable guidance.

Husayn (may Allah be pleased with him) continued: "I asked my father, Ali (may Allah be pleased with him), about the Prophet's way of leaving his home, and he replied:

- The Prophet was careful with his speech, speaking only when necessary.
- He endeared himself to people with his noble character and kind demeanor, fostering love and avoiding discord. He encouraged harmony and did not alienate others.
- He honored the distinguished individuals of each tribe and appointed them to roles of responsibility, demonstrating his wisdom in delegating tasks appropriately.
- He was cautious around new Muslims but maintained his gentle nature towards everyone.
- He inquired about his companions and the general condition of people, not out of curiosity but to offer support, address their needs, and provide guidance.
- He reinforced good actions and discouraged bad ones, actively supporting righteousness and correcting wrongs.
- His conduct was consistently balanced, with no contradictions between his commands or actions.
- He remained vigilant, ensuring that his followers did not become forgetful or lazy.
- He adapted his approach to fit each situation, ensuring his actions and responses were appropriate.
- He adhered strictly to the truth, avoiding both excess and deficiency.



- Those closest to him were the most virtuous, with the best in his eyes being those who offered sincere advice and support.

Husayn (may Allah be pleased with him) concluded: "I also asked Ali (may Allah be pleased with him) about the Prophet's ﷺ sitting arrangements, and he said:

- The Prophet would only sit or stand while remembering Allah.
- He did not designate a specific place for himself and discouraged others from doing so. When he arrived among people, he would sit wherever there was space and encouraged others to do the same.
- He ensured that each companion felt valued, making no one feel that anyone was more honored than another. His interactions were characterized by kindness, attentiveness, and respect."

When someone engaged with him or sought his assistance, the Prophet would patiently remain engaged until the other person decided to leave. He would not show impatience or a desire to end the conversation, but rather wait until the person chose to depart. This demonstrates his exceptional patience and kindness. If someone asked him for something, he would either fulfill the request or respond with a kind and gentle reply.

People felt at ease around him due to his generous and noble character. He treated everyone equally, ensuring fairness in all matters. His gatherings were marked by knowledge, modesty, patience, and trustworthiness. Voices were kept low, and there was no disparagement or gossip.

There was no room for inappropriate speech or mistakes in his presence; his gatherings were free from errors and lapses. Everyone in his presence was treated as equal, with distinctions made only based on piety. His

gatherings were characterized by humility, respect for elders, kindness to the young, support for those in need, and honoring of strangers.

Husayn (may Allah be pleased with him) said: "I asked my father, Ali (may Allah be pleased with him), about the Prophet's interactions with his companions. He responded:

- The Prophet was always cheerful, gentle, and approachable. He was never harsh or loud.
- He did not use foul language or engage in negative comments.
- He did not excessively praise or joke around.
- He would overlook what he did not like to maintain harmony.
- Those who hoped for something from him never left feeling hopeless or disappointed.

The Prophet avoided three things: arguing, excessive talking, and engaging in irrelevant matters. He also refrained from criticizing or finding faults in others and spoke only of what was rewarding. When he spoke, his companions listened attentively, as if there were birds perched on their heads. They waited for him to finish before speaking, ensuring that no one interrupted the speaker.

Those who arrived first at his gatherings spoke first, and he would laugh at what made them laugh and be amazed at what astonished them. His responses reflected his considerate nature and his ability to engage warmly with others.

He patiently endured any harshness in the speech or questions of strangers, to the extent that his companions would bring such people to his gatherings so everyone could benefit from their inquiries. He would say, "If you see

someone in need, assist them," encouraging people to help others until their needs were fulfilled.

He accepted praise only from those who were sincere. He did not tolerate flattery or hypocrisy, nor did he allow for exaggerated praise. He never interrupted anyone while they were speaking, unless they crossed the limits of truth and righteousness. In such cases, he would either correct them or leave the gathering. This reflected his humility; he allowed others to speak freely unless they overstepped the boundaries set by Allah.

Allah, the Exalted, says: "And indeed, you are of a great moral character" (Quran 68:4). The character of Prophet Muhammad is not unique in essence, as noble traits exist in others as well. However, his embodiment of these virtues reached the pinnacle of human excellence. Truthfulness, humility, generosity, and courage—all these qualities found their perfect expression in his actions. Whenever he demonstrated a moral virtue, he elevated it with his greatness and sincerity. It was as if morality was adorned by him, rather than him being adorned by it.

Below are further examples of his noble character and etiquette:

- The Prophet was the most dignified of people, with the highest manners and the greatest sense of honor and respect.
- He was esteemed by his people in both speech and inquiry, and he honored those of distinction.
- He consulted his companions on matters, even though their intellect could not match his noble mind.
- He loved good names and disliked bad ones.

- He was fond of optimism and disliked pessimism. As he said: "There is no contagion or evil omen, but I am impressed by good omen—a good word."
- He preferred to start with the right side in all his affairs, whether using his right hand, beginning with his right foot, or starting to walk from the right.
- He never struck anyone with his hand except in battle. He never scolded a servant, nor did he ask, "Why did you do this?" or "Why didn't you do that?" Instead, he would say, "It was destined."
- He treated his wives with the utmost kindness and fairness, providing equally for them in terms of lodging and expenses. As for love, he would say, "O Allah, this is my distribution in what I can control, so do not blame me for what You control and I cannot."
- He never repaid evil with evil but chose to forgive and overlook wrongs.

## Chapter Four

### The Names of the Prophet

Jubayr ibn Mut'im (may Allah be pleased with him) reported that the Messenger of Allah said: "I have five names: I am Muhammad, I am Ahmad, I am Al-Mahi (the Eraser) through whom Allah erases disbelief, I am Al-Hashir (the Gatherer) under whose feet the people will be gathered, and I am Al-Aqib (the Last)."

Scholars have expanded on the Prophet's names, with some identifying up to a thousand, based on his noble attributes as mentioned in the Quran and hadith. Reflecting on these names in worship helps deepen one's understanding of him.

The following are his names as listed in *Dalail al-Khayrat wa Shawariq al-Anwar* by Imam Muhammad ibn Suleiman al-Jazuli (may Allah be pleased with him):

"O Allah, send your blessings, peace, and grace upon the one whose exalted names are:

Muhammad ﷺ, Ahmad ﷺ, Hamid ﷺ, Mahmood ﷺ, Ahid ﷺ, Wahid ﷺ, Mahi ﷺ, Hashir ﷺ, Aqib ﷺ, Ta Ha ﷺ, Ya Sin ﷺ, Tahir ﷺ, Mutahhar ﷺ, Tayyib ﷺ, Sayyid ﷺ, Rasool ﷺ, Nabi ﷺ, Rasool al-Rahma ﷺ, Qayyim ﷺ, Jami' ﷺ, Muqtafi ﷺ, Muqaffa ﷺ, Rasool al-Malāhim ﷺ, Rasool al-Raha ﷺ, Kamil ﷺ, Ikleel ﷺ, Mudathir ﷺ, Muzzammil ﷺ, 'Abdullah ﷺ, Habeebullah ﷺ, Safiullah ﷺ, Najiyullah ﷺ, Kaleemullah ﷺ, Khatam al-Anbiya ﷺ, Khatam al-Rusul ﷺ, Muhyi ﷺ, Munji ﷺ, Muthakkir ﷺ, Nasir ﷺ, Mansur ﷺ, Nabi al-Rahma ﷺ, Nabi al-Tawba ﷺ, Haris 'Alaykum ﷺ, Ma'loom ﷺ, Shaheer ﷺ, Shahid ﷺ, Shaheed ﷺ, Mashhood ﷺ, Basheer ﷺ, Mubashshir ﷺ, Nadheer ﷺ, Mundhir ﷺ, Noor ﷺ, Siraj ﷺ, Misbah ﷺ, Huda ﷺ, Mahdi ﷺ, Muneer ﷺ, Da'i ﷺ, Mad'uw ﷺ, Mujeeb ﷺ, Mujab ﷺ, Hafee ﷺ, 'Afuw ﷺ, Wali ﷺ, Haqq

۞, Qawiyy ۞, Ameen ۞, Ma'mun ۞, Kareem ۞, Mukarram ۞, Makeen ۞,  
 Mateen ۞, Mubeen ۞, Mu'ammal ۞, Wasool ۞, Dhu Quwwa ۞, Dhu  
 Hurma ۞, Dhu Makana ۞, Dhu 'Izz ۞, Dhu Fadl ۞, Muta'a ۞, Mutee' ۞,  
 Qadam Sidq ۞, Rahma ۞, Bushra ۞, Ghawth ۞, Ghayth ۞, Ghiath ۞,  
 Ni'matullah ۞, Hadiyyatullah ۞, 'Urwat Wuthqa ۞, Siratullah ۞, Sirat  
 Mustaqeem ۞, Dhikrullah ۞, Sayfullah ۞, Hizbullah ۞, Al-Najm al-  
 Thaqib ۞, Mustafa ۞, Mujtaba ۞, Muntaqa ۞, Ummi ۞, Mukhtar ۞, Ajeer  
 ۞, Jabbar ۞, Abu al-Qasim ۞, Abu al-Tahir ۞, Abu al-Tayyib ۞, Abu  
 Ibrahim ۞, Mushaffi' ۞, Shafi' ۞, Salih ۞, Muslih ۞, Muhaimin ۞, Sadiq  
 ۞, Musaddaq ۞, Sayyid al-Mursaleen ۞, Imam al-Muttaqeen ۞, Qa'id al-  
 Ghurr al-Muhajjaleen ۞, Khaleel al-Rahman ۞, Barr ۞, Mabar ۞, Wajeeh  
 ۞, Naseeh ۞, Nasih ۞, Wakeel ۞, Mutawakkil ۞, Kafeel ۞, Shafeeq ۞,  
 Muqeen al-Sunnah ۞, Muqaddas ۞, Rooh al-Qudus ۞, Rooh al-Haqq ۞,  
 Rooh al-Qist ۞, Kaafi ۞, Muktafi ۞, Baligh ۞, Muballigh ۞, Shafi' ۞,  
 Wasool ۞, Mawsool ۞, Sabiq ۞, Haadi ۞, Muhdi ۞, Muqaddam ۞, Aziz  
 ۞, Fadhil ۞, Mufaddal ۞, Fatih ۞, Miftah al-Rahma ۞, Miftah al-Janna ۞,  
 'Alam al-Iman ۞, 'Ilm al-Yaqeen ۞, Daleel al-Khayrat ۞, Musahhih al-  
 Hasanaat ۞, Muqil al-'Athrat ۞, Safuuh 'An al-Zallat ۞, Sahib al-Shafa'a  
 ۞, Sahib al-Maqam ۞, Sahib al-Qadam ۞, Mukhasas bi al-'Izz ۞,  
 Mukhasas bi al-Majd ۞, Mukhasas bi al-Sharaf ۞, Sahib al-Waseela ۞,  
 Sahib al-Sayf ۞, Sahib al-Fadheela ۞, Sahib al-Izar ۞, Sahib al-Hujja ۞,  
 Sahib al-Sultan ۞, Sahib al-Rida' ۞, Sahib al-Daraja al-Rafee'a ۞, Sahib  
 al-Taj ۞, Sahib al-Mighfar ۞, Sahib al-Liwa ۞, Sahib al-Mi'raaj ۞, Sahib  
 al-Qadeeb ۞, Sahib al-Buraq ۞, Sahib al-Khatam ۞, Sahib al-'Alama ۞,  
 Sahib al-Burhan ۞, Sahib al-Bayan ۞, Fasih al-Lisan ۞, Muttahhar al-  
 Janan ۞, Ra'oof ۞, Raheem ۞, Udhnu Khair ۞, Saheeh al-Islam ۞, Sayyid  
 al-Kawnayn ۞, 'Ayn al-Na'eem ۞, 'Ayn al-Ghurr ۞, Sa'dullah ۞, Sa'd al-  
 Khalq ۞, Khateeb al-Umam ۞, 'Alam al-Huda ۞, Kashif al-Kurub ۞, Raf'i  
 al-Rutab ۞, 'Izz al-'Arab ۞, Sahib al-Faraj ۞."

May Allah's peace and blessings be upon him.

He dispelled darkness with his beauty, and ascended to the highest realms with his perfection. May Allah send His blessings, peace, and grace upon him and his family.

## Chapter Five

### The Prophet's Offspring

The Prophet had four daughters (may Allah be pleased with them):

1. Lady Zaynab (may Allah be pleased with her): She was the eldest of his daughters, born thirty years after the Prophet's birth. She embraced Islam, migrated, and passed away in the eighth year of Hijrah while living with her husband and cousin, Abu al-‘As. She had migrated before him, leaving him while he was still a polytheist. After his conversion to Islam, the Prophet ﷺ reunited them. She gave birth to a son, Ali, who passed away at a young age and had accompanied the Prophet on his camel during the conquest of Makkah. She also had a daughter, Umamah, whom the Prophet ﷺ would carry on his shoulder during the Fajr prayer. When he bowed, he would place her down, and upon rising from prostration, he would lift her again. After the death of Lady Fatimah (may Allah be pleased with her), Ali (may Allah be pleased with him) married Umamah.
2. Lady Ruqayyah (may Allah be pleased with her): Born thirty-three years after the Prophet's birth, she married ‘Uthman ibn ‘Affan (may Allah be pleased with him). They both migrated twice. Known for her remarkable beauty, she passed away while the Prophet was at the Battle of Badr.
3. Lady Umm Kulthum (may Allah be pleased with her): Born after Lady Ruqayyah (may Allah be pleased with her), she married ‘Uthman ibn ‘Affan (may Allah be pleased with him) following her sister's death. She passed away in the ninth year of Hijrah, and the Prophet, with tears in his eyes, sat by her grave.



4. Lady Fatimah al-Zahra (may Allah be pleased with her): Named Fatimah because Allah protected her and her descendants from the Fire on the Day of Judgment. She married Ali ibn Abi Talib (may Allah honor his face) in the second year of Hijrah by the command and revelation of Allah. She was the most beloved of the Prophet's household. He said, "Fatimah is a part of me; whoever angers her has angered me." She was the first of his family to join him after his death, as he had informed her. She bore Ali's children: Hasan, Husayn, Muhsin (who died young), Umm Kulthum, and Zaynab.

The Prophet had three sons:

1. Al-Qasim (may Allah be pleased with him): The firstborn of the Prophet, born before Prophethood. The Prophet was known by the title "Abu al-Qasim" in his honor. He lived long enough to walk, and some say he lived for two years.
2. Abdullah (may Allah be pleased with him): He passed away as a child in Makkah. There is a difference of opinion on whether this was before or after Prophethood. He was given the titles "Al-Tayyib" and "Al-Tahir."
3. Ibrahim (may Allah be pleased with him): Born in the eighth year of Hijrah to Maria the Copt, his birth brought the Prophet great joy. The Prophet named him Abdullah and gave charity equivalent to the weight of his hair in silver to the poor. Anas ibn Malik (may Allah be pleased with him) narrated, "I have never seen anyone more merciful to children than the Messenger of Allah." Ibrahim passed away at the age of seventy days, and the Prophet led his funeral prayer in al-Baqi'. When he passed, the Prophet held him in his arms, tears streaming down his face, and said, "Indeed, O Ibrahim, we are grieved by your departure. The eyes weep, and the heart grieves, but we do not say anything that displeases our Lord."

## **Chapter Six**

### **The Prophet's Pure Wives**

Allah, the Most High, says: "The Prophet is closer to the believers than their own selves, and his wives are their mothers" (Quran 33:6). This verse underscores the prohibition of marrying his wives and emphasizes the respect and honor due to them, placing them above other women.

The Prophet's wives were:

- Lady Khadijah bint Khuwaylid (may Allah be pleased with her)
- Lady Aisha bint Abu Bakr (may Allah be pleased with both of them)
- Lady Hafsa bint Umar (may Allah be pleased with both of them)
- Lady Umm Habibah bint Abu Sufyan (may Allah be pleased with both of them)
- Lady Umm Salamah bint Abu Umayyah (may Allah be pleased with her)
- Lady Sawdah bint Zam'ah (may Allah be pleased with her)
- Lady Zaynab bint Jahsh (may Allah be pleased with her)
- Lady Maimunah bint al-Harith (may Allah be pleased with her)
- Lady Zaynab bint Khuzaymah (may Allah be pleased with her)
- Lady Juwayriyyah bint al-Harith (may Allah be pleased with her)
- Lady Safiyyah bint Huyayy (may Allah be pleased with her)
- Lady Maria the Copt, the mother of the Prophet's son Ibrahim, was initially a bondwoman (concubine) gifted to him by Al-Muqawqis, the ruler of Egypt. It is reported that after she gave birth to Ibrahim, the Prophet

freed her and married her, thereby making her, if this account is accurate, one of the Mothers of the Believers.

## **Chapter Seven**

### **Commemorating the Prophet in the Quran**

Allah, the Most High, addresses the Prophet (peace be upon him) in the Quran:

“Did We not expand for you, [O Muhammad], your heart? And We removed from you your burden, which had weighed upon your back. And raised high for you your repute. For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease. So when you have finished [your duties], then stand up [for worship]. And to your Lord direct your longing” (Quran 94:1-8).

The Prophet (peace be upon him) said: Gabriel (peace be upon him) came to me and said, “My Lord and your Lord says: Do you know how I raised your mention?” I replied, “Allah knows best.” He said, “Whenever I am mentioned, you are mentioned with me.” This means that I am not mentioned except that you are mentioned with me, similar to the testimony: “I bear witness that there is no deity except Allah, and I bear witness that Muhammad is the Messenger of Allah.”

Allah honored the Prophet (peace be upon him) by making obedience to Him inseparable from obedience to the Prophet (peace be upon him), as seen in various Quranic verses:

- “Whoever obeys the Messenger has obeyed Allah” (Quran 4:80).
- “Allah and His Messenger have more right to be pleased with them” (Quran 33:6).
- “Whoever obeys Allah and the Messenger, those are with the ones upon whom Allah has bestowed favor—of the prophets, the steadfast affirmers

of truth, the martyrs, and the righteous. And excellent are those as companions” (Quran 4:69).

- “And obey Allah and the Messenger” (Quran 33:71).

Allah also described the Prophet’s esteemed position in the higher realms, stating that He praises him among the angels and that the angels send blessings upon him. Allah commanded the believers to send prayers and peace upon him, testifying that those who do so are among the faithful:

“Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace” (Quran 33:56).

Thus, faith is incomplete without sending prayers and salutations upon him (peace be upon him).

Allah further emphasizes the honor granted to the Prophet (peace be upon him) with the verse:

“Indeed, We have given you, [O Muhammad], the abundance. So pray to your Lord and sacrifice” (Quran 108:1-2).

This means that We have bestowed numerous honors and virtues upon you, surpassing the dominion of this world. As a result of these blessings, dedicate yourself to Our worship and do not be troubled by the harm caused by others.

The use of the past tense in “We have given you” indicates that this grant was completed in the past, not something forthcoming. The Prophet (peace be upon him) said, “I was a prophet when Adam was between soul and body,” indicating that Allah prepared the means for his happiness even before his existence. Allah is essentially saying, “O Muhammad, We prepared your happiness even before you entered this world. How should

We then treat you now that you are here and engaged in Our worship? We did not bestow this great favor upon you due to your obedience or actions but because of Our special favor and grace.”

Allah says:

“Allah has certainly shown kindness to the believers when He sent among them a Messenger from themselves, reciting to them His verses, and purifying them, and teaching them the Book and wisdom” (Quran 3:164).

“It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses, and purifying them, and teaching them the Book and wisdom, although they were before in clear error” (Quran 62:2).

The greatest favor from Allah to the believers is the sending of the Prophet Muhammad (peace be upon him). This blessing completes the benefits of both this world and the Hereafter and perfects the religion of Allah.

Allah says:

“And We have not sent you, [O Muhammad], except as a mercy to the worlds” (Quran 21:107).

The Prophet’s (peace be upon him) blessing is manifest in being Allah’s mercy to all creation. Allah adorned Muhammad (peace be upon him) with the attribute of mercy, making all his attributes, actions, and teachings a source of mercy for creation. Those who experience even a part of this mercy are safeguarded from all harm in both worlds.

Allah says:

“And Allah would not punish them while you are among them” (Quran 8:33).

We remain under Allah's mercy as long as the Prophet (peace be upon him) is among us, whether in his earthly life or through our adherence to his teachings. The Prophet (peace be upon him) said: "I am a mercy given."

Allah says:

"Indeed, We have sent you as a witness and a bringer of good tidings and a warner. And a caller to Allah by His permission and an illuminating lamp" (Quran 33:45-46).

He (peace be upon him) is the light that guides us.

Allah says:

"There has come to you from Allah a light and a clear Book" (Quran 5:15).

The Book refers to the Quran, and the light refers to the Prophet (peace be upon him).

Allah says:

"Nun. By the pen and what they inscribe, you are not, [O Muhammad], by the favor of your Lord, a madman. And indeed, for you is a reward uninterrupted. And indeed, you are of a great moral character" (Quran 68:1-4).

When asked about his character, Lady Aisha (may Allah be pleased with her) said: "His character was the Quran."

His actions, words, and teachings were in complete harmony with the Quran. His knowledge was based on the Quran, and his behavior reflected the commands and prohibitions of the Quran.

Allah says:

“And the star when it descends, your companion [Muhammad] has not strayed, nor has he erred. Nor does he speak from [his own] inclination. It is not but a revelation revealed” (Quran 53:1-4).

Gabriel (peace be upon him) would descend upon the Prophet (peace be upon him) with both the Quran and the Sunnah, teaching him. Thus, the Prophet’s sayings are divine revelation, equally important for the completeness of a Muslim’s belief.

Allah says:

“O you who have believed, do not raise your voices above the voice of the Prophet or be loud to Him in speech, like the loudness of some of you to others” (Quran 49:2).

Allah instructs us to maintain proper etiquette when interacting with the Prophet (peace be upon him). This guidance applies not only to those who lived during his time but to all believers across generations. We should not raise our voices in objection or dispute when the Prophet (peace be upon him) speaks through his sayings and Sunnah.

Furthermore, those who acknowledge the Prophet’s (peace be upon him) presence in his grave and his awareness of our actions should uphold proper conduct, avoiding any disrespectful behavior, as they are always in the presence of the Prophet (peace be upon him).



## **Chapter Eight**

### **The Sayings of the Prophet**

The Prophet said about himself, "I have been given the comprehensive speech."

Henceforth, to truly know him, one needs to fathom his sayings and words. He does not speak out of desire or personal whims; rather, his sayings are a guide to understanding life and directing your actions.

However, before all else, they are his words. Do not approach them merely as a duty to learn, but as a way to draw closer to him. The more you understand his sayings, the more his eloquence and style will resonate within you.

The Prophet said: "Actions are judged by intentions, and every person will get what they intended. If someone's migration is for Allah and His Messenger, their migration is for Allah and His Messenger. But if their migration is for worldly gain or to marry a woman, their migration is for whatever they migrated for."

The Prophet said: "The lawful is clear, and the unlawful is clear, and between them are doubtful matters that many people do not know. Whoever avoids the doubtful matters safeguards their religion and honor. But whoever falls into doubtful matters is like a shepherd who grazes around the sanctuary and is close to entering it. Know that every king has a sanctuary, and Allah's sanctuary is His prohibitions. Know that there is a piece of flesh in the body; if it becomes good, the whole body becomes good. If it becomes corrupt, the whole body becomes corrupt. That piece of flesh is the heart."

The Prophet said: "None of you truly believes until he loves for his brother what he loves for himself."

The Prophet said: "Allah extends His hand at night to accept repentance from those who have sinned during the day, and He extends His hand during the day to accept repentance from those who have sinned during the night, until the sun rises from its place of setting."

The Prophet said: "Purity is half of faith, and praise be to Allah fills the scales. Glory be to Allah and praise be to Allah fill the space between the heavens and the earth. Prayer is light, charity is proof, patience is illumination, and the Quran is either a proof for you or against you. Every person starts their day, and some sell their soul, either freeing it or destroying it."

The Prophet said: "Preserve Allah, and He will preserve you. Preserve Allah, and you will find Him in front of you. When you ask, ask Allah, and when you seek help, seek help from Allah. Know that if the nation were to gather to benefit you, they would not benefit you except with something Allah has written for you. If they were to gather to harm you, they would not harm you except with something Allah has written against you. The pens have been lifted and the pages have dried."

The Prophet said: "How amazing is the matter of the believer! Everything about him is good, and this is only for the believer. If he receives a blessing, he is grateful, and it is good for him; and if he suffers a hardship, he is patient, and it is good for him."

The Prophet said: "Leave what doubts you for what does not doubt you. Truthfulness is tranquility, and lying is doubt."

The Prophet said: "Truthfulness leads to righteousness, and righteousness leads to paradise. A man may tell the truth and strive to be truthful until he is recorded with Allah as a truthful person. Lying leads to immorality, and immorality leads to hell. A man may lie and strive to lie until he is recorded with Allah as a liar."

The Prophet said: "Fear Allah wherever you are, and follow a bad deed with a good one to erase it. Behave with people with good manners."

The Prophet said: "The intelligent person is one who judges himself and works for what comes after death. The incapable person is one who follows his desires and makes wishes from Allah."

The Prophet said: "If you truly relied on Allah, He would provide for you as He provides for the birds. They leave hungry in the morning and return full in the evening."

The Prophet said: "Say, 'I believe in Allah,' then remain steadfast."

The Prophet said: "Allah Almighty says: 'Whoever shows enmity to a friend of Mine, I have declared war against him. My servant does not draw nearer to Me with anything more beloved to Me than what I have made obligatory upon him. My servant continues to draw nearer to Me with voluntary acts until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he asks of Me, I give him; and if he seeks refuge in Me, I grant him refuge.'"

The Prophet said: "The strong believer is better and more beloved to Allah than the weak believer, though there is good in both. Strive for what benefits you, seek help from Allah, and do not be incapable. If something befalls you, do not say, 'If only I had done such and such,' but say, 'This is the decree of Allah, and what He wills happens,' for 'if only' opens the door to the devil."

The Prophet said: "Engage in frequent prostration, for every prostration raises you a degree and removes a sin."

The Prophet said: "Do not disdain any act of kindness, even if it is just meeting your brother with a cheerful face."

The Prophet said: "Faith has seventy or sixty-some branches. The best of them is the statement, 'There is no deity except Allah,' and the lowest of them is removing something harmful from the road. Modesty is a branch of faith."

The Prophet said: "Religion is ease. No one makes religion difficult but it overwhelms him. So be moderate and give good tidings. Seek help through the morning, evening, and a portion of the night."

The Prophet said: "Leave me as long as I leave you. The ones before you were destroyed by their excessive questioning and differing with their Prophets. So if I forbid you from something, avoid it; and if I command you with something, do as much of it as you can."

The Prophet said: "Whoever introduces a good practice in Islam will have its reward and the reward of those who act upon it after him, without diminishing their rewards. And whoever introduces a bad practice in Islam

will bear its sin and the sin of those who act upon it after him, without diminishing their sins."

The Prophet said: "A servant's feet will not move on the Day of Judgment until he is asked about his life and how he spent it, his knowledge and how he acted upon it, his wealth and how he earned and spent it, and his body and how he used it."

The Prophet said: "The signs of a hypocrite are three: When he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays."

The Prophet said: "Beware of injustice, for injustice will be darkness on the Day of Judgment. And beware of miserliness, for miserliness destroyed those before you. It led them to shed blood and violate the sacredness of others."

The Prophet said: "A Muslim is one from whom other Muslims are safe, in terms of his tongue and hand, and a migrant is one who abandons what Allah has forbidden."

The Prophet said: "He who shows no mercy will not be shown mercy." In another narration: "He who does not show mercy to people, Allah will not show mercy to him."

The Prophet said: "The Muslim is the brother of another Muslim. He does not betray him, lie to him, or abandon him. The honor, wealth, and blood of every Muslim are sacred. Piety is here" (and he pointed to his chest three times). "It is sufficient evil for a person to despise his Muslim brother."

The Prophet said: "The upper hand is better than the lower hand. Start with those you support, and the best charity is what is given while one is wealthy. Whoever seeks chastity, Allah will give him chastity; and whoever seeks self-sufficiency, Allah will make him self-sufficient."

The Prophet said: "The intelligent person is one who judges himself and works for what comes after death. The incapable person is one who follows his desires and makes wishes from Allah."

The Prophet said: "You cannot encompass people with your wealth, but you can encompass them with a smiling face and good character."

The Prophet said: "Be in this world as though you are a stranger or a wayfarer, and count yourself among the people of the grave."

The Prophet said: "Acts of kindness avert calamities and prolong life."

The Prophet said: "Acts of kindness protect from undesirable outcomes, and charity given in secret extinguishes the anger of the Lord.

Maintaining family ties increases one's lifespan and guards against poverty. Say 'There is no power nor strength except through Allah' frequently, for it is a treasure from the treasures of Paradise and contains a cure for ninety-nine ailments, the least of which is worry."

The Prophet said: "May Allah have mercy on a servant who either speaks good and benefits from it or remains silent and is safe."

The Prophet said: "A man is on the religion of his friend, so let each one of you look to whom he befriends." (Here, 'friend' means companion, and 'befriends' means to associate with.)

The Prophet said: "There are three qualities through which one finds the sweetness of faith: that Allah and His Messenger are more beloved to him than anything else, that he loves someone solely for the sake of Allah, and that he would hate to return to disbelief after Allah has saved him from it, as he would hate to be cast into the Fire."

The Prophet said: "Allah the Almighty says on the Day of Judgment: 'Where are those who loved each other for My glory? Today I will shade them with My shade on a day when there is no shade except My shade.'"

The Prophet said: "By Him in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I guide you to something that if you do it, you will love one another? Spread peace among yourselves."

The Prophet said: "Whoever testifies that there is no deity but Allah and that Muhammad is the Messenger of Allah, Allah will make the Fire unlawful for him."

The Prophet said: "When Allah created the creation, He wrote in a book that is with Him above the Throne: 'My mercy precedes My anger.'"

The Prophet said: "By Him in Whose Hand is my soul, if you did not sin, Allah would sweep you away and bring forth a people who would sin, seek forgiveness, and He would forgive them."

The Prophet said: "None of you should die except with a good opinion of Allah, the Almighty."

The Prophet said: "Renounce the world and Allah will love you; renounce what people possess and people will love you."

The Prophet said: "Whoever wakes up secure in their home, healthy in their body, and having enough provision for the day, it is as if they have acquired the entire world."

The Prophet said: "No one has ever eaten food better than what they have earned with their own hands. Indeed, the Prophet David (peace be upon him) used to eat from the work of his own hands."

The Prophet said: "Righteousness is good character, and sin is what troubles your soul and you dislike for others to know about it."

The Prophet said: "Charity does not decrease wealth. Allah does not increase a servant's honor by forgiving others except in honor, and no one humbles themselves for Allah except that Allah raises them in status."

The Prophet said: "Anyone who has an atom's weight of pride in their heart will not enter Paradise."

The Prophet said: "Nothing is heavier on a believer's scale on the Day of Judgment than good character. Indeed, Allah despises the foul-mouthed and vulgar person."

The Prophet said: "Allah is Gentle and loves gentleness. He grants through gentleness what He does not grant through harshness or anything else."

The Prophet said: "O Allah, whoever has authority over my people and makes things difficult for them, make things difficult for him. And whoever has authority over my people and treats them with kindness, be kind to him."



The Prophet said: "Guard against the Fire, even if it is by giving half a date in charity. If one cannot find it, then offer a kind word."

The Prophet said: "O boy, mention the name of Allah, eat with your right hand, and eat from what is directly in front of you."

The Prophet said: "Allah loves to see the effect of His blessings on His servant."

The Prophet said: "Whoever sees me in a dream will see me in reality, or as he saw me in the dream. The devil cannot impersonate me."

The Prophet said: "O people, spread peace, feed the hungry, maintain family ties, and pray while others are asleep, and you will enter Paradise in peace."

The Prophet said: "The best of you are those who learn the Quran and teach it."

The Prophet said: "Whoever follows a path in search of knowledge, Allah will make the path to Paradise easy for him."

The Prophet said: "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."

The Prophet said: "Every matter of significance that does not begin with praise of Allah is cut off."

The Prophet said: "Let your tongue remain moist with the remembrance of Allah."

The Prophet said: "Work, for everyone will be facilitated according to what they were created for."

The Prophet said: "Among the words of prophecy that people have grasped is: 'If you have no shame, do as you wish.'"

The Prophet said: "O people, repent to Allah before you die, hasten to good deeds before you are preoccupied, and maintain your connection with your Lord by frequent remembrance and charitable acts in secret and in public. You will be provided for, aided, and made whole."

The Prophet said: "I am not worried that you will associate others with Allah after me, but I am worried about you competing for worldly gains, which may lead to conflict and destruction as it did with those before you."

The Prophet said: Regarding the emergence of trials, "When you see people's covenants become corrupted and their trusts are diminished, and they behave in such a manner." He then interlocked his fingers and said: "Stay in your homes, control your tongue, adhere to what you know, and avoid what you reject. Focus on your own affairs and leave the public matters alone."

The Prophet said: "Part of a person's good Islam is leaving what does not concern him."

The Prophet said: "Invoke Allah with certainty of His response and know that Allah does not respond to the supplication of a heedless heart."

The Prophet said: "Regret is repentance."

The Prophet said: "O you who believe with your tongues but whose faith has not entered your hearts, do not backbite Muslims or seek out their faults."

The Prophet said: "Sins are not forgotten, and righteousness does not perish. The Requirer does not die; do whatever you wish, for as you judge, you will be judged."

The Prophet said: "Seek help in fulfilling your needs by keeping them confidential, for every bearer of blessings is envied."

The Prophet said: "Trials are assigned to speech."

The Prophet said: "Deliver the trust to those who entrusted you and do not betray those who betrayed you."

The Prophet said: "Be guests in this world, make the mosques your homes, soften your hearts, and engage in reflection and crying."

The Prophet said: "If one's actions lag behind, their lineage will not speed them up."

The Prophet said: "Whoever wants to know their status with Allah should look at how they regard Allah's status with them."

The Prophet said: "Do not be like those who say: 'If people are good, we will be good, but if they are unjust, we will be unjust.' Instead, set your own standards: if people are good, then be good; if they are unjust, do not be unjust."

The Prophet said: "Beware of suspicion, for suspicion is the most false of speech. Do not spy, do not be envious, do not bear grudges, and do not turn away from one another. Be servants of Allah as brothers, as Allah has

commanded. The Muslim is a brother to another Muslim: he does not wrong him, forsake him, or belittle him. Piety is here, here, and here," while pointing to his chest three times. "It is enough of a sin for a person to belittle their Muslim brother. Everything of a Muslim is sacred to another Muslim: his blood, wealth, and honor."

The Prophet said: "The most complete in intellect are those who fear Allah the most."

The Prophet said: "Honor your parents and your children will honor you; be chaste and your women will be chaste."

The Prophet said: "Free yourselves from worldly concerns as much as possible, for whoever makes the world their greatest concern, Allah will scatter their affairs and place their poverty before their eyes. But whoever makes the Hereafter their greatest concern, Allah will gather their affairs and place wealth in their hearts. And when a servant turns their heart toward Allah, Allah will make the hearts of the believers turn toward them with love and mercy."

The Prophet said: "Whoever wants their record to bring them joy should increase in seeking forgiveness."

The Prophet said: "Whoever wishes for their supplications to be answered and their distress to be relieved should ease the hardship of someone in difficulty."

The Prophet said: "Consult your heart; righteousness is what the soul feels at peace with and the heart finds reassuring, while sin is what disturbs the soul and causes hesitation in the chest, even if people continue to give you their opinions and advice."

The Prophet said: "Renounce reliance on what people possess, avoid greed, for it is present poverty, and perform your prayers as if you are bidding farewell. Avoid actions that require excuses."

The Prophet said: "A servant may utter a word meant only to amuse those present, but it may cause them to fall as far as the distance between heaven and earth. Similarly, a man may slip due to what he says more severely than he might stumble physically."

The Prophet said: "Every day, two angels descend. One of them says: 'O Allah, compensate the spender with more,' while the other says: 'O Allah, destroy the one who withholds.'"

The Prophet said: "No group sits remembering Allah Almighty except that the angels surround them, mercy envelops them, tranquility descends upon them, and Allah mentions them to those near Him."

The Prophet said: "A man is not truly pious until he leaves what is permissible out of caution for what is prohibited."

The Prophet said: "The closest a servant is to their Lord is when they are prostrating, so increase in supplication."

The Prophet said: "Whoever believes in Allah and the Last Day should speak good or remain silent."

The Prophet said: "There are four traits, whoever possesses them is a complete hypocrite, and whoever has one of these traits has a trait of hypocrisy until they abandon it: when entrusted, they betray; when they speak, they lie; when they make a promise, they break it; and when they argue, they resort to foul play."

The Prophet said: "The strong person is not the one who can overpower others; rather, the strong person is the one who controls themselves when angry."

The Prophet said: "If a servant ceases to pray for their parents, their sustenance in this world will be cut off."

The Prophet said: "Charity does not decrease wealth, and no servant suffers an injustice and remains patient except that Allah increases them in honor. No servant opens the door of begging except that Allah opens the door of poverty for them." (Begging here refers to asking others when not truly in need.)

Umar ibn al-Khattab reported: While we were sitting with the Prophet, a man with extremely white clothes and very black hair came to us. There were no signs of travel on him, and none of us knew him. He sat close to the Prophet, placing his knees against his knees and his hands on his thighs, and said: "O Muhammad, inform me about Islam." The Prophet replied: "Islam is to bear witness that there is no deity but Allah and that Muhammad is the Messenger of Allah, to establish prayer, give zakat, fast Ramadan, and perform pilgrimage to the House if you are able." The man said: "You have spoken the truth," surprising us as he asked and affirmed. He then asked: "Inform me about faith." The Prophet said: "Faith is to believe in Allah, His angels, His Books, His messengers, the Last Day, and in divine predestination, both the good and the bad." The man said: "You have spoken the truth." He asked: "Inform me about excellence." The Prophet said: "To worship Allah as though you see Him, and if you do not see Him, He surely sees you." The man asked: "Inform me about the Hour." The Prophet said: "The one questioned knows no more than the questioner." He asked: "Inform me about its signs." The Prophet said:

"That a slave woman will give birth to her mistress, and that you will see the barefoot, naked, impoverished shepherds competing in construction." The man then left, and after a while, the Prophet said: "O Umar, do you know who the questioner was?" I replied: "Allah and His Messenger know best." He said: "It was Gabriel who came to teach you your religion."

Abu Dharr reported: I said: "O Messenger of Allah, advise me." He said: "I advise you to fear Allah, for it will beautify all your affairs." I said: "O Messenger of Allah, increase me." He said: "Recite the Quran and remember Allah Almighty, for it is mentioned for you in the heavens and a light for you on earth." I said: "O Messenger of Allah, increase me." He said: "Practice prolonged silence, for it drives away the devil and assists you in your religion." I said: "O Messenger of Allah, increase me." He said: "Avoid excessive laughter, for it kills the heart and diminishes the light of the face." I said: "O Messenger of Allah, increase me." He said: "Speak the truth even if it is bitter." I said: "Increase me." He said: "Do not fear the blame of those who blame you for Allah's sake." I said: "Increase me." He said: "Let what you know about yourself keep you from others."

The Prophet said: "None of you truly believes until I am more beloved to him than his father, his child, and all of mankind."

## **Chapter Nine**

### **The Prophet's Supplications**

Our master and Prophet Muhammad is our intercessor with Allah Almighty and exemplifies the highest form of love for Allah and devotion through both words and deeds. If you seek a clear and straightforward path to Allah, following the way of the Prophet ﷺ is the most direct and accessible route.

The most effective supplications are those made by the Prophet to his Lord. These supplications not only guide you in mastering the etiquette of prayer but also help you understand its deeper purposes. Just as when you first learn to drive, you follow your instructor's guidance, and after getting your license, you continue to adhere to the rules while developing your own style, you should begin your supplications with the teachings of the Prophet. This approach will often be sufficient and will also open doors to a deeper understanding of prayer, allowing you to incorporate your personal touch while adhering to the Prophet's guidance.

Beginning any aspect of your relationship with Allah Almighty by emulating the Prophet will bring blessings and deepen your connection with Allah. By following his example, you will find that it leads to greater knowledge of Allah and enhances your relationship with Him.

It is also a well-established etiquette of supplication, as reported from the Prophet, to start by praising Allah and extolling Him, followed by sending blessings upon the Prophet. According to the hadith, "Supplication is held back until the supplicant prays for blessings upon the Prophet." The



companions, successors, and righteous servants of Allah used to begin their supplications with blessings upon the Prophet ﷺ and conclude them in the same way.

Below are some of the supplications of the Prophet that reflect his praise and devotion to Allah Almighty.

O Allah, I seek refuge with You from knowledge that is of no benefit, from deeds that are not accepted, from a heart that does not humble itself, and from a prayer that is not heard.

O Allah, there is no ease except what You make easy, and You make sorrow easy if You wish.

O Allah, take me while I am poor and do not take me while I am rich. Gather me with the group of the poor. The most miserable is the one who faces both the poverty of this world and the torment of the Hereafter.

O Allah, I seek refuge with You from a soul that is never satisfied, from a prayer that bears no benefit, from a supplication that is not heard, and from a heart that does not humble itself.

O Allah, make me thankful, patient, small in my own eyes, yet great in the eyes of others.

O Allah, I ask You for all good, both immediate and deferred, what I know and what I do not know. I seek refuge with You from all evil, both immediate and deferred, what I know and what I do not know.

O Allah, make the end of all our affairs good, and save us from the disgrace of this world and the torment of the Hereafter. Whoever makes this supplication will die before affliction comes upon them.

O Allah, cover my faults, calm my fears, and settle my debts.

O Allah, help me with death and make it easy for me. Do not disgrace us on the Day of Judgment or expose us on the Day of Meeting.

O Allah, to You I complain of my weakness, lack of resources, and insignificance among people. O Most Merciful of the merciful, to whom do You entrust me? To an oppressive enemy or a controlling friend? If You are not angry with me, I do not care, but Your mercy is broader for me. I seek refuge in the light of Your noble face, by which the heavens and the darkness are illuminated, and by which the affairs of this world and the Hereafter are set right. Protect me from Your anger and displeasure. To You is the praise until You are pleased, and there is no power and no strength except with You.

O Allah, purify my heart from hypocrisy, my deeds from showing off, my tongue from lying, and my eyes from betrayal; for You know the deceit of the eyes and what the breasts conceal.

O Allah, enrich me with knowledge, adorn me with forbearance, honor me with piety, and beautify me with health.

O Allah, grant me well-being in Your power, admit me into Your mercy, fulfill my term in Your obedience, and conclude it with good deeds and grant me Paradise as their reward.

O Allah, I seek refuge with You from the evil of the wind, from the evil of what the wind brings, and from the northern wind, for it is barren.

O Allah, calm my fears, cover my faults, protect my trust, and settle my debts.

O Allah, You have asked us for something we cannot have except through You. Grant us from Yourself what pleases You about us.

O Allah, I seek refuge with You from a bad neighbor in my place of residence, for the neighbor of the desert may change.

O Allah, make me among those who, when they do good, rejoice, and when they do wrong, seek forgiveness.

O Allah, bless me with hearing and sight, make them inherit from me, help me against those who wronged me, and take revenge on my behalf. I seek refuge with You from the constriction of this world and the constriction of the Day of Judgment.

I seek refuge in the perfect words of Allah from the evil of what He created. I seek refuge in the perfect words of Allah from the evil of His anger, His punishment, the evil of His servants, the whispers of the devils, and their presence.

O Allah, forgive my sins, expand my home, and bless my provision.

O Allah, praise is for You abundantly, well, and blessed. Grant me a remembering tongue and a thankful heart.

O Allah, You are my Lord, there is no deity except You. I have placed my trust in You, and You are the Lord of the mighty throne. Whatever You

will happens, and what You do not will does not happen. There is no power and no strength except with Allah, the Most High, the Most Great. I know that Allah is capable of everything and that Allah encompasses everything in knowledge. I seek refuge with You from the evil of myself and from the evil of every creature You hold by its forelock. Indeed, my Lord is on a straight path.

O Allah, forgive my mistakes, ignorance, and excessiveness in my affairs, and what You know better about me. Forgive me, for none can forgive sins except You. Join me with the highest companions.

O Allah, I hope for Your mercy, so do not leave me to myself for the blink of an eye, and set right all my affairs. There is no deity except You. I seek refuge with You from the hardship of affliction, the grip of misery, bad judgment, and the rejoicing of enemies.

O Allah, I have submitted to You, I believe in You, I have placed my trust in You, I have turned to You, and I have contested with You. Forgive me what I have done before and what I have done later, what I have kept secret and what I have made public. You are my God, there is no deity except You, and there is no power and no strength except with Allah.

O Allah, place light in my heart, light on my tongue, light in my hearing, light in my sight, light behind me, light in front of me, light above me, and light below me. Grant me light.

O Allah, I seek refuge with You from worry and sorrow, from incapacity and laziness, from cowardice and stinginess, and from the burden of debt and the oppression of men.

O Allah, You are my Lord, there is no deity except You. You created me, and I am Your servant. I am on Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your favor upon me and my sins. Forgive me, for none can forgive sins except You.

In the name of Allah, I place my trust in Allah. O Allah, I seek refuge with You from humiliation or being humiliated, from being led astray or leading others astray, from ignorance or being ignorant of me. O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord and Sovereign of everything, I bear witness that there is no deity except You. I seek refuge with You from the evil of myself, from the evil of Satan and his associates, and from committing wrong against myself or bringing it upon a Muslim.

O Ever-Living, O Sustainer of existence, I seek Your help. Reform all my affairs and do not leave me to myself for the blink of an eye.

O Allah, forgive my sins and mistakes, whether intentional or unintentional. Guide me to the right course and seek refuge with You from the evil of myself. Grant me what I love in a way that strengthens me to do what You love, and what I do not love in a way that makes it an opportunity for me to achieve what You love.

O Allah, grant me victory over those who wronged me, show me my revenge against those who oppressed me, grant me health in my body, and make my hearing and sight inherit from me.

O Allah, I ask You for the best of what Your Prophet Muhammad asked You for, and I seek refuge with You from the evil of what Your Prophet Muhammad sought refuge from.

## **Chapter Ten**

### **Invoking Peace and Blessings upon the Prophet**

Allah, the Exalted, says: “Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessings upon him and ask [Allah to grant him] peace” (Quran 33:56).

This command from Allah to send blessings upon the Prophet is a mercy for us. According to the hadith, our prayers reach him, and he responds to our salutations. Thus, sending blessings upon him is a profound connection between you and him.

You can seek the immense reward of sending blessings upon him. For each prayer you send, Allah rewards you with ten good deeds, elevates you ten levels, and removes ten sins. Moreover, for each prayer upon him, Allah Himself prays for you ten times. Imagine the vast reward.

As Sidi Muhyiddin Ibn Arabi noted: “The benefit of sending blessings upon him returns to the one who prays, as it reflects pure faith, sincerity, love, and constant obedience, while showing respect for the noble intermediary.”

A lover naturally increases their mention of their beloved, especially when such mention helps them remember that beloved.

Consider the feeling when you tag or mention a celebrity on Twitter and they respond to you! Allah and His Messenger are beyond such comparisons, but this illustrates the essence of love between us and Allah and His Messenger. As Allah says in a Qudsi hadith, narrated through His



Prophet: “Whenever a servant mentions Me in a gathering, I mention him in a gathering better than that.” Thus, when you remember Allah, He mentions you among the angels, prophets, martyrs, and righteous. Similarly, when you send prayers and peace upon His Messenger ﷺ, he responds to you by name.

Scholars and saints have extensively discussed the virtues of sending blessings upon our Master Muhammad ﷺ. You can explore these discussions in numerous books or online sources to understand the reward associated with this practice.

Adopt a daily practice of sending prayers upon our Master Muhammad ﷺ. Begin with a set number of prayers each day that fits your schedule. As you maintain this practice, you will find yourself praying upon him in the morning, noon, afternoon, evening, and night. Gradually, this will become a constant part of your routine. The more you persist, the more Allah will grant you blessings and favor, for He loves to hear the mention of His beloved Prophet.

One of the most esteemed books on sending prayers upon our Master Muhammad ﷺ is “Dalail al-Khayrat” by Sidi Abu Suleiman Muhammad al-Jazuli. This book is filled with blessings and good, and we recommend all Muslims to incorporate it into their daily routine to receive divine blessings and goodness.

Below are some of the prayers mentioned in the hadith about him ﷺ, which Allah has inspired His saints and lovers to cherish.

1. O Allah, send blessings upon our Master Muhammad and upon the family of our Master Muhammad, as You sent blessings upon our Master Ibrahim and the family of our Master Ibrahim. Bestow Your blessings upon our Master Muhammad and upon the family of our Master Muhammad, as You bestowed blessings upon our Master Ibrahim and the family of our Master Ibrahim. Indeed, You are Praiseworthy, Glorious.

2. O Allah, bestow Your blessings, mercy, and blessings upon the Master of the Messengers, the Leader of the God-fearing, the Seal of the Prophets, our Master Muhammad, Your servant and messenger, the leader of goodness and the messenger of mercy. O Allah, grant him the Praised Station that is coveted by the early and later generations. O Allah, send blessings upon our Master Muhammad and grant him the high status and rank in paradise. O Allah, place his love among the chosen ones, his affection among the close ones, and his mention among those who are in the highest realms. Peace and mercy of Allah be upon him. O Allah, send blessings upon our Master Muhammad and upon the family of our Master Muhammad as You sent blessings upon our Master Ibrahim and the family of our Master Ibrahim. Indeed, You are Praiseworthy, Glorious.

3. O Allah, send blessings and peace upon our Master Muhammad, Your servant and prophet, the unlettered prophet, the Master of the Messengers, the Leader of the God-fearing, and the Seal of the Prophets. Bless his wives, the Mothers of the Believers, his offspring, his family, his companions, his supporters, his followers, his adherents, and his lovers, just as You blessed and bestowed mercy upon our Master Ibrahim and the

family of our Master Ibrahim among the worlds. Indeed, You are Praiseworthy, Glorious. Send blessings, peace, and mercy upon us along with him, with Your best and purest blessings, every time he is remembered by those who remember and even when forgotten by those who are heedless. Number Your blessings as the even and odd numbers, as the words You have spoken, as the creation of Your creatures, as Your pleasure, as the weight of Your Throne, and as the ink of Your words. Grant him a constant prayer in Your eternal presence. O Allah, grant him a Praised Station on the Day of Resurrection that is envied by the early and later generations. Grant him a close place near You on the Day of Judgment, accept his intercession, elevate his rank, and grant him his desires in this life and the Hereafter, just as You granted to our Master Ibrahim and our Master Musa. O Allah, place his love among the chosen ones, his affection among the close ones, and his mention among the highest ranks. Reward him on our behalf as he deserves, with the best reward You have given any prophet on behalf of his nation. Reward all prophets with goodness. Peace and blessings of Allah be upon our Master Muhammad, the unlettered prophet. Peace be upon you, O Prophet, and Allah's mercy and blessings and forgiveness and pleasure. O Allah, convey our peace to him and return our peace to us from him. Follow him from his nation and his descendants with what pleases him, O Lord of the worlds.

4. O Allah, send blessings upon our Master Muhammad, the Seal of the Prophets, the source of secrets, the source of light, the beauty of the two worlds, the honor of the two abodes, and the Master of both worlds, distinguished by being close to You.

5. O Allah, send blessings upon our Master Muhammad and upon the family of our Master Muhammad, as You sent blessings upon our Master Ibrahim and the family of our Master Ibrahim. Bestow Your blessings upon our Master Muhammad and upon the family of our Master Muhammad, as You bestowed blessings upon our Master Ibrahim and the family of our Master Ibrahim among the worlds. Indeed, You are Praiseworthy, Glorious. O Allah, send blessings upon our Master Muhammad, the Prophet, and his wives, the Mothers of the Believers, his offspring, and his family, just as You sent blessings upon our Master Ibrahim. Indeed, You are Praiseworthy, Glorious. O Allah, send blessings upon our Master Muhammad every time he is remembered by those who remember and even when forgotten by those who are heedless. O Allah, continually send Your best blessings upon Your servant, prophet, and messenger, our Master Muhammad, and grant him honor and respect. Place him in a close position with You on the Day of Resurrection. O Allah, praise You as You deserve. Send blessings upon our Master Muhammad as You deserve. You are the one worthy of piety and forgiveness. O Allah, send blessings upon our Master Muhammad and the family of our Master Muhammad with Your best blessings, in number that matches Your knowledge. O Allah, send blessings upon our Master Muhammad as he is deserving and worthy. O Allah, send blessings upon our Master Muhammad, the unlettered prophet, and upon every prophet, angel, and saint, in number that matches the even and odd numbers, and the words of our Lord, complete and blessed. O Allah, send blessings upon our Master Muhammad, Your servant, prophet, and messenger, and upon his family, his wives, and his descendants, in a number that matches Your creation, Your pleasure, the weight of Your Throne, and the ink of Your words. O Allah, send blessings upon our Master Muhammad and the family of our Master Muhammad with a continuous prayer that lasts as long as You exist. O Allah, O Lord

of our Master Muhammad and the family of our Master Muhammad, send blessings upon our Master Muhammad and his family and reward him as he deserves. O Allah, send blessings upon our Master Muhammad and the family of our Master Muhammad, as You sent blessings upon our Master Ibrahim and the family of our Master Ibrahim. Indeed, You are Praiseworthy, Glorious. Bestow upon him Your best blessings in number that matches Your knowledge, every time he is remembered by those who remember and even when forgotten by those who are heedless. Peace and blessings be upon him.

1. O Allah, send blessings upon our Master Muhammad, the unlettered Prophet, and upon his family and companions, and grant him peace.

2. O Allah, send blessings upon our Master Muhammad and upon his family with the blessings of those in the heavens and the earth upon him. Bestow upon me, O Lord, Your subtle kindness in my affairs.

3. O Allah, send blessings upon our Master Muhammad, Your trustworthy Messenger, and upon his family, as boundless as Your perfection and as many as his perfections. Grant him peace and blessings.

4. O Allah, send blessings upon our Master Muhammad, the sea of Your light, the repository of Your secrets, the tongue of Your argument, the bride of Your kingdom, the leader of Your presence, the treasuries of Your mercy, and the path of Your Shariah, who delights in Your oneness and witnessing. He is the essence of existence and the cause of all that exists,

the foremost from the light of Your radiance. Send blessings that endure as long as You do, that remain as long as You exist, without end or limit except by Your knowledge. A prayer that pleases You, pleases him, and pleases us, O Lord of the worlds.

5. O Allah, send blessings upon our Master Muhammad and the family of our Master Muhammad as You love and are pleased with. O Allah, O Lord of our Master Muhammad and the family of our Master Muhammad, send blessings upon our Master Muhammad and the family of our Master Muhammad. Grant our Master Muhammad the high rank and the intercession in paradise. O Allah, send blessings upon our Master Muhammad and the family of our Master Muhammad, and grant our Master Muhammad what he deserves.

6. O Allah, send a complete prayer and perfect peace upon the Prophet through whom the knots are untied, the crises are resolved, needs are fulfilled, desires are achieved, and good endings are attained. May the clouds of rain be sought through his noble face, and upon his family and companions.

7. O Allah, send blessings upon our Master Muhammad as boundless as Your perfection and as many as his perfections.

8. O Allah, send blessings upon our Master Muhammad and upon the family of our Master Muhammad, and grant him the intercession, virtue, and high rank. Grant him the Praised Station promised to him along with his brothers among the prophets and the righteous. Send peace and blessings upon the Prophet of mercy and the leader of the Ummah, upon our father Adam, our mother Hawwa, and all their descendants of prophets, saints, martyrs, and righteous people. Send blessings upon all Your angels, those of the heavens and the earth, and upon us with them, O Most Merciful of the Merciful.

9. O Allah, send blessings upon our Master Muhammad, the source of mercy, the one whose essence is the kingdom, and whose existence is the perfect, the opener, and the seal. Send blessings as many as are in Your knowledge of what exists or has existed, every time he is remembered by those who remember and forgotten by those who are heedless. A continuous prayer lasting as long as You exist, remaining as long as You are eternal, without end except by Your knowledge. Indeed, You are capable of everything.

10. O Allah, send blessings of majesty and peace of beauty upon the presence of Your beloved, our Master Muhammad. Cloak him with Your light as You cloaked him with the divine manifestations, that he may gaze upon Your noble face, and converse with his Great Lord, who protected him from all evil. O Allah, relieve my distress as You promised, “Is not He who responds to the distressed one when he calls upon Him and removes the evil?” And upon his family and companions altogether.

11. O Allah, send blessings upon our Master Muhammad, the complete and perfect one, as Your perfection has no end and his perfection is boundless.

12. O Allah, send blessings upon our Master Muhammad and upon the family of our Master Muhammad. Grant him the intercession and virtue, and the high rank. Send him to the Praised Station promised to him along with his brothers from among the prophets and the righteous. And send blessings upon the Prophet of mercy, the leader of the Ummah, upon our father Adam, our mother Hawwa, and all their descendants of prophets, saints, martyrs, and righteous people. Send blessings upon all Your angels, those of the heavens and the earth, and upon us with them, O Most Merciful of the Merciful.

13. O Allah, send blessings upon our Master Muhammad, the essence of mercy, the kingdom, and eternity. Send blessings as many as Your knowledge of the universe, every time he is remembered by those who remember and forgotten by those who are heedless. A continuous prayer that lasts as long as You do, remaining as long as You are eternal, without end except by Your knowledge. Indeed, You are capable of everything.

14. O Allah, send a prayer of majesty and peace of beauty upon the presence of Your beloved, our Master Muhammad, and cover him with Your light as You covered him with the divine cloud of manifestations. May he look upon Your noble face and speak to his Great Lord, who protected him from all evil. O Allah, relieve my distress as You promised,



“Is not He who responds to the distressed one when he calls upon Him and removes the evil?” And upon his family and companions altogether.

15. O Allah, send blessings upon our Master Muhammad, the perfect pole, and upon his brother Gabriel, who is adorned with light.

16. O Allah, send blessings upon our Master Muhammad, with a weight that equals the heavens and the earth and what is known to You, as many as the individual jewels of the world and their multiples. Indeed, You are Praiseworthy, Glorious.

17. O Allah, send blessings, peace, and blessings upon our Master Muhammad, the inherent light and the essence that pervades all attributes and names, and upon his family. (Sidi Abu Al-Hasan Ash-Shadhili)

18. O Allah, send blessings and peace and blessings upon our Master Muhammad among the first, among the last, among the prophets, among the messengers, and in the highest assembly until the Day of Judgment.

19. O Allah, send blessings upon our Master Muhammad until nothing of the prayer remains, and have mercy on our Master Muhammad until nothing of the mercy remains. Bestow blessings upon our Master

Muhammad until nothing of the blessings remains, and grant peace upon our Master Muhammad until nothing of the peace remains.

20. O Allah, send blessings upon our Master Muhammad as many as the number of times he is remembered by those who remember and forgotten by those who are heedless.

21. O Allah, send blessings upon our Master Muhammad with a prayer that will save us from calamities and afflictions, fulfill all needs, purify us from all sins, raise us in Your presence to the highest ranks, and grant us the utmost good in this life and after death.

22. O Allah, send blessings upon our Master Muhammad and upon the family of our Master Muhammad with a prayer that pleases You, is a reward for him, and fulfills his right. Grant him the intercession, virtue, and the Praised Station that You promised him, and reward him on our behalf as he deserves. Reward him better than any prophet for his people and any messenger for his nation. Send blessings upon all his brothers from among the prophets and the righteous. O Most Merciful of the Merciful.

23. O Allah, send blessings upon our Master Muhammad and grant him the honored place near You on the Day of Judgment.

24. O Allah, send blessings upon the soul of our Master Muhammad among the souls, upon his body among the bodies, and upon his grave among the

graves. O Allah, convey my greetings and peace to the soul of our Master Muhammad.

25. O Allah, send blessings and peace upon our Master Muhammad with a prayer that pleases You and fulfills his rights.

26. O Allah, send blessings upon our Master Muhammad, the light that preceded creation, and the mercy to the worlds, as many as those who have passed away from creation and those who remain, those who are blessed and those who are wretched. A prayer that encompasses all counting, with no limit or end, a prayer that lasts as long as You do, remaining as long as You are eternal, without end except by Your knowledge, and upon his family and companions, peace and blessings like that.

27. O Allah, send blessings upon our Master Muhammad with a prayer that removes my knots, relieves my distress, saves me from my mire, helps me overcome my stumbling, and fulfills my needs, and upon his family and companions, and grant peace and blessings.

28. O Allah, send blessings upon our Master Muhammad and his family and companions as many as the letters written by the pen.

29. O Allah, O Everlasting in bestowing favor upon creation, O Extender of hands with gifts, O Source of divine gifts, send blessings upon our Master Muhammad, the best of creation, and forgive us, O Possessor of Highness, in this evening.

30. O Allah, praise is Yours in the number of those who have praised You, and praise is Yours in the number of those who have not praised You. Praise is Yours as You wish to be praised. O Allah, send blessings upon our Master Muhammad in the number of those who have prayed upon him and upon those who have not prayed upon him, and send blessings upon our Master Muhammad as You wish him to be praised.

31. O Allah, send blessings upon our Master Muhammad, the unlettered Qurashi, the sea of Your light, the repository of Your secrets, the essence of Your care, the tongue of Your argument, the best of Your creation and the one most beloved to You, Your servant and Prophet, who concluded the prophets and messengers, and upon his family and companions. Glory be to Your Lord, the Lord of Glory, above what they describe. Peace be upon the messengers, and praise be to Allah, Lord of the worlds. (Sidi Ahmad Al-Rifa'i)

32. O Allah, send blessings upon the shining light, the radiant moon, the rising full moon, the abundant flow, the wide support, the interceding beloved, the guiding prophet, the proclaiming messenger, the obedient commanded one, the listening addressed one, the decisive sword, the

unifying heart, and the weeping eye, our Master Muhammad, and upon his noble family, great companions, and followers from among the people of Sunnah and Islam. (Sidi Ahmad Al-Rifa'i)

33. O Allah, send blessings upon our Master Muhammad with a prayer that writes the lines, explains the chests, makes all matters easy with Your mercy, O Mighty, Forgiving, and upon his family and companions, and grant blessings.

34. O Allah, send blessings and peace upon the perfect essence, the revealed mercy, Your servant, Your messenger, Your beloved, and Your chosen one, our Master Muhammad, and upon his family, wives, children, and neighbors, as many as those who remember You and those who are heedless of Your remembrance. (Sidi Ahmad Al-Rifa'i)

35. O Allah, send blessings upon our Master Muhammad and those who follow him, as many as You know from the beginning of creation to its end, and upon his family and companions. (Sidi Ahmad Al-Rifa'i)

36. O Allah, send blessings upon our Master Muhammad, Your servant, messenger, friend, and beloved, with a prayer that elevates me to the ranks of sincerity and grants me the highest degree of exclusivity. Peace and blessings as many as Your knowledge encompasses and Your book

records, every time he is remembered by those who remember and forgotten by those who are heedless. (Sidi Ahmad Al-Rifa'i)

37. O Allah, make Your best blessings eternal, Your blessings everlasting, and Your greetings the most excellent, upon the most noble human realities, the source of profound faith, the summit of benevolent manifestations, the abode of divine secrets, the bride of the divine kingdom, the string of the prophets, the leader of the messengers, and the best of all creatures. The bearer of the highest honor, the possessor of the greatest lance of nobility, the witness of the primordial secrets, and the observer of the earliest lights. The interpreter of the ancient tongue, the source of knowledge, wisdom, and judgment, the manifestation of partial and total generosity, and the essence of the upper and lower existence. The spirit of the universe and the source of the life of both worlds. The one adorned with the highest ranks of servitude and perfected in the secrets of the chosen ranks. The greatest friend and honored beloved. Our Master and Prophet Muhammad and upon his family and companions.

(Sidi Abdul Qadir al-Jilani)

38. O Allah, send blessings and peace upon our Master Muhammad as many as the sights have witnessed and the ears have heard. Send blessings and peace upon him as many as those who have prayed upon him, and send blessings and peace upon him as many as those who have not prayed upon him. Send blessings and peace upon him as You wish and are pleased for him to be prayed upon, and send blessings and peace upon him as You have commanded us to pray upon him. Send blessings and peace upon him as is befitting for him to be prayed upon.

(Sidi Abdul Qadir al-Jilani)

39. O Allah, send blessings upon our Master Muhammad and his family as many as the bounties and favors of Allah. O Allah, send blessings, peace, and blessings upon him, his family, companions, children, wives, descendants, household, kin, relatives, in-laws, beloved ones, followers, and supporters. They are the guardians of his secrets, the mines of his light, the treasures of truths, and the guides of creation. They are the stars of guidance for those who are guided. Peace and blessings in abundance and eternally. Be pleased with all the companions with eternal satisfaction, as many as Your creation, Your pleasure, the weight of Your Throne, and the ink of Your words, every time You are remembered by the rememberers and forgotten by the heedless. Grant him the intercession, virtue, and the high rank. Raise him to the praised station You have promised him. You do not break promises.

(Sidi Abdul Qadir al-Jilani)

40. O Allah, send blessings and peace upon our Master Muhammad and his family with a prayer that fills the earth and the heavens. A prayer that unties knots, relieves distress, and pours Your kindness into my affairs and the affairs of the Muslims. Continuously bless us, grant us safety, guide us, and make our affairs easy with comfort for our hearts and bodies. Grant us health and safety in our religion, this world, and the hereafter. Take us with the Book and the Sunnah and unite us with him in Paradise without prior punishment. Do not deceive us and conclude our matters with good from You and without trials. Glory be to Your Lord, the Lord of Glory, above what they describe. Peace be upon the messengers, and praise be to Allah, Lord of the worlds.

(Sidi Abdul Qadir al-Jilani)

41. O Allah, send blessings and peace upon our Master Muhammad, the sea of Your light, the repository of Your secrets, the tongue of Your argument, the bride of Your kingdom, the leader of Your presence, the model of Your kingship, the treasury of Your mercy, the path of Your Sharia, who delights in witnessing You, the essence of existence and the cause of all creation. The essence of Your creation advanced from the light of Your radiance. Send a prayer that unties my knots and relieves my distress. A prayer that pleases You and him and pleases us, O Lord of the worlds. As many as Your knowledge encompasses, Your book records, and Your pen writes. As many as the rains, stones, trees, sea angels, and all Your creation, O Our Lord, from the beginning of time to its end. Praise be to Allah alone.

(Sidi Muhyiddin ibn Arabi)

42. O Allah, send blessings and peace upon the Master of the messengers, the leader of the pious, who You created from Your Majesty, adorned with Your Beauty, crowned with Your Perfection, qualified to witness Your Essence, and made the receptacle of Your Names and Attributes. His name is associated with Your name, and his obedience with Your obedience. Muhammad ibn Abdullah and his family and companions who call to Allah.



(Sidi Muhyiddin ibn Arabi)

43. O Allah, send blessings upon our Master Muhammad, the representative of Your Essence who is manifested through Your Names and Attributes, the one who bridges existence and non-existence, and the barrier between creation and eternity. The embodiment of the Absolute One through whom every closed thing is opened, every broken thing is mended, and every oppressed thing is freed.

(Sidi Muhyiddin ibn Arabi)

44. O Allah, O Lord, whose veil is only light, and whose concealment is only the intensity of appearance, I ask You by Your status of boundlessness from every limitation, wherein You do as You will and desire, and by Your revelation of Yourself through the light of knowledge, and Your transformation in the forms of Your Names and Attributes in the sensory existence, to send blessings upon our Master Muhammad with a prayer that enhances my insight with the light sprinkled in eternity. So that I witness the annihilation of what did not exist and the permanence of what never ceases, and I see things as they truly are in their original state of non-existence, unperceived, and not yet having any scent of existence. And bring me out, O Allah, through praying upon him from the darkness of my ego to the light, from the grave of my corporeality to the assembly of resurrection and the distinction of the resurrection. Pour upon me from the sky of Your Oneness what will purify me from the filth of polytheism and association. Revive me with the first death and the second birth, and grant me the eternal life in this transient world. Make me a light to walk among people, so I can see Your face wherever I turn without confusion or ambiguity, looking with the eye of unity and differentiation, distinguishing between falsehood and truth, guiding with You to You. O Most Merciful

of the merciful, send blessings and peace upon our Master Muhammad with a prayer that accepts my supplication, fulfills my hope, and upon his family, the family of witnessing and gnosis, and his companions, the companions of taste and spiritual experience, as long as the sign of the night of being is spread and the glow of the forehead of vision shines. Amen, Amen, Amen. Peace be upon the messengers, and praise be to Allah, Lord of the worlds.

(Sidi Muhyiddin ibn Arabi)

45. O Allah, make the best of prayers, the highest blessings, and the purest greetings at all times upon the most honorable of creation, our Master and Lord Muhammad, the most complete of the inhabitants of the earth and heavens. Send peace upon him, O our Lord, with the purest of greetings in all states and moments.

(Sidi Abdul Qadir al-Jilani)

46. O Allah, send blessings and peace upon our master Muhammad, as many as the eyes have witnessed and the ears have heard. Send blessings, peace, and blessings upon him as many as those who have prayed upon him, and send blessings, peace, and blessings upon him as many as those who have not prayed upon him. Send blessings, peace, and blessings upon him as You love and are pleased for him to be prayed upon, and send blessings, peace, and blessings upon him as You have commanded us to pray upon him. Send blessings, peace, and blessings upon him as it is fitting for him to be prayed upon.

(Sidi Abdul Qadir al-Jilani)

47. O Allah, send blessings upon our master Muhammad and his family in proportion to the blessings and favors of Allah. O Allah, send blessings, peace, and blessings upon him, his family, his companions, his children, his wives, his descendants, his household, his kin, his in-laws, his beloved ones, his followers, and his supporters. Bless them with the treasures of his secrets, the sources of his lights, and the treasures of truths. Guide the creation, the stars of guidance, to those who seek it. Bestow blessings upon him and them as You are pleased with, and be satisfied with all the companions forever, in numbers equal to Your creation, Your satisfaction, the weight of Your Throne, and the ink of Your words, every time a reminder is remembered and an oblivion is forgotten. Grant him the means, the virtue, the high rank, the praiseworthy position, the desired pool, the bound banner, and the witnessed place as promised. Reward him for us in the best manner You have rewarded a prophet on behalf of his nation, increase his honor, generosity, and esteem, and send upon him continuous and constant blessings, equal in number to what the sun rises upon and what it does not rise upon, and what the sun sets upon and what it does not set upon, O Allah, Lord of the worlds.

(Sheikh al-Buni)

48. O Allah, send blessings, peace, and blessings upon our master Muhammad and his family, and his companions. Send blessings that enter me into the gardens of requests and bring forth the fruits of gifts. Send blessings, peace, and blessings upon our master Muhammad, the sun of the

horizons of those who love You, the display of the brides of the scenes of Your unity, the scene of the lights of the secrets of Your manifestations, and the embodiment of the glory of Your honor.

(Sheikh Muhammad al-Shanawi)

49. O Allah, send blessings, peace, and blessings upon our master Muhammad, through whom the stumbles were alleviated, and for whom the errors were forgiven, and through whose grace the earth and heavens were filled, and by whose mention the ranks of positions were populated. O Allah, send blessings, peace, and blessings upon our master Muhammad, Your servant, Your Prophet, Your Messenger, Your beloved, Your intimate friend, Your chosen one, and the one tasked with Your call. Send blessings upon him as he is the one who speaks with Your argument, the one who guides to You, and the one who calls by Your permission to what is with You.

(Sidi Abi al-Tahir ibn Sidi Ali Wafa)

48. O Allah, send blessings and peace upon our master Muhammad, the beloved one honored by You, and upon his family and companions.

(Sidi Abu al-Mawahib al-Shadhili)

49. O Allah, send blessings, peace, and blessings upon our master Muhammad, from the beginning of time to eternity, in a manner beyond enumeration or measurement. May Allah be pleased with his companions,

the people of perfection and completion, through whom You guided every confused soul.

(Abdullah ibn As'ad al-Yafi'i)

50. O Ever-Living, O Sustainer, O Possessor of Majesty and Generosity, send blessings upon our master Muhammad and upon the family of our master Muhammad. Revive my heart and make my soul alive so that I may live a good life in this world and the Hereafter. Indeed, You are capable of everything.

(Abdullah ibn As'ad al-Yafi'i)

51. O Allah, send blessings upon our master Muhammad, Your Prophet, and Ibrahim, Your intimate friend, and upon all Your Prophets and chosen ones from Your earth and heavens, in numbers equal to Your creation, Your satisfaction, the weight of Your Throne, the ink of Your words, and the extent of Your knowledge. Send blessings in such a manner that it surpasses and exceeds the blessings of all creation, as Your favor surpasses all Your creation.

(Sidi Abu al-Mawahib al-Shadhili)

52. O Allah, send blessings upon our master Muhammad, the master of the first and the last, the leader of those with white foreheads, the complete and final master, the beloved intercessor, the merciful, the truthful, and the trustworthy. He is the light of the creation, and his mercy is for the worlds. Send blessings upon him in a manner that encompasses all, from the time

before creation to the time after it, a prayer that has no limit or end. Send blessings that last as long as You last, remaining as long as You remain, upon him, his family, companions, wives, descendants, in-laws, and supporters. Grant us a hidden grace in all our matters and in the matters of the Muslims.

(Sheikh Muhammad al-Sanusi)

53. O Allah, send blessings, peace, and blessings upon our master Muhammad, his family, and his companions, as numerous as the waves of the vast sea.

Send blessings, peace, and blessings upon our master Muhammad, his family, and his companions, as numerous as the fine grains of sand.

Send blessings, peace, and blessings upon our master Muhammad, his family, and his companions, as numerous as the good deeds of our master Abu Bakr al-Siddiq.

Send blessings, peace, and blessings upon our master Muhammad, his family, and his companions, as numerous as the good deeds of our master Umar ibn al-Khattab, the master of those who are guided.

Send blessings, peace, and blessings upon our master Muhammad, his family, and his companions, as numerous as the good deeds of our master Uthman ibn Affan, the master of those who are trustworthy.

Send blessings, peace, and blessings upon our master Muhammad, his family, and his companions, as numerous as the good deeds of our master Ali ibn Abi Talib, the master of those who are discerning.

Send blessings, peace, and blessings upon our master Muhammad, his family, and his companions, as numerous as the good deeds of the Ahl al-Bayt and all the other companions, their followers, and the followers of their followers, extending to the straightest path.

Send blessings, peace, and blessings upon our master Muhammad, his family, and his companions, as numerous as the filling of the seven heavens and the seven earths, until they are full...

(Sheikh Ahmad al-Dairabi)

54. O Allah, send blessings upon our master Muhammad, his family, and his companions, as many as Your knowledge encompasses, as many as Your pen has recorded, and as many as Your decree has passed upon Your creation. Bestow Your grace upon our affairs and the affairs of the Muslims.

55. O Allah, send blessings upon our master Muhammad, his family, and his companions, with a prayer that surpasses every prayer prayed by the worshippers from the beginning of time to its end, just as Your favor surpasses Your creation and fills the balance and reaches the end of knowledge.

56. Send blessings upon the first in creation and generosity, the opening of all witnessable realities, the hidden secret, and the manifest light which is the essence of the intended purpose.

He is the one who holds the precedence in the realm of creation, distinguished by the primacy of the most sacred and elevated soul, and the most complete and resplendent light. He embodies perfect servitude in the presence of the worshipped One.

His soul was infused with the presence of His spirituality, and the rays of His light have connected with the niche of my heart. He is the greatest messenger, the noblest prophet, and the blessed and chosen saint.

Upon him, his family, and his companions, who are the treasuries of his secrets, the repositories of his light, the dawning of his moons, the treasures of truths, and the guides of creation. They are the stars of guidance for those who seek it. Send abundant peace upon them.

Glory be to Allah, and I am not among the polytheists. Sufficient for us is Allah, and He is the best disposer of affairs. There is no power nor strength except through Allah, the Most High, the Most Great. Peace be upon our master Muhammad, his family, and his companions. Glory be to Your Lord, the Lord of Glory, above what they describe. Peace be upon the messengers, and praise be to Allah, Lord of the worlds.

(Sidi Muhyiddin Ibn Arabi)

57. O Allah, I have sought Your intercession, turned to You, asked of You, and desired nothing but You. I do not ask anyone but You, nor do I seek anything except You.

O Allah, I ask You to accept this intercession through the greatest intercession, the highest virtue, the beloved closest one, the guardian saint, the chosen pure one, and the selected prophet Muhammad ﷺ. Through him, I ask You to grant me an eternal, everlasting, divine, continuous, perpetual prayer that witnesses me in all of this as You consume me in this knowledge. You are the guardian of this, and there is no power or strength except through Allah, the Most High, the Most Great.



(Sidi Muhyiddin Ibn Arabi)

58. O Allah, send blessings upon our master Muhammad and upon the family of our master Muhammad, as numerous as the manifestations of Your divine majesty and the essence of Your divine descent, the radiant light, the most brilliant secret, the encompassing unity, and the extensive oddity. A prayer through which I witness the wonders of the kingdom, unveil the beauties of the divine power, and call down the rains of mercy. O Allah...

(Sidi Muhyiddin Ibn Arabi)

59. O Allah, send blessings upon our master Muhammad, the master of the first and the last, the master of the worshippers and the ascetics, the master of those who bow and prostrate, the master of those who circle the Kaaba and stay in seclusion, the master of those who stand in prayer and fast, the master of the seekers and the ones who reach, the master of the righteous and the pious, the master of the prophets and messengers, the master of the closest angels, the master of all creation. Peace be upon him and his family, his companions, his wives, his followers, his supporters, and his household, as long as certainty remains and ears hear with longing.

60. O Allah, send blessings upon our master Muhammad and upon his family and companions, filling the balance, reaching the end of knowledge, fulfilling Your satisfaction, counting the blessings, and weighing the Throne.

61. O Allah, send blessings upon our master Muhammad with a good and blessed prayer that soothes my heart from the worry of seeking sustenance

and fear of creation. Peace be upon you, O soul of the universe, as numerous as what was and what will be, and peace be upon you, O light of the two abodes, as numerous as what was and what will be.

61. O Allah, send blessings and peace upon our master Muhammad, as many as the letters of the Quran, letter by letter, and send blessings and peace upon our master Muhammad, as many as each letter, a thousand times a thousand, and send blessings and peace upon our master Muhammad, as many as each thousand, multiplied many times.

62. O Allah, send blessings and peace upon our master Muhammad, as numerous as the seven heavens, and send blessings and peace upon our master Muhammad, as numerous as the seven earths. Send blessings and peace upon our master Muhammad, as numerous as what lies between them. Send blessings and peace upon our master Muhammad, as many as Your Book has recorded. Send blessings and peace upon our master Muhammad, Your servant and messenger, the unlettered prophet, and upon his family and companions, as long as those who remember You remember, and those who are heedless of Your remembrance are heedless, from the beginning of the world until the Day of Judgment.

63. O Allah, send blessings and peace upon our master Muhammad and his family and companions, as numerous as the dust, and as many as what was and what will be, and what is known in Your knowledge until the Day of Resurrection. Send blessings and peace upon our master Muhammad and his family and companions, as numerous as the grains of sand, grain by grain. Send blessings and peace upon our master Muhammad and his family and companions, as many as each grain, multiplied a thousand times.

64. O Allah, send blessings and peace upon our master Muhammad, the complete light, and upon our master Gabriel, adorned with light, the messenger of the Lord of the worlds. O Near One, Answerer, Hearer of supplications, O Subtle One in what He wills. May Allah illuminate our hearts, our graves, our sight, and our insight with Your mercy, O Most Merciful of the merciful, and through the blessing of sending prayers upon the master of the worlds, Your beloved, our master Muhammad.

65. O Allah, send blessings upon our master Muhammad with a prayer that follows his light. O Allah, send blessings upon our master Muhammad with a prayer associated with his mention and being remembered. O Allah, send blessings upon our master Muhammad with a prayer that opens his heart and brings him joy. And send blessings upon all his brothers among the prophets and saints with a prayer according to the amount of light and its appearance.

66. O Allah, send blessings upon our master Muhammad and upon the family of our master Muhammad with a prayer that protects us from calamities and afflictions, purifies us from all sins, and raises our ranks in this life and after death.

67. O Allah, send blessings upon our master Muhammad and the family of our master Muhammad as numerous as every illness and its cure. And bless and grant abundant peace upon him and upon them.

(Sidi Sheikh Khalid Al-Naqshbandi)

68. O Allah, send blessings upon our master Muhammad, Your servant, prophet, and messenger, the unlettered prophet, and upon his family and

grant abundant peace in accordance with the greatness of Your essence at all times and moments.

69. O Allah, send blessings upon our master Muhammad and his family with a prayer that weighs as much as the earths and heavens, as numerous as what is in Your knowledge, and as numerous as the elements of the world. Multiply this number manifold, for You are the Praiseworthy, the Glorious.

70. O Allah, send blessings upon the most honored being, the best born, the most noble, the one praised, the master of all created beings, the one who is preferred over all creation. Send blessings that are suitable for his lofty station and his exalted rank. May these blessings encompass his family, his wives, his saints, and his supporters. O Allah, send blessings upon him and all of Your messengers and prophets, upon the groups of angels and Your elect, with blessings that benefit the obedient from among the inhabitants of Your earth and heavens.

71. O Allah, send blessings, peace, and blessings upon our master Muhammad and his family, as boundless as Your perfection and as numerous as his perfection.

72. O Allah, send blessings upon our master Muhammad and his family, with the prayers of the inhabitants of the heavens and the earth. O our Lord,

let Your subtle grace work in my affairs and show me the secret of Your beautiful work in what I hope from You, O Lord of the Worlds.

73. O Allah, send blessings upon our master Muhammad and the family of our master Muhammad, as long as eyes see, as the earth is adorned with rain, as long as pilgrims perform Hajj and Umrah, as long as they answer the call, strive, sacrifice, circle the ancient house, and kiss the stone.

74. O Allah, send blessings upon our master Muhammad, the opener, the pure, the spotless, the mercy of Allah to the worlds, and upon his pure, righteous family. And grant abundant peace.

75. O Allah, send blessings, peace, and blessings upon our master Muhammad, through whom all universes were honored, and upon our master Muhammad, through whom the signs of knowledge were revealed. And upon our master Muhammad, through whom the subtleties of the Quran were clarified. And upon our master Muhammad, the essence of all essences, the reason for the existence of every human being. And upon our master Muhammad, who established the pillars of the Sharia for the worlds, clarified the actions of the path for the seekers, and laid down the sciences of truth for the knowers. O Allah, send blessings upon him with prayers that are suitable for his noble rank and exalted station, and grant continuous peace, O Most Merciful of the Merciful.

(Sidi Mustafa Al-Bakri)

76. O Allah, send blessings, peace, and blessings upon our master Muhammad, who adorned the purposes of hearts and revealed the secrets of the unseen, the gateway for every seeker and the guide for every veiled one. O Allah, send blessings upon him as long as the sun of existence

shines upon creation. And upon the one who showered us with clouds of generosity. O Most Merciful of the Merciful.

(Sidi Mustafa Al-Bakri)

77. O Allah, send blessings, peace, and blessings upon our master Muhammad, through whom You created all beings, and through whom You sealed the radiant chain of prophethood, and made him the most virtuous and rewarded of the prophets. You created all lights from his light, thus increasing his rank and honor. Send continuous, fitting prayers and peace upon him, as numerous as the beings of creation, both visible and hidden, those who move and those who are still, and as numerous as Your favors and blessings upon creation, as numerous as what has occurred and what will occur in the dominion and the heavenly realm, a number that, if its extent were desired, could not be counted, nor could its types and individuals be gathered. O Allah, expand our chests with it, ease our affairs with it, and bring us out from every difficulty and hardship into every relief and ease. Draw us near to You, making us among the highest of those close to You. Write us among those beloved to You and distance us from the ranks of enemies and outcasts. Bless him and his family and companions, and all praise is due to Allah, the Lord of all worlds.

(Sidi Mustafa Al-Bakri)

78. O Allah, send blessings, peace, and blessings upon Your prophet and beloved, our master Muhammad, and upon his brothers and family, with prayers and peace that open the doors of Your paradise and bring forth the causes of Your pleasure, and through which we fulfill some of his rights upon us by Your grace and goodness. Amen.

79. O Allah, send blessings upon our master Muhammad with every prayer You love to be prayed upon him, at every time You love for him to be prayed upon. O Allah, send peace upon our master Muhammad with every peace You love to be granted to him, at every time You love for peace to be granted to him. Continuous prayers and peace as numerous as what You know, as weighty as what You know, as vast as what You know, and as much as the ink of Your words, multiplied manyfold. O Allah, praise and thanks are due to You for this and for his family, companions, and brothers.

(Sidi Murtada Al-Zabidi)

80. O Allah, send blessings upon our master Muhammad with a prayer that opens for us the door to Allah and blocks all paths to his enemies. And grant peace upon his family and companions.

(Taqi Al-Din Al-Hanbali)

81. O Allah, send blessings upon our master Muhammad, the prophet, as numerous as those of Your creation who have prayed upon him, and send blessings upon our master Muhammad as it befits us to pray upon him, and send blessings upon our master Muhammad, the prophet, as You have commanded us to pray upon him.

(Sidi Abi Al-Abbas Al-Tijani)

82. O Allah, send blessings upon our master Muhammad and his family with a prayer equal to all the prayers of those who love You. And grant peace upon our master Muhammad and his family with peace equal to their peace.

83. O Allah, send blessings upon our master Muhammad with a prayer that grants us the most complete of desires and beyond, in this life and the next. And bless his family and companions with as many as You know, as weighty as You know, and as vast as You know.

(Sidi Abdullah Bin Omar Ba'alawi)

84. O Allah, send blessings upon our master Muhammad, the beloved and cherished, the healer of ills and the remover of difficulties, and upon his family and companions, and grant peace.

85. O Allah, send blessings upon our master Muhammad, the unlettered, pure, and righteous prophet, with prayers that untie all knots and relieve all distress.

86) O Allah, send Your peace, blessings, and mercy upon our master Muhammad and his family, to the extent of \*La ilaha illallah\* (There is no god but Allah). Enrich us, protect us, guide us to what pleases You, turn away all harm from us, and be pleased with the two Hassans, the fragrant flowers of the best of mankind, and with all of his noble family and companions. Admit us into Paradise, the Abode of Peace, O Living, O Eternal, O Allah.

87) O Allah, I ask You and turn to You by means of Your beloved, the chosen one near You. O our beloved Muhammad, we seek Your intercession with your Lord, so intercede for us with the Great Master. O noble and pure messenger, O Allah, grant him intercession for us by his honored rank with You. O Allah, make us among the best of those who send blessings and salutations upon him, and among the closest to him and



those who approach him. Make us among the best of those who love him and are beloved by him. Gladden us with his presence on the Day of Judgment and make him our guide to the gardens of bliss without hardship, difficulty, or reckoning. Do not let him be displeased with us. Forgive us and all Muslims, the living and the dead. Our final supplication is praise be to Allah, the Lord of the worlds.

88) O Allah, I ask You by the light of Your magnificent face, which fills the corners of the great Throne of Allah, and by which the worlds of Allah the Almighty were established, to send peace upon our master Muhammad, the one of great standing, and upon the family of the Prophet of Allah, with the greatness of Your magnificent self. In every glance and breath, in number according to the knowledge of Allah the Almighty, send a continuous prayer with the eternity of Allah the Almighty, exalting the right of our master Muhammad, the one of noble character. Send peace upon him and his family likewise, and unite me with him as You have united the soul and self, outwardly and inwardly, in wakefulness and in dreams. Make him, O Lord, the soul of my being in every aspect, in this world before the Hereafter, O Great One.

— (A prayer attributed to Ahmad bin Idris Al-Maghribi)

89) Upon you, O Messenger of Allah, be Allah's prayers, salutations, greetings, and blessings in every moment, equal to your great virtue, matching your esteemed rank, and combining for you the virtues of all forms of prayers and salutations.

90) O Allah, send peace, blessings, and mercy upon our master Muhammad, the opener of what was closed, the seal of what came before, the supporter of truth with truth, and the guide to Your straight path. May

peace and blessings be upon him and his family and companions, in accordance with his true worth and magnificent standing.

91) O Allah, send peace, blessings, and mercy upon our master Muhammad, his family, his companions, and his wives, to the ultimate satisfaction of Allah the Almighty and His pleasure.

92) O Allah, send peace upon our master Muhammad in number equal to what is in Your knowledge, a continuous prayer lasting with the duration of Your kingdom. O Allah, by his secret with You and his journey towards You, do not let me be deceived by myself nor veiled by my senses, and unveil for me every hidden secret, O Living, O Eternal. Glory be to the Creator, the Supreme King. If He wills, He can take you away and bring forth a new creation, and that is not difficult for Allah.

93) O Allah, send peace, blessings, and mercy upon our master Muhammad and his family:

- To the extent of what You know of Your love for him,
- To the extent of what You know of his love for You,
- To the extent of his rank with You,
- To the extent of Your rank with him,
- To the extent of the lights of his beauty,
- To the extent of the secrets of his majesty,
- To the extent of his complete perfection.

94) O Allah, send blessings upon our master Muhammad, the prayer of a servant who began and completed his prayer upon him, and You granted him the secret and blessing in his recitation and understanding. O Allah, open for us from the hidden and concealed secrets of Your mysteries that which will expand our chests, so that not a single atom in the realm of dominion and the unseen moves without You granting us knowledge of it. O Opener, O Opener, O Opener, O Opener.

O Allah, send blessings upon our master Muhammad and his family, a prayer that opens for us every door, facilitates for us all means, and inspires us with wisdom and correctness, for You are the Generous Bestower.

O Allah, send blessings upon our master Muhammad and his family, a prayer that opens for us the doors of ease and facilitation and closes for us the doors of harm and hardship, for You are capable of all things.

O Allah, send blessings upon our master Muhammad, a prayer that removes us from the darkness of illusion, and honors us with the light of understanding until it clarifies what is difficult to comprehend, for You know and we do not know, and You are the Knower of the unseen. O Allah, stabilize my heart, place truth upon my tongue, and open for me the openings of those who truly know You.

— (A prayer attributed to Muhammad Al-Maroun)

95) O Allah, send blessings upon our master Muhammad, the prayer of a servant who is lost and in need, overwhelmed by every difficulty and constraint, who sought refuge at the door of the Generous, and a thousand doors of relief were opened for him.

O Allah, send blessings upon our master Muhammad, the beloved, the cherished, the healer of ailments, and the remover of distress.

O Allah, send blessings upon our master Muhammad, the beloved, the cherished, the noble intercessor, the compassionate and merciful one, who informed us of his Generous Lord, that Allah, the Exalted, has in every breath one hundred thousand near reliefs.

— (A prayer attributed to Muhammad Al-Maroun)

96) O Allah, send blessings upon our master Muhammad, the one who fulfills all purposes.

O Allah, send blessings upon our master Muhammad, the healer of all illnesses.

O Allah, send blessings upon our master Muhammad, the remover of all ailments, and upon his family and companions, in accordance with his true worth and magnificent standing.

— (A prayer attributed to Muhammad Al-Maroun)

97) O Allah, send blessings upon our master Muhammad, the intermediary between Divine Oneness and Singular Unity, between the hidden and the manifest, the secret of the greatest manifestation, Ahmad of the beginning and glad tidings, Muhammad of the end and guidance, praiseworthy in both conduct and inner self, chosen for Divine care and attention, and upon his family. Send peace and blessings in accordance with Your perfection and as befits his excellence.

— (A prayer attributed to Yusri Jabr)

98) O Allah, send blessings upon our master Muhammad, the manifestation of Divine Lordship, as in the verse: *"And We have not sent you except as a mercy to the worlds,"* and the opener of Prophethood, as in the verse: *"Indeed, you receive the Qur'an from One Wise and Knowledgeable,"* and the greatest manifestation of Divinity, as in the verse: *"Indeed, you guide to a straight path."* He is the possessor of great character, the upright method, and the straight path, the compassionate and merciful one, and upon his family. Send peace and blessings in accordance with the secrets You placed within him, and grant us from his care and concern the greatest share, O Allah, O Responsive One.

— (A prayer attributed to Yusri Jabr)

99) O Allah, send blessings upon our master Ahmad, the first of messengers, and upon our master Muhammad, the last of Prophets and guidance, the one adorned with servitude, who upheld the rights of Lordship and Divinity in the most perfect manner. Send peace and blessings upon his family and companions, as is befitting of him and as is worthy of You. Grant us through him and by his hand the greatest share of nearness and distinction, O Generous, O Responsive, O Loving, O Allah, O Allah, O Allah.

— (A prayer attributed to Yusri Jabr)

100) O Allah, send blessings upon our master Muhammad, a prayer that saves us from all terrors and afflictions, fulfills for us all needs, purifies us from all sins, raises us to the highest ranks with You, and brings us to the ultimate goals of all goodness, in life and after death. And upon his family and companions, send peace, blessings, and mercy.

101) O Allah, send blessings, peace, and blessings upon our master Muhammad, the best of Your creations, the one with the sign and the cloud, more radiant than the sun and the moon, Your servant who united the scattered souls, Your Prophet who illuminated the darkness of hearts, and Your beloved whom You chose above every beloved.

O Allah, send blessings, peace, and blessings upon our master Muhammad, who came with the clear truth and was sent as a mercy to the worlds, the noble Prophet, possessor of the highest rank and the eloquent tongue.

O Allah, send blessings, peace, and blessings upon our master Muhammad, the noble Messenger, the obedient and trustworthy, the eye of Divine care, the adornment of the Day of Judgment, the treasure of guidance, the finest attire, the bride of the kingdom, the tongue of proof, the intercessor of the Ummah, the Imam of the Divine presence, and the Prophet of mercy. And upon his family.

— (A prayer attributed to Al-Shuni)

102) O Allah, send blessings upon the one from whom secrets were revealed and lights emerged, in whom truths ascended, and upon whom the knowledge of Adam, peace be upon him, descended, baffling all creation. Understanding is humbled before him, so neither the predecessors nor the successors can reach him. The gardens of the spiritual realm are blooming with the beauty of his splendor, and the reservoirs of the Divine Power overflow with the radiance of his light. Nothing exists without being tied to him, for without the intermediary, as has been said, the connected would vanish.

O Allah, send a prayer from You to him, as befits his worth. O Allah, he is Your encompassing secret that guides to You, and Your greatest veil standing before You.

O Allah, connect me to his lineage and affirm me in his ancestry. Grant me a knowledge of him that saves me from the pitfalls of ignorance and allows me to drink from the springs of grace. Carry me upon his path to Your presence, supported by Your victory. Hurl me against falsehood, so it is crushed, and plunge me into the seas of Divine Oneness. Extract me from the mire of separation, and immerse me in the essence of Unity until I neither see, hear, feel, nor perceive anything but It.

Make the greatest veil the life of my soul, his spirit the secret of my reality, and his reality the unifier of my worlds, realizing the Ultimate Truth.

(O First, O Last, O Outward, O Inward), hear my call, as You heard the call of Your servant Zakariyyah, peace be upon him. Grant me Your support for Your sake, unite me with You, and keep me away from anything other than You. (Three times) Allah, Allah, Allah.

\*“Indeed, the One who imposed upon you the Qur’an will return you to a place of return”\* (28:85), \*“Our Lord, grant us from Yourself mercy, and prepare for us, from our affair, right guidance” (Quran 18:10) (Three times).

“Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, send blessings upon him and peace in abundance” (Quran 33:56).

103) O Allah, send blessings, peace, and blessings upon our master Muhammad, the light, the support, and the reliance, the completion of the lights of Allah, Your servant, the servant of Allah, the Self-Sufficient. And upon his family.



## **Supplications for Special Purposes**

### **Prayer of Fulfillment (Ṣalāt al-Murād):**

O Allah, send blessings upon our master Muhammad, a prayer through which You grant us the most complete fulfillment of all our desires, and even beyond what we desire, in this world and the Hereafter. And send blessings upon his family and companions, in number as great as Your knowledge, and in weight as vast as Your knowledge, and in the fullness of Your knowledge.

### **Prayer of Rescue (Ṣalāt al-Inqādh):**

O Allah, send blessings, peace, and blessings upon our master Muhammad, a prayer through which my knots are untied, my distress is relieved, my plight is rescued, my stumbling is corrected, and my needs are fulfilled.

### **The Healing Prayer (Ṣalāt al-Tibbiyya):**

O Allah, send blessings upon our master Muhammad, the healer of hearts and their remedy, the health of bodies and their cure, the light of eyes and their illumination, and the nourishment of souls and their sustenance. And send blessings upon his family and companions in every moment and breath, as vast as Your knowledge encompasses.

The Prayer of Love (Ṣalāt al-Maḥabba):

O Allah, send blessings, peace, and blessings upon our master Muhammad, in proportion to Your love for him. O Allah, increase our love for him, and through his love, relieve us from our hardships, O our Lord, by the blessing of his love.

O Allah, send blessings, peace, and blessings upon our master Muhammad, in proportion to Your love for him. O Allah, increase our love for him, and through his love, uncover what weighs upon us, O our Lord, by the blessing of his love.

O Allah, send blessings, peace, and blessings upon our master Muhammad, in proportion to Your love for him. O Allah, increase our love for him, and grant us well-being through his love from all that burdens us, O our Lord, by the blessing of his love.

## Conclusion

There is no true conclusion when speaking of the Prophet, our master Muhammad (peace and blessings be upon him). The preceding pages are but a few lines in the vast volumes written about his life, character, conduct, teachings, and unique qualities.

These lines represent only a fraction of the praise, commendation, and prayers sent upon him (peace and blessings be upon him).

As you read these words, I pray that Allah opens your heart to the love of His Prophet (peace and blessings be upon him) and inspires you to seek more. For love naturally compels one to seek deeper knowledge.

The love for him (peace be upon him) knows no bounds, for it leads to the love of Allah, the Almighty. When Allah loves you, His Messenger loves you, and when His Messenger loves you, Allah loves you.

These pages are just the beginning of a journey, and I pray that Allah grants us the ability to further our knowledge and love of him (peace and blessings be upon him).

O Allah, do not deprive us of the blessing of knowing Your Messenger, our master Muhammad (peace and blessings be upon him).

O Allah, do not deprive us of the blessing of loving Your Prophet, our master Muhammad (peace and blessings be upon him).

O Allah, grant us from the lights of his love, approval, and closeness that which increases the sincerity of our devotion to him and strengthens our adherence to his way. Enroll us among the righteous, the forgiven, and

those granted the blessing of witnessing Your noble face in the Gardens of Bliss, O Lord of the worlds.

O Lord, through the intercession of the Chosen One, fulfill our hopes, and forgive us for our past sins, O Most Generous.

Indeed, Allah speaks the truth, and He guides to the straight path.

## References

Below is a list of sources from which this guide was condensed. However, the reader may read them to learn more about the Prophet (peace and blessings be upon him) and his noble family and companions:

- *Dalā'il al-Khayrāt wa Shawāriq al-Anwār fī Dhikr al-Ṣalāt 'alā al-Nabī al-Mukhtār* by Sheikh Muhammad ibn Sulayman al-Jazuli
- *Al-Anwār al-Muḥammadiyya min al-Mawāhib al-Ladunniyya* by Sheikh Yusuf ibn Isma'il al-Nabahani
- *Sa'ādat al-Dārayn fī al-Ṣalāt 'alā Sayyid al-Kawnayn* by Sheikh Yusuf ibn Isma'il al-Nabahani
- *Ḥadā'iq al-Anwār wa Maṭāli' al-Asrār fī Sīrat al-Nabī al-Mukhtār* by Allama Muhammad ibn Bahraq al-Hadrami al-Shafī'i
- *Sayyidunā Muḥammad Rasūlullāh: His Noble Characteristics and Glorious Qualities\** by Sheikh Abdullah Sirajuddin

## **About the Translator**

Dr. Heba Salah, born in Cairo, is a senior researcher, translator, and interpreter at Egypt's Dar Al-Ifta, the official institution for issuing religious edicts. With a robust background in Islamic studies, gender, and development, Dr. Salah holds a Ph.D. in linguistics and social sciences. Her work is dedicated to advancing translation studies, fostering interreligious dialogue, and enhancing intercultural understanding. She has actively participated in international events and initiatives aimed at promoting peace, empowerment, and the dissemination of knowledge. Dr. Salah has published numerous articles in Arabic and has translated various works. She is primarily responsible for translating and interpreting religious content relevant to Muslims in the West.