

Seeking Healing by the Prophet's Blessing

There is no doubt that the Prophet Muhammad (S) cured patients by his touching, water of *wudhu'*, saliva and other things.

Muslim has mentioned in his Sahih and al-Bukhari as well that Sahl ibn Sa'eed (may Allah be pleased with him) said, *"On the Day (battle) of Khaybar, the Messenger of Allah (S) was heard saying – 'I will give the banner to a man at whose hands Allah will grant victory. He loves Allah and His messenger, and Allah and His messenger love him.'* That night people remained in suspense, wondering to whom among them the Prophet (S) would hand the banner. They all looked forward to it. Next day he (the Prophet) asked where Ali (as) was, and it was said to him that he had sore eyes. The Prophet (S) spat in Imam Ali's eyes and he recovered as if he had never suffered any pain. Then the Prophet gave the banner to Ali who said, 'Should I fight them to be like us (Muslims)?' He (the Prophet) said, 'Go on until you arrive in their field, and then invite them for Islam and tell them of their obligations. By Allah, if Allah guides by you one man, it is better for you than to have red camels (abundant wealth).'"¹

Al-Bukhari has said too, *"I heard as-Sa'ib ibn Yazid saying, 'Once, my aunt took me to the Prophet (S) and said to him, 'O Messenger of Allah (S), this son of my sister has fallen.' He rubbed my head and prayed Allah to bless me. Then, he performed wudhu' and I drank from the water of his wudhu'..."*"²

He also said, *"I heard Jabir saying, 'One day, the Messenger of Allah (S) came to visit me when I was ill of insanity. He performed wudhu' and poured on me from the water of his wudhu' and I became sane. I asked him, 'O Messenger of Allah (S), with whom shall my inheritance be with, for I have neither parents nor children?' Then, the verse of obligations (inheritances) was revealed."*³

Surely, the Messenger of Allah (S) was in such a position to Allah that he made a blind man recover his sight by his saliva and a mad one recover his sanity by the water of his *wudhu'* and that his companions massaged their faces and skins with his pituitrin seeking health and soundness.

It has been mentioned in traditions that Huthayfa ibn al-Yaman had a pouch with which he cured patients and that whomever he put the pouch on was cured. People were very influenced by him until his news reached the Prophet (S) who sent for him, asking, *"Are you seditious O Huthayfa?"* He replied,

“Certainly not O Messenger of Allah (S), but I have kept the stone that once had harmed your foot. I put it in a piece of cloth, and now I cure patients by it.”

The Prophet (S) said to people, *“If you trust in a stone, it shall benefit you.”*⁴

We do not mean by these traditions that we place trust in jugglers and swindlers, or that we do not believe in scientific medicine. How would that be when we always depend on the Prophet’s saying, *“Bring a physician to him, because Allah has created the disease and created the cure to it”*?

And this does not mean that Muslims only depend on supplication, amulets, the Qur’an, blessing and other things that are familiar in all Muslim countries for treatment. We quote these evidences just to argue against the Wahhabis who deny all these things and consider whoever believes in them as a polytheist.

Surely, the companions had their justification in seeking blessing and *tawassu* in the Prophet (S), because they lived with him and saw his miracles and charismata which astonished them and filled their selves with reverence and hope.

Biographers, who were interested in the Prophet’s miracles, have mentioned all the miracles mentioned in the Qur’an of the prophets who had preceded him, such as healing the patients, the blind and the lepers, giving life to the dead, the coming down of food from the heaven, talking with animals and many other signs.

We shall mention only one or two traditions from al-Bukhari and let researchers themselves read what scholars have written on this matter.

Qatada narrated that Anas said, *“A vessel was brought to the Prophet (S) while he was in az-Zawra. He put his hand inside the vessel and water began gushing out from between his fingers. All people performed wudhu (from that water)”*. Qatada said, *“I asked Anas how many men there were and he said that they were three hundred or about three hundred men.”*⁵

Jabir ibn Abdullah narrated, *“On the day of al-Hudaybiyya, people felt thirsty. There was a pot before the Prophet (S). He performed wudhu’. People hurried towards him, and he asked, ‘What happened to you?’ They said, ‘we do not have water to perform wudhu’ or drink, except this water before you.’ He put his hand in the pot, and water began gushing out between his fingers like springs. We drank and performed wudhu’...”*I asked how many ones they were and he said, *‘If we were one hundred thousand, the water would be enough. We were fifteen hundred men.’*⁶

Alqama narrated that Abdullah said, *“One day, we were with the Messenger of Allah (S) on a travel. We ran out of water. He (the Prophet) said, ‘Bring me a little of water.’ They brought him a vessel having a little water. He put his hand inside the vessel and said, ‘Come on to the pure, blessed (water) and blessing is from Allah!’ I did see water spring between the fingers of the Messenger of Allah (S)...and we*

did hear the glorifying (tasbeeh) of food while it was being eaten.”⁷

- [1.](#) Sahih al-Bukhari, vol. 4 p. 20.
- [2.](#) Sahih al-Bukhari, vol. 1 p. 56, 57.
- [3.](#) Sahih al-Bukhari, vol. 1 p. 56, 57.
- [4.](#) I do not remember the source of this tradition, but I have heard it from our teachers in Tunisia.
- [5.](#) Sahih al-Bukhari, vol. 4 p. 170. Chapter – The signs of prophethood in the book “The beginning of creation”.
- [6.](#) Ibid. P.171
- [7.](#) Ibid. P.172

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