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Ancestry of the Holy Prophet (S) and Circumstances of His Forefathers

Ancestry of The Holy Prophet (S)

The well–known genealogy of the Holy Prophet (S) is as follows: Muhammad (S), son of Abdullah son of Abdul Muttalib son of Hashim son of Abde Manaf son of Qusayy son of Kilab son of Marrah son of Lavi son of Ghalib son of Fahar son of Malik son of Nuzayr son of Kananah son of Khuzaimah son of Madrakah son of Ilyas son of Mazar son of Nazar son of Maad son of Adnan son of Ov son of Alyasi son of Alhameesa son of Salaman son of Albant son of Hamal son of Qidar son of Ismail son of Ibrahim Khalil (a.s.) son of Tarukh son of Nakhur son of Sharoogh son of Arghu son of Faalagh son of Aabar son of Shaalakh son of Arfahshad son of Saam son of Nuh son of Malik son of Matushalakh son of Akhnoon son of Alyaaraz son of Mahlaail son of Feenaan son of Anoosh son of Sheeth son of His Eminence, Adam (a.s.).

According to a narration of Lady Umm Salma, Adnan was son of Ov and he of Zaid and he of As Saraa and he of Eraaqus Saraa. Umm Salma says that Zaid is Hameesa and Saraa is Bant and that Eraaqus Saraa is Ismail (a.s.). And according to the narration of Ibn Babawayh, Adnan is son of Av and he of Awad and he of Zaid and he of Yaqdu and he of Hamesa and he of Bant and he of Qidar bin Ismail.

According to the report of Ibn Abbas it is Adnan bin Ovbin and Bin Yasaa bin Hamesa bin Yahsham bin Manjaz bin Sabugh bin Alhameesa bin Bant bin Qidar bin Ismail bin Ibrahim bin Tarukh bin Matushalakh bin Saam bin Nuh bin Malik bin Akhnoo bin Mahlaaeel bin Zabazar. And according to yet another statement, Taarad and according to yet another Ayaad bin Qinan bin Arad bin Anoosh bin Sheeth bin Adam.

What is more famous is that the name of His Eminence, Abdul Muttalib was Shaibatul Hamd and the name of Hashim was Amr and that Abde Manaf was Mughira and also that the name of Qasaa was Zaid, who was also called Majma' and the name of Quraish was Nasr.

There was some reason behind this naming of every one of them. It is also said that the name of Arghu was Hud. Some have said his name was Ghaabar and that Akhnu is His Eminence, Idris and that the mother of the Holy Prophet (S) was Amina binte Wahab who was a son of Abde Manaf son of Zuhra son of Kilab.

Creation of Effulgence (Noor)

Ibn Babawayh (r.a.) has through his chains of narrators, narrated that Imam Ja'far Sadiq (a.s.) said: His Eminence, Amirul Momineen (a.s.) said that the Almighty Allah created Prophet's Noor 424000 years before the creation of the heavens and the earth and Arsh (Throne) and Kursi and Lauh and Qalam and Paradise and Hell and all prophets. Then from the same Noor He created twelve veils, that is, the veil of Power (*Qudrat*), the veil of Greatness (*Azmat*), the veil of Grace (*Minnat*), the veil of Mercy (*Rahmat*), the veil of Bliss (*Saadat*), the veil of Wonder (*Karamat*), the veil of Status (*Manzilat*), the veil of Guidance (*Hidayat*), the veil of Prophethood (*Nubuwwat*), the veil of Loftiness (*Rafat*), the veil of Awe (*Haibat*), and veil of Intercession (*Shafat*). He kept this holy light in the veils of Might for twelve thousand years. It was reciting, "Glory to the Lord, the Almighty Allah," therein.

Then He kept it in the veil of Power for eleven thousand years during which it was reciting "Glory to be to the One Who knows the mysteries." He kept it in the Hijab of Minnat for ten thousand years during which it used to recite, "Glory to be to the One Who is permanent and not transient." Then He kept it in the veil of Rahmat for nine thousand years and it continued to recite, "Glory to be to the High and Exalted," and placed it in the veil of Saadat for eight thousand years when it used to recite, "Glory to be to the One Who is eternal and not temporary. Then He placed it in the veil of Karamat for seven thousand years when it recited, "Glory to be to the One Who is self–sufficient and not needy."

Then He kept in the veil of Manzilat for six thousand years when it continued to recite "Glory be to the one who is knowing and great". Then He kept it in the veil of Hidayat for five thousand years during the course of which it used to recite "Glory be to the owner of the Great Throne (Arsh)." Then He kept it in the veil of Nubuwwat for a period of four thousand years when it recited the glory of the Lord in the words "Glory be to the Lord of Might from what they attribute Him with." Then He kept it in the veil of Rafat for three thousand years when it praised Him in the words "Glory be to the owner of the Kingdom and Celestial world."

Then He kept it in the Hijab of Haibat for two thousand years when it said: "Glory be to Allah and praise be to Him." Then He kept it in the Hijab of Intercession for a thousand years when it recited: Glory be to Allah the Great and praise be to him. Then He inscribed the name of the Holy Prophet on Lauhe Mahfuz (Protected Tablet) and it continued to shine there for four thousand years. Then Prophet's name was displayed on the Arsh and written on the leg of the Arsh where it continued to dazzle for seven thousand years.

In this way that Noor continued to revolve with might, loftiness and greatness until the Almighty Allah put

it in the loins of Adam (a.s.). Then it continued to be transferred until it reached the loins of Nuh and thereafter till Allah placed it in the loin of Abdullah bin Abdul Muttalib and decorated it with six wonders:

He gave it the shirt of His pleasure, beautified it with the chador of awe, put the crown of guidance on its head, thus making it scale the height and clothed it in attire of dignity, tied the belt of love, gave it shoes of fear and hope and provided it with the staff of status.

Then sent a revelation to it: O Muhammad, go to the people and proclaim: "There is no god but Allah and Muhammad is the Messenger of Allah (S) and ask them to believe in this proclamation. The aforesaid shirt of Divine Pleasure had six basic jewels: Its length was of ruby, its sleeves of pearl, its skirt of yellow flint glass, its neck of red coral and slits of neck were made of the Almighty Allah's radiance.

Allah accepted the repentance of Yaqub (a.s.) because of the same shirt, he made him meet Yusuf due to its bliss, freed Yunus (a.s.) from the belly of the fish by the wonder of the same shirt. The prophet got rid of troubles and hardships due to it. It was but the same shirt of Prophet Muhammad (S).

It is reported with reliable authorities that people asked Imam Ja'far Sadiq (a.s.) where was the Holy Prophet (S) before Allah created the heaven and earth and light and darkness? He replied: "There were some bodies of radiance revolving round the Divine Throne reciting Allah's praise 25000 years before Allah created sky, earth, light and darkness. When Allah created Adam He placed us in his loins. He continued to transfer us from holy loins to holy wombs until He appointed Muhammad (S)."

It is narrated through many channels from Abdullah bin Abbas that the Holy Prophet (S) said: "Allah created me and Ali from a light under the Throne (Arsh) 12000 years before the creation of Adam. When He created Adam, He placed that Noor in his loins. Thereafter that Noor continued to be transferred from one loin to another until both of us were separated in the loins of Abdullah and Abu Talib."

It is narrated from Maaz bin Jabal that the Holy Prophet (S) said: "Verily Allah created me, Ali, Fatima, Hasan and Husain (a.s.) seven thousand years before the creation of the world." Maaz asked: "O Messenger of Allah (S), where were you at that time?" He replied, "We were under the Divine Throne, praising, glorifying and hallowing Allah." It was asked: "What were you like?" He replied: "We were some bodies of light. When Allah desired to form us, He turned us into a column of light and put it in the loins of Adam (a.s.).

Thereafter He continued to transfer it from loins of fathers to wombs of mothers, always keeping us away from impurity, polytheism and adultery, which was being indulged in during the time of blasphemy. In every age some groups used to be successful by putting faith in us. Some used to remain hardhearted and unfortunate as they did not believe in us. When we were brought to the loins of Abdul Muttalib that Noor was divided into two. Allah put one half of it in the loins of Abdullah and the other half in that of Abu Talib.

Thereafter my Noor was transferred to the womb of Amina and the other entered the womb of Fatima binte Asad. I was born from Amina (r.a.) and Ali (a.s.) from Fatima (r.a.). Then the entire pillar returned to me and my daughter Fatima (r.a.) was born. Then that whole light was transferred to Ali (a.s.) and Hasan (a.s.) and Husain (a.s.) were born from those two parts of light. Similarly my Noor will continue to revolve till Judgment Day in the descendants of Husain (a.s.) towards the Imams (a.s.).

It is narrated from some channels from the Holy Prophet (S) that, "The Almighty Allah created me, Ali, Fatima, Hasan and Husain (a.s.) before creating Adam when there was neither Paradise nor Hell." His Eminence, Abbas asked, "O Messenger of Allah (S), how was your creation initiated?" He replied, "When Allah intended to create us, He created a Word, then a Light therefrom, then He created another Word and a Spirit therefrom.

Then He amalgamated that Noor with that spirit and therefrom He created Ali, Fatima, Hasan and Husain (a.s.). All of us were reciting Allah's greatness and praise. We were describing His Glory and Praise when no one else was doing so. When Allah desired to create the whole of creation He bifurcated my Noor and created the Arsh (Throne) therefrom. Arsh is from my Noor and my Noor is from Allah's Noor and (thus) my Noor is greater than the Arsh. Then

He split the Noor of my brother Ali (a.s.) and created the angels therefrom. The angels are from Ali's Noor and Ali's Noor is from the Noor of Allah and (hence) Ali (a.s.) is greater than the angels. Thereafter Allah bifurcated my daughter Fatima's Noor and created the heavens and the earth from it. The sky and earth are created from Fatima's Noor and Fatima's Noor is from Allah's Noor and (thus) Fatima is greater that the skies and the earth.

He then divided my son, Hasan's Noor and created the sun and the moon therefrom. So the sun and the moon have come into existence from my son Hasan's Noor and Hasan's Noor is created from Allah's Noor and (so) it is greater than sun and the moon. Thereafter Allah divided my son Husain's Noor and created Paradise and Houries (fairies). So Paradise and Houries have been created from my son Husain's Noor and my son Husain's Noor is from the Noor of Allah and (therefore) my son Husain (a.s.) is better than Paradise and Houries."

Abu Dharr has, through reliable chains narrated that the Holy Prophet (S) said: "I and Ali have been created from one Noor and we were glorifying Allah on the right side of the Arsh two thousand years before the creation of Adam. When Allah created Adam, He put this Noor in his loins. When he was allowed to dwell in Paradise we were in his loins. Likewise when Nuh was riding the ship we were in his loins. So also when Ibrahim (a.s.) was thrown into fire. The Almighty Allah transferred us from holy loins into holy wombs until we reached the loins of Abdul Muttalib.

Now the Almighty Allah divided that Noor into two, placed me in the loins of Abu Talib. He granted me prophethood and gave eloquence and courage to Ali and gave derivatives from His holy names to both of us. The Almighty is the Lord of the Throne (Arsh) which is Mahmud and I am Muhammad. Allah is

High (Aalaa) and my brother is Ali. He designated me for messengership and prophethood and appointed Ali for Wasayat (guardianship) and Imamate and to command people with truth.

It is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that before the creation of the Universe, Allah had two radiances. Angels looked at both these lights, found one to be original wherefrom a ray was spreading, which was a part of it. They asked, "O Allah! What is this Radiance? The Almighty Allah revealed that it is one of My Noors the origin of which is messengership and branch is Imamate.

The Messengership is for Muhammad who is My servant and messenger; and Imamate is for Ali who is Hujjat (proof) before the creation and the caliph. Had I not created them, I would not have created anything." In another reliable tradition, the same Imam has said that the Almighty Allah addressed the Holy Prophet (S): "O Muhammad, I created you and Ali from one Noor, that is, I had created a bodiless spirit, before creating the sky and earth and Arsh and sea. You were always hallowing and praising Me and were continuously remembering Me with unique attentiveness.

Then I amalgamated both the souls and that amalgamated soul was remembering Me with piety and greatness and grandeur. Then I made two parts of that soul. Then made two parts of the said two and thus were created Muhammad and Ali and Hasan and Husain. Thereafter I created Fatima from a single Noor in the form of a bodiless spirit. That same Noor continued in Ahlul Bayt (a.s.)."

It is mentioned in a reliable tradition from His Eminence, Imam Muhammad Taqi (a.s.) that the Almighty Allah was always One and Unique in His Uniqueness. There was none except Him. Then He created Muhammad, Ali, Fatima and after a thousand time periods created all things and made the holy beings witness over their creation and made their obedience incumbent on all creation and entrusted the administration of creation to them. So they do not like or desire anything except what is desired by Allah and have no intention of their own.

It is narrated through authentic chains that Imam Hasan (a.s.) said that the Holy Prophet (S) said: "Behisht is a stream in Firdos, sweeter than honey, softer than butter, cooler than ice and more fragrant than musk. Therein is a kind of clay wherefrom the Almighty Allah created us and our Shias.

One who is not created from that clay is neither from us nor is our Shia." It is mentioned in another tradition that he said: "I have heard from my grandfather, the Holy Prophet (S) that he used to say: 'I have been created from the Noor of Allah and my Ahlul Bayt have been created from my Noor and the lovers of Ahlul Bayt have been created from their Noor. All other people are from hellfire."

It is narrated through authentic chains from Abu Saeed Khudri that a man asked about the interpretation of the saying of the Almighty Allah to Satan when the latter refused to prostrate before Adam (a.s.):



"Are you proud or are you of the exalted ones?"1

The Holy Prophet (S) said: I, Ali, Fatima, Hasan and Husain were in the enclosure of the Arsh and praising Allah. The angels were reciting praise on hearing us, and this was two thousand years before the creation of Adam. When Allah created Adam, He commanded the angels to prostrate before him but we were not ordered to prostrate. All the angels prostrated, but Iblis refused. At that Allah said to him: "You have shown pride against prostrating; have you also became of those exalted ones, that is of those whose names have been written in the enclosure of the Arsh?"

According to a reliable tradition of Imam Ja'far Sadiq (a.s.): "The Almighty Allah created Muhammad Mustafa (S) from a handful of clay which was a pearl beneath the Arsh. From its leftover, He created us, Ahlul Bayt. Then from the leftover of our essence were created our Shias. Therefore their hearts are inclined to us and they love us and we are truly kind to them just as a father is kind to his children. We are the best for them and they for us. The Messenger of Allah (S) is the best of all people for us and we are the best of all in the view of the Holy Prophet (S)."

According to a reliable narration, Imam Zainul Abideen (a.s.) is reported to have said: "The Almighty Allah created eleven Imams from the progeny of the Holy Prophet (S) and Ali (a.s.) and his progeny from His Noor of Greatness. Those Noors were praising Allah in His radiation, and worshipping 14000 years before He created all of His creation." Imam Ja'far Sadiq (a.s.) is reported to have said that the Messenger of Allah (S) said: "Fourteen thousand years before Allah created all of His creation, He created fourteen Noors which were our souls."

People asked: "O Messenger of Allah (S)! Who are those fourteen?" He replied: "Muhammad, Ali, Fatima, Hasan, Husain and nine sons from their progeny, the last of whom is Qaim (a.s.) who will remain unseen to people's eyes. Then he will appear and kill Dajjal and purify the earth from every oppression.2

It is mentioned in a reliable tradition of Imam Ja'far Sadiq (a.s.) that: "The Almighty Allah, presented the holy spirit of Prophet Muhammad (S) to the spirits of all the prophets 2000 years before the creation of universe. The Holy Prophet (S) invited them to worship Only One Allah and to obey Him and promised Paradise to the followers of prophets and warned all those who oppose them of hellfire."

In another reliable tradition, Amirul Momineen (a.s.) said: "I am a slave of Allah and brother of the Messenger of Allah (S) and am a constant attester from the very first day. Verily I believed in the Messenger of Allah (S) and attested him when the soul of Adam was not yet connected to his body. Also I am the first to testify for the Prophet among this Ummah. Therefore we are the first among both the earlier and the later."

It is narrated through reliable chains that people asked the Holy Prophet (S) why he was given first preference among all prophets? And how did he get greatness over all when he was sent last? The Holy Prophet (S) replied: "I am the first to admit to the lordship of Lord Creator when Allah took confessions and promises from all the prophets and made them witness to His Self saying: "Am I not your Lord?" 3

And all replied: "Why not?" It is verily You. Because of this, I gained the first position among the believers of Allah's Lordship and Divinity.

In another reliable tradition the same Imam is reported to have said: "When the Almighty Allah created the souls and spread them before Him addressing with the question: 'Who is your Lord?' before all others the Messenger of Allah (S), Amirul Momineen (a.s.) and the pious Imams from their progeny said: 'You are our Lord.' Then Allah inserted His knowledge and religion into them and told the angels: "They are bearers of My knowledge and religion and are My trustees in My creations. My knowledge should be obtained from them."

Then, addressing the progeny of Adam, said: "Admit to the Lordship of Allah and the obedience of this group, their love and Wilayat (guardianship)." They responded: "Doubtlessly, O Lord, we admit." Then Allah told the angels: "All of you be witness." The angels replied: "We witness," so that none may say tomorrow that he did not know.

Imam Ja'far Sadiq (a.s.) said: "By Allah, the prophets have been, on the very first day of 'Alast' (as mentioned above), emphatically asked to confess belief in our guardianship.

Shaykh Abdul Hasan Bikri has in *Kitabul Anwar* mentioned with his evidence and through Abdullah bin Abbas and a group of companions that when Allah intended to create Muhammad (S) He told the angels that He wanted to create a creation and give it greatness over all other creations and make it better than all the earlier and the later people and also the intercessor on Judgment Day. Had he not been there, I would not have created Paradise and Hell.

So realize his status and consider him prestigious for my honor and appreciate his greatness because of My Greatness. The angels replied: "O our Lord, we slaves cannot have any objection to our Lord and Master. We have heard and we have obeyed."

Then the Almighty Allah commanded angel Jibraeel and upholders of Arsh to bring the radiant earth from the place of the grave of His Eminence, Jibraeel took that earth to the sky and dropped it in the spring of Salsabeel until it turned into a white pearl. Then they were dropping it daily in one of the canals of Behisht and presenting it to the angels.

When angels saw that Noor, they welcomed it with full honor, respect and salutations. Every group of angels before whom it was taken used to admit its greatness and grandeur and to say: O Lord, if You command us to prostrate before it we would do so. It is narrated from Amirul Momineen (a.s.): "When there was nothing except the Almighty Allah, the very thing which He created was the Noor of His beloved Muhammad Mustafa (S). Allah created it 424000 years ahead of the creation of water, Arsh, Kursi, sky, earth, Lauh, Qalam, Paradise, Hell, angels, Adam and Hawwa.

When the Noor of our Prophet (S) was created, it stood before the Almighty Allah praising Him. Allah used to look at it and say: "It is only you that is the aim of My act of creation of the universe. It is you, the

intender of good and well-being and you are My selection in My creation. I swear by My Greatness and Might and say that had you not been in My Will. I would not have created the celestial orbits. I will love who loves you and I will be the enemy of the one who is inimical towards you."

(Upon this) the Noor of the Prophet (S) brightened further and its ray rose up. Then Allah created twelve veils from that radiance: veil of Might, veil of Greatness, veil of Power/honor, veil of Awe, veil of Dominance, veil of Mercy, veil of Prophethood, veil of Divinity, veil of Status, veil of Loftiness, veil of Bliss, and veil of Intercession. Then He put the Noor of Muhammad in veil of Might where it remained for twelve thousand years reciting "Glory to the Highest of the High."

Then it entered veil of Greatness and recited: "Glory to be to the One cognizant of the mysteries and secrets," for eleven thousand years. Likewise it went on reciting "Glory to be to the Master and Bestower," for ten thousand years in the veil of Awe, "Glory to be to the Noble and Majestic One," for 8000 years in veil of Dominance, "Glory be to the Lord of the Mighty Throne." for 7000 years in veil of Mercy, "Glory be to the Lord of Might from what they attribute Him with," for 6000 years in veil of Prophethood, "Glory be to the greatest of the greatest." for 5000 years in veil of Divinity, "Glory to the Knowing and the Noble" for 4000 years in veil of Status, "Glory be to the owner of the Kingdom and celestial world." for 3000 years in veil of Loftiness, "Glory to be to the One Who makes things extinct and Himself never wanes," for 2000 years in veil of Bliss, "Glory be to Allah and praise be to Him. Glory be Allah the Great." for 1000 years in veil of Intercession.

Then Allah made twenty rivers from that Noor. Every river had some sciences known to none but Allah. Then He dropped the Noor of Prophet Muhammad (S) into those rivers; that is the rivers of esteem, patience, courtesy, humility, concurrence, loyalty, forbearance, virtue, piety, penitence, function, addition, guidance, wisdom and modesty; that is in all the twenty rivers. Finally when it came out of the last river, Allah said to it: 'My dear, the best of all Messengers! My first creation and My last Messenger! I have made you intercessor on Judgment Day.'

That brilliant Noor fell down in prostration. When it raised its head 140000 drops dripped from that Noor. Allah created a prophet from every one of those drops whose Noors were revolving round the Noor of the Holy Prophet (S) saying: "Glory to be to the One Who is knowing without any ignorance, glory to be to the One Who is forbearing and not hasty, glory to be to the One Who is self–sufficient and not needful."

Then Allah addressed all of them asking: Do you recognize Me? The Noor of Muhammad (S) responded first of all saying: "You are the Lord, there is no god except You, You are only one and there is no partner unto You, You are the Lord of lords and the King of the Kings." Then Allah said: "You are My chosen, My friend and the best of all Ummahs." Then from the Noor of the Holy Prophet (S), Allah created an essence and divided it into two. He threw a look of awe at one so it turned into sweet water.

Then He looked at the other part with love and created Divine Throne from it and placed it on water.

Then He created Kursi, Qalam (pen) from the Noor of Arsh, Lauh (tablet) from the Noor of Kursi, Qalam (pen) from the Noor of Lauh and revealed to pen to write His Oneness. So, hearing the revelation, it remained spellbound for one thousand years. When it recovered, it said: O Lord! What should I write?

Came the command: Write: There is no god except Allah and Muhammad is the Messenger of Allah (S). Hearing the name of Muhammad (S) the pen fell down in prostration and said: Glory be to the One and the Forceful. Then raising its head it wrote the two phrases of witness and said: "My Lord! Who is Muhammad?

You have connected his name with Your Name and joined his remembrance with Your remembrance?" Allah revealed: O Pen! (Qalam) Had he not been I would have created neither you nor the universe. He is the herald of salvation and warner of punishment. He is the luminous lamp. He is the intercessor and he it is who is My friend." Upon this the pen zoomed with a feeling of sweetness of the name of Prophet Muhammad (S) and said: "Peace be upon you, O Messenger of Allah (S)." The Holy Prophet (S) responded: "And peace be upon you from me and the mercy of Allah and His blessings."

Ever since that day it became incumbent to salute in these words it being the way of the Prophet and replying to it an obligatory duty. Then The Almighty Allah ordered the Pen: "Write down My decree and destiny which I will go on creating till Judgment Day." Thereafter Allah created some angels so that they may go on invoking blessings on Muhammad (S) and his progeny (a.s.) until Judgment Day and seek pardon for their Shias. Then Allah created Paradise from the Noor of Muhammad and beautified it with four virtues of reverence, dignity, generosity and honesty and reserved it for His friends and obedients.

Then He created the sky from the smoke that rose from the water and created earths from its foam. The earths were then trembling. So He created mountains to make then still. Then He created an angel who held the earth. Then He created a big rock whereupon the angel rested his leg. Then He created a very big cow and placed that rock on her back. And He created a very huge fish. The cow stood on its back. That fish is on water, the water on air and the air is in darkness. Whatever is beneath darkness is not known to anyone but Allah. Then He brightened the Arsh with the Noor of Grace and the Noor of Justice. He created intelligence, knowledge, forbearance and generosity from grace.

He created fear and panic from intelligence, consent and happiness from knowledge, affection from forbearance and love from generosity. He mixed up all these virtues in the essence of Muhammad (S) and his progeny. Thereafter He created from the Ummah of Muhammad (S) the spirits of the faithful. Then he created the sun, moon, stars, night, day, darkness and all angels from the Noor of Muhammad (S). He kept the holy Noor of Muhammad still for 72000 years. Then He went on transferring it from the earth for making the body of Adam (a.s.).

At that time the cursed Iblis rushed to earth and told it that "Allah wants to create a creation from you and then to punish it with fire. If the angels come to you to take dust tell them that I seek Allah's refuge that something might be taken from me and then it might be thrown in fire." So when angel Jibraeel

descended, the earth sought refuge of Allah. So he (Jibraeel) returned and said: "My Lord! The earth sought Your shelter so I pitied it." Likewise came Mikaeel and Israfeel and they also returned. Then Allah sent Israel. The earth as before, sought refuge from him too. But Israel said: "I also seek Allah's refuge from disobeying Him."

Then he gathered some earth from above and below and from every level of earth white and black and red and soft and hard all kinds of dust. Therefore the colors and morals of the children of Adam differed from one another. Allah asked Israel: "Why did you not show mercy to earth as others had?" Israel replied: "My Lord! Your obedience was better than having mercy on it."

Then Allah revealed: "I intend to create a creation from this earth wherein there will be prophets and good people and so also hard-hearted and bad ones also. And I have appointed you for the task of retrieving the souls of them all." Then Allah ordered Jibraeel to bring the white and shining clay which is of the last prophet of the last age and which is the origin of the entire creation. So Jibraeel came with all the angels including cherubim, clean, the praise chanters to the holy grave of the Prophet and amalgamated it with the waters of Tasnim and homage, honor, creation, mercy, happiness and pardon.

Then Allah mixed affection with His Eminence's chest, generosity with his hands, patience and confidence with heart, chastity with private parts, dignity with legs and fragrance with breaths, then mixed that clay with the clay of Adam. When Adam's body became ready, He revealed to the angels: "I will create a man from clay. When I blow the spirit into it all of you must prostrate before him." The angels put the body of Adam in Paradise and waited for Allah's command so that they may prostrate before it.

Then Allah ordered the soul of Adam to enter his body. Seeing it narrow the spirit disliked entering it. So Allah ordered: "Enter it with dislike and come out with dislike." The spirit entered and reached the eyes. Adam (a.s.) was seeing his body and hearing the hallowing of angels. What it reached his brain, Adam sneezed. Allah made him speaking so he said 'Praise be to Allah'. It was the first word uttered by Adam (a.s.).

Allah said through revelation: "May Allah have mercy on you. O Adam! I created you for mercy and have reserved My Mercy for you and your progeny whenever they also, utter like you." That is why it has become a tradition to pray for one who sneezes and no other deed is as much disliked by Satan as a prayer for one who sneezes.

Then Adam looked up and observed that: 'There is no god except Allah and Muhammad is the Messenger of Allah (S)' was written on the Arsh. Names of the members of the Holy Progeny were also written there. Then the spirit reached his (Adam's) forelegs. He intended to get up even before it reached his feet. That is why Allah has said:

خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ

"Man is created of haste."4

It is narrated from Imam Ja'far Sadiq (a.s.) that the spirit of Adam remained in his head for a hundred years, then for another 100 years in his chest, for 100 years in his back, for 100 years in his forelegs, for 100 years in his feet. When Adam stood up Allah commanded the angels to prostrate before him. It was a Friday afternoon. The angels remained prostrated till Asr. Then Adam heard a voice chanting Allah's praise and glory from the rear like songs of birds. He asked: "My Lord! What is this voice?"

Came the reply: "O Adam! It is praise recitation of Muhammad the Arabi (S) who is the best among the earliest and latest. Lucky is he who obeys and follows him and ill luck for one that opposes him. Therefore, O Adam! take this oath of Mine and never entrust it except to the pure wombs of chaste women and clean loins of pious men."

Adam submitted: "My Lord, you have multiplied my honor, dignity and beauty because of this newborn. Then Allah created Hawwa from a part of Adam's body and put him in a deep slumber. When he woke up he saw Hawwa beside his head. He asked her: "Who are you?" She replied: "I am Hawwa. Allah created me for you." He exclaimed: "How beautiful you are!" Then Allah revealed to Adam: "This is My slave girl and you are My slave. I have created for a place called Paradise. So consider Me Holy in every respect and go on praising Me. O Adam! Ask for the hand of Hawwa from Me and pay her dower."

Adam asked: "My Lord! What is her dower?" Came the response: "Invoke blessings on Muhammad and his progeny (a.s.) ten times." Adam replied: "My Lord! I will be grateful to you till I am alive for this blessing, and will continue to recite Your Glory. Then Allah gave Hawwa to Adam in marriage. The Qadi was the Creator Himself, the one who solemnized the marriage was Jibraeel (a.s.), the witnesses were angels having nearness to Allah.

Then the angels lined up behind Adam (a.s.). Adam (a.s.) asked: "My Lord! Why have these angels stood behind me?" Allah said: "So that they could see the radiance of Muhammad (S) which is in your loins." He requested: "My Lord! transfer this Noor from my loins (behind) to my front so that the angels may stand in front of me." Then the angels stood in front of him.

Then Adam (a.s.) requested to Allah: "Please place the Noor at a point where they too can see it." So Allah put that Noor in Adam's forefinger, and the Noor of Ali (a.s.) in his middle finger, the Noor of Fatima (s.a.) in the adjoining finger and the Noor of Hasan (a.s.) in his little finger and the Noor of Husain (a.s.) in his thumb. The Noor began to shine like the sun in the hand of Adam (a.s.) and the heavens and the earth and the Arsh and the Kursi and the outskirts of the Glory, everything became radiant by that Noor.

Whenever Adam (a.s.) desired to have intercourse with Hawwa, he used to ask her to make an ablution and he too made himself clean and fragrant with scents and used to tell her: "Allah will give this Noor to you and this is a trust of Allah and a contract of binding nature." That Noor remained in the fingers of Adam (a.s.) until Sheeth (a.s.) came in the womb of Hawwa (a.s.) when the Noor took place in the forehead of Hawwa (a.s.) and the angels used to congratulate Hawwa (a.s.).

When Sheeth (a.s.) was born, the Noor of His Eminence, (S) came to his forehead. Then Jibraeel (a.s.) drew a curtain between him and Hawwa (a.s.) and made it invisible to his eyes. When he became adult, Adam (a.s.) called him and said: "My son! I may shortly depart from you. So come near me so that I may take from you an oath and promise as Allah had taken from me." Then Adam (a.s.) raised his head to the sky. Allah knew his intention and ordered the angels to stop hallowing His Glory and to close their wings.

The residents of Paradise became attentive from their high abodes. All the rivers of Paradise became still, in short all became attentive to hear the voice of Adam (a.s.). Allah revealed to him: "Say whatever you want so say." Adam said: "My Lord! O One, bestower of life and light to all! O creator of the sun and moon! You created me as You pleased and entrusted this holy Noor to me wherein I noticed blessings and wonders and then that Noor was transferred to my son, Sheeth (a.s.). Now I desire to take allegiance from him as You had taken from me and I make You witness to it."

Came the voice from Allah: "Yes, O Adam! Take the oath of allegiance from your son, Sheeth and make Jibraeel, Mikaeel and all angels witness it." Then Allah ordered Jibraeel who came down together with seventy thousand angels on earth. All of them carried a flag of praise (*Liwaul Hamd*). Jibraeel had, in his hands, a piece of silk and a pen created by Allah with His power. Then Jibraeel (a.s.) turned to Adam (a.s.) and said: "Allah has sent greetings to you and ordered you to write down a document of Caliphate and prophethood and the oath and make Jibraeel, Mikaeel and all angels witness to it."

The document was written and Jibraeel (a.s.) put a seal on it and gave it to Sheeth (a.s.). Then they dressed him in two red clothes the brightness of which was more than the sun and its color was prettier than that of the sky. Both the clothes were neither cut nor sewn, rather Allah said 'Be' and they were. The Noor of Muhammad (S) continued to shine on the forehead of Sheeth all the time. He married a Hourie Mahadila Baiza. Jibraeel (a.s.) solemnized her marriage with Sheeth (a.s.).

When he mated with her, Anush came into her womb. At that moment a caller called out: "O Baiza! Be pleased and happy. Allah has entrusted to you the Noor of one who is the best among all the earliers and the latters and who is the leader of all Prophets." When Anush was born and became adult Sheeth (a.s.) entrusted the oath to him and the Noor of Muhammad (S) passed on to his son Qinan then from him to Mahlail then to Bazu then to Akhnuh who is also called Idris (a.s.). Then from Idris (a.s.) to Matushalakh and Idris (a.s.) took oath from him.

Then it passed on to Nuh (a.s.). From Nuh to Saam, from Saam to his son Arfahshad from him to his

son Aabir then to Qaale and from him to Arghu then from him to Shaarigh then to Takhur and from him towards Tarukh and from him to Ibrahim (a.s.), then to Ismail (a.s.) from him to Qidar from him to Hamsee then to Bant then to Sahab ten to Awad then to Adnan then to Maad then to Nazar then to Maghir then to Ilyas (a.s.) then to Madraka then to Khazima then to Kanan then to Qassa then to Lavil then to Ghalib, then to Fahar then to Abde Manaf and therefrom to Hashim who was called Amr Ula.

The Noor of His Eminence, (S) was radiating from him so much so that when he was entering Masjidul Haraam, the Kaaba used to brighten up due to it. Always light used to rise up to the sky from his face. When His Eminence's grandmother, Atika was born, she had two strings of curly hair on both sides as were for Ismail (a.s.) wherefrom the radiance used to rise to the sky. The Meccans were astonished to observe this. Arab tribes came to Mecca from all sides, soothsayers arose, idols began to sing songs of the Prophet's glory.

Stones by which Hashim (a.s.) used to pass were, by the might of Allah, exclaiming: "O Hashim! Congratulations to you. Very soon a son will be born in your progeny who will have a very great status in the view of Allah and who will be honored very much by the entire creation, that is the last Prophet, Muhammad (S)."

When Hashim was passing through a dark place that place used to brighten up with the Noor of the Holy Prophet (S). When the time of death of Abde Manaf arrived, he took oath from Hashim that he would not transfer the Noor of the Holy Prophet (S) to any woman but the one who should be a believer, pious and chaste.

Hashim agreed. The kings of that time wanted to give their daughters in marriage to Hashim and they were sending lots of money and wealth to him so that he may agree to marry their daughter, Hashim used to come to the Kaaba every day, circumambulate it seven times and clung to the curtain. Whoever approached him used to honor him. He was clothing the naked, feeding the hungry and solving the problems of people, repaying debts of the indebted and paying other's blood money. His door was never closed for anybody.

Whenever he gave a feast he made it so vast that invitees could take even for their animals and birds. Thus he became famous for his kindness all around and the kingdom of Mecca became assured for him. Keeping the keys of the Kaaba, feeding the pilgrims, looking after the Zamzam well, the trusteeship of Kaaba, hosting of Hajis and all the affairs of Mecca were entrusted to him.

He inherited the Alam of Nazar, the bow of Ismail (a.s.), the shirt of Ibrahim (a.s.), the shoes of Sheeth (a.s.) and the ring of Nuh (a.s.). He accorded respect to Hajis and fulfilled their needs. When the moon of Zilhajj was sighted, he gathered people and addressed them saying: "O people, you have been granted safety by Allah. You are the neighbors of this holy house. People come to visit this house in this season.

They are the guests of Allah. Guests are more respectable than others. Allah has favored you with

greatness. Very soon pilgrims will arrive here from far off places through every vale and depression whose hair will be in disarray and whose bodies full of dust. So host them and be ready to assist them in every manner so that Allah may endear you."

Responding to such advices, leaders of Quraish used to offer big amounts to Hashim (a.s.). He prepared a big leather basin and filled it with Zamzam water. He used to host pilgrims from the 7th of Zilhajj and send them food etc. to Mina and Arafat.

One year brought a drought to Mecca. People had nothing to spare for the Hajis. Hashim (a.s.) had some camels which he sent to Syria and sold them out. He spent that income for feasting the pilgrims and did not keep even a meal for himself. This made his generosity well known throughout the world.

When Najjashi, the king of Abyssinia and the emperor of Rova heard about this bravery and generosity they wrote a letter to Hashim requesting him to marry their girls and sent him many gifts hoping that perhaps the effulgence of Muhammad might be transferred to them, because the soothsayers and monks had informed them that the Noor radiating on the forehead of Hashim is the light of the last Prophet (S).

But Hashim (a.s.) did not accept and he married a chaste woman of his community who bore sons and daughters. Names of the boys were Asad, Mazar, Amr and Saifee and of the girls Sa'sah, Ruqaiyyah, Khalawah and Sha'sha. But Prophet's Noor continued to shine on his forehead as before. So he was gloomy. One night he was circumambulating the Kaaba, when he earnestly prayed to Allah to grant him a son soon who may possess the Noor of the Holy Prophet (S).

He fell asleep praying and dreamt that an announcer was calling upon him to ask for the hand of Salma, daughter of Amr as she was clean, pure and sinless and to give her a rich dowry. No woman can be compared to her. "A son whom she will bear for you will possess the Noor of the leader of the Prophets." Hashim woke up, gathered his cousins and his brother, Muttalib and described his dream to them.

Muttalib said: "My brother, the woman you named belongs to the tribe of Bani Najjar and she is famous for her chastity, modesty and beauty. Her tribesmen are also generous, pious and hospitable. But you surpass them in grace and parentage. All kings desire to become related to you. Yet if you so desire, permit us to go with a proposal from you."

Hashim replied: "A need is fulfilled only by the efforts of one who is needy. I intend to go for trade to Syria and myself put a proposal on route." Then he prepared for the journey and went to Medina with his brother, Muttalib and the sons of his uncle because Bani Najjar resided there. When he entered Medina, the Noor on his forehead brightened entire Medina and all the buildings of the city shone up.

Seeing this all the residents themselves advanced towards him and asked him who he was, saying that they had never before seen anyone better than him in beauty, especially due to the radiance that had brightened the entire world. Muttalib replied: "We are residents of the House of Allah and of the holy

sanctuary of Almighty Allah. We are the offspring of Lavi bin Ghalib and this is our brother, Hashim bin Abde Manaf.

We have approached you for his marriage. All of you know very well that the kings all around us have proposed to us for his marriage but he has denied. He himself has desired to ask for the hand of Salma from you." Salma's father was also present in the gathering. He came forward and said: "You gentlemen possess honor, respect, glory, credit, generosity, kindness and magnanimity and the modest maiden whose hand you desire is my daughter who herself is the owner of her wish. She has, yesterday gone with the women of our tribe to Bani Qaingaa.

If you gentlemen camp here, it will be better and very kind of you. If you intend to proceed towards them it is up to you. Now please let us know who from you intends to hold her hand." They replied: "It is this gentleman from whose forehead this radiance is glowing. He is the lamp of the House of Allah who removes all darkness. He is very kind and generous. He is Hashim bin Abde Manaf."

The father of Salma said: "Very good. His attention has given us honor and status and we feel exalted and honored. We are inclined to him more than he is to us. But she owns her wish herself. We shall accompany you to her. But, O the best of visitors and O tribe of Nazar, wait here for the time being."

In short they made them stay there with much honor and respect and hosted them very nicely with the best of feasts. They slaughtered a number of camels and prepared many dishes for them. All the people of the city and the tribesmen of Aws and Khazraj began to arrive to observe the radiance and beauty of Hashim (a.s.). When Rabbis saw Hashim (a.s.) they felt the world had become dark because they had read in Torah that the said Noor was the sign of the prophet of the last age.

They began to weep and express grief. On inquiry they replied that it was the sign of a man who will soon appear and will shed the blood (of his enemies). Angels will help him in battles. His name in your book is Mahi and this radiance shows the same Noor. All Jews wept hearing this and became jealous of Hashim (a.s.). From that very day they decided to extinguish the Prophet's Noor.

Next morning Hashim (a.s.) ordered his companions to adorn costly attire, put helmets on their heads, cover their chests with amour and to raise the flag of Nazar. Thereafter people surrounded Hashim (a.s.) like a moon surrounded by stars. Slaves were in the fore and followers behind. With such pomp they proceeded to Bani Qainqaa.

The father of Salma, along with elders of his community and a big group of Jews, accompanied them. When they approached the bazar, all who had come there for business left their jobs and came forward to observe the elegance of Hashim (a.s.). People rushed to him from all sides. Salma too, stood in their midst, observing the holy beauty of Hashim (a.s.).

In the meanwhile her father approached her and said: "I congratulate you for good news that will make you very glad and honorable." She asked what it was and her father said: "Salma! This sun of honor and

moon of generosity whom you are observing has come to ask for your hand. He is famous all around for his kindness, generosity, chastity and capability." Salma, with a profound feeling of modesty, looked at her toes.

Her father understood her consent and happiness. On this side, Hashim ordered the putting up of a red silk pavilion and provided curtains all around and took his seat therein. Men from the bazar came from all sides to inquire what the matter was. After knowing the fact they became extremely jealous because Salma was unique in her beauty, modesty, chastity and morality. At that moment Satan appeared before Salma in the form of an old man and said: "I am one of the companions of Hashim and want to give you some good advice with sympathy.

This man, though he is very handsome and beautiful, is a great womanizer. Even if he loves a woman he does not keep her for more than two months. He has married many women and divorced them. He has nothing like courage and bravery. He is very timid and fearful." Salma replied: "If what you have said is true I will never look at him even if the forts of Khyber are filled with gold and silver for me."

Iblis felt relieved on hearing this. Then again he came to Salma in the form of yet another companion of Hashim (a.s.) and said false things like before. Then he came again in the form of a third man and talked similar nonsense. When Salma's father arrived there he found Salma in a gloomy mood. He asked why she was so unhappy, saying: "This is the moment of extreme pleasure as you have been given great honor and grace."

Salma said: "Father, you are giving me to a man who has no liking for women; who is swift in divorcing and is fearful in battles." Her father laughed and said: "This man does not possess the qualities mentioned by you. People mention him as an example of generosity and goodness. He is called Hashim because he hosts many quests. He has never divorced a woman.

His bravery and courage is exemplary. No one can equal him in manners and sweetness of tongue. One who has spoken ill of him is surely the Satan." Next day, when Salma looked at Hashim (a.s.) she became restless because of the Noor shining on his forehead and sent to him a message that he may forward his proposal the following day and that he may not refuse any amount of dower demanded by her relatives telling him that she herself would help him in that matter.

The next day Hashim (a.s.) arrived at pavilion of Salma's father along with his companions. Hashim, Muttalib and his brothers all sat in the front portion of the pavilion. All in the audience looked attentively at the elegance of Hashim (a.s.) when Muttalib started the dialogue. He said: "O respected gentlemen having honor and grace! We belong to the House of Allah and are residents of Mecca and possessors of great symbols.

Waves and waves of Pilgrims come to us. You too know our value and status and you also recognize the Noor of Muhammad (S) which Allah has bestowed upon us. We are the sons of Lavi bin Ghalib and the said Noor has reached us from Adam (a.s.) to our father Abde Manaf and therefrom it is transferred

to my brother Hashim (a.s.), now the Almighty Allah has sent this blessing towards you and we have come to you with a proposal for our gracious son."

In response, Salma's father, Amr said: "We greet you with respect and we have listened to you and have accepted your invitation. But we are bound by our ancient practice of demanding a big dower for the great thing proposed by you, and desired by you." Muttalib said: "We offer one hundred black-eyed and red hair camels as dower."

Iblis the cursed was also present in that gathering. He approached Salma's father and said weeping that the dowry must be much more than that. So Salma's father said: "I add a thousand mithqal5 gold." Satan again signaled for more and Salma's father said: "O young man! It is also less." Muttalib said: "All right, I add a donkey load of amber, ten pairs of Egyptian white clothing as well as ten pairs of Iraqi suits."

Satan signaled again. Salma's father said: "You have done good and come nearer to our wish. Just add something more by way of grace." Muttalib said: "I also give five slave girls for your service." Satan instigated still for more dowry and Salma's father said: "Whatever you give will be returned to you." Muttalib said: "I add ten Awqiya6 musk and five measures of camphor. Are you happy now?" Satan again tried to create hesitation so Salma's father scolded him saying: "Old man, go away from here. You have made me ashamed in this grand gathering." Muttalib too scolded him and drove him out of the pavilion.

The Jews also walked out with gloom and disappointment. Thereafter the leader of the Jews told Salma's father: "That old man (Satan) is one of the wisest men of Syria and Iraq. Why did you not act according to his advice? We are not pleased to give away our daughter to a man who is poorer than poorest in our land." Upon this the four hundred Jews who were there drew out their swords. On the other hand, forty men, leaders of the residents of the holy sanctuary who were with Hashim (a.s.) also took out their swords.

Muttalib attacked the leader of the Jews and Hashim (a.s.) turned to Iblis who tried to run away but was caught, Hashim raised him up and then dashed him on the ground. When the Noor of the Holy Prophet (S) fell on him he screamed and slipped from Hashim's hand like wind. Then he saw Muttalib. He had cut the commander of the Jews into two. Then Hashim (a.s.) and his companions killed many Jews.

When the news reached Medina, men and women ran towards the scene. When seventy Jews were slain, the remaining ran away and their enmity to the Holy Prophet (S) doubled. Hashim (a.s.) said: "My dream has come true." Salma's father said: "Now let it go and do not turn a happy occasion into a gloomy one." Upon this Hashim (a.s.) returned to his pavilion and arranged for the Walima feast and fed all the guests and audience.

Then Salma's father went to her and said: "Did you now see the bravery of Hashim (a.s.)? Had I not requested them to stop, none of the Jews would have remained alive." Salma said: "Dear father! Do

whatever is in my interest and never mind the talks of mean-minded." Then Salma's father came to the chiefs of Mecca and said: "O chiefs of House of Allah! Remove gloom and unhappiness from your hearts. My daughter is a gift for you.

I have no desire for money or wealth or property." Muttalib said: "We shall add even to whatever I have said (about the dower)," and asked Hashim: "O brother! Are you pleased with whatever I have averred?" He replied: "Yes." Then all shook hands with one another and Salma's father showered a lot of wealth, amber, musk and camphor on Hashim and Muttalib and their companions. Then all returned to Medina with goods.

There the diamond of the Abde Manaf mated with the pearl in the shell of nobility. After some days when Salma knew all about the virtues of Hashim (a.s.) she returned everything with some addition to whatever she had received from him as dowry. That very night Abdul Muttalib's chaste sperm like a precious pearl settled in the pure shell of Salma and the effulgence of Muhammad began to shine on the forehead of Salma.

All the residents of Medina congratulated Salma for this great gracefulness. Her beauty and radiance redoubled due to this bright Noor. Women of Medina used to come to her to observe her beauty and be astonished. All the stones and pebbles she used to pass greeted her saying: Salam and congratulations. Very often she heard words like: Peace be on you, O best of the humans. She used to tell these wonderful happenings to Hashim (a.s.) but concealed them from others.

One night Salma heard the announcement of an announcer addressing her: Congratulations! Allah has given you such a nice son who is better than all the residents of cities and villages. Thereafter Salma did not allow Hashim to have intercourse with her. Thereafter Hashim stayed in Medina for some days and then departed from there saying: O Salma! I have entrusted to you the trust which Allah had entrusted to Adam (a.s.) and which was entrusted by Adam (a.s.) to Sheeth (a.s.).

Thus the religious chiefs continued to transfer it from one to another until this great Noor came to us which made us more graceful. Now, by the command of Allah, I have entrusted it to you and I want from you an assurance and promise that you will protect it. If it comes to life in my absence, let it be dearer to you than your eyes and your life. Keep it hidden from people as far as possible, because there are many who are jealous of and inimical to it, especially the Jews whose enmity is older and apparent.

In case I do not return and if you hear the news of my death, leave no stone unturned in protecting and nourishing him. When he becomes a major, send him to the House of Allah. And do not keep away from his uncle because the Sanctuary of Allah is our place of honor and prestige." Salma said: "I have accepted all your words from the depth of my heart but I am very much grieved due to your separation. I pray to Allah: May He bring you back to me soon."

Thereafter Hashim (a.s.) gathered his brothers and relatives and said: "My dear brothers and relatives! Death is a path which no one can ever escape. Now I am departing from you and do not know whether I will return to you or not. So I tell you by way of my will that you should always remain united. Do not get disintegrated as it would dishonor you because, besides the kings and others also are envious of you. I make my brother, Muttalib my caliph over you because he the dearest to me in the world.

If you are to accept my will, you must consider him your leader and entrust the keys of Holy Kaaba and the Zamzam well and my grandfather Nazar's flag and whatever lucky things have reached us from the prophets to him so that you will be successful and lucky. My second wish is that you must know that the son who is now in the womb of Salma is very graceful and honorable. Take the utmost care of him. In short, do not ignore any of my words."

They responded: "We have heard you and are obedient to you. But your will has broken our hearts." Then Hashim proceeded to Syria. He finished his jobs, sold his goods, bought necessary articles, purchased gifts for Salma and turned to Medina but fell ill on the way. His illness intensified the next day, so he gathered his servants and slaves and told them: "I see signs of my death. It seems it is difficult to recover from this illness. So you may return to Mecca.

When you reach Medina, convey my Salam to Salma and condole her and tell her that: I have no worry except that about my son." Then after two days when the signs of death became clear to him he asked them: "Make me sit up and bring pen and paper for me." Then he began to write with the Name of Allah: "This letter is written by His lowly slave when he got the Divine command to prepare for his journey from the temporary abode towards the permanent place.

So at this moment, when my soul is entangled in the scuffle of death from which no one can escape, I am sending my wealth to you. You should distribute it equally between you and not forget that chaste and modest lady Salma who is far away from you and who possesses your Noor and honor and I call upon you to honor her son.

Do honor his rights and convey my message and Salam to my sons and to Salma and also tell her: Alas I could not be gratified by her meeting and affection and many times alas as I could not see my son. May Allah's Mercy and blessings be on you forever till Judgment Day." Then he sealed the letter and entrusted it to them saying: "Now lay me down." When he was so laid he looked to the sky and exclaimed: "O My Lord's messenger and courier! For the sake of the Noor of Mustafa (S) which I was carrying, be kind to me."

With these words his soul flew away to the everlasting world easily. They bathed and covered him and buried him in Syria and returned to Medina weeping and wailing. Men and women of Medina came out of their homes. Salma, her father and relatives tore their clothes. Salma cried out: "O my crown! My honor and respect has ended with your death. Alas, what will be the fate of this boy son of mine whom you have not seen? Nor have you enjoyed his fatherhood."

In that state of restlessness and absent mindedness Salma drew the sword of Hashim (S) and slew their camels and horses and then paid up their price herself and told the legatee of Hashim: "Convey my

prayer to Muttalib and also tell him that I remain firm on the promise of his brother and that after him other men are unlawful for me."

Leaving that place the caravan reached Mecca where also the news of Hashim created widespread weeping and wailing. Women spread out their hair, tore their necklaces. Every house was wailing. When his will was opened and read it, added to the gloom and grief of people. According to that will people made Muttalib their chief and leader and all the things mentioned in the will, namely, the lofty flag of Nazar, the Zamzam for quenching thirst of pilgrims, bow of Ismail (a.s.), shoes of Sheeth (a.s.), shirt of Ibrahim (a.s.), and ring of Nuh (a.s.) were handed over to Muttalib as desired by Hashim.

When it was time for Salma's confinement she did not experience any pains normally experienced by women at that time. A voice of the unseen announcer was heard: "O beauty of all the women of Bani Najjar, keep your newly born babe in secrecy and hide it from the eyes of the people," so that when Salma heard this voice she closed the doors of her house and hang curtains and did not allow anyone to know about her.

Suddenly she observed that a curtain of light was dropped upon her from earth upto the sky so that Satan could not approach. At that time Shaibatul Hamd was born with the effulgence of Muhammad on his forehead. He smiled as soon he was born. Salma took him in her arms and saw white hair in his head and hence named him Shaibatul Hamd. She kept him in hiding for one month. None could know about his birth. After a month, when the kith and kin and nearby women knew about it they congratulated her.

All were wonderstruck by the astonishing events. The newborn began to walk after only two months. When the Jews saw him, their hearts overflowed with enmity and jealousy because they knew that the Noor displayed by him was the Noor of the Prophet of the last era who was to slay those Jews and to nullify their religions. At the age of seven, he appeared like a very strong and courageous youth who could carry the heaviest load and pick other boys and dump them down.

Once, a man from the tribe of Bani Harith came from Mecca to Medina on some business. He saw Shaibatul Hamd, the boy with a moon-like radiance spreading from his forehead playing with other boys. He stood there observing the wonderful boy's apparent and hidden beauty and gracefulness. Then he said: "How lucky are the people of the city in which you live." The boy was playing and singing: "I am the son of Zamzam and Safa.

I am the beloved of Hashim and this is enough for my nobility." That man came near him and asked: "Young man, what is your name?" He replied: "I am Shaibah son of Hashim bin Abde Manaf. My uncles have oppressed me forcing me to live with my mother and my aunts in this poverty. O respected uncle! Where are you coming from?"

That man replied: "From Mecca." The youth said: "When you reach Mecca safely, kindly convey my Salam to sons of Abde Manaf when you meet them say that you are the messenger of an orphan whose

father has expired and who is being oppressed by his uncles. O sons of Abde Manaf! You forget the will of Hashim so soon and destroyed his progeny! I smell your fragrance through the wind blowing from Mecca and pass my nights restlessly with a desire to meet you."

Upon this message that fellow began to weep and hastened to Mecca. When he reached the gathering of the sons of Abde Manaf, after greeting them with Salam he said: "O leaders of community and sons of Abde Manaf! How is it that you forgot your nobility and respect and have left your lamp of guidance in the home of others to light it up?"

Then he conveyed the messages of Shaibah to them. They said: "We did not know that he has become a youth and attained maturity." That man said: "By Allah, tongues of orators would become dumb before his talks and no intelligence can equal his wisdom. He is the son of beauty and the light of the eyes of all wise and experts." Upon this, Muttalib asked for a horse and at once headed for Medina all alone.

He reached Medina very speedily where he saw that Shaibatul Hamd was playing with other boys. He recognized him from the effulgence of Muhammad. He saw that Shaibah had held up a very big rock in his hand and was saying: "I am the son of Hashim, well-known for his greatness and grace." Muttalib made his camel kneel and cried out: "O the reminiscent of my brother! Come near me." Shaibah ran up to him and said: "Who are you? My heart is very much attracted towards you. Perhaps you are one of my uncles." He replied: "I am your uncle, Muttalib."

Then he took him in his arms and endeared him and wept. Then asked: "My dear son, what do you want? Would you like me to take you with me to the hometown of your forefathers which is the place of your honor and grace?" Shaibah said: "Surely, I very much like to go there." Muttalib rode the camel, seated Shaibah with him and headed for Mecca.

Shaibah said: "Dear uncle: Leave this place fast, lest my mother's relatives come to know and agreeing with them the brave men of Aws and Khazraj too try to stop me." Muttalib said: "My dear soul, don't worry. Allah will protect us from their evil."

When the Jews came to know that Shaibah was going away to Mecca with his uncle all alone, they decided to kill him. One day a boy named Latiya who was the son of a Jew chief, Waahiya came out to play with other boys when Shaibah hit his head with a bone of camel so forcefully that it broke his head and said: "O son of a Jew! Your death has approached. Very soon your homes will be destroyed."

When his father heard this, he frowned and this added to their old enmities. So when they (Jews) heard that he (Shaibah) was going to Mecca, they called out to other Jews saying that the boy was going alone with his uncle to Mecca. Let us follow him and slay him and be safe from his evil. Seventy Jews armed themselves and followed the camel of Muttalib who heard the noise of their horses at night.

So he said: "My son, the feared ones have arrived." Shaibah said: "Change the route." Muttalib said: "My son, the radiance on your forehead will show us to them wherever we go." Shaibah said: "Hide my

face, perhaps the light will stop shining." Muttalib put a threefold cloth on his head but the brightness did not decrease. Then Muttalib said: "O soul of my brother, this light of your beauty is the Noor of Allah which cannot be hidden nor can anyone put it off.

You are esteemed in the eyes of Allah. Therefore the God, Who gave you this Noor will also protect you from every danger. When they came to Muttalib, Shaibah said: "Bring me down so that I may show you the miracle of providence." Muttalib brought him down.

He put his forehead on the ground and prayed: "O the Creator of light and darkness and the revolver of the seven skies and the nourisher of every group! I ask from You, for the sake of the intercessor on Judgment Day whom you have entrusted to me! Protect us from our enemies." The prayer was not yet concluded when the group of the Jews came upto them and encircled them. So they said cunningly in a flattering tone: "O righteous gentlemen!

We have not come here to harm you." We only request you to send Shaibah to his mother, because he is a light, bliss and a sign of luck for our city." Shaibah said: "We are well aware of your conspiracies and intrigues. Now as the Might of Allah has overpowered you, you are talking in this way." Upon this the Jews returned disappointed and disgraced. After walking a little distance, Daahiyaa's son Latiya said: "Perhaps you don't know that they are magicians, who have made us spellbound. Let us go back on foot and kill them."

Then they drew out their swords and rushed to Muttalib and Shaibah (a.s.). Seeing it Muttalib said: "Now your intention has become quite clear and a Jihad against you has become obligatory." Saying this, he took up his bow and shot some youths with arrows. Then all of them attacked jointly. Muttalib too, uttering the name of Allah, started fighting with them fiercely.

Shaibah was praying tearfully to Allah. Suddenly a dust storm arose from far off and along with it the noise of running horses and dangling arms. When they came close, Muttalib saw that Salma has arrived along with her father and four thousand warriors of Aws and Khazraj to take back Shaibah. When Salma saw the Jews fighting with Muttalib, she cried out: "Woe upon you! What is this meanness?" Latiya began to run on hearing this.

Salma said: "O enemy of Allah, where are you going?" She then cut him into two with one blow of the sword. The warriors of Aws and Khazraj then attacked the Jews and finished them all. Feeling afraid about the safety of her son Shaibah, Salma stopped her tribe from fighting and asked Muttalib who he was that intended to separate a lion's cub from its mother?

Muttalib said: "I am he who intends to multiply the honor and dignity of this boy and am more merciful to him than you. I hope Allah will make this boy the leader of the house of Allah and of all communities. I am his uncle Muttalib." Upon this Salma exclaimed: "Bravo! Welcome! But why did you not talk to me about taking away this son of mine? I have vowed not to separate him from me."

Then she turned to Shaibah and said: "It is up to you; if you please you may go with your uncle. Shaibah bowed down his head and tears fell from his eyes. He replied: "My kind mother, I fear opposing you but I do want the proximity of the House of Allah. If you allow, I will go there. Otherwise I will come with you." Salma began to weep.

Then averred: "My son! I accept your desire. I will, out of compulsion, bear your separation. But do not forget me and continue to let me know about your well being." Then she took him up in her arms and showered her affection. Then she allowed him to go, telling Muttalib: "O son of Abde Manaf, the trust your brother gave me is now entrusted to you. Now it is for you to protect him. When he becomes mature, marry him to a woman who can equal him in piety and nobility."

Muttalib replied: "Respected and kind lady! I am grateful to you. I will not forget your favor till I am alive." Then he turned to Mecca with Shaibah. When Shaibah's radiance fell on the walls of Mecca and so also on the mountains all around the entire city shone up, which made the residents of Mecca astonished. They rushed from their homes.

They saw Muttalib coming with a boy and asked: "Who is he?" As a strategy, Muttalib said: "He is my slave." That is why Shaibah became Abdul Muttalib. Abdul Muttalib bought him home and kept his value hidden for quite a long time. People did not know that he will be the grandfather of the Messenger of Allah (S).

He became much honorable in the eyes of the people of Quraish who used to be blessed in every matter due to him. It was due to him that they were relieved from every trouble. At the time of every famine and hardship they used to seek the shelter of the light of the Messenger of Allah (S) and the Almighty Allah used to remove their troubles. That Noor used to show miracles.

Ancestors Of The Holy Prophet (S)

Imamiyah scholars are unanimous that all male and female ancestors of Prophet Muhammad (S) right from Adam (a.s.) upto the parents of the Holy Prophet (S) were Muslims and that the radiance of the Holy Prophet (S) had never stayed in the loins of a polytheist man nor in the womb of a polytheist woman. There has never been any kind of doubt in the lineage of the Prophet. It is narrated in Shia and Sunni traditions that all forefathers of the Holy Prophet (S) were prophets and messengers of the true religion of Islam and that the sons of Ismail (a.s.) who were the ancestors of the Holy Prophet (S) were the legatees of Ibrahim (a.s.).

From the very beginning, the trusteeship of the Holy Kaaba, its covering and construction and the rulership of the city of Mecca had been in their hands. They were the leaders of the common people. The community of Ibrahim (a.s.) was from them. The Shariah of Musa (a.s.) and Isa (a.s.) and of Ibrahim (a.s.) was not annulled for the sons of Ismail (a.s.). They were the guardians of the same Shariat and were making wills for one another and entrusting the relics of the prophets to their progeny.

This continued upto Abdul Muttalib. Abdul Muttalib made Abu Talib his legatee and after the prophethood of His Eminence, Muhammad (S), Abu Talib entrusted a number of books and relics of prophets to him [Muhammad (S)]. There are many traditions stating the honor and grace of Abdul Muttalib. Imam Ja'far Sadiq (a.s.) is recorded to have said that he (Abdul Muttalib) will stand alone on Judgment Day like one community because he was the lone monotheist in his community.

He will manifest the signs of prophets and the awe of kings. In another reliable tradition, it is mentioned that Abdul Muttalib was the first to believe in Badaa. He will have, on Judgment Day, the beauty of kings and signs of prophets. Then he said: "One day Abdul Muttalib sent the Holy Prophet (S) after his camels. His late return made him restless and he (Abdul Muttalib) sent some persons to find him.

He held the chains of Holy Kaaba and wept before Almighty Allah and began to pray: 'O Lord! Will you destroy those of Your believers about whom You have promised that You will make them victorious over all other religionists? If You will do so, then something strange has happened in Your Will. When the Holy Prophet (S) came back he (Abdul Muttalib) rushed to pick him up in his arms and love him affectionately and said: 'My son, henceforth I will never send you on any errand lest the enemies destroy you.'"

Another tradition of Imam Ja'far Sadiq (a.s.) mentions that the Holy Prophet (S) told Ali (a.s.) that Abdul Muttalib had introduced five traditions during the pre-Islamic days of ignorance which Almighty Allah continued even in Islam: First he made it unlawful for a man to marry his stepmother, about which the Holy Qur'an says:

"And marry not woman whom your fathers married..."7

Second, when he found a treasure he spent one-fifth of it in the way of Allah about which Allah says:

"And know that whatever thing you gain, a fifth of it is for Allah..."8

Third, when he dug the Zamzam well, he made it public for all and Allah said:

"What! do you make (one who undertakes) the giving of drink to the pilgrims..."9

Fourth, he fixed one hundred camels as the blood money of a man's murder and fifth, there was no fixed number of Tawaf. He decided that it should be seven. Then said: Abdul Muttalib never gambled, nor worshipped idols, or ate the flesh of animals slaughtered for idols and he always used to say that I am firm on the Faith and religion of my father, Ibrahim (a.s.).

In yet another reliable tradition, it is mentioned by Imam Ja'far Sadiq (a.s.) that once angel Jibraeel descended on the Messenger of Allah (S) and said: "The Creator of the universe greets you and says: I have forbidden Hellfire for one from whose loins you are born and in whose womb you grew up and; that is Abdullah and Amina and also one who maintained you, i.e., Abu Talib."

In another authentic tradition Amirul Momineen (a.s.) is reported to have said: "By Allah! Neither my father ever worshipped idols nor my grandfather, Abdul Muttalib or my great grandfather, Hashim (a.s.), or Abde Manaf. Rather all of them prayed facing the Holy Kaaba and they were firmly on the religion of Ibrahim (a.s.) and remained connected with the Faith of His Eminence, (S)."

In another tradition, Ibn Abbas has narrated that a carpet in front of the Kaaba was never put except for Abdul Muttalib. In view of his honor and respect no one else ever sat on it. But when the Holy Prophet (S) arrived and wanted to sit on it, and whenever his uncle etc. were trying to stop him from doing so, Abdul Muttalib used to say: "Leave my son, his status is high and great. He will shortly become your commander and leader. I observe the radiance of greatness and gracefulness on his forehead. He will be the leader of the entire creation."

Then he used to take him up in his lap and shower his love on him, caressing his back repeatedly saying: "I have never felt a cheek softer and purer than his cheek and a body better than his body." As Abdullah and Abu Talib were real brothers, he used to tell Abu Talib (r.a.): "The dignity of this son is great. So protect him because he is alone without father and mother. Be kind like a mother to him so that he may not experience any shock or trouble."

Then he used to seat him on his shoulder and to go round the Holy Kaaba for seven times. When His Eminence, was six, his dear mother, Amina (r.a.) expired at a placed called Abwa situated between Mecca and Medina. Then they took him to his maternal uncles who belonged to the tribe of Bani Adi. 10 When the Holy Prophet (S) became totally orphaned from both the paternal and maternal sides Abdul Muttalib became all the more kind and affectionate towards him.

When the time of his death came near he seated the Holy Prophet (S) on his chest and was kissing him and weeping. Then he turned to Abu Talib (r.a.) and said: "Do take utmost care of this unique child and protect him. He smelled neither his father's odor nor enjoyed mother's affection. Consider him as a piece of your own liver. I have selected you from among my sons for his care and protection because his father and you belong to one and the same father and mother. O Abu Talib! If you witness the appearance of his greatness and glory which I am fully aware of, follow him to the best of your ability

and help him with your hand and tongue and wealth. By Allah, he will soon become your chief and leader and gain a dignity and honor which none of our forefathers ever attained. O my son! Have you accepted my will?"

Abu Talib replied: "Yes, I have accepted and agreed and have made Allah a witness to this promise of mine." Upon this Abdul Muttalib took the hand of Abu Talib and made the covenant more firm saying: "I have never smelled such holy fragrance in the body of any of my sons. Alas, I wish I would have lived till the time of your (Muhammad's) time to become the Prophet." With these words his soul departed from his body and flew up to the high heavens.

At that time Prophet Muhammad (S) was eight years old. Then Abu Talib made him dearer than his own life and never left him alone during the day or night. He never trusted anyone in this matter always making him sleep on his bed.

According to reliable evidence Imam Ja'far Sadiq (a.s.) said: "A seat of dignity used to be spread near the Holy Kaaba for Abdul Muttalib – not for anyone else. His sons used to stand near his head and never allowed anybody to approach him. When the Holy Prophet (S) began to walk, he once came up and sat in the lap of His Eminence, Abdul Muttalib (a.s.). His sons intended to remove him from there but Abdul Muttalib said: 'Leave my child because very soon he will acquire kingship and an angel will descend on him.'"

It is mentioned in a reliable tradition that a man came to Imam Ja'far Sadiq (a.s.) and said: "A man has some of my wealth and I am afraid he will not return it." Imam Ja'far Sadiq (a.s.) said: "When you reach Mecca, perform two Rakats prayer on behalf of Abdul Muttalib (a.s.) and make two rounds for Abu Talib (a.s.) and likewise also for His Eminence, Amina (r.a.), Fatima binte Asad (Mother of Amirul Momineen (a.s.)). That man says: "I did that and I got back my property the same day."

Account Of The Army Of The Elephant

One of the miracles of the Noor of the Holy Prophet (S) is the miracle of Ashaabe Feel which had occurred during the time of Abdul Muttalib (a.s.). Imam Ja'far Sadiq (a.s.) is reported to have said that when the king of Abyssinia, Abraha bin Sabbaah planned to demolish the Holy Kaaba and reached Mecca, he first plundered the wealth of Meccans which included the camels of Abdul Muttalib also. Abdul Muttalib went to that king's assembly and saw him after obtaining permission. Abraha was then sitting in a silken pavilion.

His Eminence saluted him. He replied to his Salam and was wonderstruck with his radiance, beauty, grandeur and majesty. He asked: "Did your forefathers also have this Noor?" He said: "Yes." Abraha said: "Then you people are higher than all others due to this greatness and nobility. You ought to be chief of your community.

Then he seated him on his throne." The king had white elephant both of whose teeth were decorated with various jewels. The king considered himself higher than other kings because of that elephant. He ordered that elephant to be brought forward. So the animal was brought in the court fully decorated. When that animal approached Abdul Muttalib it prostrated before him though it had never before done so for his master, the king.

Then that animal, by the Might of Allah and as a miracle of the Noor of the Holy Prophet (S) spoke up in fine Arabic language saluting Abdul Muttalib and said: "O the light of the best of creation and O possessor of the holy Sanctuary and Zamzam well and the best grandfather of the best prophet: Peace be on you and on the Noor which is lying in your loins. O Abdul Muttalib! All honor is for you. You can never be downed and disgraced."

Seeing this extraordinary miracle, Abraha became fearful. He thought it was magic, so he sent back that elephant and asked Abdul Muttalib: "Why have you come here? I have heard much praise of your generosity, beauty, greatness and awe and have now personally observed your greatness and awe. I am prepared to meet your need. So let me know what you want." He had imagined that he would ask him to refrain from destroying the Kaaba.

His Eminence, Abdul Muttalib said: "Your soldiers have taken away my camels, I request you to return them." Abraha became angry and said: "Your honor has now decreased in my sight. I came here to destroy the honor of your Kaaba and also to destroy your community who are proud of the ownership of the Kaaba which has made you distinct. This house is where people from the whole world arrive for performing Hajj. You do not say anything about it and merely demand your camels from me?"

His Eminence replied: "I am not the owner of the House. I am the owner of my camels and have come ask you about them. The Owner of the House of Kaaba is mightier than all mighties. He Himself will protect and save His House as it is His prerogative more than all others." Upon this Abraha returned the camels to Abdul Muttalib (a.s.) who then returned to Mecca with his animals.

Then Abraha turned his attention to the destruction of the Sanctuary of Allah and advanced with a big army and huge elephants. When he approached Kaaba his elephant stopped and sat down. When freed, it returned and when forced to go forward it lay down on the ground. His Eminence, Abdul Muttalib asked his men: "Call my sons."

They brought Abbas. He said: "Not him. You bring my son." At last they brought Abdullah, father of Muhammad (S). Then he told Abdullah: "Go up to mount Abu Qubais and look all around and let me know what you see." Abdullah climbed the mountain and saw birds called Abaabeel advancing like a dark cloud with a speed of a flooded river. Then they (birds) sat on that mountain.

Then they flew therefrom, circled the Holy Kaaba seven times, did Sayy between the hillocks of Safa and Marwah seven times. Seeing all this, His Eminence, Abdullah rushed back to Abdul Muttalib and described what he had seen. His Eminence, said: "My son! Just see what else the birds do." Abdullah

said: "Then they went to the Abyssinian army." Then Abdul Muttalib asked Meccans: "Go to Abraha's army and take your share of the booty."

When the Meccans reached there they saw all the soldiers lying dead like rotten wood. They also observed that every one of the birds was holding a stone in its beak and claw hitting to death every one of the army men. After finishing all of them, the birds flew back. Prior to that no one had ever seen such birds nor did anyone after that.

After all the invaders had died, Abdul Muttalib came to the Holy Kaaba, held its curtains and recited some couplets in praise of Allah for this great grace and bliss. Then he returned to his men and again recited some poetry criticizing the giving up of Kaaba by the Quraish and the description of his loneliness and his patience over it and his reliance on Only One Allah.

It is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that when the king of Abyssinia, Abraha's army had come to demolish Kaaba and had taken away the camels of Abdul Muttalib, he (Abdul Muttalib) went to meet Abraha. The king asked why he had come. He was told that he had come for his camels. The king said: "This man is the chief of his people. I have come to destroy their place of worship. Yet he does not make any recommendation about it but asks only for his camels? Has he requested me not to destroy the Kaaba, I would have accepted that too."

Then he returned his camels. Abdul Muttalib responded in the words quoted above and while returning, passed by Abraha's big elephant named Mahmud. He cried: "O Mahmud!" The animal moved its head in response. Then Abdul Muttalib asked: "Do you know for what purpose they have brought you here?" Raising its head and then shaking it the elephant replied: "No." Abdul Muttalib said: "They have brought you here so that you may destroy the House of your Lord. Will you do so?"

Moving its head the animal said: "No." Therefrom Abdul Muttalib came back to his house. Next day Abraha's army moved in the early morning to enter the Holy Sanctuary. The elephant did not go forward. At that time Abdul Muttalib asked one of his slaves to climb the hill and see the events and to relate them to him. The slave went, returned and narrated that a darkness was advancing from the direction of the sea.

When it came nearer he observed that there were innumerable birds. Every one of them had a pebble in its beak. The size of the pebble was as little as the top portion of a finger or even smaller. Abdul Muttalib said: "By Allah these birds intend to destroy the army men." The birds hovered over those soldiers and began to drop the pebbles. The pebbles pierced the body of every soldier from head to foot and killed him instantly.

None but one man survived; who rushed back to his people to relate what had happened. When he was relating the story, people saw that one of those birds was hovering on his head also. He said: "The birds were like this." At that very moment the bird dropped a pebble on that man which killed him then and there.

In yet another tradition the Imam mentions that when Abdul Muttalib entered Abraha's assembly, Abraha got up from his throne and greeted him bowing and advanced towards him. Another reliable tradition says that those birds were like bats. Another narration describes that their heads were like those of wild animals and their beaks were like those of sparrows.

There is difference of opinion about the number of elephants too. Some say it was only one elephant, called Mahmud and others say they were eight and according to some twelve.

Opinions also differ regarding the intention of Abraha about the destruction of Kaaba. Some say he had built a house of worship in Yemen to equal the Holy Kaaba and he was asking people to make pilgrimage to that new house and also to go around it making Tawaf. Once a man from Quraish entered that place at night and dirtied it with excreta and ran away and that is why the accursed man became so angry that he vowed to destroy the Kaaba. The author of *Kitabul Anwar* has narrated that some Meccans had gone to Abyssinia for trading purpose and had stayed in a church.

There they made a fire to cook their food and then did not blow it out. Wind blew and burnt down everything therein. When the Christians came there and inquired who burnt the structure they were told that a group of Meccan traders were responsible for it. When the news reached the king of Habasha he became furious and sent his vizier, Abraha bin Sabaah along with 4000 elephants and 100000 warriors to destroy the Kaaba and to throw away its stones in the sea of Jeddah, to kill their men and to plunder their sons and their property and not to spare anyone.

Abraha advanced towards Mecca with that intention and first sent Aswad bin Maqsood with a vanguard of 20000 men and ordered them not to kill any of the men or women on the way until he arrived as he wanted to punish them in an unprecedented manner. When they reached Mecca and Meccans knew about it, all of them collected their wealth and relatives and intended to run away. Abdul Muttalib told them that it was shameful on their part to cut off themselves from the Holy Kaaba. The people replied: "We are not able to confront the enemy, and if they overpower us they will kill every one of us."

Abdul Muttalib said: "The Lord of the Kaaba will never let them win over Kaaba and if you take shelter in this holy house they will not be able to defeat you also." But the people did not listen to him and went away from Kaaba. Some went up hills and some hid themselves in valleys and some took shelter in ships on the sea. Abdul Muttalib said: "I feel ashamed to keep myself away from His House. I will not move from my place until Allah decides between me and them. In short, Aswad camped after reaching Mecca and Abraha followed him with huge elephants and a big army, rushed to Mecca and seized the animals of Meccans. His men took away eighty red-eyed camels of Abdul Muttalib too.

When Abdul Muttalib came to know about it, he exclaimed: "Praise be to Allah, they belonged to Allah which I had gathered for feasting guests of this holy house. If Allah returns them, I will thank Him and even if He does not return it, I will be thankful to Him." Then Abdul Muttalib dressed: put the chador (sheet) of Lavi bin Ghalib on his shoulder, tied the waistband of Ibrahim (a.s.), hung the bow of Ismail

(a.s.) on his arm, mounted his horse and proceeded to Abraha. His relatives approached him saying: "We will not allow you to go to that oppressor who does not respect the House and the precincts of the House of Allah." Abdul Muttalib replied: "I am aware of Allah's Might and His Mercy more than you do. Let me go. If Allah wills, I will return very soon."

Then he proceeded. When the army men of Abraha observed his elegance and radiance they were astonished and trembled due to fright. They too came to him and requested him not to go to the merciless ruler who had vowed not to spare alive even a single Meccan. "We feel pity for you and are afraid that despite all this elegance of yours that cruel man will kill you." His Eminence, told them: "You only take me to him and give up advising me." Then they informed Abraha of the arrival of Abdul Muttalib (a.s.) and described his courage and bravery etc. He issued orders whereupon all of his men stood up and drew their swords.

He called his biggest elephant in his court and put on his crown and then called His Eminence, Abdul Muttalib (a.s.). His elephant was called Mazmoom. Two iron branches were fixed on the head of that elephant so that even if it were to attack a mountain it would have broken it up. Two swords were tied to its trunk and it was trained to fight. He had issued orders to the effect that when Abdul Muttalib arrived in the assembly, this elephant should be made to attack him. In short, when Abdul Muttalib entered, the entire audience was awed to see him.

When the elephant was called upon to attack him that animal approached Abdul Muttalib and began to rub its head on the ground and turned obedient for him. Abraha was wonderstruck by this scene and he began to tremble in fear. He respectfully made him sit beside him and asked his name, saying: "I have never seen anyone more handsome than you. I will fulfill everyone of your need and would even return from here if you say so." Abdul Muttalib said: "I am not concerned with all that. Your men have taken away my camels which I had collected for visitors of the House of Allah. Order them to return my camels."

Abraha issued orders for the return of his camels and then asked if he had any other wish to which Abdul Muttalib replied in the negative. He asked: "Why did you not recommend the protection of your citizens? I have vowed to destroy your Kaaba and to kill your men. But I saw that your status is very high and would have accepted your request had you asked me for their safety." Abdul Muttalib replied: "I have no concern with it because this House is owned by one Who does not require my recommendation. If He desires, He can surely defend His House."

Abraha retorted: "I am following you with my army and my elephants to destroy the Kaaba and all around it and to kill all its residents." Abdul Muttalib replied: "Do so if you can." Then he returned to Mecca. When he approached the biggest elephant that animal prostrated before him. The viziers and courtiers of Abraha asked him why he spared Abdul Muttalib's life. He said: "Don't criticize me because when I saw him, my heart was filled with fear and awe. Did you not see that even the elephant bowed before him? Now say something about my intention. What is advisable in your opinion?"

They replied: "Whatever is ordered by the ruler must be carried out. So the army advanced to destroy Kaaba. After reaching Mecca, Abdul Muttalib asked his men to climb Abu Qubais Mountain and see what happens. He himself clung to Kaaba and prayed to the Almighty Allah tearfully for the sake of the Noor of the Holy Prophet (S): "O Allah! It is Your House and all of us are your family members and the residents of Your House. Everybody defends his house and its residents."

By repeating such words, Abdul Muttalib was requesting Allah when suddenly he heard the voice of an invisible announcer saying: "Your prayer is accepted due to the Noor in your forehead." Then Abdul Muttalib told his community: "Congratulations, I have observed the radiance in my forehead rising up due to the bliss of which you are saved."

At that time people observed the dust raised by enemy's army. Thereafter they saw elephants covered with iron from top to bottom standing like mountains in front of their army. Though the men riding them were trying their utmost, the animals did not move towards Kaaba. When their faces were turned round they ran speedily.

At that time Aswad said: "The Meccans have bewitched these elephants," and sent a word about this to Abraha. Abraha's fear multiplied and he sent a word to Aswad telling him: "We have made repeated trials and it is now not advisable to act against our experience. So send a number of messengers to the Meccans for making peace and do not make any mention of the elephants otherwise they will become more courageous. Tell them to hand over to us as many of their men as have been killed of us and to pay the losses caused to our house of worship so that we may go back." Abraha's messenger carried this message to Aswad.

The messenger was a very courageous man and his name was Hanatah who was very proud of his strength as he could all alone confront big armies. His appearance was very dreadful. Aswad asked him: "You yourself go to them with this message. Perhaps peace will be established between us and them because of you." Hanatah replied: "I am going. If they don't agree, I will bring back to you the heads of all of them." When he arrived in Mecca and looked at Abdul Muttalib he became fearful and began to tremble.

Abdul Muttalib asked him: "With what intention have you come?" He replied: "My master, Abraha is convinced of your gracefulness. Now he has bestowed you your Sanctuary and he wants that you should hand him over as many of your men as have been killed from our side and to pay the losses caused to our house of worship. Then we will return with our army."

Abdul Muttalib replied: "We never punish one for the mistake committed by another. Justice and honesty is our trait. We always refrain from oppression and never act against Allah's command. As regards the House of Kaaba I have already said clearly that, that House has its own Lord Who is definitely able to defend it. By Allah! I am neither afraid of Abraha nor I give any importance to his army and weapons."

Hanatah became furious at this and intended to kill Abdul Muttalib. His Eminence, caught him by neck,

raised him up and flung him on the ground saying: "Had you not been a messenger I would have finished you just now."

Hanatah returned to Aswad and informed him that it was no use talking with them; that Mecca was empty; that it must be attacked. So they approached the Holy Sanctuary. Then they saw birds hovering like clouds; and that the birds were like bats; each of them held three pebbles, (two in their claws and one in the beak); that the said pebbles were somewhat larger than the *Masoor*11 seed and smaller than a gram. Seeing the birds, the army men became fearful and said: "What is this? We have never seen such birds before."

Aswad said: "There is nothing to be afraid of. He also said that these sparrows come out once annually." Saying this he shot one arrow towards them from his bow. The birds began to make noise. Then an unseen announcer announced: "O obedient birds, obey your Lord's command and do what you have been asked to do as Allah's anger has multiplied against these deniers."

When the birds began to hit the army men with the aforesaid pebbles, the first to be hit was Hanatah whose body was pierced from head to bottom and that pebble went through the ground beneath him. Hanatah fell down and entered Hell. The army started to scatter all around. The birds followed them and dropped pebbles on their heads until all of them were killed.

Aswad also went to Hell. Abraha was fleeing when his right hand was fractured and he fell down, then his left hand, then both of his legs also broke down. When he talked about all this after reaching his destination, his head also disintegrated from his body. There was a man from Hadhramaut in Abraha's army who had asked his brother to join him but he had refused to do so saying: "I can never march to destroy the House of Allah."

That man, after seeing the condition of the army, ran back to his brother in Hadhramaut and told him what had happened. At that moment when he raised his head to the sky he saw one of those birds still hovering above. That bird threw a pebble on his head which killed him instantly. During all this time His Eminence, Abdul Muttalib was busy begging Allah and requesting through the mediation of the Divine Noor: "My Lord! Protect me from this trouble through the blessing of this Noor which You have bestowed on me and give me victory over Your enemy." When he saw the running away of the elephants and the dead bodies of the enemies, he thanked Allah, took possession of the booty and utilized it.

The Digging Of Zamzam Well – Sacrifice Of Abdullah – Events Of His Sons Etc.

Shaykh Kulaini (r.a.) and others have narrated that there were two gold deer and five golden swords. When the tribe of Khaza won over the tribe of Jurham and they intended to take over the Sanctuary of Allah (Kaaba), the people of Jurham threw the said deer and the swords in Zamzam well and filled it up with earth and stones in such a way that no sign of the aforesaid things was at all visible so that they

could not be brought out.

When Qusayy, the grandfather of His Eminence, Abdullah overpowered Khaza and regained the control of Mecca he remained uninformed about the Zamzam well till the time of Abdul Muttalib (a.s.) and he became the owner of Holy Mecca. For him, a carpet was laid in front of the Holy Kaaba. It was never done so for anybody else. One night when he was asleep near Kaaba he saw in a dream that someone was asking him to dig up Barrah. When he awoke, he could not follow what Barrah was. Next night when he slept at the same place the same man asked him to dig up Teebah. On the third night he was asked to dig Maznunah.

Finally on the fourth night he was instructed to dig up Zamzam well which would never dry up; no matter how much of it is served to hajis; to dig it at the place where a white crow came daily to eat ants. When Abdul Muttalib dreamt like that he followed its meaning and also found the location of Zamzam.

Then he told Quraish: During four nights, I have dreamt about the digging of Zamzam well which is our precious treasure. Let us dig it. As they disagreed, he began to do the job himself. At that time he had only one son named Harith who also helped him. When they felt it was hard to dig, he came to the door of Kaaba and prayed to Allah to grant him ten sons and vowed that he would sacrifice the dearest one of them in His path. Then he began to dig the well again until he saw the foundation stone of Ismail (a.s.) and understood that they had reached water.

He cried out "Allah is the Greatest." Upon this the people of Quraish also repeated Takbir and said: "We are also partners in this treasure of grace and bliss; it cannot be reserved only for you." Abdul Muttalib replied: "As you did not help me in digging it, it is now exclusively mine and my sons' till Judgment Day."

It is narrated through reliable chains from Imam Musa Kazim (a.s.) that when Abdul Muttalib concluded digging of Zamzam and reached its bottom, he perceived very bad smell from one direction of that well which made him fearful and made his son Harith go out. But His Eminence remained therein firmly and dug deeper for one hand length. Then he felt sleepy and he fell asleep. In dream he saw a beautiful, nicely dressed, cleanly clothed, tall, perfumed man who was asking him to dig more, "you will get booty, do not hoard it for your heirs but use it yourself. While the gold etc. is for you, the swords etc. are for others.

Your honor and prestige is higher among all Arabs because the Arab prophet (the leader of this community and his legatee will also be from your progeny and so also will be born all the wise men. The swords are their share. That messenger's prophethood will become manifest one century after you. Allah will brighten the earth with his light (Noor), drive out the devils from earth, disgrace them after honor and kill them after making them strong.

He will disgrace the idols and will kill the idol worshippers wherever they be...Then from your lineage, after that prophet, his brother and vizier will remain. His age will be less. He will break idols and will be obedient to him in all affairs. That prophet will not hide anything from him. He will consult him in every

important matter. When Abdul Muttalib woke up after having this vision he found six swords near him.

He took them up and intended to come out but thought that the digging was yet incomplete so he dug a depth of a paw length more and saw that the horns and the head of a golden deer had appeared before him. He took it out and saw that on its head was inscribed:

"There is no god except Allah, Muhammad is the Messenger of Allah (S). Ali is the Wali of Allah; so and so is the Caliph of Allah."

What was meant by the last phrase is that Sahibul Amr (Mahdi (a.s.)) is the caliph of Allah. Abdul Muttalib was about to come out of the well when the Satan appeared in the form of a snake and began to slip out of the well ahead of him. His Eminence, Abdul Muttalib gave it a blow of the sword which cut off its tail and then it disappeared. Now His Eminence, Qaim (a.t.f.s.) will kill it. His Eminence, Abdul Muttalib (a.s.) desired to, contrary to the dream, hang those swords on the door of Kaaba.

Then the following night he again saw in dream the same man saying: "O Shaibatul Hamd! Thank your Lord, who will very soon compensate you for your land and will make you famous through the world and make Quraish submit to you. Some of them will submit to you due to fear and some because of greed. Keep the swords in their place." When His Eminence, woke up he understood that if the man is guiding him in visions is from Allah then it is a divine commandment and if he is a devil, then he must be one whose tail he had cut off.

Next night he dreamed that many men and children approached him saying: "We are among your children's followers and we live in the sixth sky. Those swords do not belong to you. You should marry a woman from Bani Makhzum, then make matrimonial contracts with the girls belonging to all Arab tribes. Even if you do not possess wealth, you do have a high status.

No tribe will hesitate in giving you their girls in marriage. You may give these thirteen swords to the sons who will be born of that girl belonging to Bani Makhzum. Nothing more needs to be told you. Yes, one of those swords will disappear and remain hidden in such and such mountain. Its reappearance will be one of the signs of the appearance of Qaim Aale Muhammad (a.s.)."

After waking up, His Eminence hung those swords in his neck and went around Mecca. Meanwhile the best of those swords disappeared, which will reappear at the same place of the coming of the Qaim (a.s.). Then His Eminence, Abdul Muttalib wore Ihram for performing Umrah and entered Mecca, made twenty-one circumambulations carrying those swords and the golden deer.

While going round the Kaaba he was reciting: "My Lord, make Your word come true, prove my words right. Spread my description throughout the world, strengthen my arms..." Then he gave those swords to the sons of Makhzumiya. Out of those twelve swords one went to His Eminence, Prophet (S) and one each to all the eleven Imams upto Imam Hasan Askari (a.s.) and the sword of the twelfth Imam has gone in hiding in the earth and the earth will present it to His Eminence, Mahdi (a.s.) when he reappears.

It is mentioned in a reliable tradition that Ibn Fazal asked Imam Ali Reza (a.s.) about the words "I am the son of two slaughtered ones." His Eminence said: Those two slaughtered ones are His Eminence, Ismail (a.s.) and Abdullah bin Abdul Muttalib. Ismail (a.s.) was that great son whose glad tiding was given by Allah to Ibrahim (a.s.). When he was busy performing Hajj with his son, Ibrahim told his son: "I have dreamt that I am slaughtering you.

Therefore think upon it and let me know what your opinion is." He replied: "Dear father! Do as you have been commanded to do. Insha Allah, you will find me patient." He did not say: "Do what you saw in the dream." When Ibrahim (a.s.) was about to slaughter him, Allah made a black and white sheep his ransom, which could walk, graze, drink and so also see, pass water and drop dung in the darkness. Prior to that it was grazing in Paradise for forty years. It was not born from a mother.

Allah commanded 'Be' and it came into being. It was to become a ransom for Ismail (a.s.). Every sheep which is slaughtered in Mina becomes a ransom for Ismail (a.s.) till Judgment Day. The story of another slaughtered one is that once Abdul Muttalib, clinging to the door of Kaaba prayed that if Allah gives him ten sons, he will, as a gesture of thankfulness, sacrifice one of them in His path. Allah granted him ten sons. So he said: "Allah fulfilled my desire, now I must also keep my word." So he gathered his sons, went to Kaaba with them and drew lots thrice.

On all the three occasions Abdullah's name, father of the Holy Prophet (S), appeared in the lot who was the dearest to him. Then he laid him on the ground and intended to slaughter him. When the news reached Quraish chiefs, all rushed to him and tried to stop him. Women of Abdul Muttalib also came weeping and wailing and his daughter Atika said: "Dear father! Submit an excuse before Allah in the matter of your son." He inquired: "How?"

Atika said: "Draw lots between these camels of yours grazing in the Sanctuary and your son and go on increasing the number of the camels every time until Allah is pleased." Then Abdul Muttalib drew a lot between Abdullah and ten camels which came out in Abdullah's name. Then he drew again doubling the number of camels. Again it showed Abdullah's name. Likewise when he raised the number of camels upto hundred it came in their names.

All the Quraish raised the slogan of Takbir so loudly that hillocks of Mecca trembled. Abdul Muttalib said: "I will not give up unless the lots show the names of the camels three times." Then he drew lots twice and it showed the names of the camels. Then Zubair and Abu Talib and his sister drew out Abdullah (a.s.) from under the hands of Abdul Muttalib. The radiant skin of Abdullah got scratched due to this dragging on the ground.

All of them snatched Abdullah and hugged him and kissed him. All tried to clean dust from the face of Abdullah. Then Abdul Muttalib sacrificed camels between Safa and Marwah and distributed the meat among all and did not prevent anyone from taking it. This was also one of the traditions established by Abdul Muttalib which Allah continued; that is the blood money of every Muslim would be one hundred

camels in Islam.

According to another reliable and authentic tradition from Imam Muhammad Baqir (a.s.) the Messenger of Allah (S) said: "Abdul Muttalib had ten sons besides Abbas (a.s.)." Ibn Babawayh has given their names as follows: Abdullah, Abu Talib, Zubair, Hamza, Harith, Eedaaq, Maqoom, Hajal, Abu Uzza who known as Abu Lahab and Zaraar and Abbas. Harith was the eldest. Some have said that Maqoom and Hajal were one and the same person.

His Eminence, Abdul Muttalib had ten names: Kings of the times used to address him by these names: Aamir, Shaibatul Hamd, Saiyyidul Batha, Saaqiyul Hajj, Saaqiyul Ghais, Ghaisul Waraa fil Aam, Abus Shaadatul Ashrah, Abdul Muttalib, Haafir and Zamzam.

It is also mentioned in a reliable tradition that the very first lot which was drawn in the world was in the name of Maryam daughter of Imran; then for Yunus (a.s.). When Abdul Muttalib got nine sons, he vowed that if Allah gives him one more son he would sacrifice him in the Name of Allah. When Abdullah was born, he could not sacrifice him as the Messenger of Allah (S) was in his loins. So he brought ten camels and drew lots.

It came out in Abdullah's name. He added ten more camels and drew lots again. It again came in Abdullah's name. Then he went on adding ten camels every time until the draw showed the camels when the number was raised to one hundred. Abdul Muttalib said: "It is not fair on my part to act according to the only lot which is in my favor." So he drew again twice and when it came in the name of camels for three consequent draws he understood that now Allah was pleased with him and then he sacrificed the camels. 12

Ibn Abil Hadid and the author of *Kitabul Anwar* etc. have reported that when Abdul Muttalib found out the Zamzam well, the Quraish became very jealous. They said: "O Abdul Muttalib! This well belongs to our forefather, Ismail (a.s.) and therefore we also have a right over it, so make us also partners in it." Abdul Muttalib replied: "Almighty Allah has granted this honor exclusively to me. You have no share in it."

After a prolonged dispute he agreed to get the matter decided through a lady soothsayer who belonged to Bani Saad tribe and lived in Syria. Abdul Muttalib, accompanied by a group of Bani Abde Manaf, proceeded to Syria along with the Quraish. On the way, where there was no water, the water which was with the companions of Abdul Muttalib exhausted and Quraish refused to oblige them.

When thirst took a serious turn Abdul Muttalib said: "Let all of us dig our graves so that those who die could be buried and thus only one, the last one to die, would remain unburied in this wilderness. It would be better than a situation in which all of us might remain unburied." They awaited their deaths, after digging the graves.

Then Abdul Muttalib said: "To sit waiting for death and not to try to find water would be like being despairing of the mercy of Allah. So let us get up and search. Allah may give us water." So they got up,

loaded their goods and Quraish also accompanied them. When Abdul Muttalib rode his camel, a freshwater stream began to flow from beneath the hooves of his camel. He exclaimed: "Allahu Akbar."

His companions also raised the slogan pronouncing the greatness of Only One Allah and filled up their leather bags. Abdul Muttalib called the Quraishi tribes and said: "Look, Allah has given water to us. You may also drink as much as you want." When the Quraish saw this generosity of Abdul Muttalib they said: "Allah has decided between you and us." Now we need not go to the soothsayer for settlement. Henceforth we will never raise any dispute with you in the matter of Zamzam well.

The Lord Who gave you water in this desert has also given Zamzam to you." Then they returned from there and reserved Zamzam for Abdul Muttalib. The author of *Anware Hidayat* has mentioned that when Abdul Muttalib reached the bottom of Zamzam well, he found two golden deer, many swords and armors. Then also Quraish asked for their share in it.

Abdul Muttalib decided to settle the dispute through lots. He took two yellow arrows in the name of Kaaba, two black arrows in his name and two white arrows in the name of Quraish, gave the six arrows to a man and made him enter Kaaba and drew lots. The result was: Two in the name of Kaaba for the deer, two black which were in the name of Abdul Muttalib for the swords and the armors and the two which were in the name of Quraish for none.

So Abdul Muttalib utilized the swords and armors himself, and hung the two big deer on the door of Kaaba for decoration. Then the governance of Mecca and the service of supplying water to Hajj pilgrims was reserved for Abdul Muttalib. Thereafter none except Hudi bin Naufal raised any dispute in this matter with him. He was the chief of Mecca before Abdul Muttalib, so he became envious of him.

One day he came to confront and said: "You were merely a boy among the boys of your community. You have neither a son nor any helper. You came from Medina all alone. Then how are you superior to us?" His Eminence became angry and retorted: "Do you taunt me for having few sons?" Then he gave a word to Allah that if He gives him ten sons he would sacrifice one of them to uphold His Might and Grace. "O Allah, grant me many sons and do not allow the enemies to laugh at me. Doubtlessly You are Unique and Needless."

Then he began to marry women. He married six women and got ten sons from them. Every one of those women was very beautiful and prestigious in her community. One of them was Manah, daughter of Harith Kalabiya, second Samraati binte Aneedaq va Taleeqiyah, third Hajra Khazaaiyah, fourth Saad daughter of Habib Kalbiya, fifth Hala binte Wahab and sixth Fatima binte Amr Makhzumiya. Fatima had given birth to Abu Talib and Prophet's father Abdullah. Some say Zubair was also born of Fatima and the other children were from different women.

His Eminence, Abdul Muttalib was making untiring efforts to serve the Holy Kaaba. Once when he was sleeping near the Kaaba he saw a dream and became restless next morning. He got up, drew his sheet and approached a group of soothsayers shivering. They asked: "O Abul Harith, what's wrong with you?"

He replied: "I dreamt that a bright chain sprang out from my back that dazzled the eyes. That chain had four angels one in the east, another in the west. One end was on the ground and the other was reaching the sky.

Then I saw two persons who were very handsome and graceful. They were standing under that chain. I asked one of them: "Who are you?" He replied: "I am Prophet Nuh (a.s.)." Another said: "I am Allah's friend Ibrahim (a.s.) and we have come here to live under the shade of this holy tree. Lucky is one who resides beneath this tree and woe unto one who stays away from it."

The soothsayers said: "O Abul Harith! This is glad tiding for you. You will get a thing which will be exclusively for you and none will have any share in it. If your dream is true, a son will be born to you who will invite the residents of the east and west to the religion of Allah. He will be a blessing for one group and punishment for another." Abdul Muttalib became much happy and said: "Who is to possess the light of my forehead?"

Once, Abdul Muttalib went on a hunt all alone; where he became very thirsty. Then he saw a very clean and sweet spring of water which had stagnated in the midst of a clean rock. He drank some water from it which was sweeter than honey and cooler than ice. He understood that it was heavenly water which had arrived for him. After returning from there he mated with his honorable wife, Fatima Makhzumiya who was more noble, virtuous and pious, than all others.

It resulted in the conception of Abdullah, the father of the Holy Prophet (S) and the radiance which was in the forehead of Abdul Muttalib was transferred to Fatima. When Abdullah was born, that Noor began to spread from him to such an extent that all corners of the sky became bright. His Eminence, Abdul Muttalib became very happy due to the passing of the Noor to that virtuous and chaste lady. All soothsayers and People of Book became active. They were aggrieved by this. Rabbis had a gown which they claimed to be the gown of Prophet Yahya (a.s.) that he wore at his martyrdom and it contained stains of his blood.

The Jews had read in their holy book that when a drop of blood would fall out from that gown it would be the time when a prophet would be born soon who would wage Jihad with his sword. They went to that gown and saw blood oozing therefrom. They understood that the time for appearance of the prophet of the last age had approached; so they became very sad. They sent a group to Mecca to inquire about the birth of that prophet.

His Eminence, Abdullah was growing very fast. His one day's growth was equal to the growth attained by other boys in two months. People used to come to see him in groups and were astonished to observe his elegance and radiance. The behavior of the Jews with His Eminence, Abdullah was just like that of the brothers of Yusuf with His Eminence, Yusuf (a.s.). When Abdul Muttalib got eleven sons, he remembered his vow. He called all his sons and arranged dinner for them.

After they had dined he said: "Dear sons! You know that all of you are very dear to me. I cannot bear

even if a thorn troubles you. But Allah's right upon me is greater than yours. I had vowed to my Lord that if He gave me ten or more sons I would sacrifice one of them in His way. Now Allah has bestowed me good sons like you. So what is your opinion about my vow?" Upon this all kept quiet and began to look at one another.

Finally Abdullah, who was the youngest of them all, said: "Dear father! You are also our ruler and we are your sons. We will obey whatever your command is. Allah's right over you is higher than ours on you. We are obedient to Allah and will be patient. We are also obedient to you and are happy with Allah's wish and we seek Allah's protection in opposing your decision." At that time Abdullah was only eleven years old. Hearing these words of his good son, Abdul Muttalib wept very much and thanking him turned to others, asking them what did they thought? They also said: "We have heard and we have obeyed. We are prepared even if you intend to sacrifice all of us."

Abdul Muttalib blessed all of them and said: "Go to your mothers and let them know what I have said to you. Also tell them to wash your hands and faces and apply antimony to your eyes and to bid you goodbye after dressing you in clean clothes, as if you were not to return to them." When the boys conveyed this painful news to their mothers they began to cry in grief and continued it till the next morning. In the morning, Abdul Muttalib put the chador of Adam (a.s.) on his shoulder, put on the shoes of Sheeth (a.s.) in his feet, and wore the finger ring of Nuh (a.s.) and came out of his house with a sharp dagger in his hand.

Then he called every one of his sons from the houses of their mothers. All of them arrived dressed in the best dresses except Abdullah whose mother was sure that only her son was worthy of going to Allah's court and that the draw would come only in his name and so she was not separating him from her. Abdul Muttalib went to the house of Fatima, Abdullah's mother, held Abdullah's hand and brought him out. Fatima clung to him and Abdullah clung to his father. Abdul Muttalib was drawing Abdullah towards him and the child's mother was preventing him crying and complaining.

Abdullah was advising his mother: "Dear mother! Please leave me and allow me to go with my dear father so that he may do to me whatever he thinks fit." At last, Fatima became extremely gloomy and she tore her collar saying: "O Abul Harith! This act of yours is such that no one has ever done in the world. How will you be able to slaughter your own dear child with your own hand? And if you at all want do so, leave Abdullah as he is the youngest of all. Have mercy on his childhood and respect the radiance emanating from his forehead."

When she saw that her wailing had no effect on Abdul Muttalib she embraced her child closely to her bosom and said: "Allah forbid. May the radiance on your head never be put off. I do not know what should I do? If only I had become blind before this and been buried in earth. I am, my dear son, separating you from me by force and have no hope of your coming back." Upon this Abdul Muttalib became restless; tears flowed from his eyes and his complexion changed; his legs stopped walking. Then Abdullah spoke: "O my merciful mother, allow me to go with my father. If Allah has selected me for

being sacrificed in His path, I am most fortunate. I will submit my life again and again, and if he selects someone else from us, I will return sorrowfully to you."

Then Abdul Muttalib arrived in Kaaba with all of them. All men and women of Quraish gathered and began to weep and wail. Jews and soothsayers became happy thinking that perhaps the light of prophethood will be extinguished. They did not realize that no one can ever blow out the light of Allah. Holding a very sharp dagger in hand Abdul Muttalib began to draw lots in the names of his sons. He was praying: "O Lord of Kaaba and Sanctuary and Sustainer of angels and Creator of universe, for the sake of Your Noor, remove every darkness from us with Truth and decide this matter as none can ever reject what You have decided.

The weak have no shelter except in You. You are Almighty and Omnipotent. Needs of the needy can never be fulfilled but only by You the Needless. My Lord! You know what Promise I gave You and what my vow is. Now I have brought all of my sons in Your service so that You may select whom you want please. If You please grant patience and peace to the elders as their patience is more amidst troubles and the younger are mostly pitiable. O Lord of Kaaba and the Rukn and the Maqam and O Sustainer of the earth, skies, sea and mountains and O sender of clouds and rain, remove difficulty and trouble from the boys."

Thereafter he wrote the name of every one of his sons on every arrow and put them in the Kaaba and also sent his sons in the Kaaba. The mothers of the boys began to weep and wail aloud and the entire audience also wept. Abdul Muttalib was falling down due to old age and again getting up with the power of spirituality saying: "O Lord! Declare Your judgment soon." People were raising their heads and crying restlessly waiting to see in whose name the lot was to appear. Then suddenly all saw that the man who was drawing lots came our carrying with him Abdullah who was covered in a chador hanging by his neck.

His color was getting yellow like the sun and was trembling like the lamp of the morning hours. He was the worthiest of all for being sacrificed in the court of the Lord. That man told Abdul Muttalib: "The draw has come out in the name of this bright son. Now you may slaughter him if you please or leave him."

Upon this Abdul Muttalib fell down unconscious and all of his brothers came out of the Kaaba weeping. Abu Talib was weeping more than all others and he was kissing the bright face of his brother wailing: "I wish I could live till the time I could see your worthy son grow up who is the heir of this Noor and whom Allah has made superior to the entire creation and through whom He will clear the earth of every dirt and impurity of blasphemy and idol worship, who will destroy the soothsaying of soothsayers."

When Abdul Muttalib regained consciousness, he heard the noise of weeping men and women all around him. He observed that Fatima, Abdullah's mother was throwing dust on her head and beating her breast. All this also could not weaken his decision. He thought of holding the hand of Abdullah to lay him on the ground for slaughtering. The elders of Quraish and the sons of Abde Manaf clung to him.

Abdul Muttalib told them: "Woe unto you, you cannot be more merciful to my son than me. But I cannot leave him unless I carry out my Lord's command regarding him." Clinging to Abdullah, Abu Talib was saying, "Dear father, sacrifice me instead of him but leave him." Abdul Muttalib said: "I cannot contravene my Lord's commandment. I will slaughter one in whose name the arrow was drawn." Then elders of Quraish requested Abdul Muttalib to draw lots once again saying that perhaps it might show something else.

When they all urged much the lot was drawn again. Once again it drew in Abdullah's name. Abdul Muttalib said: "Now obeying the Divine order has become absolutely obligatory and now there is no question of any recommendation." So he brought Abdullah (a.s.) at the altar and Arab elders stood in rows behind him. Abdul Muttalib tied up Abdullah's hands and legs and laid him down on earth. When Abdullah's mother saw this, she rushed crying to her relatives. They rushed to Abdul Muttalib when the dagger had almost reached the neck of Abdullah. At that moment, angels in the sky made noises spreading their wings.

Jibraeel and Israfeel prayed to Almighty Allah when they got a revelation: "My angels! I am aware of all this and I know everything. I have tested the faith of My servant so as to make his patience known to the entire world." At that moment ten men belonging to Fatima's tribe advanced barefoot and bare head with naked swords in their hands, clung to Abdul Muttalib and said: "We will never allow our sister's son to be slaughtered. It will be possible only after you kill all of us." At that time Abdul Muttalib raised his head to the sky and said: "My Lord! You see that these people are not allowing me to obey Your order and are preventing me from fulfilling my vow. So decide between me and them as You alone are the best judge."

Then a wise community elder, Akram bin Aamir came forward and suggested a plan that lots be drawn between Abdullah and camels. The next day Abdul Muttalib ordered that all of his camel be brought. Abdullah was adorned with the best fragrant dress and brought to the Holy Kaaba. Abdul Muttalib prayed: "O Allah! Your Command is effective and Your Will prevails." Then he drew a lot and it came out in Abdullah's name. Then ten camels were added in the lot of camels praying: "My Lord! If my prayer is not being answered because of my sins, You are the Most forgiving and the remover of all difficulties. Please have mercy on us and give us grace." Then he drew the lot again. Again it showed Abdullah's name.

He added ten more camels and prayed: "My Sustainer and My Pardoner! My Lord! Every allowance and denial is only from You and only Your will prevails over all. I have done something unwise due to my ignorance. I am hopeful of Your pardon. Please forgive me and do not disappoint me. Again the lot drew in Abdullah's name." When the number of camels to be slaughtered reached ninety and every time the lot drew in Abdullah's name, Abdul Muttalib dragged his dear son towards him for slaughtering him.

All around him began to scream and complain when Abdullah himself exclaimed: "My dear father! Be ashamed of the Lord and do not disobey His order and make no delay in sacrificing me and hasten it up so that I may remain patient at His will. Tie my hands and feet firmly so that I may not be able to

convulse. Also hide my face so that compassion may not overcome you. And draw back your clothes so that the stains of my blood may not multiply the sorrowfulness in your heart. My dear father! After my passing away, do not be careless about my dear mother and leave no stone unturned in appeasing and consoling her, because I know that she will not live longer after my departure. I also request you to feel happy at the will of Allah and not to remain so gloomy."

Hearing these words from his son, the heart of Abdul Muttalib overflowed with restlessness and sorrow. He laid down Abdullah, put his radiant forehead on earth and made his dagger reach the neck of his son when all the elders of Quraish once again rushed to him and kissed his feet and requested him to draw lot once more.

They also promised that if it showed Abdullah's name they would not recommend any more. So again a lot was drawn between Abdullah on one hand and a hundred camels on the other. This time it indicated camels. So all screamed with joy, rushed to Abdul Muttalib and snatched away Abdullah from his hands and congratulated him and Fatima ran up and took Abdullah in her arms and began to thank Allah tearfully.

At that time Abdul Muttalib said: "It is not justice on my part to spare Abdullah if the lot shows his name on nine occasions and of camels only once." So he drew the lots again twice and on both occasions it showed camels. An announcer announced from the midst of Kaaba: "Allah has accepted your prayer and soon the leader of the pious, the Holy Prophet (S) will be born from his progeny."

The Quraishi leaders said: "O Abdul Muttalib! Congratulations for this blessing from Almighty Allah. The unseen announcers are giving you glad tidings regarding your son." Then Fatima (a.s.) took her son to her house. Arab tribes from all around arrived to congratulate the Sayyid in Mecca. Since then the blood money of every man was fixed at one hundred camels.

When Jews and soothsayers were disappointed and they saw Abdullah safe, they began to conspire for his detention. One of their conspiracies was that they arranged a feast at the place of one of their chiefs named Reebaan where they mixed poison with food which they sent through some women to the house of Abdul Muttalib as a gift to Fatima.

Fatima asked: "Who are you?" They replied: "We are among your relatives in the progeny of Abde Manaf. We are very pleased due to the safety of Abdullah. We have prepared this food on this happy occasion. This is your share therefrom." When that food was brought before Abdul Muttalib he asked: "Wherefrom has it come?" Fatima (a.s.) said: "Your relatives have cooked it to celebrate the well being of our beloved son.

They have sent this as our share." When Abdul Muttalib intended to eat from it, the food, as a miracle of the Noor of the Holy Prophet (S) spoke up: "Do not eat me as I am poisoned." Then they realized that it was a conspiracy, so they buried that food. When His Eminence, Abdullah became adult, the Noor of the Holy Prophet (S) appeared on his forehead and nobles from all around came and offered their daughters

in marriage to him and to benefit from his beauty and light as he was unique in his elegance and grace.

During the day the path he traversed became fragrant due to the good smell emanating from his body. At night, buildings all around were brightened by the radiance of his holy face. Meccans used to call him 'Lamp of the House of Allah'. In short, the prophetic radiance was destined for the virtuous lady Amina binte Wahab with whom His Eminence, Abdullah got married.

The cause of this blissful marriage was that when the scholars of People of Book observed the signs of the appearance of this most intelligent person all of them gathered in Syria and discussed about the birth of the Prophet of the last age. Then all proceeded to their most aged and experienced scholar in Jordan. He asked: "Why have all of you come and why you look so much worried?"

They replied: "We have read in our holy books about the virtues of the prophet who will be helped by angels and who will destroy our religion. We have come here to consult you in this matter. Perhaps you may suggest some idea to prevent the appearance of that man." He said: "One who intends to prevent what Allah has decided is ignorant. Whatever you have seen and read will surely happen and it cannot be prevented. One of his relatives will be his vizier who will assist him in every matter."

They were shocked at the discourse of that learned man. One of them named Heuba, who was very bold and haughty disbeliever. He got up and said: "This man has become very old and hence his intellect has weakened. Do not listen to his words. I say that a tree which is uprooted and thrown away cannot become green. It is advisable to kill the man from whose loins the said prophet is to be born and then stop worrying about him.

The plan is that you should purchase some goods and go to Mecca under pretext of trade where your aim will be fulfilled. I will also accompany you. Dip your swords in poisoned water and prepare for the journey." Those cursed fellows accepted the suggestion of that unlucky denier. They bought goods for Mecca and proceeded for that city.

When they approached the holy city, they heard the voice of an unseen announcer saying: "O the most unlucky persons! You are going to the best city and are intending to harm the best man among Allah's creation! A man who tries to overturn the Divine Designs returns to hellfire and ends up as a loser in the world as well as the hereafter. They were bewildered and were about to return, but Heuba made them go ahead through his satanic talks. The cursed fellows were inquiring about His Eminence, Abdullah (a.s.) from every one who met them on the way. People were all praise for Abdullah's beauty and virtues which doubled their enmity and jealousy.

Then all of them entered Mecca and showed their goods to traders demanding a high price so that they might not purchase and they could stay there for a long time. They were awaiting for an opportunity to fulfill their evil designs. One night Abdullah saw a dream and described it to his father, Abdul Muttalib. He narrated that some monkeys waving naked swords were attacking him until he was lifted up in the air.

Then a fire came down from the sky and it burnt down those mischievous monkeys. Abdul Muttalib said: "My dear son! Allah will always protect you from every calamity. Many are anxious of you because of the radiance shining on your forehead. But even if all on the surface of this earth join hands they will not be able to harm you in the least because this radiance is the Noor of the Prophet of the last age and Allah is its protector."

Abdul Muttalib and Abdullah used to go hunting on many occasions but those deniers were not able to confront Abdullah for fear of Abdul Muttalib. Once Abdullah went alone. Heuba went to his companions and said: "Here is a good chance. Abdullah has gone for hunting all alone and this is an appropriate time." When Abdullah was slaughtering his hunted animal in one of the caves, the Jews surrounded him from all sides and closed all passages of escape. When Abdullah saw that they intended to kill him, he raised his head to the sky and prayed weeping to Allah; the knower of the open and the hidden.

Then he turned to the Jews and asked: "Why do you want to kill me? By Allah! I have never harmed anyone of you nor have I grabbed any of your wealth, neither have I killed anyone of you." The cursed fellows did not reply to any of his questions. They attacked him suddenly and jointly. Abdullah took the Holy Name of Only One Allah and shot four arrows towards them.

When four of them were killed, the unbelievers began to make excuses and said: "Why are you killing us? We are not confronting you. One of our slaves has run away. We are searching him. We mistook you for him. Abdullah laughed at this mischievous lie and, taking up his bow, intended to ride off when they attacked him again."

Some began to throw stones and some attacked with their swords. Abdullah also confronted them very courageously and felled many of them. But when he became very tired he jumped off his horse and took support of the mountain rock. The oppressors began to stone him but they dared not approach him. At that moment when they had surrounded Abdullah, Wahab Ibn Abde Manaf came up to that valley. Seeing the big number of the Jews he feared and rushed back to Mecca and cried out to the Quraish asking them to rush to the help of Abdullah who was surrounded in a valley by the enemies.

All men of Bani Hashim took up swords, rode their horses without saddles and rushed to that mountain, saw that Abdul Muttalib, Abu Talib, Hamza, Abbas and other men of Bani Hashim had entered that valley. At that time Abdul Muttalib said: "My son, this is the meaning of the vision which you had seen in a dream." The Jews understood that they were not likely to remain alive so they began to flee. Some hid themselves in a narrow pass when, by the command of Allah, a rock fell on them and killed them. Many of them were caught.

When people intended to kill them, they said: "Allow us some time so that we may settle our monetary accounts with Meccans. Thereafter you may do whatever you like." So they were tied up and brought to Mecca. Meccans stoned and cursed them. Then Abdul Muttalib sent some of them to Wahab by way of thanks.

When Wahab went to his wife, Barrah he said to her: "Today I observed some strange things in Abdullah, son of Abdul Muttalib, which were never observed in anybody before even in the bravest of Arabs. Allah has given him a unique beauty and grace which none in the world has ever seen or heard.

I saw that when Jews surrounded him, angels were descending from the sky." Then he said: "Please go to Abdul Muttalib and talk to him. Perhaps they will accept our daughter, Amina for marriage with Abdullah and allow us also to share their grace." Barrah said: "O Wahab! Almost all chiefs of Mecca and surroundings have offered their daughters but they did not accept. How will they accept our daughter?" Wahab replied: "I have today established one of our rights on them by informing them about Abdullah. They may, due to it, consider our request about our daughter."

Barrah came to Abdul Muttalib's house. He said: "Welcome, today your husband has done a favor to us. Let us know if you have any need so that we may fulfill it."

Barrah said: "O Abdul Muttalib! He has sent me to you. He wants that the radiance of Abdullah to be transferred to his daughter, Amina. We have no other need. I offer Amina to you as a gift." Abdul Muttalib looked at Abdullah and said: "My son! Even though you have not accepted daughters of some kings, this girl belongs to your family. No other girl can equal her in wisdom, piety, chastity, honesty, beauty, grace and perfection." Abdullah remained calm and did not express dislike. Then Abdul Muttalib said to Barrah: "We accept your offer and take your daughter, Amina for Abdullah."

That night Abdul Muttalib took Abdullah to Wahab's house and began to talk about marriage. At once, the Jews imprisoned in Wahab's house took undue benefit of this engagement, broke their ties and ran away to their houses. As they were unarmed at that time, they began to pelt stones on them (Bani Hashim). But as a miracle of the Noor of the Holy Prophet (S), the stones boomeranged on them and broke their heads and chests.

The brave persons also took out their swords and, taking intercession of the Noor of the Holy Prophet (S), attacked the deniers and killed them all. After the end of this ugly incident, Abdul Muttalib told Wahab: "If Allah wills, we and you will perform this marriage in the presence of our people, next morning."

Next morning, Abdul Muttalib took his sons, family members and relatives with him. Wahab also gathered his kith and kin. When people from both sides gathered, Abdul Muttalib gave a nicely worded eloquent speech saying: "I praise Allah like the praise of the thankful. The praise of which He is worthy for the bounties, which He has granted to us. He granted us the shade of His Holy Sanctuary and allowed us to reside in it.

He poured love for us in the hearts of His slaves and He gave us superiority over all communities. He protected us from all calamities and hardships. I praise Almighty Allah who made marriage permissible and adultery unlawful for us. Know that our son, Abdullah demands the hand of your daughter, Amina for this much dower. Do you accept?" Wahab replied: "Yes, we agree and we accept."

Then Abdul Muttalib told the audience: "Be witness to this." Then Abdul Muttalib gave a feast to all the residents of Mecca and its surroundings for four days. After the night of consummation of Abdullah with Amina, at the time of sunrise, the Creator of the universe commanded Jibraeel and he (the angel) announced in Paradise that the means of the arrival of the great prophet who is to give glad tidings as well as warnings, the shining moon have been completed.

"That prophet will order good and prohibit evil and call My servants to good and to follow the truth. He will be My Mercy on My creation. He will be perfectly honest and trustworthy. His light of guidance will spread throughout the universe. Glad tiding of grace and bliss is for one who will be friendly with him and one who will nurture enmity against him will get the severest chastisement. He is one whose holy and pious clay was presented before you prior to the creation of Adam. His name in the sky is Ahmad and in the world, Muhammad (S) and in Paradise, Abul Qasim.

Upon this the angels rained the slogans hallowing and pronouncing the greatness of the Only One Allah. They opened the doors of Paradise, closed the gates of Hell, the Houries popped their heads out of their heavenly apartments, birds of Paradise began to sing the praise of the Lord Creator of space and time.

Then Jibraeel came down to the earth with one thousand angels and conveyed the glad tiding of the conception of the friend of the Lord Creator throughout the universe. So much so that the good news reached the guardians of the seas and mountains and clouds and all the residents of the universe even upto the seventh strata of the earth.

Everyone of them who loved one selected by Allah got His Mercy and one who envied, deprived himself of divine grace. They (angel) chained the devils and prevented them from hearing the news of heavens, driving them away from every door of the sky hitting them with missiles of meteors. Next day, which was a Friday as well as the day of Arafat, when Abdullah was busy taking a walk with his father and brothers in the field of Arafat they became very thirsty. There was no water in that sandy land. Suddenly there appeared a stream of pure water which astonished all.

At once they heard the voice of an unseen announcer saying: "O Abdullah! Drink this water." Then Abdullah understood that that the stream had appeared for conception of that beloved of Lord Creator. At that very moment he hurriedly rushed back to his tent and asked Amina: "Please get up, take a bath, wear good clothes and apply fragrance as you are, shortly, to become the treasurer of the Divine Radiance."

So she at once became pregnant with the embryo of the chief of all prophets and that Noor was transferred from the loins of Abdullah to the womb of Amina. Amina (r.a.) says: "When Abdullah was upon me, a Light came out of him which brightened all the skies and the earth." Thereafter the same radiance dazzled from the forehead of Amina (r.a.) like the image of sun. Ibn Shahr Ashob has narrated that there was a woman named Fatima, daughter of Marrah, who had read many books about the past prophets and religious scholars.

Once His Eminence, Abdullah passed by her. That lady asked him: "Are you the one whose ransom of a hundred camels was paid by your father?" He replied: "Yes." She said: "How nice if you contract a marriage with me and mate with me only once." I will give you one hundred camels in exchange. But His Eminence, Abdullah did not pay any attention. After the holy sperm settled in the womb of Lady Amina (a.s.), Abdullah once again, passed by that woman but he did not find the earlier desire in her.

When he asked the reason, she said: "The thing for which I wanted you was destined by the Almighty Allah for another lady and she has already been fortunate to get it." It is mentioned in a tradition that when Amina got married to Abdullah, two hundred women died of despair. When the time for the transfer of that radiance from Abdullah arrived, it dazzled so much that nobody was able to look at his shining face at night.

All the rocks and trees he passed bowed down to him, saluting him. It is said that when His Eminence, Abdullah proceeded to Paradise, the age of the Holy Prophet (S) was only two months. According to one narration he was seven month old. Yet another report mentions that he was not born till then. When Lady Amina (r.a.) expired, the Holy Prophet (S) was four years old. According to another saying he was six and according to yet another tradition he was two years and six months old. Her end came at Abwa which is situated between Mecca and Medina.

When His Eminence, Abdul Muttalib passed away, the Holy Prophet (S) was eight years, two months and ten days old. It is mentioned in Shia and Sunni narrations that one night the Holy Prophet (S) came to the grave of his dear father, Abdullah, offered two units of prayer and called him. The grave opened.

He observed that His Eminence, Abdullah was sitting in the grave and that seeing the Holy Prophet (S) he (Abdullah) said: I testify that there is no god but only One God and that you are His Prophet and Messenger." His Eminence, asked: "Who is your Wali?" He inquired: "My son: Who is your Wali?" The Holy Prophet (S) replied: "This Ali (a.s.) is my Wali." Then Abdullah said: "I testify that Ali is my Wali."

Then His Eminence, said: "My son: Go back to your garden where you had been." Therefrom the Holy Prophet (S) went to the grave of his dear mother and repeated the same things. That grave too opened and the Holy Prophet (S) observed that Amina was sitting therein saying: "I testify that there is no god but only One God and that you are His prophet and messenger." He asked: "Who is your Wali?" She inquired: "Who is your Wali?" He said: "This Ali bin Abi Talib is my Wali." Amina (a.s.) said: "I testify that Ali (a.s.) is my Wali." His Eminence, said: "Please return to your garden." 13

Shazan bin Jibraeel Qummi, Ibn Babawayh and Shaykh Tabarsi (r.a.) have also narrated with little difference and much agreement. Shazan has said that during the days of Abdul Muttalib (a.s.) there was a king in Yemen known as Saif bin Zuyazan. He had captured Mecca and had appointed his son as the governor. Abdul Muttalib took some chiefs of Bani Hashim with him and proceeded to Yemen so as to meet him and to ask him to be kind to the residents of Mecca.

When they reached Yemen they came to know that the king was in his palace named Wardi and that

according to his habit he lived in Amadan palace during spring where he remained busy in luxury for more than forty days. At that time no one was allowed to approach him. The garden attached to the Amadan palace had a gate also in the direction of the forest.

Guards were posted at every gate. When Abdul Muttalib arrived at the said gate and asked permission to enter, the guard said: "In these days the king remains in privacy with his mates and women and no one is allowed to go there. If he sees you, he will kill us also along with you." Abdul Muttalib gave him a purse full of golden coins saying: "Please don't prevent me from going in, the question of my death is more important to me and as for you, I will recommend to the king that you will not be harmed."

When the eyes of the guard fell on the red golden coins, he forgot his black blood and restlessness and could not stop His Eminence, from entering. When Abdul Muttalib entered that garden, he saw that the Amadan palace was in the middle of that garden and that various kinds of flower plants were planted all around it and a clean water canal was flowing around it and Saif, was staring happily at the flowers resting on a pillow in his palace. When he saw Abdul Muttalib, he angrily asked his slaves: "Who this man, who has entered this garden without my permission? Bring him to me at once."

The slaved rushed and took Abdul Muttalib to the king. Abdul Muttalib observed that the palace was decorated with all kinds of jewels besides gold and silver and extremely beautiful slave girls stood in rows on all sides. There was a pillar of red agate near the king's seat and a cup of ruby on top of that pillar full of musk wine. On its left was a glass of red gold. The king had a naked sword on his lap.

He asked Abdul Muttalib: "Who are you?" He replied: "I am Abdul Muttalib son of Hashim son of Abde Manaf," and he described his ancestry right upto Adam (a.s.). The king asked: "O Abdul Muttalib! Are you the son of my sister?" He replied: "Yes, because Saif belonged to Aale Qahtan and Aale Qahtan was the brother's progeny and Aale Ismail was sister's progeny." Then Saif gave much respect and honor to Abdul Muttalib and shook hands with him and seated him beside him and asked the reason of his arrival.

His Eminence, replied: "We reside in the neighborhood of the House of Allah and we are serving that House. We have come to congratulate you for your victory over your enemies." He wished well for the king who became very happy and made Abdul Muttalib and all of his companions stay as his guests in the hall of entertainment and gave them much respect. He fixed some amount for feast every night.

One night he called Abdul Muttalib in privacy, sent away his companions so that no one would know about their talks and said: "O Abdul Muttalib: I want to tell you a secret which I have never told anybody as, in my opinion, you alone are worthy of knowing it. I want you to keep it secret till the time of its manifestation arrives."

Then Saif said: "In your city there is a very beautiful child with a well built physique and extremely beautiful and unique stature. There is a mark between his shoulders. He will arrive in the land of Tahama. Allah will put the crown of prophethood on his head. Clouds will provide shade to him. He

alone will be the intercessor of humanity on Judgment Day.

There are two seals of Messengership between his shoulders wherein it is inscribed: There is no god except Allah. Muhammad is the Messenger of Allah. Allah has called both of his parents to His fold of Mercy. His grandfather and his uncle are nourishing him. His signs are shining like full moon in the holy books of Bani Israel. Almighty Allah will make a group of we, Yemenis his helpers and assistants. Allah will make his friends win and disgrace his enemies. He will break idols and silence the fire temples.

His words will be full of wisdom. His deeds will show justice and equity. He will order good and will do good himself. He will forbid evil and remove them. If I remain alive till his arrival, I will go to Medina, his capital, with my armies to assist him. Had I not feared that enemies would destroy him, I would have publicized everything about him and would have at once invited all the Arab tribes to side with him. I imagine that you are his grandfather."

Abdul Muttalib said: "Your guess is correct." He said: "You are most welcome, you have honored us with your arrival here. I make you a witness that I have believed in that Prophet and that whatever he has brought from His Lord is Truth." Then he sighed thrice sorrowfully saying: "How good it would have been if I had been living in his time and sacrificed my life for helping him.

O Abdul Muttalib! Try your best to protect him because his enemies are many, especially the Jews whose jealousy is very bitter. And also beware of your community as they too will envy, harass and harm him." Abdul Muttalib saw many white hair in the beard of Saif. Then Saif bid good bye to Abdul Muttalib and said: "Do come with all your companions tomorrow to my court so that I may arrange a special feast in your honor."

Next day, His Eminence, Abdul Muttalib put on nice clothes, applied scent and went to Saif's court. The king made him sit near him with much respect. Abdul Muttalib said: "O King, yesterday I observed white hair in your beard but I cannot see so now!" The King said: "I apply hair dye." It is said that Saif was the first man ever to apply dye. Then the king sent all of them to the bath and also sent dye for them and they all applied it.

Thereafter he gifted to every one of them a purse of gold coins, one slave, one slave girl and one pair of clothing and also the total of all that to Abdul Muttalib. According to another report each one was given ten slaves, ten slave girls, two Yemeni robes, a hundred camels and ten pounds of silver tinged with musk and ambergris and tenfold of all that to Abdul Muttalib.

Then he called for his horse, Uqaab and his mule, Ashhab and camel, Ghazba and handing them over to Abdul Muttalib said: "When your grandson matures, give these gifts to him. Till then these things are a trust with you. Whenever I rode Uqaab for hunting or war I was successful. If I ever returned from an enemy riding this horse, no one could harm me. I have traveled in numerous hills, vales, plains and forests riding on this mule so happily that I never wished to get down from it. Please present these gifts to your forthcoming grandson and convey my regards to him."

Abdul Muttalib responded: "I accept with hearty pleasure." Then Abdul Muttalib departed from Saif and returned to Mecca. He used to say: "I am not as happy with these gifts because they are all to perish. But I am very happy about the grace for me and my grandson, which are everlasting and you will know everything about him very soon. When the Meccans came to know about the return of Abdul Muttalib, their chiefs rushed to welcome him and the Holy Prophet (S) also walked a little with peace of mind and poise and sat down on a wayside rock.

When the companions and friends arrived, Abdul Muttalib asked them: "Where is my chief and commander Muhammad (S)?" They replied: "He is waiting for you in the way." When Abdul Muttalib approached him (Muhammad) he got down from his horse, took up His Eminence, (S) in his lap, kissed his forehead and said: "My dear son! Saif bin Yazan has sent this horse, this mule and this camel as gifts for you and has also sent Salams to you." His Eminence, prayed for his well-being and rode the horse which began to gallop happily.

It is narrated that the lineage of that horse was Uqab, its father Nizoob it's father Qaabil, its father Bataal, its father Zaadurraakib, its father Alkifaah, its father Aljanah, its father Mauj and its father Maimoon was from Reeh and Reeh was by the Word of Allah, born without a father and a mother. When the Prophet was eight years, eight months and eight days old, his grandfather, Abdul Muttalib fell seriously ill.

According to his wish, he was laid on a board and brought near the curtains of the Holy Kaaba. His nine sons sat all around him weeping. The Holy Prophet (S) also arrived and sat near Abdul Muttalib on the board. The cursed Abu Lahab intended to remove him. But Abdul Muttalib scolded him: "O Abdul Uzza! You will not remove the enmity against this selected servant of Allah from your heart!"

Then, turning to Abu Talib he made many recommendations concerning Muhammad (S) and emphatically advised all his sons to give utmost respect and honor to Muhammad (S) saying: "Very soon his greatness and grandeur will come before you." Then he became unconscious. On regaining consciousness he addressed Quraish chiefs: "Do I have any right over you?"

All responded: "Why not? You have a right on all of us, big or small. May Allah give you a good reward and make death easy for you. You were a very good elder and commander for all of us." Abdul Muttalib said: "I wish that all of you should give utmost respect and honor to my son, Muhammad (S) and to consider him your leader, to respect his rights and to honor him fully." All responded: "We heard and we accepted sincerely."

Then Abdul Muttalib began to breathe his last. He took up Muhammad (S) in his lap and said: "O my lucky and graceful son! Do not get separated from me. I feel peace and rest so long as you are with me." With these words his lucky soul flew away towards the Most Merciful Allah.

According to authentic reports, Imam Ja'far Sadiq (a.s.) is reported to have said: "The Almighty Allah had orphaned his dear Prophet and he called up his parents in his childhood so that obedience of none

Condition Of Arabs And Meccans Before The Arrival Of The Holy Prophet (S)

It is mentioned in a reliable, rather true tradition that Imam Muhammad Baqir (a.s.) said: "The trusteeship of Kaaba had always remained among the descendants of Ismail (a.s.) They were always in charge of issues pertaining to Hajj and religion. They inherited leadership by birth from their elders until the time of Adnan bin Awad when their hearts hardened and they became corrupted. They began to create innovations in the religion of Allah. They expelled some people from the holy precincts.

Most of them dispersed to earn livelihood and some to escape quarrels. Their majority remained loyal to the way of Ibrahim (a.s.) like obeying the Divine Commandments (as mentioned in the Holy Qur'an) like prohibition of marriage with mothers, sisters and daughters. But they considered marriage with step mothers and with daughters and sisters and with sisters of existing wife lawful. They believed in Hajj. Talbiyah and ritual bath after sexual intercourse but they had created innovations in Hajj and Talbiyah etc.

They had also indulged in polytheism and idol worship. In these circumstances, Musa (a.s.) was appointed between the times of Ismail (a.s.) and Adnan. It is narrated that when Maad bin Adnan feared that the Kaaba would become untraceable after being dilapidated, he made marks and signs of its identification. When the tribe of Jurham took control of Mecca and the trusteeship of Kaaba came in their hands, they continued to pass it on to their heirs as heritage until mischief and corruption spread among them too. They degraded the value of Kaaba and grabbed its property and wealth and began to oppress whoever came to Mecca.

Their lawlessness increased. In those days it so happened that whoever dishonored Kaaba was soon destroyed and so also the one who made mischief in Mecca. That is why this city is called Mecca meaning the city which breaks the necks of oppressors. It is also called Basasa as it destroys those who resort to oppression therein.

This city is also called Umm Raham (merciful mother or the source of mercy) as one who serves and respects it, becomes the rightful gainer of Divine Mercy. So when the people of Jurham community became lawbreakers and mischievous, Allah punished them through plague, which killed many of them.

Then the people of Khaza came together with an intention to drive the remaining people of Jurham out of the Sanctuary. The chief of Khaza was Amr bin Rabiah bin Harith and the leader of Jurham was Amr bin Harith bin Jurhami. They fought with one another. Khaza overpowered the Jurhams. Some of the Jarhamis who had survived went away to a place called Jahina and settled there.

A flood there killed them all. Thereafter Khaza became the trustees of Mecca until the time of Qusayy

bin Kalab who was the great grandfather of the Messenger of Allah (S). He drove the Khaza out of Mecca and became the trustee of Kaaba. The trusteeship of Kaaba remained in their progeny till the time of the Holy Prophet (S).

It is narrated that Imam Ja'far Sadiq (a.s.) said: The Arabs to some extent, continued to serve and follow the religion of Ibrahim (a.s.) and also to be kind to the kith and kin. They were serving their guests and performing the pilgrimage of Hajj of Kaaba. They used to say that one must always refrain from grabbing the property of an orphan because it is like a rope which ties up man. They were also desisting from many prohibited things due to the fear of Divine punishment because no sooner than they did anything unlawful they were caught in one or another calamity.

They were hanging the skin of the trees growing in the limits of Sanctuary in the necks of their camels and then let them free (untied) but then no one could ever dare to steal those camels or to put another skin belt in their necks. If anybody did so he used to be punished soon. But today they have been given a respite and the Almighty Allah does not grab them forthwith and does not chastise instantly. He keeps the matter pending till Judgment Day. Once the people of Syria invaded Kaaba.

They installed a catapult on mount Abu Qubais to attack the Kaaba. Allah sent a cloud like the wings of sparrows wherefrom a lightning fell and killed seventy persons standing around that catapult. Another reliable tradition says that once a man came to the Holy Prophet (S) and said: "A girl was born in my home. I nourished her. When she matured, I dressed her in nice clothes and jewellery, took her to a well and pushed her in it.

The last words which I heard from her were: 'My dear father!' Now please let me know how I can compensate for this misdeed?" The Holy Prophet (S) asked: "Is your mother alive?" He said: "No." Then the Holy Prophet (S) asked: "Have you a maternal aunt?" He said: "Yes." The Holy Prophet (S) said: "Behave nicely with your aunt as she is like your mother. Perhaps it would compensate."

The narrator asked Imam (a.s.): "When was this misdeed committed?" He replied: "Before the advent of the Holy Prophet (S), in the days of ignorance people used to kill their daughters so that the enemy may never be able to apprehend them and get sons from them, putting them to shame."

- 1. Surah Saad 38:75
- 2. The author says: There are many traditions about the creation of those holy beings which cannot be accommodated in this book. If Allah wills, some of them will be mentioned in the forthcoming book of Imamate. As for the difference of opinion about the creation of Noor before the creation of the universe, it is because of variations in meaning of creation. Possibly they are applicable to any of the grades as mentioned in Biharul Anwar.
- 3. Surah Araaf 7:172
- 4. Surah Anbiya 21:37
- 5. One mithqal equals 1.234 grams approx.
- 6. Approx. equal to seven mithqal. One mithqal is 1.234 grams.
- 7. Surah Nisa 4:22

- 8. Surah Anfal 8:41
- 9. Surah Taubah 9:19
- 10. The Arabs used the word Khaalu to mean maternal uncle as Allah has also said in verse 61 of Surah Noor: "There is no blame on yourself ...that you eat from...your maternal uncles' houses...
- 11. A lentil
- 12. The author says; It appears from the act of Abdul Muttalib that may be the sacrifice of sons was permissible in the Shariat of Ibrahim (a.s.). It is also probable that it might have been exclusively for Abdul Muttalib who might have got a revelation.
- 13. The author says that these narrations show that the parents of the Holy Prophet (S) had faith in the Oneness of God and also in the Messengership of the Holy Prophet (S) and that their calling in the grave was to make their faith perfect by the attestation of the Wilayat of Ali bin Abi Talib (a.s.).

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