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## **Prophecies about the Holy Prophet (S), Birth, appointment, conditions of some faithful persons who lived during Fatara**

### **Prophecies about the Holy Prophet (S), Birth, appointment, conditions of some faithful persons who lived during Fatara 1**

There are some reliable traditions regarding Qur'anic verses stating that the Almighty Allah had taken oaths from past prophets about Prophet of the last age and of his legatees and would ask them to testify to their prophethood and Imamate. It is said that Abdullah bin Salam used to say: "By Allah we know the Prophet Muhammad more than we know our own sons, because we have read his description in our holy books and have no doubt about it at all, while there can be some doubt about our sons."

Sayyid Ibn Tawus has related from Hassan bin Thabit that he used to say: "I remember that when I was seven years old, a Rabbi on a hillock was calling other Jews to gather. When all of them assembled, he said: "Tonight a star has arisen which testifies to the appearance of the Prophet of last era, Ahmad Mujtaba (S)."

Imam Hasan (a.s.) is reported to have narrated in a lengthy tradition that a group of Jews came to the Messenger of Allah (S) and one who was learned among them asked some questions. When the Holy Prophet (S) replied to his queries, he became a Muslim. Then he brought out a white paper showing all the replies given by the Holy Prophet (S).

Then he said: "O Messenger of Allah (S), by the One who appointed you as His Messenger, I have copied these questions and answers from the Divine tablets revealed to His Eminence, Musa (a.s.). I had seen so many of your signs in the Torah that I had begun to doubt its being the Divine Book. Forty years ago I had removed your name from Torah. But when I looked again in the Book, it was there! I have read in Torah that no one except you would be able to answer these questions, Jibraeel would be

standing on your right, Mikaeel on your left, your legatee in front of you.”

His Eminence, (S) said: “You are right. These two angels on my right and left are Jibraeel and Mikaeel and this is my legatee Ali bin Abi Talib, standing in front of me.” It was mentioned earlier that prior to this, the group which testified to his Messengership was the group of Tubba.

It is mentioned in a good tradition that Imam Ja’far Sadiq (a.s.) said: Tubba had brought two tribes named Aws and Khazraj from Yemen to Medina and made them settle there. He had also told them: “Wait for the prophet who will be born soon. I have heard his virtues. He will be appointed as Messenger of Allah (S) in Mecca and he will migrate to Medina.

If I remain alive till his time I will put faith in him and fight on his side against his enemies.” It is also mentioned in another reliable tradition from the same Imam (a.s.) that the Jews had read in their religious books that the migration of Muhammad (S) would be between the mountain of Uhud and Eer.

So they went out in its search and climbed a mountain called Hadaad and it is the same called Uhud. They dispersed on all sides of that mountain. Some settled in Fadak and some in Khyber and some in Teema. Those who were living in Teema, after some time, desired to meet their friends. So they rented some camels from a Bedouin belonging to the tribe of Qays. The Bedouin said: “I am taking you through the valley between Eer and Uhud.”

They said: “Inform us when you reach that spot.” When he arrived in the middle of Jubbe Medina he informed them: “This is Mount Uhud and that is Mount Eer.” They dismounted their camels and said: “We have reached our destination. Now we do not need your camels. You may go wherever you please.” Then they wrote to their friends living in Fadak and Khyber: “We have reached the place we were searching for and now all of you may also come here.”

They wrote back: “At present we are well established here and reside in our own houses with properties. It is difficult for us to move from here. We are not very far from you.” So they settled in Medina, built houses, obtained property and cattle etc. When Tubba came to know that they had become very rich he attacked them to seize their wealth but they took shelter in a castle. Tubba arrived there with a big army and surrounded that fort.

The Jews used to pity the poor. At night the army men of Tubba were throwing some dates and barely over the wall of the fort for those who were inside. When Tubba came he also felt pity for them and gave them amnesty.

When they came out of the fort, Tubba told them: “I like your cities very much and I want to live with you.” They said: “This is not an appropriate place for you because this is the place of migration of the last prophet and until he arrives, no king can take control of this place.” He said: “I will leave some of my relatives here and wish that when that prophet appears they should help him.”

Thus he left the tribes of Aws and Khazraj with those people to settle in Medina. Slowly their population increased much. Finally they overwhelmed the Jews and snatched away their property and wealth etc. The Jews told them: “When Prophet Muhammad (S) will arrive we will also drive you out from our houses snatched by you.” But when the Holy Prophet (S) arrived, the Ansar became Muslim but the Jews turned infidels. Almighty Allah has hinted this in the Holy Qur’an:

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۗ  
فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ.

***“...and aforesome they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which recognized, they disbelieved in him; so Allah’s curse is on the unbelievers.”***<sup>2</sup>

It is mentioned in another authentic tradition explaining this verse that the same Imam was asked by the people about this and he said that it was a group who lived in a time between Muhammad (S) and Isa (a.s.) which used to threaten idol worshippers that: Very soon a prophet will arrive who will break your idols and deal with you thus and thus. But when the Holy Prophet (S) arrived, they themselves turned disbelievers.

Qutub Rawandi (r.a.) has narrated that when Tubba came to Medina they killed three hundred and fifty Jews and intended to destroy Medina when an old Jew aged two hundred and fifty years told him: “O King! It does not befit a man like you to kill people in a fit of anger and it is not in your power to destroy this city.” “Why?” asked Tubba.

That old man replied: “Because a prophet will be born in Mecca in the progeny of Ismail (a.s.) who will migrate to Medina.” Upon this Tubba stopped killing them and went to Mecca, put a covering on Kaaba and gave food to people over there and also composed a poem which meant:

*“I testify that Ahmad is the Messenger of Allah Who is the Creator of the entire Universe. If I live long enough till his arrival, doubtlessly I will be his vizier and his cousin.”*

They say Tubba was a short stature man and some say he was of medium height. Ibn Shahr Ashob has narrated that when Tubba first thought of destroying Kaaba, he fell severely ill and doctors could not help him. One of his viziers told him that the cause of his illness was his bad intention regarding Kaaba; so he gave up that intention and recovered. Then he covered Kaaba with a covering and began to respect and honor the holy house. Then he came to Medina and put faith in His Eminence, Muhammad (S).

He settled four hundred of his companions in Medina so that they might await Prophet’s arrival for helping him. He also wrote a letter in the name of the Holy Prophet (S) and gave it to his vizier. He wrote

therein that he was a believer in him and that he was in the community of the Holy Prophet (S) and requested the Holy Prophet (S) to intercede in his favor on Judgment Day. The letter began as follows: This is a letter from Tubba to the Prophet of the last era, Muhammad son of Abdullah.

The Holy Prophet (S) was born one hundred years after Tubba's death. When Prophet Muhammad (S) was appointed and when many people of Medina put faith in him the above mentioned letter was sent to the Holy Prophet (S) through one Abu Laila. When the Holy Prophet (S) had gone to the tribe of Bani Salim, Abu Laila approached him with that letter.

Immediately on seeing him the Holy Prophet (S) exclaimed: "Are you Abu Laila? Have you brought Tubba's letter?" Abu Laila was wonderstruck. The Holy Prophet (S) told him: "Give it to me," and asked Amirul Momineen (a.s.) to read it out to him. He read it out. The Holy Prophet (S) said thrice: "Bravo, worthy brother!" Then he brought Abu Laila to Medina.<sup>3</sup>

Qays bin Saidah Ayadi was one of those who believed in the prophethood of Prophet Muhammad (S). It is narrated through authentic reports that Imam Ja'far Sadiq (a.s.) said that after the Holy Prophet (S) conquered Mecca, he was sitting one day, near Kaaba when a group of people came to him. His Eminence, asked: "To which community do you belong?" They replied: "Bakr bin Wail." The Prophet asked: "Do you know about Qays bin Saidah Ayadi? Where is he now?" They said: "He has expired."

The Holy Prophet (S) said: "Praise is only due to the Lord of life and death who is to make everyone taste death. I feel like seeing Qays bin Saidah addressing people from the top of his red camel in the bazar of Ukaz saying: O people! Please assemble, keep quiet and listen attentively. Then remember and then act accordingly and while acting also teach others. Verily everyone who is born will die and who is dead will not return to this world. Doubtlessly there are bounties in the sky and lessons on the earth.

Allah has made the high ceiling of sky over your heads for you and He made the carpet of earth for you. He made the moving stars move and made the day and night follow one another. He created seas around the earth the depth whereof is not known. I tell you truly that all this is not a plaything. Behind all this are wonderful events of the Hereafter.

Why do not those who go from this world come back? Are they happy living there or are they asleep or have been kept asleep? I say on oath of Allah! There is a religion of Allah which is better than your religion." The Holy Prophet (S) said: "May Allah shed His Mercy on Qays as he will rise up alone on Judgment Day because he was the only Faithful man in his community."

Then the Holy Prophet (S) asked the people: "Does anyone of you recall his poetry?" One of them recited some couplets which were about Faith in the Last Day and the Final gathering. They were so full of wisdom that whenever anyone of that tribe came to the Holy Prophet (S) he used to ask him to recite those couplets and listened to them attentively.

It is mentioned that he (Tubba) lived for sixty years; that he was the first man in his community to believe

in Judgment Day and who knew the Holy Prophet (S) with his entire lineage and used to give all the glad tidings of his arrival. His addresses contained glad tidings about Prophet's arrival.

It is mentioned in books of Shias and Sunnis that Zain bin Nafel was fully aware of the religion of the Jews and the Christians. As he did not like either of the religions, he came out of Mecca in search of Millate Hanifah (the upright faith) and passing through the Arab isles like Moosal, reached Syria.

Whenever he learned about any knowledgeable religious scholar or a monk he went to him until he came to know about a monk in Balqa who was known to have complete information about Christianity. He went to him and inquired about the real religion.

He replied: "At present, it seems no one has full information about it, because that original Faith is very ancient. But very soon, in the city from where you have come, a prophet will appear who will be following that original religion. So hasten back to your place because the time of the arrival of that prophet is very near. May be he has already appeared."

Upon this he returned hastily but got killed on the way. Waraqa bin Naufal who also believed like him wept very much when he heard about his death and recited an elegy. It is mentioned in another report that people asked the Holy Prophet (S) whether he prayed for his salvation? The Prophet (S) replied in the affirmative and also asked others to pray for his salvation as he would stand up alone on Judgment Day because he had already believed in his prophethood and was martyred in search of the true faith.

In another narration, it is said that according to Ibn Abbas: When the Holy Prophet (S) got Kaab bin Asad of Bani Quraiza arrested and wanted him to be executed, he said: "O Kaab, did the advice of Ibn Hawash the Rabbi not benefit you, who had come from Damascus and used to say: I have given up wine and luxury, I have adopted abstemiousness and started eating dates in anticipation of the prophet, the time of whose advent has arrived; he will migrate from Mecca and come to Medina.

His food will be dry bread and dates and he will ride a bare-backed mule. There will be redness in his eyes and the mark of prophethood will be embossed between his two shoulders. He will carry his sword on his shoulders and not care for any enemy. His dominion will extend to every place where the hooves of the horses can reach."

Kaab said: "O Muhammad, it is so. If the Jews had not said that I brought faith under the threat of death, I would have indeed accepted (your) faith. But I have lived on the Jewish faith so far and I shall die on it. "The Messenger of Allah (S) said: 'Come and execute him.' The executioner stepped forward and cut off his head.

It is mentioned in yet another reliable tradition that Almighty Allah revealed to Isa (a.s.): Inform Bani Israel so that they may put Faith in Me and in My unlettered Messenger whose lineage will live in Paradise with your mother Maryam (a.s.). Blessed is one who puts Faith in him. Tuba is for one who puts Faith in him. Isa (a.s.) asked: My Lord! What is Tuba? Came the reply: Tuba is a tree in Paradise

beneath which flows a canal.

One who drinks even a mouthful from it once, never again becomes thirsty. Isa (a.s.) requested: My Lord! let me drink a mouthful from it. The Almighty Allah revealed: O Isa! Its water is prohibited for all prophets until the last prophet drinks from it and similarly it is inaccessible to all Ummahs until the people (Ummah) of the Last Prophet drinks from it.

Qutub Rawandi has narrated that a resident of Mecca went to Syria with a trade caravan prior to the advent of the Holy Prophet (S). He says that when we entered Baara market a monk called us from his worship room to inquire if there was anybody who belongs to Mecca? He was informed that there was.

Then he asked: Was Muhammad bin Abdullah bin Abdul Muttalib born, because this was the month for his arrival? He is the last prophet and he will appear from the Sanctuary of Allah and will migrate to a place where there are many date trees, hillocks and salt lands. The narrator says: When we returned to Mecca and inquired about any new event or a wonderful thing. People said: "Yes. Muhammad bin Abdullah, the Amin (honest) has appeared and he claims to be the Messenger of Allah (S)."

It is reported by Abu Salam that one day the Holy Prophet (S) was before his appointment as the Messenger of Allah (S), proceeding to Abtah when he saw two men who looked like travelers. They said: "Assalaamu alaik." The Holy Prophet (S) responded to the Salam. Then one of the two said: "Laa ilaaha illallaah. So far I have never met anyone who gave the answer of proper Salam, except you." Then the other one asked: "Is there anybody in this city whose name is Ahmad and Muhammad."

Then he was asked: "Are you a resident of Mecca?" He replied: "Yes, I was born there and am living there." That man made his camel kneel down. He came to His Eminence, removed cloth from his back and saw the seal of Messengership and then said: "I bear witness that you are the Messenger of Allah (S), and will appear with Jihad. Can you give me some provision?" The Holy Prophet (S) went home and brought some bread and dates.

He took the same and told his companion: "I am thankful to Allah who held death from me until I obtained provision from a prophet." Then the Holy Prophet (S) asked him: "Do you need anything else?" He replied: "I desire that you pray to Allah so that He allows meetings between you and me." His Eminence, prayed likewise and that man returned to his town.

Abdullah bin Masud has related that once the Holy Prophet (S) went with his companions to a worship hall of the Jews and saw some Jews reciting a part of Torah that described his virtues. When they saw the Holy Prophet (S), they stopped reciting. A sick man was lying in a corner of that worship hall. He asked: "Why did you stop reciting?" They said: "As we had come to the description of the virtues of the last prophet we stopped reading."

That man got up, took up Torah in his hands and loudly read out the signs and virtue and said: "I give witness to the oneness of Allah and also testify that you are the Messenger of Allah (S)." With these

words he died. His Eminence, said: "This man must be bathed in the manner of Muslims." The companions bathed and shrouded him; performed funeral prayer and then buried him.

It is related that when Abdul Muttalib went to Yemen, he met a Rabbi who knew Zabur (Psalms of David). He said: "Can you permit me to observe some parts of your physique?" Abdul Muttalib replied: "You may observe any part except the private organs." Then that man first looked into one hole of Abdul Muttalib's nose. Then he looked at the other one.

Then he said: "I testify that you have kingdom in one hand and prophethood in the other. So far as we know the promised light will appear in the people of Bani Zuhra. Have you asked for the hand of any of their women?" Abdul Muttalib said: "No." Thereafter Abdul Muttalib married Malah, daughter of Wahab bin Abde Manaf bin Zuhra.

According to another narration, Jubair bin Motam says: I used to harass the Prophet most. When I felt that people would kill him, I went out of Mecca and camped in a monastery where they entertained me for three days. When they felt that I did not intend to go back, they asked: "Perhaps you are facing some danger."

He replied: "I am a resident of the city of Ibrahim (a.s.). My cousin has claimed that he is the Messenger of Allah (S). Our community has given him much trouble and wants to kill him. I have left that place so that I may not be there at that time of his murder." They sketched a picture and asked: "Is he like this?" Jubair said: "I have never seen any face which resembles him more than this." They said: "If it is really so, no one can ever kill him.

He is the Messenger of Allah (S) and the Lord will surely give him victory over them." Jubair says: When I returned to Mecca, I heard that His Eminence had migrated to Medina. Then I asked them: "Wherefrom did you get this picture?" They said: "His Eminence, Adam (a.s.) had asked Allah to show him the face of His Messenger. Allah sent to him the pictures of all the prophets (a.s.). Those pictures were safely deposited in the treasury of His Eminence, Adam (a.s.) in Maghrib. Zulqarnain fetched them out and handed over to Danial (a.s.)."

Jurair bin Abdullah Bajali his reported that the Holy Prophet (S) once gave me a letter for Zulkalaa Humeri. When I handed it over to him he respectfully read it, then arranged a big provision for journey and set out with an army to meet the Holy Prophet (S). On the way we reached a monastery and entered it. The monk asked Zulkalaa where he was going. He replied: "To the prophet who has appeared in Quraish: that this man is a messenger of the Prophet who came to me." The monk said: "This is the time when he might have expired."

I asked him: "How could you know about his demise?" He answered: "Before you came here, I was reading the book of Danial and had reached upto the narration about Muhammad's virtues, age and demise etc. According to it this is the time of his death. On hearing this Zulkalaa returned from there and I came to Medina. I learned that the Holy Prophet (S) had breathed his last exactly on that day.

Ibn Shahr Ashob and others have written that Kaab bin Lavi bin Ghalib used to assemble his people every Friday. Quraish used to call Friday "Aroobah". Kaab gave it the name of Jumma (day of gathering). Well, Kaab used to gather his community on Friday and address them: "My friends! Hear and remember. Know and understand that the days and nights are passing over you. The earth is a resting cradle for you and the sky is a firm ceiling above your heads. On the surface are pegs of mountains and the stars are signs for you.

Those who will come will become like those who have passed away. So do good to your near ones, honor you sons-in-law and give good training to your sons. Have you ever seen a dead man coming back to the world or has any corpse come out alive from the grave? Rather you keep houses for others. It is not as you think that they will not become alive in the hereafter, may you rejoice in the caretaking and beautification of the Holy Sanctuary.

Very soon, from your blissful Sanctuary, a prophet will arise whose name will be Muhammad (S). He will show you good things and teach you better habits. By Allah! If I remain alive till his time, I will bear all troubles to reach him and will help him in his affairs." It is said that Kaab had read about the Holy Prophet (S) in the scriptures of Ibrahim (a.s.).

Sayyid Ibn Tawus has, referring to the book of *Durratul Akleel*, mentioned that Ibban Nastoor was a great Christian scholar that lived in Syria and Eliya. It is said that king Harqal of Rum, who was well versed in astrology once went to Eliya. One day he felt very gloomy there. One of his special scholars asked: "Why do we observe this change in your temperament?"

He replied: "Last night I pondered over the stations of the stars and learned that a king is born who is already circumcised." The scholars said: "It is the Jews who perform circumcison. So write to the king of Madayan so that he may kill all of them." In the meanwhile, a messenger arrived from the king of Ghinan who had conveyed the news of the appointment of the Holy Prophet (S).

Also a messenger had come from the Holy Prophet (S). Harqal ordered: "Ask him whether the prophet who has come from Allah is circumcised or not?" They said: "Yes, he is circumcised." Then he asked: "Do all in the community of that prophet perform circumcison?" They replied in the affirmative. Then Harqal said: "He is the same king about whom I have seen in astrology." Thereafter he wrote a letter to the governor of Rum who also was, like him, knowing astrology well. He himself proceeded to the city of Humus. There he received the reply of the governor of Rum wherein he had written that whatever he had derived from astrology was correct. One who has appeared is both a king and a prophet.

Knowing this, Harqal entered the fort of Humus and closed its gates. Then he called great men and scholars of Rum outside the fort and from the parapet addressed them: "O people of Rum! If you want success, prosperity and salvation, put faith in the prophet who has appeared in Arab land." When they heard these words, they became angry and rushed out to kill him. But all the gates of the fort were closed. So they returned. When Harqal became disappointed about their becoming faithful he called

them again and told them: "I only wanted to test you about your religion. I am now convinced that you are firm in your belief and cannot turn." Upon this they bowed before him and expressed their happiness.

Qutub Rawandi etc. have mentioned that it is mentioned in the First Book of Torah that an angel came to Ibrahim (a.s.) and said: "You will get a son in this old age, whose name is Ishaq (a.s.)." Ibrahim (a.s.) said: "I wish, Ismail (a.s.) lived till that time, so that O Lord, he would serve Your Holy House." Allah said: "I will grant him grace and will make him great. Twelve great men will be born from him. I will create many communities from them."

It is also mentioned at another place in Torah that the Almighty Allah manifested His word and argument from the side of Mount Sina and radiated from Saaeer and appeared from Mount Faraan. Saaeer is a mountain whereon Allah had talked with His Eminence, Musa (a.s.).

Saaeer is a mountain in Syria where Musa (a.s.) was born. It is mentioned in the Book of Haiquq that a great man would arrive hallowing from Yemen to Mount Faraan and thereby the sky would get beautified. He would fill the earth with radiance and death would be moving before him. And it is mentioned in the Book of Hizqil that Allah addressed Bani Israel: I have helped the sons of Qidar through angels and will destroy your religion through them. He will take you up in his Faith and, due to your anger and prejudice, kill you and he will fulfill My wish regarding your fate, because I will make Muhammad (S) appear near him so that the sons of Qidar may obey him. He will kill their enemy and the Almighty Allah will help him through angels in the battlefields of Khandaq and Hunain.

And it is mentioned in the Fifth Chapter that (O Musa!) I will, for Bani Israel, raise a prophet like you from among their brothers and I will put My Words in his mouth. His brothers are from the progeny of Ismail (a.s.). It is mentioned in the books of Haiquq and Danial that Almighty Allah will manifest His book from Yemen and His Holiness from Mount Faraan when it will get filled with the hallowing of Allah and the praise of Ahmad and he will own the earth with awe and authority. His radiance will brighten the earth and his army will spread throughout lands and seas.

And it is mentioned in the Book Shaya in praise of the Holy Prophet (S) that: He is My servant and My selected one. I will shed My spirit on him. My justice will be exhibited to people through him. He will make the blind seeing and the deaf hearing. He will not be inclined to futile things and he is the radiance of Allah and that it will never diminish till he establishes My argument in My Land. The pretexts of the pretenders will be nullified through him.

It is also mentioned at yet another place that the sign of his kingship will be found on his shoulder and at another place in the book of Shaya it is mentioned that I was asked to get up and see what I could see. I said: I see two riders arriving. One is riding a donkey and another, a camel. One is telling the other that Babel has fallen down along with its idols. And it is mentioned in the Psalms of David that: O Lord! Send the reviver of traditions who may show the people that Isa is a man – not God. And the signs of

Muhammad (S) are found at many places therein.

And it is mentioned in Injeel that Masih (a.s.) told his companions: I am going and very soon Farqaleet is to arrive with the True spirit who will not speak or say anything of his own but whatever he will say will be Divine revelation. He will witness about me and you. All of us will go to him. He will inform you about everything. And it is mentioned in the story of Yuhanna that Masih (a.s.) said that Farqaleet will not come until I go.

When he comes, he will reprimand people for their sins. He will not say anything on his own. He will say only that which he will hear from Allah. And he will, very soon, bring the true religion for you and will inform you about events and unseen things. In another report it is mentioned that Farqaleet is the spirit that will be sent by Allah with my name. He will teach you everything. And I pray to Allah that He may send another Farqaleet who may remain with you for everything.

It is mentioned in another report that a man is to depart from you and that Farqaleet will arrive after him who will reveal secrets to you. He will explain them to you. It is mentioned at yet another place that when the oppressors apprehended Yahya (a.s.) to kill him, he sent his pupils to His Eminence, Isa (a.s.) conveying that: I await for you. Will you come to me or I should look out for somebody else?"

He sent a reply that: "I tell you with full confidence and sure truth that no woman has delivered child better than Yahya." Verily It is mentioned in Torah and other books of the prophets that some arrived after some until Yahya came. And now I tell that Elia will arrive after me. Accept my word if you please. One who has ears capable of hearing may hear that Ahmad (S) will be in place of Elia (a.s.) and it is explained that what is meant by Elia is Ali. Some have said that the reason of mentioning Ali (a.s.) is that he will manage the religious affairs both during the lifetime of the Holy Prophet (S) and also after his passing away.

And one of the revelations of Allah to Adam (a.s.) is that: I am the Lord of Becca that is Mecca. Those who reside there, are My neighbors and its visitors are My guest. I will make it inhabited by the people of the heaven and the people of the earth will arrive in it in big numbers raising slogans of Takbir (Allahu Akbar) and Thalabiyah (hallowing God). So one who visits it just for pleasing Me will be like one who visited Me and who came to My house and then it will be for Me to reserve My kindness for him.

And I will make this house the cause for the description, greatness and status of one of your sons, that is, Ibrahim (a.s.) and make his hands build this house and will make rooms for him in this house and will make water (Zamzam) flow for him and will issue ordinance about the lawful and the unlawful for him and I will convey the intelligence about the Holy Sanctuary to people through him and make its (Mecca's) valleys full of people until, from your sons, comes that prophet whose name is Muhammad (S) and who is the last Messenger and I will make him the resident and the trustee of house (Kaaba).

It is one of the miracles of the Prophet that Allah has guarded his name (Muhammad). That is none before him had this name even though people had, for ages, heard glad tidings about his arrival. It is

reported from Suraqa bin Jasham that: I went to Syria with three fellows. We camped there near a spring. All around that stream were some trees and also a Christian monastery. The Christian saw us from his place and asked us who we were. We replied that we belonged to the tribe of Mudhir. He asked again: "Which Mudhir?" We said: "Mudhir of Hazaf."

He said: "Very soon a prophet will be born among you whose name will be Muhammad (S)." When we returned to our homes, each of us got a son and we named the children Muhammad. It is mentioned in another report that the disbelievers of Quraish sent Nasr bin Harth and Al-Qama bin Abi Mui't to Medina to inquire about the prophethood of Muhammad (S). They asked about it from Rabbis who described the virtues of the Holy Prophet (S) and then asked who from your community have followed him?

They said: "The poor and the weak have believed in him." Then one of those scholars cried out in a loud voice: "He is the prophet whose praise we have read in Torah. The people of his community will be his greatest enemies." Ibn Shahr Ashob has written that once Talha went to a monk in the bazaar of Basra. The monk asked him: "Has Ahmad arrived?"

He must appear in this month." And Amme Kalaano ameerī (the younger uncle of Ameerī) said to Abdur Rahman bin Auf: "Do you want me to give you some glad tiding which is better than your trade? Verily the Almighty Allah has, last month, sent a prophet and has revealed a Book on him. He prevents people from idol worship and invites them to Islam. Return soon."

Then he wrote a letter addressed to the Holy Prophet (S) wherein was some poetry meaning: I give witness of the Allah who is the Lord of Musa (a.s.) and you have been appointed in Batha. So kindly recommend for me before your Lord. When Abdur Rahman reached the Holy Prophet (S) he asked: "Have you brought any letter for me from anybody?" Abdur Rahman said: "Yes, I have." Then he submitted that letter and message to the Holy Prophet (S).

Aws bin Harith Ibn Thalaba gave information about the appointment of the Holy Prophet (S) three hundred years before his arrival, and asked his family members to follow the Holy Prophet (S). The Holy Prophet (S) said about him: "May Allah have mercy on him. He died on the true religion of Islam, and he called upon people to help me in the age of ignorance."

Sulaym Ibn Qays Hilali has in his book mentioned that when we were returning from Siffeen with Amirul Momineen (a.s.), His Eminence, camped near the monastery of a Christian monk. A handsome and good nature old gentleman came out of that monastery with a letter. He came to His Eminence, and saluted him. His Eminence, responded to the Salam and said: "Welcome, my brother Shamun bin Hamum! How are you? May Allah have mercy on you."

He said: "O Amirul Momineen (a.s.)! Chief of the faithful and the leader of the Muslims and the legatee of the Prophet! I am in health. Doubtlessly, I belong to the progeny of His Eminence, Isa's (a.s.) best companion, Shamun bin Yuhanna who was the dearest to him among the twelve companions.

Isa (a.s.) had entrusted to him his books, knowledge and wisdom and that knowledge has always existed in his progeny and all of them followed the religion of Isa (a.s.). They neither became deniers nor did they make any changes in the religion. I have those books with me, which were recited by Isa (a.s.) and noted down by my grandfather, Shamun. Those books contained the events of the kings after the time of Isa (a.s.).

It is also written in them that from among the sons of Ismail, son of Ibrahim (a.s.) will be born a man in the Arab land called Tahama. It will be a part of the city of Mecca and the name of that great man will be Ahmad; whose eyes will be wide, eyebrows joined, he will have a camel, a mule, a stick and a crown. He will have twelve Imams. Then he described his birth and appointment (as prophet) and migration and also mentioned the people who would help the Holy Prophet (S) and those who would fight with him.

He also said about his life span and about all that was to happen after his demise in his people until the coming down from heaven of His Eminence, Isa (a.s.). Those books also contain the names of those thirteen persons from the progeny of Ismail (a.s.) who would be, after him, the best and the dearest of all creation in the sight of Allah and that the Creator of the universe would endear his friends and consider his enemies as His enemies.

One who will obey him would be guided rightly and one who would oppose him would tread the path of misguidance. His obedience would be Allah's obedience and his opposition would be like opposing Allah. The names, lineage and virtues of those pious souls are also written therein and also that who of them would live how long and who would remain present and who would go into occultation, until His Eminence, Isa (a.s.) would descend and pray behind him.

He will ask Isa (a.s.) to lead the prayer but Isa (a.s.) would reply: You are the Imam and nobody should overtake you. Then he would come forward and lead the congregation. The first of them will be the best and the highest. His reward will be equal to the reward of all others. The reward of those who will be guided by him will also be great. His name will be Ahmad. He will be the Messenger of Allah (S). His other names will be Muhammad, Yasin, Fattah, Khatam, Hashir, Aaqib, Mahi and Qaid. He will be the Messenger, friend and trustee of Allah. Allah will talk with him kindly and mercifully. Whenever and wherever will be a mention of Allah his mention will also be there.

He will have the highest status in the creation and he will be the dearest to Allah. Allah has not created any proximate angel, Messenger or Prophet better than him and dearer to Him. Allah will make him sit on His Arsh (Divine throne) on Judgment Day and will accept his recommendation for whosoever he would recommend. The pen (Qalam) will write on the slate (Lauh) with his name. After him his legatee is the greatest, who will be his flag bearer on Judgment Day and will be his Wasi, vizier and caliph in his Ummah. After him, he (Ali) will be dearest to Allah in His creation. His name is Ali bin Abi Talib. After the Prophet, he is the ruler and guardian of every faithful.

After him there will be twelve Imams in the progeny of Ali and his two sons will be synonymous with the

two sons of Harun (a.s.) viz. Shabbar and Shabbir. There will be nine Imams from the progeny of his younger son. His last son will be one behind whom Isa (a.s.) will offer prayers. These books also contain the names of those who will be the king and who would remain hidden. The one from them who will appear first will fill up all cities with justice and equity. He will be the ruler of east and west until he wins over all religions.

When your prophet appeared, my father was alive. He testified him and believed in him. He had become very old then and could not even move. When the time of his death arrived, he informed me that Prophet's legatee and caliph whose name is mentioned in these books will come after three usurper caliphs. The names and tributes and titles of usurper caliphs are also mentioned in these books.

When they come to this place, O my dear son, you should go to him, believe in him and be loyal to him and fight with his enemies because his Jihad is the Jihad of the Prophet (S). His friend is the friend of the Prophet and his enemy is the enemy of Prophet.

These books also contain the names of those misguided caliphs belonging to Quraish who will be inimical to the family of the Holy Prophet (S), who will make false claims and deprive them of their rights and will discard them and threaten them. The books mention the names of all of them, their attributes, period of their rule and their behavior with the progeny of the Holy Prophet (S). O Amirul Momineen (a.s.), stretch out your hand so that I may pay allegiance to you.

I give witness to the Oneness of Allah and to the prophethood of Muhammad (S) and testify that you are his legatee and caliph and you are the witness and argument of Allah on the creation and on the earth. And I testify that Islam is the religion of Allah and I discard every religion except Islam because Islam is the religion selected by Allah for His friends. It is the religion of Isa, son of Mary (a.s.) and of all the prophets. My forefathers were all following this religion.

I have adopted your guardianship (Wilayat) and the love of your friends and I am disgusted with your enemies and I accept the Imamate of your sons, show disgust to their enemies and opponents and also those who claim their rights and who oppress them, be they of the earlier people or the later. Then he took the hand of His Eminence, and accepted his loyalty. Amirul Momineen (a.s.) said: Give me this letter which you like much.

Then he asked one of his companions to go with the monk along with a translator who would translate that letter into Arabic and write it down. When that translator brought that letter to His Eminence, he (Ali (a.s.)) asked Imam Hasan (a.s.) to bring the book which he had given to him earlier.

When Hasan (a.s.) brought that book His Eminence, said "Read it as I have written it as dictated by the Holy Prophet (S)." Then he asked that man to see the translated letter. When compared they found that there was no difference even of a dot between the two. It was as if one person had read out and two had written simultaneously. Amirul Momineen (a.s.) thanked Allah and said: I am thankful to God who, if He had considered it proper and expedient He would not have allowed dispute in the Ummah.

I thank Allah who did not leave previous scriptures without my mention therein and who has dignified my name in the eyes of his friends. Upon this the Shias of His Eminence, who were with him became very happy. Their thankfulness and faith also increased due to this event.<sup>4</sup>

## **Date of birth of Prophet Muhammad (S) and miraculous events of that time**

It should be known that the Imamiyah scholars have reached consensus that Prophet Muhammad (S) was born on 17th Rabiul Awwal. Others say the date was 12th Rabiul Awwal, some of whom also think it was 8th or 10th Rabiul Awwal. A few of them also think it was in the month of Ramadan. Muhammad bin Yaqub Kulaini (r.a.) has said that when the Holy Prophet (S) was born, twelve nights of the month of Rabiul Awwal had passed; that the day was Friday and the time when sun was declining. It was the year in which the army of elephants came to destroy the Kaaba and the invaders were killed by pebbles.

According to another narration the time was daybreak. Forty years before his appointment as Allah's Messenger, his mother had become pregnant in the day of Tashriq<sup>5</sup> in the house of Abdullah bin Abdul Muttalib at the middle Jamarah, and His Eminence, was born in Mecca in defile of Abu Talib in the house of Muhammad bin Yusuf in the right side room and Khizran mother of Harun Rashid separated that room from that house and turned it into a mosque wherein people offer prayers.

It seems that Kulaini has resorted to Taqayyah (dissimulation) and made it appear like the belief prevalent among others. The author of *Adade Qawiyyah* has said that the birth of the Holy Prophet (S) had taken place fifty-five or forty-five days or thirty days after the destruction of the elephant army on Friday, 17th Rabiul Awwal at daybreak. Some say on the same day.

Most of them say it was the same year. Sunnis say the Holy Prophet (S) was born on Sunday when nine years of the rule of Nausherwan were yet left. Some say the Holy Prophet (S) was born during the time of Hurmuz bin Nausherwan. Tabari has said that 42 years of Nausherwan's rule were over.

This statement is supported by a narration wherein the Holy Prophet (S) is reported to have said: "I was born during the reign of Nausherwan Adil (the just)." It is also said that it was the 20th, and according to some 1st or 20th or 28th of Shabaat Rumi and that it was the 17th day of the month Vay of the Persians and that the star Aqrab was shining from the constellation of Qamar. Abu Ma'shar says that the indicator of Prophet's birth, Jaddi was in the 20th stage and that Saturn and Jupiter were in the sign of Scorpio.

Mars was in its place in Aries and Sun in Taurus and Venus at the point of Pisces and Mercury too was in Hoot. Moon was in Libra and Gemini and Zanab Qaus and that His Eminence, was born in his house and gave that house thereafter to Aqeel bin Abu Talib. Then Aqeel sold it out to the brother of Muhammad bin Yusuf bin Hajjaj. He annexed it to his own house.

During the time of Harun, his mother Khizran separated it from the house of Muhammad bin Yusuf and

turned it into a mosque and till now it is in the same condition and people visit it. Ibn Babawayh has narrated that the mother of Holy Prophet (S) became pregnant in the night of Friday the 18th of Jamadiul Akhir.

Then quoting a reliable proof he has described from Abu Talib that Abdul Muttalib had said: "One night I was asleep in Hajare Ismail when suddenly I saw a very strange dream. Next morning a soothsayer saw on the road that I was shivering so much that my hair was moving on my shoulders. Observing me in this changed condition he asked: O Arab chief! What has happened to you that your complexion has changed? Have you met with an accident? I said: Today, when I was asleep in Hajare Ismail, I saw in my dream that a tree grew from my back and extended up to the sky and its branches spread from east to west and from that tree a radiance burst out which was 70 times brighter than the sun. The Arab and non-Arab bowed before that tree. Its light and height was ever increasing.

A group of Quraish wanted to dig out that tree but when they approached it, a handsome nicely dressed youth caught hold of them, broke their backs and pulled out their eyes. When I intended to extend my hand to pull up a branch from that tree the youth cried out to me: You have no share in it. When I said this is my tree and how is it that I have no share in it? He replied: Its share holders are those who have clung to it.

I woke up terrified after this vision. When the soothsayer heard this dream the color of his face also changed and he said: If you are telling the truth, a boy will be born from your loins who will own east and west and he will be a prophet. Then Abdul Muttalib asked Abu Talib: You try to be the youth who was assisting him. Abu Talib always used to describe this dream after the prophethood of His Eminence, saying: By Allah, that tree was Abul Qasim, the Amin.<sup>6</sup>

Ibn Shahr Ashob has related that when Mamun came to know about the vast knowledge of Hakim Eezadkhaah in astrology he once asked him: "Despite all this knowledge, why do you not put faith in a prophet?" He replied: "How can I believe in him when his falsehood has come before me before he is born in such astrological sign wherein no prophet can ever be born." A knowledgeable scholar was present there.

He said: "I am well versed in astrology. He is true because the scholars are unanimous on the fact that he was born in the horoscope of Mushtari (Jupiter) Utarud (Mercury), Zuhra (Venus) and Mirreekh (Mars) and one who takes birth in this horoscope must die instantly and even if he remains alive, he should die within seven days. But that prophet was born at that moment and yet remained alive for 63 years and this also is one of his miracles.

Upon this he (believer) and Mamun named him Eezadkhaah that is Masha Allah. In short, the view of Mushtari (Jupiter) is a sign of knowledge, wisdom, intelligence etc. And the view of Utarud (Mercury) is the sign of fineness, elegance, charm, eloquence and sweetness and the effect of Zuhar (Venus) is a sign of beauty, delight, cheerfulness, elegance, attraction and fragrance and the influence of Mirreekh

(Mars) is a sign of martyrdom, anger, powerfulness and victory.

So Allah combined all these graces in His Holy Prophet (S). Some astrologers have mentioned that the horoscope of prophets is Sunbalaḥ (virgin) and Meezaan (Libra) and the horoscope of His Eminence, was Libra. Some have said it was Samak (Fish) and Raamah. Ibn Babawayh has, through authentic chains of narrators, narrated from Ibn Abbas that: My father Abbas has said that when my brother Abdullah was born there was, on his face a light like the light of the sun and seeing that my grandfather Abdul Muttalib exclaimed that the status of this son will be very high.

Then one night I saw in dream a white bird that came out of the nose of Abdullah, flew upto the east and the west and then returned and sat down on the roof of Kaaba. At that time all the people of Quraish prostrated before it and looked at it with astonishment. Suddenly there arose a light which filled up the sky and the earth and the east and west. When I awoke, I described all this to a soothsayer woman of Bani Makhzum. She said: O Abbas! If your vision is true, a son will be born from the loins of Abdullah who will subjugate the east and the west.

Abbas says: Ever since I remained in search of a wife for Abdullah until he was married to Amina. She was the most beautiful and graceful among all Quraishi ladies. After His Eminence, Abdullah expired, the Holy Prophet (S) was born to Amina. I saw a light on his forehead. I took him in my arms and smelled musk from him and I became fragrant like a bag of musk.

Amina (r.a.) said: “When I experienced labor, I heard many voices in my house which were not like the voices of human beings.

Then I observed a flag of heavenly silk brocade which was attached to a handle of ruby and it had filled up the space between the earth and sky and a light was spreading upward from the head of His Eminence, (S) which had brightened the sky whereby I could see the palaces of Syria which, due to the excess of radiance resembled flames of fire and I saw birds like sand-grouse all around me with their wings wide open and I saw a lioness passing by, said: “O Amina! How many strange things the soothsayers and the idols will have to see from your sons!”

Then I saw a tall youth more handsome than all others and his dress was the best of all. I imagined he was Abdul Muttalib. He approached me and took up my son in his lap and put his saliva in the child’s mouth. He had, with him, a golden plate studded with emeralds and there was also a comb. He ripped my son’s belly open, took out his heart, picked up a black dot therefrom which he threw away. Then he took out a bag of green silk. From that bag he brought out a kind of white grass and filled it in my son’s heart, placed it back at its place, drew his hand over my son’s belly and talked with him.

My son also talked with him but I could not follow the talks except that man at last told my son: Be in the protection and security of Allah, verily I have filled your heart with faith, knowledge, confidence, and courage. You are the best of creation. Successful is he who will follow you and woe unto him who opposes you. Then he took out another white silken bag.

From that bag he brought out a finger ring and pressed it between his shoulders, whereby its mark rose up on the skin and then he said: My Lord has commanded me to blow the holy spirit in your heart. So he blew that spirit in the heart of Muhammad (S) and dressed him in a shirt telling him: This will protect you from all calamities. O Abbas, these are the things which I saw with my own eyes. Abbas says: I uncovered the shoulders of Muhammad (S) and read the words of the seal and I had been keeping this a secret until I forgot them and I accepted Islam; thereafter the Holy Prophet (S) himself reminded me of it.

It is narrated from Imam Ja'far Sadiq (a.s.) that the cursed Iblis used to go upto the seventh sky to hear the heavenly talks. When Isa (a.s.) was born, he was prevented from going upto three skies. But he was going upto the fourth sky. When the last Prophet Muhammad (S) was born, Satan was prevented from reaching all the skies and they (the Satans) continued to be driven away by shooting stars.

Observing this the Quraishi people said: "According to what we have heard from People of the Book, the time for the destruction of the world and of Judgment Day has approached." Amr bin Umayyah who was the most knowledgeable of his time said: "If one of those prominent stars through which people know about the time of heat and cold falls down you should understand that the time of destruction of the world has arrived.

But if those stars remain at their station and other new stars appear, it is the sign of manifestation of something very strange and wonderful." On the day the Holy Prophet (S) was born, all the idols in every part of the world toppled, the palace of the king of Iran Kisra shook and 14 turrets came down and the river Sawah which was being worshipped by the polytheists dried up and became salty and the valley of Samawaah, which did not have any water got filled up to the banks and the fire of the fire temple of Persia, which was burning continuously for the last thousand years, extinguished totally.

On that very night the Magian scholars who were very knowledgeable saw in their dream some Arabian camels pass through the Tigris River dragging tough Arabian horses and rushing into their cities and the arch of Kisra broke up into two and tumbled down and the water of Tigris began to flow in his palace. The same night a light rose up from all round Hijaz which lit up the entire world.

The thrones of all kings have fallen down that morning and all the kings became dumb and were unable to speak and the knowledge of all soothsayers had become dull and the magic of all magicians had failed and every soothsayer was separated from his twin and Quraish were accepted as leaders of all Arabs.

People called them the family of God as they were the neighbor of the house of Allah (in Mecca). Amina (r.a.) says: When the Holy Prophet (S) was born, he put his hands on the ground raised his head to the sky and looked all around. A kind of radiance appeared from his body which lit up everything. In that light I saw the palaces of Syria and in its midst I also heard a voice as if someone was saying:

The best of creation is born. Name him Muhammad. When the newborn was brought to Abdul Muttalib

he took him in his arms and said: "I praise and thank Allah who blessed me with such a handsome son who surpasses all children." Then he put in the child's neck an amulet containing the names of the pillars of the Kaaba and composed a poem praising the newborn's grace. At that moment Satan called his entire progeny.

They came up to him and asked: "What has made you so restless?" The devil replied: "Woe unto you. Throughout this night I was observing changes in the sky and the earth. Surely some great event is to occur because, ever since Isa (a.s.) went up to the sky such change was never observed. So all of you spread out and find out what has happened." The satans dispersed and soon they returned and reported: "We could not find anything." The cursed one said: "Now it is only for me to find out the great happening."

Then he left and passing through the whole world approached the Holy Kaaba. He saw that the house was surrounded by angels all around. He tried to enter Kaaba. The angels challenged him saying: "O cursed one! Go back." He ran away from there, became small like a sparrow and entered from the direction of Mount Hira. Angel Jibraeel scolded him saying: "Get out of here." He said: "O Jibraeel! Please let me know just what has happened in the world last night."

Jibraeel (a.s.) said: "Last night Muhammad, the Messenger of Allah (S) was born." He asked: "Will I get any benefit from him?" He was informed in the negative. Then he asked: "Do I have a share in his blessings?" He was informed in the affirmative. Then he said: "I am happy."

It is mentioned in another tradition that Amina (r.a.) says: When I conceived the Holy Prophet (S), no sign of pregnancy appeared in me and I did not experience those conditions which other women normally experience in this period. Once I saw in my dream that a man came to me and said: You have been carrying the best of creation. When the time of the birth of the Holy Prophet (S) arrived he was delivered very easily. I did not experience any pain.

His Eminence put his hands on the ground and came down. At that moment, I heard the voice of an announcer: You have delivered the best man, give him in the protection of the Lord for being safe from every oppressor and every jealous. According to another narration he said that when the Messenger of Allah (S) was born he prayed as follows:

*"I seek refuge by the One from the mischief of every jealous one whether he stands or sits or blows for trying to corrupt and every rebellious creature that spies from every ambush spot on the way."*

In short, after his birth, the Holy Prophet (S) grew in one day as much as other children do not grow even in a week. And in one week he grew up so much as others grow in one month.

Laith bin Saad says: Once I was sitting near Muawiyah. Kaab bin Ahbar was also present. I asked him. What have you read in your holy books about the signs and events of the birth of the Holy Prophet (S)? Have you found his grace therein? Kaab looked at Muawiyah to ascertain whether he was happy with his

speaking or not. Kaab said: I have read seventy-two books which were revealed from heavens. I have also read the Books of Danial (a.s.).

All these books contain the description of the Holy Prophet (S) and the birth of his progeny and in all of them his name appears very clearly. Angels did not come down at the birth of any prophet except that of Isa (a.s.) and Muhammad (S). So also the curtains of the skies were never lifted for any woman except for Maryam (a.s.) and Amina (a.s.). And no angels were ever appointed for any woman but at the time of the pregnancy of Isa (a.s.) and Muhammad (S).

The sign of the pregnancy of Muhammad was that the night on which Amina conceived, an announcement was made in all the seven skies giving glad tidings in the words: Congratulations to you, O Amina, the Royal Pearl, the embryo of the Holy Prophet (S) has settled in the shell of your charity, piety and gracefulness. This pleasing news was broadcast throughout the universe to such an extent that there was no walking or flying creature that did not become aware of the birth of the Holy Prophet (S). On the night of the birth of the Holy Prophet (S) 70000 palaces of pearls were built and named palaces of the holy birth.

All the gardens of Paradise were decorated and all their residents were told: Be happy and continue to prosper as the Prophet of your friends is born. Every Garden of Paradise smiled in response and will continue to smile till Judgment Day. And I have heard that there is a fish named Tamusa which is the biggest of them all and it has a thousand tails. Its back is so large that cows larger than the earth numbering 700000 walk on it simultaneously.

Everyone of those cows has 70000 emerald horns. That fish has no feeling of the walking of all those cows on its back. That fish made movements happily on hearing the news of the birth of the Holy Prophet (S). Had Allah not calmed it, the whole world would have overturned.

And I have heard that on that day there was no mountain which did not congratulate another and all raised the slogan of: There is no god except Allah and that all the mountains had bent to honor mount Abu Qubais on account of the birth of the Holy Prophet (S). And the trees along with their branches and fruits were praising Allah due to pleasure caused by the birth of the Holy Prophet (S). Seventy columns of various lights were raised between the earth and sky none of which resembled the other.

The soul of Adam (a.s.) was given the glad tiding of the birth of the Holy Prophet (S) when the beauty of His Eminence, multiplied seventy times due to the happiness. The bitterness of death, at that time, faded away from his throat and the Hauze Kauthar overflowed with pleasure and it flung out from his bottom seventy thousand palaces of pearls and rubies to be sacrificed on the Holy Prophet (S) and Satan was tied up in chains in a fort for forty days and its plank was drowned in water for forty days and idols fell upside down and began to cry and wail and a voice rose from the Holy Kaaba: O people of Quraish! Unto you has arrived one who gives glad tidings and warns of chastisement and with him is eternal honor and unending benefit.

He is the last prophet. And we have read in divine scriptures that his progeny is after him, better than all others in the world and the people of the world will be protected from divine chastisement so long as any one of them exists. Muawiyah asked: "O Abu Ishaq! Who are in his progeny?" Kaab said: "They are the sons of Fatima (a.s.)." On hearing this, the color of the face of Muawiyah changed and he began to fiddle with his beard.

Then Kaab continued: "And we have also read about her two sons whom oppressors would kill; that those who will be thus martyred are two sons of Fatima (a.s.) who will be killed by the worst of creation." Muawiyah asked: "Who will kill them?" He replied: "A man from Quraish will kill them." Upon this Muawiyah became restless and roared: "Get away from me if at all you want to be safe." Then we came back.

It is related through reliable chains that Imam Ja'far Sadiq (a.s.) said that Fatima binte Asad, mother of Amirul Momineen (a.s.) went to Abu Talib and gave the good news of the birth of the Holy Prophet (S). She also described strange things about the wonderful birth. Abu Talib said: After thirty years a son will be born to you too who will be like this newborn in every aspect, except prophethood.

Shaykh Kulaini has through reliable chains, related from the same source that at the time of the birth of the Holy Prophet (S), Fatima binte Asad was with Amina (r.a.). One of them asked the other: "Do you see what I can see?" One asked: "What do you see?" The other replied: "The radiance which is rising and spreading everywhere from east to west." In the meantime Abu Talib (a.s.) arrived and asked what strange things were being discussed? Fatima binte Asad spoke about that radiance. Abu Talib asked: "Do you want me to give glad tiding to you also?" Abu Talib said: "A son will be born to you too who will be the legatee of this newborn."

It is mentioned in yet another narration that Abu Talib performed the Aqiqah ceremony of the Holy Prophet (S) on the seventh day of his birth and invited his entire family. They asked: "What is this all about?" He replied this is the Walima feast of the Aqiqah of Ahmad. People asked: "Why is he named 'Ahmad'?" He said: "Because those in the heaven will praise him."

Kulaini and Shaykh Tusi (r.a.) have related through reliable chains from Imam Ja'far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.) that the morning following the night in which the Holy Prophet (S) was born, a scholar from People of the Book came in the assembly of Quraish which was being attended by their chiefs including Hisham, Walid son of Mughira, Aas bin Hisham, Abu Zajrah bin Abi Amr bin Umayyah and Utbah bin Rabiah.

That Rabbi asked: "Has a son been born last night in your tribe?" They said: "No." He said: "A boy must have been born whose name will be Ahmad and he also should have a sign like a dark grass. The people of the book, especially the Jews, will be killed by his hands. May be that boy is already born. You may not be knowing about it."

When the assembly dispersed, they made inquiries and it was known that Abdullah bin Abdul Muttalib

has got a son. That scholar was then called and told that he was right and that a boy was indeed born. He asked: "Was he born after I described or before that?" They said: "Before that." He said: "Please take me to him as I want to see him." When people took him to Amina (a.s.) he said: "Please bring out your son so that we may also see him."

She said: "By God! my child is not like all other boys but immediately after birth he put his hands on the earth and raised his head to the sky when a radiance emanated from his head and I could see in that light the palace of Basra in Syria and saw an announcer announcing in the space that the leader of the people is born – so recite: "I give him in refuge of Only One God from the evil of all jealous ones," and name him Muhammad. The Rabbi said: "Show me that boy." Amina (a.s.) brought His Eminence, (S) before him.

He uncovered His Eminence's back and shoulders, observed the seal of prophethood and fell down unconscious. When he came to his senses people asked him: "What happened to you?" He replied: "Prophethood is removed from Bani Israel forever (till Judgment Day). By God, this is the boy who will kill them." When he saw that the Quraish were pleased at what he was saying he said: "By God, he will overawe you in such a way that it will be remembered by the whole world."

Ibn Shahr Ashob and author of *Anwar* and others have narrated from Amina (a.s.) that: When the time of the birth of Muhammad (S) arrived I experienced a kind of dreadfulness. I saw a white bird which rubbed its wings against my heart and my fright was removed. Then I saw some women as robust like tree trunks who approached me. Fragrance of musk was emanating from their bodies and they had adorned extremely clean heavenly clothes.

They began to talk with me. Their talking was different from that of human beings. They held cups of flint glass full of drinks of Paradise. They said: O Amina, drink this. Congratulations to you on the birth of Muhammad (S) who is the best of all the earlier and the latter beings. When I drank some of that drink, the radiance which was on my face flared up and covered my entire physique.

I then saw a white thing like silk that had surrounded the earth and the sky. And I heard the voice of an announcer who was saying: Take up the best of human hands. Then I looked at the earth and from east to west and observed some silk flags tied with red ruby attached to the roof of Kaaba covering both the earth and the sky.

When the Holy Prophet (S) was born, he turned to the Kaaba and performed a prostration and began to supplicate God raising his hand to the sky. Then a white cloud came down and covered the Holy Prophet (S). Then came the voice of an unseen announcer: Make the Holy Prophet (S) tour the east and west and show him all the seas so that the entire creation may know his name and appearance.

When the cloud went away, I saw that the Holy Prophet (S) is wrapped in a cloth whiter than milk and beneath which is a green silken soft bedding. There are some keys of pearls in his hands and someone is saying Muhammad has acquired the keys to victory, bounty and prophethood. Then another cloud

came down from the sky and made the Holy Prophet (S) less visible to me than before.

Then another voice struck my ears saying: Make Muhammad tour the east and west and present him to jinns, humans, birds, animals and angels and grant him the serenity of Adam (a.s.), compassion of Nuh (a.s.), friendliness of Ibrahim (a.s.), tongue of Ismail (a.s.), elegance of Yusuf (a.s.), auspiciousness of Yaqub (a.s.), voice (melodious) of Dawood (a.s.), piety of Yahya (a.s.) and kindness of Isa (a.s.).

When that a cloud dispersed, I saw that the Holy Prophet (S) holding a silken cloth, which was enveloped firmly and someone was saying: Muhammad (S) has taken the entire world in his possession. Then I saw three persons whose faces dazzled like the rising sun. One of them had a silver flask and a musk pod. The other held a plate of green emerald having four drinks studded on all sides with pearls.

Someone was saying: "O Wali of Allah! this is world, take it up." Then His Eminence, accepted its middle part. Somebody said: He took up the Kaaba. The third man had a white silken cloth rolled over his hand. He opened it and brought out a ring the brightness of which dazzled the eyes. Then they bathed the Holy Prophet (S) seven times with water from the flask. Then they put a seal between his shoulders and spoke to him and he also replied to them.

Then each one of them took the Holy Prophet (S) in his wings. One who did all the aforesaid things to the Holy Prophet (S) was Rizwan, the treasurer of Paradise. Then they went away telling the Holy Prophet (S): "O possessor of the good of this world and the hereafter, glad tidings to you." According to another narration Abdul Muttalib says: During the night of the Prophet's birth I was asleep near the Holy Kaaba.

I saw the Kaaba rise up with its base from the earth and prostrate in the direction of Maqame Ibrahim, then it got up straightened and said: Allahu Akbar, My Lord and the Lord of Muhammad Mustafa has purified me from the filth of the polytheists and unbelievers and the idols fell down trembling. Then I saw many birds gathered near the Kaaba and the mountains of Mecca bent to the Kaaba and a white cloud was near Amina's room. I ran to Amina's apartment and asked: "Am I dreaming or I am awake?" Amina said: "You are awake."

Then I asked: "What happened to the radiance which was visible on your forehead?" She said: "It is now in the son born to me. He is held by some birds. The birds are not giving me my son and this cloud is over my head ever since this child is born." I said: "Bring my son so that I may also see him." Amina said: "The birds will not give me the child for three days. How will you see it?" Upon this I drew out my sword and cried: "Bring my child, otherwise I will kill you." Amina said: "They are in the apartment. Now you may do what you like."

When I tried to enter the room a man came out said: "Please go back now. Until all the angels see the child no man can see him." Upon this I trembled and came out again. It is mentioned that the Holy Prophet (S) was born circumcised and his umbilical cord was also cut. Abdul Muttalib used to say: This son of mine has a very great status. Amirul Momineen (a.s.) is reported to have said: When the Holy

Prophet (S) was born, all the idols around the Kaaba toppled and a voice came from the sky at sunset:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

***“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”***<sup>7</sup>

The whole world lit up that night and every rock and tree expressed pleasure and whatever was in the world and sky began to praise Allah and Satan ran here and there saying: “Muhammad is the best among all creations, and most honorable of all human beings and the greatest in the entire universe.”

Shaykh Tabarsi has, in *Ihtijaj*, written that Imam Musa Kazim (a.s.) said: When the Holy Prophet (S) came out of the womb he placed his left hand on the ground and raised his right hand to the sky and moved his lips to confess the Oneness of Allah and a radiance spread out from his holy tongue in the light of which Meccans saw the palace of Basra and its surroundings in Syria and they also saw red palaces of Yemen and its surroundings and the white palaces of Persia and its surroundings.

On the night of the birth of the Holy Prophet (S) the entire world had become bright to such an extent that jinns, humans and devils; all were terrified and exclaimed that some astounding event has taken place on earth. The angels were seen coming down on earth in big group and going up in the sky and praising God. It was seen that the stars were floating in space. All these were the signs of the birth of the Holy Prophet (S). The accursed Satan, Iblis tried to go up the sky to ascertain the cause of all these wonderful happening because in the third sky there was a point where he and all his companion devils used to go and hear the conversation of angels. But when they reached there, they were driven away with shooting stars.

Ibn Babawayh etc. have narrated: “On the night of the birth of the Messenger of Allah (S) the palace of Choesroe was rocked and its fourteen arches crashed, the water of the Sawah river dried up, the fire of the temple of Fars that they worshipped, was extinguished. The greatest scholar of Fars saw in dream that some hostile camels are dragging Arabian horses and crossing the Tigris and spreading in the Persian lands.

When Choesroe saw this, he placed the crown on his head and sat upon the throne, summoned his officers and ministers and told him all that had occurred. Meanwhile news was received that the fire of Fars temple has gone out. This increased his agony, whereas the scholar said: O king, I saw a strange dream, and he related his vision. What is the interpretation of this dream? He said: A significant event has definitely taken place in the west.

Choesroe wrote a letter to Noman bin Mundhir the king of Arabs and asked him to dispatch an Arab scholar as he wanted to consult him in an important matter. On receiving the letter he sent Abdul Masih bin Amr bin Hayyan bin Nafila Ghassani. The king narrated all the events. Abdul Masih said: I have no

knowledge about this dream and this secret but my uncle, Satih, lives in Damascus and he can explain the interpretation.

Choesroe said: Go and ask him and then tell me what he says. When Abdul Masih reached there he had already died. Abdul Masih greeted but received no reply. So he recited some couplets that conveyed that he had undertaken a tiring journey from a distant land to ask this great personality about something.

Is he deaf that he cannot hear what the chief of Yemen says? Or is he dead and death has come suddenly upon him?

O one who know the matters don't you know who these people are? O one who removes the grief of the faces that are full of sorrow.

A noble of the Sunan locality has come to meet you. And his mother is from the Aale Zeb bin Hujn tribe.

He rides the old, strong and blue she-camel. He is generous and very broad chested.

He has come with a message from the Persian emperor, Choesroe. Neither he dreads the lightning nor the change of times.

The strong she-camel, leaving the earth behind is taking me to the Tur and conveys me to the hard ground.

So much so that she is weak because of the arduous journey and the wind envelops her with swirling dust.

It seems that due to the speed the sandy dust of the dunes will fall upon me. And now I have lost hope.

When Satih heard this he opened his eyes and said: Abdul Masih mounted a camel and after covering the stages of journey reached Satih at a time when he (Satih) is being transferred to the grave. The Sasanid king has sent him to find the truth behind the quaking of the palace, the going out of the fire-temple, the dream of the greatest scholar and the drying up of the Sawah river. O Abdul Masih, the time has come when it (Qur'an) will be recited in excess and a prophet who always carried a small staff will arise.

The streams of Sawah will be full of water and the sea will dry up. Damascus and Persia will go out of the control of their rulers and the same number of kings will rule as the number of the arches of Caesar and Choesroe have fallen. After that their rule shall decline and whatever has to happen will indeed happen. After saying this Satih died and Abdul Masih recited the following couplets:

*Do it as you have a firm determination and you do what you will. No separation and change should weaken your resolve.*

*If the king of Bani Sasan tries to do he will have to give them up because it is the time of difficulties and calamities.*

*And it is possible that those people may say farewell to their place when their strength declines before the ferocious lions.*

*And in these places live the dear Behram and his brothers and Hurmuzan, Saboor and Saboor.*

*And people are born of different mothers having no attachment to each other. Thus they should know that if he is deficient and becomes helpless, he would be disgraced.*

*These people belong to the same mother. If they see wealth and riches, they will through the unseen become safe and dominant.*

*And the good and the bad are found together. Thus everyone follows the good and keeps away from the bad.*

After that Abdul Masih returned to the king of Persia with utmost speed and narrated all that Satih had told. Choesroe said: "It would be a long time when fourteen kings from among us complete their reigns." But it so happened that ten of those kings passed only in four years and another four completed their reigns till the time Uthman.

Satih was born during the floods of Iram and lived till the reign of King Zi Nawas which came to be more than thirty centuries. He lived in Bahrain. Abdul Qees says that he belonged to his tribe while the Azd say he was from them. And most tradition scholars say that he was from Azd. But nothing is known about his father. However his descendants say that they are from the Azd tribe.

Qutub Rawandi has related that people asked Ibn Abbas about Satih to which he replied: God had made him of only flesh. They used to carry him on date branches wherever they liked. In his body there were no bones save in head and neck, nor were there muscles. He was being rolled up at neck just as cloth is being wrapped. No organ of his body could move except his tongue. He had made a thing like canvas from the skin of tree and brought it to Mecca.

Four persons from the Quraish came to him and said: "We have come to visit you. We have come to know about your perfection in knowledge. So kindly inform us about the things to happen in our time and in future." He said: "After you, a group will come who will acquire all kinds of knowledge. They will break idols, overpower the people of Iran and will acquire their wealth and property by way of booty."

They inquired about that group. He replied: "By the Lord of Kaaba, they will be born after you and they will worship Allah believing strictly in His Oneness. They will give up worshipping idols and devils." They asked in whose progeny will they be? He said: "They will be the best in the progeny of Abde Manaf."

People asked: "From which city will they get out?" He said: "By the God who is eternal they will go out from this very city of Mecca and they will guide people to the worship of Only One God and to right path and good conduct."

Sayyid Ibn Tawus has, through his chains of narrators, narrated from Wahab Ibn Munabbah that Kisra,

the king of Iran had built a wall on Tigris River at much expense and constructed therein a seat which was unique. It was his general court. He used to sit therein with his crown on his head. 360 magicians, soothsayers and astrologers used to be present in his court. Among them was an Arab astrologer named Saib who was sent to him by Bazan, the ruler of Yemen.

He seldom erred in issuing judgments. Kisra used to consult these persons whenever he confronted any problem. When the Holy Prophet (S) was born or appointed as a prophet, Kisra, while walking up saw that the ceiling had broken from the middle and swept away in the water of Tigris and that the palace was flooded and he exclaimed: "My rule is over!" and became very gloomy. Then he called the soothsayers and astrologers, told them what he saw and asked them to ponder over it and to tell him the cause of it.

Saib was also present among them. All their intelligence and knowledge of astrology and soothsaying proved fruitless. That night Saib was sitting on a hillock spellbound when he saw a lightning dazzling in the direction of Hijaz. It then advanced continuously and covered the entire east and west.

When day broke he saw a green garden under his feet. He said: Whatever I am seeing means that a king will appear in the direction of Hijaz whose rule will extend upto the east. Due to him the earth will become more populous than during the time of the king. Then he and all other soothsayers and astrologers came together and said: Now it seems to us that magic and soothsaying etc. are useless. Our knowledge has vanished.

Perhaps some heavenly event has happened. May be some prophet has arrived or he may arrive soon and because of him the rule of this king will vanish. But if we tell this to the king he may kill us. So we will keep it a secret. It will, however, manifest in some other way. After such consultation they came to the king and told him: We have pondered over all this and concluded that the foundation of your palace and the dam of Tigris were laid in an inauspicious moment; people had erred in fixing the time and that is why this damage has occurred.

Thus a good and auspicious moment must be found out to lay the foundation so that such a thing may not recur in future. Then they found a good time and laid the foundation of dam on Tigris and it was completed in eight months at a very huge expense. Then again they found out a good moment when the king sat on its upper part. A nice carpet was spread and many kinds of flowers were arranged all around.

When he sat thereon with satisfaction, the foundation of the palace got uprooted suddenly and he got drowned in the river along with his palace. People fetched him out of water when he was almost breathing his last. When he recovered, he again gathered astrologers and soothsayers and said: "I have endeared you and am spending money like anything for you and you are joking with me and deceiving me." Then he decapitated around a hundred of them. The people said: "O King!

Just as the men before us made error so did we. Now we will calculate again and build the palace

according to new calculations.” Again a lot of wealth was spent for eight months to build another palace. But the king could not sit therein with ease. A rider arrived and no sooner than he entered, the palace broke down into pieces and went down in water. Kisra also was drowned. That rider was sitting on water. People dragged out Kisra who had a little life in him.

The king finally warned them “Now I will kill all of you. I will trample you all with elephants unless you tell me the truth.” So they said: “O King! Lo, now we tell you the truth. When you had told about this, all of us had thought over it deeply. Our knowledge has failed us. We understood that these things have occurred due to some heavenly incident. A prophet must have been born or is about to be born. But for fear to our life we could not tell this to you.” The king said: “Woe on you. You should have informed me earlier so that I could have done something to prevent the calamity.” Then he gave up the idea of building the palace.

Shazan bin Jibraeel (a.r.) has, in the book, *Fazail* narrated that one month after Ali (a.s.) was conceived, mountains, trees, earth and skies congratulated one another. In the meantime Abdul Muttalib and Abdullah (a.s.) went to Medina where they had to halt for fifteen days. His Eminence, Abdullah expired there. The ceiling of the house split and a caller called that the great man has departed from this world in whose loins was the seal of prophethood (last Messenger of Allah), who is immortal.

When two weeks passed after the said conception, Allah ordered an angel to announce in the skies and the earth that all should recite Salawat on Muhammad and his progeny and to seek forgiveness for his followers. Three months had passed when Abu Qahafa was returning from Syria. When he reached the outskirts of Mecca his camel laid its head on the ground (prostrated). Abu Qahafa hit with a stick on the camel’s head, yet it did not raise its head. He exclaimed: I have never seen a she-camel like you. Suddenly a caller called upon him: “O Abu Qahafa! Do not beat this animal for not obeying you.

Do you not see that the entire creation except the mountain, the tree, the sea and the sky are prostrating before their Creator to thank Him because three months have passed since the conception of the Ummi messenger. Very soon you will see the idol-worshippers lose and they will be sent to Hell by the swords of the Prophet and his companions.” When four months passed, an ascetic who lived on the road to Taif left his monastery to visit Mecca to meet his friend called Habib. On his way he saw a child prostrating. When people were lifting him up he was again falling down in prostration.

When Habib intended to lift that child, an invisible caller called: “Let him be there as he is. He is offering thanks to Allah as four months have passed since the conception of the beloved and the selected of the Lord.” When five months passed and Habib returned to his house of worship, he saw that it was shaking and he also noticed that, on all the altars was written: O worshippers! Put faith in Allah and His Messenger Muhammad (S) as the time of his appearance is near. How fortunate is one who believes in him and woe unto him who denies him. Upon this, Habib said: “I heard and I believed.

I will not deny him.” In the sixth month, the residents of Yemen and Medina went to their respective

festival grounds. They used to go there few times in a year, gather there under a tree, eat, drink, enjoy and worship that tree. Once when they had gathered near that tree, a terrifying voice came out of it: “O people of Yemen and Yamama! O idolaters!”

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

***“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”***<sup>8</sup>

“O wrong-doers! The time of your destruction has arrived.” They became fearful and returned to their homes hastily. In the seventh month, Sawab bin Qarib came to Abdul Muttalib and said: “Last night I had a vision in a state of slumber, that the doors of the sky are open and angels are descending from the sky saying: decorate the earth as the time of the arrival of the grandson of Abdul Muttalib, that is, Muhammad (S) is near and he will possess sword and arrow (arms). I asked: Who is he? I was told that he will be Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf.”

Abdul Muttalib said: “Keep this dream a secret.” When eight months after conception passed, a fish of the big sea called Tamboosa stood upright on its tail. The sea became stormy and an angel said to the fish: “Be quiet, you have created upheaval in the water.” The fish said: “On the day My Lord had created me, He had ordered me that: When I create Muhammad bin Abdullah in this world, you must pray for him and his followers. Now I have heard angels congratulating one another on the birth of Muhammad (S). That is why I have made a movement.” The angels said: “Be still and pray.”

When nine months passed, Allah ordained the angels of every sky to go down to the earth. Ten thousand angels came down and every angel carried a shining lamp which was burning without oil. The scripture on every lamp read: There is no god except Allah, Muhammad is the Messenger of Allah. Those angels gathered near Mecca saying that this light is the radiance of Muhammad (S). Abdul Muttalib was aware of all these events, but he had kept them secret.

During that whole month stars kept moving in the sky and meteors were shooting in the space. When nine months elapsed Amina told her mother, Barrah: “Please do not allow anybody to come near me. I want to mourn my husband in a closed room and to dampen the fire in the heart.” Barrah said: “My dear daughter! Weeping over such a husband is permissible. It is oppressive to prevent you from that.” So Amina entered a room, lighted a lamp and shook the walls by her wailing voice. During that time her labor began.

She intended to run and open the door but could not open it despite much effort. So she returned and sat down, then she felt frightened. Suddenly she saw the ceiling split and four Houries came down. The room got lit up with the light of their shining faces. One said: “O Amina! Don’t be afraid, you will not be troubled; we have come to serve you.” Amina became unconscious and when she recovered she saw

that the Holy Prophet (S) (newborn) had placed his shining forehead on the ground and raising his forefinger, he was reciting: There is no god, except Allah.

The Prophet was born on Friday at dawn, 17th Rabiul Awwal when seven thousand nine hundred years, four months and seven days had passed since the demise of Prophet Adam (a.s.), and according to another report, nine thousand nine hundred years, four months and seven days. Lady Amina found the newborn prophet clean and pure.

Kohl was found applied to his eyes. A light emanated from his holy face which went up piercing the ceiling. Lady Amina saw in that light the holy sanctuary and high places around it and also tall places. A lightning flashed which brightened every house the residents of which, in the knowledge of Allah, were to believe in the true religion.

Idols throughout the world toppled down. When the accursed Satan observed all these things in the universe he gathered his progeny, threw dust on his head and said: "I have not seen such a calamity ever since I was born. This night a child is born whose name is Muhammad bin Abdullah. He will remove idol worship from the world and invite all to worship Only One God. His descendants also threw dust on their heads and all of them fled to the sea number four and continued to weep for forty days.

Then the aforesaid Houries wrapped the newborn Prophet in heavenly clothes, returned to Paradise and gave the glad tiding of his birth to angels. Jibraeel and Mikaeel came to the earth and entered Lady Amina's room in the form of two youths. Jibraeel had a golden plate and Mikaeel had a flask of agate. Jibraeel picked the holy baby and Mikaeel began to pour water thus bathing him. Then they told Lady Amina: "We are giving a bath to His Eminence, not to clean or wash him because he is already Tahir (Pure) and Mutahhar (Immaculate) but for enhancing his radiance and purity." Then they applied heavenly perfume to the babe. Various voices were heard at the door.

Jibraeel said: "Angels from all seven skies have arrived to salute the newborn Prophet." That room expanded by the wish of Allah. Waves after waves of angels were entering saying: "Assalamu alaika yaa Mahmud, assalaamu alaika yaa Ahmad, yaa Haamid". When one-third of the night passed, Jibraeel, by the order of Allah, brought four flags, installed the green one on mount Qaf. On it was written: There is no god except Allah, Muhammad is the Messenger of Allah, in white words and in two lines.

They planted the second flag on mount Abu Qubais. That flag had two pennants. On one was written: 'There is no god except Allah.' and on the other 'There is no religion except the religion of Muhammad bin Abdullah. They fixed the third flag on the roof of Kaaba on which was written: Tuba (Paradise) is for one who believed in Allah and in Muhammad and the pit (of Hell) is for one who rejected the message he brought from his Lord. They installed the fourth flag on the Baitullah. On it was written: None is victorious except Allah and victory and help is for Allah and Muhammad (S).

Then one angel announced from mount Abu Qubais: O people of Quraish! Believe in Allah and His Prophet and on the light sent by us. Then Allah sent a cloud over the Kaaba and it sprinkled musk and

amberggris. The idols which were in Kaaba slipped towards Hajr and fell face down. Then Jibraeel brought a red lantern and hung it on the door of Kaaba. It was glowing without oil. Then a light arose from the face of the Holy Prophet (S), which went up, reached the sky and lit up all the houses of the believers.

On the same night there appeared a drop of blood in the Taurat and Bible and Zabur wherever Prophet's name was written because the Holy Prophet (S) was an armed prophet and it was found written, on the altars of every monastery and convent: Beware, the unlettered Prophet is born.

Then Amina came out of the room and told about all the strange events to her parents. When Abdul Muttalib was given the good news, he came to the Holy Prophet (S) and saw that he was praising and hallowing God in the most lucid and eloquent manner. Then Allah sent a white silken tent whereon was written:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا.  
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا .

***In the name of Allah, the Beneficent, the Merciful. O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner. And as one inviting to Allah by His permission, and as a luminous torch.***<sup>9</sup>

That tent remained in the same state for forty days. When a man's unctuous hand touched it, it was lifted up in the sky. Had it not been so, it would have remained till Judgment Day. When Bani Hashim and the chiefs of the community saw the tent and observed the sprinkling of musk and amberggris, the flashing of lightning and nearby strange voices, they went to the monk and described these events to him. Habib said: "You know that my religion is different from yours. You may believe me or not, I state the truth. These are the signs of a Messenger of Allah who is to appear soon. We have seen his attributes in all Divine scriptures. He will remove idol-worship and invite people to worship Only One God. All kings and tyrants will surrender before him. Woe unto those who disbelieve, they will be destroyed."

The next day Abdul Muttalib took the Holy Prophet (S) and went to Kaaba. When they entered it the Holy Prophet (S) said: "In the name of Allah and by Allah." The Kaaba spoke up with the order of God: "Peace be on you O Muhammad, and the mercy of Allah and His blessings." And an invisible caller called:

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***“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”***<sup>10</sup>

On the third day, Abdul Muttalib purchased a cradle of willow and decorated it with various kinds of jewels and silken cloth overlaid with gold and hung a necklace of pearls in it so that the Holy Prophet (S) may play with them like other babies. But when the Holy Prophet (S) used to wake up he used to recite God’s names on these pearl beads. On the fourth day, Sawad bin Qarib came to Abdul Muttalib who was seated near Kaaba encircled by Quraish nobles and Bani Hashim.

He said: “I have heard that a child is born at Abdullah’s who shows strange things, I would also like to see him.” He was famed in Arabia because of his vast knowledge and people had complete trust in his words. So Abdul Muttalib went to Amina’s house and inquired about the Prophet. It was told that he was resting in a cradle.

When Abdul Muttalib lifted the cradle’s screen a lightning flashed and blew out of the ceiling. Both Abdul Muttalib and Sawad put their hands on their eyes. Then quite involuntarily Sawad rubbed his eyes on the soles of the Holy Prophet (S) and said to Abdul Muttalib: “I make you witness that I put faith in this child and testify to all that he is to bring from God.” Then he left after kissing the Prophet’s face. When the Holy Prophet (S) was one month old everyone who saw him thought that he was one year old. Praises of God were heard constantly from his cradle. When the Holy Prophet (S) became two months old, Amina’s father expired.

The author of *Anwar* has narrated that before the birth of the Holy Prophet (S), soothsayers, demons and magicians had spread much lawlessness and misguidance and they displayed strange things. The satans used to go up in the skies to hear the talks therein and to narrate them to the soothsayers. Two soothsayers were very prominent in Yamama, and far advanced than others of their time. One of them was Rabi bin Azn who knew more than all others. Another was Washaq bin Wailah Yamani.

Satih was created by God in a very strange shape. He was mere flesh. There was not a single bone in his body except in his head. He was being rolled up like a cloth. When his body was opened it was dropped on a mat of palm leaves. At night he slept only for a few moments and kept staring at the sky. When called by the kings he was carried in a box and he used to tell them secrets and mysteries and foretell the future. He kept lying on his back and no part of his body could move except his eyes and tongue.

One night he lay on his back and stared at the sky when all of a sudden, he saw a lightning flash, which brightened the entire universe; then stars began to fall dispelling smoke. They (stars) were descending, colliding with one another and vanishing in the earth and this terrified him. Next night he told his slaves: “Take me down as I feel confused, perhaps my death is near, and a very hard event is likely to occur. I imagine that the Hashemite messenger is about to appear.”

That morning he gathered his relatives and the people of his community and told them: “I am observing wonderful things and strange happenings and hence I intend to know about it from all royal

soothsayers.” Then he sent some messengers and wrote a letter to Washaq who replied: “I have also observed what you saw and its consequence will be soon become apparent.” Satih also sent a letter to Zarqa, queen of Yemen, who was also a learned soothsayer of that area and preceded all others in magic and astrology.

She had very sharp eyesight and could easily observe things from a distance of a three-day journey. If an enemy intended to attack, she used to inform her people about it a few days in advance and they could defend themselves. When Satih wrote her a letter and the messenger left she could see him three days before his arrival. She told her people: “A rider is coming and I can see a letter in his turban.”

Three days thereafter the messenger arrived and delivered a letter to her. She said he has brought bad news. Satih has inquired about effulgent light and radiance etc. By the Lord of Kaaba, the time of people’s death and orphaning of children has come. From the sons of Abde Manaf, Muhammad will be the undisputed Messenger.

Then she wrote in reply that these are the signs of the appearance of the Hashemite Messenger. Be alert after reading this letter and give up negligence. Proceed to Mecca without any delay. I am also going there where I may meet you and both of us may inquire into it. If he is already born, we will conspire to kill him and put off his light before it spreads.

When Satih got this letter he wailed aloud and started immediately for Mecca telling his companions: “I am going to a fire; if I will be able to put it off, I will return, otherwise, I bid you farewell forever as I will go to Syria from there.” When he reached Mecca, Abu Jahl, Shaibah, Atba and Aas bin Wail came forward to welcome him with a group of Quraish and said: “O Satih, surely you have come for some great purpose. If you need anything it will be provided.” Satih replied: “May God bless you. I do not require anything, but I have come to inform you about what has happened and what is to happen according to God’s will.

Where are the leading personalities of your age who deserve all praise; that is, where are the sons of Abde Manaf? I have come to give them the glad tidings of the arrival of an announcer of good news and a warner, whose illuminations are about to appear soon. Where are the brave lions of Abdul Muttalib? The Quraish did not like these words so they returned. Then Abu Talib and other sons of Abdul Muttalib came to him when he was seated near the Kaaba. They decided among themselves that they would not tell him anything about their forefathers and ancestry etc. so as to guess his knowledge.

Abu Talib presented his sword and spear to the slave of Satih and then he went to Satih. Before the slave could say anything, Abu Talib greeted him and he reciprocated. Then Satih asked: “To which Arabs group do you belong?” Abu Talib replied humorously: “To Bani Hamh.” He said: “O elder, come near me and rub your hand on my face.” When Abu Talib put his hand on his face he said: “By God, you are the possessor of good morals and keeper of promises. You have gifted your linear spear and the Indian sword to my slave.

Verily you are the best of your community. The progeny possessing the best morals will be born to you and to your brother. Surely you and your companions belong to the Hashemite race who are noble and the best of all and you are the uncle of the selected prophet whose praise is mentioned in scriptures. Do not hide your race from me, because I recognize you and your ancestry very well.” Abu Talib was astonished at this and he said: “Satih, you have told the truth and described factual attributes.

Now inform us about the things to happen to us in our time.” Satih said: “By the Only One God Who is eternal and Who raised the sky without pillars, a son will be born very soon at Abdullah’s who will guide people to reason, righteousness and benevolence and destroy idol-worshippers and his cousin will assist him in this; who will also possess grandeur and dignity and will bring the deniers to their senses by his sharp sword. And doubtlessly, O Abu Talib, you will be his father.”

Abu Talib said: “We would like you to narrate some attributes of that Messenger.” Satih said: “Well, hear the true events from me. Very soon a high ranking prophet will be born for describing whose attributes the tongue of Satih is dumb. He will neither be very tall nor very short. His head will be round. There will be a sign between his two shoulders. He will wear a turban. His prophethood will continue till Judgment Day. He will be the chief of Tahama. Light will radiate from his face even in darkness.

When he would smile the whole world will become bright through the whiteness of his teeth. No one has ever been born who can equal him in shape or culture. His talk will be sweet and nice. No will equal his piety, humility and worship. There will not be even an iota of pride and haughtiness in him. Whenever he will speak, he will speak the truth. If questioned, he will give the right answer. His birth will be noble and clean. His genealogy will be pure and purifying. He will be bliss for all worlds. The universe will shine due to his light. He will be kind to faithful and generous to his companions.

His name is mentioned in Taurat and Injeel. He will give justice to the poor and possess miracles. His name is Ahmad in the heaven and Muhammad on the earth.” Abu Talib said: “Please describe the virtue of one about whom you said that he will assist and help him.” Satih said: “That gentleman will also be a leader. He will kill lions, lead the righteous and take revenge from deniers. He will put the polytheists to death and frighten the most deadly enemies.

He will always remember God in battlefields. He will be the vizier of Muhammad Mustafa (S) and a leader of his followers after him (after the Prophet). His name, as mentioned in Taurat is Barya, in Injeel it is Ilya and in his community, Ali.” Then Satih kept quiet and contemplative for some time. Then, looking at Abu Talib, said: “O leader and great man, put your hand once more on my face.”

When Abu Talib placed his hand on his face he sighed a painful sigh and said: “Abu Talib, hold the hand of your brother, Abdullah as your good fortune is manifest. I congratulate you for your high status and grandeur because both branches of greatness will sprout from your tree. Muhammad will be from your brother and Ali will be from you.” Thus Abu Talib was very pleased and this information soon spread in Mecca. Abu Jahl said: “This is the first calamity to befall us from Bani Hashim.

You have heard the talks of Satih about the sons of Abdullah and Abu Talib both of whom will corrupt our religion.” Abu Talib announced: “O Quraish, remove enmity, anger and gloom from your hearts and do not deny what is said by Satih as we are fountainheads of every nobility and greatness manifested in Mecca. The sign of what Satih has said is also manifest.

Everything predicted by him will come to pass and nothing will be contrary to it.” Then Abu Talib led Satih to his house and accorded him great honor and respect. The fire of jealousy raged more in the heart of Abu Jahl and he began to conspire and some bad characters also joined him. When Abu Talib came to know about it he went to Abtah and dispersed the gathering of mischief-makers through words of advice as well as warnings.

Then he gathered them all near Mecca, where Manba bin Hajjaj stood up and said: “O Abu Talib! We have no doubt about your greatness, honor and status. Your grandeur, guidance and nobility are well-known, but we wonder over your understanding. How do you put faith and believe in what a soothsayer has said? Perhaps you do not know that they spread Satan’s deceptions and frauds. Bring him again before the gathering so that we too may test him. Perhaps his truth will be revealed and our doubts may vanish.”

Abu Talib brought Satih before them and he proclaimed: “O Quraish, what kind of disunity do I witness among you with reference to what I have said regarding the wise one who will break idols and who will humiliate the lying soothsayers. By God! I am not pleased with his appearance because, with the approach of his arrival, the knowledge of soothsayers will also be in danger and he also will prefer death. If at all you intend to testify my statements, call out your mothers and wives so that I may reveal some very strange things to you.” People said: “Perhaps you possess the knowledge of the unseen.”

He replied: “No, I have a Jinni as a companion who hears the conversation of angels and then tells me about it. So they gathered all Meccan ladies in a mosque except Amina and Fatima binte Asad whom Abdullah and Abdul Muttalib did not allow to go. When they arrived, Satih separated men and called the women to him, looked at them carefully and kept quiet. The ladies asked: “Why do you not speak?”

Satih looked at the sky and said: “I swear by the Lord of the two sanctuaries that the two women are not among you now, one of whom is carrying a son in her womb who will guide people to the right path and welfare and another who is to conceive the king of the faithful, who will be the chief of the legatees of all the prophets of God and the inheritor of prophetic knowledge.” Then those two ladies were also called. Satih looking at Amina and said after sighing and weeping: “O owner of greatness and grace, by God, this is the lady who is carrying the selected Messenger of Allah (S).” Then he called Amina and said: “Are you not pregnant?” She replied: “Of course, I am.” He said: “Now my confidence has increased.

This is the best of Arab women who is carrying one who is the best of creation who will destroy idols. Woe unto the Arabs, surely the time of his arrival is near. His light is visible as if I am seeing his opponents who are slain and are lying in pools of blood. Fortunate is one who will testify to his

prophethood and will believe in him because he will be ruling all over the world.” Then he turned to Fatima binte Asad, cried loudly and fainted. After coming to his senses he said in a loud voice: “By God, this is Fatima binte Asad, the mother of the Imam who will break idols. He will be so brave that he will defeat many stalwarts.

His intelligence will not be lacking in anything. No courageous man will ever be able to fight against him. He is the unique rider, the lion of God. His name is Ali. He is the cousin of the seal the prophets. Oh, I can see how many brave people have been subdued by him.” When the Quraish heard this, they took out their swords and rushed towards Satih. Bani Hashim also drew out their swords to defend him. Abu Jahl said: “Move aside so that I may kill this soothsayer and cool the fire raging in my heart.”

Abu Talib attacked and wounded him in his head and he began to bleed. Abu Jahl cried: “O tribal chiefs, don’t be humiliated! Kill Satih, Amina and Fatima so that you may be saved from the evil described by this soothsayer. The Quraish attacked Satih in unison and Bani Hashim did not possess the strength to face this attack. In short it was a calamity, and the women took shelter in the Kaaba and there was a big noise.

Amina (a.s.) says: I was frightened on seeing the swords. Suddenly the child in my womb moved and a voice came out. Simultaneously all heard a roar in space which left all spellbound. All men and women fainted. Then I saw that the doors of the skies were open and a rider with a weapon of fire saying in a loud voice: “You have no power enough to harm the Messenger of Allah (S). I am his brother, Jibraeel.”

At once my fear turned into calmness and all of us returned home. Abu Talib held the hand of his brother Abdullah and went to sit in the Kaaba. Manba bin Hajjaj came and said: “Thank Allah, your honor, grace and might has come to the notice of the world. But I request you to take Satih away from Quraish and cool the fire of mischief and unrest.”

Abu Talib accepted and went to Satih, acquainted him with the state of affairs and sought excuse. Satih said: “I know it, but when that messenger, the harbinger of good news and the warner arrives, convey my Salams to him and tell him that I gave glad tidings of his arrival but your community rejected it and drove me out. Very soon a woman is to come who will testify all my prophecies and add to what I have told.”

Then Satih was tied to a camel and he went away. Bani Hashim also accompanied him to a short distance from Mecca. In the meanwhile they saw a woman rider approaching at speed. Satih said: “Lo, O chiefs of Mecca! Zarqa Yemeni has arrived.” Soon she approached them and said loudly: “Quraish, I salute you a number of times. May your cities flourish! I left my place and came to your sanctuary to make you aware of some events which are to appear soon. Some very wonderful things will happen in your city.”

Then she recited some poems whereby she testified the statements of Satih and said: “I have come to congratulate you and instruct you to keep away from the evil of others.” Utbah was also present there.

He said: "What you are expressing is horrible. You are foretelling our and your destruction." Zarqa said: "O Abu Walid: By the grace of God, a Messenger will be appointed in this very valley who will invite people to good and righteousness and will prevent them from mischief and corruption.

Radiance will spread from his face. His name will be Muhammad. I am almost seeing him and after his birth, another boy will be born who will assist him and be closely related to him. He will destroy the enemies of his time and defeat the unfaithful stalwarts. He will prove courageous in battlefields and fight like a tiger.

His arms will be very strong. That brave and courageous man will be a friend of God and his name is Ali. Oh, Oh! The day I will see him will be very hard for me and when I sit attentively with him." Then she recited some poems of disappointment and agony and said: "Alas, no use complaining about what is bound to happen. By the Creator of the sun and the moon, to Whom all will return, whatever Satih has told you is truth."

Then she looked at Abdullah and Abdul Muttalib closely. She had seen Abdullah earlier and already knew him. It was so because when, in the year in which Abdullah had gone to Yemen, before marrying Amina and before the light of prophethood was transferred from his forehead, he was living in a place in Yemen. At that time Zarqa had seen him and she had proposed to marry him.

Taking a bagful of gold coins she had rushed to Abdullah, saluted him and asked: "To which Arab tribe do you belong? I have not seen anyone more handsome." He replied: "I am Abdullah son of Abdul Muttalib who, in turn, is son of Hashim bin Abde Manaf, chief of nobles and who is generous to his guests." Zarqa said: "My leader! Is it possible for you to mate with me once? I am present this bag to you and, along with it, gift you a hundred camels loaded with dates."

Abdullah said: "Go away! How ugly your face is! Perhaps you are unaware of the fact that we are from those who do not sin." He drew out his sword and was about to strike when Zarqa fled from there humiliated. At that moment Abdul Muttalib entered and seeing Abdullah with a naked sword, asked what had happened. Abdullah narrated the details and Abdul Muttalib said that she was Zarqa Yemeni. "She saw the radiance of prophethood on your forehead and recognized you.

She wanted to obtain that light. Thank God, He saved you from her evil." When Zarqa saw Abdullah she recognized him and understood that he was married as that radiance had gone away. She asked: "Are you not the one I saw earlier?" Abdullah said: "Yes, I am the same one." She asked: "What happened to that light which used to radiate from your forehead?" He replied: "It is now in the pious womb of my wife, Amina."

She said: "Undoubtedly, only such a man can carry such radiance," and then said in a loud voice: "O honorable and great people, the time of appearance of the prophet of the last era is near and nothing can be done to avoid what is destined. Today's time is over. Come to me tomorrow so that I may acquaint you with facts." The people departed from there and at midnight Zarqa came to Satih and said:

“I observe signs of that radiance. What do you think should be done?”

Satih said: “My end is near. I am leaving for Syria to live there until I die. I know that whoever will try to put off that radiance will be defeated and humiliated. I advise you not to try to kill Amina because the Lord of the earth and the sky is her protector. If you do not want to accept my word, go away, as I cannot cooperate with you in this matter.”

Next morning Zarqa went to Bani Hashim, saluted them and said: “Your hearts will shine when among you will appear one whose grace is mentioned in Taurat, Bible, Zabur and Furqan. Woe unto one who opposes him and lucky will be one who obeys him.” Bani Hashim were pleased by this and Abu Talib said: “O Zarqa! If you require anything, tell us so that we may fulfill it.” She said: “I don’t need wealth from you and do not expect honor from you.

Of course, I only desire that you allow me to meet Amina so that I may testify from her those things which I have mentioned.” When Abu Talib brought her to Amina, initially her legs trembled and her tongue became dumb. Then she showed her pleasure apparently, narrated some things about the newborn and returned.

But in her heart she was making plans to kill Amina. At last she cultivated friendship with a woman belonging to Khazraj tribe named Takna, who used to adorn Amina and other Hashemite ladies. Zarqa began to live with that woman every day. Once, Takna awoke in the middle of the night to find a man seated near Zarqa and talking to her. She heard that the soothsayer of Yemen had entered Tahama and she will soon repent due to her intention.

Hearing it Zarqa sprang up saying: “You are my faithful lover. Why did you not come to me earlier? He said: “Woe unto you. We are facing a big trouble. We used to go up to the sky to hear the talks of angels. Now we are driven away from there. We heard in the sky an announcer saying that God has decided to create the breaker of idols and propagator of God worship. An army of angels shot meteors at us and drove us away. Now the doors to the sky are closed for us. We have come to you to warn you so that you may desist.” Zarqa said: “Go away from here. I will try my best to kill this child.”

That man recited a few couplets meaning: “I have wished well for you. I know your efforts are futile. You will only earn punishment in both the worlds. Undoubtedly the Lord of the world will help His Messenger and protect him from the evil of every soothsayer and magician.” After saying many such things, that man vanished and Takna heard it all.

Next morning she went to Zarqa and asked: “Why are you so gloomy?” She said: “Sister, I do not want to hide my secret from you. The worry which drove me out of my country is this woman who is carrying a child who will break idols, humiliate soothsayers and magicians and destroy buildings. You don’t know that to be patient on the internal fire is easier than being humiliated by enemies. If anyone helps me to kill Amina, I will fulfill her desire and make her rich. Then she took out a bagful of gold coins and threw it before Takna. Takna was overpowered by greed and she said: “Sister! You have mentioned a very

difficult job.

As I am the beautician of Hashemite ladies, perhaps I may be able to help you.” Zarqa said: “What you can do is that when you go to comb Amina’s hair engage her in a conversation and suddenly thrust this poisoned dagger into her side. It will soon finish her. As you will have to pay blood money, I will pay it ten times on your behalf and try my utmost to save you.” Takna replied: “I agree. But you must, at that time, keep the men of Bani Hashim and all Meccans busy in talks so that I may fulfill your wish fearlessly.” Zarqa said: “It will be so.”

Next day Zarqa invited all Meccan for a feast and arranged for enough quantity of wine, slaughtered many camels and kept them all busy in feasting. She told Takna: “It is time now. Make full use of it and try your level best to finish the job.” Takna went to Amina with that poisoned dagger. Amina gave her respect and gifts etc. and asked why she was late saying: “Before this you were never late and you stayed with me most of the time?” Takna replied: “My lady, I have various anxieties and had you not assisted me, my condition would have been even worse. Come now, let me adorn you.” Amina sat beside her and Takna combed her hair; then took out the poisoned dagger to kill her.

But as a miracle of the Holy Prophet (S) she felt someone grabbing her soul and the dagger fell down and a voice: ‘Alas!’ came from that weapon. When Amina turned and saw the dagger, she shouted. Women came to her from all around and caught Takna and asked her: “O cursed one! For what offense did you want to kill Amina?” She replied: “I wanted to kill her but thank God that He saved her from this evil.” Amina fell down in prostration (thanking God). When the women asked Takna the reason for such a heinous deed she narrated the full story of Zarqa and told them to catch her “before she gets out of your clutches.”

With these words she died. This news spread all around and all young and old of Bani Hashim gathered there. All spread out to catch Zarqa. Abu Talib proclaimed that Zarqa should not be allowed to go out of Mecca. That cursed one also knew about all this and so she slipped out of Mecca at once. The Meccans searched for her everywhere but in vain. When Satih was informed of this, he ordered his slaves who brought her and he took her to Syria with him.

Amina used to hear voices of glad tidings continuously from the earth and the sky and she narrated them to Abdullah who asked her to keep all this confidential. Amina did not feel the burden of pregnancy at all. When the seventh month started, Abdul Muttalib called Abdullah and told him: Amina’s delivery is near and we do not have enough money to celebrate the Aqiqah and Walima feasts in a nice way.

So you may go to Medina and purchase necessary things. Accordingly Abdullah went to Medina and met his Lord there. When Meccans knew this, all mourned him deeply. After this Qutub Rawandi has mentioned many miracles, many of which have already been described. Though *Kitabe Anwar* and *Shazan* are not as reliable as other books of tradition, we have mentioned these miracles as they are supported by reliable traditions, though many have been discarded due to their length and repetition.

## Events and miracles of the Prophet from infancy to Besat

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that after the Holy Prophet (S) was born, his mother could not produce milk for some days to enable him to suckle. Abu Talib applied his chest to the mouth of the Holy Prophet (S) and Almighty Allah produced milk in it. He continued to suckle it till Halima Sadiyah was engaged for the job and the Holy Prophet (S) was entrusted to her.

It is mentioned in another true tradition that Imam Ali (a.s.) said: "When he was consulted about the marriage of Hamza's daughter, he (the Prophet) said: Perhaps you don't know that she is my father's daughter because I and Hamza had suckled at the same breast."

Ibn Shahr Ashob has narrated that first the Holy Prophet (S) suckled a freed slave girl of Abu Lahab and thereafter Halima Sadiyah. The Holy Prophet (S) lived with Halima Sadiyah for five years. Halima had also fostered Hamza earlier. When the Holy Prophet (S) attained the age of nine years he went to Syria with Abu Talib. Some have said that he was twelve at that time. When he went to Syria to trade on behalf of Khadija (r.a.), he was twenty-five.

It is mentioned in *Nahjul Balagha* that Ali (a.s.) said that the Almighty Allah appointed a high-ranking angel who always remained with the Holy Prophet (S) and kept him on the best of behavior and good virtues.<sup>11</sup> And I always used to be with the Holy Prophet (S), just like a child following his mother.

The Holy Prophet (S) was daily raising a flag of morals for me and saying: Follow this and, every year, the Holy Prophet (S) used to stay at mount Hira where none except me could see him. When he was appointed as Prophet, none except myself and Khadija (a.s.) believed in him first. We were seeing the light of prophethood and smelling the fragrance of messengership in him.

It is narrated through reliable traditions that a man asked Imam Muhammad Baqir (a.s.) about the Qur'anic verse

إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا.

***"Except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him."***<sup>12</sup>

His Eminence, said: The Almighty Allah appoints some angels for His prophets who guard them and continue to convey the Divine Messages to them and Allah appointed a high-ranking angel for Prophet Muhammad (S) ever since he stopped sucking. That angel was making the Prophet tread the path of high morals and good deeds and protecting him from evils. When he became a youth, the angel addressed him saying: "Peace be upon you, O Muhammad, O Messenger of Allah," he was till then not appointed as a messenger. The Holy Prophet (S) used to imagine that the voice came from stones and

the earth because he could not see anyone.

In another narration Amirul Momineen (a.s.) is reported to have said that the Holy Prophet (S) said: Before my appointment as a prophet, I had not agreed with the people of ignorance except on two occasions: One night I arose to watch them play and hear them talking. But Allah put me to a deep slumber so that I might not be able either to see or hear them and hence I understood that Allah does not like it.

Thereafter I never paid any attention to their deeds. According to another narration the other occasion was when the Holy Prophet (S) was seven years old, it is said that, a house was being built for a man for which he himself was also helping. I thought of collecting some earth in the skirt of my garment but in that case my private parts were likely to be exposed as there were no under garments. Suddenly I heard a voice above my head: 'Drop down your skirt'. I looked here and there but could not see anybody. Then I dropped down my skirt and went back home.

Ibn Shahr Ashob and Qutub Rawandi (r.a.) have narrated from Halima binte Abi Zuwaib whose name was Abdullah bin Harith and who belonged to the tribe of Mudhir. Halima was wife of Harith bin Abdul Uzza. She says: In the holy year in which the Holy Prophet (S) was born, there was famine in our area. I came, along with a group of some women belonging to Bani Saad, to Mecca so that we may take the city babes for suckling.

I was riding a female mule which moved very slow and I had with me a she-camel which had no milk at all. I already had a child but I had not enough milk to gratify it at night so he used to wake up during nights. When we reached Mecca, no one liked to take up the Holy Prophet (S) for nursing him as he was an orphan and one could not expect to get much wealth from his guardians. When I did not get any other child I went to Abdul Muttalib and obtained that orphan.

When I took the baby prophet in my arms and he looked at me, a kind of radiance flashed from his eyes. The righteous child looked with a feeling of coolness towards my right breast and suckled for some time but did not look at the left breast. He left it for my own child. Then due to the auspiciousness of the Holy Prophet (S) both breasts became full of milk sufficing both the infants. When I took the baby prophet to my husband, our weak she-camel also began to produce milk which proved sufficient for both of us and our children.

Seeing this, my husband said: "We are fortunate to get such a good child due to whom bounties have turned to us." Next morning I made the Holy Prophet (S) sit on the mule. The mule proceeded to Kaaba and after reaching there, as a miracle of Muhammad (S), it prostrated thrice and said: I got rid of my ailments and have recovered. I have been liberated from difficulties due to the fact that the leader of the prophets, the last messenger and the best of the earlier and the latter rode on me.

The mule became strong and turned so swift that none of the animals of our companions could compete with him. My companions were astonished due to the changes they observed in me and in my animals.

In short, benefits and bounties continued to rain on us every day. Sheep and camels of other grazers returned half hungry from fields but our animals were well fed and full of milk. On the way we passed by a cave; a man came out of it the radiance on whose forehead was reaching the sky. He saluted the Holy Prophet (S) and said: Almighty Allah has appointed me to look after the affairs of the Holy Prophet (S).

Then a herd of deer passed us and all of them told me in lucid language: O Halima you do not know whom you have brought for suckling. He is the purest of the pure people. In short, wherever I went, mountains and deserts; all were saluting the Holy Prophet (S). Then there was so much addition to our wealth that we became affluent. The number of our animals increased due to the blessing of the Holy Prophet (S). The holy baby never spoilt his clothes with urine or feces or removed his clothes from his private parts.

Usually, I used to see a youth with him who concealed with a cloth his private parts and protected him. I nourished the Holy Prophet (S) for five years and two months. In the meantime the Holy Prophet (S) once asked me: "Where does my brother go daily?" I replied: "He goes to graze the sheep." The Holy Prophet (S) said: "I will also accompany him today." So he also went to the wild that day.

There, a group of angels took the Holy Prophet (S) on a hillock and cleaned him. Seeing this, my own child came running to me and said: "Look at Muhammad! Some persons have taken him!" I rushed there and saw a light spreading from his holy body. I took him in my arms and asked: "What happened to you?" He replied: "Mother, don't be afraid, Allah is with me." Fragrance better than musk emanated from him. One day an astrologer saw him and fell down with a scream: "This is one who will defeat kings and divide the Arab land."

Ibn Shahr Ashob has narrated from Halima (r.a.) that when the Holy Prophet (S) was three months old, he began to sit. At the age of nine months he began to run with other children. He wanted to go with his brothers to graze sheep when he was only ten months old. He used to shoot arrows with the youths of his tribe when he was fifteen months old. He began to wrestle and defeated others when he was thirty months old. Then I sent him to his grandfather.

It is narrated from Ibn Abbas that when food was being brought to children in the morning they used to snatch it from one another. But the Holy Prophet (S) never ever extended his hand towards the food. When children used to wake up in the morning, their eyes were seen full of dirt. But the face of the Holy Prophet (S) was always found clean. Fragrance could always be perceived from him.

It is narrated through reliable traditions that once when Abdul Muttalib was sitting near Kaaba when he suddenly heard an announcer saying Halima's child named Muhammad is missing. Abdul Muttalib became restless. He ordered: O Bani Hashim and O Bani Ghalib! Mount and start searching as Muhammad is missing.

He swore: "I will not get down until he is found. If he is not found I will kill a thousand Arabs and a hundred Quraishis." He was going round the Kaaba reciting couplets:

*O Nourisher! Return my rider prince to me and shed Your bounty again on me. If I don't find Muhammad, I will scatter the entire Quraish.*

At that time a voice came from space: "The Almighty Allah will not destroy Muhammad."

Abdul Muttalib asked: "Where is he?" Came the reply: "In such and such valley, under an acacia tree." When Abdul Muttalib went there he saw that miraculously, Muhammad was plucking and eating fresh dates from a thorn tree and two youths stood by him; they were angels Jibraeel and Mikaeel. Abdul Muttalib asked the Prophet: "Who are you?"

He replied: "I am son of Abdullah bin Abdul Muttalib." Abdul Muttalib placed him on his shoulder, returned to Kaaba and circled it seven times. On the other side, many women had gathered near Amina to console her. When Abdul Muttalib brought the Prophet he himself went to Amina and did not pay any attention to other women. Similarly, once Abdul Muttalib sent him to bring back his camels.

When he was late in returning, Abdul Muttalib sent groups of people in every direction to search for him. Holding the chains of Kaaba Abdul Muttalib was saying: "My Lord! Will You ruin your selected one or have You made any change regarding his prophethood which You had announced?" When the Holy Prophet (S) returned Abdul Muttalib took him in his arms, hugged him and said: "May my parents be sacrificed on you, henceforth I will never send you on any errand lest the enemies kill you."

Ibn Abbas narrates that Abu Talib told him: I was always keeping Muhammad with me without separating him even for a moment. I never trusted anyone regarding him; so much so that I made him sleep on my bed. One night I told him to undress and sleep on my bed, but I saw that he was hesitating due to shame. Then he told me: "Father, turn away your face, it is not becoming for anyone to look at my modesty."

When he came under my quilt, I saw a cloth between me and him which I had not put there. I had never seen so soft and fragrant cloth ever before which seemed to be dipped in perfume. In the morning that cloth vanished. It so happened that I did not find him in his bed many a times. When I called him, he used to speak from under the quilt: "Uncle! I am here. Please come back." At night I used to hear wonderful supplications and voices from him.

Once I saw a wolf approach him, which smelled him, circled around him (baby prophet) and began to rub its tail meekly. Often I had seen a very handsome man who drew his hand over Muhammad's head, pray for him and vanish. Many a times I dreamt that the whole world has become subservient to him and he has risen up to the sky.

One day I missed him and on searching for him restlessly for a long time, all of a sudden I saw him coming with a man the like of whom I had never seen. I said: "My son, did I not tell you not to be away from me?" That man said: "Don't worry; whenever you are not with him, I am with him to protect him." He always drank Zamzam water. Many times when Abu Talib brought food for him in the morning, he

used to say: "Uncle! I am not hungry." At noon or evening, when Abu Talib brought food for his children, he used to tell them: "Don't extend your hands until Muhammad has eaten."

When Muhammad began to eat the other boys, miraculously, used to be gratified with the remaining food. It is also narrated by Abu Talib that, "during nights, I used to hear supplications and other astonishing things from Muhammad. Arabs did not recite: In the name of Allah, the Beneficent, the Merciful (*Bismillah*) before eating. But from his childhood Muhammad was habituated to recite this formula before eating or drinking. He also used to say Praise be to Allah in excess (*Al Hamdulillah Katheeran*) after he finished eating.

Often I found him alone when a line of radiance was stretched from his face upto the sky. I have never heard false or meaningless talk from him nor did he ever laugh aloud. He never participated in childish games or even looked at their games. He always preferred solitude. A group of Jews came when he was seven and said: "We have read in our books that Almighty Allah will protect Muhammad from the forbidden and the doubtful.

We intend to witness the same." Then they brought a fried chicken in a gathering of the Quraish where the Holy Prophet (S) was also present, and placed it in front of them all. The Quraish devoured it collectively but the Holy Prophet (S) did not even extend his hand to it. When the people asked him, he said: "It is forbidden and Allah protects me from the forbidden." People said: "It is permissible.

What if we put a morsel in your mouth?" The Prophet replied: "Try if you can." Then they made much effort to put a piece of that food in the mouth of the Holy Prophet (S) but did not succeed as their hands turned either right or left. Then another fried chicken was brought, which had vanished from a neighbor's house. They caught it with an intention to pay for it when commanded. When the Holy Prophet (S) lifted a piece of it, it fell down.

Then he said: "This is a doubtful thing and my Lord saves me even from doubtful things." People again tried to put it in his mouth, but failed. Then the Jews admitted that these exactly were the virtues of the Prophet as they had read in their scriptures. Her Eminence, Fatima binte Asad is reported to have said: There was a tree in the compound of our house which had dried up for long. One day when the Holy Prophet (S) came near it and rubbed his hand on it; it became green at once and fresh dates grew on it.

She says: I used to gather fresh dates daily for the Holy Prophet (S), kept the same for him and put before him whenever he came. He was taking it out and distributing among the children of Bani Hashim. One day when the Holy Prophet (S) arrived I excused saying: "Today no dates appeared on the tree." Fatima says: By the radiance of the holy face of the Holy Prophet (S)! As soon as he heard it, he went to tree and recited a few words.

Then I saw that one of those trees bent so much that Prophet's hand reached its top branch and he plucked as many dates as he liked. Thereafter that tree reverted to its original position. At that moment I prayed to Allah with total humility: "O Lord of the earth and heavens, grant me also a son who may be

his brother and who may resemble him.” That very night I conceived Ali and after his birth, Ali never approached idol-worship or worship anyone but Only One God.

Shazan (r.a.) has reported that when the Holy Prophet (S) was four months old, his mother, Amina departed for the eternal abode and he became without a father or mother. He did not eat or drink for three days due to the loss of his kind mother and continued to weep. It made Abdul Muttalib very gloomy and restless. He called his daughters, Safiya and Atiqa and told them: “Console this son of mine and find out a nurse for him.”

Atiqa began to feed honey to the Prophet and called all the Hashemite wet nurses to suckle the Prophet. But he did not suck from any of them. Then came four hundred and sixty Quraishi women but the Prophet did not accept anybody’s milk and continued to cry. Seeing this Abdul Muttalib became very sorrowful. He went and sat near the Kaaba. Per chance an old Quraishi man named Aqeel bin Waqqas passed from there.

He asked Abdul Muttalib the reason of his gloom to which he replied: “My child does not suck any woman ever since his mother expired and he goes on crying. Hence I do not like to eat or drink anything. I am very confused and do not know what should be done.” Aqeel said: “O Abdul Harith! I know a woman in a Quraish tribe whose race, wisdom, talk and behavior is better than all others. Her name is Halima binte Abdullah bin Harith.”

Abdul Muttalib liked the idea and he sent Shamrool his slave, on a fast camel to Bani Saad bin Bakr tribe at a distance of about six farsakhs (36 Kms) and asked him to bring Abdullah Ibnul Harth to him at once. So he brought him soon when a number of Quraishi chiefs had gathered near Abdul Muttalib.

Seeing him Abdul Muttalib got up to welcome Abdullah Ibnul Harth and embraced him and seated him beside him and then said: “I troubled you because my grandson Muhammad is four months old. His mother has expired and the child is very uneasy. He does not take suck from any woman. I have heard that your daughter is confined. If you don’t mind please send her to suckle the baby. If my grandson takes suck I will make you and your tribe wealthy.” Abdullah was very pleased to hear this.

He went to Halima and gave her the good news who also became very glad. She bathed herself, applied various scents and adorned herself with nice clothes and went, along with her father Abdullah and her husband Bakr bin Saad, to Abdul Muttalib. They went with her to Atiqa. Then they put Muhammad (S) in Halima’s lap.

She wanted to give her left breast but he did not accept and turned to the right one which had dried up and no child had touched it. Halima hesitated as she feared that the baby would not get anything from it. She again tried to give the left one but the child only wanted the right one. At last Halima said: “O baby son! Take this and you will know that there is no milk in it.”

When the Holy Prophet (S) took the right breast in his mouth and began to suck, his auspiciousness

made the breast full of milk and it began to overflow from both the sides of the baby's mouth. Halima was astounded and she said: "My son, this is really strange! I swear by the Lord of the sky and say that I have suckled twelve babes but none could even get a drop from the right breast and due to your auspiciousness it is flowing."

Abdul Muttalib was very glad to know this and he said: "Halima! If you like to live here, I can vacate a neighboring house for you. I will give a thousand silver coins, a pair of Byzantine clothes every month and ten mounds of white bread and pure mutton daily." But when she did not accept the proposal, Abdul Muttalib said: "Halima, I am entrusting my son to you on two conditions:

You should give him utmost respect and honor, keep him always by your side, put the right hand under his head and the left on his neck and never neglect him." Halima said: "By the Lord of the heaven! Ever since I saw him, my heart has overflowed with love for him that I need no one's recommendation." Abdul Muttalib said: "Another condition is that you must bring him to me every Friday, because I cannot remain away from him longer than that." Halima replied: "Insha Allah, it will be so."

According to the instruction of Abdul Muttalib, the child's holy head was washed and he was dressed in nice clothes. Abdul Muttalib took him up in his arms and asked Halima: "Come with me to the Holy Kaaba so that I may entrust this child to you there." They arrived at Kaaba and the Prophet was carried around the holy house seven times and God was made witness to the deal between Abdul Muttalib and Lady Halima.

Then Abdul Muttalib entrusted the child to Halima, gave her fourteen silver dirhams, ten pairs of nice clothes and four slave girls as well as Yemeni robes and accompanied her upto the outer limits of the sanctuary. When Halima reached her tribe and removed the quilt from the face of the Holy Prophet (S), radiance flashed therefrom and lighted up both the earth and the sky. Observing this all the young and old of her tribe came to congratulate her on this grand success. Their affection of the Holy Prophet (S) grew so much that everyone of them was trying to take him up from the other. Halima says: I never had to clean urine or excreta from the baby prophet nor ever felt any bad odor from his body.

If ever he had excreted it, it emanated smell of musk and camphor and the earth hid it instantly so that no one could see it. When the baby became ten months old, Halima stood at the door of his reserved tent waiting for his awakening so that she may wash his face and comb his hair and to take him to Abdul Muttalib. But it took a long time and she did not dare to enter the tent. After four hours the Holy Prophet (S) himself came out of the tent. She saw that his head was already washed and combed and he was dressed in clothes of various colored brocade and satin. She was astonished to observe this.

She asked: "My son, from where did you get these adornments?" He replied: "Honorable mother, this dress has arrived from Paradise and angels have decorated me." Then Halima took him to his grandfather, Abdul Muttalib and narrated everything to him. Abdul Muttalib told her: "Halima, do not disclose this to anyone." He gave her a thousand dirhams, ten pairs of clothes and a Byzantine a slave

girl.

When the Holy Prophet (S) was fifteen months old, people thought he was five years old. When Halima brought him for the first time she had only twenty-two sheep. But when she returned the Holy Prophet (S) to his grandfather, due to the auspiciousness of the Prophet, she was the owner of a thousand and thirty camels and sheep.

When the Holy Prophet (S) became two years old, one night, Halima's two sons returned to her gloomy and sorrowful and said: "Mother, today a wolf took away our two sheep." Halima replied: "God will give more in their lieu." The Holy Prophet (S) said: "Don't worry, by God's will, tomorrow, I will get both the sheep back from the wolf." Halima's elder son, Zamrah said: "Brother, strange indeed is what you are saying.

The wolf carried the sheep away yesterday and you say you will get them back tomorrow?" The Holy Prophet (S) replied: "God's Grace makes everything easy." Next morning Zamrah seated the Holy Prophet (S) on his shoulder and carried him to the point in the forest from where the wolf had carried away their sheep. The Holy Prophet (S) got down and fell in prostration on the ground and prayed: "My Lord and Master! You know my obligation to Halima.

A wolf has encroached upon her sheep. I beseech of You to order him to return those sheep." Instantly the wolf brought back the two sheep. What had happened actually was that when the wolf was taking away the sheep an invisible caller called upon him: "O wolf, fear the punishment of God. Protect these two sheep until you return them to Muhammad, the best of the Messengers." Then that wolf fell down at the feet of the Prophet and, by God's command, spoke up: "O chief of prophets, forgive me.

I did not know that these sheep belonged to you." Zamrah said: "O Muhammad! How wonderful are your acts!" When the Prophet completed two years of his age, he asked Halima: "My kind mother, I will also go to the wild with my brothers to graze sheep and observe the divine art and designs in mountains and deserts and take lessons from Nature and will understand the benefits and losses of different things." Halima asked: "My child, are you so much interested in it?" to which he replied in the affirmative.

When Halima saw that the baby prophet was very much inclined to go out, she dressed him up in good clothes, put nice shoes in his feet, gave him good food articles and emphasized on her sons to take utmost care of him. When the Prophet stepped into the wilderness, the mountains and fields lit up with his light.

Whichever stone or rock he passed, cried out: Peace be upon you, O Muhammad, Peace be upon you, O Hamid, Peace be upon you, O Mahmud, Peace be upon you, O owner of the word of truth and justice, there is no god but Allah, Muhammad is the Messenger of Allah. Lucky is one who believes in your prophethood and anger of God is on one who denies you or who rejects anything uttered by you according to God's command. The Holy Prophet (S) was replying to their Salams and greetings and advancing on his path.

Halima's sons were observing various kinds of wonders with the Holy Prophet (S) and their astonishment increased by and by. When the sun went up and the Holy Prophet (S) experienced difficulty due to heat Allah appointed an angel named Ishtayeel to spread a white cloud over his head for shading him.

Suddenly a cloud came over Prophet's head and water began to drop from it like dripping from a water bag, but not a single drop fell on the head of the Holy Prophet (S). Channels overflowed but there was no sign of mud in the path of the Holy Prophet (S). That cloud was sprinkling musk and saffron, perfuming the mountains and deserts for the sake of the Holy Prophet (S). In that desert there was a totally dried up date tree whose leaves had fallen.

When the Prophet reached it, he intended to recline on its trunk. Suddenly that tree began to turn green. Leaves sprouted from it, branches became green and yellow and red ripe dates began to drop to feast the Holy Prophet (S). The Holy Prophet (S) took some rest under that tree and then began to talk with his foster brothers. Suddenly the Holy Prophet (S) saw a meadow adorned with various flowers and fragrances.

He said: "I intend to go for a walk in it and to observe the art of my Creator." His brothers said: "We also want to accompany you." He said: "No, you carry on your work. I am going alone and will return soon, Insha Allah." The brother said: "All right, you may go but our hearts will be engaged in your thoughts."

The Holy Prophet (S) went around attractive fields enjoying and pondering over God's arts and climbed a high mountain. There was no way to reach its top and hence no one could climb it. But since the Holy Prophet (S) wished to go up there, Ishtayeel, the angel guarding the Holy Prophet (S), called to the mountain and it began to shake. Then the angel said: "O mountain! The best of prophets, along with his prophetic grandeur, intends to climb you. So be humble."

The mountain bowed down and the Prophet climbed up. Reaching its top, the Holy Prophet (S), looked on the other side and found that the climate there was still better. So he desired to reach there too. But that part was full of snakes, scorpions and pythons etc. and none could dare to cross over to that side. Ishtayeel ordered them: "O pythons and scorpions; hide in your holes; that the chief of divine messengers may not see you."

Upon this call, all disappeared. The Holy Prophet (S) came downhill where he saw a stream the water wherein was very cold and sweeter than honey. He drank from it and took some rest at the bank of that stream. At that time the angels Jibraeel, Mikaeel, Israfeel and Dardaeel (a.s.) descended from the sky and approached the Holy Prophet (S). Jibraeel said: "Peace be upon you, O Muhammad, Peace be upon you, O Ahmad. Peace be upon you, O Hamid. Peace be upon you, O Mahmud. Peace be upon you, O Taha. Peace be upon you, O Muddassir. Peace be upon you, O Muzzammil. Peace be upon you, O Purest of the pure. Peace be upon you, O Sayyid. Peace be upon you, O Farqaleet. Peace be upon you, O Taaseen. Peace be upon you, O Taaseenmeem. Peace be upon you, O Sun of the world. Peace

be upon you, O moon of the hereafter. Peace be upon you, O Noor of the world and the hereafter. Peace be upon you, O sun of Judgment Day. Peace be upon you, O seal of the prophets. Peace be upon you, O intercessor of sinners.”

In short, they saluted him and gave him much respect and then said: “How lucky is one who believes in you and woe to one that rejects you or denies even a single word of yours which you utter from God.” The Prophet answered their salutations and asked: “Who are you?” They replied: “We are servants of Allah,” and they sat down around him. Then the Holy Prophet (S) asked Jibraeel: “What is your name?”

He said: “Abdullah.” When asked, Mikaeel replied that his name was Ubaidullah. Israfeel said his name was Abdul Jabbar and Dardaeel said his name was Abdur Rahman. The Holy Prophet (S) then said: “All of us are slaves of Allah.” Jibraeel had a plate of red ruby, Mikaeel, a flask of green ruby, full of heavenly water. Jibraeel came forward and putting his mouth to the mouth of the Prophet continued to blow Divine secrets in his soul for three hours.

Then the angel said: “O Muhammad, understand learn and understand whatever I have said.” The Prophet nodded: “Yes, Insha Allah.” Thus the angel filled up the Prophet with knowledge, wisdom, and reason. The Almighty Allah multiplied his sacred radiance seventy times; so much so that none could dare to stare directly in the holy face of the Holy Prophet (S). Then Jibraeel said: “O Muhammad, don’t fear me.”

The Prophet replied: “If I fear anyone except my Lord then it would mean that I have not yet understood the grandeur and grace of my Lord Creator.” At that moment Jibraeel looked at Mikaeel and exclaimed: “It is quite fitting that the Almighty Allah has made such a slave His Habib (beloved) and has proclaimed him as the best of men.”

Then they laid down the Prophet on his back and he asked: “Jibraeel, what are you doing?” The angel replied: “I cannot cause any trouble to you, I will only do what is the best.” Then he sliced the holy belly with his wings, took out a dark spot from the holy heart, washed the holy heart with the water from Paradise as Mikaeel poured it. It is quoted that once people asked the Prophet: “Which part of your heart was washed by Jibraeel?” He replied: “He washed out doubts and trouble.

But it was never in my heart. I was a prophet even at the time the soul of Adam had not yet entered his body.” Then Israfeel took out a seal whereon was written in two lines: ‘There is no god, except Allah and Muhammad is the Messenger of Allah’ and pressed it between his two shoulders. According to another narration it was put on his holy heart, which filled his heart with Noor (light) and it lighted up the entire world.

Then Dardaeel took his holy head in his lap and the Prophet fell asleep. He dreamt that a great tree grew from his head and rose to the sky; its trunk thickened and more stems sprouted in every branch. He also saw much grass under the tree which was beyond appreciation. Then a caller called out: “O Muhammad, that tree is you, its branches are your progeny and the grass implies friends and supporters

of you and your progeny. Congratulations to you for the great prophethood and great kingdom.”

Then Dardaeel brought out a balance each scale of which was as vast as the distance between earth and sky. Then he placed the Prophet on one pan and a hundred companions of his in the other. Yet Prophet's scale was found heavier. Then he placed another thousand of Prophet's distinguished companions. Still he weighed heavier. Then the angel placed one half of the entire community of the Holy Prophet (S) in that scale. Yet the scale of the Holy Prophet (S) weighed more.

Then all the community, all prophets, all angels, mountains, seas, forests, trees and all other creation were put in that another scale and yet the scale of the Holy Prophet (S) was found heavier. Then it was conclusively understood that the Holy Prophet (S) is the best of the entire creation. Dardaeel said: “Congratulation on your high position and also on your community. Your return is better and nicer. Woe unto one who denies you.” Thereafter the angels went up into the sky.

When a long time passed and yet the Prophet did not return, Halima's sons began to search for him everywhere and finally returned to Halima and reported what had happened. She went to the people of her tribe weeping and screaming; tore her garments, scattered her hair and started running bare head and bare foot towards the desert; her feet bled; she was crying and screaming: “My dear son! Light of my eyes! Where are you? Why do you not look at your grieved mother?”

Women of the tribe were also running sorrowfully with her, pulling their hair and slapping their faces. All the young and old, free as well as slaves, belonging to her tribe were also very worriedly searching for the Prophet. Abdullah bin Harith rode along with the chiefs of Bani Saad and Ghitfan tribes and swore that if Muhammad was not found he will kill each and every man of the two tribes.

When Halima did not find any trace of Muhammad in the forest and she returned wailing to Mecca, and approached Abdul Muttalib who was sitting with Quraish chiefs and Hashemite leaders near Kaaba. He shivered on seeing Halima in that condition and asked what was wrong and he fainted on hearing the frightening news.

After sometime when he regained consciousness, he said: “There is no power and strength except by Allah the High and the Mighty,” and ordered his slave to prepare his horse, sword and armor. Then he climbed the roof of Kaaba and shouted: “O people of Ghalib, Adnan, Fahar, Nuzayr, Kanana, Mudhir and Malik; come together.”

All the people of Quraish and Bani Hashim gathered around him and asked: “O Chief, tell us what the matter is?” He replied: “Muhammad is missing since the last two days, so mount upon your animals and let us go and search for him.” Ten thousand men armed themselves at once and accompanied Abdul Muttalib and the weeping and wailing arose till the divine throne. The riders sped in every direction. Abdul Muttalib turned to Bani Saad tribe and swore that if Muhammad was not found he would kill each and every Jew and all whom he suspected of being inimical to his dear grandson.

On the other hand, Abu Masud Thaqafi, Waraqa bin Naufal and Aqeel bin Abi Waqqas were coming from Yemen to Mecca and they passed through the valley in which the Prophet was present. There they noticed a tree which Waraqa swore that he had never seen before. Aqeel said: "You are right. Let us approach that tree. Perhaps we may know the truth behind this wonderful happening."

When they went to that tree they saw a child under it whose face looked brighter than the sun. One of them said: "He might be a jinn." Another said: "How can a jinni possess such a light and radiance? Surely he must be an angel who has appeared in the form of a man." At last Abu Masud asked: "O boy! Who are you? Your beauty has astonished all of us. Are you a jinn or an angel?"

The Prophet replied: "No, but I am a human being." "What is your name?" asked they. "Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf," he replied. Abu Masud asked: "How did you get here?" The Prophet said: "My Lord guided me here." Then Abu Masud got down from his animal and asked: "My son! May I take you to your grandfather, Abdul Muttalib?" The Prophet replied: "Yes." Then Abu Masud seated him in front of his animal and proceeded to Mecca.

When from one side they reached the tribe of Bani Saad, from another direction Abdul Muttalib too had reached that spot. The Prophet said: "Abdul Muttalib has also arrived searching for me." They said: "We don't see anyone." The Prophet said: "You will see them soon." When they came closer and when Abdul Muttalib saw the Prophet, he jumped off his horse and rushed to the Prophet, picked him up in his arms and asked: "My son! Where were you? O light of my eyes! By God, were you not to be found I would not have left any unbeliever alive in Mecca."

Then, by the grace of Allah, the Prophet narrated all that had happened. Abdul Muttalib became very happy and gifted fifty camels to Abu Masud, and sixty each to Waraqa and one thousand mithqal<sup>13</sup> gold to Halima's father and ten thousand mithqal silver to Halima's husband. He also gifted a lot of wealth to her husband and two hundred camels to Halima's sons. Then he said: "Henceforth, I will not allow the light of my eyes to depart from me."

The author of *Kitabul Anwar* says that it was a practice among Meccans, according to which if a son was born in anyone's house he was entrusted to a wet nurse for nursing after seven days. When the Holy Prophet (S) was born, a number of women desired to be his wet nurse. One day when Amina was sleeping beside her child, someone shouted from outside: "If you intend to give your child for nursing, entrust him to a lady named Halima belonging to the tribe of Bani Saad, daughter of Zaweab."

Thereafter whenever any woman approached her for this purpose Amina used to ask her name first and rejected the offer if it was not Halima. As there was a severe draught in all the areas except Mecca, which was safe due to the auspiciousness of the Holy Prophet (S), the women of Bani Saad came to Mecca to nurse Meccan babies. Halima is reported to have said: We could not get anything to eat for two consecutive days and had to chew wild grass.

One night, in the state of half-sleep I saw a man who pushed me into a canal, the water of which was

whiter than milk and sweeter than honey. He asked me to drink from that stream. I drank to gratification. Then he took us back to our place and said: "Go to Mecca where you will get ample food due to the auspiciousness of a child who is born there." Then he tapped my chest and said: God has bestowed increase in your milk and also enhanced your beauty.

When I awoke and went to my people they exclaimed: "Halima, we are surprised to see your beauty so enhanced!" I kept my secret hidden from them. After sometime all the people of the tribe heard the voice of unseen caller: O women of Bani Saad! Be happy as God has showered His bounties on you. Your difficulties have ended because of the nursing of a child born in Mecca. Fortunate is the lady who will obtain that child for nursing.

All the people of Bani Saad rushed to Mecca. We were the most worried among them as all of our animals had died. We had no animal to carry our luggage. So others reached ahead of us. The lady who went to Amina first was asked to mention her name and was turned down as the name was not seen in her dream. When Halima entered Mecca, the Almighty Allah guided her and she went straight to Abdul Muttalib who was then sitting near Kaaba.

After saluting him, she said: "I have come for nursing. If you have any son kindly appoint me to nurse him." Abdul Muttalib said: "There is my grandson who has lost his father. If you like, I can give him to you, and help you in the matter." Halima said: "Let me consult my husband, I will get back to you if he agrees." Her husband said: "Though one cannot expect much from an orphan, you may take him. Perhaps Allah may grant us more due to his auspiciousness as his grandfather is famous for his generosity."

Thus Halima came back to Abdul Muttalib and he took her to Amina who asked for her name. She said: "Halima binte Abi Zuwaib." Amina said: "This is the lady to appoint whom I have been commanded." She said: "Halima, congratulations to you. This is the boy due to whom Mecca has obtained prosperity and abundance and people of all other cities turn to us for their needs." Then she brought Halima to her room where the Prophet was present.

Halima asked: "Have you lit up a lamp in daytime?" Amina said: "No, by God, ever since this child is born, I have not lighted a lamp even during night time because the radiance spreading from his face has absolved me of the need of a lamp." When Halima looked at the Prophet she felt that she saw the sun dressed in white; that fragrance of musk and ambergris emanated from him. Halima's heart overflowed with affection for the Prophet and she became extremely happy to get him for nursing.

When the Prophet was put in her lap and he saw Halima, he became very happy and smiled. Whereupon, radiance flashed from his holy mouth, which brightened the entire house. The Holy Prophet (S) sucked her right breast. Caring for the real child of Halima, the Holy Prophet (S) did not incline to the left breast. Halima took the Prophet in her arms and went out. Abdul Muttalib said: "Wait for a while. Let me give you some provisions for the journey."

Halima said: “This auspicious child is enough for me. He is more precious than all the treasures of this world.” But Abdul Muttalib gave money, clothes and some eatables to Halima which made the others jealous. Amina took up the Prophet in her arms, fondled him and shed tears due to his separation. Then she entrusted him to Halima saying: “Halima, please take utmost care of my dear child.”

Halima says: When I walked with the Prophet in my arms all the pebbles and trees in our path were congratulating me. When my husband saw the Prophet he was surprised to see the radiance on his face and he exclaimed: “Halima, Allah has given preference to us over the entire tribe due to this child. No doubt, he belongs to the progeny of kings.”

As we traveled to our tribe, forty Christian monks met us and one of them described the attributes of the Prophet of the last age. He was saying: “He has appeared or is about to appear soon.” Suddenly the accursed Satan appeared in human form and said: “This woman is taking away the man whose attributes you have described.” So the monks rushed to us and observed the radiance of the holy child.

At that time, the Satan cried: “Kill him before he overpowers you.” All of them drew their swords and stood in front of me. At that time the Holy Prophet (S) raised his head to the sky. Suddenly I heard a frightened sound like the thunder of clouds and also observed a fire which came down from the sky and stood between the Holy Prophet (S) and all of them. All of them were burnt to ashes. Again came a voice that the soothsayers have failed in their efforts; they have been humiliated.

When I arrived in the tribe of Bani Saad with the Prophet, the deserts became green, trees fructified and the draught disappeared manifesting the auspiciousness and grace of the Holy Prophet (S). If anybody fell ill, he was brought to him and immediately cured. Miracles were observed daily among them.

People told Halima: O Halima! Due to this child of yours, God has made all of us lucky. Halima says: While nursing the Holy Prophet (S), I was hearing him speak: “All praise is due to Allah who made me from the tree from which He sprouted prophets.” The Holy Prophet (S) grew very fast and in a week he grew like other children grew in a month and in a month he looked like a one-year-old boy. When we brought our food, the Holy Prophet (S) just touched it and it became so bountiful that even after we had fed on it, it remained in the same quantity miraculously.

Once when the Holy Prophet (S) was seven years old, he told Halima: “Dear mother, you are not behaving judiciously between me and my brothers as you keep me in shade whereas they are grazing goats in hot sun. I drink the milk of sheep and yet do not share my brother’s hard work.” Halima said: “My dear, I am afraid of the envy of jealous people. I wish that none should harm you.

What can I tell your grandfather if something untoward happens?” The Prophet said: “Please don’t worry about me, because the Almighty Allah is my protector.” Next morning he, with much insistence went to forest for grazing the sheep with his brothers. At night he shone like a full moon. Halima rushed to him, took him up in her arms and said: “My dear, I was worrying about you during the whole day.”

Halima says: Once a sheep was hit by my son, Zamrah and its leg was broken. I saw it approach the Prophet as if to complain about its pain who drew his holy hand over its leg reciting some miraculous words and lo, the animal was cured instantly, and it returned to its herd. All animals were obedient to the Prophet. They moved when he asked them to and halted when ordered to do so.

One day his foster brothers, while grazing sheep, entered a forest where dangerous animals, like tigers lived. Suddenly a tiger jumped on a sheep. The Prophet came forward and said something to it, upon which the animal bowed its head and went back. His brothers were frightened and they rushed to the Prophet and told him: "We were worried about you because of the tiger but you do not care at all. Perhaps you were talking with that dangerous animal." The Prophet replied: "Yes, I was telling it that it should never come to this place henceforth, as I want the sheep to graze here."

Once Halima had a dreadful dream and told her husband: "Let us take Muhammad to his grandfather. Let no harm reach him, otherwise we shall be ashamed to face his grandfather. I dreamt that Muhammad went to a forest and suddenly two sturdy men dressed in silk approached him. One of them had a dagger with which he cut Muhammad's chest. I was frightened and I woke up."

Halima's husband said: "Whatever you say is hardly possible because God is Muhammad's protector. People have said great things about him and it is hoped that all of them will become manifest. The miracles observed by us also testify to those news." Next morning Halima tried her best to prevent Muhammad from going to forest but he insisted on going with his foster brothers and he went.

At midday Halima's sons returned weeping and wailing. Halima came out of her apartment, threw dust on her head and asked them what the matter was and where was Muhammad? They replied: "After reaching the forest we sat under the tree when suddenly two sturdy men arrived; the like of whom we had never seen before.

They carried Muhammad with them to the hilltop. One of them laid him down and another cut his chest with a dagger and took out his heart and intestines etc. Seeing it, we ran back screaming to you. Halima slapped her face saying: "This is the meaning of my dream." Screaming: "O my son! O Muhammad!" she ran to the forest. Her husband also ran after her along with other armed men of their tribe.

When they reached the relevant place they saw Muhammad sitting calmly and sheep grazing near him. Halima took him up in her arms immediately and looked at his belly but could not find any scar or blood. She asked her sons: "Why did you lie about Muhammad?" The Prophet spoke up: "My kind mother, don't scold them. Whatever they told you about me was true. Those two fellows laid me down, cut my stomach without causing any pain to me.

They also cut my heart, took out a dark spot from it and threw it away and said: Now Satan will never be able to control your soul. Then they washed my heart with heavenly water and replaced it. Then they took out a seal which was very bright and, with it, they stamped my back saying: Muhammad, know that you are very precious in the view of the Almighty Allah. Verily, your eyes will always remain bright and

happy. Then they weighed me against the entire creation. I proved heavier. Then they went up to the sky and I came downhill.”

According to another report of Halima, the Holy Prophet (S) said that when Halima was seen wailing, the angels were sitting beside me. Halima was crying: “O son, they killed you seeing you weak with your companions.” At that time the angels took me up in their arms, showered her affection on me and said: “What to say about your being “lonely”. You are not lonely. God, angels, and all the believers are with you.” Then Halima said: “O orphan!” The angels kissed me and said: “What to say about your being “orphan”! No one is so dear and near to God as you are. God has reserved limitless good for you. When Halima approached me and took me in her arms, my hand was in the hands of the angels but Halima did not see them.

The author of *Kitabul Anwar* says: When Halima heard this, she felt afraid about the dream coming true, so she went to Mecca along with the Holy Prophet (S) to hand him over to his grandfather. On the way she passed by a tribe in which there was an aged soothsayer. His eyelids had covered his eyes and people had gathered around him. When Halima passed by him, he became unconscious. After coming to his senses he cried: “Woe unto you. Catch that woman who goes away riding a camel, snatch that child from her arms and kill him before he destroys your cities.”

Halima says: Those people drew their swords and rushed to me. When they approached, a stormy wind blew up throwing all of them on the ground and I was saved without any harm. Then I reached Mecca, left Muhammad with some people and went for some errand in the city but when I returned, I could not see Muhammad. On inquiring they replied that they had not seen him. Halima decided that if she did not find Muhammad, she would jump from the mountain.

Then she tore her collar and began to run here and there wailing and beating her breast. Suddenly she saw an old man holding a staff. When he inquired about her restlessness she narrated everything to him. He said: “Don’t worry. I will take you to one who will inform you about his whereabouts.” Then he took me to an idol called Hubal. He told that idol: “Hubal, where is Muhammad?” The idol fell headlong at the mention of Muhammad’s name. The old man was also terrified and he ran away from there.

At last I went to Abdul Muttalib and narrated the happenings to him. He called people of Mecca and asked them to search Muhammad all around. He himself held the curtain of Kaaba and began to pray to Allah wailing and weeping. At that time a voice was heard saying: “O Abdul Muttalib! Do not worry about your son. You will find him in such and such valley near a banana tree.” So he rushed there and saw the Prophet sitting under a tree.

Abdul Muttalib took him in his arms, fondled him and said: “My son, who brought you here?” “A white bird brought me here,” he replied, “I was both hungry and thirsty. I ate the fruit of this tree and drank the water of this stream.” That angel bird was Jibrael.

Thereafter, Abdul Muttalib kept the Holy Prophet (S) always with him and took utmost care to protect

him. After some days, he got sore eyes and Abdul Muttalib took him to a doctor in Johfa. He says: I removed the sheet from the face of the Holy Prophet (S). The convent bowed to give respect to the Holy Prophet (S) and its entire structure began to tremble. The physician testified to his prophethood and confessed that his eyes did not require treatment.

Even the blind will see with his blessing. “O Shaykh! Know that he is the chief of all Arabs and the last prophet and the intercessor on Judgment Day. High-ranking angels will help him and God will command him to fight the deniers and he will always be victorious due to divine help. His worst enemies will be from his own tribe. If I remain alive till his arrival I will surely help him.”

When the death of Abdul Muttalib approached, he gave instructions to Abu Talib concerning the Prophet and much emphasized on his protection, happiness and honor. Then he departed to meet his Lord. Abu Talib and Fatima binte Asad (r.a.) gave preference to the Prophet over their own children and served him nicely.<sup>14</sup>

It is mentioned in some books that Halima said: When the Holy Prophet (S) was placed in my arms for the first time and I intended to nurse him, he opened his eyes to see me. A light flashed from his eyes which brightened up the entire house. It is also one of his miracles that my son accorded respect to the Prophet and he never took suck until the Prophet was not fed.

When I woke up during the nights, I saw light radiating from the body of the Holy Prophet (S) which brightened up the sky. I also saw a man dressed in green sitting near him affectionately. When I told all this to my husband he said: “Keep these things confidential, because ever since he is born all the soothsayers and monks are restless and wonderstruck. They have not been able either to eat or sleep properly.”

Halima (r.a.) says: When I took him from Mecca to my place all the things by which I passed on the way congratulated me and all the land through which I walked became green and fertile and trees became full of fruits. I have never seen his clothes soiled or dirtied as if someone else was keeping him clean. Whenever I intended to change him, he cried so much as if he did not like to be exposed. At night I often heard him glorifying Almighty Allah.

He used to recite: There is no deity save Only One God. He is pure. All eyes are sleeping whereas the Most Merciful is neither dozing nor ever asleep. It was due to his grandeur that I did not sleep with my husband. The Prophet never picked anything with his left hand. He always took everything after reciting Bismillah. Anyone who saw him loved him restlessly.

Once he was sitting in my arms when a herd of our sheep passed by. One animal from that herd came up to the Prophet, prostrated before him and kissed his head. Then it went and rejoined other sheep. Everyday a light brighter than the sun came down to encircle the Prophet and then went back after a moment. When children were playing, the Holy Prophet (S) used to hold the hands of my children to bring them back from the play saying “We are not born for playing.” When the angels opened the chest

of the Holy Prophet (S) to fill it up with divine lights, as described earlier, and we came to know about it, our tribesmen thought that it was a mischief played by some jinns. So they said that he should be taken to some soothsayer nearby.

The Holy Prophet (S) said: “What you think is not the case with me. By the Grace of God my soul and mind are all right.” On further insistence, I took him to a soothsayer and explained everything to him. He said: “Just wait, let me talk to him directly as he is wiser than you.” When the Holy Prophet (S) described his events, the soothsayer jumped up, lifted him in his arms and cried: “O Arabs, try to save yourselves from the forthcoming calamity and kill this boy along with me. If you leave him alive, he will prove you are foolish, change your religion, will call you to a god whom you don’t recognize and invite you to a religion unknown to you.”

Halima says: When I heard this, I took back the Prophet from his arms saying: You are mad. Then I quickly came back with the Holy Prophet (S) to my tent. On that day a fragrance of musk emanated from all the tents. Everyday two birds alighted from the sky and disappeared into the clothes of the Prophet.

It is mentioned in *Kitabe Adad* that Halima (r.a.) said: There was a tree in the area of Bani Saad tribe, which had dried up and the Prophet was in my arms. That tree, as a miracle of the Holy Prophet (S) miraculously began to sprout grass and became fertile. There was a woman in the same tribe, called Umm Miskeen as she was very poor and helpless. Once she took the Prophet in her arms and went to her tent. Thereafter her condition began to improve. She used to come daily, kiss the head of the Prophet and express her thankfulness. Halima says: Whenever the Prophet was asleep, I used to look at him and admire his beauty.

His eyes remained open and most of the time he smiled. He was never affected by heat or cold. Till the Prophet was with us, we never witnessed a day in which our desire of the previous day was not fulfilled. Once a wolf carried away one of our lamb and I became very gloomy. Then I noticed the Prophet raising his head to the sky. Suddenly the wolf returned to me and left the lamb before me. A cloud always shaded the Prophet.

No drop of rain ever fell on the Prophet even in heavy downpour. No seasonal change of heat and cold affected us until the Prophet lived with us. A sort of light always rose from our tent to the sky. Whenever I thought of washing his head, I found that it was already washed by someone. Similarly whenever I wanted to change the Prophet’s dress, I saw that it was already changed and the Prophet was adorned with new clothes.

Whenever I wanted to nurse him, I could hear him chanting God’s Glory. Before taking the suck he recited: “In the name of Allah, the Lord of Muhammad” and after drinking he said: “Praise be to Allah, the Lord of Muhammad.” It is mentioned that Imam Muhammad Baqir (a.s.) said: When the Holy Prophet (S) was twenty-two months of age, he got sore eyes. Abdul Muttalib asked Abu Talib to take him to a healer monk living in Johfa. Abu Talib took the Prophet to his monastery and called him from

outside.

The monk noticed that his monastery was lit up with radiance and he also heard the noise of the wings of angels. He asked from inside: "Who is it?" I am Abu Talib, son of Abdul Muttalib was the answer. I have brought my nephew to cure his sore eyes. The monk asked: "Where is he?" Abu Talib replied to him: "I have seated him in this cradle to protect him from the sun." The monk said: "Open it, so that I may see him."

When the curtain was drawn, radiance flashed from it which frightened the monk and he said: "Please close the curtain," and withdrew into his monastery. Then he said: "I testify to the oneness of God and give witness that by God, you are a Messenger of Allah. You are the one about whom God has given glad tidings in Taurat and Injeel and through the words of Musa and Isa (a.s.)." Then he repeated the dual formula of faith, popped his head again out of his room and said: "As you have heard, the greatness of your nephew is very high.

You will assist him and help him against his enemies." Abu Talib returned home and narrated the discussion to Abdul Muttalib. He asked Abu Talib to keep quiet lest someone else hear it. "By God, Muhammad is to become the king of Arab and non-Arab lands." According to another report, Abu Talib never approached the idols and that is why the Quraish was always quarrelling with him and insisting that he too should, like them all, resort to idol worship but he said: "I cannot part with my nephew and also cannot oppose him, who neither likes idols nor wants to hear anything about man-made deities."

The Quraish said: "Teach him idol worship and make him habituated to it, so that he may accord respect to them." Abu Talib replied: "God forbid, it is absolutely impossible, because I have heard from all the monks of Syria that this boy will be the destroyer of idols." The Quraish asked: "Have you ever observed any special thing about him which can testify to their statements?"

He said: "Yes. On the road leading to Syria we had taken shelter under a dry tree and due to his auspiciousness it became green and fructified. When he left that place that tree dropped all its fruits for him saying: O the pious one of the tree of prophethood and O great tree of divine messengership! Please draw your hand over me so that I remain green till eternity."

Muhammad drew his hand over it which multiplied its greenery. On our return journey, when we passed by that tree we saw that all kinds of birds had made their nests on its branches and the number of branches equaled the birds. We had never before seen such an expanded tree anywhere. All those birds shaded the Prophet by their wings, saying: "It was due to the auspiciousness of your holy hand that we got such a safe place to live."

It is mentioned in some reliable books that once during the childhood of the Holy Prophet (S) there was a draught in Mecca for several years. At last Rafiqa, daughter of Saifee saw in her dream a caller calling: "O group of Quraish, a prophet will come to you, who is already born. You will gain abundance due to his auspiciousness. Call Abdul Muttalib so that he may make his nephew intercessor who may pray to

Allah so that He may give you rain.”

Abdul Muttalib seated the Holy Prophet (S) on his shoulders and took him to mount Abu Qubais. Quraish chiefs gathered round him. The Holy Prophet (S) prayed for rain and it rained instantly which flooded Mecca from the hillocks. Ibn Babawayh has narrated from Abu Talib: I intended to proceed to Syria for trade when the Holy Prophet (S) was eight years old.

It was very hot, so my relatives asked me: “With whom will you leave Muhammad?” I replied: “I will take him with me, because I cannot trust anyone about his safety.” They said it was not advisable to take a boy brought up in Mecca and Medina in such a hot season.” I said, “By God! I cannot separate him from me. I will prepare a litter for him.” At last I seated him on a camel and made sure that it was always before my eyes.

Whenever it was hot an ice-like white cloud came, saluted the Prophet and shaded him. It remained with him wherever he went. Often good quality fruits dropped from it. One day, we were short of water and our fellow travelers were compelled to buy a water skin for one gold coin. But, due to the auspiciousness of the Holy Prophet (S) we always had sufficient stocks of water which never reduced.

Tanks filled up due to the auspiciousness of the Holy Prophet (S) wherever we went and land turned green. We always found abundance and prosperity. If any camel came down due to tiredness, the Holy Prophet (S) drew his hand over it and it started moving again. When we came near Busra we saw a convent. Suddenly we noticed that that the convent ran like a swift horse and arrived before us. There was a Christian monk in it called Bahira and who never knew any doubting persons and never talked or inquired about any caravan passing by his monastery.

When he observed the movement of the monastery and looked at the Prophet, he recognized him and said: “If whatever I have heard and read is true then it is you and no one else.” Then we gathered under a big tree near the monastery whose branches had dried up and it bore no fruits. Caravans rested under it. When the Holy Prophet (S) sat under it, it became green. Many branches sprouted from it to shade the Prophet.

Three kinds of fruits grew on it; two belonging to the summer and one to winter. People in the caravan were astonished to notice all this and so also was the monk, Bahira. He came out with some food sufficient only for the Prophet and asked: “Who is the guardian of this child?” Abu Talib said: “I am serving him.” He asked: “What is your relation to him?” “I am his uncle.” He again asked: “He has a number of uncles. Which one of them are you?”

I replied: “He is the son of my full brother.” Then the monk said: “I testify that this is the very boy whom I know. If it is not so, I am not Bahira. Can you allow me to take this food to him?” I said: “All right.” Then I said to the Prophet: “A man has come with some food to give you a feast.” The Prophet asked: “Has he brought it only for me? What about my companions?” Bahira said: “Sir, I didn’t have more than this.” The Prophet asked: “Do you permit me to share it with my companions?” The monk said: “All right.”

Then the Prophet asked all of us to eat saying: "In the name of Allah."

Abu Talib says: We were one hundred and seventy persons and all of us together dined with full satisfaction and yet the quantity of food did not reduce. At that time Bahira, who was standing there and fanning the Prophet was wonderstruck. He was, every now and then, bowing to kiss the head of the Holy Prophet (S) saying: "By the Lord of Masih, he is the same."

People did not understand what he said and finally a man in the caravan remarked: "O monk, your talks are surprising. We have passed by your monastery on several occasions but you have never paid any attention to us." Bahira said: "Yes, but this time I myself am wonderstruck. I am seeing what you are unable to see and I know some matters, which you don't know.

Had you known what I know about this boy sitting under the tree, you would have doubtlessly seated him on your necks and carried him around the city. By God, all my respect for you is only because of this child. When he came near my monastery I observed a radiance which spread from earth to sky. I could also see a man fanning him and another group scattering various kinds of fruits for him and this cloud shades him without break.

My monastery rushed like a fast horse to welcome him. This tree was dry and had few branches. By the auspiciousness of this boy, it became green, moved, put out branches and bore three types of fruits. All these tanks had dried up long back ever since Bani Israel had developed discontent among them after the companions of Jesus and they had been corrupted.

We read in the book of Shamun that Shamun had crushed them and said: When you see water in these dry tanks you should understand that the prophet has arrived due to whose auspiciousness all this has happened who will appear in the city of Tahama and who will migrate to Medina. His name in his community will be Amin and in the heaven, Ahmad. He will be born in the progeny of Ismail, son of Ibrahim (a.s.). By God, this is that one."

Then Bahira turned to the Holy Prophet (S) and said: "I ask you about three attributes and give you the oath of Laat and Uzza and request you to reply to my queries." The Prophet became angry at the names of Laat and Uzza and said: "Never ask anything in their names. By God, nothing else is more hateful to me than these two names. These idols are made of stone and my community worships them due to their folly."

Bahira said: "This is the first sign. Well, now I ask you in the name of Allah, please answer my questions." The Holy Prophet (S) said: "All right, ask me, because you have now given me the oath of that God who is my as well as your Lord and none is like Him." Bahira said: "I want to know about your sleep and awakening." Thereafter he asked many questions which the Holy Prophet (S) replied. He found that all answers were in accordance with what he had read in divine books.

Then Bahira fell down at the feet of the Prophet. Kissing his soles he was saying: "How delightful is your

fragrance O one whose obedience is better than that of all the prophets. The light throughout the world is because of you. Masjids will flourish due to you. It seems I can see you riding on Arabian horses.

The Arab land as well as the non-Arab countries are subdued by you and that you have broken Laa and Uzza and taken control of the Kaaba and you are entrusting its key to whomsoever you like and that you have killed many brave warriors of Arab and non-Arab descent. The keys to heaven and Hell are in your hands and so also the greatest good. It is only you who will break idols. It is you in whose religion all the kings and rulers will willy-nilly enter before Judgment Day.”

Then he kissed his hands and feet, and said: “If I live till that time, I will fight against your enemies in holy wars. Verily you are the best son of Adam and leader of the precious prophets and the seal of divine messengers. By Allah, the earth smiled the day you were born and will smile till Doomsday. By Allah, all idols, chapels and satans are weeping because of your advent and will go on weeping till Judgment Day. You are the fruit of the supplication of Ibrahim and one whose glad tiding was given by Prophet Isa (a.s.).

You have always remained clean of the dirt of the ignorants. Then he turned to Abu Talib and said: “How are you related to him?”<sup>15</sup> Abu Talib said: “He is my son.” Bahira said: “It cannot be so. His parents cannot be alive today.” Abu Talib said: “You are right. I am his uncle. His father expired when he was unborn and his mother also died when he was only six.”

Bahira said: “Now you have told the truth. In my opinion it is better for you to take him back to your town because there is no Jew or Christian in the world who does not know that he is born. Every one of them, like me, recognizes him through the signs observed by me. They will try out every conspiracy to kill him and, in this matter, the Jews will be in the forefront.” Abu Talib said: “What is the reason for this enmity?”

Bahira said: “This will be the prophet who will be visited by angel Jibraeel. He will cancel their religions.” Abu Talib said: “No, by the will of Allah it will not be so.” Allah will never leave him alone and no harm will ever touch him.”

When Bahira intended to part with the Prophet he wept much and said: “O son of Amina! I can see as if all Arabs are fighting against you and your relatives too have abandoned you. Had they known your value they would have loved you more than their own sons.” Then he turned to me and said: “O honorable uncle! Do protect him, observe your kinship with him and be careful of the will of your honored father. Very soon all the Quraish will break off their relation with you.

Do not care for them. You too will get a son who will help and assist him. His courage will be praised in heavens. He will beget two sons who will become martyrs. He will be the leader and a great man of the Arabs and a Zulqarnain of this community. He is more well-known in Divine Books than the companions of Isa Masih (a.s.).”

Abu Talib says: When we approached Syria, by Allah, the palaces of Syria shook and a light emanated from him which was brighter than the sun. When we entered Syria, we could not pass through the bazaar due to heavy rush of people who had come from every direction to observe the beauty of the Holy Prophet (S). His elegance became well known all around and so also his grace and perfection. Monks and soothsayers arrived from their monasteries and gathered around the Holy Prophet (S).

The biggest scholar of the People of the Book, Nastoora came for three consecutive days and sat beside the Holy Prophet (S) without speaking a word. At the end of the third day he became restless and began to circumambulate the Holy Prophet (S). I asked him: "O monk! What do you want?" He asked: "What is his name?" I said: "Muhammad (S)." He became pale and said: "Please request him to uncover his back.

No sooner than the shirt was removed from the shoulders of the Holy Prophet (S) and he saw the mark of prophethood, that he fell down and began to kiss that seal. Then he told me: "Take back this sun of prophethood. Had you known how many of his foes are living on this land, you would have never brought him with you."

Then he used to come to meet the Holy Prophet (S) everyday and brought tasty food for him. When we started to return from Syria, he brought a shirt for the Prophet and requested him to wear it so that he may thereby be remembered by the Holy Prophet (S). When I observed signs of dislike on the face of the Prophet, I kept it aside and said to him that I would dress him in it afterwards and hastened to Mecca with the Holy Prophet (S). Hearing about our arrival, all except Abu Jahl came out to welcome us.

It is mentioned in another reliable narration that when Abu Talib prepared to travel to Syria, the Holy Prophet (S) clung to his camel's rein saying: "Uncle, with whom are you leaving us? I have neither a father nor mother." Abu Talib began to weep and took the Holy Prophet (S) with him. Abu Talib says: Whenever the sun was hot, a cloud appeared to shade the Prophet. We went along until we reached the monastery of Bahira.

Seeing a cloud accompanying us he came out of his monastery and provided us with a few servants and also gave us a feast. All in the caravan went into the convent leaving the Prophet with our luggage. The monk said: "It is not fair to leave anyone out of the feast." So he sent someone to bring the Prophet. When he saw that the cloud had stood still at our camp, he asked: "Has anyone not come here from the caravan?"

He was told that all have come except a boy who is left with the luggage." Bahira said: "It is not fair to leave anyone out of our feast." So he sent someone to bring the Holy Prophet (S). When the Holy Prophet (S) began to walk, that cloud also moved with him. Bahira asked: "Whose son this child is?" He was told that he was Abu Talib's son. The monk asked Abu Talib: "Is this boy your son?" Abu Talib replied: "He is my brother's son."

He further inquired: "Where is your brother?" Abu Talib replied: "He expired when this boy was not yet

born.” Bahira said: “Please take him back to your city because, if the Jews recognize him, as I have recognized, they will surely eliminate him. Know that he has a very high status. He is the prophet of a community who will wage holy wars.”

According to another report, Yali Nusabah is reported to have said that in the year in which the Holy Prophet (S) traveled to Syria for business, Khalid bin Usaid and Taleeq bin Abi Sufyan were also in his caravan. After returning from the journey they described wonderful happenings like the extraordinary speed and obedience of animals to the Holy Prophet (S) etc.

They said: In the Busra market we saw a group of monks whose faces were pale. It appeared as if saffron was applied to their cheeks and they were trembling. They approached us and said: “Please come along with us to our chief who resides in the big convent.” We said: “What do we have to do with you?” They replied: “What is wrong if you come along with us, we respect you.” They had understood that the Prophet was with us.

So we entered a very big house of worship and there we saw an aged priest sitting amidst his pupils with a book in his hands. He was looking at the book and then towards us very often. Finally he told his companions: “You did not do anything. You have not brought the one I want.” Then turning to us he asked: “Who are you?” We replied: “We are Quraishis.”

He further inquired: “To which clan do you belong?” We said: “We are from Abde Shams clan.” He asked: “Is there anybody else with you?” We replied: “Why not? There is also a youth whom we call the orphan of Abdul Muttalib.” He screamed at this and was about to faint. He jumped off his seat crying: “Alas, Christianity is finished!” Then reclining for a while on his cross he fell into deep thought. Eighty monks were seated around him. At last he told us: “Can you show me that young man?” “Yes,” we said. So he accompanied us upto the bazar of Busra.

The Holy Prophet (S) was standing there like a shining sun. His holy face was shining bright and onlookers were all around him staring at his elegance. Buyers were eager to bargain with him like the buyers who in the past wanted to buy from Prophet Yusuf (a.s.). They paid more for his articles and sold to him at low cost. We thought of showing somebody else to the monk so that his knowledge could be checked.

But he said: “It is enough. I have already recognized him.” He immediately rushed to the Prophet and kissed his holy head saying: “You are that holy one,” and then he asked a number of questions about the Holy Prophet’s (S) signs. The Prophet replied all his queries. Then he said: “If I live till your time, I will wage holy war along with you which will be a perfect Jihad.” Then he told us: “Both a better life and better death is connected only with this man.

One who obeys and follows him will become everlasting and one who deviates from his way will die never to be alive again. All kinds of benefit is connected with this gentleman,” and then he went to his convent. It is mentioned in another report that when the Holy Prophet (S) had gone to Syria with Lady

Khadija's (s.a.) merchandise, Abde Manat bin Kanana and Naufal bin Muawiyah were also in his caravan.

When they reached Syria, a monk named Abdul Muwaihab saw them and asked: "Who are you?" They said: "We are some traders belonging to Quraish tribe living at Kaaba." He asked: "Is there anyone else from Quraish with you now?" They replied: "Yes, a youth named Muhammad belonging to the progeny of Hashim is also with us." Abdul Muwaihab said: "It is he, whom I want." They said: "Nobody in Quraish is more famed than him and he is called orphan of Quraish. He has come here to sell the goods of a Quraishi Lady Khadija (s.a.) on remuneration. What have you to do with him?"

Abdul Muwaihab shook his head and said: "It is he whom I want to see. Please show me." They said: "We have left him in the market of Busra." In the meanwhile they saw the Prophet coming towards them. As soon as the monk saw him, he recognized him. Exclaiming, "This is he," he took the Holy Prophet (S) aside and talked with him for a long time.

Then he kissed the Prophet's forehead, took out something from his sleeve and gave it to him but he did not accept it. Finally, leaving the Holy Prophet (S), the monk came to those people and said: "Listen to my advice, join this man forever and always obey him because, by God, he is the final divine Messenger. He will arise soon to call upon the people to accept the slogan of: There is no god except Allah. Follow him unhesitatingly when he declares his prophethood.

Thereafter the monk asked: "Is any son born to his uncle, Abu Talib by the name of Ali?" They said: "No." The monk said: "Either he is born, or will be born soon. And he will be the first to believe in the prophethood of Muhammad. I have read in divine scriptures that he will be the Prophet's legatee. He will be the chief of the Arabs, a divine scholar and Zulqarnain of the last prophet; who will wage holy wars.

His name in the high abodes is Ali. On Judgment Day his rank will be the highest after the rank of Muhammad. Angels call him 'a victorious brave light'. He will be victorious wherever he will go. Among the companions of your prophet, he is most well known than the sun in the sky.

Kulaini has, through authentic chains, narrated from Imam Ja'far Sadiq (a.s.) that when, in the days of ignorance, the Quraish, after demolition of Kaaba intended to rebuild it and could not do so. It came to their mind that someone had told them that everyone of them should bring his pure wealth which should not have been earned wrongfully or oppressively. When they did so, the difficulty was removed and they started reconstruction of Kaaba.

Finally it was time to fix the Hajar Aswad and there developed a dispute as to who should perform that act. The dispute worsened and they were about to quarrel. At last it was decided that one who would enter the Kaaba first next morning should be made arbitrator. The man to enter first was the Holy Prophet (S). People narrated the dispute to him.

He spread out a cloth and put the black stone on it. Then he asked all the chiefs to hold the corners of

the sheet and to raise it. When the stone came upto the required level, the Holy Prophet (S) picked it up and fixed it in the wall of Kaaba. Thus the Almighty Allah gave him this honor.

According to another authentic report, it is mentioned that thirty years before the appointment of the Holy Prophet (S) by God to prophethood, Mecca was inundated by floods which damaged the walls of Kaaba. Thieves stole the golden deer from it. The legs of those deer were studded with jewels. The Quraish intended to reconstruct it with wider dimensions but they feared that if they dug with a digging tool it might cause some kind of calamity.

Walid bin Mughira said: Let us start digging. If Allah is pleased with this act of ours no calamity will fall on us. But if He is not pleased and some calamity falls we will stop demolition work. Then he went up the ceiling of Kaaba. When he removed a stone a snake came out and attacked him and the sun eclipsed. Observing this event people began to weep and prayed saying: O Lord! Corruption is not our intention. We only want reform. Then the snake disappeared. They felled the walls and went on digging down to the foundation which was laid by Ibrahim (a.s.).

When they intended to dig that part again the earth quaked and darkness enveloped the atmosphere. Ibrahim's foundation was 30 yards long and 24 yards wide. Its height was 9 yards. The Quraish decided to maintain the length and width as before and to raise its height. A dispute then arose in the matter of fixing the black stone. Every tribe insisted that they had the right to perform this noble job. Finally it was agreed that who entered first from Bani Shaibah gate would decide the matter. The first to enter was the Holy Prophet (S). People exclaimed: "Lo, the honest (Amin) has arrived and we will abide by what he decides."

The Holy Prophet (S) spread out his sheet (some say his shirt) and put the black stone on it and then said: "The chief of all the tribes should hold each corner and lift it." Accordingly those who held the four corners were Utbah bin Rabiah from Bani Abde Shams, Aswad Bin Abdul Muttalib from Bani Asad bin Abdul Uzza, Abu Huzaifa from Bani Makhzum and Qays bin Adi from Bani Saham.

Then the Holy Prophet (S) took up the stone and put it at its proper place. Wood etc. was sent in a ship by the king of Byzantine so that a house of worship be constructed for him in Abyssinia but blowing winds drove that ship to the shores of Mecca where it was grounded and could not be pulled out. When Quraish knew about the incident they came to the shore and saw that whatever was needed for the ceiling (roof) work of Kaaba was available there.

So they purchased all of it and brought it to Mecca. It was found that the measurement of that wood was exactly that of Kaaba. Finally the construction work was concluded and a covering of Yemeni cloth were put over it. It is reported that Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) drew lots to decide about the construction of Kaaba between him and Quraish.

According to it the part between the door of Kaaba and Rukne Yamani and Hajre Aswad went to Holy Prophet (S). According to another narration the portion between Hajre Aswad and Rukne Yamani

belonged to Bani Hashim. It is reported through authentic chains that Imam Muhammad Baqir (a.s.) said: The Holy Prophet (S) had performed Hajj twenty times without the knowledge of Quraish; four times before his appointment as prophet and ten times (according to some seven times before his appointment as prophet) and that he had prayed at the age of four when Abu Talib had gone to Busra.

It is mentioned in *Dalailun Nubuwwa* that Abbas said: I once told the Holy Prophet (S): 'I entered your religion because I once saw you talking with the moon in your cradle. You were pointing to it and it was moving according to your signals.' The Holy Prophet (S) said: 'I used to talk with the moon and it with me. It was preventing me from weeping. I used to hear its recitation when it prostrated under the Throne (*Kursi*).'

It is mentioned in some books that the Prophet's heart was incised when he was three or four years old, that he lived with Halima for five years. In the sixth year, Amina expired and when he was seven, many soothsayers informed Meccans about his prophethood and the event of Johfa monk took place in the same year.

That same year it rained due to the auspiciousness of the Holy Prophet (S) and the supplication of Abdul Muttalib. Same year when Abdul Muttalib went to felicitate Saif bin zee Yazan, who gave him glad tidings of his prophethood. In the eighth year when Abdul Muttalib met his Lord at the age of eighty-two (according to some 120) he commanded Abu Talib by his will to protect and take care of the Holy Prophet (S) and he engaged himself in that duty.

It is mentioned by some that it was the year in which Hatim and Nausherwan died and the son of Nausherwan ascended the throne. In the ninth year, Abu Talib took the Holy Prophet (S) to Syria with him in his trade journey. Some say that the heart-incision occurred in his tenth year. Some say in the ninth year he went to Busra and in the twelfth to Syria and that the event of Bahira happened in that second journey.

Hurmuz was dethroned in the seventeenth year of Prophet's age and he (Hurmuz) was blinded by his army chiefs and killed in the nineteenth year and they made his son, Parvez, the ruler and that Kaaba was reconstructed in the twenty-third year. According to some the Holy Prophet (S) married Khadija in the twenty-fifth year of his age and according to the most reliable report the reconstruction of Kaaba was carried out in the thirty-fifth year. It is also said that Fatima (a.s.) was born in that year and that the signs of his prophethood appeared in the thirty-eighth year when lights were observed and voices of angels were heard.

In the fortieth year, the Holy Prophet (S) was appointed as the great prophet. In that year Parvez became king of Iran and he killed the Arab king Noman bin Manzar. The events of Prophet's trade journey to Syria will be described in the next chapter, if Allah wills.

# **Virtues of Lady Khadija (s.a.) and her marriage with the Prophet (S)**

Shias and Sunnis have in continuous narrations, mentioned that the first man (male) to believe in the holy religion of Islam was Ali bin Abi Talib, and the first female was Lady Khadija (s.a.). In similar traditions it is mentioned that the Holy Prophet (S) said: Four ladies are women of Paradise: Khadija binte Khuwailad, Fatima binte Muhammad (S), Maryam binte Imran and Asiya binte Mazahim, wife of Firon.

Imam Ja'far Sadiq (a.s.) is reported to have said that once when the Messenger of Allah (S) entered his house, he saw Ayesha scolding Fatima (s.a.) and saying: "O daughter of Khadija! Do you think that your mother is higher than us in status? How can she have any excellence over us? She also was a woman like us."

When Fatima saw the Holy Prophet (S) she began to weep. The Holy Prophet (S) lovingly inquired: "My dear daughter! What is the cause of your grief?" She submitted: "Ayesha has remembered my mother in an insulting manner and has scolded me." The Holy Prophet (S) became angry and he said: "O Humaira! Keep quiet.

Allah gives much grace to a woman who loves her husband more and who bears more children. As far as Khadija is concerned, may Allah have mercy on her. God gave me, through her, two pure and clean sons named Abdullah and Qasim and she also bore daughters named Ruqaiyyah, Fatima, Zainab and Umm Kulthum. But God has kept you barren and no issue came from you." <sup>16</sup>

It is mentioned in another reliable report that when Khadija (r.a.) expired, Fatima (a.s.) was walking round her father asking: "Dear father, where is mother?" At that time Jibraeel came and said: "Your Lord greets you and says that His greetings be conveyed to Fatima with a message that 'your mother is in a house having ceiling of gold and pillars of red ruby. That house is situated between the residences of Asiya and Maryam (a.s.).'"

The Holy Prophet (S) conveyed this divine message to Fatima (s.a.) and the innocent girl said: "Allah is clean of all deficiencies and peace and blessings are only from Him." It is mentioned through authentic chains that Imam Muhammad Baqir (a.s.) said: When the Holy Prophet (S) returned from Meraj, Jibraeel asked him if he needed anything.

He replied: "I want you to convey Salam from Allah and from me to Khadija." When the Holy Prophet (S) conveyed the same to Khadija (a.s.) she said: "Allah is the owner of peace and safety and all peace and safety is from Him and due to Him. Peace be on Jibraeel." It is mentioned in another report that whenever Jibraeel arrived in the absence of Khadija, he used to request the Holy Prophet (S) to convey his Salams to Khadija.

In yet another report it is mentioned that one day Jibraeel came down and said: "O Messenger of Allah (S), Khadija is coming to you with your tiffin. Please convey to her Salams from Allah and from me, and also give her glad tidings that Allah has reserved for her a house in Paradise which is made of jewels and wherein is no trace of grief and sorrow."

It is mentioned in yet another traditional report that once the Holy Prophet (S) was sitting near his wives and was weeping remembering Khadija (r.a.), Ayesha asked: "Are you weeping for an old woman belonging to Bani Asad?" The Prophet said: "Be quiet, she testified for me when all of you had refuted and she believed when all of you were unbelievers. She gave birth to my children whereas all of you are barren." Ayesha says: "Whenever we wanted to please the Prophet, we used to mention Khadija (r.a.) in good terms."

It is mentioned in a report that Khadija (r.a.) was a good adviser and helper of the Holy Prophet (S). When people boycotted him, she was sympathizing and loving to him. When Meccans were harassing the Prophet, Lady Khadija (s.a.) was consoling and encouraging him. She also assisted him with her wealth.

Qutub Rawandi, Ibn Shahr Ashob and the author of *Adad* have said that the cause of Prophet's marriage with Khadija (r.a.) was that once, on the day of Eid, women of them Quraish gathered in Masjidul Haraam and suddenly a Jew passed from there saying: "Very soon a prophet will arrive among you, so all of you should try to marry him." The women threw stones at him but Khadija took those words to her heart.

Thereafter, once Abu Talib told the Holy Prophet (S): "Dear son, I intend to provide a wife for you, but I don't have any money. Lady Khadija (s.a.) is my relative and she is wealthy. Every year she sends a trade caravan with her slaves. If you agree I may obtain some trade goods from her, which you may sell and perhaps Allah will give you profit. The Holy Prophet (S) agreed. So Abu Talib went to Khadija and said: "Muhammad intends to trade on your behalf."

Khadija said: "Very good! I am glad to accept this proposal." Then she asked her slave Maisarah to hand over to Muhammad all the goods that he had but to remain there with him to help him. "You should never disobey him." So the Holy Prophet (S) went to Syria with all the merchandise along with Maisarah.

According to another narration, also with him was a Khadija's relative named Khuzaimah bin Hakim. Affection for the Holy Prophet (S) grew much in that journey. On the way, two camels of Khadija became tired and fell down. Maisarah feared that their load would also fall. So he came running to the Holy Prophet (S) and told him about them.

The Prophet approached the camels and drew his holy hand over their legs and lo, they began to move faster than all other animals. Seeing this, love and respect for the Holy Prophet (S) increased in his heart and he began to be more and more obedient to him. When the caravan neared Syria they camped near a monastery. The Holy Prophet (S) sat down under a tree and all the members of the caravan dispersed.

The said tree had dried up since long but it became green instantaneously. Branches and leaves sprouted and fruits also hung down from it. Greenery spread all around. Seeing this, the monk rushed out and went to the Holy Prophet (S). He had a book from which he was reading and then looking at the elegance of the Holy Prophet (S) saying: "By the one who sent Injeel, this is him." When Khuzaimah heard this, he feared that perhaps he would harm the Prophet, so he drew his sword and cried: "O people of Ghalib! Beware. Take care!"

All the members of the caravan rushed there and the monk fled and hid himself in his house, went up the roof and said therefrom: "Why do you want to harm me? By the one Who has raised the sky without pillars, you are the dearest of all the caravans who have ever passed by me. This Book says that this youth who is sitting under the tree is the Messenger of the Lord of the heavens and the earth and who will be appointed to wage armed Jihad and kill innumerable unbelievers.

He is the last prophet. One who obeys him will get salvation and one that disobeys him will lose the way." Then he asked Khuzaimah: "Do you belong to his community?" He said: "No. But I am his servant." Then he narrated to the monk all the miraculous things observed by him on the way. The monk reiterated that he was the prophet of the last age. I tell you a fact which you must keep confidential.

I have read in books that he will conquer the whole world and control all communities. He will never return from any war but as a conqueror. His enemies are many and most of them are Jews. So protect him from them." Then that caravan left that place and reached Syria and earned a lot of profit.

On the return journey when they approached Mecca, Maisarah said to the Holy Prophet (S): "O virtuous and selected one! We have seen many miracles from you in this journey. Every rock and tree by which we passed, saluted you saying: Peace be upon you, O Messenger of Allah. The vales on the way which could be earlier crossed in many days were crossed this time, because of your auspiciousness, within a night.

The profit made by us in this journey is the best we earned in the last forty years. So it is better if you yourself go to Khadija and give the good news of this easy journey and profitable trade so that she is pleased." Thus the Prophet went ahead of the caravan and turned to Khadija's house who was at that time sitting with some other ladies in the upper apartment with an eye on the road.

Suddenly she saw a mounted man arriving and she also observed a cloud shading him and that two angels, one on his right and the other on his left, were accompanying him with naked swords. A lamp of emerald hung over his head from that cloud. All around that cloud was a tent of topaz spread in the space over him. Seeing this, Khadija prayed in her heart with astonishment: "My Lord! Be it so that this youth who is beloved to You may come to my humble home."

When the Holy Prophet (S) arrived near she recognized him. Instantly she ran barefoot to him and kissed his feet. The Holy Prophet (S) gave her the happy news of a safe and swift journey and the consequent success. She asked: "Your honor! Why did Maisarah not accompany you now?" The Holy

Prophet (S) replied: “He is coming behind.”

Khadija said: “O leader of Haraam and Batha! Kindly return and come again with Maisarah.” Her only intention was to observe again for making sure what she had observed regarding the radiance and the overhead cloud etc. When the Holy Prophet (S) returned, that cloud also went back with him and again it returned with him. This fully convinced Khadija of the grace and greatness of Prophet’s personality.

Then Maisarah told Khadija: “O respected lady, during this journey we saw many miraculous events which cannot be fully described even in several years. If the Holy Prophet (S) was putting his hand on a little quantity of food it sufficed for a large group of diners and yet the food did not become less. When the sun was hot, two angels provided him shade.

All the rocks and trees by which he passed saluted him.” He also narrated the events pertaining to monks and others. After hearing it all, Khadija, with a view to increase her conviction, called for a plate of fresh dates and made some more persons share in dining with the Holy Prophet (S). Finally the plate remained full though the diners were fully gratified.

Observing this, Khadija gifted liberty to Maisarah and his sons as a reward of giving her glad tidings and also gave him ten thousand dirhams, asking them to accompany the Holy Prophet (S). Then she requested the Holy Prophet (S): “Please go to your uncle and request him to ask my hand for you through my uncle Amr bin Asad.”

On the other hand she sent a word to her uncle to get her married with the Holy Prophet (S). Some have said that the asking was made to Khadija’s father, Khuwailad bin Asad. But more reliable narration is the other one, because Khuwailad was dead by that time. The Holy Prophet (S) was twenty-five at that time and Khadija was forty. But it is narrated from Ibn Abbas that at that time she was twenty-eight.

It is well-known that Khadija expired at the age of sixty-five and she was buried at Hajoon, Mecca, by the hands of the Holy Prophet (S). It is said that she died three years after liberation from the imprisonment in Shebe Abi Talib and three years before migration to Medina. Some have also said that Khadija expired three days after the death of Abu Talib and all the children of the Holy Prophet (S) were born of her, except Ibrahim, who was born to Mariya.

It is mentioned in *Kashaful Ghummah* that Khadija was first married to Ateeq bin Aaida Makhzumi and she had given birth to a daughter through that marriage. Thereafter she was married to Abu Hala Hinda bin Zurarah Teemi through whom Hind bin Hind was born. Thereafter the Holy Prophet (S) married her and gave her twelve Awqiya gold as dower.

According to reliable chains, Imam Ja’far Sadiq (a.s.) said: When the Holy Prophet (S) desired to marry Khadija, Abu Talib, along with some other people from Quraish went to Khadija’s uncle, Waraqa bin Naufal. He initiated the talks, recited the sermon of marriage. Its subject matter was like this: All praise is for Allah who is the Lord of the House of Kaaba.

He made us the progeny of Ibrahim and Ismail (a.s.) and also made us the residents of the peaceful place of the holy sanctuary and also made us the chiefs of all. He honored us through His house to which people come from every corner of the world. It is a place where pilgrims bring fruits of all kinds. Allah has given us abundance in this place. Now we should know that my nephew Muhammad bin Abdullah has more grace over all the people of Quraish. Nobody can equal him. His status is the highest. He is incomparable to any creation.

If his wealth is less, it is a fact that wealth is a changing thing like shade which fades soon. He has admiration (for Khadija) and so also Khadija is attracted towards him. That is why we have come here so that we may, according to his wish, ask for the hand of Khadija through you. Whatever amount of Dower you may demand, we are prepared to pay from our property. You may take any amount you like; take it now or postpone it and take whatever you like later. By the Lord of the Kaaba, Muhammad's status and rank is very high. His wisdom and intelligence is perfect. His religion is popular and his tongue kind. Saying this Abu Talib kept quiet.

Thereafter Khadija's uncle who was most knowledgeable among the Christian scholars intended to reply to Abu Talib but as he had no substance equaling Abu Talib words, his tongue began to waver and he became restless. Observing this condition, Lady Khadija (s.a.), setting the barrier of modesty a little aside because of overwhelming feelings, spoke up fluently saying: Respectable uncle, though at this juncture, you are more fitting to speak than me, yet you do not have more control on me than what I have on myself. O Muhammad! I have joined my soul in marriage with you and my dower is own property. Please tell your uncle to sacrifice camels for the Walima feast.

You may come to me (your wife) whenever you like. At that time Abu Talib said: O Group of Quraish! Be witness that Khadija has given up herself in marriage to Muhammad and has also taken up the guarantee of her dower. A man from the Quraish tribe said: "What a one-sided business is this whereby women take up the responsibility of dower instead of men?!" This infuriated Abu Talib and frightened the entire group of Quraish who begged his pardon. He said: "If other husbands were to be like my nephew, women would not ask heavy dower from them but if they were to be like you they would demand more."

Then Abu Talib slaughtered a camel and the Holy Prophet (S) consummated his marriage with Lady Khadija (s.a.). At that time a man named Abdullah bin Ghanam recited a poem which meant: 'O Khadija! Congratulations to you as your good fortune has reached the zenith of prestige and grace and honor and you have become the life partner of one who is the best of both the earlier and the later creation.

How can anyone in the world equal Muhammad? He is one whose prophethood was foretold by Musa and Isa (a.s.) and very soon, the effect of their glad tidings is going to be manifested. Since ages, writers have written that Muhammad is to be the messenger of Medina and one who will guide the residents of the earth and the heavens."

It is mentioned in another report that when Abu Talib concluded his speech and before Khadija's uncle,

Amr bin Asad could reply, Waraqa bin Naufal said: "I praise God, Who made us just as you, O Abu Talib have said, and He has granted us a rank higher than ones described by you. So we are the leaders and Arab chiefs and your grace and honor, as uttered by you, is sure and certain.

We accept this relationship for which we feel proud. Hence, O Quraish! Be witness that I have married off Khadija to Muhammad with a dower of four hundred gold coins." When Waraqa concluded, Abu Talib said: "I wish her uncle also says something. Responding to it, Amr repeated the words of marriage contract and the Quraish gave witness to it.

Thereafter slave girls of Khadija began to beat the drum and sing and dance. On that very day, Abu Talib sacrificed a camel and the Walima was organized. Ibn Babawayh has said that the first child to be born through Khadija for the Holy Prophet (S) was Abdullah.

It is narrated from Imam Muhammad Baqir (a.s.) that when Prophet's son, Qasim (according to some Tahir) expired, one day, the Holy Prophet (S) came to Khadija and found her weeping. He inquired the reason whereupon she said as my breasts got filled with milk I remembered my lost child whose separation made me weep.

The Holy Prophet (S) said: "Khadija! Don't weep. Do you not like that when you reach the gate of Paradise you see him there? He will hold your hand and lead you to the best house in the heaven to reside therein." Khadija asked: "Is this reward for every believer whose son dies?" The Holy Prophet (S) said: "Allah is very kind and merciful. It cannot be so that he may punish one whose dearest thing is retaken by Him and that man remaining patient, thanks Him."

The author of *Anwar* has narrated that one day Lady Khadija (s.a.) was sitting with some of her slave girls in the upper floor of her house and a Rabbi was also present there. Suddenly the Holy Prophet (S) passed from under that floor. The Rabbi said: "Just now a young man has passed from here. Can you call him?" Khadija sent one of her slave girls and called the Holy Prophet (S). The scholar asked: "Can you uncover your back?"

When the Holy Prophet (S) removed his garment and when that man saw the sign of prophethood, he exclaimed: "By Allah! This is the sign of divine messengership." Lady Khadija (s.a.) said: "Nobody would have dared to look at any part of his body had his uncle been here, because he always keeps the Rabbis away." That Rabbi said: "Who can ever harm him? I swear by Ibrahim. This is the prophet of the last era." The Holy Prophet (S) came down and Khadija's heart flowed with affection and love for him.

She was like a queen of Mecca and the owner of much wealth and many animals. She asked: "How do you know that he will be a prophet?" He replied: "I have read about the signs of that prophet in Torah that his parents would die in his childhood; he would be brought up by his grandfather and uncle; and marry the richest, most honorable and wisest lady of the tribe." Then pointing to Lady Khadija (s.a.), he said: "You should remember my words," and then he recited a poem in the honor of the Holy Prophet (S) and about his marriage with Khadija. Khadija's affection for the Holy Prophet (S) redoubled but she

kept it secret.

While leaving, the Rabbi said: “Khadija! Try to assure that you don’t lose Muhammad because marriage with him involves the good of both the worlds.” Khadija had another uncle, named Waraqa who was a great scholar and had read many heavenly books. He had observed the virtues of the Holy Prophet (S) in those divine scriptures; that he would marry a very rich and wise woman of Quraish who would spend her wealth for him and assist him in all his affairs.

Waraqah could know, because of the wealth of Khadija, that she was that woman. So he often used to tell her: “You are going to marry a man who will be the best of all in the heaven and earth.” Lady Khadija (s.a.) had slaves and animals in every town. Some have said that she owned eighty thousand camels in different places. Her servants traded on her behalf in countries like Egypt, Syria and Busra etc.

Abu Talib had become old and weak. He had given up journeys in order to protect the Holy Prophet (S). Once when the Holy Prophet (S) approached him, he found him sad. So he inquired about the gloom whereupon Abu Talib said: “Dear son, I am poor. Times have turned against us. Being old and weak I am nearing my end. It was my hearty desire to see you married and be satisfied happily.

But I cannot make necessary provisions for it.” The Holy Prophet (S) asked: “Dear uncle, what have you thought about it?” Abu Talib said: “Son, Khadija, daughter of Khuwailad is very wealthy and many Meccans often take benefit of her wealth and merchandise. Would you like if I obtain some merchandise from her, which you can sell and perhaps, Allah may give us profit enabling us to fulfill our desire.”

The Prophet replied: “Its a good idea. Do whatever you think is best.” Then Abu Talib went to Khadija along with his brothers. Her house was very spacious. A silken tent which was decorated in various designs was put up on its roof. Silken ropes were held to fasten it with steel nails. She had been married to two men earlier. One of them was Amr Kindi and the other Ateeq bin Aaid. After the demise of the two, Aqiqah bin Abi Mui and Sullat Ibn Abi Shihab asked for her hand.

Both possessed four hundred slaves and many slave girls. Abu Jahl and Abu Sufyan had also sent matrimonial proposals but Khadija had declined them all as her heart was inclined to the Holy Prophet (S) as she had heard about his virtues from many soothsayers, scholars, monks and people of Quraish had also narrated to her many miracles of the Prophet. So she told her uncle, Waraqa bin Naufal that she wanted to get married, “Many have demanded my hand but my heart does not accept any of them.”

Waraqah said: “Khadija! Do you want me to tell you a very strange thing? I have a Book containing many wonders and precious words. After reading something from it I am blowing it on water with which you may bathe yourself. I am also writing a supplication from Injeel and Zabur which you keep under your pillow. You will see your future husband in your dream.” Lady Khadija (s.a.) acted accordingly and saw in her vision a man of medium height, wide eyes, tiny black brows and red lips.

His complexion was charming like a flower, radiant and fresh looking. Clouds shaded him. There was a

mark between his shoulders. He rode on a horse of light. The reins of that horse were golden and the saddle studded with various precious stones. The horse had a human head and legs like a cow. One of his steps covered the distance as far as the eye can see. That rider came out of the house of Abu Talib. Seeing him, Khadija held him up and placed him on her lap. Then she awoke and could not sleep the whole night.

At dawn she went to her uncle's house and related the dream to him. Waraqa said: "Khadija! If your vision is true, you will be successful and victorious. One you saw in dream will wear the crown of nobility. He will plead for pardon of sinners on Judgment Day and he is the greatest and most graceful among Arabs and non-Arabs. He is Muhammad bin Abdullah bin Abdul Muttalib. Love and affection for the Holy Prophet (S) overwhelmed her heart and soul. She returned home and began to weep. She also composed some nostalgic poems.

But she did not reveal her secret to anyone. She was drowned deeply in thoughts when someone knocked at the door. She felt hopeful when a slave girl came running to her and said: "Lady! Quraish, the sons of Quraish chiefs, that is, the sons of Abdul Muttalib have arrived here." Khadija became restless and said: "Open the door; ask Maisarah to spread silken carpets for them; seat them all according to their status and place fruits and eatables before them. Then she came and sat behind a curtain facing them.

After concluding the feast, talks began in a very gentle and noble manner. Lady Khadija (s.a.) responded to their talks from behind the curtain saying: "Leaders of the holy sanctuary! You have honored us and lighted my dark residence. Every need of yours will be met." Abu Talib said: "We have one need which will also benefit you more.

We have come for the fulfillment of the needs of our nephew, Muhammad (S)." At the mention of the holy name, Khadija became restless and she asked: "Where is he? I would like to hear about his need directly from him and heartily fulfill it." Abbas said: "I am going to bring him here." Abbas came home but did not find the Holy Prophet (S) there. He searched for him until he went up the mount Hira.

The Holy Prophet (S) was sleeping where Prophet Ibrahim (a.s.) used to sleep. He was enveloped in his sheet and a very huge python stood near his head with a flower in its mouth wherewith it was fanning the Prophet. Abbas says: Seeing that big snake I feared about the life of the Prophet. I attacked the animal with my sword. When that furious animal looked at me, I shrieked in fear: "Nephew, help me."

As soon as the Holy Prophet (S) opened his eyes that animal vanished. He asked me the reason of drawing the sword. I told him what I had seen a moment ago. The Prophet said: "It was not a snake but it was an angel whom the Almighty Allah sends to protect me. I have seen and talked with it many times." Abbas said: "Nephew, nobody can deny your greatness and grace. You definitely deserve all this honor and blessings.

Please come along with me to the house of Lady Khadija (s.a.). She desires to entrust her business and

merchandise to you so that you may continue to trade on her behalf. The Prophet said: "I desire to go to Syria." Abbas said: "You are authorized to do so."

Then they went to Lady Khadija (s.a.) while his radiance was lighting up her house in advance. Observing that light, Khadija asked her slave Maisarah: "Why didn't you close the window, the sun is entering our place." The slave replied: "There is no hole and I wonder from where is this light coming?" When Maisarah came out, he saw Abbas advancing towards them along with the Holy Prophet (S). A kind of light was radiating from the forehead of the Prophet, which was brighter than the sun. Seeing this, he rushed back to Lady Khadija (s.a.) and gave her glad tidings that "this is the light of prophethood which has lighted up our tent".

When the Holy Prophet (S) entered the hall all his uncles arose to welcome him and seated him in the middle like a full moon among the stars.

Lady Khadija (s.a.) sent some eatables for the Holy Prophet (S) which he partook. Then she said for behind the curtain: "My chief, you have been kind to brighten my dark house with your radiance and you have also turned my loneliness into your company. Will you be a trustee of my goods and go wherever you like for trade?"

The Holy Prophet (S) said: "Yes, I am prepared to do so and would like to go to Syria." Khadija said: "You are authorized to proceed whenever you think fit. You also have full control over my wealth and that you may trade with it. I fix as remuneration for this journey, a hundred Awqiya gold, a hundred Awqiya silver, two donkey loads weight and two camels. Do you agree?" Abu Talib said: "He is agreeable and so are we. O Khadija! You needed a trustee about whose honesty and piety the entire Arab world witnesses."

Khadija said: "Yes." Then Khadija asked: "My chief, can you load a camel yourself?" The Holy Prophet (S) said: "Yes." Khadija asked Maisarah to bring a big and strong camel that no rider dared to confront. When it was brought, it was foaming from its mouth, its eyes were red and a fearful noise emanated from it." Abbas said: "Maisarah, did you not have any other soft-natured camel for testing my nephew?" The Holy Prophet (S) said: "Uncle, let it come."

When that furious animal approached the great warner and the blessed herald of glad tidings, it spread its legs on the ground and began to rub its snout on the feet of the Holy Prophet (S). When the Holy Prophet (S) drew his hand over its back, it spoke up clearly: "Who is it that draws his holy hand on my back like the chief of prophets?" The women around Khadija exclaimed: "This is a great magic shown by this orphan."

Lady Khadija (s.a.) said: "This is no magic. These are clear signs and divine miracles." Then Lady Khadija (s.a.) called for some nice pairs of clothes and said: "My chief! The dress donned by you now is not appropriate for your trade journey. I wish you wear these new clothes. As they are loose, I am getting them fitted for you." The Holy Prophet (S) said: Every dress suits and fits my body. In fact it too

was a miracle of the Holy Prophet (S) that even if a dress was loose or tight, as soon as he donned it, it suited him perfectly.

The new dress comprised of two pairs each of Egyptian Qabati, Adani Jubbas of Oman, two sheets, one Iraqi headwear, two leather socks and a staff of Khizran. The Holy Prophet (S) put them all on and went out of Khadija's house like a full moon. Khadija called for her camel called Sahba which was famous as the best and the fastest camel in Mecca.

She sent it for the Holy Prophet (S) to ride on. She called her two slaves, Maisarah and Tasih and told them: "Remember that this great man whom I have made a trustee of my entire property is the king of Quraish and the chief of the holy sanctuary. Nobody has more power and authority than him. He is authorized to do whatever he thinks fit with my property.

You have no right to ask him anything. You should always talk with him respectfully." Maisarah said: "My heart was full of love for the holy man for several years and now my admiration has redoubled as you also regard him dearer than your own life."

Then the Holy Prophet (S) parted from Khadija and began his journey to Syria. Maisarah and Tasih also accompanied him. All Meccans gathered at Abtah to bid farewell to the Prophet. When the Prophet reached Abtah, it was as if a sun of beauty shone on the hills and in fields. All were astonished to observe the elegance and beauty of the Holy Prophet (S). The Holy Prophet (S) saw that the goods of Khadija were not loaded on the camels and were lying on the ground. He asked the reason for it.

The servants replied: "O leader of the world! The load is more and workers are less." The mine of mercy and kindness felt pity for them. He postponed departure for a while and, by the Might of His Lord he loaded the heavy goods on every camel within no time. No sooner than he signaled, every camel sat down and rubbed its face on the feet of the Holy Prophet (S).

When the sun became hot and sweat appeared on the forehead of the Holy Prophet (S) others became restless. Abbas intended to provide some sort of shade. Suddenly there was a noise in the residents of the heavens. Allah's mercy rained.

Angel Jibraeel was commanded by Allah to ask the treasurer of Paradise to bring out the cloud "which I had created Myself for My dear friend Muhammad two thousand years before the creation of Adam. Now it must shade My friend so that the heat of the sun may not affect him." When people saw that cloud over the head of the Holy Prophet (S) they were all spellbound.

Abbas said: "This slave of Allah is so dear to Him that he does not require my shade." Then the caravan moved. When they reached Johfatul Wida, Motam bin Adi said: "Quraish, you have undertaken a journey in which you will have to cross wild forests and fearful valleys. So it is better you keep such a man in your forefront whom all of you regard as reliable and with whom nobody disagrees." All praised his opinion.

Bani Makhzum said: "We make Abu Jahl our leader. Bani Adi brought forward Motam. Bani Nuzayr wanted to make Harith their leader. Banu Zuhra said: "We give leadership to Ajnaha bin Aljalal." Banu Lavi said: "Abu Sufyan would lead us." Maisarah said: "We cannot make anybody a leader of this caravan, except Muhammad." Banu Hashim also supported this view.

The cursed Abu Jahl said: "If you do so, we will pierce our chests with our swords." Hamza (r.a.) said: "O the meanest of men and the worst character! You claim to be a leader! We do not like anything but that Allah may cut off your hands and legs and blind your eyes. You want to frighten us with your death?"

Hearing all these arguments, the Holy Prophet (S) said: "Dear uncle, please sheath your swords. Refrain from quarrel and don't allow our journey to begin with confrontation and discord. Let them lead in the first part of the day and we will lead in the latter half. So Quraish went forth. Following this rule they reached the valley called Alamwah.

It was a place prone to floods. Suddenly a cloud appeared. The Holy Prophet (S) said: There is a great danger of floods in this valley, so it is better if we take shelter at the foot of this hill. Abbas said: "Nephew, we will do as you say." Accordingly it was announced that the caravan should unload the camels at the foot of the hill and camp there.

All obeyed except a man of Bani Jamh who had a lot of goods. He camped where he was and said: "How cowardly you are! You are running from a thing which is not at all visible at present!" This conversation was still on when a cloud appeared and it began to rain. That man was not able even to get up from his place when the flood swept him and all of his goods as a divine punishment. All others were saved due to the auspiciousness of the Holy Prophet (S) and they remained there for four days when the flood continued to rise daily.

Maisarah said: "My leader! This flood is not likely to end till next month and no one dares cross this water. It is not advisable to remain here for many days. It is better to return to Mecca." The Holy Prophet (S) did not say anything in response and went to bed. He dreamt that an angel was telling him: "O Muhammad! Don't worry and don't hesitate.

Order the caravan to move next morning and camp yourself at the bank of the shore of the flowing water. A white bird will arrive and it will draw a line on the water. You may walk on that line repeating "In the name of Allah," and also ask your companions to do so. Those who recite these words will be able to cross and those who do not recite will be drowned.

The Holy Prophet (S) woke up happily and asked Maisarah to announce the departure of the caravan. Maisarah loaded his goods. People asked: "How can we cross this? It is difficult even for a ship to sail through it." Maisarah said: "I cannot dispute the decision of Muhammad. You do what you like." Then the Holy Prophet (S) stood at the end of the valley.

Suddenly a white bird came from the hill top. It drew with its wings a line on the surface of water which became fully visible for all. The Holy Prophet (S) uttered "In the name of Allah" and began to walk through the water which did not reach even his shin bone. He announced loudly: "All of you follow me uttering "In the name of Allah". One who does so will be saved and one who will not do so will drown.

All followed the Holy Prophet (S) as commanded and crossed the water safely except two persons one of whom belonged to Bani Jamh and another to Bani Adi. Thereafter one of them said "In the name of Allah" and he crossed but another uttered "In the name of Laat and Uzza" and he was drowned. Abu Jahl exclaimed: "This was a great magic!" Others said: "No, Muhammad is the dearest of the Almighty."

But the fire of jealousy was further inflamed. On the way, that cursed man went to a well and asked his companions to fill their water skins and hide them; and then to fill up the well with earth so that when Bani Hashim reaches there they may die of thirst and that his heart may be satisfied. Accordingly they filled up their water skins and closed the well with earth and went away. Abu Jahl went ahead with his men. He gave a water bag to one of his slaves and asked him to hide it behind the hill.

When the companions reached that place and saw that the well was dry they became disappointed with their lives. They came running to the Holy Prophet (S) and informed him of the matter. The Holy Prophet (S) raised his hand to the sky in supplication and prayed. At once a clean and pure sweet water spring sprouted from beneath his feet. All of them as well as their animals drank that water and also filled their water skins.

Then they proceeded further. Abu Jahl's slave was observing all this. He went ahead and reported everything to that cursed man saying: "By Allah, anyone who is inimical to Muhammad will never get salvation." The cursed Abu Jahl got very infuriated and abused his slave. Thereafter that caravan reached the valley of Syria called Zeeban.

There were many thorny shrubs and wild trees in it. Suddenly a very big python of the size of a date tree came out from a bush and opened its large mouth making a fearful sound. Its eyes were red hot. Seeing it, the camel of Abu Jahl got frightened. It threw the cursed man from its back and ran away. Abu Jahl's side bone broke and he fainted. After regaining consciousness he told his slaves: "Get aside and then camp. The caravan of Muhammad must also be arriving. Perhaps his camel will also get frightened and he will be finished."

So they camped there to wait. After some time the caravan of the Holy Prophet (S) too arrived. Seeing the cursed man there, the Holy Prophet (S) asked: "O son of Hisham, what are you doing here? This place is not fit for you. Since I was ashamed of going ahead of you, I thought we must follow you. May the curse of Allah be on one who goes ahead of you. Upon this, Prophet's uncle, Abbas felt happy. He thought of going ahead. But the Holy Prophet (S) said: "Dear uncle! Just wait. There must be some conspiracy behind this."

Then the Holy Prophet (S) led all himself. When they reached the vale that python came out. His camel

was about to bolt when the Holy Prophet (S) told it: “What is frightening you? One who is riding you is the Last Prophet.” Then addressing the python, the Holy Prophet (S) said: “Go back to the place from where you have arrived and don’t harm anyone in our caravan.”

The python, by the might of Allah, said: “Peace be upon you, O Muhammad, Peace be upon you, O Ahmad.” The Holy Prophet (S) responded: “Peace be upon one who follows the guidance.” The python said: “O Muhammad! I am not an animal. I am one of the jinn kings and my name is Haam bin Aleem. I embraced Islam at the hand of your grandfather, Ibrahim. I had requested him to intercede for me when he had told me that intercession is reserved for one of his grandsons whose name was Muhammad.

He also informed me that I will get the honor to see you at this place. I was waiting here for you since ages and finally succeeded today. I earnestly request you not to bar me from your kind intercession.” The Holy Prophet (S) said: “So will it be. Now you may go away and don’t hinder anyone in our caravan.”

The python disappeared instantly and all believers became very happy with this event while the jealous ones turned more inimical. The uncles of the Holy Prophet (S) recited odes praising him. Then they reached another valley where they had a hope of getting water but no drop of it could be seen. Thirst made all very restless. The Holy Prophet (S) rolled up his sleeve upto his elbow and pushed his hand in sand, raised his holy head to the sky and prayed.

Suddenly water gushed forth in the form of rivulets from his fingers. Abbas exclaimed: “My nephew, it is enough. We are afraid our goods and animals will be drowned.” All drank that water and so also their animals. They also filled up their water skins. Then the Holy Prophet (S) asked Maisarah: “Bring me if there is any quantity of dates.” The slave brought a plate of dates. The Holy Prophet (S) ate from it and went on sowing their seeds in the ground.”

Abbas asked: “Why are you doing this?” The Holy Prophet (S) replied: “I wish a palm grove should grow here.” Abbas inquired: “Will it also give fruits?” The Holy Prophet (S) said: “Yes, by the Grace of my Lord, you will observe His might just now.” Then the caravan proceeded.

After a while the Holy Prophet (S) requested Abbas: “Uncle, just turn back, see the new trees and bring us some of its fruits.” When Abbas went there he saw sky-high trees with bunches of dates hanging down. He loaded three camels with it and brought them to the Holy Prophet (S). The whole caravan proceeded further and reached the neck of Eelaan where there was a convent with many monks living in it.

One who was most intelligent was called Faleeq bin Yunan bin Abdus Salib. His nom de plume was Abu Jubair who had read virtues and attributes of the Holy Prophet (S) in all divine scriptures. Whenever he was reading those virtues in Injeel he used to weep saying: Who will give me the glad tidings of the arrival of that final prophet who would be wearing the crown of nobility and to whom clouds would be shading and who will intercede on Judgment Day?

Other monks asked him why he was torturing himself to death by such wailings? Perhaps his arrival is near. That man said: "Possibly he is already born and appeared in Mecca. His religion in the view of Allah is Islam. Who from you will give me glad tiding that he has come here from Hijaz? A cloud is constantly shading him." Thus he was repeatedly weeping and remembering the Holy Prophet (S). This weakened his eyesight.

One day when the monks were looking at the road, they saw signs of a caravan in the desert led by a sun shaded by a cloud. Radiance spread from his forehead representing the light of prophethood and it dazzled all eyes. They exclaimed: "Father, this caravan is coming from direction of Hijaz." He said: "My spiritual sons! Many caravans have arrived from Hijaz from that land but my Yusuf was never found therein. I have almost lost my eyes in his wait."

They said: "Father, radiance is shining from this caravan right upto the sky." He said: "Probably my dark night has come to an end and a bright morning is about to dawn." Then looking at the sky, he prayed: "My Lord and my Master, give me back my eyesight which I have lost waiting for one whose love has overwhelmed my heart.

Pray restore my eyesight so that I may observe his beauty. Before the conclusion of his supplication, he regained his sight. He addressed other monks: Did you see how dear my beloved to my Creator is? O my sons! If that promised prophet is among this group, he will rest under this dry tree and it will become green by his auspiciousness and it will bear fruits because many divine messengers have rested under this tree and it has remained dry since the time of Isa (a.s.). Also there is no water in this well for ages. Yet he will drink from it.

After some time that caravan arrived and camped around the said well. Camels were unloaded. As the Holy Prophet (S) always used to get away from others and to take to loneliness for remembering his Lord, he proceeded to the aforesaid tree. No sooner than he stepped under it, it became green and fruits grew on its branches. Getting up from there he went to that well and dropped a little saliva in it. Instantly water sprang up in it from all corners and it overflowed with sweet water. The monk cried: "O my sons! This is one for whom I was waiting.

Prepare the best food articles, so that I may serve him. He is the chief of creation. I will request him to grant safety to all the monks." So they began to prepare food. Then he told them: "Go and meet the leader of that group and tell him that your father sends him greetings and that a feast is arranged for them all. So all of you kindly come in the convent for the feast."

The messenger met the accursed Abu Jahl by chance and conveyed the monk's message. The accursed one announced: "O caravan men, the monk has invited us all for a feast, so come along." People asked him: "With whom should we leave our goods?" Abu Jahl said: "Leave everything to Muhammad as he is Amin (trustworthy)." So the caravan men requested the Holy Prophet (S) to mind the goods and all followed Abu Jahl to the convent. The monks made them sit with respect and honor

and served food to them.

When they started eating, the chief monk took off his cap and went observed everyone's face carefully. When he could not find the signs of prophethood in any of them he threw down his cap wailing: "Alas, I cannot see my beloved." Then he asked: "O group of Quraish! Is there anyone from you who has not come here now?"

Abu Jahl replied: "Yes, a young boy, who is the servant of a woman and who has come here for trade purpose." Before he could finish his rude talk, Hamza said: "Why don't you say the shining moon and the warner and the harbinger of good news has not yet come in this feast, and that we have entrusted our property to that most trustworthy gentleman because none of us can equal his virtues?" Then Hamza asked the chief monk: "Please give me the book which is in your hand so that I may solve your problem and may make you meet with one whom you want to meet."

The monk said: "O Leader! This is the divine Book in which virtues of the prophet of the last era have been mentioned according to which he will neither be very tall nor very short but will be of a medium stature, there will be a sign between his shoulders and a cloud will be shading him. He will be appointed from the land of Tahama. He will intercede in favor of sinners on Judgment Day." Abbas said: "O monk! Will you be able to recognize him if you see him?"

The monk at once replied in the affirmative. Abbas said: "Come along with me so that I may show you the gentleman having these attributes." The monk followed Abbas and ran to the Holy Prophet (S). When he met him the Prophet gave him great respect. The monk said Salam and the Prophet responded saying, "Alaikas salam, O chief of monks. O scholar, Aleeq Faleeq bin Abdus Salib!" The monk asked: "How could you know my name? You know even the names of my forefathers!" The Holy Prophet (S) replied: "One who informed you that I will be the prophet of the last age."

The monk fell down, began to rub his face on the feet of the Prophet saying: "My leader! I request you to participate in the feast arranged by me thereby bestowing me an honor." The Holy Prophet (S) said: "This group has entrusted their goods and property to me." The monk said: "I take its responsibility. If even a rope of a camel is missing I will give a camel in exchange."

The Holy Prophet (S) went inside with him. The monastery had two parts: one large and another small. A little chapel stood in front with many pictures on its walls. Its door was made intentionally small, so that bowing at the time of entering might automatically provide respect to those pictures. The monk willfully took the Holy Prophet (S) to that door just to observe his miracles and strengthen his conviction. The monk bent to enter, by the Might of Allah, it enlarged and the Holy Prophet (S) entered without bowing.

When the Holy Prophet (S) entered, all who were inside got up to give him respect and offered him a seat in their midst. That monk stood before the Holy Prophet (S) and so did all other monks. The best fruits of Syria were brought to the Holy Prophet (S). Then, raising his head to the sky, the monk said: "My Lord! I want to see the seal of prophethood." Instantly Jibraeel arrived and removed the cloth from

the shoulders of the Holy Prophet (S) making the seal manifest.

The radiance of that mark brightened the entire house. The monk fell down frightened in prostration and when he raised his head he said: "I was in search of only you." When all others left, that monk remained near the Holy Prophet (S). Abu Jahl also returned disappointed and humiliated. In that loneliness, the monk said to the Holy Prophet (S): "My leader and my chief! Congratulations to you. The Almighty Allah will bend down the heads of evil Arabs before your honor.

You will be the master of entire Arab land. Qur'an will descend on your heart. You will be the leader of people. Your religion will be Islam. You will break idols and remove false religions and cool down the fire temples and break the crosses. Your name will last till the last era. My chief! I request you to please give us safety and accept the Jizya tax from all the monks."

Then he told Maisarah: "Convey my salutation to your Mistress and give her glad tidings that she has obtained the commander of the entire creation. The Almighty Allah will carry Prophet's progeny through her issues and his name will last till eternity. All envious people will be jealous of him. The Almighty Allah also announces that no one will enter Paradise unless he or she believes in his prophethood. Doubtlessly he is the best of all the divine messengers.

O Maisarah! Remain alert of the Syrian Jews regarding him as all of them are his enemies." Finally the Holy Prophet (S) left the monk and returned to the caravan, which proceeded to Syria. When they reached there, people gathered around them and bought their goods at high price. But the Holy Prophet (S) did not sell his goods.

At that time the accursed Abu Jahl said: "Never before had Khadija sent a trader as inauspicious as this. The goods of all have been sold out whereas his are still lying." Then people began to arrive from other places around Syria too and found that the goods of none but of Khadija were unsold. The Holy Prophet (S) sold it at double price. This made Abu Jahl sorrowful.

When only one load of Khadija's goods remained, a Rabbi, Saeed bin Qatmud came to the Prophet. He recognized the Holy Prophet (S) as he had read in his religious books about Prophet's attributes. He said: "This is the one who will nullify our religion and widow our women." Then he asked the Holy Prophet (S) the price of his goods. The Holy Prophet (S) said: "Five hundred dirhams." The Jew replied: "I buy it on condition that you will come with me to my house and accept my invitation to dine, so that my home may become auspicious." The Holy Prophet (S) agreed and went with that man.

The Jew bought and took away the goods. Then he entered his house ahead of the Holy Prophet (S) and told his wife: "I have brought with me a man who will nullify our religion. I want you to assist me in killing him." "How?" asked the woman. He said: "Take a millstone to the upper floor and drop it on his head when he gets out of the door after collecting the price of his goods." So she went up with the millstone. When the Holy Prophet (S) came out and when that woman saw the beauty and elegance of the Holy Prophet (S) she began to tremble and could not drop the stone and the Holy Prophet (S)

escaped unhurt. As she was a little late in dropping the stone, it fell on her two sons, who died instantly.

The Jew rushed out and called upon his people saying: "Here is the man who will destroy your religion. He came to my house, dined and then killed my two sons." They drew out their swords, rode their horses to follow the Holy Prophet (S). When the uncles of the Holy Prophet (S) saw the Jews, they too rode their horses of Arab descent and rushed to confront them.

Hamza, the tiger of God, attacked them and killed many. Then some Jews threw away their arms and came to them saying: "O Arabs! This man supporting whom you are killing us, will, after some time, destroy your towns and cities, kill your men, break your idols. Leave him alone so that we may finish him and we may safeguard both you and us from his evil." Hamza attacked them again saying: "O deniers! Muhammad (S) is a lamp for us in the darkness of ignorance. We will continue to defend him even if we die for him."

All the Jews then went away disappointed leaving a lot of booty for Quraish. The caravan returned with added profits to Mecca. On the way, Maisarah gathered the Quraish and asked them: "Has each of you made excess profit?" They said: "Of course." Then Maisarah said: "It is all due to the auspiciousness of Muhammad (S). Hence it is fit that all of you present him some sort of gift because he does not accept alms.

So everyone presented a little from their booty as a gift to the Holy Prophet (S) which totaled up considerably. The Holy Prophet (S) neither took it nor said anything in response. Maisarah reserved all of it. When the caravan came near Mecca, every tribe sent one person there to herald glad tidings. Maisarah approached the Holy Prophet (S) and requested him saying: "Master, if you yourself go ahead and give good news to Lady Khadija (s.a.), it will make her happier."

So when the Holy Prophet (S) went forth, the ropes of earth got stretched enabling him to reach the hillocks of Mecca very swiftly. Then he was overwhelmed by sleep. Allah ordained Jibrael to take from Eden Gardens the vault "which I had made for my selected slave Muhammad (S) two thousand years before the creation of Adam and put it on his head." That vault was made of red ruby and had borders of white pearls.

Its inner part could be seen from outside and it had four pillars and four doors. Its columns were of heavenly ruby, emerald, gold and un-bored pearls. When Jibrael took out that vault from Paradise, the fairies rejoiced, peeping from their apartments, glorifying Allah and saying: It seems the time for the appointment of the owner of this vault has come.

Sweet cold wind began to blow from beneath the divine throne. Voices of happiness were heard from the doors of Paradise. Angels took hold of its columns and began to recite praise and glory of the Almighty Allah. Jibrael went ahead of the Holy Prophet (S) with three flags. Mountains puffed up with joy. Trees, birds and angels all sang loudly: There is no god except Allah, Muhammad is the Messenger of Allah. Be happy, O great man! How great is your status in the eyes of your Lord.

At that time, Lady Khadija (s.a.) was sitting in the uppermost apartment of her house with some women of the Quraish tribe. Suddenly they looked at the hillocks of Mecca. The Almighty Allah removed barriers from their eyes and they saw a dazzling light in the direction of Muallaa. Looking minutely they could gather that a tent of radiance was moving. Above that vault in the sky a group is resting and spreading light from his body.

That radiance reached the sky. She was spellbound by this strange phenomenon. The women asked Khadija! "O Chief of Arab women! What is all this? What kind of change do we observe in your condition?" Khadija asked: "First of all, please tell me whether I am asleep or am I awake?" They said: "May God not allow any harm to reach you." Then Khadija said: "Look towards Muallaa and tell me what you can see?"

The women said: "We see a light stretching high up in the sky." She asked: "Can you not see the dazzling vault and one who is resting inside and those who are around that vault?" They replied: "No." Khadija said: "I can see a rider in the vault brighter than the sun. I have never before seen such a vault which is fixed on a camel. It seems that camel is my animal, Sahba and that the rider is Muhammad (S)."

The women asked: "From where could Muhammad get the camel which you have described, even the kings of Arab and Iran do not possess it." Khadija said: "His status and grandeur is greater than all." She was constantly staring at that phenomena. Finally the Holy Prophet (S) came out of Muallaa and angels went back to sky with that vault.

The Holy Prophet (S) advanced to the residence of Khadija. When he reached her door the slave girls informed Lady Khadija (s.a.) who rushed barefoot to welcome him. When the door was opened, the Holy Prophet (S) said: "Peace be upon you, O Ahlul Bayt." Lady Khadija (s.a.) too responded saying: "You too be in peace, the light of my eyes!" The Holy Prophet (S) said: "Congratulations to you. All your goods are sold out nicely."

Lady Khadija (s.a.) replied: "Your safety is dearer to me. By Allah, in my eyes, whatever is there in this world is nothing in comparison to you." Then she recited some poetry in his praise, rejoicing his safe arrival. Then she asked: "My leader, where have you left this caravan?" The Holy Prophet (S) replied: "In Johfa." She asked again: "How long is it since you left them there?" He replied: "Not more than a moment." Khadija asked: "Did you arrive here so swiftly?"

The Holy Prophet (S) replied: "The Almighty Allah rolled up earth and brought the destination closer for me. This astonished Khadija further making her more joyful. She said: "O the light of my eyes, I request you to return and come again with the caravan as it would make happier. Her intention was to see the Holy Prophet (S) again and to recheck whether that vault again shaded him or not.

Then she provided the best snacks for the Holy Prophet (S) and gave him a water skin full of Zamzam water. She then continued to look at the Holy Prophet (S). She could observe that suddenly that vault

came down from the sky, and as before, the angels walked round the Holy Prophet (S).

When he reached the caravan, Maisarah asked: "Master, did you give up the idea of going to Mecca?" The Holy Prophet (S) replied: "No, I have been there." Maisarah said: "Sir, you must be joking; you have returned from the next valley." The Prophet said: "No, no. I went to Kaaba, circumambulated it, visited Khadija and came back." Maisarah said: "We have never before heard any improper talk from you.

It is really surprising. How could you go and come back from Mecca within no time?" The Prophet said: "If you have any doubt, look, these are snacks sent by Khadija and also Zamzam water." Maisarah asked his companions: "Is it more than two minutes, when the Prophet left this place?" They said "No." He said: "He went to Mecca and returned with food from Khadija in a split second." All were astonished. Abu Jahl said: "No wonder if magicians perform such tricks."

The caravan left the next day. Meccans came to welcome it. Khadija sent her slaves and kinsmen to escort the Holy Prophet (S) with instructions to organize a gathering en route and to sacrifice animals to celebrate his safe return. She was eagerly staring at the road of his arrival. Meccans were surprised to observe increased profit in Khadija's trade as a result of the Prophet's trip. Finally the sun of prophethood shone at Khadija's door.

He entrusted all the wealth to Lady Khadija (s.a.) who was wondering sitting behind a curtain and looking constantly at the elegance of the Holy Prophet (S). Khadija called for Khuwailad, her father and said: "This auspicious gentleman has, through his trip, earned an unprecedented amount of profit." Then she asked Maisarah: "What other wonders did you observe in Muhammad (S)?" He replied: "I have no words to describe his blessings, wonderful virtues and miracles."

Then he narrated about the flood, dry well, python, dried up tree etc. and also whatever the monk had mentioned about the Prophet; including his message to Lady Khadija." She said: "Enough; you have redoubled my affection for him. I emancipate you, your wife and sons." She also gifted him two hundred dirhams, two camels, and two nice dresses. Then she gifted a lot to the Holy Prophet (S) and promised much more.

From there, the Holy Prophet (S) went to Abu Talib and apprised him of all that had happened during the journey and the profit earned etc. Abu Talib embraced him with affection and said: "Light of my eyes, I wish you get a wife according your status and rank." Next day the Holy Prophet (S) bathed, wore good clothes, applied scent and went to Khadija's house who was very pleased to see him.

She said: "Chief! Let me know what you need, I will provide it. Let me know how to dispose the profits you earned for me." The Prophet replied: "My uncle wants it to be spent on my marriage and dower." Khadija said smiling: "My leader, may I arrange for a wife for you? One whom I also like?" The Prophet replied: "That will be nice." Khadija said: "I have already arranged for you a wife who belongs to your community and who is better than all Meccan ladies in wealth, beauty, chastity, piety, nobility and generosity etc.

She will assist you in all your affairs and demand very less from you. She is also nearer to you in blood relation. If you ask for her hand, all the Arabs, rather all kings on earth will envy you. But she has two defects; she had been married twice before and she is elder than you.”

The Prophet perspired due to modesty and kept quiet. When the lady repeated her statement and asked why he was not answering, he said: “My uncle’s daughter, you are much wealthier than me. I desire a woman of my economic status etc.” Khadija said: “By Allah, O Muhammad! I consider myself a slave girl for you.

All of my property, slaves and slave girls are at your service. How can one who loves you more than her life give anything else than affection to you? I promise you by Allah, Who is hidden from people and ask you for the sake of the Kaaba and its belongings, put your holy hand on my head and send your uncles to my father just now so that they may ask my hand for you. Do not worry about the amount of dower; I will pay it from my own wealth. Rest assured about me just as I feel assured about you. Hope for the best as I hope for the best from you.

The Prophet went to Abu Talib when all his other uncles were also present and said: “Uncle dear, I wish you to go to Khadija’s father and ask for her hand for me.” As they were not aware of the fact of the matter, they hesitated a little and sent Abdul Muttalib’s daughter Safiya to Khadija’s residence to ascertain the facts.

Khadija welcomed her and accorded great respect. Safiya began talking in secrecy but Khadija plainly said: “I am aware that Muhammad is sent by the Almighty Allah as His messenger. I consider my marriage with him the best honor in this life and the best profit in the Hereafter. I want nothing else. She also gifted Safiya a nice dress. Safiya returned highly pleased to her brothers and said: “Bismillah. You may go forth. Khadija is aware of the status of Muhammad in the eyes of Allah and she is restless in her love for him.”

So all the uncles became very happy, except Abu Lahab; he was very sad due to jealousy. Abbas said: “Come, let us not delay a good deed.” Abu Talib dressed the Prophet in good clothes, hung an Indian sword on his waist; made him ride an Arabian horse. They encircled him like a shining moon among stars all around and set out from there. When they came to Khuwailad he said: “Khadija has the right to decide her own affairs and she is wiser than me. She has rejected the proposal of many rulers and kings.”

This made the uncles gloomy, so they rose up to return. Khadija became very restless. She called her uncle, Waraqa who was a scholar and a hermit, who had read many divine books and events of earlier prophets. When he arrived and saw Khadija gloomy, he asked about it and she replied: “Uncle, what else will be the condition of one who has no helper or sympathizer?” Waraqa said: “Perhaps you intend to have a husband? Many kings and chiefs demanded your hand but you rejected them all.” Khadija said: “I do not intend to leave Mecca.”

Waraqah said: Even some Meccans, like Shaibah, Utbah, Abu Jahl etc. asked for your hand but you did not agree.” Khadija said: “All of them are ignorant and deviated from the true path. Can you think of anyone who may not be like them?” Waraqah said: “I have heard that Muhammad bin Abdullah has asked for your hand.” Khadija asked: “Did you see any defect in him?”

Waraqah kept quiet for a while and then said: “His only defect is that he is the root of nobility and greatness and a branch of esteem and honor and incomparable in high morals, famous for his knowledge and excellence.” Khadija said: “Just as you have described his virtues, you may also describe his defects.” Waraqah said: “His defect is that he is the moon of the earth and the sun of the sky. His talk is sweeter than honey and his character exemplary in beauty.”

Khadija said: “If you know any of his defects please tell me.” Waraqah said: “He is unique in elegance, high in race, greater than all in the matter of both inward and outward piety and purity. No one can equal him in his good manners and nice behavior.” Khadija said: “The more I ask about his defects the more you describe his goodness.” Waraqah said: “Who am I to number his virtues. I cannot narrate even one-millionth of his virtues.”

Khadija said: “I have selected only him as I have understood his nobility and I cannot think of anyone else.” Waraqah said: “If it is so, you deserve congratulations as Allah will soon appoint him as a prophet and he will rule the east and west. Khadija, what will you give me if I solemnize your marriage with him tonight?”

Lady Khadija (s.a.) replied: “All my property is here. You may take whatever you like.” Waraqah said: “I don’t want worldly wealth. On the contrary I wish you to ask Muhammad to intercede for me on Judgment Day. O Khadija! Do remember that all of us have to face a great reckoning. On that occasion no one will get salvation except one recommended by Prophet Muhammad (S), and who will have testified to his prophethood. Woe unto one who will be distanced from Paradise, and who will be sent to Hell.” Khadija said: “I stand surety for you to get his intercession.”

Then Waraqah went to Khuwailad and asked him: “What do you want to do for yourself?” Khuwailad inquired: “What at all have I done that makes you ask such a question?” Waraqah said: “You have made the sons of Abdul Muttalib gloomy and they are angry with you. Do you not fear the sword of Hamza which may fall on your head fatally?” Khuwailad asked: “What indecency did I commit?” Waraqah said: “You rejected their proposal and viewed their nephew with contempt.”

Khuwailad replied: “What at all can I say about Muhammad, whose goodness is accepted by all religious scholars? But only two things came in my way: I have disappointed all the Arab chiefs and now, if I give away Khadija to Muhammad, all of them will go against me. Secondly, I think Khadija will not like this relationship.” Waraqah said: “There is nobody who does not know the virtues and grace of Muhammad (S) and does not desire to give his daughter in marriage to him. Since Khadija is convinced of Muhammad’s gracefulness and greatness, she is ready to marry him.”

Then after giving many assurances Waraqa persuaded Khuwailad and went with him to Abu Talib's place where all the sons of Abdul Muttalib were present. Waraqa sought pardon on behalf of his brother and both promised the audience that the auspicious marriage would be performed in the presence of all Quraish chiefs the next morning.

Thereafter Waraqa took his brother and sons of Abdul Muttalib to the holy Kaaba; and addressing the Quraish said that he will perform the marriage of Khadija with Muhammad so that the entire audience may witness it. Therefrom Waraqa happily went to Khadija and gave her glad tidings. The lady gifted him a nice dress costing five hundred gold coins. Waraqa said: "I have no attraction to material wealth. My intention behind all this was nothing except the intercession of Muhammad (S)."

Then he said: "Decorate your apartment and make arrangements for Walima feast because all Quraish chiefs will be there tomorrow morning." Khadija ordered her male and female slaves to decorate the house with costly curtains and carpets etc. They slaughtered many animals and prepared various foods and delightful sweets and also provided many kinds of fruits. Then Waraqa went to Abu Talib and described his successful efforts to the Holy Prophet (S), who in turn, gave him glad tidings of his intercession. Abu Talib too then engaged in the preparations for the holy matrimony.

It is mentioned in narrations that at that time both the Arsh and Kursee expressed happiness and angels prostrated in thanksgiving. The Almighty Allah commanded Jibraeel to install the banner of Divine Praise on Kaaba. The hills of Mecca raised their heads with pride and began to hallow their Lord's praise. The earth puffed up with self-esteem. Mecca became higher than Arsh. The next morning, Quraish chiefs and Arab leaders gathered at Lady Khadija's (s.a.) house who had arranged innumerable chairs along with one in the midst, which was distinct from all others.

The haughty and cursed Abu Jahl proudly advanced to that high chair but Maisarah told him sternly: "Just evaluate your position and don't try to exceed your limits. Sit on any other chair because this one is not for you." Suddenly there were noises of welcome and people began to stand up and to rush out to greet newcomers.

They saw Abbas, Hamza and Abu Talib arriving at a slow pace. Hamza was, with a drawn out sword, saying: "Arabs, do not cross the limits of discipline. Come forward to greet the leader of Arabs and non-Arabs. Come on, because one who is coming towards you is the friend of the Almighty Allah Who is the owner of all grace and honor." Suddenly the Prophet appeared before all, like a shining sun. He had worn a black headwear and his forehead was radiating with light. He had put on the shirt of Abdul Muttalib, hung the sheet of Ilyas on his shoulders, worn the shoes of Abu Talib and held the staff of Ibrahim (a.s.).

There was a ring of red agate on his finger. A mob of onlookers was all around him engrossed in observing his elegance. His uncles encircled him. All Quraish chiefs stood up to greet him. Then they made that divine elegance sit on the high chair.

All Bani Hashim sat around him. Hamza noticed that the cursed Abu Jahl did not get up from his seat. So he rushed to him like a tiger and said: "Get up, otherwise you will not be safe." That ungrateful man also put his hand on the handle of his sword. Hamza hastened to hold his hand so tight that his fingers bled. Quraish chiefs requested Hamza to resume his seat and he obliged. Then Abu Talib read the matrimonial sermon in a fluent and a meaningful manner. Waraqa gave Khadija in matrimony to the Holy Prophet (S).

After six months, the great lady's marriage was consummated with the Holy Prophet (S). She gifted all her property and male and female slaves to the Holy Prophet (S). When His Eminence, Muhammad (S) was appointed by Allah as His Messenger, Khadija was the first lady to believe in his prophethood. The Holy Prophet (S) never looked at any other lady as long as she was alive. Lady Khadija (s.a.) surpassed all Meccan women in beauty and character. (Here ends the subject matter quoted briefly from *Kitabul Anwar*).

The author of *Adad* has narrated that Fatima Zahra (s.a.) was born five years after the Besat of Prophet Muhammad (S). It is mentioned that one day the Holy Prophet (S) was sitting in Abtah where Amirul Momineen (a.s.), Ammar Yasir, Manzar, Abbas, Abu Bakr and Umar were also present. Suddenly Jibraeel appeared in his original form and spread out his wings thereby covering the entire east and the west.

Then he called out to the Holy Prophet (S): "Almighty Allah has sent His greetings to you and asked you to remain away from Khadija for forty days." Accordingly, the Prophet fasted the days and worshipped Allah during nights. He sent Ammar to Khadija and informed her that his absence was not due to any dislike but it was merely Allah's command so that He may fulfill His plan. "Do not imagine anything wrong about yourself except good because Allah discusses about you every day with His angels.

It is better if you close the doors of your apartment and rest in your night-dress. I will remain at the residence of my aunt, Fatima binte Asad until the time fixed by the Almighty Allah is over."

Lady Khadija (s.a.) was weeping due to separation from the Prophet when Jibraeel brought the following message to the Prophet: "The Almighty Allah sends Salams to you and intimates you to be prepared to accept a Great Gift from Him. At that moment Mikaeel also appeared with a plate covered with a kerchief of heavenly silk.

He said to the Holy Prophet (S): "Break your fast today with this food." Amirul Momineen (a.s.) says: Every night, at the time of breaking the fast, the Holy Prophet (S) was telling me, "Open the door so that whosoever wants may come and dine with me." But today he said: "Go and sit at the entrance and don't allow anyone to enter, because today this food is forbidden to all except me." So at the time of breaking fast, when the Holy Prophet (S) uncovered that plate it contained a bunch of heavenly dates, a bunch of heavenly grapes as well as a glass of heavenly water.

The Holy Prophet (S) ate to satiation those fruits and drank that water. Jibraeel poured water from a

heavenly flask and Jibraeel washed the hands of the Holy Prophet (S). Israfeel dried his hands with a heavenly kerchief and took the remaining food and the vessels back to the sky. Then the Holy Prophet (S) got up to pray. Jibraeel said to him: "Prayer is not permitted at this time." Please go to Khadija and have a physical union with her because Allah wills to create a pious progeny from your race." So the Holy Prophet (S) went to Lady Khadija's (s.a.) apartment.

Khadija says: I had become accustomed to loneliness. As soon as night fell, I closed the doors, pulled down the curtains and busied myself in prayers. Then wearing my night-dress, I used to go to bed. This night when I was feeling sleepy, there was a sudden knock at the door. I asked: "Who is it? It is not proper for anyone except the Holy Prophet (S) to knock like this." The Holy Prophet (S) said: "It is I, Muhammad."

I rushed to open the door. It was the habit of the Holy Prophet (S) to call for water and make ablution, before going to bed and pray two units of prayer before going to bed. But this night he did nothing of the kind. He held my hand and took me to bed. When our union ended, I found the light of Fatima in my womb. The details of infallible Fatima's birth and miracles of that occasion will be described in the chapter of miracles. Likewise the details of the entire progeny of Lady Khadija will be described in the chapter of the progeny of the Holy Prophet (S).

## **Prophet's honorable names and the description of his finger ring, arms etc.**

### **Description of Prophet's Honorable Names**

Ibn Babawayh has through reliable chains, narrated from Jabir bin Abdullah that Holy Prophet (S) said: Among men, I was almost like Adam and Ibrahim (a.s.) was very much like me in appearance as well as character. From above the Arsh, the Almighty Allah gave me ten names showing His Grandeur and Might and described my virtues and conveyed, through every prophet, my greetings to their communities. He made much mention of mine in Torah and Bible. He taught me His word (Kalam).

He raised me in the heavens and bestowed a part of His Name to me. One of His names is Mahmud, so He gave me the name Muhammad (S) and gave me birth in the best of times and in the best of communities. He gave me the name of Aheed in Taurat as He saved the bodies of my followers from Hell-fire because of the worship of Only One God (monotheism). I am mentioned as Mahee in Zabur because Allah will destroy idol-worship through me in the world.

He gave me the name of Muhammad in the Holy Qur'an because on Judgment Day, all communities of other prophets will praise me and none except I will intercede but after my permission and they will call me Hashir on Judgment Day because the period of my community will be next to Judgment Day. Then I will be called Muwaqif, because I will make people stand before God for accounting. And Allah has given

me the name of Aqib, because I arrived after all the prophets and no prophet will arrive after me.

I am the Messenger of Mercy, Prophet of Penitence; I will judge between the prophets and will be arriving after all messengers. I am the possessor of all perfections and my Lord has favored me and said to me: Every Messenger is appointed with a particular language whereas you have been appointed for every red and black (for all people of the world) and that “you have been assisted through awe in the hearts of the opponents.

This was not the case with any other prophet. And the war-booty of the deniers is made admissible for you, which was not permitted to any prophet before you. Rather they were asked to burn down everything obtained from disbelievers as booty. And you and your followers have been given a treasure from the treasures of Paradise and that is Surah Fatiha and verses of Surah Baqarah.

And We have allowed you and your followers to prostrate on any part of the earth, contrary to other communities of previous prophets who were allowed to prostrate only in houses of worship built exclusively, and We declared the dust a purifying material for you and We granted you the slogan word (Kalimah) and so also to your community.

And I adjoined My Remembrance with your remembrance so that whenever your followers remember Me with belief in My Oneness, they may remember you with belief in your prophethood. So, O Muhammad! Congratulations to you and your followers. It is mentioned in another reliable tradition that some Jews came to the Holy Prophet (S) and asked why he was called Ahmad, Muhammad, Abul Qasim, Bashir, Nuzayr and Daai? The Prophet replied: I am called Muhammad, because I have been praised in the land. Ahmad, because I am being praised in the heavens.

I am called Abul Qasim, because on Judgment Day, Almighty Allah will distribute Paradise and Hell through me and hence one who is a denier in my prophethood either in past or future will be thrown into Hell and one who believes in my prophethood will be admitted to Paradise. I am called Daai as I invited people to the religion of my Lord and their Lord. I am called Nuzayr, because I frighten about Hellfire all those who defy my commands. My name is also Bashir, because I give glad tidings of Paradise to those who obey me.

It is mentioned in an authentic tradition that Hasan bin Fazal asked Imam Ali Reza (a.s.) why the Holy Prophet (S) was called Abul Qasim. He said: “Because the name of one of his sons was Qasim.” Hasan asked: “Do your honor, not regard me worthy of being informed more than this?”

The Imam said: “Why not? Perhaps you are not aware that the Holy Prophet (S) has said: I and Ali are two fathers of this Ummah.” I said: “I do know that.” Then he asked again: “Do you know that the Holy Prophet (S) is the father of this entire Ummah?” I said: “Yes, I know.” He asked further: “Do you know that Ali (a.s.) is the distributor of Paradise and Hell?” I said: “Yes.”

He said: “The Holy Prophet (S) is the father of the distributor of Paradise and Hell and hence the

Almighty Allah gave him the pen name of Abul Qasim (father of the distributor).” I asked: “In what way is his being the father?” He replied: “It means that the admiration and love of the Holy Prophet (S) for the entire Ummah is like the affection of a father for his children. And Ali (a.s.) is the best individual in Prophet’s Ummah. Similarly after the Holy Prophet (S), the love of Ali for the Ummah is like Prophet’s love because he is his legatee and the leader of the Ummah.

Hence it is said by him that: I and Ali are two fathers of this Ummah.” Then the Imam said: “One day the Holy Prophet (S) went to the pulpit and said: If a man dies leaving behind some debt and family members, the responsibility of his debt and maintenance of his family members is on me and if a man dies and leaves behind him his heirs and also wealth, then that wealth belongs to his heirs.”

Because of this the Holy Prophet (S) has the right over his Ummah which is higher than their own right over their lives. Likewise, Ali’s right over the lives of the Ummah, after the Holy Prophet (S), was higher than the Ummah’s right over their own lives. In another authentic tradition, it is narrated from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) had ten names.

Five are mentioned in Qur’an and five are besides them. The names mentioned in Qur’an are: Muhammad, Ahmad, Abdullah, Yasin and Noon. Names not mentioned in Qur’an are Faatih, Khaatam, Kaafee, Muqaffee and Haashir. Ali bin Ibrahim has narrated that Allah gave him the name of Muzzammil because at the time of Divine revelation, the Holy Prophet (S) was wearing a blanket.

The pen name of Muddassir is related to the returning of the Holy Prophet (S) before Qiyamat, meaning one who, wearing a coffin cloth, becomes alive and frightens people of divine chastisement. It is also mentioned in a reliable narration that the Holy Prophet (S) said: The Creator of the universe created me and Ali from one light (Noor) and gave both of us parts from His own names. Almighty Allah, owner of the Arsh (Throne) is Mahmud, and I am Muhammad.

The Almighty Allah is Highest of the High (*Ali ye aa’laa*) and Ali is the Chief of believers (*Amirul Momineen*). Ibn Babawayh has through reliable chains, narrated from Imam Muhammad Baqir (a.s.) that in the scriptures of Ibrahim (a.s.) the Prophet’s name is mentioned as Aaahee. In Torah, it is Haad, in Injeel it is Ahmad and in Qur’an, it is Muhammad.

People asked the meaning of Maahee. He replied: Eraser of picture, idols and all false gods, Haad means an enemy of the enemies of Allah and His religion, be he of their own or from others. He is called Ahmad because Allah has praised him very much due to his admirable deeds being liked by Allah and Muhammad indicates that Allah and angels and all prophets and their followers praise the Prophet and invoke benedictions on him.

His name as written on the Arsh is Muhammad the Messenger of Allah (S). And Saffar has, has through reliable chains narrated from Imam Ja’far Sadiq (a.s.) that Prophet’s ten names are found in Qur’an: Muhammad, Ahmad, Abdullah, Taha, Yasin, Nun, Muzammil, Muddassir, Rasul and Zikr as the Almighty Allah has said:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

*“And Muhammad is no more than an apostle...”*<sup>17</sup>

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

*“...and giving the good news of an Apostle who will come after me, his name being Ahmad...”*<sup>18</sup>

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

*“And that when the servant of Allah stood up calling upon Him, they well-nigh crowded him (to death).”*<sup>19</sup>

طه. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى.

*“Ta Ha. We have not revealed the Qur’an to you that you may be unsuccessful.”*<sup>20</sup>

يس. وَالْقُرْآنِ الْحَكِيمِ

*“Ya Seen. I swear by the Qur’an full of wisdom...”*<sup>21</sup>

ن. وَالْقَلَمِ وَمَا يَسْطُرُونَ

*“Noon. I swear by the pen and what the angels write...”*<sup>22</sup>

يا أَيُّهَا الْمَزْمَلِ

*“O you who have wrapped up in your garments!”*<sup>23</sup>

## يَا أَيُّهَا الْمَدِينُ

**“O you who are clothed!”<sup>24</sup>**

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا. رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ.

**“Allah has indeed revealed to you a reminder. An Apostle who recites to you the clear communications of Allah”<sup>25</sup>**

Imam Ja’far Sadiq (a.s.) has said: Zikr is one of the names of the Holy Prophet (S) and we are Ahle Zikr as the Holy Qur’an says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

**“...so ask the followers of the Reminder if you do not know...”<sup>26</sup>**

Some scholars have found out four hundred names of the Holy Prophet (S) from Qur’an. It is well known that in Taurat, the Prophet’s name is Maudamood, in Injeel, it is Taab Taab and in Zabur, it is Farqaleet. According to some other scholars, the names of the Holy Prophet (S), over and above the above-mentioned are: Observer (*Shaahid*), Witness (*Shaheed*), Giver of glad tidings (*Mubashshir*), Giver of good news (*Bashir*), One who warns of punishment (*Nazeer*), Caller (*Daaee*), Luminous Lamp (*Sirajum Muneer*), Mercy for the worlds (*Rahmatullil Aalimeen*), Messenger of Allah (*Rasoolullaah*), Seal of the prophets (*Khaatamin Nabiyyeen*), Prophet (*Nabee*), Unlettered one (*Ummee*), Light (*Noor*), Bounty (*Nemat*), Kind (*Raooif*), Merciful (*Raheem*), Warner (*Munzir*), Reminder (*Muzakkir*), Sun (*Shams*), Star (*Najm*), *Haa Meem*, Sky (*Samaa*) and Olive (*Teen*).

It is mentioned in *Kitab Sulaym bin Qays* that once Ali (a.s.) was returning from the Battle of Siffeen and on the way he camped near a monastery of a monk from the race of the companions of Isa Masih (a.s.). He came out with some books and said: “My great grandfather was the greatest companion of Jesus Christ and these books are written in his handwriting. He wrote as dictated by Jesus (a.s.).

It is mentioned in this book that a prophet will rise up for the Arab town of Mecca, who will be from the progeny of Allah’s friend, Ibrahim (a.s.) and he will have names like Muhammad, Abdullah, Yasin, Fattah, Khaatam, Haashir, Aaquib, Maahee, Qaaid, Nabiyullaah, Safiyullaah, Habeebullaah and his name will always be mentioned after the name of Allah. He will be the dearest to Allah from among His creation.

Allah has not created any man or angel from Adam till eternity, who is dearer to Him than Muhammad. On Judgment Day, Allah will make him sit on His Throne, and authorize him to intercede. Almighty Allah will accept his intercession and pen (*Qalam*) has mentioned it on the slate (*Lauh*) with the name Muhammad, Messenger of Allah (S).

In many authentic narrations, it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that while performing prayers the Holy Prophet (S) used to stand on his toes until they swelled up. Then Allah said in Qur'an:

طه. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ.

***“Ta Ha. We have not revealed the Qur'an to you that you may be unsuccessful.”***<sup>27</sup>

According to lexicon the meaning of Taahaa is Muhammad. In another tradition from Imam Ja'far Sadiq (a.s.) it is mentioned that Taahaa means 'O one who is searching for the Truth!' and one who guides to Truth'. And Yasin means 'O hearer and announcer of Truth and My living slave! And according to another tradition, O Commander!

It is mentioned by both Shias and non-Shias in several narrations that Yasin is the name of His Eminence, Muhammad Mustafa (S) and that Aale Yasin are his Ahlul Bayt to whom the Holy Qur'an has saluted:

سَلَامٌ عَلَىٰ آلِ يَاسِينَ

***“Peace be on Aale Yasin.”***<sup>28</sup>

The Qur'an has not saluted any prophet's progeny except that of Prophet Muhammad (S). According to the recitation of Ahlul Bayt, it is pronounced: 'Salaamun alaa ilyaaseen.' It is mentioned in another tradition: Don't name anyone as Yasin, as it is the name of Muhammad who has not permitted its being given to anyone else. According to another reliable tradition, Imam Musa Kazim (a.s.) is reported to have said:

حم. وَالْكِتَابِ الْمُبِينِ

***“Ha Mim. I swear by the Book that makes things clear.”***<sup>29</sup>

The explanation of the above verse is (Haameem) the name of the Holy Prophet (S) in the Book revealed by Allah to him (Muhammad). And *Kitabil Mubeen* means Amirul Momineen (a.s.). According to reliable narrations, it is mentioned in the explanation of the verse:

وَالنَّجْمِ إِذَا هَوَىٰ

***“I swear by the star when it goes down.”***<sup>30</sup>

...that Allah has sworn by the Holy Prophet (S) when he was proceeding on Meraj or when he left this world. *Najm* means the Holy Prophet (S) who is the star in the sky of guidance. Likewise, in the explanation of the Divine words:

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

***“And landmarks; and by the stars they find the right way.”***<sup>31</sup>

...it is mentioned that according to traditions, *Alaamaat* means the holy Imams who are milestones on the highway of guidance and *Najm* is the Messenger of Allah (S) who guided them. There are also several traditions explaining the verses:

وَالشَّمْسِ وَضُحَاهَا

***“I swear by the sun and its brilliance...”***<sup>32</sup>

...stating that sun means Muhammad, the sun of the sky of prophethood; Qamar means the Amirul Momineen (a.s.), the high moon of Imamate who is the follower of the Holy Prophet (S). *Nahaar* means the holy Imams by whose light of leadership the world is shining. In the explanation of:

وَالتِّينِ وَالزَّيْتُونِ. وَطُورِ سَيْنِينَ. وَهَذَا الْبَلَدِ الْأَمِينِ

***“I swear by the fig and the olive, and mount Sinai, and this city made secure...”***<sup>33</sup>

...it is mentioned that *Teen* means the leader of messengers, the Holy Prophet (S), who is the best fruit of the tree of prophethood and *Zaitoon* stands for Amirul Momineen (a.s.) who is to spread light in every

darkness of misguidance and *Toore Sineen* means Hasan and Husain who are like mountains of high stature, submission and sobriety and *Baladil Amin* means the believers who are the cities of Divine knowledge.

It is narrated from Imam Ali Reza (a.s.) that he asked Raas al-Jalut: It is mentioned in Injeel that Farqaleet will arrive after Isa (a.s.) “who will remove your difficulties and testify to my being right just as I am testifying. He will explain every science to you.” Raas al-Jalut said: “Yes it is so.”

It is narrated from Sunni chains that the Holy Prophet (S) once said to Anas bin Malik: “O people! One who does not benefit from the sun tries to gain from the moon and one who does not benefit from the moon is content with Zuhra (evening star) and takes its benefit and one who is deprived of even Zuhra benefits from Furqdaan.<sup>34</sup> So I am Shams, Ali is Qamar, Fatima is Zuhra and Hasan and Husain are Furqdaan.”

## Meaning of ‘Umme’ – The Holy Prophet (S) Knew Every Language, Script And Letters

we should know that there is a difference of opinion about why Allah addressed the Holy Prophet (S) as ‘Umme’ (unlettered). Some say that it was because he could not write and read. Some have said that it is related to ‘Ummah’, that is since he apparently had not been taught by anybody, he was, like illiterate Arabs.

Some have said: It was related to mother (Umm), meaning thereby that he was just as he was at the time of taking birth from his mother’s womb, that is, like a child who had not learnt reading and writing yet. In some traditions, it is mentioned that it was related to ‘Ummul Qura’ meaning the city of Mecca. And there is no dispute about the fact that, the Holy Prophet (S) had, till he was appointed as a prophet, not learnt reading and writing from anybody. The Almighty Allah has said:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۗ إِذَا لَارْتَابَ الْمُبْطِلُونَ.

***“And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.”<sup>35</sup>***

There is a difference of opinion also whether he could read and write even after becoming a prophet or not. So, the truth is that the Holy Prophet (S) was able to read and write as, it was through divine revelation, that he knew everything and, with the might of the Almighty, he was able to do everything which others could not. But it was due to exigency that he did not write anything himself but asked others to read out, mostly letters. He had not learnt reading and writing from any human being. It is mentioned in a tradition that Imam Ja’far Sadiq (a.s.) said: The Holy Prophet (S) was writing and also

reading letters. In another authentic tradition he said: Among the things which Allah bestowed on the Holy Prophet (S) was that he was Ummee. He was not writing but could read letters. In another good tradition, the verse

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ

***“He it is Who raised among the inhabitants of Mecca an Apostle from among themselves, who recites to them His communications...”***<sup>36</sup>

...is explained and it is mentioned that the Holy Prophet (S) did know how to read and write. But, since then no Book had come to him from Allah, and as no one from them had been a prophet, he was called Ummee.

It is narrated through reliable chains that a man asked Imam Muhammad Taqi (a.s.): Why the Messenger of Allah (S) is named Ummee? His Eminence, asked: “What do the Sunnis say?” That man said: “They say because the Holy Prophet (S) was illiterate.” The Imam said: “They are wrong. Allah may ask them. How can it be so?”

Allah says in his praise: He sent to them a Messenger from them who reads God’s verses to them before them and teaches them the Book and wisdom. If he did not know anything how he could teach others? By God, the Holy Prophet (S) could read and write seventy-three languages. Yet Allah called him Ummee because he was from Mecca and Ummul Qura is one of the names of Mecca; as mentioned in the following verse:

وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

***“...and that you may warn the metropolis and those around her...”***<sup>37</sup>

It is also mentioned in a reliable tradition that Imam Ja’far Sadiq (a.s.) said: When Abu Sufyan advanced to Uhud, Abbas wrote a letter to the Holy Prophet (S) mentioning the event therein. When that letter was brought to the Prophet he was in an orchard of Medina. He read that letter and did not show to his companions but asked them to leave Medina.

After reaching their destination he revealed the subject matter of that letter to the people. It is mentioned in another tradition that the Holy Prophet (S) could read and write. He could read other’s writing too. Rather he could read even the unwritten and follow it. How then could he not know a written thing? The Imam is reported to have said while explaining the meaning of the verse:

## وَأَوْحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

***“...and this Qur’an has been revealed to me that with it I may warn you and whomsoever it reaches.”***<sup>38</sup>

...that the Holy Prophet (S) has said that Allah revealed the Qur’an so that I may warn you as well as every other man in his language and tongue to whom my message may reach about the punishment of Allah. According to yet another reliable tradition, Imam Muhammad Baqir (a.s.) is reported to have said that Allah did not send any Book or revelation except in Arabic language but it used to reach the prophets in the native language of their people.

And it reached our Prophet in his Arabic language and everyone who spoke with the Holy Prophet (S) spoke only in his own language but his words reached him only in Arabic. While bringing the verses to the Holy Prophet (S) angel Jibraeel used to translate it as a mark of respect to the Holy Prophet (S).

### **Description of Prophet’s Finger-Ring, Clothes, Conveyance And Other Belongings**

Shaykh Tusi has, through reliable chains, narrated from Imam Zainul Abideen (a.s.) that one day the Holy Prophet (S) gave his finger-ring to Amirul Momineen (a.s.) and said: Inscribe the words: Muhammad bin Abdullah on it. Ali (a.s.) entrusted it to an engraver who inscribed the desired words. The next day when Ali (a.s.) took back that ring from the engraver he saw that the words ‘Muhammad Rasoolullaah’ were engraved on it.

Ali said: “I did not tell you to engrave these words.” He replied: “O Ali! You are right. I made a mistake. My hands moved that way.” Ali brought that ring back to the Holy Prophet (S) and told him about the event. The Holy Prophet (S) wore it and said: “I am both Muhammad bin Abdullah and Muhammad Rasoolullaah.” Next morning when it was seen, the words ‘Aliyun Waliyullah’ were also found written thereon.

It astonished the Holy Prophet (S). Jibraeel came and said that the Almighty Allah says: “My dear! You inscribed what you desired and I inscribed what I desired.” According to another reliable tradition, Imam Muhammad Baqir (a.s.) is reported to have said that Prophet’s ring was made of silver and the words Muhammad Rasoolullaah were engraved on it. It is mentioned in another authentic report that the Holy Prophet (S) had two rings. Imam Ja’far Sadiq (a.s.) said: The Holy Prophet (S) had two rings.

On one was inscribed: There is no god, except Allah. Muhammad is the Messenger of Allah and on another: the Almighty Allah has said the truth. According to an authentic tradition, Imam Muhammad Baqir (a.s.) said: The Holy Prophet (S) wore his ring in his right hand. According to another tradition he had three caps (head wears): one was Yameenah, another Baiza which was white and the third Mazrabh which had two corners and which was being worn at the time of war. He also had a small staff

on which he used to lean.

He carried it while going to the desert on Eid days. He used to lean on it while giving sermons. He also had a little stick called Mamshooq. He had a tent called Rukn. He also had a cup called Mateeah and another called Ree. He had two horses, Martajaz and Sakab. Also, he had two mules, Duldul and Shahba, two she camels, Ghazba and Jazaa, four swords, Zulfiqar, Awn, Majzam and Rasoom. He also had a pony, Yafur.

He had a turban, Sahaab and armor, Zaatal Fuzool having three silver chains, one in the front side and two in rear. He had a flag called Uqaab. He had a camel for carrying goods called Deebaaj, a banner called Maaloom, a helmet named Saad. The Holy Prophet (S) had gifted all these things at the time of his demise to Amirul Momineen (a.s.). He had taken out his ring from his finger himself and put it on the finger of His Eminence, Ali (a.s.).

Amirul Momineen (a.s.) says: I found a scroll in the handle of the Prophet's sword and it contained innumerable sciences. It also stated these three points: Join with one who gets separated from you. Tell the truth even if it harms you and do goods to one who does wrong to you.

It is mentioned in another tradition that when the Holy Prophet (S) conquered Khyber, he obtained a pony in booty. That animal, by the command of Almighty Allah, said: "Sixty asses were born from the progeny of my high ancestor, on each of them none but a divine messenger mounted. None has remained in that race now except me and no prophet except you has likewise, remained. I was in a long wait.

Before this, I was in the possession of a Jew and I had been disobeying him purposely, throwing him down. He hit me on my back and belly." The Holy Prophet (S) told that animal: "I have named you Yafur. Do you need a female companion?" He said: "No." Whenever he was told that the Holy Prophet (S) has called him he used to come trotting.

When the Holy Prophet (S) breathed his last, it became very restless and gloomy and threw itself into a well to end its life and that well became its grave. In another tradition, it is narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) had a camel named Qaswa. Whenever the Holy Prophet (S) used to come down from its back he used to throw its rein in its neck and it strolled around. Muslims paid respect to it and fed it.

Once it put its neck in the tent of Samra bin Jundab who hit it with a stick and injured its head. It came to the Holy Prophet (S) to complain against Samra. In another tradition, it is mentioned that the ring in the nose of the Prophet's camel was of silver. It is also mentioned in another tradition that the Holy Prophet (S) had a pair of red pigeons. In yet other traditions it is mentioned that the finger ring of the Holy Prophet (S) was of silver and had a round gemstone.

It is narrated through reliable chains from Ali bin Mahziyar that: I went to Imam Musa Kazim (a.s.) and

saw that he had a ring in his finger with the words “Innallaah al-Malik” (Indeed Allah is the King) on it. The Imam said: This stone was brought from Paradise by Jibraeel for the Holy Prophet (S) and the Holy Prophet (S) had gifted it to Amirul Momineen (a.s.).

It is also mentioned through reliable chains that, according to Abdullah bin Sinan, Imam Ja’far Sadiq (a.s.) once showed me the Prophet’s ring having a silver loop and a black jewel on which Muhammad Rasoolullaah was written in two lines. In another authentic tradition the same gentleman has said that the handle of the sword of Holy Prophet (S) was of silver.

It is mentioned through reliable chains that Prophet’s sword, Zulfiqar was brought by Jibraeel from Paradise and it had a silver handle. I have described fully the Prophet’s articles, arms, clothing etc. in the book of *Hulyatul Muttaqeen* and *Biharul Anwar*, hence this much is sufficient here.

### Meaning of ‘Yateem’ ‘Zaall’ And ‘Aail’

Almighty Allah has said:

وَالضُّحَىٰ. وَاللَّيْلِ إِذَا سَجَىٰ

***“I swear by the early hours of the day and the night when it covers with darkness.”***<sup>39</sup>

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

***“Your Lord has not forsaken you, nor has He become displeased.”***<sup>40</sup>

(as the deniers say on account of the delay in the arrival of revelation):

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

***“And surely what comes after is better for you than that which has gone before.”***<sup>41</sup>

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

***“And soon will your Lord give you so that you shall be well pleased.”***<sup>42</sup>

Zaid bin Ali is reported to have said that the pleasure of the Holy Prophet (S) lies in that Almighty Allah should admit his devotees and followers along with his family members (Ahlul Bayt) to Paradise. In a reliable tradition, it is narrated through Imam Ja'far Sadiq (a.s.) that one day the Holy Prophet (S) went to Fatima's (s.a.) house and saw her working a millstone wearing a thick chador. It was like the rag of a camel. Seeing this condition the Holy Prophet (S) wept and said: "O Fatima! Bear the hardships of this world in exchange of the comforts of the Hereafter."

At this juncture, the Almighty Allah revealed these two verses. It is mentioned in another tradition that the Almighty Allah showed those cities and countries which were to be conquered by his followers. As the Holy Prophet (S) was pleased thereby, the Lord said that for him hereafter was better than the world and on Judgment Day, so much will be given to him that he will be pleased. Almighty Allah has bestowed to the Holy Prophet (S) in Paradise a thousand palaces the ground of which is of musk and there are as many servants in it as befit such a palace.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ. وَوَجَدَكَ ضَالًّا فَهَدَىٰ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ.

***"Did He not find you an orphan and give you shelter? And find you lost (i.e. unrecognized by men) and guide (them to you)? And find you in want and make you to be free from want?"***<sup>43</sup>

We should know that there is a difference of opinion about the meaning of this verse. First Reason: Did Allah not find you without mother and father? So He gave you shelter through Abdul Muttalib and Abu Talib, and entrusted to them your protection and training. And He found you lost, that is, you were missing from your grandfather in the passes of Mecca or your wet-nurse, Halima had lost you, so He guided you to Abdul Muttalib as described earlier. And some have said that, in a journey the Holy Prophet (S) was with Abu Talib.

During that night, Satan came and held the rein of the camel and drew it away from the road. So Jibraeel arrived and drove the devil away and reunited the camel with the caravan. And O Prophet! God found you in want so He gave you affluence through the wealth of Khadija and war booty belonging to deniers. It is mentioned in a reliable tradition that people asked Imam Zainul Abideen (a.s.): "Why God made the Holy Prophet (S) an orphan in his young age? Why did He take away his parents when he was yet a child?" The Imam replied: "So that no creation could have any obligation on the Holy Prophet (S)."

And yet in another tradition, it is narrated through Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) was orphaned so that it may not be obligatory for him to obey anybody but Only one God. Second reason: It is narrated through Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the meaning of, "You were orphan" is that you were uniquely like an orphaned pearl of your time because of your virtues and perfections in character and that God guided the people to you and made you the point of reference for all creation while you were unknown among them.

People did not recognize you and could not realize your rank and honor, so Allah guided them to recognize your mantle. The Almighty Allah made the creation needy of your guidance and made them self-sufficient through your guidance. Third Reason: It is narrated from Imam Ali Reza (a.s.) that: “He saw you lonely and made you the center of refuge for people. And your people that you were misguided so He guided them to you.

And saw you poor and made you affluent and needless. He made your supplication so effective that even if you want a stone to be turned into gold, and to make food available where there is no trace of it, it can be done. Due to your auspiciousness, He created water as an answer to your prayer where water was not at all traceable. He also made the angels ever-ready to serve and help you.”

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1. Period without a prophet.
  2. Surah Baqarah 2:89
  3. The author says that the events of Abu Laila have been described in detail at the end of the first volume of this book.
  4. The author says that good tidings about the birth and appointment of the His Eminence, are innumerable. Many of them will be included henceforth in this and in the subsequent volumes – Insha Allah
  5. The old name of the three days following the 10th of Zilhajj during the Hajj season.
  6. The author says: Perhaps that youth was Amirul Momineen (a.s.).
  7. Surah Bani Israel 17:81
  8. Surah Bani Israel 17:81
  9. Surah Ahzab 33:45–46
  10. Surah Bani Israel 17:81
  11. It is not understood how an angel may give the training of good manners to the Holy Prophet (S) when the angels had learnt how to hallow and praise God from the Holy Prophet (S) as mentioned in this very book’s beginning while describing the creation of Light. Maybe it means that the angel was guarding the Holy Prophet (S) all the time – Translator
  12. Surah Jinn 72:27
  13. One mithqal – 4 masha and 3.5 rattis
  14. The author says: Some scholars have not accepted the event of opening (cutting) of the stomach of the Holy Prophet (S). Though it is not clearly mentioned in Shia literature (reliable books) its rejection too is not seen anywhere. Some traditions quoted in the first part of this book support this story, so it should neither be totally accepted nor fully rejected. It is better to keep it in plausibility.
  15. This monk had already asked this question in the beginning and the reply also was given. Perhaps the reason of repetition was either he was awed and had forgotten or repeated just to be more satisfied about the relation of the Holy Prophet (S) with Abu Talib –Tr.
  16. This show that all these four daughters were born to Khadija (r.a.). But this statement of the Holy Prophet does not testify that these Ruqaiyyah, Zainab, and Umm Kulthum too were his (Holy Prophet’s) issues. Fatima’s being the real daughter of the Holy Prophet is a fact brighter than the sun.–Tr.
  17. Surah Aale Imran 3:144
  18. Surah Saff 61:6
  19. Surah Jinn 72:19
  20. Surah Taha 20:1–2
  21. Surah Yasin 36:1–2
  22. Surah Qalam 68:1
  23. Surah Muzzammil 73:1
  24. Surah Muddaththir 74:1

25. Surah Talaq 65:10–11
26. Surah Nahl 16:43
27. Surah Taha 20:1–2
28. Surah Saffat 37:130
29. Surah Zukhruf 43:1–2
30. Surah Najm 53:1
31. Surah Nahl 16:16
32. Surah Shams 91:1
33. Surah Teen 95:1
34. Furqdaan are two bright stars near the North Pole and are revolving round it and they are visible from evening till dawn.
35. Surah Ankabut 29:48
36. Surah Jumah 62:2
37. Surah Anaam 6:92
38. Surah Anaam 6:19
39. Surah Zuha 93:1–2
40. Surah Zuha 93:3
41. Surah Zuha 93:4
42. Surah Zuha 93:5
43. Surah Zuha 93:6–8

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