

Prophet's appearance, character, physique and some miracles

It is mentioned in reliable traditions that Imam Hasan and Imam Husain (a.s.) said that Prophet's nobility was visible through his eyes and that his chest reflected his bravery and awe. His face always remained radiant like the bright moon of the fourteenth night of the lunar month. The height above the waist was more which made him appear tall.

He had a big head and his hair was neither curly nor straight. The hair did not extend beyond the lower tip of his ears. When it grew longer the Holy Prophet (S) used to comb it from the middle and divide it on both the sides. His holy face was fair and radiant, forehead broad and eyebrows thin and extended like bows and not joined with one another. According to some narrations they were joined. There was a nerve in the middle of the forehead which swelled up at the time of anger.

His nose was protracted and slender upraised in the middle wherefrom sprouted radiance. His holy beard was dense with hair well leveled – not spread here and there. The holy mouth was not very small. Teeth were very white, glittering and spacious. Very soft hair grew from chest to the navel. His neck was clean, shining like silver and slender like an oriental jug. All the parts of his holy physique were quite appropriate and strong. His chest and belly were in a level.

There was ample space between his two shoulders and all his joints were strong, a sign of courage and bravery, which was very popular in Arabia. His holy body was white and radiant. A tiny line of black shining hair between his chest and navel shone like silver because of cleanliness. There was no hair on his nipples and belly. There was hair on his shoulders and hands. His wrists were wide and palms broad and his hands and legs were strong; signs of male potency and strength.

His fingers were long and arms and shins, clean and broad. The lower soles of his feet were long and his arms and shins, clean and broad. The lower soles of his feet were not leveled but hollow in the middle and did not touch the ground. The back of his feet was so soft and clean that if a drop of water fell on it, it did not remain but slipped down.

While walking, he did not drag his feet on the ground but advanced lifting his feet. He used to lower his head as if descending from a height. He never tilted his head like arrogant persons. He walked with long steps and with soberness. While talking with others, he never looked at others sideways like proud and affluent persons but always faced them directly. He mostly kept his eyes downcast, more towards earth, not the sky.

While looking he did not open his eyes fully but looked from corners. He greeted first whomsoever he met. He always remained in thought and never blank in mind and without engagement. He did not talk unnecessarily. While speaking, he never opened his mouth wide and yet his talk was always clear and understandable. His talk was comprehensive with few words and wide meaning clarifying the truth. Though not lengthy, his talk fully expressed the aim. His temperament was very soft without any harshness and adamancy.

He never considered anybody low. He was always thankful for even a small comfort and never scolded anyone. At the same time he did not praise the worldly eatables of this vanishing world. He did not become angry but at the violation of a right. He was angry only for God's pleasure in such a manner that no one could recognize him. No one could withstand his anger which did not disappear until he restored a usurped right by force.

If he wanted to mention something with a sign he never did so with his eye but pointed to it with his hand. To express wonder, he used to raise and move his hand sometimes striking his left hand with the right one. When angry for the sake of His Lord, he expressed it clearly. When happy he lowered his eyes and did not express too much of happiness. His laugh was only a smile which seldom gave out a noise. Sometimes his teeth shone like pearls when he smiled.

He divided his working hours at home into three parts: a part for worship, a part for his wives and a part for himself. He never did any other thing in an hour reserved for work. His own time was utilized for others without reserving any time for personal needs. First he met the appointed persons and then spent time with others.

He respected everybody according to the other man's religious knowledge and nobility. He gave attention to the need of others telling them what was beneficial to them and to the refinement of the society. He used to repeatedly tell those present to convey his words to absentees. He also asked the present ones to convey to him the needs of those not present.

He used to say that undoubtedly God will help, on Judgment Day, one who conveys the needs of others to the rulers. Only this kind of useful discussion was being held in his meetings. The Holy Prophet (S) never took anyone to task for any mistake. His companions attended his gathering to gain knowledge and they returned to spread that knowledge to guide others. These were the ways of the Holy Prophet (S) in his house.

Outside, the Holy Prophet (S) never indulged in vain talk. He pleased others and never hated anybody.

He always respected the leaders and chiefs of other communities making them guardians of those people. He saved himself from the evils of others but never separated himself from them. He did not stop behaving with them in a noble and pleasant manner.

He always met his companions and acquainted himself with their condition. He praised their admirable and popular goodness and encouraged them. He tried to make people dislike their undesirable things so that they might give up evils. Everything that the Prophet did was in moderation. He never overlooked the problems of others so that they too may not ignore them and so that they might not incline to falsehood.

He never hesitated to express truth and never gave up the right thing. He gave company to good people. In his view, nobler was one who cared more for the good of Muslims and noblest was he that behaved in the best manner with others.

His meetings never either began or ended without remembering Almighty Allah. He never reserved a particular place for himself in a gathering nor did he ever allow others to do so. While entering a gathering, he sat in the last available vacant seat and also encouraged others to do so. When he spoke to anyone that person imagined himself to be the most respectable in the Prophet's view. When he sat with anybody, he never got up until the other man arose.

If anybody demanded anything, the Holy Prophet (S) fulfilled it to the best of his ability. Otherwise he replied to him in the sweetest manner with a pleasing promise. His sweet behavior covered the entire world. In his view, all people have equal rights. His gatherings were always full of piety, patience, modesty, truth and honesty without any kind of noise. Nobody's faults were discussed or even mentioned. All behaved with justice, equity, goodwill and kindness.

Everybody advised others to practice piety and behaved with mutual humility. They honored the aged and were kind to the young. They gave preference to the needs of others over their own and assisted the poor. The Holy Prophet (S) always met others with a smiling face and kind attitude. No one ever experienced any discomfort in his company. He was never rude in talk or harsh in behavior. He never uttered obscene words or talked bad of others; or describe their defects or over praise anybody. He ignored unpleasant things.

Nobody ever felt disappointed after meeting the Holy Prophet (S). He never quarreled with others or indulged in excessive talk. He paid no attention to useless things. He never scolded anyone or condemned anybody. He never found fault with others. He never spoke anything unless it was likely to result in God's pleasure. When the Holy Prophet (S) was speaking in a meeting, the audience used to be so attentive and motionless as if birds perched on their heads which they did not want to be disturbed. No one could quarrel in his presence.

If someone was speaking, others listened attentively and never talked in between. The Holy Prophet (S) shared the wonder and pleasant mood of the audience. He used to tolerate even the uncivilized behavior

of illiterate desert Arabs. When the companions brought such persons and when they asked the Holy Prophet (S) about something, he replied to them also satisfactorily. The Holy Prophet (S) used to tell everyone: "If you see any needy person, bring him to me." The Holy Prophet (S) did not like flattery, except some heartfelt words of gratefulness from one to whom the Holy Prophet (S) had done some good.

The Holy Prophet (S) never disturbed anybody's talk unless it was wrong. In that case either the Holy Prophet (S) would stop him or go away from there. The Holy Prophet (S) would keep silence for four reasons: Because of calmness when an ignorant man would talk nonsense, or to remain safe from evil or a silence which was proportionate to the other man's rank, or when he was engaged in some thought. Considering the rank of all, he used to pay attention to each and every one's say in the gathering equally and his thought and pondering was about the passing world and the everlasting Hereafter.

The Holy Prophet (S) was all patience and forbearance. Nothing could make him furious or restless. He was always careful of four things: to do good so that others might follow him, to avoid evil so that others may follow suit, make more effort for something which was more beneficial for the community and to undertake a deed which would guarantee the good of both the lives of Ummah.

It is mentioned in a reliable tradition that Imam Muhammad Baqir (a.s.) said that the complexion of the Holy Prophet (S) was fair with slight redness, his eyes were dark and wide, his eyebrows thin and shoulder bones strong, nose long to such an extent that while drinking water it reached almost to water. No one was anywhere near the beauty and character of the Holy Prophet (S) nor could one ever be so.

He said in another tradition that there was a mole on the lower lip of the Prophet. It is narrated by Imam Ja'far Sadiq (a.s.) that while in anger, drops of perspiration dropped like pearls from his forehead. Abdullah bin Sulaiman is reported to have said: "I have read in the Injeel of Isa that Allah revealed: O Isa! O son of the chaste lady! Tell the Syrians that I am the Everlasting God Who has no end or decline.

Testify to the Ummee Prophet, who is the possessor of a camel, armor, headwear and a staff and whose eyes will be wide and forehead vast and eyebrows clear and nose long and teeth white. His neck will be like a silver jar radiating at the lower part as if gold plated. Thin hair will grow from his chest to the navel. There will be no hair on his whole chest and belly. His complexion will be wheaten. In every gathering he will appear tall.

Drops of perspiration on his face will look like pearls spreading the fragrance of musk. His like will be seen neither before him nor after him. He will be a great admirer of fragrance and will marry a number of women. He will have fewer children but his progeny will extend through his auspicious daughter, who will have a house in Paradise; wherein will be neither gloom nor sorrow. He will maintain that daughter till last as Zakariya had maintained his mother.

Two sons will be born to that daughter, who will be martyred in the due course. That Prophet's word will be Qur'an and his religion, Islam. Fortunate is one born in his time and who will hear his words directly

from him. Isa (a.s.) asked: “My Lord, what is Tuba?” Came the reply? “Tuba is a tree in Paradise, which I have sown with My hands of might. Its shade covers all heavens. Its root is Rizwan, its water is the spring of Tasnim, which in winter tastes like camphor and ginger.

One who drinks from it even a mouthful will never feel thirsty.” Isa (a.s.) said: “My Lord, let me have a little of that water.” The Lord replied: “Isa, the water will be forbidden for all until that promised prophet and his followers drink from it. O Isa! I will raise you up to the heavens and then send you back to the world in the last age so that you may worship with them as they are a blessed community.”

It is mentioned in a reliable tradition that Amirul Momineen (a.s.) said: “I have not seen anyone having such broad shoulders as the Messenger of Allah (S).” It is narrated through good chains of narrators that Imam Muhammad Baqir (a.s.) said: “The Holy Prophet (S) said that the eyes of we prophets sleep but our souls remain awake and I see from behind as I see in front.”

It is mentioned in some other traditions that Imam Ja’far Sadiq (a.s.) said: Once Abu Dharr went to meet the Holy Prophet (S) but was told that he was in another orchard. When Abu Dharr reached there, he saw the Prophet asleep. Abu Dharr took a dry stick and broke it just to ascertain whether he was really asleep. The Prophet opened his eyes and said: “O Abu Dharr, are you testing me? Do you not know that I see you in my sleep as I see you when awake? My eyes sleep but not my soul.”

It is also narrated through many chains that Imam Muhammad Baqir (a.s.) said that the Holy Prophet (S) said: “I see you from behind as I see you in front. Therefore keep your rows straight in prayer; otherwise God will put discord in your hearts.” It is mentioned in two reliable traditions from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that Almighty Allah once sent Hareesa (a dish of ground wheat and meat) from Paradise for the Holy Prophet (S).

After partaking it, his sexual potency multiplied to the power of forty males. It is also mentioned in another tradition that once when the Prophet complained about pain in the back, the Almighty Allah said: “Eat Hareesa.”

It is mentioned in a reliable tradition that Imam Ja’far said that the Holy Prophet (S) looked like a shining moon in a dark night due to his radiating face.

Both Shia and Sunni scholars have narrated many miracles relating to the holy physique of the Holy Prophet (S). Some of them are:

First: His holy face was always radiant and during night, it brightened the walls like lamp. One night Ayesha lost her needle. She found it when the Holy Prophet (S) entered her apartment. It is also narrated that when people walked with him during dark nights, he raised his hand from which a sort of light spread and lighted the path. Second: About his fragrant physique: If one walked a path treaded by the Holy Prophet (S) two days earlier, one could know from fragrance that the Prophet had passed that way. People gathered the sweat of the Prophet for miracle cures.

Nothing could equal its pleasing fragrance. They mixed it with scents. People used to bring a bucket of water to the Holy Prophet (S). The latter took some water therefrom in his mouth and then threw it out in the bucket whereby the entire bucket became fragrant like musk. Third: When the Holy Prophet (S) walked in the sun, he did not cast any shadow. Fourth: While walking with anybody, the Holy Prophet (S) always appeared taller than the other man.

Fifth: A cloud always shaded him in the sun. Sixth: The Holy Prophet (S) could see from his back as he saw in front of him. Seventh: No foul smell ever reached the Holy Prophet (S). Eighth: Anything in which the saliva of the Holy Prophet (S) fell became auspicious. It could heal the sick. Ninth: The Holy Prophet (S) could speak every language. Tenth: There were seven strands of white hair in his beard, which shone like sun.

Eleventh: The Holy Prophet (S) could hear voices even when asleep. He could hear talks of angels which others could not. He also could know what was in other's minds. Twelfth: The seal of prophethood on the back of the Holy Prophet (S) was brighter than sunlight. Thirteenth: Water flowed from his holy fingers. Pebbles recited the glory of God in his holy palm. Fourteenth: He was born circumcised with his umbilical cord detached. Fifteenth: No one could see his excrement which smelt of musk. Earth used to hide it by divine command.

Sixteenth: The animal on which the Holy Prophet (S) rode never became old. Seventeenth: No one could equal his strength. Eighteenth: Entire creation used to honor the Holy Prophet (S). In his childhood, moon swung his cradle and flies or other insects never sat on him. Nineteenth: When the Holy Prophet (S) walked on soft soil, his feet did not leave marks thereon. On the contrary when he walked on hard ground, it left his foot marks.

Twentieth: Almighty Allah had put a kind of awe in his holy face due to which, despite his being kind and merciful, nobody could stare at his holy face. Every denier or hypocrite trembled while looking at his holy face. His fright could be felt by unbelievers from a distance of a two-day journey.¹

According to a reliable tradition, Imam Ali Reza (a.s.) is reported to have said that when Imam Zainul Abideen (a.s.) was reciting the Holy Qur'an, passers-by fainted under the effect of his sweet voice. He is reported to have said that had the Holy Prophet (S) read Qur'an, people would not have been able to bear its sweetness. The narrator asked the Imam: "How then was the Holy Prophet (S) reciting the Holy Qur'an during congregational prayers?" The Imam replied: "He recited only upto a bearable extent."

It is narrated through authentic chains of narrators that Imam Ja'far Sadiq (a.s.) said: After Yusuf (a.s.) became a king, Zulaikha arrived at his door and asked permission to enter. When she went in, Yusuf (a.s.) asked: "Did you commit those mischiefs?" She replied: "Your elegance made me almost mad." Yusuf (a.s.) said: "What would you have done had you seen the Holy Prophet (S) who is to be far more handsome and also more virtuous and generous?"

Zulaikha said: "You are right." Yusuf (a.s.) asked: "How could you know that I am right?" She replied:

“The moment you took his name, his love filled my heart.” At that moment Almighty Allah revealed to Yusuf that Zulaikha was telling the truth, “and as she loves My beloved, I also love her.” Then Yusuf (a.s.) married her.

According to another tradition, in reply to those who asked him why his holy beard turned gray so soon, the Prophet said: “The Qur’anic chapters of Hud, Waqia, Mursalaat and Amma Yatasaloon have made me old as they describe divine punishment in the Hereafter and what was meted out to earlier people.”

It is mentioned in authentic books that Imam Ja’far Sadiq (a.s.) said that the Holy Prophet (S) did not allow his hair to grow to the extent requiring a comb. At the most it reached his ear tips. He did not cut it but at the time of Hajj and Umrah. At the time of Hudaibiyah when the Holy Prophet (S) was prevented from performing Umrah, it remained uncut for the whole year. The reason was that in those days shaving of head was considered ugly. No prophet or Imam ever did anything which appeared loathsome to people. When Islam spread and dislike for shaving the heads was no more, our Imams also shaved their heads

Habits, character and behavior of the Prophet (S)

It is mentioned in a good tradition that Imam Ja’far Sadiq (a.s.) said that once the dress of the Holy Prophet (S) was worn out. Someone presented twelve dirhams to the Holy Prophet (S). The Holy Prophet (S) said to Amirul Momineen (a.s.): “Take this amount and buy a shirt for me.” Ali (a.s.) says: “I went to the market and bought a shirt for twelve dirhams.” The Holy Prophet (S) looked at it and said: “A cheaper shirt would suit me better. O Ali! Do you think the shopkeeper will take it back?”

I said: “I don’t know.” The Holy Prophet (S) said: “Just see, maybe he does.” So I went to the shopkeeper and said: “The Holy Prophet (S) does not like this costly shirt and prefers a cheaper one.” He returned the twelve dirhams which I handed over to the Holy Prophet (S). Then the Holy Prophet (S) accompanied me to the market. On the way we saw a slave girl weeping. The Holy Prophet (S) asked her and she said: “O Messenger of Allah (S)! My master gave me four dirhams to buy something from the market but I lost the money.

Now I cannot dare to go home.” The Holy Prophet (S) gave her four dirhams and asked her to go home. Then he went to the market, bought a shirt for four dirhams and put it on, thanking Allah, while returning, he saw a naked man saying: “One who gives me a dress will be dressed by Allah in Paradise.” The Holy Prophet (S) gave the shirt to him. He then went back to the market and bought another shirt for four dirhams, wore it and thanked God.

While returning he again saw that slave girl sitting on the path. He asked her why she had not gone back home and she replied: “O Messenger of Allah (S) I am afraid my master will punish me for being so late.” The Holy Prophet (S) told her: “Walk ahead and show me your house.” So she went ahead and stopped at the door of her master’s house. The Prophet also stopped there and said (somewhat loudly):

“Peace upon you, O inmates of the house.” Nobody gave any reply. The Holy Prophet (S) repeated Salam but no response.

Then he conveyed Salam for the third time when came a reply: “And peace be upon you, O Messenger of Allah (S) and the mercy of Allah and His blessings.” The Prophet asked why they had not responded to his Salam twice and they said: “O Messenger of Allah (S), we wished that the blessings of your Salam may increase in our favor.”

Then the Holy Prophet (S) said: “This slave girl is late. Don’t take her to task.” They replied: “O Messenger of Allah (S), in exchange of the joy we got by your honor’s arrival, we have freed her from our slavery.” The Holy Prophet (S) said: “Never before have I seen so much auspiciousness of these twelve dirhams due to which two unclothed bodies were dressed and a slave girl freed!”

It is recorded by both Shias and Sunnis that the Holy Prophet (S) said: “I will not give up five habits as long as I live: To eat sitting on ground with slaves, to ride on pony without a saddle, to milch goat with my own hands, to wear coarse woolen cloth and to greet children, so that it may become a popular habit after me and people follow suit.”

In another tradition, mending shoes is mentioned in place of ‘milching goat.’ It is mentioned in a reliable tradition that Imam Ja’far Sadiq (a.s.) said that he was asked by some people: “It is narrated that your great grandfather (Prophet) never ate wheat bread to satiation?” He replied: “No, the fact is that he never ate wheat bread; he ate only barley bread and that too never to satiation.”

It is narrated through authentic chains of narrators that Imam Musa Kazim (a.s.) said that the Holy Prophet (S) was indebted to a Jew to the extent of a few dinars. One day he came and demanded his money. He said that he was not having the money at the moment but the Jew said: “I will not leave until you pay.”

The Holy Prophet (S) said: “All right, I will also sit with you.” The Holy Prophet (S) sat there with the Jew so long that he offered his Zuhr, Asr, Maghrib and Isha prayers as well as the Fajr prayer of the next day at that spot. The companions of the Holy Prophet (S) then began to scold and threaten the Jew. But the Holy Prophet (S) asked them: “What have you to do with this matter?”

The companions said: “O Messenger of Allah (S)! This man has almost imprisoned you and he does not allow you to move from here!” The Holy Prophet (S) said: “Allah has not appointed me a prophet to oppress one who is in our security.” When the sun rose somewhat higher, the Jew said: “I witness that there is no god and that Muhammad is His slave and His Messenger. O Messenger of Allah (S)! I give away half of my wealth in the path of Allah.

By God! I had behaved like this only to ascertain whether you possess the virtues of the last prophet as mentioned in the Torah. I have read in that scripture that the birth place of Muhammad bin Abdullah will be Mecca and that he will migrate to Medina; he will not talk harshly nor will he be hot-tempered, he will not talk loudly and will never utter obscene words. I testify that God is One and that you are His

Messenger. O Messenger of Allah (S)! My wealth is here. Please spend it yourself according to God's commandments." It is said that he was a very rich man.

Thereafter Imam Musa Kazim (a.s.) says: Prophet's bed consisted of a bed sheet and a pillow of leather, full of date leaves. One night his sheet was folded twice with a view to give him more comfort. Next morning he said: "Due to more comfort last night, I could not wake up for night prayer earlier." Henceforth the sheet may not be folded.

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that one night the Holy Prophet (S) was in Umm Salma's apartment. At midnight, when Umm Salma awoke she could not find the Prophet in his bed. She arose to look for him and saw him standing in a corner with raised hands, weeping and praying: "My Lord! Let not the things which You have gifted to me be wasted and do not make the jealous enemies joyful regarding me.

My Sustainer! Do not turn me to the evils from which You have saved me and do not leave me to myself even for a split second." Umm Salma returned from there weeping. When the Prophet heard her, he asked for the reason. She replied: "O Messenger of Allah! May my parents be sacrificed on you. How can I stop weeping when you are wailing and weeping like this in spite of the fact that your rank is very high in God's sight and when the Almighty Allah has already forgiven your errors?"

The Holy Prophet (S) said: "How can I rest assured when I know that what should not have happened did happen through Yunus (a.s.) when he was left to himself by God just for a moment!"

It is narrated through authentic chains of narrators that Imam Ja'far Sadiq (a.s.) said that a beggar came to the Holy Prophet (S) and asked for something. The Holy Prophet (S) said: "Is there anyone who can give me a loan." An Ansar got up.

The Holy Prophet (S) asked him to give four hundred wasaq² dates to this man. It was given. After some days that Ansari came back and demanded the dates loaned by him. The Holy Prophet (S) said: "Let me get it. I will repay, Insha Allah." That man again demanded after a few days. The Holy Prophet (S) again replied in the same way. It happened likewise on the third occasion. Then that man said: "O Messenger of Allah (S)! Whenever I ask for my loan you say 'let the dates arrive and I will give.'"

Hearing this somewhat harsh talk the Holy Prophet (S) asked: "Is there anyone who can give me a loan?" Again another man got up. The Prophet asked him what quantity of dates he had and the man said: "I can give whatever quantity is required." So the Holy Prophet (S) told him: "Give eight wasaqs to this man." That man said: "I gave you only four wasaq." The Prophet replied: "Four wasaqs is from my side." In another authentic tradition it is mentioned that when the Holy Prophet (S) left this world, he did not leave any dirham, dinar, slave girl, goat or camel except only one animal for riding.

His armor was mortgaged with a Jew for twenty saa of barely which the Holy Prophet (S) had borrowed to feed his family members. Then Imam Ja'far Sadiq (a.s.) said: During the days of the Holy Prophet (S) poor people slept in the Masjid. One day the Holy Prophet (S) broke his fast with them near the pulpit in

a stone vessel. Thirty persons dined to satiation with the Holy Prophet (S) and also took food for their family members who also were satiated.

It is mentioned in an authentic tradition that Imam Ja'far Sadiq (a.s.) said that when, due to old age, the Holy Prophet (S) had become somewhat obese, he, in order to exercise, offered non-obligatory prayers on one leg. Then Almighty Allah revealed the verses:

طه. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ.

“Ta Ha. We have not revealed the Qur’an to you that you may be unsuccessful.”³

Thenceforth he was praying standing on both legs.

It is narrated through reliable traditions from Imam Ali Reza (a.s.) that once an angel came to the Holy Prophet (S) and said that “the Almighty Allah sends greetings to you and says that if you wish, the entire desert of Mecca may be turned into gold for you.” The Prophet raised his head to the sky and submitted: “My Lord! What I intend is that I may thank You and also continue to ask from You.”

Then the Imam said: “The Holy Prophet (S) had, till his demise, never eaten wheat bread contentedly for three consecutive days. He wore a ring in his right hand. He sacrificed a black and white goat having horns. It is also mentioned in traditions that people asked him (the Imam) if the Holy Prophet (S) practiced dissimulation to which the Imam replied: after the revelation of the verse:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“...and Allah will protect you from people...”⁴

...he never resorted to dissimulation; prior to that he did so sometimes.

It is narrated by Ibn Abbas that the Holy Prophet (S) sat and ate sitting on the floor, tethered his goats himself and if a slave offered him a feast of barley bread, he would accept that invitation at his (Prophet's) house.

In another tradition, Imam Musa Kazim (a.s.) is reported to have said that Amirul Momineen (a.s.) said that no one thanked the Holy Prophet (S) though he had obliged mercifully all including Quraish, non-Quraish, Arab and non-Arab. Whose right on the creation can ever be there except that of the Holy Prophet (S)? Similar is the case with us, the Ahlul Bayt. None is thankful to us. Similarly good and the virtuous faithful people also do good to the common man but nobody shows thankfulness to them too.

It is mentioned in a reliable tradition that Imam Ali Reza (a.s.) is reported to have said that once angel

Jibraeel came to the Holy Prophet (S) and said: "O Messenger of Allah (S)! Allah sends to you His greetings and says that virgins of age are like ripe fruits hanging from the trees. When a fruit becomes ripe it must be plucked, otherwise sun destroys it and the air changes its quality. Similarly when young virgins come of age the only remedy is to get them married. One should not be careless regarding them.

The Holy Prophet (S) gathered the people, climbed the pulpit and conveyed this divine message to all. People asked with whom should they (virgins) be married? The Holy Prophet (S) replied: "With those who are their suitable matches." And the believers are mutual matches for marrying off the daughter of his uncle (Zubair) with Miqdad. Then he said: "O people! I have married my cousin to Miqdad so that marriage may become an easy and light task and that you may understand that race must not be considered in marriages."⁵

In a reliable tradition, it is mentioned that Imam Ja'far Sadiq (a.s.) said that the Holy Prophet (S) never went to relieve himself in the presence of people. Once there was no barrier to conceal behind. There were only two palm trees. One of the companions was with the Holy Prophet (S) at that time. The Holy Prophet (S) signaled to those trees and they came nearer and joined together making a barrier. Then the Holy Prophet (S) went behind them and relieved himself. When that man went to look behind those trees he could not find anything.

It is narrated by Jabir bin Abdullah Ansari that before his appointment as Divine Messenger, the Holy Prophet (S) grazed his sheep in Marz Zahran. He used to say: "Bred and nourish black sheep as they are better." People asked him whether it was good to bred sheep and the Prophet replied: "There is no prophet who did not graze sheep." It is narrated by Ammar Yasir that: I was grazing sheep before the appointment of the Holy Prophet (S) to God's messengership, and so also was the Holy Prophet (S).

Once I told the Holy Prophet (S): "Dense grasslands are more suitable, let us go there." He replied: "All right." When I reached there the next day I found that the Holy Prophet (S) was present there but he had held up his sheep from entering that grassland. The Holy Prophet (S) told me: "Since I promised you, I did not like that my sheep should go ahead of yours and start grazing."⁶

It is mentioned in a reliable tradition that Imam Ja'far Sadiq (a.s.) said: When the Almighty Allah created intelligence, He commanded: "Come." When it came He ordered: "Go back." It went back. Then Allah said: "I have not created anything which is dearer to me than you." Then the Almighty Allah divided it into ten parts, granted nine to the Holy Prophet (S) and the rest to the entire creation.

It is reported through authentic chains that Imam Ali Reza (a.s.) said: the Holy Prophet (S) said: Once I experienced weakness due to prayer and sexual intercourse. Then food arrived for me from Paradise, through which I attained potency equal to forty males in the matter of courage, movement and sex.

Amirul Momineen (a.s.) is reported to have said: I was busy digging trench with the Holy Prophet (S) when Fatima (s.a.) brought a piece of bread for the Holy Prophet (S). The Holy Prophet (S) asked: "What is it?" She replied: "I had prepared a loaf for Hasnain and have brought a piece for you." The

Prophet said: “No seed of corn has entered your father’s stomach for the last three days. This is the first food which I am taking.”

It is mentioned in reliable traditions that Imam Ja’far Sadiq (a.s.) said that the Holy Prophet (S) ate without tablecloth like slaves and also ate in a sitting position adopted by slaves (on two thighs). He slept on the floor without spreading a mattress, considering himself a slave. It is mentioned in another reliable tradition that once a villager woman came and saw that the Holy Prophet (S) was dining on the floor.

She exclaimed: “O Messenger of Allah! How is it that you sit and eat like slaves?” The Holy Prophet (S) replied: “In the sight of the Almighty Allah, which slave can be lowlier than me?” She said: “Kindly give a morsel from your food.” When the Holy Prophet (S) extended his hand to give some food she said: “Please give me from what is in your mouth.” The Holy Prophet (S) gave the morsel he was chewing and she ate it. Imam Ja’far Sadiq (a.s.) says: Thereafter that woman never suffered any illness or pain.

According to another narration that woman was formally foul-mouthed and shameless and that she became decent and modest thereafter. According to yet another reliable tradition Imam Muhammad Baqir (a.s.) said: “By God, ever since the Prophet was appointed by God as a prophet till his demise, no one ever saw him eating in a reclining position (taking support) nor did he ever eat wheat bread to satiation for three consecutive days.” The Imam reiterated: I do not say that he never got it. Rather sometimes it so happened that he himself gave away hundred of camels to others. If he wanted he could eat full stomach. But he did never do so.

Once angel Jibraeel arrived and offering keys of Paradise said to the Holy Prophet (S): “O Messenger of Allah (S)! If you so desire, you can own the whole world without any decrease in your heavenly reward.” But the Holy Prophet (S) didn’t accept the offer and adopted humility saying: “Instead of the world, I prefer the High Friend (God’s pleasure).” Also the Holy Prophet (S) never said no to anyone who asked for anything from him.

Rather if he had anything he would give it away, otherwise he would say: “At present I don’t have anything, I will give you whenever I get it.” If he gave guarantee of anything to anybody relying on God, God surely gave it to him. So much so that even if he gave anyone the guarantee of Paradise, God would accept that too. It is mentioned in another tradition that his followers always guarded him but when the Qur’anic verse:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“...and Allah will protect you from people...”⁷

...was revealed, the Holy Prophet (S) told his companions: “Now I don’t need any protection. Allah Himself protects me.” Imam Ja’far Sadiq (a.s.) said: The Holy Prophet (S) daily, used to recite: *Alhamdu*

lillaahi Rabbil A'laameen Katheeran A'laa kulli Haalin (Excessive praise in every condition, be to Allah, the Lord of the worlds) 360 times, that is, equal to the number of veins in the human body; and that he did not rise up from a gathering without reciting *Istigfar* 25 times even if it was a very brief meeting; and that daily he used to recite *Astagfirullaah* (I seek forgiveness of Allah) and *Atoobu ilallaha* (I turn to Allah in repentance) seventy times each.

It is also mentioned in a reliable tradition that Imam Muhammad Baqir (a.s.) said: The Holy Prophet (S) used to say: "How strange that I don't become aged when I recite the Holy Qur'an." It is also mentioned in good tradition from the same Imam that one day when Ayesha was sitting near the Holy Prophet (S) a Jew came and said *Assaamu Alaikum* (death to you). The Holy Prophet (S) responded *Alaikum* (same to you).

Then two other Jews came and said the same thing. The Holy Prophet (S) also responded as before. Ayesha became angry and said: "O sons of monkeys and swines, God's curse be on you." The Holy Prophet (S) said: "Ayesha! Had bad words to take any form, those words would certainly take very ugly forms! If kindness and mildness is put on anything it beautifies it and if the same kindness is lifted up from anything it turns that thing into ugly and detestable." Ayesha said: "Perhaps you didn't hear what they said."

The Holy Prophet (S) replied: "I did hear. But I turned on them whatever they hurled at me. If a Muslim tells you: *Salam*, you too should say: *Wa alaikumus salaam* and if an unbeliever says *Salam* you should say: *Alaik*." It is mentioned in another tradition that while sitting, the Holy Prophet (S) sometimes raised his knees and clamped them with both his hands and sometimes he used to sit on two knees and sometimes he joined one leg with another but never sat squarely.

It is narrated through reliable chains that Imam Ali Reza (a.s.) said: An Arab brought frequent gifts for the Holy Prophet (S) saying: "O Messenger of Allah! Please pay me back for my gifts." The Holy Prophet (S) smiled at him reciprocating his happiness. When gloomy, the Holy Prophet (S) used to say: "Alas, had that Arab come and removed my sorrow to please me." It is mentioned in a true tradition that Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) paid equal attention to his companions, never more to one and less to another.

He never stretched his legs before others. While shaking hands he never withdrew his hand before the other man. When people became aware of this they withdrew their hands sooner. In another tradition, it is reported by the same Imam that the Holy Prophet (S) said: Jibraeel so much emphasized on brushing the teeth that I feared they would be rubbed out or fall out. It is reported again from the same source that whenever anyone died from the tribe of Bani Hashim, his grave was moistened with water and then the Holy Prophet (S) put his finger on that grave leaving an imprint.

This was not being done in case of non-Bani Hashims. It is mentioned in many other traditions that, due to his humility, the Holy Prophet (S) never swung to his right or left, because he did not like to appear

like kings. It is stated in one narration that once the Holy Prophet (S) was busy in his prayers in a journey. Some riders came and began to praise the Holy Prophet (S) and said: “Had we not been in a hurry, we would have waited till the Holy Prophet (S) finished his prayer to talk with him. Kindly convey our Salam to him.

Saying this they left. When the Holy Prophet (S) concluded his prayers he expressed his unhappiness and said: “People come to you to inquire about me and convey Salams to me, yet you neither stop them nor give them any refreshments. This makes me very unhappy, especially when people like Ja’far bin Abi Talib are also present here, and such gentlemen leave without any feast.” It is mentioned in reliable narrations that the Holy Prophet (S) used to keep a small staff with him and plant it in front of him while offering prayers in a desert.

It is also written that Prophet’s *Rahal* (stand for Qur’an) was one foot high which he used to place in front of him while praying so as to make it a barrier between him and passers by. It is mentioned in yet another tradition that once the Holy Prophet (S) was in Ayesha’s apartment, where he was very deeply engrossed in prayer.

Ayesha asked: “Why do you undertake so much hardship and trouble when God has forgiven all your past and future errors.” The Holy Prophet (S) replied: “Should I not be a thankful slave of Allah?” Imam (a.s.) says: The Holy Prophet (S) used to pray standing on his toes. Finally the Almighty Allah revealed the verse:

طه. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ.

“Ta Ha. We have not revealed the Qur’an to you that you may be unsuccessful.”⁸

In another authentic tradition, Imam Ja’far Sadiq (a.s.) is reported to have said that in one journey the Holy Prophet (S) was riding a camel when suddenly he dismounted and offered five prostrations, then mounted the camel and proceeded on his journey. The companions exclaimed: “O Messenger of Allah, today you did something which you never did before.”

The Holy Prophet (S) said: “Yes, Jibraeel was welcoming me and he gave me five glad tidings and I performed a prostration of thankfulness for each of them.” In another reliable tradition, the same Imam is reported to have said that good morals are always pleasing and desirable. One day the Holy Prophet (S) was sitting in the Masjid when all of a sudden a slave girl belonging to Ansar arrived there and caught hold of a corner of the Prophet’s sheet, so he got up thinking that she needed something but she did not say anything, so he sat down again.

This happened thrice. On the fourth occasion when the Prophet arose, she was able to break a thread from his sheet. People scolded her why she was troubling the Prophet repeatedly. She replied:

“Someone is sick in our house. They sent me to bring a thread from the Prophet’s sheet because of its miracle cure. Every time I tried to pluck a thread, the Holy Prophet (S) got up and I could not ask due to modesty. At the final attempt I succeeded in obtaining this thread.”

In an authentic tradition, Imam Muhammad Baqir (a.s.) is reported to have said that a Jewess made poisoned mutton and brought it to the Prophet. That food spoke up: “O Messenger of Allah! Don’t eat me, I have been poisoned.” The Holy Prophet (S) called that woman and asked her why did that? She said: “I thought that if you are a true prophet, the poison would not harm you. Otherwise people would get rid of you.”

The Prophet pardoned her. It is mentioned in a reliable narration, that Imam Ja’far Sadiq (a.s.) said that once the Holy Prophet (S) went to Ayesha’s and saw a piece of dry bread lying on the ground and it was likely that someone may step on it. So the Holy Prophet (S) took it up and put it in his mouth and said: “O Humaira! You should appreciate God’s blessing, because if that blessing is withdrawn, it returns never.” In a good tradition, it is narrated through the same source that one Friday night the Holy Prophet (S) intended to break fast in the Quba Masjid and asked: “Is there anything to break the fast with?”

Aws bin Khubi Ansari offered a cup of milk mixed with honey. The Holy Prophet (S) sipped a little and threw out at once saying these are two things. One can suffice. I do not like to consume two things at a time, though I don’t forbid people from doing so. I do it to show humility before the Almighty Allah and to gain His pleasure. Allah raises the rank of one who adopts such humility. He degrades one who shows haughtiness. Allah gives provision to one who adopts moderation and deprives one who indulges in extravagance. God loves one who remembers death.”

It is mentioned in a true tradition that Imam Muhammad Baqir (a.s.) said that one day an angel came to the Holy Prophet (S) and said: The Almighty Allah has authorized you and now it is upto you to be either a messenger slave (of Allah) and a man of humility or a prophet king. Your rank will not be lower in any case. Then he offered the keys of earthly treasures to the Holy Prophet (S) saying: Allah says that you may take them and open the treasure of your choice and use the same.

The Holy Prophet (S) replied: I prefer to be a slave of God and His messenger and a man of humility. I don’t like being a king. According to another narration he said that this world is the house of one who has no house in the Hereafter and he gathers worldly wealth who has no wisdom. The angel then said: By God Who made you a true Messenger, when these keys were given to me I heard the words which you uttered from an angel speaking on the fourth heaven.

In another reliable tradition, it is mentioned that Imam Ja’far Sadiq (a.s.) said that nothing was dearer to the Holy Prophet (S) than one who lived in the world in hunger, thirst and fear. It is mentioned in yet another tradition that the curry most pleasing to the Holy Prophet (S) was vinegar and olive oil. It is mentioned in yet another reliable tradition that one day the Holy Prophet (S) was sitting in Umm Salma’s apartment who brought a piece of bread to the Holy Prophet (S). He asked: “It seems you have no other

curry?”

She replied there is nothing except vinegar. The Holy Prophet (S) said: “Vinegar is the best curry. A home having vinegar is not without curry.” Imam (a.s.) says that once hot food was brought to the Holy Prophet (S). He said: “God has not made fire our food. Let it cool down, because there is no merit in hot food and it is shared by Satan.” Imam (a.s.) said: Sometimes the Holy Prophet (S) used to eat musk-melon with ripe dates and sometimes with sugar.

In vegetables, he preferred mountain basil (*Baadrooj*). While drinking water, the Holy Prophet (S) used to recite “*Alhamdulillah Ladhee Saqaana Adhban Dhulalan wa lam yasquna milhan ujaajan wa lam yuwakhidhna bi dhinoobina.*” (Praise be to Allah, who gave us sweet water to drink and not salty water and He will not make us pay for our sins) The Imam says that while breaking fast, the Holy Prophet (S) used to eat sweets first. If sweet was not available, then sugar or dates. If it was not available, then tepid water.

It is mentioned in another tradition that in the season of dates he broke the fast with dates and during the season of dried dates, with it. It is also mentioned in a reliable tradition that once the Holy Prophet (S) participated in horse race and placed a bet for three date trees. It is narrated through reliable traditions that Imam Ja’far Sadiq (a.s.) said that once the Holy Prophet (S) received some money and he distributed it.

But it did not reach all the Ahle Suffa (poor living in the mosque). Some got and some didn’t. The Holy Prophet (S) was sorry thinking that those who did not get would be grieved. So he went to them and said: “O Ahle Suffa! I apologize both to you and to God as I wanted to distribute all that was brought for me to all of you but it was not enough. So I gave to those who were most needy.”

It is mentioned in the same narration that immediately after having received the office of prophethood, the Holy Prophet (S) fasted consecutively for several days. People thought that he would never remain without fasting. Then he gave up fasting for some days. People imagined that he will never fast again. Thereafter, like Prophet Dawood, he fasted alternate days.

Then he discarded this routine and began to fast on 13th, 14th and 15th of every month. Then he stopped that and fasted on the first and last Thursday and on the first midmonth Wednesday. This practice continued till he met his Lord. He always fasted the whole month of Shaban.

He said in another reliable tradition that the Holy Prophet (S) used to give away whatever was demanded by the people; so much so that once a woman taught her son to ask for something from the Holy Prophet (S). She also told him that if the Holy Prophet (S) replied that he had nothing to give, request him to give his shirt. The boy did likewise and after that the Holy Prophet (S) could not leave home as he had no other shirt. Finally, Almighty Allah revealed the command regarding moderation through the verse:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا.

“And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.”⁹

It is said in another reliable tradition that the Holy Prophet (S), while going to bed, used to apply stone antimony oddly. It is mentioned in a correct tradition that he applied four sticks in the right eye and three in the left.

It is narrated through reliable chains that once the Holy Prophet (S) was passing through Medina where an Abyssinian slave girl was picking droppings. People asked her to move away from the path of the Holy Prophet (S). She replied: “The road is wide enough.” The companions intended to punish her but the Holy Prophet (S) restrained them saying: “Leave her, as she is proud.”

It is mentioned in other reliable reports that during summer, the Holy Prophet (S) slept out from Thursday and at home from Friday in winter. It is mentioned in yet another narration that such start was made only on a Friday eve, be it summer or winter. Another tradition says he used to milch his sheep himself.

Imam Ja’far Sadiq (a.s.) is reliably reported to have said that right from the start of the last ten day period of Ramadan, the Holy Prophet (S), used to prepare himself for worship, to keep away from women and to pass his nights in nothing but prayers. It is mentioned in another good tradition that during the last ten days of Ramadan, a tent of fur was fixed in the mosque for the Holy Prophet (S). He remained in it without sleeping (only worshipping).

He did not go to his wives during those nights. When the Battle of Badr took place in the month of Ramadan the Holy Prophet (S) could not engage in such worship (Etekaaf). The following year he doubled that period of worship and remained in Etekaaf for 20 days. The Holy Prophet (S) circumambulated the Holy Kaaba both during day and night.

He sacrificed two sheep on Eidul Adha: one on his behalf and another on behalf of one who, from his followers, was unable to make a sacrifice. He restrained people from fencing the orchards of Medina so that passers-by could also eat fruits therefrom. When trees bore fruits, the Holy Prophet (S) asked the owners to make gates for others to enable them to eat fruits. He liked pumpkin much and he had planted it in his courtyard.

It is mentioned in a tradition that once Abu Saeed Khudri went to visit the Holy Prophet (S) who was ill. Abu Saeed felt the heat of fever even when he touched the blanket covering the Holy Prophet (S). He said: “You have a very high temperature.” The Holy Prophet (S) replied: “We the Ahlul Bayt are like that: our illness and troubles are very hard and so also is our reward high.”

It is mentioned in another reliable tradition that when the Holy Prophet (S) departed from this world he was indebted. In another reliable tradition, it is mentioned that the Holy Prophet (S) ate a gifted thing but

did not accept Sadaqah. He used to say: Even if hooves of sheep are gifted to me, I would accept it. According to another narration about the prayer of Prophet it is reported that the Holy Prophet (S) placed water for making ablution near his bed and brushed his teeth covering his head in a blanket. He slept very little.

When getting up he looked at the sky and recited the last verses of Surah Aale Imran, then made ablution, and offered four rakats prayer. He prolonged bowing and prostrating proportionate to recitation. When he bowed, he remained bowed for such a long time that observers would think he might not raise his head till dawn and so also were his prostrations. Then he would go to bed for a while.

Then while rising he looked at the sky and recited and did as mentioned earlier and then performed the voluntary prayers. Then he used to go to the mosque for Morning Prayers. It is mentioned in another reliable tradition that if you fear that your longing for worldly comforts will subdue you, you should think about the life of the Holy Prophet (S).

His food was barley bread. His sweet was dates. His firewood was date tree branches, if available. According to another narration, the Holy Prophet (S) never talked with others from the level of his wisdom and intelligence. He used to say: We prophets have been ordained to talk with people on their level of intelligence. According to another tradition, the Prophet's food was a loaf of barley bread without curry.

In another tradition, Imam Ja'far is reported to have said that once a foster sister of the Holy Prophet (S) came to him. He became very happy to see her, spread out his sheet for her and made her sit thereon and talked happily with her. When she left, her brother arrived. The Holy Prophet (S) did not display as much welcome for him.

When companions asked about it he said: "She is more respectful to her father." In another narration, the holy Imam is reported to have said that once the Holy Prophet (S) passed by a man belonging to Bani Fahad tribe who was beating his slave. The slave repeated: "I seek God's refuge. But that man went on beating him."

When that slave saw the Holy Prophet (S) he said: "I seek refuge of Muhammad." That man withheld his hand at once. The Holy Prophet (S) asked why he did not stop beating when he took refuge in Allah but gave him refuge when he sought his refuge? Allah deserves more and hence one who takes refuge in Him ought to be given preference. That man said: "I emancipate him for the pleasure of Allah."

The Holy Prophet (S) said: "By the one Who made me His prophet, had you not freed this slave, hellfire would certainly have scorched you." It is mentioned in yet another tradition that once the Holy Prophet (S) was proceeding somewhere with some companions. On the way they saw a dead lamb on a dunghill, with both of its ears slit.

The Holy Prophet (S) asked his companions: "Who will purchase this for a dirham?" They replied: "We

will not purchase it even if it is free.” The Prophet said: “In my view this world is worth less than this.” In one more reliable tradition, it is mentioned that a man came to the Holy Prophet (S) while the latter was sleeping on a mat which left marks on his body. He also saw the Holy Prophet (S) reclining on a pillow filled with palm leaves which too had left marks on his cheeks.

That man exclaimed: “Arab and non-Arab kings sleep on beds of silk; how is it that you sleep on a mat and recline on such a hard pillow?” The Holy Prophet (S) replied: “By Allah! I am better than them and more precious to my Lord than they are. What have I to do with this world, which is like a tree under which a passer-by rests and then goes away?” In yet another tradition it is mentioned that an Arab arranged a camel race with the Holy Prophet (S) with a bet that if he wins he would take possession of the camel of the Holy Prophet (S).

That man’s camel won the race. Addressing the companions the Holy Prophet (S) said: “As you praised my camel and said that he would win the race, the Almighty Allah made him low like all mountains had raised their heads for the Ark of Nuh, so Allah drowned them in the deluge; but as Mount Judi showed humility, the Lord made it the resting place for Nuh’s Ark.”

It is narrated through reliable traditions that even though he never sinned, the Holy Prophet (S) recited Istighfar seventy times daily. It is mentioned in another tradition that once a man gifted the Holy Prophet (S) one Saa of ripe dates. The Holy Prophet (S) asked his servant to bring a cup or a vessel but he returned and said that he could not find anything. The Holy Prophet (S) swept the ground with a corner of his robe and asked the servants to place the dates there.

Then he said: “By the one in whose hands is my life, had the value of this world been equal to even a tiny wing of a mosquito in the sight of Allah, He would have never given even a particle from it to an infidel or a hypocrite.” Amirul Momineen (a.s.) has said in *Nahjul Balagha*: “If you want to renounce this world it is enough for you to follow the character of the Holy Prophet (S) and that for condemning the world it is enough to remember that the Holy Prophet (S) had no share in it at all, and that others had a lot of it.

The Holy Prophet (S) never made his lips wet with the milk of the world. He considered worldly comforts valueless and he never longed for them. He had taken the least benefit from it – less than all others. He never dined to satiation. Allah presented the world to the Holy Prophet (S) but he did not accept it, because he knew that God does not like it. So he was always inimical to it.

Verily the Holy Prophet (S) dined sitting on the floor, sat on knees like slaves, mended his clothes and shoes himself and mounted bare backs of mules seating someone else also with him. Once he saw a curtain on one of his wife’s doors having pictures drawn on it. The Holy Prophet (S) said: “Conceal this from me, because when I see it, it reminds me of worldly decorations.”

The Holy Prophet (S) had fully turned away from the world and had driven out its lust, love or remembrance from his mind and he wished that worldly pomp should never come before his eyes as he

did not consider it a lasting abode. Verily one who does not like a thing wants that it should not come before his eyes nor does he like to hear its mention.

Undoubtedly, in the life of the Holy Prophet (S) there is everything that can show you the defects and evils of this world, because many times it so happened that he and his companions remained hungry and God did not like that he should possess worldly comforts and wealth and decorations despite His love for him. Verily he left this world in a state of hunger and proceeded to the Hereafter without enjoying worldly comfort. He never built a house for himself in the world.

It is mentioned in reliable traditions that Imam Ja'far Sadiq (a.s.) said that the Holy Prophet (S) liked mutton shoulder as it was from a part near to the organs of eating and farther from the organs of excretion. He did not like thigh, as it was nearer to the lower organs. According to another tradition, somebody asked Imam Ja'far Sadiq (a.s.): "Why did the Holy Prophet (S) prefer a shoulder of a sacrificed animal over the other limbs?"

He replied: "The Holy Prophet (S) said that when Adam sacrificed an animal for one of his sons who were to be messengers of Allah, he gave the name of a prophet on every part of that animal's body. He gave the name of the Holy Prophet (S) to the hand. That is why the Holy Prophet (S) liked that part most."

According to a reliable narration, Imam Husain (a.s.) is reported to have said that whenever the Holy Prophet (S) raised his hands in prayer, he moved his fingers restlessly like a beggar asking for food.

According to a reliable tradition, Imam Ali (a.s.) is reported to have said that the Holy Prophet (S) said: I have been appointed with admirable morals and praised habits and character. In another reliable narration, it is mentioned that Imam Zainul Abideen (a.s.) said: May my parents be sacrificed for my grandfather, the Holy Prophet (S), because despite his utmost nearness to God and in spite of the Lord's promise, he used to stand in worship for such a long time that he got swelling on his feet.

When people asked him why he put himself to so much trouble when the Almighty Allah has already forgiven his past and future errors, the Holy Prophet (S) replied: "Should I not be a thankful servant of Allah?"

According to a reliable tradition, Imam Ja'far Sadiq (a.s.) is reported to have said that the Holy Prophet (S) applied musk perfume to such an extent that his head smelt of musk. He kept a perfume pack with him. While making an ablution, he rubbed musk all over his body. Whenever he had a headache, he applied mustard oil to his hair. While making a swearing he used to say *Laa wastagfirallaah* (No! And I seek the forgiveness of Allah) but he never swore.

He has said in another report that once a scorpion stung the Holy Prophet (S). The Holy Prophet (S) said: "Curse of God upon you; you do not hesitate in hurting a believer or a denier, a good person or an evil one!" Then he called for salt and applied it to the wound and it gave him relief. The Holy Prophet (S)

said: "If people know how much beneficial salt is, they will not care for any antidote."

Imam Muhammad Baqir (a.s.) is reported to have said, according to a reliable tradition that one day when angel Jibraeel was sitting near the Holy Prophet (S) he looked to the sky and his color suddenly changed and became reddish like saffron, and he took refuge of the Holy Prophet (S). Then he looked at the sky and found that a giant angel was descending from the sky and his stature had covered the entire east and the west.

Then that angel came down to the Holy Prophet (S) and said: "O Messenger of Allah (S)! God has sent me to you with a message that if you like, you can be a king prophet or if you so desire you may remain a slave prophet." The Holy Prophet (S) said: "I prefer to be a slave-like Messenger of Allah (S)." The angel went back putting one foot on the first sky and the other on the second sky. In this way he appeared smaller and smaller until he looked like a tiny sparrow.

The Holy Prophet (S) asked why he was so frightened. Jibraeel replied: "O Messenger of Allah (S)! Don't ask for the reason. Do you know who the third angel was?" The Holy Prophet (S) replied in the negative. Jibraeel said: "He was Israfeel, the chamberlain of the Almighty Allah. Ever since the Lord created the universe he has never come down to earth. Now on seeing him I imagined that perhaps Judgment Day is approaching and so I was frightened.

But when I observed that came only to pronounce your honor's greatness and high status, I was assured. Didn't you see that the higher he went, the smaller he became; that the more he was getting nearer to the Creator of the universe, he was decreasing in size thereby becoming lowly. He is the custodian of the Lord and nearest to Him. The Lauh (the tablet of destiny) is in front of his two red ruby eyes.

When the Almighty Allah sends a revelation, the Lauh touches his forehead and whatever he sees therein, he conveys it to us and then we (angels) carry it to the heaven and the earth. He is at the nearest point in the vicinity of the place from where revelations are issued. There are ninety curtains between the source of divine revelation and the spread of divine grandeur that no eye can withstand and that is beyond description and I am nearest to Israfeel among the entire creation. There is a distance of a thousand year journey between me and him."

Ibn Shahr Ashob narrates that some of the noble virtues and precious characters of the Holy Prophet (S) as mentioned in various traditions are: He was wiser, intelligent, tolerant, judicious, just, kind and courageous than all. His holy hand never stretched to a lady who was not permissible to him and he was most generous. Money never remained with him for more than a few moments. If ever night fell before he could distribute his wealth, he used to remain restless till he distributed it among the needy.

He never kept food that was enough for more than a year.¹⁰ All that exceeded his needs was given away to the needy at once. He used to keep only the cheapest grains like barely and dates etc. and that too was given away when asked by the poor, and in the path of God. He used to sit, eat and sleep on

the floor. He mended his shoes himself, and patched up his torn clothes. He opened and closed doors himself, milched his cattle and secured his animals himself. If his servants became tired of grinding grains, he would help them in their job.

He fetched water himself for making ablutions etc. He slept at night keeping his head on the floor. He never sat reclining on pillows before others. He was always helping his domestics. He used to lick his fingers after eating and he never belched or bellowed. He accepted the invitations of both the freemen and the slave even if there was a feast of only a piece of meat. He accepted even if gifted merely a mouthful of milk. But he never accepted Sadaqah. He never looked at others more than necessary and never frowned for earthly causes.

His anger was only for and in the cause of Allah. Whenever very hungry he fastened stones on his belly. He ate whatever was offered and never declined. He put on Yemeni chador and wore woolen *jubbah* (long gown) and used clothes of cotton and thick jute. He reserved a nice pair of clothes for Fridays. While wearing new clothes, he gave away the old to the poor. He kept a chador with him and doubled it to sit on. He wore a silver ring on the small finger of his right hand. He liked musk melon and abhorred foul smell.

He brushed his teeth at the time of every ablution and to ride every available animal, to make his servant or any companion sit with him and to sit without putting a saddle. He rode horses, ponies as well as mules. He also went bare head and barefoot upto the outskirts of Medina while accompanying a burial procession or when visiting a sick person. He sat and dined with the poor and befriended the wise, the knowledgeable and people of good morals.

He won the hearts of the leaders of other communities, behaved generously with his relatives and never preferred others to them except in matters commanded by the Almighty Allah. He took care of the status of all, accepted the excuse of all. He smiled most of the time except when the Holy Qur'an was being revealed to him. He never laughed out aloud, never gave preference to himself over his slaves while eating. He never used abusive words for anyone or expressed dislike to his wives or servants.

He accompanied even his slaves and slave girls whenever they wanted him to accompany them for some purpose. There was no harshness at all in his behavior. He never shouted with anger. He recompensed evil with good. He was the first to salute the newcomer and to extend his hand for a hand shake. In a meeting, he always sat facing the Kaaba and kept on remembering Allah all the time.

He accorded respect to whoever came to him and spread his chador to give him a seat. He also provided a pillow to the newcomer. Other's pleasure or dislike never prevented the Holy Prophet (S) from telling the truth. He ate cucumber sometimes with fresh dates and sometimes with salt. He liked grapes and watermelon much. Mostly he took fresh dates, milk and water and he preferred meat and pumpkin curry.

He never hunted but would eat the meat of permissible hunted animals. He also took cheese and ghee.

He liked shoulder meat, pumpkin gravy, vinegar, dates; vegetables like salad leaves (*kasni*) and mountain basil (*baadrooj*).

Shaykh Tabarsi (r.a.) has mentioned that the Holy Prophet (S) was so modest that during the battles of Khyber and Bani Nuzayr he rode a donkey with a saddle and rein of palm leaves. The Holy Prophet (S) saluted ladies and children. Once while talking with the Holy Prophet (S) a man was trembling.

The Holy Prophet (S) exclaimed: “Why are you trembling? I am not a king.” Anas says: “I served the Holy Prophet (S) for nine years but throughout that period he never asked me why I did this or that nor he ever found any fault in my work. I never smelled a fragrance better than that coming from the Prophet.

While sitting with others, he never stretched his legs. Once a Bedouin came and snatched Prophet’s sheet with force so much that only a corner of it remained around the neck of the Holy Prophet (S). Then he said: “Give me something from the wealth given by Allah.” The Holy Prophet (S) attended nicely to him and asked his men to give something. At that juncture, the Almighty Allah revealed the following verses:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ.

“And most surely you conform (yourself) to sublime morality.”¹¹

The Holy Prophet (S) was so modest that despite dislike for a thing he never expressed his displeasure; we only knew it from his expression. He was so generous that Amirul Momineen (a.s.) said that none in the world could equal his generosity and his company was better than all other companies and his tone more pleasing than all other tones.

His courage was more than all others, his temper most soft, he surpassed all in giving refuge and shelter to others and also in fulfilling his promises. One who met him for the first time became awestricken but after some visits, he would love him. I have not seen anyone like him neither before nor afterwards.

Ibn Abbas is reported to have said that the Holy Prophet (S) said: I have been taught discipline and manners by Almighty Allah and Ali (a.s.) is taught by me. Allah ordered me to be generous and kind and prevented me from being an oppressor and miser. Allah does not dislike anything more than miserliness and bad behavior.

Prophet’s courage and bravery was such that according to Imam Ali (a.s.) during a raging battle we took his shelter whom no enemy could dare approach. It is mentioned in many narrations that Prophet’s pleasure or dislike was apparent from his face. When he was happy, his face lit up to such an extent that walls reflected in his holy cheeks. It became red hot when angry.

The Ummah was so dear to the Holy Prophet (S) that if anybody was not seen for three consecutive days he used to inquire about him. If he knew that man had gone on a journey the Holy Prophet (S) would pray for his safety and security. If he was in town, the Holy Prophet (S) would go to meet him. If ill the Holy Prophet (S) would visit him.

Jabir bin Abdullah Ansari has said that the Holy Prophet (S) participated in twenty one holy wars and that he (Jabir) was with the Holy Prophet (S) in nineteen. In one of those battles my camel became tired and sat down. The Holy Prophet (S) was behind, making the old and weak join the caravan and seated them on his animal and he prayed for them.

Likewise he came to me and asked who was I? I replied: "I am Jabir, may my parents be sacrificed for you." He asked what was the matter with me? I replied: My camel has become tired. He asked for a stick and I gave it to him. Hitting the animal with that stick he made the camel get up. But that animal soon sat down. Then the Holy Prophet (S) put his holy foot on the front leg of that camel and asked me to ride it.

My camel began to move faster than the camel of the Holy Prophet (S). During that night, the Holy Prophet (S) prayed for my pardon five times and then asked me how many issues my father Abdullah had left behind. I said: Seven daughters. He asked me whether he was indebted too? I replied in the affirmative. He said: When you go to Medina, request the creditors to recover their dues in easy installments.

If they are not agreeable, inform me at the time of harvesting." Thereafter the Holy Prophet (S) asked me: "Are you married?" I said: "I married a widow." He asked: "Why did you not marry a young woman with whom you should have played and who could have played with you?" I replied: "O Messenger of Allah (S)! I did not do so for fear of disputes with my sisters." He said: "That is all right."

Then he asked: "How much did you pay for this camel?" I replied: "Five Awqiya gold." He said: "I purchase it from you." Finally, when we reached Medina, I handed the camel to him and he told His Eminence, Bilal: "Pay five Awqiya so that he can repay his father's debts and give him three Awqiya more and also return this camel to him." Then he asked me: "Have you settled the deals with your father's creditors?"

I said: "Not yet." He asked again: "Has he left enough money to repay his debts?" I replied: "No." He said: "Don't worry. Inform me at the time of harvest." So at the time of harvest I informed the Holy Prophet (S) and he arrived and prayed for us and due to that blessing our trees produced so much that besides clearing our debts we had much for our consumption.

The Holy Prophet (S) asked me: "Pluck the dates but don't weigh or measure them." We acted accordingly and ate the dates for quite a long time. Ibn Abbas says: "Whenever any question was asked to the Holy Prophet (S) he used to reply twice so that there may not remain any doubt."

Abil Hameesa is reported to have said: I made a deal with the Holy Prophet (S) before he was appointed

to the office of prophethood and promised to meet at a place. But I forgot that promise and did not reach the appointed place. When I went there, I found the Holy Prophet (S) waiting there since three days.

Jarir bin Abdullah is reported to have said that once when I went to the residence of the Holy Prophet (S), the house was full and there was no room to sit, so I sat near the door. Seeing this, the Holy Prophet (S) gave his own shirt so that I may sit on it. But he (Jarir) rubbed that shirt on his body and kissed it. Salman Farsi says: Once I went to the Holy Prophet (S) who was then reclining on a pillow. The Holy Prophet (S) extended the pillow to me saying: Allah forgives a believer who offers his pillow to his believing visitor brother.

It is reported that when Prophet's son, Ibrahim was on death bed, tears rolled down Prophet's eyes and he said: My eyes overflow with tears and my heart is in pain but my tongue cannot utter anything detestable to the Almighty Allah. O Ibrahim! We are full of sorrow for you." It is also reported that the Holy Prophet (S) wept mourning the death of Zaid bin Haritha and said: This is an expression of feeling for a friend.

Also Jabir is reported to have said that while walking, the Holy Prophet (S) walked ahead of his companions leaving room behind for angels. According to yet another narration while riding the Holy Prophet (S) seated his companion with him and never rode alone. If that man did not agree, the Holy Prophet (S) would tell him: Please go ahead and meet me at such and such place. Amirul Momineen (a.s.) has said that when faced with two kinds of worship the Holy Prophet (S) would prefer the harder one.

His prayer was always light and perfect and his sermon shortest and full of beneficial substance. When the Holy Prophet (S) passed by any place, people would know his direction from his fragrance. While dining with a group, the Holy Prophet (S) would extend his hand ahead of all and pull it back after all others. He would pick the food only in front of him and never extended his hand here and there.

If it were date or dry date he would pick from any place. He drank water in three breaths, taking a small quantity of water every time and never filled his mouth with water. He was doing all his work with his right hand except the acts pertaining to the lower half of the body. He began every work from the right side except that of putting on the clothes and putting on and taking off shoes.

When the Holy Prophet (S) went to see anybody before entering the latter's home the Holy Prophet (S) would ask for permission thrice. His talk (words) always separated the truth from falsehood and were explicit in expressing his aim. While talking, his teeth would radiate making others think that he had opened his mouth though it was not so. He never looked at others with wide eyes and he never talked in an unpalatable manner.

It is reported by Imam Ja'far Sadiq (a.s.) that once the Holy Prophet (S) promised someone that he would wait for him at a certain place until his arrival. So the Prophet waited there for quite a long time. When the sun became hot, companions told him to move under a shade but he declined saying: "I had

promised to wait at this place. Therefore I will remain only here. If he does not come, I will die here and will rise also from here in the Hereafter.”

According to another narration, if somebody brought a child to the Holy Prophet (S) so that the latter might pray for the child's well being or give it a good name, the Holy Prophet (S) took the child in his arms. If that child passed water in the lap of the Holy Prophet (S) and people shouted, the Holy Prophet (S) would tell them to keep quiet and not to prevent the child from urinating.

Thereafter the Holy Prophet (S) would pray for the health of the child giving it a good name, so that its relatives might be pleased and might not think that the Holy Prophet (S) was unhappy over the happening. After they left, the Holy Prophet (S) used to clean his clothes. He used to say: “Don't keep standing in front of me like non-Arabs who stand before their leaders.”

Imam Ja'far Sadiq (a.s.) has said that when eating with others, the Holy Prophet (S) used to say: “Fasting people broke their fast with you and good people dined with you.” According to another narration the Holy Prophet (S) never used more than three fingers to eat and never ate with only two fingers. According to Imam Ja'far Sadiq (a.s.) the Holy Prophet (S) ate only barley bread all his life.¹²

It is mentioned in another report that once the Holy Prophet (S) was eating ripe dates with his right hand and collecting the seeds in the left instead of throwing on the ground. Meanwhile a sheep passed by. The Holy Prophet (S) signaled to it and it came to him. He extended his left hand and the animal ate the seeds from his holy hand.

Thereafter he ate dates and threw the seeds towards the sheep. When the Holy Prophet (S) finished eating, the sheep also went away. According to another narration the Holy Prophet (S) did not eat garlic, onion, turai, (a kind of cucumber) and foul smelling honey. He never condemned any food. He ate if he liked it, otherwise he left it.

He cleaned cups with his fingers after eating and also licked his fingers. After eating, he washed his hands and wiped his mouth. As far as possible, he never ate alone. He uttered *Bismillah* before drinking water, after drinking a little he used say *Alhamdulillah* thrice and he never drank it one gulp. He sometimes drank water in a wooden vessel and sometimes in a leather bag. If these things were not available, he used his hands.

Sometimes he drank holding the leather bag to his holy lips. He washed his head and beard with berry water. He liked oiling his body and did not like to keep his hair wavy. He used various kinds of oil. He began with his holy head and then his beard. He also used violet oil and combed his hair and beard. People collected the falling strands of hair. He used to say: “The hair on the hands of the people are mine.” When the Holy Prophet (S) cut his hair during Hajj and Umrah, that hair was taken up by angel Jibraeel to heavens.

He combed his beard twice a day. On every occasion, he drew the comb forty times from below and

seven times from above. He used to apply musk and ambergris and a mixture of the two. He also enjoyed the incense of aloes wood. It is reported by Imam Ja'far Sadiq (a.s.) that Prophet's expenditure was more on fragrance and less on food.

Imam Muhammad Baqir (a.s.) has said that three virtues were exclusive for the Holy Prophet (S). His holy physique never threw a shadow. The road he passed by remained fragrant for three consecutive days. People knew that the Holy Prophet (S) had passed by that path. Every tree or rock by which the Holy Prophet (S) passed, prostrated for him.

He used to say "I love fragrance in women. Prayer is the light of my eyes." He used to apply three sticks of antimony in his right eye and two in the left. He looked in the mirror while combing and groomed himself before attending a meeting with companions. While traveling, he kept a bottle of oil, antimony, scissors, mirror, toothbrush, comb, needle, thread with him. Miswak was uppermost.

Sometimes he wore turban without cap and sometimes with it. Sometimes he wore only a cap. During journeys he used to fasten a black silken turban and sometimes wore jubbah and woolen turban. He thanked Allah while wearing new clothes. While sleeping, he rested on the right side and kept his right hand under his head and recited Aayatul Kursi. Imam (a.s.) says: The Holy Prophet (S) thanked Allah when waking up from his sleep and made a prostration thanking Allah. Before sleeping, he brushed his teeth thrice.

While getting up for prayer during nights, he brushed his teeth once and so also before offering the Morning Prayer. He used *piloo* twig to brush his teeth. The Holy Prophet (S) resorted also to jokes but never used indecent words. It is said that once the Holy Prophet (S) held the hand of a man and said: "Who will buy this slave, that is, the slave of Allah?" Once a woman was talking about her husband. The Holy Prophet (S) asked her: "Is he having white eyes?"

She said: "No." When that woman described this to her husband he told her that the Holy Prophet (S) had cracked a true joke because the white part in everybody's eye is more than the black portion. Once a woman of Ansar requested the Holy Prophet (S): "Please pray that Allah admits me to Paradise." The Holy Prophet (S) said: "Old women have no place in Paradise." That woman began to weep. But the Holy Prophet (S) soon told her smiling: "Old women became young virgins before entering Paradise."

It is mentioned in another report that once the Holy Prophet (S) told an aged woman that old women will not go to Paradise. She went out and began to weep. When Bilal saw her weeping, he asked about it and she told him what the Holy Prophet (S) had told her. Hearing it Bilal took her to the Holy Prophet (S) and said: "O Messenger of Allah (S)! This woman says you said so and so."

The Holy Prophet (S) replied: "Yes, and black people will also not enter Paradise." Hearing it Bilal also began to weep. Meanwhile Abbas also arrived there and inquired about the event. The Holy Prophet (S) said: "An old man will also not go to Paradise." Abbas also became gloomy. Then the Holy Prophet (S) said: "Allah will recreate them in the best youthful forms before admitting them to Paradise."

It is said that a woman complained to the Holy Prophet (S): “Such and such man kissed me.” The Holy Prophet (S) called that man and asked why he did that? The man said: “O Messenger of Allah (S)! If I have done wrong, she may also do the same to me.” The Holy Prophet (S) smiled and said: “Never do it again.” He said: “All right, I will not.”

Regarding jokes and witticism of the companions of the Holy Prophet (S) it is written that once Suwaibat, a migrant (*Muhajir*), came to Naeeman Badri and asked for food. He said: “My companions are not present.” Then Suwaibat saw that a group of travelers had just arrived. He approached them and said: “One of my slaves talks excessively and I want to sell him. If he says that he is not a slave, don’t believe him, otherwise he will escape from me.”

Then he sold out Naeeman in exchange of ten camels. The buyers put a rope around the neck of Naeeman and began to drag him. Naeeman asked: “Who suggested this fun about me?” They replied: “We have already heard about your excessive talk.” They dragged him away. Thereafter their friends brought him back. When this story was told the Holy Prophet (S) was much amused. Naeeman also was cracking many jokes.

Once a blind man Mahramah bin Naufal needed to pass water. He said: “Take me to a place where I can pass water.” Naeeman held his hand, brought him to a corner of the mosque and told him: “You may relieve yourself here,” and he ran away. People saw this and became angry. They abused Naufal asking why he urinated in a mosque. Naufal asked: “Who brought me here?” People replied: “Naeeman.”

He said: “I swear by Allah that when Naeeman is found I will beat him with my stick.” Naeeman also came to know about this and he came to him and asked: “Do you want me to take you to Naeeman so that you may beat him with your stick?” He replied: “Yes.” So Naeeman held his hand and brought him to Uthman who was praying, and said: “This is Naeeman,” and ran away from there. Naeeman raised his stick and beat Uthman forcefully with it.

People raised a hue and cry asking why he was beating Uthman. He asked: “Who brought me here?” They said: “Naeeman.” He said: “Now I will have nothing to do with Naeeman.”¹⁴

Virtues, excellences and specialties of the Prophet (S)

It is mentioned in both Shia and Sunni traditions, that the Holy Prophet (S) said: “Allah has given me seven specialties which were never given to anyone before me. He made the earth a place for prayer and prostration whereby I can pray wherever I want, He made the earth a purifying agent for me and therefore, I can wipe (do tayammum) in lieu of ablution and bath and it (earth) cleans the soles of shoes and the end of the stick.

Secondly he made the war booty of unbelievers permissible for me and thirdly, He put my awe in the

hearts of non-believers thereby helping me and fourthly He gave me comprehensive words having less words and much meaning and fifth, He gave me intercession on Judgment Day.”

According to a reliable tradition of Imam Ja'far Sadiq (a.s.) and Jabir Ansari (r.a.) people asked the Holy Prophet (S): “Where were you when Adam (a.s.) was in Paradise?” The Holy Prophet (S) replied: “I was in his loins. I was also in his loins when he descended to the earth; thereafter I was riding a ship when in the loins of my father Nuh (a.s.) and I was in the loins of Ibrahim (a.s.) when he was thrown into the inferno.

None of my forefathers ever committed adultery. The Almighty Allah always transferred me from pious loins to clean wombs. Almighty Allah took confession from all prophets about my messengership. Similarly He took confession of my religion ‘Islam’ from all the followers of previous prophets and He revealed my virtues to them all. He put my description in Torah and Injeel and made me travel in the skies and gave me a part of His Name.

My Ummah is a praising one (doing Hamd), the Throne is Mahmud and I am Muhammad. It is narrated through reliable traditions by Ibn Abbas that the Holy Prophet (S) said: Almighty Allah divided His entire creation in two parts: *Ashaabe Yameen* and *Ashaabe Shimaal* and made me among the best of the *Ashaabe Yameen*.

Then He divided it into three divisions: *Ashaabe Maimanah*, *Ashaabe Mashamah* and *Sabiqeen*, and made me among the best among the *Sabiqeen*. Thereafter He divided it into three tribes and placed me in the best of the tribes. He has mentioned in His Holy Qur'an:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

“O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other...”¹⁵

And in the sight of Allah I am most pious among the sons of Adam. But I am not proud; rather I remember Allah and thank Him. Then Allah divided the tribes into families and placed me in the best family. As He says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.”¹⁶

It is mentioned reliably that Imam Muhammad Baqir (a.s.) said that one day Abu Dharr and Salman (r.a.) came to see the Holy Prophet (S) and came to know that he had gone to Masjid Quba. When they went there, they saw him prostrating under a tree. They sat there waiting for him to conclude his prayers. After quite a long time they imagined that the Holy Prophet (S) had fallen asleep. As they thought of awakening him, he raised his holy head and said: "I was aware of your arrival and also could hear your voice.

I was not asleep. You should know that all the prophets that Allah sent before me spoke the language of their people but He made me a messenger for every white and black with Arabic language. Allah gave me five such things that were not given to any prophet before me. He helped me through awe and fear. People hear about my greatness and fearing me they believe me, though there is a distance of a month long journey between them and me.

He made war booty permissible for me. He made the earth a place for worship and a purifying agent and hence I can make Tayammum on it and pray on it wherever I may be. Allah has accepted one recommendation of His messengers regarding their people. But when He inquired of me about my recommendation in favor of my Ummah, I postponed my intercession till Judgment Day and the Almighty Allah granted my request.

He gave me comprehensive language and all inclusive knowledge. He gave me what He never gave to other prophets. Therefore my intercession is guaranteed in favor of one who did not associate anyone with Only One God, and who believed in my prophethood and who accepted my legatee, Ali bin Abi Talib's caliphate and who is the friend of my Ahlul Bayt.

And according to another tradition, it is mentioned that the Holy Prophet (S) said: "The beginning of the manifestation of my messengership was with the prayer of Ibrahim (a.s.) when he asked me from the Almighty Allah and when Isa (a.s.) gave glad tidings of my arrival and when my mother saw, at the time of my birth, a light which made the palaces of Syria visible to her. It is mentioned in yet another tradition that the Almighty Allah selected the Arabs from among the people of the world and chose Quraish from the Arabs and preferred Bani Hashim and gave top preference to me from among the children of Abdul Muttalib.

It is mentioned that the Holy Prophet (S) said: The Almighty Allah gave me five virtues and five miracles to Ali. He gave me *Jawamiul Kalam* (comprehensive words) Holy Qur'an and granted comprehensive *Ilm* (knowledge) to Ali. He gave me prophethood and made Ali my legatee. Allah granted me Kauthar and gave Salsabeel to Ali. He sent revelation to me and gave inspiration to Ali. Allah took me up in the heavens and He opened the doors of sky for Ali, whereby whatever I saw in the skies was seen by Ali from the earth.

According to reliable narrations, Imam Ja'far Sadiq (a.s.) said that the Almighty Allah sent four prophets with swords so that they may wage Jihad and they were Ibrahim, Musa, Dawood and Muhammad (S). It

is mentioned in another tradition that the Holy Prophet (S) said: On Judgment Day, I will arrive at the gates of Paradise and ask the door-keeper to open the gate. He will ask who I am and I will say: "I am Muhammad."

He will reply: "I was ordered not to open this gate for anyone before you." It is mentioned in many repeated narrations that the Holy Prophet (S) said: "I am Sayyid and the best of the sons of Adam but I am not proud. On Judgment Day, I will attend the field of accounting and I will be the first to intercede and my intercession will be granted."

It is mentioned in another reliable tradition that the Holy Prophet (S) said: Allah manifested Islam on my hands, revealed the Holy Qur'an on me, made me conquer Kaaba, gave preference to me over entire creation and Allah made me the chief of the children of Adam, made me the decoration of Judgment Day in the Hereafter and Allah banned entry to Paradise for all prophets before me and for all people before my Ummah.

He also ordained that after me, till Judgment Day, caliphate should remain in my Ahlul Bayt. So anyone who disbelieves in my words has disbelieved in Allah. According to a reliable narration, Ibn Abbas said that forty Jews came to Medina saying: "Come, let's go to the liar (God save us!) who says: I am the best of prophets, so that we may prove his falsehood." When they approached the Holy Prophet (S) he said: "I make Torah an arbiter between me and you."

They said: "We agree." Then they said: "Adam is better than you because Allah created him with his own hand and blew His spirit in him." The Holy Prophet (S) said: "Adam (a.s.) is my father. Yet the grace given to me by the Almighty Allah is more than what is given to him." The Jews asked what it was. The Holy Prophet (S) replied: "The callers of Azan call five times daily: I witness that there is no god, except Allah and I witness that Muhammad is the Messenger of Allah."

He does not say: Adam is the Messenger of Allah and on Judgment Day the standard of praise will be in my hand, not in the hand of Adam (a.s.)." The Jews said: "Of course what you said is true, because it is written thus in Torah." The Holy Prophet (S) said: "This is the first grace." Then the Jews said: "Musa is better than you, because Allah spoke to him in four thousand words but He did not talk with you even in one word."

The Holy Prophet (S) said: "I am given more than him as Jibraeel seated me on his wings and took me upto the seventh heaven and I passed by Sidratul Muntaha which is near Jannatul Mawa and I reached upto the leg of the throne (Arsh). There I heard a voice: "I am Allah except, whom there is no god and that I have no defects or drawbacks whatsoever and that I am to give security to the creation from punishment and I am a witness over them."

I am Victorious, Mighty, Powerful and Enforcer. I am kind and Merciful." I have seen Allah not with physical eyes but with the eyes of the soul. Hence this is better than what Musa (a.s.) had. The Jews said: "Muhammad, you have told the truth as this also is written in the Torah." Then they said: "Nuh is

better than you as Allah made him ride the Ark and made that Ark rest at mount Judi.” The Holy Prophet (S) said: “Allah has given me better than that.

He gave me a canal which flows from beneath the Throne (Arsh). There are thousands of palaces on the banks of that canal having bricks made of gold and silver. Their grass is saffron and pebbles are pearls and ruby. Its ground is of white musk. That canal is called Kauthar. Allah granted it to me and to my Ummah. He says in the Holy Qur’an:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ.

“Surely We have given you Kauthar.”¹⁷

The Jews said: “You said the truth, because it is mentioned like this in Torah.” The Holy Prophet (S) said: “This is the third distinction.” They said: “Ibrahim is better than you as Allah made him His friend (Khalil).” The Holy Prophet (S) replied: “If Allah made him His friend (Khalil) He made me His beloved, and He named me Muhammad.” They asked: “Why did He give you the name of Muhammad?”

The Holy Prophet (S) said: “He gave me a part of His Good Name as He is Mahmud and I am Muhammad, and my followers are Hamid.” The Jews said: “You are right.” The Holy Prophet (S) said: “This is the fourth grace.” Then the Jews said: “Isa is better than you, because one day when he was in Baitul Maqdas and satans wanted to harm him, Allah ordered Jibraeel who hit the satans with his wings and threw them into fire.”

The Holy Prophet (S) said: “Allah has bestowed me with a better miracle. On the day of the Battle of Badr, when I was hungry, a Jewess welcomed me with a big bowl of roasted mutton and sugar. She said: Thanks to Allah who made you victorious over the enemies. I had vowed that if He brought you back safe from Badr, I will sacrifice a sheep for you. The Holy Prophet (S) said: I dismounted from my mule, Shahba, and extended my hand to that bowl when, by the command of Allah, it became alive and stood up on its four legs saying: O Muhammad! Don’t eat me as I have been poisoned.” The Jews said: You are right, as this also is mentioned in Torah.

The Holy Prophet (S) said: “These are the five distinctions.” The Jews said: “One more question remains after which we will return. Sulaiman is better than you, because Allah had made humans, jinns, birds and beasts subservient to him.” The Holy Prophet (S) said: “Allah made Burraq subservient to me, which is better than all that is in the world. It is one of the quadrupeds of Paradise. Its face is like humans and legs like horse.

Its tail is like that of the cow. It is bigger than an ass and smaller than a mule. Its saddle is of ruby, rein of white pearls having seventy thousand golden ropes. Two of its legs are decorated with pearls, ruby and emeralds. “There is no god, except Allah, the One without a partner and Muhammad is the

Messenger of Allah,” is written on its forehead.

The Jews said: “You are right. It is written like this in Torah and also that this is better than what Sulaiman had. O Muhammad! We testify to the Oneness of God and also that you are His Messenger.” Thereafter His Eminence (S) said: “Nuh (a.s.) guided his people for nine hundred and fifty years, but Allah says that only a few believed in him. But the number of my followers, during my short life is far bigger than those who believed in the messengership of Nuh (a.s.).

Verily there will be 120000 rows in Paradise. 80000 will be for my followers and 40000 for the followers of all other prophets. Almighty Allah has made my Book (the Holy Qur’an) a testifier of all the previous scriptures and it has annulled all of them. I have been sent to legalize that which was banned for the previous prophets and also to prohibit some of the things which were admissible during the times of the earlier messengers.

One of such things is that in the Shariat (religious law) of Musa (a.s.) fishing was prohibited on Saturday. Allah had turned some of them into monkeys for disobeying the said commandment. But in my code of laws this is permissible, as mentioned in the Holy Qur’an:

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ

“Lawful to you is the game of the sea and its food, a provision for you and for the travelers...”¹⁸

...and my followers are allowed to eat the fat of slaughtered animals which you cannot eat. And Allah has sent Salawat on me as He has mentioned in the Holy Qur’an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

“Surely Allah and His angels bless the prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.”¹⁹

Moreover Allah has called me compassionate and merciful:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ .

“Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful.”²⁰

Allah ordained that people should not confide anything to me until they pay something to the poor (Sadaqah). No such command was issued in respect of any other messenger. Then after making it obligatory, the Lord, annulled this order, as a mark of His mercy.

It is reported in a reliable tradition, that Imam Ja'far Sadiq (a.s.) said: Almighty Allah gave Nuh, Ibrahim, Musa and Isa's codes of laws (Shariats) to Prophet Muhammad (S) which comprise of belief in the oneness of Allah, sincerity in His worship and giving up of polytheism and taught him the manners of the upright faith of Ibrahim (a.s.). Monasticism is banned in the religion of Muhammad; clean and pure things are permitted.

Hardships have also been removed from the Islamic code of life, which were must for earlier communities. Thus the supremacy of the Holy Prophet (S) was manifested. In his Shariat, prayers, fasting, Zakat, Hajj, enjoining good and forbidding evil was made compulsory. Distinction between lawful and prohibited and laws of inheritance and criminal punishments and fighting in the cause of Allah have been added to the code of conduct and so also making ablution. Allah graced him over other messengers by revealing the Qur'anic chapters of Baqarah and other detailed Surahs from Surah Muhammad till end.

He helped him by installing his (prophet's) awe and fear in the hearts of his opponents. Allah made the earth a place for worship and allowed worship anywhere and made it a purifying agent. Allah made Muhammad (S) His Messenger for the entire creation: humans, jinns, blacks and whites. He also allowed collection of Jizya tax from Ahle Kitab and to arrest the polytheists and obtain ransom from them. He also entrusted to Muhammad (S) affairs which were not entrusted to any prophet earlier. Allah sent a naked sword for Muhammad and commanded:

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ

“Fight then in Allah's way; this is not imposed on you except in relation to yourself.”²¹

Hence it was incumbent on the Holy Prophet (S) to wage the holy war even if nobody supported and assisted him. It is mentioned in another tradition that after the revelation of this verse, the Holy Prophet (S) rushed to the battlefield so fiercely that only the bravest one could dare to confront him.

According to another narration, Imam Ja'far Sadiq (a.s.) said that Imam Husain (a.s.) said that after the demise of the Holy Prophet (S), once companions were sitting in the Masjid and talking about the virtues and graceful manners of the departed soul when a Rabbi from Syria arrived. He had read Torah, Injeel, Zabur and scriptures of Ibrahim (a.s.) and other scriptures revealed on other prophets.

He was also aware of the miracles shown by the earlier prophets, and so also their arguments. He saluted us and sat down. After some time he said: O followers of Muhammad! You have not left any virtue and any grace for any other prophet except for your prophet and are proving the same all the time.

If I ask you some questions will you be able to reply? Amirul Momineen (a.s.) said: Yes, O Jew! Ask whatever you want, I will reply with the help of Allah. Mind well that Allah has given three times more grace to our prophet than to other prophets. The Holy Prophet (S) himself used to say that I am not showing pride for my grace. But today I will describe Prophet Muhammad's virtues in such a way that no other prophet will be dishonored and the believers will be pleased because of their thankfulness for what Allah has granted to Prophet Muhammad (S).

O Jew! Know that one of the graces granted by the Allah to Prophet Muhammad (S) was that He had made it incumbent on Him to forgive one who kept his voice low in front of Muhammad (S). The Holy Qur'an says:

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ
لِلتَّقْوَى ۗ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

“Surely those who lower their voices before Allah’s Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.”²²

Moreover Allah has made obedience of the Holy Prophet (S) His obedience saying:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whoever obeys the Apostle, he indeed obeys Allah.”²³

Allah also made Muhammad (S) nearer to the hearts of believers and their beloved who himself says my love is running in the blood of my followers and they (Muslims) love me more than their parents and their own lives. And the Holy Prophet (S) too loved his followers more than they loved themselves and was more kind to them. The Almighty Allah has said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَحِيمٌ

“Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful.”²⁴

He says at another place:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

“The prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers.”²⁵

Amirul Momineen (a.s.) said: Prophet’s graces and virtues are so many in this world and Hereafter that they cannot be described fully. Yet I tell you that which you can digest and which your intelligence cannot deny. Doubtlessly, the graces of the Holy Prophet (S) are so many that people of Hell say in regret: Why did we not respond to his call in our worldly lives? Describing their condition, the Holy Qur’an says:

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ.

“On the Day when their faces shall be turned into the fire they shall say: O would that we had obeyed Allah and obeyed the Apostle.”²⁶

Moreover, whenever the Holy Qur’an mentions the Holy Prophet (S) along with other prophets He is mentioned first even though he was sent last of all. For instance:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ

“And when We made a covenant with the prophets and with you, and with Nuh...”²⁷

Also Allah gave him preference over all other messengers and to his community over all other Ummahs; as is said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

“You are the best of the nations raised up for you enjoin what is right and forbid the wrong...”²⁸

Then the Jew said: “Allah ordered angels to prostrate for Adam. Did He do so in case of Muhammad? Has He given him such honor?” The Imam said: “Allah made angels prostrate for Adam because He was carrying the Noor (light) of Muhammad and his legates and that prostration was not by way of worship of Adam.

Rather it was for obedience of Divine order and as a mark of respect to Adam (a.s.) like a salutation which is said to anyone. It was also to acknowledge that Adam is superior to angels. Moreover Allah gave more grace than this to Muhammad as He Himself sends benediction on the Holy Prophet (S) and He commanded not only angels but all to send Salawat on the Holy Prophet (S) till eternity. Just as He has ordained in the Holy Qur’an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Surely Allah and His angels bless the prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.”²⁹

If a person recites Salawat on the Holy Prophet (S) once either during the lifetime or after Prophet’s demise, the Lord of the worlds Himself sends ten Salawats on that man and grants ten rewards for every such Durood. If anybody sends Salawat on the Holy Prophet (S) after his demise, he knows who sent it to him and he (the Prophet) also reciprocates. Also Allah has made the acceptance of every supplication subject to Salawat on the Prophet which is greater than the excellence of Adam (a.s.).

Moreover Allah made every rock and every tree talking and so they saluted the Holy Prophet (S) and congratulated him from his grandeur. Whenever we walked with the Holy Prophet (S) every valley, rock or tree by which he passed used to salute him saying: Peace be upon you, O Messenger of Allah (S). All confirmed his prophethood. Allah had, in order to raise his ranks, though obtained confirmation of the prophethood of the Holy Prophet (S), He took a promise from all messengers that they would obey him and be pleased by his distinction and testify to his prophethood as mentioned in the Holy Qur’an:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ

“And when We made a covenant with the prophets and with you, and with Nuh...”³⁰

And further said:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ

مُصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom– then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.”³¹

Again Allah has said that the prophet has more right on the lives of believers than they themselves have and He has also said:

وَرَفَعْنَا لَكَ ذِكْرَكَ

“And We exalted for you your esteem.”³²

In addition, in every Azan, Iqamat, Eid prayers, during Hajj and in every sermon of Nikah (marriage) too “Muhammadur Rasoolullaah” (Muhammad is the Messenger of Allah) is being recited with “Laa ilaah illallaah” (There is no god, but Allah). In short, Amirul Momineen (a.s.) described more gracefulness of the Holy Prophet (S) in reply to what the Jew said regarding other prophets (a.s.) and he proved it. At last the Rabbi said: “God talked with Musa through 117 words on Mount Tur and He said with every phrase *Innee anallaah* (Indeed I am Allah) Has Muhammad (S) been graced with such an honor?”

His Eminence, Ali (a.s.) replied: “The Almighty Allah took the Holy Prophet (S) to visit the seven skies and beyond that He talked with the Holy Prophet (S) at two distant places: firstly at Sidratul Muntaha which is Maqame Mahmud (a praised station) and therefrom took him further up until the Holy Prophet (S) reached the leg of the Throne and God provided green Rafta (a vehicle) surrounded by the greatest radiance.

From there the veil of Might was so close that the distance between them was only equal to two bows or even less; Allah spoke with the Holy Prophet (S) at that place as mentioned in Holy Qur’an that all that is in the earth and in the skies belongs to Allah. Express or conceal whatever is in your heart, Allah knows everything and is keeping account of your deeds.

He forgives whom He wishes and punishes whom He wishes. Almighty Allah presented this verse to everyone from Adam’s (a.s.) followers to those of Muhammad (S). But due to its heavy weight none except the Holy Prophet (S) accepted it. When Allah observed that the Holy Prophet (S) and his followers have accepted it, He made it lighter and said:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

“The apostle believes in what has been revealed to him from his Lord...”³³

In short, Allah graced the Holy Prophet (S) and He considered the weight too much for his followers. So He Himself said in response:

وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

“...and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles...”

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When Allah said: If they believe like this then for them is forgiveness and Paradise, the Holy Prophet (S) said: My Lord,

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“... We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.”³⁵

Then Allah said: “We accepted this prayer of those who repented among your followers and We made it incumbent on Us to pardon them,” and He said: “O Prophet! Since you and your followers have accepted a thing which was presented to you, but not accepted by all other prophets and their followers, it is now necessary for Me to make it lighter for your followers.” So He said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ

“Allah does not impose upon any soul a duty but to the extent of its ability for it is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought.”³⁶

Then Allah inspired the Prophet and he prayed:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

“Our Lord! Do not punish us if we forget or make a mistake.”³⁷

The Lord said: “We accepted this also in your honor. O Muhammad! In the past communities, when they forgot Our commands, We used to punish them severely, but We have removed this hardship from your followers.” Then the Holy Prophet (S) requested:

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

“Our Lord! do not lay on us a burden as You didst lay on those before...”³⁸

“For them (said the Lord) We had decided not to accept prayers but only those offered on the prescribed parts of land even if it was far away from their residence. But We have made this entire earth pure and worth performance of prayer thereon and made it (earth) a purifier for your followers. Thus We removed a big difficulty from your people. It was necessary for other communities to carry their animals for sacrifice on their necks upto Baitul Maqdas.

Then I used to send fire on the sacrifice acceptable to Me and it was burnt down. One whose sacrifice was not accepted by Me had to return disappointed and gloomy (in front of others). But I made the meat of your sacrificed animals eatable for the poor. Moreover, I multiply the reward of the accepted sacrifice. I defer punishment in this world even for one whose sacrifice I do not accept. So to say, this also was a big hardship which I removed from your followers. For earlier believers many prayers were obligatory through the day and night.

It was hard for them. But we lifted up this burden also from your people. I imposed prayers only at the beginning of day and night when they are both free and restful. Past believers had to offer fifty prayers fifty times but We eased this also for your followers. During the times of earlier Ummahs, We used to give one reward for one good deed and one punishment for one bad deed. But for your people, We have decided to give ten rewards for one good deed and only one punishment for every bad deed. Formally no reward was given for good intention unless that good deed was performed.

Moreover a punishment was inflicted at an evil thought even if it was not acted upon. But this harshness has also been taken off from your community. Now for your people, no evil is recorded unless it is acted upon and We record a good intention even before its being put to practice. From the past communities, the person who committed a crime, it was written on his door and their repentance was accepted in such a way that I prohibited to them their favorite dish and as a result of a crime they used to seek repentance for hundreds of years but I did not accept their repentance till I had not punished them, but your community is absolved of this.

And if someone from your community commits a sin for a hundred years and if he is regretful of those sins even for a moment, I will forgive their sins. In the past communities, if a part of anyone’s body was

defiled, he or she was ordered to cut off that part. But for your community, water and sometimes dust is also made a purifying agent. And these were the hardships from which your community is exempted. The Holy Prophet (S) said: “Since You have bestowed these bounties to me and my community, please increase your blessings.” That is since the Lord inspired him, he prayed:

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

“Our Lord! do not lay on us a burden as You didst lay on those before...”³⁹

The Almighty Allah said: “I have given this ease to your Ummah and this command of Mine is for each member of your community. After that the Holy Prophet (S) said:

وَاَعْفُ عَنَّا وَاغْفِرْ لَنَا وَاَرْحَمْنَا اَنْتَ مَوْلَانَا

“...and pardon us and grant us protection and have mercy on us, Thou art our Patron...”⁴⁰

The Almighty Allah said: “I have accepted this also for your people.” Then the Holy Prophet (S) said:

فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“...so help us against the unbelieving people.”⁴¹

The Almighty Allah said: “I have accepted this also. O Muhammad, to honor you and exalt your status, I have made your community distinguished from the infidels and they shall overcome their enemies and the tyrants will force the infidels to serve them but the infidels cannot force your community to serve them and it is obligatory on Me to make your religion dominant over all the religions of the world, till it reaches to all the corners of the world.

And infidels and idolaters will pay Jizya to your followers. Amirul Momineen (a.s.) said: When the Holy Prophet (S) returned from there he met Jibraeel again at Sidratul Muntaha near which there is Behisht, which is a place of good deeds, when the souls of angels and believers had surrounded the Sidra. He was not dazzled by the effulgence of the Almighty. He saw everything in its true form. Indeed, the Holy Prophet (S) saw the great signs of his Lord. So it is much higher than what Prophet Musa (a.s.) saw at Mt. Sina.

The Almighty Allah gathered all the prophets to pray behind the Holy Prophet (S) and that same night he

was also shown Paradise and Hell. And angels of every sky greeted him when he passed from there. The Jew said: When the Almighty Allah gave his love to Prophet Musa. Amirul Momineen (a.s.) said: “Yes, it is right, but the Almighty Allah bestowed the Holy Prophet (S) with His love as well as made him His beloved.

Because the Almighty Allah showed to Prophet Ibrahim (a.s.) the face of Muhammad (S) and also showed his community to him. Ibrahim (a.s.) said: “O Lord, I have not seen any community more radiant than them. Who are they?” A voice same: “This is Muhammad My beloved and I have not made anyone else My beloved from My creatures.

And his remembrance was created before I created the heavens and the earth and appointed him as the prophet when your ancestor, Adam was in the form of dust and water, and I had not inserted soul into his body. When I brought out the progeny of Adam (a.s.) from his back and spread it, I had kept you also with them. O Jew, the Almighty Allah has sworn by the life of the Holy Prophet (S) as follows:

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

“By your life! they were blindly wandering on in their intoxication.”⁴²

And this is sufficient for his greatness. The Jew said: Please tell me in which matter the Almighty Allah has given precedence to this community over other communities. Amirul Momineen (a.s.) said: The Almighty Allah has give much excellence and some of them are as follows: Firstly, the Almighty Allah has said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

“You are the best of the nations raised up for (the benefit of) men...”⁴³

Secondly on Judgment Day the Almighty Allah will gather all creatures and then ask the prophets if they had conveyed His message and they will reply in the affirmative. Then the Almighty Allah will ask their communities and the people will say that no warner and giver of glad tidings had come to them. The Almighty Allah will ask the prophets who is their witness although He knows better.

They will say: Muhammad (S) and the pious people of his community are witnesses from our side. After that their testimony will be supported by the community of Muhammad that they had propagated religion and the Holy Prophet (S) will testify for them. This is the implication of the following verse: ***“And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you.”***

Thirdly, on Judgment Day before all the communities accounting will done for this Ummah and it will be the first to enter Paradise. Fourthly, the Almighty Allah has made five times prayer obligatory; two at night and three during the day and made them as rewarding as fifty prayers and also made them as expiation of their sins as mentioned in the following verse:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

“...surely good deeds take away evil deeds...”⁴⁴

That is the five daily prayers act as expiation if one refrains from the greater sins. Fifthly, if they make an intention of a good deed, one reward is written, even if one does not actually perform that deed. And if he performs it, he gets the reward of ten to 7000 good deeds. Sixthly, 70000 people of this Ummah will enter Paradise without accounting, whose faces will shine like a full moon. Some faces will be lighted like stars.

In this way, according to levels there will be no mutual discord between them. Seventhly, if one of them kills another, if the heirs of the deceased wish, they can forgive or they can accept blood money or kill in revenge, but O Jew, in your religion it is obligatory to kill in retaliation and blood money and forgiveness are not allowed. As the Almighty Allah says: In this matter also there is discount and mercy from your Lord. Eighthly, the Almighty Allah reserved half of Surah Fatiha for Himself and half for the people.

When a person says: Praise be to Allah, he has praised Me. When he says: Lord of the worlds, he has got my cognition that I am the Lord of all the worlds. When he says: the beneficent and the merciful, he has introduced Me as being compassionate and kind. When he says: Master of the Judgment Day, he has extolled Me. When he said: You alone we worship and only Your help we seek, he has declared his worship to be exclusive for Me and the seeking of help is only from Me. The remaining Surah is related to man. Ninthly, the Almighty Allah sent Jibraeel to the Holy Prophet (S) to give him glad tidings of glory and divine help to his community. Tenthly, the Almighty Allah made their Sadaqah lawful for themselves that they may consume from it and give to the poor.

In the past communities, the Sadaqah was taken to a remote place so that the fire from the sky may burn it. Eleventh, allowed them intercession which was not for previous communities. The Almighty Allah through the intercession of the Holy Prophet (S) will forgive their serious sins. Twelfth, on Judgment Day, a call will be issued that praisers should come forward. The Ummah of Muhammad will move ahead of all other communities.

And it is mentioned in past scriptures that the Ummah of the Holy Prophet (S) is a praiser community and its people always praise the Almighty Allah and recite the slogan of God is the greatest. There caller of Azan everyday raises the call which echoes in the sky. Thirteen, the Almighty Allah does not kill them

through starvation and does not make them unite on a wrong thing and does not make the infidels powerful over them and does not involve all of them in chastisement and gives the status of martyrdom to those who die as a result of plague.

Fourteenth, one who invokes blessings on Muhammad and Aale Muhammad is given ten rewards and ten of his sins are erased and the same amount of mercy is sent on them. Fifteenth, the Almighty Allah had divided the Ummah into three parts, one of them oppresses themselves. Second is the medium one and third is the group of those who take precedence in good deeds. Those who take precedence will be admitted into Paradise without accounting. The moderate ones will have an easy accounting and those who oppress their selves will be forgiven if He likes.

Sixteenth, the Almighty Allah has made their forgoing of sins as repentance and seeking forgiveness, but for Bani Israel, repentance was only possible by killing among themselves. Seventeenth, the Almighty Allah revealed to the Prophet that his community is in the position of divine mercy and for them there is no chastisement of earthquake and hardships in the world. Eighteenth, the Almighty Allah writes for the sick and old people reward just as they had performed in their healthy times and youth. And the Almighty Allah reveals to the angels: "Write the same rewards for My servants as he performed previously.

Nineteenth, the Almighty Allah has made the word of piety which is Tauheed as obligatory with the Wilayat for the Ummah of Muhammad and made it necessary for intercession. And it will become clear only in the hereafter. Twentieth: On Meraj, the Holy Prophet (S) saw some angels that since they are created, they are standing for prayer and some are in Sajdah so he asked Jibraeel if this was worship.

Jibraeel said: O Prophet, ask your Lord so that He may give you Qunut, Ruku and Sujood in prayer. The Holy Prophet (S) asked and the Almighty Allah bestowed it to him. Thus the Ummah of Muhammad follows the heavenly angels. And the Holy Prophet (S) said: Jews are jealous because of your prayer, Ruku and Sujood.

According to reliable tradition, it is narrated from Imam Ja'far Sadiq (a.s.) that the Almighty Allah sent 124000 prophets and appointed a similar number as their legateses who were all truthful, pious in the world and trustworthy. But no prophet was superior to Muhammad and no successor was superior to Ali Ibn Abi Talib (a.s.). It is mentioned in another tradition from the same Imam that someone asked the Prophet why he got precedence over all prophets even though he was sent last.

He said: Because I was the first to bring faith on my Lord. And when the Almighty Allah took covenant from the prophets and made them witness and asked: Am I not your Lord? The first to respond was me.

In another trustworthy tradition, he said: There are five Ulul Azm prophets whose Shariats repealed the previous codes of religious law. Nuh, Ibrahim, Musa, Isa and Muhammad (S). His Shariat will remain in force till Judgment Day and the lawful of this Shariat will remain lawful till Judgment Day and the unlawful of this Shariat will remain unlawful till Judgment Day.

It is mentioned in reliable traditions from Imam Ali Reza (a.s.) that the Holy Prophet (S) said: Prophet Musa said to the Almighty Allah: O my Lord, include me in the community of Muhammad and the Almighty Allah revealed to him that it cannot be done.

It is mentioned in reliable traditions that the Holy Prophet (S) said: O Ali, the Almighty Allah has chosen me from all the men of the world and after me He chose you, then the Imams from your progeny. And Fatima from all the women. It is mentioned in many traditions from Imam Ja'far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) and the Imams after him have as much excellence over the people just as the Holy Prophet (S) is having excellence. He is the door to the court of the Almighty Allah.

No one can reach the court of the Almighty Allah except through him. One who follows him in the path of Allah can get the proximity and pleasure of the Almighty Allah. It is mentioned in many traditions from the Holy Imams (a.s.) that: We infallibles, all of us are same in obligation of obedience, knowledge, understanding and cognition of lawful and prohibited but the Holy Prophet (S) and Amirul Momineen (a.s.) have precedence on us.

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) was taken to the heavens in Meraj the Almighty Allah revealed to him: O Muhammad, I have chosen from all the earth and selected you and derived your name from My name. Wherever I will be mentioned, you also will be mentioned. I am Mahmud and you are Muhammad and then I chose Ali from all the people, and derived his name also from My names.

I am the Ali-ul Aala and he is Ali. O Muhammad, I have created you and Ali, Fatima, Hasan and Husain My effulgence and presented your Wilayat to the heavens and earth and all they contain. So whoever accepted it is successful near me and those who denied are infidels. O Muhammad, if a slave of Mine worships so much to be reduced to shreds of musk, and comes to Me as a denier in your Wilayat, I will never give him salvation.

It is mentioned in another reliable tradition that he said: Faith is not complete of any man till he does not believe that all the Imams have the same excellence with regard to Divine Proof and in the obligation of their obedience. But Muhammad and Ali (a.s.) have a special excellence. It is mentioned in reliable tradition from Imam Musa Kazim (a.s.) that the Holy Prophet (S) said: I am the best creature of Allah, I am better than Jibraeel, Israfeel, carriers of the throne and all privileged angels and messenger prophets.

I am the owner of intercession and Hauz. I and Ali are the two fathers of this Ummah, one who recognized us recognized Allah and one who denied us, denied Allah. Two grandsons of this Ummah will be born from Ali (a.s.) who will be the chiefs of the youths of Paradise; that is Hasan and Husain (a.s.).

And there will be nine Imams from the progeny of Husain whose obedience is my obedience and whose

disobedience is my disobedience. The ninth of them will be Qaim and Mahdi.

It is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that when the Almighty Allah created the Arsh, He created two angels around it and He told them to testify that there is no god except Allah, and they gave the testimony.

Then Allah asked them to witness that Muhammad is the Messenger of Allah (S) and they testified to this also and then asked to testify that Ali is the Amirul Momineen (a.s.) and they testified to this also. In another tradition, it is narrated from Abu Dharr Ghiffari that he said: I heard from the Messenger of Allah (S) that he said: "Israfeel boasted that he was better than Jibraeel as he was the chief of the eight angels who were the carriers of the Arsh.

And I will be the one to blow the bugle. And I am the nearest to the source of divine revelation." Jibraeel said: "I am better than you as I am the trustee of the Almighty Allah on His revelation and I am His messenger to His prophets and messengers. I am the one who enters the surface of the earth and overturns it on the evil ones." The Almighty Allah did not chastise any nation but through me. Thus they presented their case to the Almighty Allah.

The Almighty Allah revealed to them to keep quiet, I swear by My Might, I have created someone better than you. They asked: Did you really create someone before us, greater than us? While You created us from Your Noor?" "Yes," and issued a command to remove the veils from before them and they saw inscribed on the right side of the leg of the Arsh: There is no god, except Allah. And Muhammad, Ali, Fatima, Hasan and Husain are the best of the creatures. Jibraeel said: "My Lord, I ask you in their name to make me their servant." The Holy Prophet (S) said: "O Abu Dharr, Jibraeel is from us, Ahlul Bayt (a.s.) and he is our servant."

It is narrated from authentic chains from Imam Ja'far Sadiq (a.s.) that once a Jew came to the Holy Prophet (S) and stared at him. The Prophet asked what he wanted. He said: "Are you better or Musa bin Imran with whom the Almighty Allah conversed and gave him Taurat and the miracle of staff and split the sea for him and shaded him with a cloud? It is detestable that a person should praise himself, but it is necessary for me to make you aware.

When Adam committed Tarke Awla he sought divine forgiveness through the words: O the Almighty Allah please forgive me for the sake of Muhammad and Aale Muhammad. So the Almighty Allah forgave him. When Nuh boarded the Ark and he feared drowning, he said: O Lord, I ask you to protect from drowning for the sake of Muhammad and Aale Muhammad. So the Almighty Allah saved him.

And when Ibrahim was thrown into the inferno, he asked for our sake and the Almighty Allah made the fire cool and comfortable for him. And when Musa cast his staff and it turned into a python, he said: For the sake of Muhammad and Aale Muhammad make me fearless. So the Almighty Allah revealed to him: Don't fear, you will be victorious." O Jew, if Prophet Musa (a.s.) had been present in this age, and had no faith in me and my prophethood, his faith and prophethood would have given no advantage. O Jew,

the Mahdi will be from my progeny.

When he will reappear, Isa (a.s.) will come down from the heavens to assist him and pray behind him. It is mentioned in another tradition from the same Imam that when Adam ate from the forbidden tree, he raised his head and said: O Allah, for the sake of Muhammad and Aale Muhammad have mercy on me.

So the Almighty Allah revealed to him: "Who is Muhammad?" He replied: "My God, when you created me I looked at the Arsh on which was inscribed: There is no god except Allah and Muhammad is the Messenger of Allah. I understood that no one is having such a status in Your view, such that You have mentioned their names with Your name."

The Almighty Allah revealed: "O Adam, he is from your progeny and is the last of the prophets. If he had not been there, I would not have created you." It is mentioned in another tradition from Amirul Momineen (a.s.) that the words that Adam (a.s.) learnt from the Almighty Allah and which enabled him to earn forgiveness were: "O God, for the sake of Muhammad accept my repentance.

The Almighty Allah asked: Who is Muhammad? He replied: I saw that his name was written on Your Arsh, when I was in Paradise." And it is narrated from Imam Ja'far Sadiq (a.s.) through reliable chains that he said: Accord respect to the Almighty Allah and His Messenger and do not give precedence to anyone over him, because the Almighty Allah has given him excellence over all.

It is narrated through reliable chains that the same Imam was asked if Muhammad was the best of the children of Adam? He replied: By, Allah, he was the best of the creatures and the Almighty Allah did not create anyone superior to him. It is mentioned in reliable traditions from Amirul Momineen (a.s.) that the Almighty Allah did not create anyone superior to Muhammad (S).

It is narrated from Imam Ja'far Sadiq (a.s.) that: We, Ahlul Bayt (a.s.) are the first of those whose name was exalted and publicized by the Almighty Allah; when He created the heavens and the earths, He commanded the announcer and he called three times: I witness that there is no god, except Allah.

And three times: I witness that Muhammad is the Messenger of Allah. And three time: I witness that Ali is the Wali of Allah, truly. It is mentioned in reliable traditions from the same Imam that the Almighty Allah sent the Holy Prophet (S) to the prophets in the spiritual world and he invited all the prophets to confess to the oneness of Allah.

Through reliable chains, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: We are Ahlul Bayt (a.s.) and Sadaqah is not allowed to us. And we have been commanded to perform the complete ablution and to race the ass with Arabian horse and not to perform wiping (*Masah*) on the socks. And it is mentioned in reliable traditions from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) in the interpretation of the following verse:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ. الَّذِي يَرَاكَ حِينَ تَقُومُ. وَتَقَلُّبِكَ فِي السَّاجِدِينَ.

“And rely on the Mighty, the Merciful. Who sees you when you stand up. And your turning over and over among those who prostrate themselves before Allah.”⁴⁵

That is your transfer from the loin of one prophet to another.

Shia and Sunni scholars have narrated much about the distinctive qualities of the Holy Prophet (S).

Some of them are as follows: The obligation of Miswak on the Prophet and there is difference about it.

Second: The obligation of Midnight Prayer and Witr Prayer; there are many traditions about this.

Third: Obligation of sacrifice on the Prophet. Thus one who dies indebted, his debts are obligatory to be repaid by the Prophet. Five: To take counsel with companions; and there is difference in this also. Six: Obligation of forbidding evil and expression of evil if seen in others. Seven: To give the women free choice that either they remain as his wives or separate from him, whose laws are mentioned in books of Islamic jurisprudence.

Eight: Unlawfulness on the Holy Prophet (S) and his Ahlul Bayt of obligatory Zakat. And there is difference about the unlawfulness of recommended Zakat and recommended Sadaqah. Nine: That he never ate onion and garlic. Some say that it was unlawful for him eat them. But it is not proved. Ten: He never ate reclining on a pillow. Some say that it was unlawful for him but it is not proved.

Eleven: Some say that it was unlawful for him to write a letter or compose couplets. But there is difference in this also. Twelve: When he put on arms for a battle, it was not unlawful for him remove them without fighting and some say that it was detestable. Thirteen: When he began a recommended action he could not leave it unfinished. But there is controversy in this also. Fourteen: It was unlawful for him to make signs with his eyes to kill anyone.

But there is controversy in this also. Fifteenth: It was unlawful for him to recite the funeral prayer of those who die indebted. But this is not proved. Sixteenth: Some say that it was unlawful for the Holy Prophet (S) to give someone something to get more in return. But there is controversy in this also. Seventeenth: Keeping a wife who detested him. But there is controversy in this also.

Eighteenth: Most say that Nikah was unlawful for the Holy Prophet (S) with a slave girl or a Christian or Jew lady. Nineteenth: No Iftar between two fasts or to abstain from Iftar till the time of Seher which was allowed for the Prophet but is not allowed to others. The Holy Prophet (S) himself says: I am not like you. I spend the night in the court of my Lord and He gives me food and water.

Twentieth: It was allowed for him to take whatever he liked from war booty. Twenty-one: It was allowed for the Holy Prophet (S) to enter Medina fully armed, whereas it was not allowed for others. Twenty-two: It was allowed by the Prophet to confiscate any land for grazing sheep but not for others. Some say that it is allowed for the Imam also. Twenty-three: It is allowed for the Prophet to take anyone's food even if

he needed it at that time. Some say that the Imam is also having this power.

Twenty-four: It was allowed from the Messenger of Allah (S) to marry permanently more than four women at a time while it is unlawful for others. Twenty-five: It was sufficient for a woman to dedicate herself to the Prophet but it is not allowed for others. Twenty-six: It is said that if the Holy Prophet (S) wanted to marry a woman without husband, it was obligatory for her to accept the proposal and if she had a husband, it was obligatory on that husband to divorce. But there is controversy in this also.

Twenty-seven: There is controversy whether it was obligatory for him to distribute the nights between his wives or not. Twenty-eight: It is unlawful for all to marry the wives of the Prophet either in his lifetime or after his passing away, whether he had consummated his marriage with them or not.

Twenty-nine: It was obligatory for people not to raise their voices above the voice of the Prophet. Thirty: It was unlawful for the people to call the Prophet from behind the chambers. Thirty-one: It was unlawful for people to address him as O Muhammad, or O Ahmad and the Almighty Allah has also never addressed him by name: He mentioned: O Prophet, O Messenger. O Wrapped One, O clothed one.

Thirty-two: It is infidelity to demote the Prophet from his sacred station and the same order applies to the Imams. Thirty-three: Some say that if the Holy Prophet (S) called anyone and he was busy in prayer, it became obligatory to reply to the Prophet and his prayer was not invalidated but there is no absolute text about it. Thirty-four: It is said that the sons of his daughters were considered as his sons and it was not there for others.

Thirty-five: It is not allowed for anyone to adopt the name and Kunniyat of the Prophet and some have completely forbidden Kunniyat. But it is not proved by any authentic text.⁴⁶

Obedience and Love of Prophet is obligatory and opposing him is prohibited

We should know that there are many verses about the obedience and love of the Prophet and about the refutation of his enemies and it would prolong the discussion to mention their interpretation, so we suffice only with their translation.

It is mentioned in a true tradition from Imam Ja'far Sadiq (a.s.) that the Almighty Allah taught His Messenger aspects of good behavior as He liked.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And most surely you conform (yourself) to sublime morality.”⁴⁷

And left the matters connected with the community to him. And He said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“...and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back...”⁴⁸

And he said:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whoever obeys the Apostle, he indeed obeys Allah...”⁴⁹

Imam (a.s.) said that after that the Holy Prophet (S) entrusted the matter of Ummah and religion to Imam Ali (a.s.) and made him the trustee; so you Shias accepted and the opponents denied. So, by Allah, we like that you say what we say and to remain quiet when we are quiet, because we are medium between you and the Almighty Allah and the Almighty Allah has not given any good to our opposition.

There are many true and reliable traditions about this and since all their matters are common, it will prolong the discussion to mention them all. It is mentioned in authentic tradition that the Holy Prophet (S) said: No ones faith is complete till one does not prefer me more than ones life and who does not love my progeny more than his children and relatives. And everything of mine is more preferable than his own.

From authentic chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) said: “Love Allah, because of the bounties that He has given you. And love me for the pleasure of Allah. And love my relatives for my sake. It is mentioned in another reliable tradition from Amirul Momineen (a.s.) that an Ansari came and said: “O Messenger of Allah (S), I cannot bear your separation. When I go home, I remember you and I leave my business to come and visit you. Then I realize that when you enter Paradise on Judgment Day and go to the High Heavens, where I will get your company?” At that juncture, the Almighty Allah revealed the following verse:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ ﴿٥٠﴾ وَحَسُنَ أُولَئِكَ رَفِيقًا.

“And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed

favours from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!⁵⁰

Thus the Holy Prophet (S) summoned that man and gave him this glad tiding and according to another tradition a desert Arab came to the Prophet and asked: “When will Qiyamat occur?” The Holy Prophet (S) asked: “What preparation have you made for Qiyamat?” He said: “By Allah, prayer, fasting etc. They aren’t sufficient but I love Allah and His Messenger.” The Prophet said: “One will be in the company of that one loves.”

Obligatory to respect the Prophet – an account of his social etiquettes

The Almighty Allah says in the Holy Qur’an:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

“Only those are believers who believe in Allah and His Apostle...”⁵¹

وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ

“...and when they are with him on a momentous affair they go not away until they have asked his permission...”⁵²

إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

“...surely they who ask your permission are they who believe in Allah and His Apostle...”⁵³

Ali bin Ibrahim has narrated that this verse was revealed in the honor of those who when the Holy Prophet (S) gathered them for battle etc. they used to disperse without the permission of the Holy Prophet (S), so the Almighty Allah restrained them:

فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ

“...so when they ask your permission for some affair of theirs, give permission to whom you please of them...”⁵⁴

Ali bin Ibrahim has narrated that this verse was revealed about the seeking of permission by Hanzal bin Aamir, as will be mentioned in the account of Battle of Uhud, Insha Allah.

وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

“...and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.”⁵⁵

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

“Do not hold the Apostle’s calling (you) among you to be like your calling one to the other...”

56

So don’t consider calling the Prophet like O Muhammad, O Abul Qasim and don’t call from behind the chambers. Call him with respectable titles of O Prophet, O Messenger, and this last cause is narrated from Imam Muhammad Baqir (a.s.).

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا

“Allah indeed knows those who steal away from among you, concealing themselves...”⁵⁷

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ.

“...therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.”⁵⁸

In another instance He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَاظِرِينَ
إِنَاهُ

“O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished...”⁵⁹

وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ

“...but when you are invited, enter, and when you have taken the food, then disperse- not seeking to listen to talk...”

إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۚ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ

“...surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth.”

Ali bin Ibrahim has narrated that when the Holy Prophet (S) married Zainab and he used to love her much, he held a Walima dinner for his companions. After the companions had eaten, they sat down with the Prophet to make conversation. And sometimes they entered the Prophet’s house without his permission and began talking and waited for food being prepared. All this was a waste of time, so the Almighty Allah revealed these verses in their condemnation.

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

“And when you ask of them any goods, ask of them from behind a curtain...”

ذَلِكَ أَطْهَرَ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

“...this is purer for your hearts and (for) their hearts...”

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ
ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا.

“...and it does not behove you that you should give trouble to the Apostle of Allah, nor that you

should marry his wives after him ever; surely this is grievous in the sight of Allah.”⁶⁰

Ali bin Ibrahim has narrated that the cause of revelation of these verses is that when the verse was revealed that the wives of the Prophet are mothers of believers and it is unlawful to marry them, Talha, the hypocrite was infuriated that although the Prophet wants to marry our women, but we cannot marry them. He said: “But I will definitely marry his wives after him like he has married our women.” At that juncture, this verse was revealed. On another occasion, it was revealed:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

“Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.”⁶¹

It is mentioned in Sunni books through various chains that when this verse was revealed, the companions said: “O Messenger of Allah (S), we know the method of saluting you, but how should we invoke blessings on you? The Holy Prophet (S) said:

Allahumma s'alli a'laa muh'ammdinw wa aali Muh'ammad kama s'allaita a'laa Ibraheema wa aala Ibraheema innka h'ameedum majeed. Wa baarik a'laa muh'ammdinw wa aali Muh'ammad kama baarakta a'laa Ibraheema wa aala Ibraheema innka h'ameedum majeed.

“O Allah, consecrate Muhammad and the progeny of Muhammad like You consecrated Ibrahim and the progeny of Ibrahim. Indeed you are the praised and the honored. And bless Muhammad and the progeny of Muhammad like You blessed Ibrahim and the progeny of Ibrahim. Indeed you are the praised and the honored.”

It is narrated through reliable chains that Imam Ja'far Sadiq (a.s.) was asked what is the meaning of invoking blessings on the Messenger of Allah (S); he replied: The Almighty Allah praises him in the heavens. They asked: What does submission implies. He replied: His obedience in everything he commands.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا.

“Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.”⁶²

Ali bin Ibrahim has narrated that this verse was revealed about those who usurped the rights of Ali and

Fatima (a.s.) and who harassed them in various ways, even though the Messenger of Allah (S) had time and again reiterated that one who hurts Fatima hurts the Prophet. At another instance, the Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا.

“O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.”⁶³

On another occasion, He has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.

“O you who believe! be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.”⁶⁴

And on another occasion, He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ.

“O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.”⁶⁵

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ ۖ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.

“Surely those who lower their voices before Allah’s Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.”⁶⁶

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

“(As for) those who call out to you from behind the private chambers, surely most of them do not understand.” 67

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ.

“If they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.”68

Ali bin Ibrahim has narrated that when people of Bani Tamim used to visit the Prophet they used to scream from the door of his chambers: “O Muhammad, come out.” When the Prophet came out and walked with them they walked in front of the Prophet and when they spoke to him they used to raise their voices above that of the Prophet like they spoke to their colleagues. So these verses were revealed in their condemnation. On another occasion, the Almighty Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يُعْوَدُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ

“Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Apostle...”69

It is narrated that these verses were about hypocrites and Jews who used to meet each other in secret and ridicule the Muslims which harassed them a great deal. The Holy Prophet (S) told them to refrain from such behavior, but when they did not amend their ways, the above verses were revealed. And it is mentioned in some traditions that these verses were about Abu Bakr and Umar and others like them as will be explained in the coming pages, Insha Allah.

وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا ۚ فَبِئْسَ الْمَصِيرُ.

“...and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough

for them; they shall enter it, and evil is the resort.” 70

It is narrated that when Jews used to visit the Holy Prophet (S) they used to salute him saying As-Saamu Alaika, which means ‘death be upon you,’ at that juncture, this verse was revealed. And according to another traditional report some people came and said in the style of the period of Jahiliyya: *Innahum Sabahan* or *Anama Masa-an*, so the Almighty Allah revealed the verse that why they do not salute like the people of Paradise.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ
وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ.

“O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.” 71

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ
اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

“Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah’s permission, and on Allah let the believers rely.” 72

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ
وَإِذَا قِيلَ انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

“O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.” 73

Tabari has narrated that in gatherings, companions of the Prophet used to sit reclining in a proud manner and used to dislike allowing space to newcomers. The Almighty Allah commanded them to allow

the newcomers space.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

“O you who believe! when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.” 74

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

“Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do.” 75

We should know that the Almighty Allah had tested the companions through these verses and the exigency behind this was to ensure that people do not trouble the people and by giving Sadaqah they earn more rewards and it may enhance the Prophet’s respect.

Shia and Sunni tradition scholars and commentators have agreement that after promulgation of this law, companions also stopped speaking in secret to the Prophet and except for Imam Ali (a.s.) no one followed this rule. He had one Dinar, which he exchanged for ten dirhams and spoke to the Prophet secretly and each time he gave one dirham in Sadaqah.

After that, this command was abrogated. Shia and Sunni, through many channels narrate from Amirul Momineen (a.s.) that he said: There is one verse in Qur’an on which no one except me has acted and that is the giving of Sadaqah before seeking the counsel of the Prophet. Insha Allah we will mention it in detail in the account of Imam Ali (a.s.).

It is mentioned in reliable traditions from Imam Ja’far Sadiq (a.s.) that when the name of the Prophet is mentioned in your presence you must invoke excessive blessings on him, because one who invokes blessings on him once, the Almighty Allah blesses him a thousand times. And nothing created by the Almighty Allah is such that does not follow suit.

One who refrains from this is arrogant and the Almighty Allah, the Prophet and Ahlul Bayt (a.s.) are aloof of him. And it is mentioned in another reliable tradition that the Holy Prophet (S) said: If one before

whom I am mentioned does not invoke blessings from me, he is turned away from Paradise by the Almighty Allah.

It is mentioned in another reliable tradition from Imam Ali Reza (a.s.) that Jabir Ansari says that the Holy Prophet (S) was seated in a leather tent and we were outside, when Bilal came out of the tent holding some water that was left from which the Holy Prophet (S) had washed his hands. Companions took that water and applied it to their faces to seek blessings therefrom and one who could not reach the vessel rubbed their hands on the hands of others and applied it to their faces. In the same way the water used by Amirul Momineen (a.s.) was also considered blessed.

It is narrated from reliable traditions from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) was having any problem related to his physical health he used to resort to cupping. Abu Tayyaba says that once I opened a vein of the Prophet and he gave me a gold coin and asked me what I did with that blood. I said that I consumed it for its blessing. He said: Don't repeat it in future.

This will protect you from illnesses, troubles and Hellfire. It is narrated from Usamah Ibn Shareek that he says: I went to the Holy Prophet (S) to find him surrounded by companions absolutely silent as if birds perched on them. And during the Battle of Hudaibiyah when Urwah bin Masud came to the Prophet on behalf of Quraish, he saw that when the Prophet washes his hands or performs ablution, people compete with each other to get that water, so much so that they could have killed each other and each time the Prophet gargled or put water in his mouth, people used to take that water and apply it to their faces and bodies and the strands of hair that fell by combing were also collected.

When the Messenger of Allah (S) issued a command, people used to compete with each other to fulfill it. When the Holy Prophet (S) spoke, people used to lower their voices. They never looked upon the Messenger of Allah (S) with a sharp glance. They used to hang down their heads. After seeing this, Urwah returned to his people and said: "I have visited kings of Iran, Rum and Habasha, but I never found any subjects according such honor to their rulers as I found the companions of Muhammad respecting him."

Anas says: "The barber used to cut the hair of the Holy Prophet (S) and companions used to surround him and collect each strand of his hair. Royal messengers who visited the Prophet used to tremble on seeing him.

Mughira says: "When companions knocked the door of the Prophet, they used their fingers instead of banging with a stone or shaking the door." Baraa bin Azib says that most of the time I wanted to ask something from the Prophet but because of his awe the matter used to be delayed for as long as two years.⁷⁶

The Prophet was immune from sins, mistakes and forgetfulness

Proofs of greatness of all the prophets have already been explained in the first volume and most proofs are mentioned with explanation in *Biharul Anwar*. There is consensus of Imamiyah scholars, that from his birth till his last moments the Messenger of Allah (S) was immune from greater and lesser sins, intentionally and unintentionally.

Although Ibn Babawayh has mentioned reports of some omissions caused by the Almighty Allah but such a thing was not possible in matters of religious propagation. But notable scholars have not accepted this, justifying those reports to be based on Taqayyah. Since this book is compiled for common people who cannot distinguish between such reports it may cause some deviation, so full explanation of them is mentioned in *Biharul Anwar*.

It is narrated from Imam Ja'far Sadiq (a.s.) in reliable books that the Almighty Allah imbued the being of the Prophet with five spirits: (1) Spirit of life, by which he moved and walked about (2) Spirit of strength, by which he fought Jihad and bore difficult worships (3) Spirit of carnality, by which he ate and had lawful relations with women (4) Spirit of faith, by which he commanded and dispensed justice (5) Spirit of sacredness (Ruhul Qudus), by which he bore the responsibility of prophethood and when a prophet goes away from the world the Ruhul Qudus is related to the Imam. Ruhul Qudus does not sleep, rest or forgets. The Holy Prophet (S) and the Imams, through Ruhul Qudus see whatever is there in the world.

It is mentioned in Shia and Sunni traditions that one night the Holy Prophet (S) camped at Maras near Medina and asked Bilal to remain awake, while he went to sleep and Bilal also went to sleep as the Almighty Allah made sleep overcome all of them, till sunrise. When they awoke, Bilal said: "O Messenger of Allah (S), one who overcame you with sleep also put me to sleep."

So, all recited Qaza prayer and the Almighty Allah had mercy on people and made sleep overcome all of them so that if anyone goes to sleep till sunrise and people chastise him he can quote that the Messenger of Allah (S) had also once missed his Morning Prayer when sleep overcame him. But this report is also controversial and objections against it and their replies are mentioned in *Biharul Anwar*.

Prophet's perfect knowledge and heritage of past prophets

It is narrated from Imam Muhammad Baqir (a.s.) in reliable traditions that the Almighty Allah says in Qur'an that only the Almighty Allah and those who are deeply rooted in knowledge know about the interpretation of ambiguous verses. The Holy Prophet (S) was the best of those who are deeply rooted in knowledge.

And the Almighty Allah taught him all the sciences that were revealed on him. He knew the interpretation of all that was revealed to him. All his successors after him are learned in all the sciences. And it is narrated in another reliable tradition that Amirul Momineen (a.s.) has said: The Almighty Allah says:

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ

“Surely in this are signs for those who examine.”⁷⁷

That is in the story of the chastisement of the community of Prophet Lut (a.s.) there were signs for those who possess intelligence and understanding. Imam Ali (a.s.) said that the Holy Prophet (S) was Mutawassim as many sciences, news and secrets were revealed to him. After him, the Imams from my progeny are also like that. And it is mentioned in many traditions that everyday the deeds of good and bad people of this Ummah are presented to him. So one should keep away from evil deeds.

It is mentioned in another trustworthy report from Imam Ja'far Sadiq (a.s.) that he told one of his companions, “Why do you harass the Holy Prophet (S)?” “How can we harass the Prophet?” they asked. The Imam said: “Perhaps you don't know that your deeds are shown to the Messenger of Allah (S). If he sees any sin, he is troubled. So do not hurt the Prophet with your sins. On the contrary you should please him with good deeds.

It is narrated through the Holy Imams (a.s.) in many traditions that the Almighty Allah gathered all the sciences of the prophets from the Holy Prophet (S) and he bequeathed all those sciences to his successors. The Holy Prophet (S) was given all the heavenly scriptures from Taurat, Injeel, Zabur and the scrolls of Ibrahim, Idris, Sheeth etc. And the Almighty Allah did not give any miracle to any prophet but that he gave the same to the Holy Prophet (S) also and He also gave that which had not been given to the previous prophets. It is related in reliable traditions from Imam Musa Kazim (a.s.) that the Holy Prophet (S) was the inheritor of the sciences of the prophets and was more knowledgeable than them.

The narrator asked: “Isa (a.s.) revived the dead and Sulaiman (a.s.) understood the language of the birds but the Holy Prophet (S) had all these capacities. Indeed, when Prophet Sulaiman (a.s.) did not see Hud Hud, he searched for it and was infuriated when he did not find it. It was so because he used to consider his knowledgeable of the seas and the knowledge of Prophet Sulaiman (a.s.) was to that extent even though he commanded the Jinns and men and even ants.

But he did not have the knowledge of the water under the wind while Hud Hud knew about it. And the Almighty Allah says: “If there is a Qur'an through which mountains can be moved or the earth split into pieces or distances covered or the dead revived, it is this Qur'an and we have received it in inheritance through which we can move mountains, traverse the earth and enliven the dead and know the circumstances of water below the wind. There are some verses in the Book of Allah through which we can do whatever we intend to do.

It is narrated from Imam Ja'far Sadiq (a.s.) in some reliable reports that the Almighty Allah gave two Isme Azam to Isa (a.s.) through which he enlivened the dead and performed miracles. Prophet Musa (a.s.) had four Isme Azam. Prophet Ibrahim (a.s.) had eight. Prophet Nuh (a.s.) had fifteen and Prophet

Adam (a.s.) had twenty-five and all these, on the contrary more than these were given to the Holy Prophet (S).

There are seventy-three Isme Azam (great names of Allah). One of them is exclusively for the Almighty Allah which has not been given to anyone. And 72 names were taught to the Messenger of Allah (S). It is narrated from Imam Muhammad Baqir (a.s.) through reliable traditions that on the night of Meraj the Almighty Allah revealed to the Prophet all the past and future knowledge.

It is mentioned in authentic traditions from Imam Ja'far Sadiq (a.s.) that he said: Every Thursday, we experience a great joy. "What is it?" asked the narrator. He replied: "On Thursday, the soul of the Prophet comes to the Arsh with the souls of the Imams and all circle the Arsh seven times and pray two units of prayer at each leg. And our souls come back to our bodies with fresh knowledge. If this had not been there, our knowledge would have been finished.

It is mentioned in other traditions that every fresh knowledge bestowed to us, is first given to the Holy Prophet (S) and after that to Amirul Momineen (a.s.) and to each Imam in turn till the last. It is mentioned in reliable and correct traditions from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Jibraeel gave two heavenly pomegranates to the Prophet. He ate one of them and from the other he ate half and gave half to Amirul Momineen (a.s.) and said: O Ali, the whole pomegranate I ate was because of prophethood, in which you did not have a share. The second pomegranate was of knowledge in which you are my partner.

It is mentioned in certain reports that a Yemenite came to Imam Muhammad Baqir (a.s.) and he asked: "Do you know so and so mountain pass?" He replied: "Yes." He asked: "Have you seen so and so tree there?" He replied: "Yes." He said: "Have you seen so and so stone under that tree?" He replied: "Yes, I have not seen anyone more knowledgeable in local geography." The Imam said: "It is the stone under which the tablets of Prophet Musa (a.s.) were kept and they reached to the Messenger of Allah (S) and now they are in our possession.

It is related through Imam Ja'far Sadiq (a.s.) in reliable traditions that the tablets of Musa (a.s.) were of heavenly emeralds. Those tablets contain all the past and future knowledge. After the period of Prophet Musa (a.s.) the Almighty Allah revealed to him to entrust these tablets to the mountain and he came to the mountain which split by the order of Allah. Musa (a.s.) wrapped the tablets in a cloth and placed them in the gap and the mountain rejoined and the tablets remained in it till the time the Almighty Allah raised the Messenger of Allah (S). A caravan was coming from Yemen to meet the Prophet and when it reached the mountain, it split and the tablets came out wrapped in cloth as placed by Prophet Musa (a.s.).

The members of the caravan picked them up and the Almighty Allah inspired them not to open them and they brought the same to the Messenger of Allah (S). Jibraeel came down and told him about the tablets. When the company reached the Prophet, he told them about the tablets and asked them give

him the same. They asked: “O Messenger of Allah (S), how did you learn that we found them?” He replied: “My Lord told me so. And these are the tablets of Prophet Musa (a.s.).” They said: “We witness that you are the Messenger of Allah (S),” and they handed the tablets to them. The Holy Prophet (S) saw them and read them. They were in Hebrew.

The Holy Prophet (S) summoned Amirul Momineen (a.s.) and gave the tablets to him and said that they contained the past and future knowledge and the Almighty Allah has commanded him to entrust them to Ali (a.s.). Imam Ali (a.s.) said: O Messenger of Allah (S), I cannot read them.” “Jibraeel has asked me to tell you to keep them under your head tonight and the following morning you will be able to read them. Amirul Momineen (a.s.) did the same and on waking up the next morning the Almighty Allah had taught him everything that was mentioned in the tablets. The Holy Prophet (S) said: “Write it down.”

And Amirul Momineen (a.s.) wrote it on a goatskin. This same writing is Jafr which contains the past and future knowledge. Imam (a.s.) said: “It is in our possession and so are the tablets of Musa and his staff. We have inherited them from the Holy Prophet (S).” Through authentic traditions, it is narrated from Amirul Momineen (a.s.) that the tablets of Musa (a.s.) were of green emerald.

When Prophet Musa (a.s.) was infuriated with Bani Israel due to their devotion to the golden calf, he threw the tablets. Some of its pieces were raised to the sky. When his anger was dispelled, Yusha asked him, “Do you what was written in the tablets?” He replied in the affirmative. Thus those tablets were inherited from one successor of Musa (a.s.) to another till they came into the possession of the four persons from Yemen. When they were informed about the advent of the Prophet, they made inquiries as to what he taught.

They were told that the new prophet prohibited wine and adultery and encouraged good behavior and helping the neighbors. They said: “He is more eligible for these tablets.” So they fixed a time to meet the Prophet.” Jibraeel informed the Prophet that so and so persons are coming to meet him and they are having the tablets of Musa (a.s.).

The Holy Prophet (S) waited for the appointed time of their arrival. They came and knocked the door and the Prophet told them their names along with the names of their ancestors. And he asked them: “Where are the tablets that you inherited from Yusha (a.s.)?” On seeing this miracle, they said: “We witness to the oneness of Allah and your prophethood, since these tablets came into our possession, no one knew about them.”

The Holy Prophet (S) looked at the tablets, which were inscribed in Hebrew. Amirul Momineen (a.s.) says: “The Prophet gave those tablets to me and I slept with them below my head.” I got up in the morning to find that they were changed into Arabic. They contained every incident since the first day of creation till the last day, which I read and understood.”

In another reliable tradition, it is narrated that Imam Musa Kazim (a.s.) was asked if Ubayy was the divine proof on the Messenger of Allah (S). He replied: “No, he was only a caretaker of scriptures and

heirloom that were entrusted to him to pass them to the Prophet, which he did before passing away.” It is narrated from Imam Ja’far Sadiq (a.s.) through trustworthy chains that Abu Talib was the last successor of Prophet Isa (a.s.).

It is also narrated from the same Imam that Balit was the last successor of Prophet Isa (a.s.). And it is narrated in another reliable tradition that Salman (r.a.) had obtained knowledge from many scholars till he came to Ubayy and stayed with him for a long time. When the Holy Prophet (S) arose, Ubayy said: “The one you are searching for has risen in Mecca. Go to him.” So Salman came to the Holy Prophet (S) in Medina.

In another reliable tradition, it is mentioned that Abu Talib was a trustee of bequests and trusts; he had faith in the Almighty Allah and the Messenger of Allah (S) and when he entrusted all the trusts to the Prophet, he passed away the same day.

According to reliable traditions, it is narrated from Imam Ja’far Sadiq (a.s.) that Musa (a.s.) willed to Yusha. Yusha neither willed in favor of his sons or the sons of Musa (a.s.); he willed to the sons of Harun (a.s.) as it is the Almighty Allah who decides about the succession of prophet. Musa and Yusha (a.s.) gave glad tidings of the coming of Prophet Isa (a.s.).

When Prophet Isa (a.s.) appeared, he said: “After me a prophet will arrive, whose name will be Ahmad and he will be from the progeny of Ismail. He will testify for me and for you.” Those who were in charge of the religious laws and knowledge of Isa (a.s.) transferred the responsibility from one to another and continued to issue glad tidings of the arrival of the Last Prophet as the Almighty Allah has said:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ

“Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof...”78

Imam Ja’far Sadiq (a.s.) said: “The Almighty Allah had named him as Mustahfaz as he had been taught a name through which knowledge can be gained about anything, which was given to the prophets. That is Taurat, Injeel, Zabur, Book of Nuh, Book of Salih, Book of Shuaib and the scrolls of Ibrahim (a.s.). All these bequests and trusts were transferred from one scholar to another till they came in possession of the Holy Prophet (S).

When he was appointed to the office of prophethood the progeny of those Mustahfizun brought faith on

him and another party of Bani Israel apostasied. It is mentioned in another reliable tradition from that same Imam that the Holy Prophet (S) said: “I am the chief of the prophets and my successor is the chief of all the successors and my successors are better than the successors of prophets.

Adam beseeched the Almighty to give him a capable successor, so the Almighty Allah revealed to him that: I have exalted the prophets because of their prophethood, and after that I chose the best of the people through a test to be their successors. O Adam, appoint Sheeth as your successor, who is Hibtullah. Then Sheeth made a will in favor of his son, Shaban who was born through Hawriya sent from Paradise and Adam (a.s.) had married her to Sheeth.

Shaban made a will in favor of Muhlith, Muhlith to Mahuq; Mahuq to Amisha, he to Akhnuh, who is known as Idris. Idris to Nahur and Nahur to Nuh (a.s.). Nuh willed to Saam and Saam to Athahmir and he to Barishasha, he to Yafith. Yafith to Baraa, he to Janisa, he to Imran and Imran to Ibrahim. Ibrahim willed to Ismail and he to Ishaq. Ishaq to Yaqub. Yaqub to Yusuf. Yusuf to Thabariya. Thabariya to Shuaib. Shuaib to Prophet Musa (a.s.). Musa appointed Yusha as his successor and he to Dawood (a.s.). Dawood to Sulaiman (a.s.). Sulaiman (a.s.) to Asif bin Barkhiya. Asif bin Barkhiya to Zakariya and Zakariya to Isa (a.s.). Isa (a.s.) willed to Shamun and he to Yahya Ibn Zakariya. Yahya to Manzar. Manzar to Salima. Salima to Burdah.

Burdah to me. And O Ali I am entrusting to you. You hand them to your successor so that he may entrust them to your successors from your sons, one by one till the trusts reach to the Twelfth Imam who is the best after you and O Ali, indeed the people of my nation will commit heresy and differ a lot about you. O Ali, one who accepts your Caliphate will be with me. And one who leaves you will go to Hell, which is the abode of the disbelievers.⁷⁹

It is narrated in authentic traditions that Ammar Yasir said to the Messenger of Allah (S): “I wish you had lived among us as long as Prophet Nuh (a.s.) lived in his community.” The Holy Prophet (S) said: “O Ammar, my life is good for and my passing away is also not bad for you.

I seek forgiveness for you for the sins you commit during my lifetime but after me you should continue to fear Allah and invoke blessings on me and my Ahlul Bayt (a.s.) in the best way, indeed your deeds are presented to me along with your names and genealogies. If they are good, I thank the Almighty Allah; if bad, I seek divine forgiveness on your behalf, as the Almighty Allah says:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

“And say: Work; so Allah will see your work and (so will) His Apostle and the believers...”⁸⁰

The Messenger of Allah (S) said: “Believers imply Aale Muhammad (a.s.)” And it is mentioned in another report that the Holy Prophet (S) said: “Your deeds are reported to me every Thursday.” In

another tradition, it is mentioned ‘every Monday and Thursday.’ And it is mentioned in many reports, “Every morning of Monday and Thursday or every morning or night or everyday.” Insha Allah, this will be further explained in the book of Imamate.

It is narrated from Imam Ja’far Sadiq (a.s.) in a reliable tradition that he said: “By the Lord of the Kaaba, if I was between Musa and Khizr, I would have told them that I am better than them and I would have told them that which they were unaware of because the two of them only knew what was past and not that which was to come in the future and the Almighty Allah has bestowed all the knowledge till Judgment Day to the Messenger of Allah (S) and it has come to us; and in another reliable tradition, he said: The Almighty Allah gave excellence to Ulul Azm prophets over all creatures for their knowledge and bequeathed their knowledge to us and gave us more precedence in knowledge. The Messenger of Allah (S) knew everything which they did not know. And we have also received that knowledge. In many reliable traditional reports the following verse:

وَكَذَلِكَ نُرِيْ اِبْرَاهِيْمَ مَلَكُوتَ السَّمَاوَاتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوقِنِيْنَ.

“And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.”⁸¹

...is interpreted to mean that when the Almighty Allah removed the veils, Ibrahim (a.s.) looked at the earth and saw whatever exists in it. He looked at the heavens and saw whatever exists in them. He looked at the Arsh and saw whatever there is and saw the angels who are the bearers of the Arsh. He saw all of them and the same was done about the Messenger of Allah (S) and his successors.

In many reliable traditions it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that the Almighty Allah on the night of Meraj gave to the Prophet the scrolls of deeds of the folks of Paradise as well as the folks of Hell. The Holy Prophet (S) took the scrolls of the folks of Paradise in the right hand and saw the names of the folks of Paradise along with the names of their ancestors and relatives.

Then the Holy Prophet (S) saw the scroll of deeds of the folks of Hell and saw the names of the folks of Hell with the names of their ancestors. Then the Messenger of Allah (S) came to the earth carrying those scrolls. He mounted the pulpit, delivered a sermon and said: “O people, do you what this is?” companions said: “Allah and His Messenger know better.” The Holy Prophet (S) raised his right hand and said: “These are the names of the people of Paradise along with their ancestors and relatives till Judgment Day.”

Then he raised his left hand and said: “These are the names of the people of Hell along with their ancestors and relatives till Judgment Day. Not one less and not one more. The Almighty Allah has

decided it and He has decided with justice. All these will become deserving of Paradise or Hell according to their deeds.”

Then the Holy Prophet (S) gave those names to Amirul Momineen (a.s.) and it is mentioned in many reliable traditional reports that the Holy Prophet (S) said: “The Almighty Allah has shown to me my nation from my essence till Judgment Day and I recognized them through their names, genealogies and characteristics. On Judgment Day those who perform good deeds will come before me in hordes.

I have seen all and recognized them as you recognize your acquaintances. So O Ali, I sought divine pardon on behalf of you and your Shias from them. O Ali, the Almighty Allah promised me deliverance to those of your Shias who bring faith and perform good deeds. And He will change their sins into charitable acts.” In another report it is mentioned that, “The Almighty Allah on the day of “Alast” (Am I not your Lord?) presented my Ummah, and the first to testify for me was Ali.”⁸²

Miracle of the Holy Qur’an

The Messenger of Allah (S) was sent to a nation which was accomplished in eloquence and oratory. They judged everyone on the criterion of literary accomplishments. They idolized poets and litterateurs and considered them to be the best of creatures. So the Almighty Allah gave to His Prophet the best miracle of literature. That is the Holy Prophet (S) brought the Qur’an and challenged them to bring its equal if they didn’t believe in his claim of prophethood, even though there were numerous people having literary expertise among them.

All of them were determined to disprove the Prophet’s claim, because he was invalidating the religion into which they had been brought up and he condemned their deities and labeled their ancestors as infidels. And he used to call their arrogant leaders to observe humility and obedience. He also used to threaten them with Hellfire his opposition and the opposition to his Ahlul Bayt (a.s.).

But in spite of this, they could not bring an equal of Qur’an. And it is obvious that if they had been capable of it, they would have indeed brought it. After that the Messenger of Allah (S) reduced the challenge to bring only ten chapters like it, but still they could not. The Messenger of Allah (S) further challenged them to come together and bring only one chapter like that of Qur’an. But they could not bring anything equal to the shortest chapter. If they had been capable, they would have indeed made a like of it and saved themselves from battles and loss of property.

If they had brought an equal, they would have indeed publicized it and through it, made allegations on numerous occasions about which we definitely would have been informed. Scholars have difference if the miracle of the Qur’an is from the aspect of eloquence and clarity or when the idolaters made efforts to create something like it, the Almighty Allah made their minds blocked and they failed to compose anything like it.

Even though both the things are possible, but the fact is that a miracle has many aspects: (1) From the aspect of eloquence and clarity that even if one is ignorant of Arabic, he would be able to distinguish it from other discourses and each phrase, which is between other statements seems to be distinct in them. And all experts have agreed to its eloquence.

It is mentioned in reliable traditions that during the time of Imam Ja'far Sadiq (a.s.) Ibn Abil Awja⁸³ and three heretics, who were literary experts decided to compose a book like Qur'an and each of them decided to contribute one-fourth of it. Thus they made this secret pact in Mecca and declared that they would meet again in Mecca the following year and finalize the arrangement. The next year, they gathered at the Place of Ibrahim and one of them said: "When I saw the following verse, I decided that it is impossible to imitate the Qur'an:

يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ

"...O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided..."⁸⁴

Second man said: When I saw the following verse, I also despaired from competing with Qur'an:

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا

"Then when they despaired of him, they retired, conferring privately together."⁸⁵

Meanwhile, Imam Ja'far Sadiq (a.s.) passed before them and miraculously recited the following verse:

قُلْ لئن اجتمعت الإنسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ
كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

"Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others."⁸⁶

When they witnessed the miracle of Imam Ja'far Sadiq (a.s.) they were humiliated and they went away from there. Whoever composed a good poem used to display it on the wall of the Kaaba to show it off. When the following verse was revealed:

يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ

“...O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided...”⁸⁷

...all of them removed their compositions from there, fearing insults.

From other aspects of literary expertise, no matter how eloquent a person may be, he cannot compete with the extraordinary style of the Qur’an. Thus it is mentioned that when the Quraish was bewildered by the style of Qur’an, they came to Walid bin Mughira who was among the intellectuals of Arabs and was famed for his literary expertise and philosophy, and told him to come and listen to the discourses of the Holy Prophet (S) and tell them what it actually was.

He came to the Holy Prophet (S) and said: “O Muhammad, recite your poems.” The Messenger of Allah (S) said: “They are not poems, it is the discourse of the Almighty Allah sent for the prophets,” and he recited the verses of Surah Ha Mim. When he reached the following verse:

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ.

“But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Thamud.”⁸⁸

...he began to tremble and his hair stood on their ends. After that he arose silently and went home. Quraish was worried lest he embrace Islam. He was an uncle of Abu Jahl. Abu Jahl came to him and said: “Uncle, by inclining to the religion of Muhammad you have insulted us.” He said: “No, I am on your religion, but I heard such a meaningful discourse from Muhammad that makes one tremble.” Abu Jahl asked: “Is it poetry,” to which he replied in the negative. “Is it a sermon?” “No, a continuous speech is called a sermon whereas it was disjointed discourse, but contains such beauty and sweetness that cannot be fully described.”

He said, “It must be soothsaying.” “No.” Abu Jahl asked, “Then what should we refer to as?” “Wait for a couple of days and allow me to think upon it.” Later he said, “It is a magical discourse as it bewitches the people.” It is mentioned in another report that Walid came to the Messenger of Allah (S) and said: “Let us hear that discourse.” The Holy Prophet (S) recited the following verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

“Surely Allah enjoys the doing of justice and the doing of good (to others)...”⁸⁹

“Repeat it again,” said he and the Prophet repeated it and he said, “By Allah, this discourse possesses beauty and freshness and its branches are fruitful and its stem will fructify.

Thirdly, it is the absence of contradiction, as the Almighty Allah says:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

“And if it were from any other than Allah, they would have found in it many a discrepancy.”⁹⁰

Because in such a long discourse of anyone other than Allah, it is impossible that it should be free of discrepancies. And also when we examine the different discourses of every eloquent person there is difference in eloquence. If one statement is eloquent, the other is not. If one stanza is powerful, other is not. such a uniform discourse cannot be composed by anyone except through one who has not an iota of discrepancy in his being.

Fourthly, since it is based on divine recognition, especially when there was no existence of it among the Meccans and there was no intellectual atmosphere because they had completely become aloof from the People of the Book. And they also did not travel much to other places that they could have gained knowledge from there.

In spite of the fact that all the sciences expounded in thousands of years were all mentioned in every verse and chapter of Qur’an. And there is nothing against common sense in it, which is the greatest miracle of the Holy Qur’an. And the Arabs who were famed for ignorance and bad manners as a result of knowledge and good manners became as ideals of all the people of the world due to the auspiciousness of the Holy Prophet (S) and the scholars of the world were needful of them in acquiring perfections.

Fifthly: Since it consists of noble manners and good ethics because regarding good manners, scholar and intellectuals who have pondered on this subject throughout the ages, same is mentioned in the verses and much more. And such a law for the reform of people and their mutual conflicts were removed from it. Intellectuals of the world examined each of its subjects but they were unable to find any deficiency in the law promulgated by the Almighty Allah and the Holy Prophet (S). No one can bring a better code of ethics.

If anyone decides from his reasoning capacity, he would decide that there cannot be a miracle greater than this. Sixth: It consists of accounts of previous prophets and future events, which were exclusive with People of the Book and others, especially the people of Mecca were ignorant of all that is narrated in such a way that in spite of the fact that numerous enemies were present from People of Book, regarding the portions of the stories of the prophets they could falsify the Prophet but they testified to his veracity as was famous against them.

And the laws of their books which they used to conceal were proved for them like in the matter of stoning etc. and the flesh of the camel as the Jews used to say that it was unlawful for the prophets. The Almighty Allah refuted them saying:

قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ.

“Say: Bring then the Taurat and read it, if you are truthful.”⁹¹

That is he mentioned with certainty the command of Taurat in spite of the fact that the Holy Prophet (S) had neither seen the Taurat nor read it. Then it says:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ

“O followers of the Book! indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much...”⁹²

Seventh: From the aspect of special qualities of the chapters and verses which contain the cures for all the diseases of the body and soul. And it contains cure for satanic whisperings and spiritual harms. And security from external and internal fear and peace from external and internal enemies, everything is present in the Qur’anic verses. And from correct experience it is known that the effects of Qur’an are much more for illuminating the hearts, curing the hearts, to create connection to the Almighty Allah, to save one from satanic doubts and no honest person can deny this fact. Or if an intelligent man can think upon which moves the heart of the stone-hearted people and from them issues springs from the streams of eyes. It creates love for the Almighty in the hearts of people and enlivens in them a spirit of faith.

Eighth: Miracle of the knowledge of the unseen, which could not have been known to anyone except the Almighty Allah. They are countless such prophecies in the Holy Qur’an. They are of two types: In many verses, the Almighty Allah has exposed some secrets of infidels and hypocrites that they used to say in the secret of their homes or which they used to conceal and often on their exposure, they did not refute the Prophet, on the contrary they repented and regretted it. And when they said it they used to fear and say that Jibraeel will tell the Prophet that we are discussing all this. The Holy Qur’an contains many such verses, as the Almighty Allah mentions:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ

“And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you...”⁹³

When they came to the Prophet they used to say: We have brought faith in you and read your description in Taurat and when they met alone, some of them said to others: Why do you mention them to Muhammad? So the Holy Prophet (S) used to expose those secret talks. At another place, he says:

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ

“...Allah knew that you acted unfaithfully to yourselves...”⁹⁴

On yet another occasion, He says:

وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ
وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ.

“And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.”⁹⁵

It is narrated that from the Jews of Khyber, eleven persons decided: Let us go to Muhammad and embrace Islam at his hands in the morning and by the end of the day we will apostatize and show off that Muhammad does not fit the description we have seen in Taurat. Perhaps the Muslims will turn away from him through this trick. The Almighty Allah informed the Prophet about this.

And at another place in Qur'an, their hidden conditions are mentioned as follows:

وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ

“...and when they are alone, they bite the ends of their fingers in rage against you.”⁹⁶

Then He says:

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۗ وَاللَّهُ
يَكْتُبُ مَا يُبَيِّتُونَ

“And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night...”⁹⁷

In the incident of Tama bin Abi Raqq, He mentions about the cunningness of Jews who had hatched another plan and did not inform others:

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ

“They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words, which please Him not...”⁹⁸

Insha Allah the details and explanation of this incident will be presented in the coming chapters. After that, He says:

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۗ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ.

“And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.”⁹⁹

And at another occasion, He says:

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا

“They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect...”¹⁰⁰

This verse was revealed about Abu Bakr, Umar and other hypocrites who talked heretically about the Caliphate of Amirul Momineen (a.s.) and planned to assassinate the Prophet when he reaches the top of cliff. And they threw cans from the mountains to frighten his camel, but the Almighty Allah had informed the Holy Prophet (S) about this before and then they came and swore falsely that they had not hatched

any such plan but the Almighty Allah exposed their falsity and other statements are also mentioned in the interpretation of this verse. Thus the Almighty Allah informed the Holy Prophet (S) about their true intentions and secret affairs and this is a miracle of Qur'an. And at another place He has said:

قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ

“Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you...”¹⁰¹

Then He said:

وَلِيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ.

“...and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.”¹⁰²

And on another occasion He says:

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ.

“And certainly We know those of you who have gone before and We certainly know those who shall come later.”¹⁰³

It is narrated that a beautiful lady used to come to pray in the mosque. Some pious companions used to move ahead to avoid glancing at her and a group of mischievous persons used to stand to see her. The Almighty Allah described their true intentions and then said:

يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

“They say with their mouths what is not in their hearts...”¹⁰⁴

Thus the Holy Qur'an contains many such reports.

The second type of information is present in verses in which the Almighty Allah has mentioned events that were to occur in future and except for the Almighty Allah no one could have been aware of them except through revelation and divine inspiration and the same thing happened as predicted. These are further divided into many types: First: The prophecy that Abu Lahab etc. will never accept Islam to refute

the claim of the Messenger of Allah (S) as mentioned in the first verse of Surah Lahab. And at another place, He says:

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ.

“And it is alike to them whether you warn them or warn them not: they do not believe.”¹⁰⁵

There are many such statements in Qur’an.

Second: Many verses of the Holy Qur’an challenge all the people of the world to bring a like of the Qur’an or a chapter of Qur’an. And no one was able to answer this challenge, as He says:

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا

“But if you do (it) not and never shall you do (it),...”¹⁰⁶

If the Messenger of Allah (S) had not been certain, he could not make such emphasis that those infidels would never believe. Third: To inform about the degradation and humiliation of the Jews in the end after they had harassed the Prophet and he had imprecated them and this is what happened that till now they have not received any rulership and wherever they reside in the world they are the most degraded people as mentioned in many verses. Some of them are as follows:

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۖ وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ. ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ

“They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped. Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them...”

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All this happened as predicted because they were his worst enemies and they were neighborly enemies who live all around Medina and they were more likely to gain dominance rather than others. The Almighty Allah destroyed and degraded them and all fled from there they could not harm the Muslims in any way and till now they are degraded in such a way that they quoted as examples of degradation.

Such information is given in Qur'an in many places. Like the Almighty Allah says:

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ
أُطْفَأَهَا اللَّهُ

“...and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war, Allah puts it out...”¹⁰⁸

Then He said: O Messenger, your Lord has informed you that someone or the other will continue to have power on the Jews who would continue to wreak havoc upon them till Judgment Day. Fourthly, the domination of the religion of the Prophet over all the religions of the world and the news of the defeat of the idolaters, although initially the Messenger of Allah (S) could not have expected him to gain such dominance. On the contrary there was excess of powerful enemies and deficit of helpers, hence the domination achieved by the Holy Prophet (S) was a rare thing, as mentioned in the verse:

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ.

“Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.”¹⁰⁹

And on another occasion, He says:

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ . وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۚ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ .

“Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful. And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.”¹¹⁰

This is also from the news of unseen that the Almighty Allah has declared that they will not wish for death and they did not wish for it. The Holy Prophet (S) says: If they had wished for death each Jew would have died in his own place and not a Jew would have remained in the earth. And similar was the case of Christians, as will be mentioned after this. And this is the greatest proof of the veracity of the Prophet; and the invalidity of his opponents. And on another place, He has said:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتَعِزُّ مَنْ
تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

“Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest; in Thine hand is the good; surely, Thou hast power over all things.”¹¹¹

According to reliable traditional reports, this verse was revealed when in the conquest of Mecca the Battle of Khandaq, the Messenger of Allah (S) had prophesied that “the Almighty Allah has given me and my followers the kingdoms of Iran, Rum and Yemen.” And the hypocrites said: “Muhammad is not content with Mecca and Medina and he is vying for the kingdoms of the kings.” At that time, the Almighty Allah revealed this verse and it was also a prophecy that proved true. Its interpretation will be given in the coming pages. Then He said:

فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ

“...but it may be that Allah will bring the victory...”¹¹²

In Qur’an ‘may be’ implies ‘without any doubt’. It is narrated that the victory implies the conquest of Mecca. Some have said that it implies victory of territories of infidels and all this was proved true. Then He said:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

“...then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah’s way and shall not fear the censure of any censurer...”¹¹³

This verse was revealed about Amirul Momineen (a.s.) and companions of the Holy Prophet (S); and the Holy Prophet (S) after the revelation of this verse said: Very soon you will fight those who break allegiance given to you. That is Ayesha, Talha and Zubair and those who will rebel; that is Muawiyah and his followers; and those who will renounce religion and go out of the pale of Islam like an arrow leaves the bow; that is the Kharijis of Naharwan. This verse means that very soon the Almighty Allah will

bring such a group whom He will love and they would love Him and they adopt humility with the believers and who are severe to the idolaters, they perform Jihad in the path of Allah and they do not care for criticism in this path. Then He said:

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ

“And when Allah promised you one of the two parties that it shall be yours...”¹¹⁴

That is either you will gain an upper hand on Quraish or their wealth will fall into your hands. And they got victory in the Battle of Badr in a peculiar manner as will be mentioned later, Insha Allah. Then He says:

فَسَيَنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلِبُونَ

“...so they shall spend it, then it shall be to them an intense regret, then they shall be overcome...”¹¹⁵

And the same thing happened. And on another occasion, He said:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ
الْكَافِرُونَ. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ
كَرِهَ الْمُشْرِكُونَ.

“They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse. He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.”¹¹⁶

This promise of the Almighty Allah was proved true and the true religion of the Messenger of Allah (S) spread in the whole world. The complete fulfillment will take place during the time of Imam Mahdi (a.s.), Insha Allah. Then He said:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“and Allah will protect you from the people...”¹¹⁷

And this was also proved true and even though enemies tried to harm him in many ways but they never succeeded in it. It is narrated that before the revelation of this verse, a group of companions, like Saad and Huzaifa etc. used to stand guard for the Prophet at nights but when this verse was revealed, the Holy Prophet (S) told them to discontinue and that the Almighty Allah will protect him. It is also a proof of the veracity of the Messenger of Allah (S). The Almighty Allah has also said:

فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا

“...say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me...”¹¹⁸

This occurred after the return from Battle of Tabuk as mentioned by the Almighty Allah. Then He said:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

“Most surely He Who has made the Qur’an binding on you will bring you back to the destination.”¹¹⁹

That is Holy Mecca as is well known. After that very soon the Almighty Allah caused the conquest of Mecca for the Holy Prophet (S). Then He said:

الم. غُلِبَتِ الرُّومُ. فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ. فِي بضع
سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدٍ ۗ وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ. بِنَصْرِ اللَّهِ ۗ
يَنْصُرُ مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ. وَعَدَّ اللَّهُ ۗ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ.

“Alif Lam Mim. The Romans are vanquished. In a near land, and they, after being vanquished, shall overcome, Within a few years. Allah’s is the command before and after; and on that day the believers shall rejoice, With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful; (This is) Allah’s promise! Allah will not fail His promise, but most people do not know.”¹²⁰

These verses were revealed because when the Holy Prophet (S) was in Mecca there used to be conflicts between idolaters and Muslims and meanwhile it was learnt that Khusro the King of Iran sent an

army which attacked the Romans who were Christians and they defeated them. The Christians fled and many of their territories were conquered by the enemies. The idolaters were pleased at this and they began to ridicule the Muslims that you and Christians are People of Book and we and Fire worshippers are not People of Book.

Thus like the Fire worshippers defeated the Christians, we will also defeat you. At that moment the Almighty Allah revealed the above verses and predicted that after some years, the Romans will defeat the Iranians. At that time the Muslims will also be happy that the Almighty Allah has helped them against the idolaters. Thus on the day of Battle of Badr when Muslims defeated the idolaters of Mecca it was learnt that Romans had defeated the Iranians and won back their territories.

It is narrated in good traditions from Imam Muhammad Baqir (a.s.) in the interpretations of these verses that except for the Almighty Allah and those who are firmly rooted in knowledge, no one knows about the interpretation of these verses. Doubtlessly, when the Holy Prophet (S) migrated to Medina and Islam became public, the Prophet sent a letter to the King of Rum inviting him to Islam.

A similar letter was dispatched to the King of Iran. King of Rum accorded respect to the letter and messenger of the Prophet but the King of Iran tore up the letter and insulted the messenger. During that period, there was conflict between the two kings and Muslims were in support of the King of Rum as more good was expected from him and they were fearful of the King of Iran. When the King of Iran defeated Romans, Muslims were aggrieved; so the Almighty Allah revealed the following verses and promised that the army of Islam will defeat the kings of Iran.

After the passing away of the Prophet, Muslims made war against the kings of Iran, defeated them and annexed their territories. Thus it is a miracle of Qur'an that it informed about something which none but Allah could have known. At that time the Holy Prophet (S) has predicted that the kings of Iran will gain only nominal victories and after that they will be finished.

And the people of Rum will rule for years till the last period of time. According to the prediction of the Messenger of Allah (S) the kings of Iran were destroyed in spite of their power and Romans, who are in fact the Europeans, survive and they will survive till the time of Imam Mahdi (a.s.) who will drive them away. In some other verses, the Almighty Allah has mentioned about the victories of Persia and Rum and other victories are also mentioned, all of which cannot be mentioned in this book but are mentioned in *Biharul Anwar*. The Almighty Allah said in another place:

سَيَهْزِمُ الْجَمْعَ وَيَوَلُّونَ الدُّبُرَ

“Soon shall the hosts be routed, and they shall turn (their) backs.”¹²¹

It came true and Battle of Badr occurred in a short time, in which the idolaters fled from the battlefield.

Then He says:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۗ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ
آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ

“Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear...”¹²²

As will be mentioned after this, and:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ. فَصَلِّ لِرَبِّكَ وَأَنْحَرْ. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ.

“Surely We have given you Kauthar. Therefore pray to your Lord and make a sacrifice. Surely your enemy is the one who shall be without posterity.”¹²³

Which is the shortest chapter of Qur’an, in addition to excellent eloquence it consists of many miracles. Thus it is narrated through many channels that Aas bin Wail and his associates and Amr bin Aas etc. said when Abdullah the Prophet’s son passed away that Muhammad is ‘Abtar’ that is issueless. The Almighty Allah revealed the above Surah and said that He has bestowed Kauthar to the Messenger of Allah (S). Kauthar means excess.

Thus he is having every perfection in excess and made his nation better than all nations and gave him descendants in spite of the fact that enemies killed many of them in every age; still they became so many that they almost become equal to others. And the intercession of the Holy Prophet (S) was made more effective than that of other prophets. And He gave him Hauze Kauthar, which will be needed by all the creatures in Qiyamat.

His status was raised higher than all and the status of his successors was raised higher than all the successors of the prophets. In other words, every perfection that can possibly be given to any human, was given to the Messenger of Allah (S). Then He said: “Indeed your enemy will be without posterity.”

Those who used to call him Abtar themselves become extinct in spite of their huge numbers and in spite of having so many descendants; and Bani Umayyah in spite of their glory and excess very always busy to destroy Bani Hashim and also took part in their elimination in every age, but no sign remains of them whereas the purified progeny of the Holy Prophet (S) has illuminated the world.

Thus this chapter of Qur’an is sufficient to prove the miracle of the Prophet for one who is in search for

certainty. The author says: Of the innumerable excellences I have been able to mention only a thousandth part of the miracles of Qur'an but if you pay attention to them you will find that I have opened eight gates for Paradise for each of the excellence through the mention of eight miracles of Qur'an. You can approach from any gate you like, you indeed stand to benefit. And in the book of *Ainul Hayat*, I have mentioned many points of divine recognition.

The peculiarity of the miracle of the Qur'an is that the miracles of the previous prophets were restricted to their lifetimes but the miracle of Qur'an is not confined to the lifetime of the Holy Prophet (S) and it will last forever. Another superiority is that the miracles of other prophets did not have any benefit except the expression of truth. And if at all they had some benefit it was not a general benefit. But the miracle of Qur'an is open for all till Judgment Day to gain everlasting life and thousands of spiritually blind and deaf people are blessed with sight and hearing and every afflicted group is cured by it.

It is mentioned in reliable traditions from Imam Ali Reza (a.s.) that Imam Ja'far Sadiq (a.s.) was asked: "Why is it so that as much one reads the Qur'an as much fresh it seems to be and it does not seem to be a repetition." He replied: "It is so because the Almighty Allah did not send it for a particular time or for a particular group.

On the contrary it is revealed for all the people till Judgment Day. Therefore it is made such that it should remain fresh forever." And in another tradition he said that Qur'an is the firm rope of God and for those who remain attached to it, it is a firm handle and a straight path which conveys its wayfarers to Paradise and delivers them from the chastisement of Hell.

It does not become old by the passage of time and it does not become valueless by constant repetition. It is so because it was not sent for a particular period. It is a proof for people of every age and falsehood cannot approach it from behind and from the front and it is sent from the Wise and the Praised Lord.

Miracles similar to all prophets were shown by the Holy Prophet (S)

Someone asked: O Amirul Momineen (a.s.), the raising of the mountain over the heads of Bani Israel who did not accept the commands of Allah was a miracle of Musa (a.s.). Has Allah given such a miracle to the Prophet (S)? Ali (a.s.) replied: I swear by the One Who sent him as a true Prophet, that from Adam (a.s.) to Muhammad (S) no miracle was given to any prophet, a like of which or better than which was not given to the Holy Prophet (S).

Indeed a miracle like this was also given to Prophet Muhammad (S) and its story is that when the Holy Prophet (S) declared his prophethood in Mecca and disclosed Allah's intentions, all Arabs became his enemy and made plans to kill him; and I was the first to accept Islam and I took oath of allegiance on Monday and prayed with him on Tuesday. For seven years, I prayed with the Prophet alone, till a few people became Muslims.

After that, Allah helped His religion. Thus a group of polytheists came to His Eminence (S) and said: O

Muhammad, you think that you are the prophet of the Lord of the worlds and you are not even content with that; you consider yourself chief of all prophets and the most excellent of them. If you are a prophet, as you claim to be and relate miracles of other prophets, you also show your miracle. As you say that Nuh (a.s.) showed the miracle of deluge and all infidels drowned and he, along with the believers boarded the boat and were saved.

And as you mention about Ibrahim (a.s.) that fire became cool for him and he remained safe. About Musa (a.s.) you say that the mountain was raised above the heads of his followers and at last they accepted faith in disgrace. You also talk about Isa (a.s.) that he informed about what they had eaten and what they stored at their homes.

These polytheists divided into four groups. The first group demanded the miracle of Nuh (a.s.). The second, miracle of Musa (a.s.). The third group sought the miracle of Ibrahim (a.s.) and the fourth was seeker of the miracle of Isa (a.s.).

His Eminence (S) said to all of them: Apparently I have been sent to warn you and brought a clear sign to you, which is the Qur'an. You, other nations and all Arabs are helpless against it although it has come in your language. Thus it is a clear argument on you and the generations after you. And to ask for additional signs from Allah is not appropriate for me. It is only necessary for the apostle to give the message through his truthfulness to those who accept it.

It is not right for him that after establishing his argument, he requests Allah what the people demand from him as they don't know whether the request is good for them or not. At that time, Jibraeel (a.s.) appeared and said: O Muhammad (S) after Durood and salutation, Allah says: Now I will show these signs for these people and they will deny them, except those whom Allah protects; they will be safe. But I shall increase your proof and clarify it more and show it. To those who seek the miracle of Nuh (a.s.), tell them to go towards Mount Abu Qubais.

And when they reach the foot of that mountain, they will soon witness the miracle of Nuh (a.s.). And when they get caught in the whirlpool, they should hold the hands of Ali (a.s.) and his two sons and ask them to save their lives and these personalities shall be ahead of them. To the group that wants to see the miracle of Ibrahim (a.s.) say: Go out of Mecca wherever you like, you will see the fire of Ibrahim (a.s.) and when you are caught in it, you will see a lady in space, hanging a corner of her chador. You catch it and you shall be saved and the fire will go away from you.

Tell the third group: Go to the Holy Kaaba, and you will soon see the miracle of Musa (a.s.) and my uncle Hamza (r.a.) will save you from it. Direct the fourth party, whose leader is Abu Jahl, to stay near you so that they can get the information of all three miracles and the miracle they want to see will be manifested here only. Then Abu Jahl, the accursed told the three parties to go to the designated places: So that you learn about the falsehood of Muhammad.

Thus the first group went towards Mount Abu Qubais. When they reached at its foot, water started

flowing from beneath the ground and it began to rain without clouds from the sky. The rain was so heavy, that water reached up to their mouths and they were caught in it, so they had to take refuge at the mountain top. As they climbed, the water was also rising high, till they reached the top and there was no way to escape.

They were certain to be drowned, because there was no other way. Suddenly they saw Ali (a.s.) at the top with a boy at his right and a boy at his left. Ali (a.s.) called out to them: Hold the hand of anyone of us. They had no other way; helplessly some of them held the hand of Ali (a.s.) and some held the hand of one or the other son.

Then holding their hands, Ali (a.s.) began to descend the mountain and the water began to recede till they reached the bottom. Some water went into the earth and some evaporated to the sky. Then Ali (a.s.) came along with them to the Holy Prophet (S). The people were crying and said: We give witness that you are the chief of all apostles and the most superior of them. We have seen the sign of Nuh's Deluge and Ali (a.s.) and his two sons, who were with him, but who are now not seen, saved us.

His Eminence (S) said: They were Hasan and Husain (a.s.), who will be born in my brother's house and they are the chiefs of the youths of Paradise and their father is better than them. O people, remember the world is like a deep ocean; many have drowned in it and to escape it, the only way is the Ark of Aale Muhammad (a.s.); and they are Ali (a.s.) and his two sons, who will be born very soon and others of my Ahlul Bayt (a.s.) who are the best of people. One who boards this boat, will be safe, and one who leaves it, will drown.

After that His Eminence (S) said that in the hereafter, Paradise and Hell are like examples of oceans and these people are like boats of my Ummah; they will take their friends and followers across from Hell and make them reach Paradise.

Then he asked Abu Jahl: Have you heard what the people said? He said: I have heard and now I am waiting for the second and third parties. At that time, the second party came crying. They were saying: We witness that you are the chief of the apostles and the most excellent of all people. We had gone into the desert, discussing your words when suddenly we saw the sky split and sparks of fire fell down.

We saw the ground split and flames arose from it till the ground was full of fire and we felt very hot and slowly our skin started burning and we were sure that we would be reduced to ashes. We were amazed, that in spite of its intensity, the fire did not reach our heads. At that time, we saw the figure of a lady in space, a corner of whose chador was hanging below. She brought the corner near our hands and somebody announced from the sky: If you want to escape, hold on to a thread of the chador.

We all caught hold of a thread each and that lady flew high in the air taking us and we passed through the sparks and flames but they caused us no harm. Neither the threads found us heavy and nor, in spite of being so thin they slipped from our hands. Thus we crossed the fire with her and came to our homes safely. And after that we came out of our houses, gathered in one place and came to you.

Now we understand that there is no escape from your religion and you. You are the best support for all and you are truthful and trustworthy in words and wise in your acts. His Eminence (S) told Abu Jahl: "This is the second group to which Allah showed His signs." Abu Jahl said: "I am waiting to meet the third group and listen to what they say."

His Eminence (S) asked the second group that had accepted faith: "Do you know who the woman is, through whom Allah helped you?" They replied: "No, we don't know." His Eminence (a.s.) said: "She is my daughter, Fatima (s.a.); she will be born in future and will be the chief of all ladies of the world. When Allah gathers people on Judgment Day, an announcer will announce from Allah's side: O people! Close your eyes so that Fatima binte Muhammad (s.a.), Chief of the ladies of the world, may pass over the Sirat bridge.

All will close their eyes and Fatima (s.a.) will pass over the bridge. At that time everybody will close their eyes except for Muhammad, Ali, Hasan, and Husain (a.s.), their descendants and their family members, because they would be her Mahram (close relatives). When she enters Paradise, her chador will be spread on the Sirat bridge, a corner of which will be in the Field of Gathering.

Then an announcer from Allah will announce: O devotees of Fatima (s.a.), catch hold of a strand of her chador. Hearing this, all the followers of Fatima (s.a.), chief of the ladies of the world, will cling to the threads of her chador and they number more than two thousand Fiyam (فيام). They asked, O Allah's Messenger, how many does Fiyam denote? His Eminence (S) replied: Its represents one million.

After that, the third party came wailing and saying: We give witness that you are the Messenger of Allah and chief of all creatures and Ali (a.s.) is superior most among all the successors of prophets and your progeny is superior to the progenies of all apostles, your companions are superior to the companions of all the prophets, your followers are superior to the followers of all other apostles.

We have seen such miracles and proofs from you that no excuse is left for us. His Eminence (S) asked: "What did you see?" They replied: "We were sitting under the shade of the Holy Kaaba discussing about you and your claims that you brought resembling Musa (a.s.); and were laughing at these things. At that time the Holy Kaaba rose up from its place above our heads and we were shocked to see this. We could not even dare to move.

At that moment, your uncle, Hamza (r.a.) arrived and took out a spear and balanced the Kaaba on its tip even though it was so big. He kept it raised above our heads and asked us to get out from under it and we moved out fast. He then said: Move away, and we moved away from there. Hamza then removed the spear and the Kaaba returned to its original place. Seeing this miracle, we became Muslims and have come to you. His Eminence (S) told Abu Jahl: The third party has also come to you and reported what it saw.

Abu Jahl said: God knows whether they are right or wrong. Whether it really happened or it is a product of their imagination. But I asked for the miracle of Isa (a.s.). If I see it, it will be incumbent on me to

believe you, otherwise it is not necessary for me to verify them. His Eminence (S) said: O Abu Jahl. In spite of their majority and intelligence it is not incumbent on you to verify them, how you verified the excellence of your ancestors and wickedness of your past enemies?

And when China, Arabia and Shaam is mentioned, how do you verify it, even though informers of those places will indeed be less than those who have described this miracle to you? Besides, there are many who saw it with their own eyes, who never agree on false matters, that they would act on conjecture and no one passed by them who has falsified them. O Abu Jahl, beware, all the parties who have seen those miracles, it is evidence on them and what you heard from them, is evidence on you.

Then the Prophet said to the third party: This Hamza, uncle of Messenger obtained a high status because of his true love and faith for Muhammad and Ali Ibn Abi Talib (a.s.). See how he prevented Kaaba from toppling on you and in the same way he will save you from fire in the hereafter. People asked: O Allah's Messenger, how will that be? His Eminence (S) said: A large group, whose strength nobody knows except Allah, will be trying to cross the Sirat Bridge but they will be prevented from this by a wall of Fire.

Most of them will be sinners among them and they will be forbidden to pass over the bridge to enter Paradise. They will cry out: O Hamza, do you see our condition? And Hamza (r.a.) will ask me and Ali (a.s.): Do you see how my friends are crying out for assistance? I will tell Ali, the Wali of Allah: Help your uncle to assist his friends and free them from Hell.

Ali Ibn Abi Talib (a.s.) will bring a spear by which Hamza (r.a.) used to fight the enemies of Allah, and give it to his uncle saying: O uncle of the Prophet and his brother, take this spear and relieve your friends with it just as you helped them in the world from the enemies of Allah. Thus, Hamza (r.a.) will put his spear on the walls of fire, which would be hindering the people from crossing the bridge entering Paradise. He will push the walls and they would recede to a distance of five hundred years' travel. Then he will ask his friends to cross the bridge and they will pass over it safely without fear of Hellfire and enter Paradise, successful and victorious.

After that His Eminence (S) told Abu Jahl: The third party has also seen the signs of Allah and miracle of the Messenger (S), now your request is left, tell me which sign you want to see? He said: You say that Isa Ibn Maryam informed about things they had eaten and things they stored in the house; you tell me what I ate today and what is stored in my house? And since you claim that Allah has given you more excellence than Isa, you also tell me what I did after lunch?

His Eminence (S) said: I will inform you what you ate and Allah will disgrace you in your request. If you believe in Allah, you will not be harmed and if you persist in your infidelity, your disgracefulness will be more in the hereafter than the world and you will not escape from it.

Abu Jahl said: Reply to my question. His Eminence (S) said: Abu Jahl, today you ordered for chicken Kebab and when you wanted to eat and stretched your hand towards it, your brother Abu Jatri bin

Hassham came and asked permission to enter the house but because of your miserliness, you feared that he would eat from it, so you hid it under your skirt and did not open it till he went away. Abu Jahl said: O Muhammad, you have lied.

There is not an iota of truth in it and I have not eaten chicken and left some from it. Now tell me, according to your opinion, what did I do after eating? His Eminence (S) said: You had 300 dinars of your own and ten thousand entrusted to you by people. Some deposited a hundred, some two hundred, three hundred, five hundred, seven hundred and some had kept a thousand etc. with you, and their money was kept in separate bags; but you decided to embezzle it and told everyone that you don't owe anything to them.

And today you ate the chicken's breast and kept the rest of it aside. And you happily buried all entrusted money thinking that it now belongs to you. But what Allah has decided is something else. Abu Jahl said: O Muhammad, what you said is not true and neither more nor less of this has happened and I have not buried anything and the amount of ten thousand dinars which was entrusted to me, has been stolen.

His Eminence (S) said: O Abu Jahl! I don't say anything of my own. Jibraeel Amin is present here and he conveys what Allah says. After that, His Eminence (S) asked Jibraeel (a.s.) to bring that chicken from which he had eaten and all of a sudden that chicken arrived there. His Eminence (S) said: O Abu Jahl! Do you know this chicken? He said: No, and I have not eaten from it; you don't know anything and such chickens are many in the world that some part is eaten from it.

His Eminence (S) said: O chicken, Abu Jahl gives a lie to Jibraeel (a.s.) and Allah also. Now you give witness about my truth and Abu Jahl's lie. The chicken spoke up by Allah's command and said: O Muhammad (S), I give witness, that you are the Messenger of the Lord of the worlds and the chief of the whole world and Abu Jahl is the enemy of Allah, the Exalted; and he denies all this knowingly. He has eaten a side of mine and left the remaining part.

You have informed him about it and summoned me here to falsify him; curse of Allah and of all those who curse, be upon him. Besides being an infidel, he is also a miser. When his brother asked permission to enter, he feared that his brother may not eat a morsel and he hid me under his skirt. O Prophet! You are the most truthful of all and Abu Jahl is accursed and a confirmed liar. Then His Eminence (S) said to Abu Jahl: Is this miracle not sufficient for you?

Now accept faith so that you be safe from Allah's chastisement. Abu Jahl said: In my opinion all this is superstition and imagination. His Eminence (S) said: Between seeing and hearing this chicken and hearing all Quraish and Arabs, do you find any difference? He said: Nothing. His Eminence (S) said: Whatever you see and feel, is it all mere imagination? He said: It is not. His Eminence (S) said: Then this is also not imaginary, otherwise how can it be true that you see anything in the world and believe it?

After that, His Eminence (S) touched the eaten part of the chicken and more flesh appeared than it had before. His Eminence (S) said: O Abu Jahl, have you seen this miracle? He said: O Muhammad, I have

no confidence and trust on you. After that His Eminence (S) asked Jibraeel (a.s.) to bring what this enemy of Allah has buried. That very moment, all the bags of 10300 dinars came before His Eminence (S). His Eminence (S) picked up one and said: Call such and such person. He came and he was the owner of that money.

The Prophet said: This is your bag that Abu Jahl had embezzled; and he returned it to him. Then he called, one by one, all the owners of the money and returned all ten thousand dinars; Abu Jahl was badly humiliated. Finally three hundred dinars remained with the Prophet. His Eminence (S) asked Abu Jahl to bring faith: so that you would get these 300 dinars and Allah would bless you and you would be richer than all Quraishites.

He said: I don't believe all this but I am taking the dinars as they belong to me. And he tried to reach out to them but His Eminence (S) asked the chicken to prevent Abu Jahl and remove him away from the dinars. As soon as the chicken heard the Prophet's order it jumped up, caught Abu Jahl in its beak and carried him up and finally left him on the roof of his house.

Then His Eminence (S) distributed the dinars among the poor and told the people: O my companions, Allah manifested His miracle for Abu Jahl but he remained an infidel and continued to disbelieve. And this bird would be one of the birds of Paradise and it would fly about there. There are many birds like big camels with colored stripes that fly between the earth and the sky.

Whenever a believer wants to eat any of them, it drops by itself; its fur and feathers separate and it becomes clean, then it is automatically baked and the believer eats its flesh from one side. When the believer is satisfied and praises Allah, the bird becomes alive again, returns to its original condition and starts flying. It also becomes proud of itself and says: Who can be like me, that a friend of Allah has eaten my flesh by Allah's command!

It is narrated through authentic chains of narrators from Imam Musa Kazim (a.s.) that once companions of the Prophet had gathered and Amirul Momineen (a.s.) was sitting among them. A Jew arrived there and said: "O Ummah of Muhammad there is no prophetic grade that you don't prove in favor of your Prophet." Amirul Momineen (a.s.) said: "Yes it is so." If the Almighty Allah spoke to Prophet Musa (a.s.) at Mt. Tur, He spoke with our Prophet at the seventh sky. If Isa (a.s.) used to cure the blind and revived the dead, Muhammad (S) was asked by the Quraish to revive the dead. So he called me to accompany them to the graveyard.

I prayed and the deceased came out of the graves by the power of Allah, and dust was falling away from their heads. In the Battle of Uhud, Abu Qatada was hit by a spear on his eye which caused his eyeball to come out of the socket. He brought it to the Messenger of Allah (S) and said: "O Prophet of Allah, my wife would begin to dislike me,"

The Prophet placed his eyeball into the socket and it became better and brighter than the other eye. In that same battle, Abdullah bin Atik's hand broke off and he brought that hand to the Holy Prophet (S)

that same night and the Prophet joined it again in such a way that no joint was visible.

Then Imam (a.s.) said: The former Apostles were not given any miracle from Allah a like of which or one better than it is not given to Muhammad and Ali (a.s.). A man said: O son of Allah's Messenger, tell us which miracle was conferred to Muhammad and Ali (a.s.) resembling that of Isa (a.s.)? Isa (a.s.) made the dead alive and cured the born blind and lepers; he also informed about food eaten and stocked in homes.

His Eminence (a.s.) said: One day the Holy Prophet (S) was walking through Mecca accompanied by his cousin, Ali Ibn Abi Talib (a.s.). Abu Lahab, the Prophet's uncle was throwing stones from the back and shouting: O people of Quraish, he is a sorcerer and a liar. Drive him away, shun him and avoid his magic. In this way, he instigated the Quraishites to harass them and those evil ones started pelting stones at them. The stones they threw at His Eminence (S) also hit Ali (a.s.). One of the mischief-makers shouted: O Ali (a.s.)! Are you a follower of Muhammad (S)?

You are not so brave to fight. Besides in your youth no one is like you, so why not join the fight? Why don't you help Muhammad (S)? Why don't you save him? Ali (a.s.) said to those accursed people: O unfortunate Quraish! I am such an obedient one of His Eminence (S) that I never disobey him. If he commands, I can show you miracles.

Thus they all continued to follow them till His Eminence (S) and Ali (a.s.) came out of Mecca. By the power of Allah, the rocks of the mountain started rolling down automatically to His Eminence (S). Seeing this, they said to each other: Now these rocks will fall on Muhammad and Ali and kill them and we shall be rid of them. At last the people moved aside, lest the rocks may fall on them.

Then they saw that the rocks came to Muhammad and Ali (a.s) and each of the stones called out: Peace be on you O Muhammad Ibn Abdullah Ibn Abdul Muttalib Ibn Hashim Ibn Abde Manaf – Peace be on you, O Ali Ibn Abi Talib Ibn Abdul Muttalib Ibn Hashim Ibn Abde Manaf. Peace be on you, O Messenger of the Lord of the worlds and the best of all the creation. Peace be on you, O chief of the successors and vicegerent of the Messenger of the Lord of the worlds.

The Quraishi became very sad at this and finally the ten most wicked among them said: These rocks are not speaking; Muhammad (S) has hidden some people below the ground near the rocks and they are calling out to deceive us. When the accursed ones uttered such nonsense, ten of those rocks rolled towards them and surrounding them arose and fell on their heads breaking them up again and again till each of their brains flowed out through their nostrils, their heads became spongy and they all died.

Learning of their fate, their family members and clansmen came weeping and wailing and said: More than the grief of their death, we are worried of the fact that Muhammad is pleased that they are killed by the stones which are proof of his miracle. Almighty Allah gave speech to their coffins and they called out: Muhammad is true and not false; and you are liars and not truthful. Then the coffins shook and expelled their dead bodies and shouted: We are not made to carry enemies of Allah to the chastisement of Allah.

Seeing this, Abu Jahl said: Muhammad has enchanted the coffins like he enchanted the rocks to make them speak. If their being killed by the rocks verifies his words and is proof of his prophethood, ask him to pray to Allah, Who has created them, to make them alive again. Hearing this request, His Eminence (S) asked Ali (a.s.): O Abal Hasan! Did you hear what these ignorant people said? These are the ten persons who were killed at that time. Now tell me, how many wounds are caused in your body due the stones they threw on us? Ali (a.s.) said: I suffered four wounds yesterday.

The Prophet said: You've got four and I got six. Now we must pray to Allah to make alive as many dead among these ten. Thus His Eminence (S) prayed for six and Ali (a.s.) prayed for four. They all became alive and said: O Muslims! Muhammad and Ali (a.s.) have great esteem in the kingdom, where we were. We saw a facsimile of Muhammad (S) on a throne near the prototype of Holy Kaaba in heaven and one near Allah's empyrean and many facsimiles of Ali (a.s.) are near the prototype of Holy Kaaba and near Allah's throne and a group of angels are near the curtain of Allah's throne.

They gather around the two images and pay respects and recite Durood on them. They follow their commands and to have their wishes fulfilled, they invoke Allah through their names. Finally seven of them accepted faith and others were overpowered by wickedness.

The Almighty Allah helped Isa (a.s.) through the Holy Spirit and its like with regard to His Eminence (S) was that one day Jibraeel (a.s.) came to His Eminence (S). At that time the Prophet (S) had covered himself with a cotton sheet and inside it also were Ali, Fatima, Hasan and Husain (a.s.). He prayed: O Allah, these are my family members.

I hate those who hate them and I am at peace with those who make peace with them. I am a friend of those who are friends to them and an enemy of those who are inimical to them. You also fight those who fight them, and make peace with those who are at peace with them. Befriend those who befriend them and be inimical to their enemies.

Allah revealed: O Muhammad, I have accepted your prayer. In the meantime, Lady Umm Salma lifted the corner of the sheet and intended to enter it. His Eminence (S) freed the corner of the sheet from her hand and said: "This place is not for you. But indeed you are on goodness and your hereafter is also good." At that moment, Jibraeel (a.s.) came covered with a blanket and said: "O Messenger of Allah (S) make me join your Ahlul Bayt."

His Eminence (S) said: "You are from us." Jibraeel (a.s.) asked: "Can I lift a corner of the sheet and come inside?" The Prophet (S) said: "Yes." Thus Jibraeel (a.s.) entered the sheet and after sometime came out and flew to the heavenly kingdom. His face had become more illuminated and elegant. The other angels asked: "How come the elegance of your face has increased and it is completely changed?"

Jibraeel (a.s.) said: "Why it should not be so? Now I have been admitted in the progeny of Muhammad and his Ahlul Bayt." The angels of the heavens, empyrean and the veils said: "What you say is right; and you deserve this honor and status." And when Ali (a.s.) went to battles, Jibraeel (a.s.) was on his right,

Mikaeel (a.s.) to the left and Israfeel (a.s.) at the back and Israel (a.s.) moved in the front.

The miracle of Isa (a.s.) of curing the born blind and leper was emulated in the case of His Eminence (S) and it is reported that the Messenger of Allah (S) was in Mecca, when some polytheists came and said: O Muhammad, our god is Hubal, he cures the sick, delivers the dead and heals our wounds. His Eminence (S) said: You lie. Hubal is not doing anything. On the contrary, Allah treats whatever He likes.

The polytheists did not like to hear this. They said: O Muhammad (S) we are afraid that Hubal would involve you in paralysis, leprosy and many other diseases for making a claim against him. His Eminence (S) said: He is helpless and unable to do anything. But yes, Almighty Allah is Omnipotent. He does whatever He likes.

The polytheists said: O Muhammad! Request your god whom you worship, and if there is no god except Him, to involve us in the above diseases. Then we will go to Hubal and request him to relieve us from this disease. So that you may know that Hubal is a partner of your god whom you point to. At that time Jibraeel Amin (a.s.) appeared and said: O Allah's Messenger (S) imprecate for some of them and Ali may do for some others.

His Eminence (S) imprecated for twenty and Ali for ten person. They hardly reached their homes when they were struck with leprosy, paralysis and blindness. Their hands and feet separated from their bodies and except for their tongues and ears, no part of their bodies remained free of disease. When this happened, they were taken to Hubal and he was requested to give them health.

They said: These people fell into this because of the imprecation of Muhammad and Ali, so please cure them. By the power of Allah, Hubal spoke up: O enemies of Allah! I am unable to do anything. I swear by One Who appointed Muhammad to all creation and made him excel all prophets and apostles. If he imprecates for me also, each and every part of my body will break into small pieces and fly away in air and my sign will not be seen.

If Allah does this for me, my greatest part will be smaller than one-hundredth of a rye seed. When the polytheists heard this from Hubal, they came to the Prophet (S) helplessly, weeping and wailing and saying: All our hopes are dashed and no one can help us except you. Help us and pray to Allah to cure our men. They will never harm you in the future. His Eminence (S) said: They will become healthy just as they became ill.

I am responsible for twenty of them and ten are Ali's responsibility. They brought twenty sick persons to the Prophet and ten to Ali (a.s.). His Eminence (S) told those twenty men to close their eyes and pray as follows: O Allah, for the sake of the status of this person, for whom You involved us in diseases, now for the sake of Muhammad and Ali (a.s.) and their purified progeny, cure us of these diseases and give us health.

In the same way, Ali (a.s.) asked the ten persons and they did as told, and the very moment they

became healthy and stood up as if freed from a rope and no sign of disease as left and they became healthier than what they were before falling in that trouble. All the thirty men and a few friends of theirs accepted Islam while others were overpowered by wickedness.

Another miracle of Isa (a.s.) was that he informed the people about what they had eaten and what they had stored in their houses. In the same way when the sick were cured and His Eminence (S) told them: Bring faith in me. They said: We have brought faith in you. Then His Eminence (S) said: Do you want me to increase your insight?

They replied: Yes. He said: I will inform you what they ate and what medicine they took. So and so ate this and so and so took such medicine and such quantity is left with him. In this way, he mentioned for each and everyone. Then he said: O angels of Allah, bring to me their remaining food and medicines which are kept in their dishes and trays.

At once the angels brought these things from the skies. After that His Eminence (S) addressed the dishes and asked: How much has been eaten from you? The dish answered that this much is eaten from me and remaining is before you. One dish said: O Allah's Messenger (S), my owner has eaten this much from me and remaining is before you. A morsel said: O Allah's Messenger (S) my owner has eaten this much only and remaining is here.

Then His Eminence (S) said: Who am I? The food and the medicines replied: You are the apostle of Allah, may Allah bless you and your purified progeny. Then His Eminence (S) pointed to Ali (a.s.) and asked: Who is he? The food and medicines replied: He is your brother, leader of the first and the last, your vizier and most excellent of the viziers, your vicegerent and successor and the chief of all caliphs.

And its story is as follows: One day a group of Jews came to His Eminence (S), asked him many questions and argued with him. His Eminence (S) answered them from their books. Finally they said: O Muhammad, if you are a prophet, show us a miracle like that of the staff of Musa. The Prophet said: The book I have brought to you is better than the staff of Musa (a.s.) because it will remain even after me, till the hereafter, and confront the enemies and none will be able to bring even a verse like it.

Whereas the staff of Musa (a.s.) is no more and no one can test it anymore. While the Qur'an will remain forever and be tested all the time. Still, let me show you a miracle greater and stranger than that of the staff of Musa (a.s.). The Jews said: Show us. His Eminence (S) said: Musa (a.s.) used to hold the staff in his hand and infidels alleged that Musa is doing something in his staff that it performs such tricks.

Now Allah will turn sticks into serpents even though I have not touched them and I am not present there. When you go back home and gather in a room at night, Allah will turn each of the roof beams into a serpent. And there are more than a hundred beams in that room. Seeing this, four of you will die and others will be unconscious till morning next.

Then many other Jews will come to you and you will tell them all about the incident, but they will not believe you. After that, the beams will again turn into serpents as the night before. Seeing this, many will

die, many go mad and many will faint. Imam (a.s.) says: By the One Who sent Muhammad as a true prophet, the Jews began to laugh aloud without any respect for the Holy Prophet (S) and without any fear.

They said to each other: See what claim he has made, exceeding all limits! His Eminence (a.s.) said: You may laugh now, but you will have to cry very soon and become perplexed. Listen, whoever falls in this miserable condition and is afraid of death or madness, he should pray as follows: O Allah, for the sake of Muhammad Mustafa (S) and Ali Murtaza (a.s.) and their successors, that whosoever leaves their affairs to them is chosen and liked by You, give me the strength to see this incident.

And if one has a friend from among the dead and one wants him to come to life again, he must pray to Allah in the same way. Allah will make him alive and give him strength. They went and gathered there and started laughing on the Prophet's words that beams will turn into serpents etc. Suddenly they heard the roof make a move and all of a sudden the beams turned into serpents that hung their heads on the wall and made a move to swallow them.

First they swallowed the pots, vessels, stones, chairs, the door posts of wood and doors. They swallowed all this and what His Eminence (S) had said came true. Four people died, some became mad and many feared for their lives and prayed to Allah as the Prophet had advised and their hearts became strong. Then some of them prayed for the four dead people and they came back to life. When they saw this, they said: Our prayer is accepted and Muhammad is a true Prophet, but we find it difficult to testify and obey.

That is why, it is better to pray as above so that our hearts become soft to testify and obey. At last they prayed. Allah made their faith strong, purified their hearts and removed wickedness from their hearts. They believed in Allah and His Messenger (S). In the morning, when Jews arrived, the beams again turned into serpents like the previous night. Seeing this, they became perplexed and they were overpowered by wickedness.

The Prophet (s.a.) was bestowed with a miracle resembling the illuminated hand. It was a thousand times better and superior to it because whenever His Eminence (S) wanted to meet Hasan and Husain (a.s.) at night and they were at home, His Eminence (S) used to call out: O Aba Muhammad and O Aba Abdullah, come to me.

In spite of the distance, they could hear the voice of the Prophet and at once they came out to join His Eminence (S). At that time the Prophet used to point out with his forefinger from the door and a light more powerful than that of the moon and the sun used to spread in the atmosphere and both chiefs of the youths of Paradise reached their grandfather. After that the finger returned to its original condition.

When they finished talking, they were given permission to go home. Again the Prophet took out his index finger out of the door and a light more powerful than the sun and moon used to spread and both the infallibles returned home in that light, after which the finger returned to its original condition.

Also, the storm that Allah sent on the atheists. In the same way, Allah sent a storm on polytheists as a miracle for the Holy Prophet (S). The story is that Thabit bin Aflakh, a follower of the Holy Prophet (S) had killed a polytheist in a battle and his wife vowed that she would drink liquor in the skull of her husband's killer. Thabit was killed in the Battle of Uhud, in which the Muslims had to suffer huge losses.

When the polytheists went away, the Holy Prophet (S), along with his companion, came to bury the dead. The woman came to Abu Sufyan and requested him to send some men with her slave so that they may go and bring the severed head of Thabit so that she may drink wine in the skull and fulfill her vow. When her slave had conveyed the news of Thabit's killing she had freed him and also given him a maidservant as reward.

Thus when she requested Abu Sufyan, he ordered two hundred of his brave men to go and cut off the head of Thabit and bring it to this woman. When they set out for this purpose, a storm blew up and carried the dead body to a depression and they had also went in that same direction. Suddenly it started raining and the two hundred men drowned in the floods and no sign remained of either the dead body or those men and Allah did not allow that woman to fulfill her vow. Thus this miracle of His Eminence (a.s.) is greater than the storm of Copts.

Like the swarm of locusts that was sent on Bani Israel, Allah sent a greater and more terrible scourge on the enemies of Muhammad (S), so much so, that this swarm of locusts ate up men whereas Musa's swarm only ate their crops. The story is that once His Eminence (S) had traveled to Syria and was on his way back to Mecca.

Two hundred Jews followed him in order to eliminate him, so that their wealth may not fall into his hands. But mostly, His Eminence (S) remained with his caravan and they did not dare to kill him in this position. But it was the practice of the Prophet that whenever he wanted to relieve himself, he would go far away from the people, among the trees or in a deserted place where he could conceal himself.

So, one day, according to his habit, the Prophet went far away from his caravan and the enemies followed and surrounded that area; and drawing out their swords were about to attack him when Allah brought out innumerable locusts from below the feet of the Prophet in that desert. They came out, surrounded the Jews and began to feed on them.

Seeing this, they tried to save themselves and forgot about His Eminence (S). When the Prophet finished, he left them among the locusts and returned to his caravan. People asked: Where are those who were following you? None have returned. His Eminence (S) said: They had come to kill me, but Allah sent locusts upon them and they are in great trouble.

When the people went there, they saw that some of them were dead and some were dying and the locusts were feeding upon them. They stood gazing while the locust finished them all, without leaving any trace. The miracle of lice was also manifested in the case of the Holy Prophet (S). When the Messenger of Allah (S) declared his prophethood in Medina and his position strengthened, one day His

Eminence (S) was giving a discourse about how Allah had taken the trial of His apostles to see whether they remained patient in calamities.

He mentioned that between the Rukn and Maqam are buried seventy prophets who died of hunger and lice. The Jews, hypocrites and the wicked Quraish heard this and decided among themselves that they will eliminate the Prophet and join him with those prophets so that he may not continue to fabricate such things. So they decided that when they find him alone outside Medina, they would surround him and finish him off. T

They were two hundred men who had devised this plot. One day His Eminence (S) went alone out of Medina and they followed him. Suddenly one of them saw lice on his clothes and on account of this he began to scratch his body and back. He felt ashamed of his companions and went away from them. One by one, the same thing happened with each and everyone and they all went away. After that, the lice increased beyond limits, their throats choked and they could not even eat and drink, and they died within a period of two months.

Some died within five days and some in ten, some in less and some in more; but none lived for more than two months. On account of the scourge of lice and hunger they were all destroyed. This lice were sent by Allah as a divine sign on the enemies of His Holy Prophet (S).

Like the scourge of frogs in the case of Musa (a.s.) Allah sent on the enemies of Muhammad (S), who wanted to kill him, the scourge of rats and the rats destroyed them. The story of it is that from the Arab infidels, Jews and others, two hundred people gathered in Hajj season in Mecca and decided to eliminate His Eminence (S) and set out to Medina Munawwara with this aim.

On the way, they halted at a place where they found a pond having water which was more clear and fragrant than the water they carried with them. So they threw away the water they were carrying and filled their water skins with that water and set out from there. After sometime, they halted at a place where there were many rats. Allah imposed the rats on them and they chewed up the water skins and all the water leaked out in the rocky area and they knew nothing about it.

When they became thirsty, they found that there no water in their skins. They returned to the pond from which they had filled water but the rats had reached there first and made holes in the edges of the pond spilling all the water in the rocky ground. They despaired of finding water and perished in thirst. Only one survived and he was writing the name of Muhammad (S), on his tongue and stomach and saying: O Allah, I repent for my wrong deed.

For the sake of the status of Muhammad (S) remove this trouble from me. Thus he remained alive and Allah quenched his thirst. A caravan was passing by, which picked him up with the belongings of the dead along with their camels. And he was more patient in thirst than his she-camels. Then he came to Medina and accepted faith at the hands of the Prophet. His Eminence (S) gave all the camels and goods of the dead people to him.

The miracle of blood's precedent is that, one day the Holy Prophet (S) bled himself and gave the blood to Abu Saeed Khudri and asked him to bury it, but he drank it. His Eminence (S) asked: What did you do with the blood? He said: I drank it. His Eminence (S) said: I told you to bury it. He said: I have kept it in a safe vessel. His Eminence (S) said: Never do this again. After sometime, His Eminence (S) said: O Abu Saeed! Allah has made your blood and flesh unlawful on Hellfire because my blood and flesh has mixed up in it.

Hearing this, forty hypocrites laughed on His Eminence (S) and said: He thinks that on account of mixing his blood in the blood of Khudri he would be free from Hellfire. Though he is a liar and we consider his blood impure. The Holy Prophet (S) came to know this by divine revelation and he said: Allah will subject them to the punishment of blood and destroy them in it even though the Copts were not killed by the punishment of blood.

After sometime, their nose and molars started bleeding. Their blood was mixing in their food and water and they were eating like that. They suffered this for forty days and then perished. The miracle of famine afflicted the opponents of the Prophet like it had troubled the Egyptians during the period of Prophet Yusuf (a.s.).

The Holy Prophet (S) cursed the tribe of Bani Mudhir saying: O Allah make Your chastisement severe on them like in the time of Yusuf (a.s.). So Allah involved them in famine. Grain and cereals coming from other cities were purchased by them, before they could reach home, worms appeared in them and turned it into a foul smelling material and their money was wasted. Because of this, severe famine and hunger overtook them.

They started by eating dead dogs and then bones of the dead and even dead bodies removed from graves, which they burnt and consumed. So much so, that there were cases of women who fed upon their children. At last they came to His Eminence (S) and said: You may be inimical to our men but what is the mistake of women, children and animals?

His Eminence (S) said: This punishment is for you, not for your children and animals. It is a benefit for them; and whenever Allah wants, He will recompense them in the world or hereafter. Finally the Prophet forgave them and prayed: O Allah, remove this calamity from them. Thus the famine was over and they became prosperous once again. Allah has mentioned the blessings upon them and said:

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ. الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ.

So let them serve the Lord of this House. Who feeds them against hunger and gives them security against fear. 124

Amirul Momineen (a.s.) has said that the like of the miracle of 'Tamas', in which belongings of the people

of Firon turned to stones, was also conferred by Allah on Muhammad and Ali (a.s.). The story is that, one day an old man came with his son to His Eminence (S) and said: O Allah's Messenger, I brought up my son and loved him very much and supported him with money etc.

Now he has become rich, while I have exhausted my money and strength for him; and because of old age, I have become very weak as you can see. But he doesn't pay any attention to me and refuses to give me food to at least keep me alive. His Eminence (S) asked that youth what reply he had. He said: Allah's Messenger, I don't have more than what is needed for my wife and children.

His Eminence (S) asked his father: What do you say, O Shaykh? The old man said: Allah's Messenger, he is in possession of large quantities of wheat, barley, dates and figs and (also) dirham and dinar etc. He is very rich. His Eminence (S) asked that boy to explain. He said: Sir, I have nothing at all. His Eminence (S) said: Young man, fear Allah and behave nicely with your father. Allah will bless you.

He said: I don't have anything. His Eminence (S) said: All right, this month I will give on your behalf but after that you provide him. Then the Prophet told Usamah to give a hundred dirhams to this old man for a month's expense for his dependants and himself. When the next month started, the old man again came with his son and the son said: I don't have anything.

His Eminence (S) said: You have much wealth at present but by nightfall you will be poorer than your father and nothing will be left. The young man went away from there. Suddenly people who lived near his storehouse came and said: Take away all your grains from there and keep it somewhere else, because it smells badly. He went there and saw that his wheat, barley, dates and figs have all become rotten, dirty and smelly.

They forced him to remove all that, so he employed laborers to carry away everything out of the town. Then he came back to his house along with the laborers to pay their wages from the cash at home, but all of it had turned into stones. The laborers forced him to pay and he had to sell his clothes and household things to raise money for them and at last came out with empty hands.

He became very helpless, not even having a day's rations. The shock also made him sick. Then His Eminence (S) said: O those who are disobedient to their parents, take a lesson from this and beware that as just as properties and riches are destroyed in the world, in the same way the ranks prepared for him in Paradise shall also be replaced by pits of Hell.

After that the Imam (a.s.) said: Allah flays the Jews that even after seeing these signs, they left Allah and adopted calf worship. Beware, you also do not become like them. Companions asked: O Allah's Messenger, how can we become like them? His Eminence (S) said: By falling into sin and by obeying a creature; and that you rely on him to the exclusion of Allah. In that case, you will also be like them.

It is narrated from Imam Musa Kazim (a.s.) through authentic chains of narrators that a Jew came to Medina, who was well acquainted with the Taurat, Zabur, Injeel and other prophetic books, and with

the miracles performed by them, came to Medina to dispute the mission of Muhammad whose companions he found, and engaged in the Masjid.

Among the number was Amirul Momineen (a.s.), who rebutted the allegations of the Jew and vindicated the pre-eminence of Muhammad. The Jew commenced the controversy saying: O community of Muhammad, you claim for your Prophet every excellence found in the prophetic ranks; will you then answer my questions?

At that time the companions included Ibn Abbas and Abu Saeed Khudri. The rest of the Muslims remained silent, Ali joined issue with the disputant, saying that all the excellences possessed by all the prophets were united in Muhammad, to whom additional ones were likewise imparted of God. The Jew replied, I will propose certain questions, be prepared to answer me.

Jew: God commanded the angels to prostrate before Adam; has such a distinction been conferred on Muhammad? Ali: The adoration offered to Adam was not worship, but simply recognition of his exalted rank, and this distinction was far surpassed by the benedictions conferred on Muhammad by God Himself, and by the angels in the kingdom on high. Moreover it is obligatory on all believers to pronounce blessings on the Prophet down to the Judgment Day.

Jew: God accepted the repentance of Adam.

Ali: And He has done more than this for Muhammad, for, notwithstanding he was sinless, the Almighty Allah said to him in the Qur'an:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

“That Allah may forgive your past faults and those to follow...”¹²⁵

When he shall appear at the judgment no sin or error will be attached to him.

Jew: God conveyed Idris to a high place, and after his death gave him of the fruit of Paradise.

Ali: And he said to Muhammad:

وَوَضَعْنَا عَنْكَ وِزْرَكَ

“And exalted for you your esteem?”¹²⁶

This is sufficient to prove his superior rank; and if the Almighty Allah gave Idris fruit in Paradise, He bestowed on Muhammad, a fatherless and motherless orphan, celestial food in this world. One day Jibraeel brought him a dish from Paradise, full of its dainties, which on being taken by the Prophet

uttered praises and repeated the creed, There is no God but God. Myself, Fatima, Hasan and Husain, and no others, were permitted to partake with him, and on touching the dish it uttered praises anew.

When a companion of the Prophet tried to take the plate Jibraeel said that only the Prophet and his Ahlul Bayt (a.s.) can eat from it. So we all ate from it. My palate still retains the flavor of that celestial food.

Jew: Nuh was patient under the abuse he suffered from his people, and although they charged him with lying, he still performed his prophetic office.

Ali: Our Prophet was likewise patient under the injuries inflicted on him by the Quraish, and although accused of falsehood, he was more diligent in the exercise of his prophetic office. At last they worried him with small stones, and Abu Lahab cast the entrails of a camel on him. Upon this the Almighty Allah commanded Jabeel, the angel of the mountains, to open them and execute whatever Muhammad might order to be inflicted on his people. T

he angel waited on the Prophet, and tendered his services saying, If you command it, I will rend up the mountains from their base and hurl them on the heads of your enemies. He replied, "I am raised up in mercy; O Lord, guide my people, for they are ignorant of my status." When Nuh saw that his people were drowned, he grieved for his son, and in his affection for the lost child, said, "O Lord, my son belongs to my family."

The Almighty Allah consoled him by declaring, "He is not of your family, but is verily an evil doer." On the contrary, when Muhammad knew that his people were the enemies of the truth, he drew the sword of vengeance against them, nor felt for them the tenderness of kindred ties, nor turned on them a look of kindness, because they were enemies of Allah.

Jew: Nuh pronounced a curse on his people, and in consequence water beyond measure poured down from the skies and drowned them.

Ali: The prayer of Nuh was offered in anger; Muhammad prayed for mercy on his people, and water beyond measure descended for their relief. This miracle was manifested at Medina, after his flight to that city, when everything was perishing from drought. Not a cloud was to be seen when he raised his blessed hand towards heaven, and he had not moved from his place when rain began to descend in such torrents that the people with difficulty got to their houses.

Seven days incessantly poured the rain, till the people came to the Prophet, complaining that their houses were ruined and the roads made impassable. He smiled and said, "Do the children of Adam so quickly grieve under favors?" He then prayed that the rain might cease at the city, but continue on the surrounding country and pasture grounds, which it did.

Jew: God sent a wind which avenged Hud of his enemies.

Ali: But for the Messenger of Allah (S) there was a better miracle: At the siege of Khandaq, the Almighty

Allah sent a wind filled with gravel against the enemy, and moreover an army of eight thousand invisible angels, which makes the miracle twice as great as that of Hud. The first thing is that eight thousand angels accompanied the Prophet. Secondly the wind of Hud was sent in wrath against the people of Aad, but the wind of Muhammad was sent in mercy to protect the Muslims, did no harm even to the infidels; all of which is thus expressed in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَمْ تَرَوْهَا

“O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not...”¹²⁷

Jew: For Salih (a.s.) the Almighty Allah caused a camel to come out of a rock, as an argument to convince his people.

Ali: Yes, it was thus, but He gave a better miracle to the Prophet. That camel neither spoke nor testified to Salih's prophethood, but in one of our battles when we were sitting with the Prophet a camel came to him, and Allah caused it to speak, and it said, "O Messenger of Allah (S), such a man made me labor till I am old, and now he plans to slaughter me; in you I take refuge." The Holy Prophet (S) sent to ask the camel of its owner, who gave it to him, and he set the creature free.

On another occasion we were present with the Prophet when a Bedouin arrived pulling a camel and another man came behind him also claiming the ownership of the camel. They had also brought witnesses with them and they gave a false testimony but the animal testified on behalf of its true owner and said by the command of Allah: O Prophet, this another Bedouin is my master, such and such Jew had stolen me from him.

Jew: The Almighty Allah imparted divine knowledge to Ibrahim in his childhood, so that he was able to adduce proofs from the wonders of heaven and earth.

Ali: So it was when Ibrahim was fifteen years old; but when the Messenger of Allah (S) was only seven years of age a party of Christian merchants came to Mecca, and encamped between Safa and Marwah. Some of them, seeing the Prophet, recognized him by the description they had read in sacred books, and after questioning him as to his name. His Eminence, replied: Muhammad (S). They asked who his father was. He replied: "Abdullah."

Then they asked what this is (pointing the earth) and he replied: "It is the earth." Then they asked what this is (pointing the sky) and he replied: "It is the sky." Then they asked who was their preserver. He replied, "The Lord of the universe." He then demanded of them if they wished to make him doubt his own faith, adding such a doubt he had never known.

“I have never doubted my faith.” He was acquainted with divine things, although living among people who worshipped idols, gambled, and associated creatures with the Creator, and amid all this wickedness he alone declared, “There is no god but Allah.”

Jew: Ibrahim was concealed from Namrud three times and he could cause no harm to him.

Ali: Yes, but Muhammad was concealed from a person who attempted to kill him by five veils, and two veils more than that of Ibrahim as the Qur’an itself testifies:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ.

“And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.”¹²⁸

And also said:

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا.

“And when you recite the Qur’an, We place between you and those who do not believe in the hereafter a hidden barrier...”¹²⁹

This is the fourth veil. Then He said:

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ.

“Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.”¹³⁰

Jew: Ibrahim’s argument for the truth was perfect against infidel Namrud who disputed with him about Allah.

Ali: A man, Ubayy bin Khalaf, one day came to the Prophet and denied resurrection. The skeptic had a decayed bone in his hand, which he crumbled to pieces, saying, “Who can make a rotten bone live?”

Divine revelation came down on the Prophet and he said: “He who formed creatures at first and whose omniscience distinguishes each individual.” At this rebuke the infidel went away ashamed.

Jew: Ibrahim, indignant for the honor of God, broke the idols of his people.

Ali: The Messenger of Allah (S) broke and cast out of Kaaba three hundred and sixty idols, and banished idolatry from Arabian peninsula, subduing the infidels with the sword.

Jew: Ibrahim caused his son to lie down that he might sacrifice him for the pleasure of the Almighty Allah.

Ali: But Allah spared him that anguish by substituting an animal for the sacrifice. Trials of the Messenger of Allah (S) surpassed this, when, at the Battle of Uhud, he saw his uncle Hamza, the lion of God and the Prophet, slain and horribly mutilated, yet he acquiesced in the will of God, uttered no lamentation, nor did even a sigh or tear escape him, such was his perfect resignation.

Moreover he said, "Were it not that Hamza's sister, Safiya would be grieved at the neglect, and the act might hereafter be quoted to show that carelessness of the dead as meritorious, verily I would leave Hamza in this shocking condition to beasts and birds of prey so that they might have eaten him up and on Judgment Day he would have been raised up from their bellies."

Jew: Ibrahim's people cast him into a fire which God rendered cool and refreshing to him.

Ali: The Messenger of Allah (S) camped at Khyber where a woman of that place gave Muhammad poison, but God changed the fiery portion to salubrity, till his appointed time had come, when at last the poison acted and secured him the prize of martyrdom. 131

Jew: God gave Yaqub (a.s.) a good fortune in making him the father of the tribes, and Maryam was also his child.

Ali: the Messenger of Allah (S) has a greater share of good as Fatima, the best of all women, was his daughter, and Hasan and Husain, and the imams descending from Husain are his children, which surpasses the fortune of Yaqub.

Jew: But Yaqub was patient under the separation from his beloved son till he nearly died.

Ali: And his grief at last was ended when his son was restored to him, whereas the Prophet was voluntarily content at the death of his son, Ibrahim, and said, "Though it is very sad and the heart laments, yet will I say nothing that may be displeasing to the Lord." He was always satisfied with the divine allotments, and in everything obeyed the law of God.

Jew: Yusuf tasted the bitterness of separation from his father and preferred the horrors of a prison to the commission of a crime; and though innocent, was cast into a dark pit.

Ali: The Messenger of Allah (S) in fleeing to Medina left the sacred Kaaba and his dear native place which was safe, and endured the bitterness of exile, voluntarily separating himself from his people and children. To soothe his excessive grief at his separation from Mecca and the Kaaba, Allah sent him a dream like that of Yusuf by revealing to him:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۗ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ
 آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
 دُونِ ذَلِكَ فَتْحًا قَرِيبًا.

“Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.”¹³²

If Yusuf was cast into prison, the Prophet was three years shut up in Shebe Abu Talib, while his relatives and friends reduced him to the greatest straits, till at length Allah sent worms which destroyed the contract his enemies had sealed and placed in the Kaaba, by which means the league formed against him was annulled and they came to know the facts about the Prophet.

After that another Jew came and said: God sent the Taurat to Musa, which contains the divine statutes and commandments.

Ali: The Lord of the universe gave to the last Prophet the two Surahs of the Qur’an entitled Surah Baqarah and Surah Maidah, as equivalent to Injeel; the three Surahs of Ta Seen, and the Surah of Ta-ha, and lengthy Surah that is Surah Muhammad to the end of the Qur’an, and seven Surahs entitled Ha Mim as equal to the Taurat; the other half of the short Surahs as equivalent to the Zabur; the Surahs entitled Bani Israel, and the Declaration of Immunity, as equal to the books of Ibrahim and Musa; and as more than an equivalent to the books of all the other prophets were given to the Prophet the seven long Surahs of the Qur’an, and the Surah of praise, which contains seven verses; all this, besides innumerable communication of divine wisdom.

Jew: God spoke with Musa on Mt. Tur.

Ali: And the Almighty Allah addressed our Prophet at Sidratul Muntaha (the farthest lote tree). The position of the Messenger of Allah (S) is well known in all the skies and he is mentioned near the empyrean of God.

Jew: God imparted such love to Musa (a.s.) that whoever beheld him loved him involuntarily.

Ali: Allah bestowed on our Prophet this same distinction, that wherever the creed is repeated, following the testimony to the divine unity, is the declaration of Muhammad’s prophethood.

Jew: The Almighty Allah on account of Musa’s rank sent a divine communication to his mother.

Ali: Allah likewise sent angelic communications to the mother of Muhammad, testifying that he is the Messenger of Allah (S), and his name is celebrated in all divine books. In a dream, she saw angels who

said to her, “Your unborn son is the chief of first and last; call him Muhammad, a name derived from the great divine titles, for God is Mahmud and he is Muhammad.”

Jew: God raised up Musa to oppose Firon, and gave him the power of performing mighty miracles.

Ali: The Messenger of Allah (S) had many Firon to contend with, as Abu Jahl, Atba, Shaibah, Abul Bakhtari, Nazar bin Harb, Umayyah bin Khalaf, Mabnan Maiban and five others, that is Walid bin Mughairah Makhzumi, Aas bin Wail Sahmi, Aswad bin Abde Ghauth Zuhri, Aswad bin Muttalib and Harith bin Talatala who ridiculed the Prophet and the Almighty Allah showed the miracles till it was evident that the Holy Prophet (S) was true.

Jew: God avenged Musa of Firon.

Ali: And he took vengeance on the Firon of the Holy Prophet (S), particularly on five men who ridiculed him, and who perished miserably in one day. About them the Almighty Allah said:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

“Surely We will suffice you against the scoffers...”¹³³

Walid had gone to a village; there a person from Qaza–a had sharpened an arrow and left its piece there, which pierced Walid’s foot and he began to bleed. All efforts to stem the bleeding failed and he used to scream in pain: Muhammad’s God has killed me. And he finally died.

Aas bin Wail had gone out of the city on some purpose and on the way his foot slipped on a rock and he fell down the ravine and his body was shattered. He was also lamenting: Muhammad’s God has killed me. And he finally died.

Aswad Ibn Abde Ghauth had come out of his house to welcome his son, Zam–a and stood under the shade of a tree. Jibraeel came and bashed his head against the tree. He kept on screaming to his slave: “Catch the one who is bashing my head.” But his slave said that he was doing it himself. He kept on screaming: “Muhammad’s God has killed me.” And he finally died.

The Messenger of Allah (S) cursed Aswad bin Muttalib that he should become blind and make him suffer the tragedy of his son’s death. One day he left his house and Jibraeel hit his eye with a green leaf and he became blind. Then his son died and he also accompanied him to Hell.

In the same way, Aswad bin Harith was also punished. One day he ate roasted fish and he felt so thirsty and he drank water in such a large quantity that his stomach burst and he also went on repeating: Muhammad’s God has killed me. And he finally died.

All these enemies die on the same day, because once they had come together to the Messenger of

Allah (S) and said: O Muhammad, we give you respite till afternoon, if you do not give up your mission, we would put you to death. The Messenger of Allah (S) became aggrieved and he came home and closed the door. Jibraeel came down with the following verse:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

“Therefore declare openly what you are bidden and turn aside from the polytheists.”¹³⁴

His Eminence asked, “What shall I do about those who have threatened me with death? Jibraeel then recited the following verse:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

“Surely We will suffice you against the scoffers...”¹³⁵

The Messenger of Allah (S) said: They had come to me. Jibraeel said: I have dealt with all of them. So the Prophet came out and resumed his duties. After that the Almighty Allah slew the rebellious Firons on the day of Badr with the swords of angels and believers and the other polytheists ran away.

Jew: Allah gave a staff to Musa which whenever he cast down, became a serpent

Ali: He gave Muhammad a better miracle than this. A certain man had a claim on Abu Jahl for a camel he had sold him, but could not recover his money, the purchaser was so constantly devoted to wine that the seller could not meet Abu Jahl. One who held the Prophet in derision met the creditor and asked him who he was searching for.

He replied: Amr bin Hasham and I want to recover the price of my camel. The man said: Shall I not tell you about someone who restores the rights of the people? He replied: Yes, why not? He sent him to the Messenger of Allah (S). This direction was given in order to bring reproach on the Prophet, for Abu Jahl had repeatedly said he wished Muhammad would apply to him for something, that he might disgrace him by a refusal.

The creditor as he was directed applied to Muhammad, desiring him to use his influence with Abu Jahl and secure payment of the debt. The Prophet immediately went with the man to the debtor’s house and said, Abu Jahl, give this man his due. That was the first time the debtor had been greeted by such a title, signifying Father of ignorance or boorishness, as his true name was Amr bin Hasham; but the nickname afterwards became his common appellation.

To the astonishment of all present, he immediately paid the debt, and after Muhammad had retired, said to his companions, "Excuse what I have done. I saw on Muhammad's right, men with glittering weapons in their hands, and on his left two monstrous serpents gnashing their teeth, while fire sparkled from their eyes. If I had refused his demand, doubtless I should have been instantly destroyed by those men and serpents." Now one of these serpents is equal to Musa's, and the other, with eight armed angels, is over and above what was conferred on your Prophet.

Verily the Holy Prophet (S) greatly annoyed the infidel Quraish in summoning them to embrace Islam. On one occasion he accused them of being very foolish, abused their religion, reviled their idols, and called their fathers wanderers from the right way. They were very dejected under these rebukes, and Abu Jahl said, "By Allah! death is better for us than a life of such reproach.

Is there no one who will devote himself to death by killing Muhammad?" As the Quraish declined the deed, Abu Jahl declared he would do the business himself, whether the sons of Abdul Muttalib took his life in retaliation or forgave the act. The Quraish encouraged him by saying that he would thus confer a favor on the people of Mecca, for which he would ever be held in grateful remembrance.

Said Abu Jahl, "Muhammad performs a great deal of prostration at the Kaaba; the next time I find him prostrate there I will dash out his brains with a stone." Soon after, the Prophet came, performed seven circuits around the Kaaba, prayed and prostrated himself in adoration, and continued long in that attitude.

Abu Jahl took up a heavy stone, and approached the Prophet's head, but was met by a mad camel that rushed at him with open mouth, which so frightened him that he dropped the stone on his foot, which was thereby severely wounded. With ghastly countenance and heavy perspiration on him, he called to his companions, and begged them to excuse his plight, for he had beheld such a sight as never met his eyes before.

Jew: God gave Musa a luminous hand.

Ali: Better than this he bestowed on His chosen one; wherever he was, light beamed all around him.

Jew: A way in the sea was opened for Musa.

Ali: As we were marching to the Battle of Hunain, we came to a river whose depth was fourteen fathoms. One of the companions exclaimed, "O Messenger of Allah (S), what a position is ours, with a sea in front and enemies in our rear, like the people of Musa when they thought themselves prisoners.

إِنَّا لَمُدْرِكُونَ

“Most surely we are being overtaken.”¹³⁶

The Prophet dismounted and said, “O Lord to every Prophet you has given a miracle, then show me a sign of Your power.” Remounting his camel, he advanced on the surface of the water, on which the whole army proceeded after him, and not even the hooves of the horses became wet in the passage. We advanced to the battle, and Allah gave us victory.

Jew: God gave Musa a rock from which twelve fountains flowed.

Ali: When the Prophet encamped at Hudaibiyah, and was there besieged by the people of Mecca, his army was reduced to great distress for water, and their animals were near perishing of thirst. He ordered a vessel to be brought, in which he placed his blessed hand, when such a quantity of water issued from between his fingers that we and our animals were all satisfied, after which we filled our water-skins at the same miraculous fountain.

There was a well at this place and it had dried up. The Holy Prophet (S) took out an arrow from the quiver and gave it to Baraa bin Azib and asked him to fix it in that well. When he did that, twelve springs erupted from that arrow. Again, in the expedition of Miqat the Prophet put his hand into a vessel, from which sufficient water immediately flowed to satisfy eight thousand men, and enable them to perform ablution before prayers, besides supplying their animals and water-skins.

Jew: The Almighty Allah gave Musa manna and quails.

Ali: Allah made the wealth of infidels lawful plunder to Muhammad and his sect, which favor was never granted to any before him, and this is better than the manna and quails of Musa. Moreover, such is the divine munificence of the Prophet and his sect; that a good intention secures a reward of merit, which grace has been enjoyed by the votaries of no other religion. If a Muslim resolves to perform a good action but fails to accomplish it, one degree of reward is credited to him; but if he performs his vow, ten degrees of reward are set down to his account.

Jew: God caused a cloud to shade Musa and his host.

Ali: This was done for Musa when he and his people were distressed in the desert of Tiyah, but a cloud shaded our Prophet from his birth till his death, whether he was at home or on a journey.

Jew: God softened iron for Dawood so that of it he easily made coats of mail.

Ali: And for Muhammad, in the expedition of Khandaq, He softened a stone, and the hard rocks of Baitul Maqdas were soft as dough under his feet. We have often seen the same miracle repeated in our military expeditions.

Jew: Dawood wept so much for his sin that the mountains felt and wailed likewise.

Ali: The asylum of prophecy, through extreme awe of God, when engaged in prayer, emitted from his bosom, where divine knowledge was casketed, a sound like that of a boiling pot, so excessive was his weeping, notwithstanding Allah had secured him from wrath. Still he would humble himself before his Lord, and for ten years, in the standing posture of prayers, he rested his whole weight on his toes, till his sacred feet were swollen and his rosy complexion sallowed.

Moreover he prayed the whole night, till at length his excessive devotion was reproved by the communication "We have not sent down the Qur'an unto you, that you shouldst be unhappy." Besides, he sometimes wept so much as to swoon away. Those who saw him in this condition would say, "Has not Allah pardoned your sins, past and future?" "Yes," was his reply, "but should I not render thanksgiving to Allah?"

If the mountains were excited on Dawood's account, they were not less so for our Prophet. One day I was with him on Mount Hira, which presently began to move. "Be quiet," said the Prophet, "there is no one on you but a Prophet and the true martyr," meaning myself: Hira obeyed. On another occasion we passed a mountain that distilled drops like tears.

The Prophet asked the mountain why it wept. By divine power it replied, "O Messenger of Allah (S), one day Masih (a.s.) passed and alarmed people by mentioning fire whose fuel shall be men and rocks, and in terror I have wept till now lest I should be of them." "Weep not," said the Prophet, "for those rocks are brimstone." At this declaration the mountain was quiet and its tears ceased.

Jew: God gave Sulaiman an empire of which no one after him is worthy.

Ali: And better than this he gave the Prophet, for one day He sent an angel to him who had never before visited the earth, and said: "O Messenger of Allah (S), if you wish, live forever on earth in possession of all its pleasures and power; here are the keys of its treasures; for you the mountains shall be transformed to gold and silver, and attend you wherever you go; and notwithstanding all this, when time shall end, nothing shall be subtracted from your reward in the future world." Jibraeel, the Prophet's angelic friend, who was present when this magnificent offer was made, gestured to him to choose humility and helplessness.

The Holy Prophet (S) replied to the angel, "I desire to be a Prophet and humble slave, to find a supply for my wants one day and be destitute another, and soon join my brethren the prophets who have gone before me." For this choice Allah gave him in addition to what his rank before entitled him, the fountain of Kauthar in Paradise, and the office of intercession on Judgment Day, which seventy times outweighs the sovereignty of the world from the beginning to the end of all things. Allah promised him Maqame Mahmud – a seat on the empyrean at the judgment, and that it should be his province to issue commands on that day.

Jew: God made the winds obedient to Sulaiman, so that they took his throne on a month's journey at dawn, and the same distance at evening.

Ali: The Almighty Allah transported the Prophet in less than a third part of a night, from Mecca to the distant Masjid which is a month's journey, and thence to the kingdom of heaven, which is fifty thousand year's journey; and in nearness of approach to the Deity he was brought within two bow's length, and even nearer the divine presence.

Standing by the pillars of the empyrean, with the eyes of his heart, he beheld the effulgence of the Lord of glory, while the Almighty Allah graciously condescended to him and eased the hardships imposed on other sects.

Jew: God made the devils obedient to Sulaiman.

Ali: The devils under Sulaiman were infidels but He made both devils and Jinns so obedient to Muhammad that they believed in him. Nine principal chiefs of the Jinns of Nasibian and Yemen, of the children of Amr bin Aamir, whose names were Shasad, Masah, Al-Hamlakan, Marzban, Maziman, Madha, Sahib, Hazib, and Amr, waited on the Prophet at Batan-ul-Nakhl, and received his faith, as the Almighty Allah declares in this verse:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ

“And when We turned towards you a party of the jinn who listened to the Qur’an...”¹³⁷

...and when they were present at the reading of the same, they said to one another, Give ear: and when it ended, they returned back to their people, preaching what they had heard.”

After that seventy-one thousand Jinns came and rendered obedience to the Prophet, engaging to fast, pray, pay Zakat, perform Hajj, fight in the cause of God and be well-wishers of Muslims. They repented and implored forgiveness for their infidelity and idolatry, and voluntarily accepted Islam. The Messenger of Allah (S) indeed was raised up a Prophet for Jinns and all mankind.

Jew: God gave Yahya understanding and knowledge in his infancy, and he wept, although he had not sinned at all.

Ali: Yahya was raised up when there was no idolatry, or ignorance on the subject of religion; but the Almighty Allah imparted wisdom to the Prophet in his infancy, among a crew of idolaters who were part of Satan's army.

Although surrounded with such wickedness, he never inclined in the least to idolatry, he attended no idolatrous festivals, a lie was never heard from him; on the contrary, he was titled Amin and Sadiq, the honest and the true. He used to fast a week, more or less, without tasting food or drink, and he said to the people around him, I am not like you, at night I attend on the worship of my Lord who gives me food

and drink. Though innocent and faultless, he wept so profusely as to wet the place where he prayed.

Jew: It is well known that Isa (a.s.) spoke in his cradle.

Ali: The Prophet at the instant of his birth placed his left hand on the ground, and raising his right hand to heaven, pronounced the formula of the creed respecting the divine unity, and such light beamed from his mouth that the people of Mecca saw the houses of Shaam and their environs, the red dwellings of Yemen, and the white palaces of Istakhar in Fars.

The whole world was illuminated on the night of his birth, and Jinns, mankind, and devils trembling said, "Some wonderful event has happened that such a marvelous sign appears." On that night angels were seen descending and ascending, and voices of praise and adoration were heard. There was great turmoil among the stars, which fell in countless numbers, and meteors darted to all parts of the horizon.

In view of the wonders, Satan was greatly agitated, and attempted to ascend the heavens and ascertain the cause, for hitherto he had access to the fourth heaven, to which he and the devils were wont to ascend to overhear the conversion of the angels, but that night the infernal spirits were driven away by meteoric arrows shot at them by the angels, and the way, until then open to the fiends, was forever barred against them. All these amazing wonders were signs of the prophethood of the Holy Prophet (S).

Jew: They say that Isa by divine power restored sight to the blind, and healed the leprous.

Ali: The Messenger of Allah (S) healed many of his companions who were suffering under various diseases, and relieved them from calamities which befell them. One day he inquired after the health of a certain Muslim, and was answered that from extreme disease the man was like a bird whose feathers had all fallen off.

The Prophet went immediately to visit the sick person, and asked him if he performed prayers when in health. He said, "Yes, I was in the habit of offering this prayer: "O Lord, the punishment you has decreed me in the future world send upon me now in this world." The Holy Prophet (S) inquired, "Why did you not pray?"

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire."¹³⁸

The sick man repeated this prayer and was immediately restored to health, and freed as it were from bonds, rose up and came away with us. Again, a man of the tribe of Jahina was so desperately attacked by leprosy, that some of his limbs dropped off. He came to the Prophet and supplicated for a cure.

The Holy Prophet (S) took a cup of water and ejected into it some saliva from his blessed mouth, and ordered the man to wash himself with the contents of the cup. On doing so, the cure was perfect as if he had never been diseased. In another instance a leprous Bedouin came to the Prophet, and was instantly healed by Muhammad's casting on him some saliva from his blessed mouth.

If you say that Isa cured the insane and those possessed by Jinns, then know that a woman once came to the Prophet and said, "My son is near dying; when I carry him food he gapes, but cannot eat." On going to the house of the patient, the Prophet said: "Enemy of God, get far hence from a friend of Allah; I am the Messenger of Allah (S) and I order you to go away." Satan was immediately driven away, the man rose up, and is now in our army.

Furthermore, if you say that Isa restored sight to the blind, be assured that the Prophet did more than this. A very handsome man by the name of Qatada bin Rabi had his eye struck out by a spear, at the Battle of Uhud. He picked up his eye and brought it to the Prophet, saying, "After this disfigurement my wife will treat me as an enemy."

The Prophet took the eye and restored it to its place, and so perfect was the cure that the only difference discoverable in Qatada's eyes was that the wounded one was the more beautiful and brilliant of the two. In the Battle of Ibn Abil Haqiq, Abdullah bin Atik had his hand cut off. At night he brought the amputated member to the Prophet, who replaced it, and drawing his hand over it, every trace of the amputation was removed.

In Battle of Kaab bin Ashraf a man named Muhammad bin Muslima in like manner lost his eye and hand, which were completely healed by the touch of the Holy Prophet (S). All these were evidences of his prophetic office. In the same way Abdullah bin Anis was also injured in a similar manner and the Prophet passed his hand over it and it was completely cured. All these things prove the prophethood of the Messenger of Allah (S).

Jew: They say that Isa by the power of God raised the dead to life.

Amirul Momineen (a.s.) said: Pebbles used to recite the divine praises in spite of the fact that they were non-living; their voices were audible and they had no spirits. The dead spoke to the Prophet, and implored deliverance from the divine punishment they were suffering. After praying on a certain occasion over a man who had fallen a martyr, he inquired, Is there any here of the tribe of Bani Najjar, who can repay his debt so that he can be freed from chastisement? The deceased is detained in the gate of Paradise for three dirhams, which he owned to such a Jew.

Let payment be made and the prisoner freed. "If you say Isa spoke with the dead, the Prophet did a more wonderful thing than this. When he besieged the castle of Taif, a roasted sheep prepared with poison was sent to him. The shoulder of mutton immediately addressed him saying, "O Messenger of Allah (S), do not taste me, for I am laced with poison." If a living animal speaks, it is one of the greatest of miracles.

But for a creature slaughtered and roasted, to exercise the faculty of speech is much more astonishing. Trees obeyed the Prophet's call and they came to him; domestic animals and beasts of prey in many instances spoke with him, testifying to his prophetic office and warning men not to oppose him, which miracles exceed those wrought by Isa.

Jew: They say Isa told his people what they had eaten and stored in their houses.

Ali: Isa told his people what was concealed behind walls, but the Prophet related the progress of the distant Battle of Muta, saying, "Now such a person is martyred," when there was a month's journey between the Prophet and battlefield. On several occasions in which people came to ask something of the Prophet, he said to the applicant, "Shall I declare your request, or will you do it yourself?"

As the matter was left for him to state, he would say, "You came for such a purpose," relating what was in the heart of the petitioner. He told the people of Mecca what they had covered with the mantle of secrecy. A man called Umair bin Wahab came to Medina and waited on the Prophet, saying he wished to ransom his son. "You lie," said the Prophet; "you met Safwan bin Umayyah in such a place, and talked with him about those slain at the Battle of Bade, and said: By Allah, after the defeat Muhammad has given us, death is better than life.

Were it not that I have a family and am in debt, verily I would rid you of him. Upon this Safwan engaged to pay your debts, and endow your daughters equally with his own. You charged him to conceal the engagement and made your preparation for the journey, and came here to kill me." The man acknowledged the fact, then became a Muslim. The Prophet gave innumerable proofs of this sort of his divine mission.

Jew: They say Isa made of clay figures of birds, breathed on them, and they became real birds and flew away.

Ali: The Prophet wrought a similar miracle: In the expedition of Hunain he took a stone in his hand, which uttered adoration and praise. He then ordered the stone to cleave, and it separated into three parts, from each of which the voice of adoration was renewed, every piece, however, differing in its utterance from the others.

On another occasion he called a tree to him: the ground broke away from around it, and it obeyed the summons, every branch of it with a loud voice proclaiming divine unity, and uttering ascriptions of praise. He then ordered the tree to cleave asunder in the centre, which was instantly done. Next he commanded the parts to unite, which forthwith followed. "Now," said the Prophet, "testify to my prophetic office." The tree obeyed; after which he remanded it to its place, and to utter, in the act of returning, ascriptions of praise to God. This miracle was manifested at Mecca, near the slaughter house.

Jew: They say Isa traveled around the world and journeyed over the whole face of the earth.

Ali: The Prophet fought twenty years in the cause of the Prophet, and marched with his army against infidel Arabs, and innumerable hosts of them he slew with his glittering sword, drowned them in the sea of abasement, and cast them into the lowest abyss of Hell, though they were celebrated for valor and were veterans in war. The journeys of the Prophet were all for the purpose of fighting the enemies of faith.

Jew: They said Isa was devout.

Ali: The Prophet was the most devout of all the prophets, notwithstanding he had thirteen wives, besides maidservants with whom he cohabited. His table was never so well supplied as to be taken away with food remaining on it. He ate no wheat bread, and of barley had not enough to satisfy his hunger three nights on succession.

Such was his poverty that at his departure from the world, his coat of mail was pledged in the hands of a Jew for fourteen dirhams. As to money, he had none, notwithstanding the cities he had captured and the treasures he had taken from infidels. It often happened that he distributed among his followers three hundred thousand or four hundred thousand dirhams in a day, and when at night applicants for his bounty still flocked to him, he would swear by the God who sent him that there did not remain in his house one saa of wheat of barley, and not a single dirham or dinar.

Jew: Then I testify that besides the one God, there is no Lord, and I testify that Muhammad is the Messenger of Allah (S), who has conferred on him double the powers and excellences distributed among the whole company of prophets that preceded him.

“And I testify,” added Ibn Abbas, addressing Ali, “that you are of those most profoundly learned.” Ali concluded by saying, “How can I properly describe the excellences of a person on whom God bestowed such greatness and glory which is thus expressed in the Qur’an:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And most surely you conform (yourself) to sublime morality.”¹³⁹

Imam Baqir (a.s.) said that when the Holy Prophet (S) arrived in Medina and the evidences of his prophethood became apparent to all, the Jews conspired against him extremely maliciously and desired to harm him in every way. They wanted to put off his light and wipe out his proofs. Among such mean-minded people were Malik bin Zaif, Kaab bin Ashraf, Huyy bin Akhtab and Abu Lubabah bin Abul Manzar and his followers. Finally, one day Malik said to the Holy Prophet (S): “Do you consider yourself to be Allah’s Messenger?”

The Holy Prophet (S) replied: “Yes, of course, because Allah Almighty, Who is the creator of the entire

cosmos, has said so.” That fellow said: “O Muhammad! We will never recognize you as a divine messenger until and unless this mat under your feet gives witness and believes in your messengership. Till then we will also not testify your prophethood.”

Then Abu Lubabah said: “O Muhammad! We will not believe in your messengership until this whip in my hand believes in your messengership and testifies to your claim. Kaab bin Ashraf said: “We will not attest your prophethood until this ass which I am riding believes in you.” The Holy Prophet (S) replied: “Once Allah’s evidence has become clear and His miracles have been shown, it does not become for people to ask such things from Allah. It is better for them to believe in God’s words and follow His commandments and be satisfied with what He has shown.

Is it not enough for you that I have made Torah and Bible and Psalms testify to my messengership and made them proofs of my truthfulness? Therein is the mention of Ali bin Abi Talib who is my brother and my legatee after me, superior to the entire creation of Allah? Is the miracle of Qur’an not sufficient for you which has been made shining by Allah for the entire creation. Allah disabled all to make anything like it.

I do not dare to ask Allah regarding what you have asked. I only say that proofs and arguments He has given to me are enough for me and you. What He has shown according to your wishes, are extra favors on me and you. So if He prevents us from what you desire, it will be so because He knows that whatever he has shown, is sufficient in this matter to exhaust arguments for what He wants from us.”

When the Holy Prophet (S) concluded his statement, the Almighty Allah gave speech to the floor mat. It said: I give witness that there is no god except Allah Almighty. He is One and He has no partner. He is Only One and none or nothing is like Him; He is needless, changeless and decline-less and from ever till ever, living.

He has neither a wife nor son and He has not engaged anyone as a partner in His affairs and I testify that: O Muhammad! You are His servant and His Messenger and that He has sent you with Guidance and True Religion so that He may make your religion triumphant over all other religions, even though polytheists may hate it. And I testify that Ali bin Abi Talib bin Abdul Muttalib bin Hashim bin Abde Manaf is your brother and your deputy for your Ummah and he is the best of all after you among the entire creation.

And I give witness that whosoever befriended him, befriended you and whoever showed enmity towards him, showed enmity towards you and whoever obeyed him, obeyed you and whoever disobeyed him, disobeyed you and that whoever obeyed you, in fact, obeyed Allah and became worthy of His pleasure and consequently of good fortune. And whoever disobeyed you, in reality, disobeyed Allah and so became fit for the painful punishment of Hellfire.

When the Jews observed this miracle, they were amazed and told one another that this was clear magic. Hearing this, the mat moved, lifted itself from the ground whereby Malik bin Zaiif and his fellow travelers

tumbled head down. Almighty Allah once again enabled the mat to talk and it said:

I am a mat, but Allah gave me the power to talk and granted me the miracle of describing His Oneness and to testify in favor of His true messenger, who is the chief of His messengers and who is His messenger towards the entire creation and the establisher of truth among His servants. He enabled me to testify in favor of his brother, Ali, who is also his Wasi (legatee) and vizier and is born from his *Noor* (Radiance) and is his Khalil (friend) and the repayer of his debts and the fulfiller of his promises and the helper of his friends and the uprooter of his enemies.

I have also to testify the Imamate of Ali (a.s.) and I am the follower of one whom Muhammad (S) has appointed as his Wali and as the Imam for Muslims and I abhor those who may fight against him and who are his enemies. Therefore it is not fit for any denier to step on me. Henceforth only believers would sit on me. Then the Holy Prophet (S) said to Salman, Miqdad, Abu Dharr and Ammar (r.a.): Sit on it as you have put faith in all the things testified by it. Hearing this command (which must be obeyed) they sat on it.

Thereafter, Almighty Allah gave voice to the whip of Abu Lubabah bin Manzar and it said: I give witness there is no one and nothing worth worship except Only One Allah Who is the Creator of the universe, Expander of their sustenance, Director of His servants' affairs and Mighty over all things and I testify that, O Muhammad!

You are His Messenger and his selected one and His friend and His beloved and Wali and the keeper of His secrets and that He has made you the intermediary between Him and His servants, so that because of you, His good servants may get salvation and the unfortunate ones may be destroyed, and I testify that Ali Ibn Abi Talib (a.s.) is mentioned in the Higher world as the chief of creation after you and that he fights for Qur'an to compel its opponents to willy nilly accept it; that he, after your departure, fights in the matter of its interpretations with the hypocrites who have deviated from religion and whose worldly desires have won over their minds because they have altered the meanings of Allah's Book and changed its implications and I give witness that Ali (a.s.) will, as a result of what Allah has granted to him, take the friends of Allah towards His pleasure and push His enemies who defy and oppose Him, into Hell with his powerful sword.

Thereafter that whip bent round and pulled Abu Lubabah so forcefully that he fell down headlong and then got up. But the whip once again, brought him down a number of times until he sighed: Woe unto me, what has happened to me? Almighty Allah once again gave voice to that whip and it said: I am a mere whip to whom Almighty Allah has made vocal with His Oneness and honored me with His praise and gave me the honor of testifying the messengership of Muhammad (S), the leader of all His Servants and made a friend of one (Ali) who is, after Muhammad (S), the best among the entire creation and is better than all friends of Allah and who is the brother of Muhammad (S) and the husband of his daughter (chief of the ladies of Paradise) and who earned the reward of greater Jihad due to his sleeping on the bed of the Prophet on the night of migration and who disgraced with his powerful sword, enemies of the

Prophet and who is the propagator of the commands about right and wrong and legal and illegal in this community. So it is not befitting for a denier who is an open enemy of the Holy Prophet (S) to use me.

Therefore I will continue to drag you down like this until I finish you off and go out of your dirty hands or unless you put faith in Muhammad and in his purified progeny, Ahlul Bayt (a.s.).

Abu Lubabah said: O whip! I also testify to all that you have testified and I also believe in what you believe. The whip replied: Then I also remain still in your hand because you declared your faith and as Only One God knows the condition of our heart and only He will decide regarding your being right or wrong.

Imam Muhammad Baqir (a.s.) has said that the 'Islam' of this Jew did not do any good and he acted in bad ways thereafter also.

When they dispersed from the presence of the Holy Prophet (S) they said to one another secretly that Muhammad is not a true prophet. When Kaab bin Ashraf wished to ride his donkey, the animal reared up and threw him down, injuring him badly. He rose up again and mounted, but the animal once again threw him down.

This happened again and again. At the seventh or eighth attempt, the animal spoke up by God's command: O Servant of God! You are a very bad fellow. You did not believe even after observing His signs. You remained a disbeliever. I am only an animal.

But Allah has honored me with belief in His Oneness and I give witness that there is no God except Allah, Who is the Creator of entire universe and is Mighty and Powerful and that Muhammad (S) is His servant and Messenger and the chief of all men of Paradise and who has been raised by Allah so that he may make those people successful and fortunate whose being so (faithful) is in the knowledge of Allah and so that He may make them stonehearted and unfortunate whose being so (faithless) is also written in the Knowledge of Allah and I give witness that Ali Ibn Abi Talib (a.s.) is one who, if he makes one fortunate, Allah also makes that one fortunate and will enable him to accept admonition and to learn manners and to abide by His orders and to refrain from what has been made unlawful by Him, because Almighty Allah will, through his sword and revengeful attacks, disgrace the enemies of Muhammad (S) until they either believe in him, otherwise remain in revolt and finally send them to Hell by his sword.

Now it is not becoming for any disbeliever to ride on me. Only he can ride me who believes in Only One Allah and testifies to all sayings of Muhammad (S) and regards all his deeds correct, especially of his cousin and legatee, Ali (a.s.), who is his vicegerent and heir of all of his knowledges, defender of his religion, protector of his community, repayer of his debts, fulfiller of his promises, friend of his friends and the foe of his foes and who believes that Muhammad (S) is totally right in appointing him (Ali) as his deputy and thereby abides by his orders.

Then the Holy Prophet (S) told Kaab bin Ashraf: O Kaab! Your donkey is better than you, because it

does not allow you to ride it. So now you may sell it to any of our believer brother. Kaab said: I also don't need it now, because (God forbid) it is under your spell of magic. Hearing this, the donkey spoke up again: O enemy of Allah! Stop speaking ill of the Prophet. By God, had I not been afraid of the opposition of the Prophet I would have killed you, finishing you with my hooves and teeth. Kaab felt ashamed and could not say anything.

He became restless in heart but haughtiness overpowered him and he did not bring faith. Thabit bin Qays bought that ass for 100 dinars, rode it and came up to the Holy Prophet (S) very often when the animal behaved very mildly, nicely and lovingly. The Holy Prophet (S) told Thabit: O Thabit! This ass has become so nice and obedient due to your faithfulness.

In short, when those Jews left the Holy Prophet (S) and no one of them believed, Almighty Allah revealed this verse:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe. 140

Simply: They will never believe and testify you. When they disregarded miracles, how will they pay heed to your invitation and admonition in favor of Islam?

Imam Hasan Askari (a.s.) said: I asked my respected father, Imam Naqi (a.s.), to describe the details of the signs and miracles shown by the Holy Prophet (S) in Mecca and Medina, he said: I will describe it tomorrow morning. So, next morning he said: O my son! The event of the cloud is like this: When the Messenger of Allah, on behalf of the famous Meccan, pious, lady tradeswoman, Her Eminence, Khadija binte Khuwailad, went to Syria with a caravan it was a very hot season and the distance was of one month journey.

The season was very hot. The caravan people were feeling very disturbed as hot winds blew flinging hot sand grains in their faces. In those situations Almighty Allah used to send clouds to shade His holy messenger (S). When the Holy Prophet (S) stayed at any place that cloud also used to stop moving and when he moved, that cloud also moved above him, turning in whichever direction he turned, right or left. It did not allow the sun to pour heat on him. Sand grains and dust used to fall on the Quraish and their she camels.

Reaching the Holy Prophet (S), the wind too used to slow down, which made the caravan people remark that Muhammad's company is better than any tent. They used to get as near to him possible. Yet the cloud shaded only him. When other travelers joined their caravan they would notice that the cloud was moving away from them which made them exclaim: The man who is near this cloud is indeed very noble

and graceful.

The caravan people then told those astonished travelers: Just look at the cloud. It contains the names of its owner and that owner's companions and his fast friends and his brother. When they looked at the cloud they could read these words: There is no deity except Allah and Muhammad is Allah's messenger. I have made Ali (a.s.) the Commander of the Faithful, his Legatee and helper and made him honorable along with those companions who befriend him and Ali (a.s.) and their friends; and those who are inimical to their enemies.

In short, everyone could read that writing. The story about the mountains and big rocks and small pebbles saluting the Holy Prophet (S) is that when the Holy Prophet (S) returned from the trade journey of Syria and when he gave away all he had earned in the path of Allah, he started to climb mount Hira every morning to observe with his inner eye, the Signs of Allah's mercy, miracles of His wisdom and varieties of His creations.

He used to look at the horizon and at seas as well as deserts, he used to gain thoughtful insight to worship the only One True Allah. When he reached the age of 40 years, Almighty Allah looked at his heart and found it great, graceful, obedient and extremely meek and fearful of divine Might. At that moment, by the Command of Allah, doors of the sky opened and the Holy Prophet (S) began to look at it to find that Allah had ordered angels to come down with His mercy.

That mercy then rained from the base of the Divine Throne (Kursi) on the holy head of the Holy Prophet (S). Then it covered the whole being of the Holy Prophet (S), who saw Jibraeel, the Peacock of Angels, wearing a necklace of Radiance, come down to him. He (the angel) held both the arms of the Holy Prophet (S) and said: O Muhammad! Read. The Holy Prophet (S) said: What should I read? The answer was:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught (to write) with the pen. Taught man what he knew not. 141

Simply: O Muhammad, read. Read in the Name of your Lord Sustainer, Who created everyone and everything, Who created man with a clot of blood. O Muhammad! Read and your Lord is very Great, Who taught the pen how to write and Who taught man what he did not know.

In short, the angel revealed to the Holy Prophet (S) whatever he was commanded to reveal and flew back to heavens. The Holy Prophet (S) came down from the mountain. The Signs of divine Grandeur

and Might had put the Holy Prophet (S) in a condition of almost trembling fever. What worried him most was the thought that when he conveys the divine Message to the Quraish tribesmen, they would not believe him and brand him insane.

They would say that some unseen evil spirit has haunted him even though from early years of his life, he was known among all as the wisest, honest, truthful and respectable gentleman. The Holy Prophet (S) believed that the words and deeds of satans and mad people as are the worst of all words and deeds. So Allah Almighty desired to widen the Holy Prophet's heart and make him strong and courageous.

So He made rocks of hills and pebbles on earth speak up. Whenever the Holy Prophet (S) passed by, they cried: Peace be on you, O beloved of Allah! Allah has granted you Grace and elegance. He made you higher than the entire creation in the matter of respect and honor. You need not be gloomy at the thought that Quraish may call you mad or may say that you have fallen in a trial regarding religion because graceful is one, whom Allah makes graceful and miracle-owner is he, whom Allah grants miracles.

O sir, you need not get disheartened at the falsification by the Quraish. Very soon, Almighty Allah will raise you to the highest ranks of greatness and very soon your friends will, due to your legatee, Ali (a.s.), become pleased. Shortly Ali bin Abi Talib, who is the key to the City of Knowledge, will spread your knowledges in all cities to all the servants of Allah. Very soon, your eyes will be made cool, because of your dear daughter Fatima (a.s.).

Through her and Ali (a.s.) will be born, Hasan and Husain (a.s.), who are the chiefs of the youths of Paradise. Very soon your religion will spread in all cities. In near future, the rewards of yourself and your brother, Ali bin Abi Talib's friends and admirers will multiply. Soon you will be given the Liwa-e-Hamd (Flag of Praise) and you will hand it over to your brother, Ali (a.s.). All prophets and messengers will gather under that Liwa-e-Hamd and he will enter Paradise with all of them.

Hearing this glad tiding, I asked myself: O Lord! Who is that Ali bin Abi Talib about whom I have been given this promise? It was a time when Ali (a.s.) was still very young. He was my uncle's son. When Ali (a.s.) started walking and when he was with the Prophet, the latter prayed: O Allah, is this one about whom You gave me good news?

In short, whenever the Holy Prophet (S) thought like this, a balance of awe would come to the Holy Prophet (S). The Holy Prophet (S) would be placed in one pan and Ali (a.s.) and the whole Ummah till Qiyamat would be made similar-looking and the Prophet would be weighed against them. The Prophet would weigh heavier.

Thereafter the Holy Prophet (S) would be replaced by Ali (a.s.) in the scale and Ali weighed against the entire Ummah and Ali (a.s.) weighed heavier. Then the Holy Prophet (S) recognized his self and his attributes. In his heart, came a voice from the Lord Almighty: O Muhammad! This Ali bin Abi Talib is My selected servant.

I will cause him to help My religion. He is, after you, higher than the entire Ummah of yours. The last Prophet said that this happened when my chest was widened for the purpose of fulfilling the duties of messengership. Thus the management of the Ummah was made lighter for me and it was made easier for me to face the oppressors and revolters among Quraish.

Thereafter Imam Ali Naqi (a.s.) said that this is the story of those who were bent on killing the Prophet of Allah and whom Almighty Allah had killed by the miracle of His True messenger and because of (not) testifying to the Prophet in the matter of death. The Holy Prophet (S) was living in Mecca and his age was then seven years.

His noble character was so great that no other child of Quraish could equal him in goodness. In those days some Jew traders arrived in Mecca from Syria. Observing the high standard of the Holy Prophet (S), they talked to one another in secret: By God! This is Muhammad, who is to appear in the last era and who will defeat and disgrace the Jews and other religions and destroy them thoroughly.

They had read in their religious books that the coming prophet is unlettered, yet most intelligent and truthful. In short, their jealousy compelled them to keep this matter secret and so they began to conspire to avoid his kingdom. They told one another: Let us devise a plot to kill him, because the Lord Almighty destroys whom He will and establishes whom He will. Perhaps he may be removed by our conspiracy.

They became firm in their evil resolve and told one another: Don't make haste. First, let us take a test of him and examine his deeds because sometimes it also happens that a person looks very similar to another in character, appearance and behavior. We have read in our holy books that Almighty Lord will always prevent Muhammad from unlawful and even doubtful things. So let us invite him to dinner and induce him to eat unlawful and doubtful things.

If he extends his hands or eats, either it will show that he is not Muhammad (the promised one), even though he looks like him in appearance. But if he did not eat either of the things, we should understand that he is the same Muhammad and then we must make every plan to remove him from the world so that Judaism remains safe.

Finally after their consultations they came to His Eminence, Abu Talib (r.a.) and invited him to attend their feast. When the Holy Prophet (S) went there, the Jews put before him and in front of Abu Talib (r.a.) kebab of chicken, which was killed with a stick (unlawfully). Abu Talib and other chieftains of Quraish started eating, but when the Holy Prophet (S) extended his hand, it turned either on the right or left automatically and despite several trials, never reached that impermissible meat.

The hosts asked him: O Muhammad! Why do you not eat this meat? The Holy Prophet (S) replied: I tried more than once to take it up, but every time my hand turned away from it. Therefore, I understand that this food is unlawful and hence my Lord wants me to refrain from it. The Jews said: No, no. This is a quite lawful food.

Then they said: Let us make a morsel of it and put it in your mouth. The Holy Prophet (S) replied: Try it, if you so desire. So they prepared to make a morsel with their own hands, but their hands too would not reach that meat. Observing all this, the Holy Prophet (S) said: I am prevented by Allah from eating this food. If you have any other eatable, bring it.

Then they brought another fat hen which belonged to their neighbor but they had not paid for it and had stolen and killed it unlawfully, thinking that they would pay the price when the owner arrived. Then that meat's kebabs were placed in front of the Holy Prophet (S). But when the Holy Prophet (S) tried to pick it, it became heavy and fell down.

It happened several times. The Jews again asked the reason of not eating it and the Prophet replied: I am prevented by Allah and I understand that it is a doubtful thing. They said: It is not so. If you allow, we may feed you. The Holy Prophet (S) replied: Do so, if you can. When they tried to put a morsel of it in the Prophet's mouth, they could not lift it, as it had become heavy.

Then the Prophet said: Surely it is an unlawful thing as I told you and that is why my Lord saves me from it. This event made the people of Quraish extremely astonished. This was one of the reasons of the Quraish being inimical to the Holy Prophet (S) when he proclaimed his messengership. The Jews were also amazed by this event and they told the Quraish: We know that you will face many calamities due to this boy; he will destroy your lives and properties and very soon he will attain a very high rank and position.

Amirul Momineen (a.s.) said: These Jews planned to kill the Holy Prophet (S) when he returned from Mount Hira. They were 70 persons. They dipped their swords in poison and sat in ambush, one dark night, waiting for the Prophet to arrive. When the Prophet climbed Hira, they too followed him and drew out their swords.

Among those seventy, there was a famous and strong sandow. When all they attacked the Prophet, both sides of the hill joined together creating a barrier. When they lost hope of hitting him with their swords, the hill sides separated. Seeing this, they again drew out their swords but the mountain came in between them and the Prophet.

This happened several times until the Holy Prophet (S) reached the hilltop. In all, this closing and widening of the hill happened 47 times. Thereafter the Jews also reached the hilltop and encircled the Holy Prophet (S) to kill him. But then the path became very long for them. The Almighty Allah widened the hill and they could not cross it, until the Prophet finished his prayers and worship.

The Jews also began to descend with him. Then they attacked him with their swords. At once both sides of the hill closed in. They withdrew their swords. The hill regained its previous state. This closing and widening of the hill and flinging and withdrawing of swords took place 47 times. Finally when the Holy Prophet (S) came down and when the enemies tried to hit him, both sides of the hill closed in and crushed all the Jews.

There came a voice: O Muhammad! Just look back and see what the Almighty Allah has done with your evil most enemies. When the Prophet turned back, the hill sides widened and the Jews fell down with swords in their hands. Their faces, hands, feet, back and bones were totally crushed; blood flew out of their veins.

The Prophet was released safely and the hill, vales, trees and rocks were loudly congratulating him, telling him how powerfully and wonderfully the Almighty had protected him. He made us help you against the evil enemies. Very soon, when your (Muhammad's) messengership will be proclaimed, the Almighty will assist you through Ali Ibn Abi Talib (a.s.) against the oppressive and revolting people of the community.

Ali (a.s.) will help you so thoroughly and with such sincerity, making your religion succeed and in making our friends and admirers respectable, that Almighty Allah will declare him (Ali) as your heart, which is between your sides and your ear, with which you hear and your eye, with which you see and your hand, with which you hold things and your leg, with which you stand up and your deputy, your legatee and your vicegerent. Also, in near future, he (Ali) will repay your debts and will fulfill your promises and vows becoming the adornment of your community and the beauty of your people. Before long, Ali (a.s.) will become the cause of pleasing his friends and destroying his enemies.

Now the story of the two trees which joined together: It so happened that one day the Holy Prophet (S) was traveling between Mecca and Medina. In his army there were both infidels and hypocrites of Mecca and Medina. They were discussing among themselves. One of them told his companions: This man eats like us.

He also urinates and relieves himself like us and yet claims to be the messenger of Allah. One of those hypocrites said: This forest is quite open. When he sits to relieve himself, I will see whether the thing which he throws out is like what we do or something different? Another one said: He will never sit to relieve himself in your presence, because he is more modest than an unmarried young woman who might not have looked at others and whom none would have seen.

Almighty Allah informed His messenger of these mischievous desires. The Holy Prophet (S) asked Zaid bin Haritha: Go to those two trees which are at a distance of about half a mile from one another. Just stand between them and call upon them that the Messenger of Allah wants you two to come close and join with one another at this particular point, so that he may sit behind you for relieving himself.

Zaid (r.a.) complied with the Prophet's order, and lo, by Allah, those two trees uprooted themselves and by One, Who sent Muhammad as His truthful messenger, they came close and embraced one another like two close friends. The Prophet then sat behind these trees. Seeing this, the hypocrites said: He has disappeared from our eyesight.

Then one of them said: Let us go on the other side. When they approached them, the two trees also turned their direction, keeping the Holy Prophet (S) hidden from their sight. The more they tried to view

the Prophet, the more the trees kept revolving. Finally they decided to encircle the trees from all sides so that some of them could observe the desired scene.

But then, the trees also formed a circle and remained like that until the Prophet purified himself, made ablution and returned to his army in the open. Then he again asked Zaid (r.a.) to tell those trees that Allah's Messenger commands you to go back to your earlier positions. Zaid (r.a.) complied with the order and so did the trees.

By Almighty Allah, Who sent Muhammad (S) as His true Messenger, those trees were running fast like a man who runs away speedily from an enemy with an open sword in his hand. Finally, when the hypocrites failed in observing the Holy Prophet (S) in sitting position they told themselves: Let us see what he has thrown out from his body over there. It will show us whether we and he are same or not. When they went there, they could not find anything!

After observing this event, companions of the Prophet became astonished; they heard a voice from the sky: Are you surprised at seeing the trees running towards one another? The rushing of angels towards the friends of Muhammad and Ali (a.s.) with divine miracles is far more faster than what you saw. On Judgment Day, running away of flames of Hellfire from friends of Ali (a.s.) and those who are aloof from the enemies of Ali (a.s.) will be quicker than the departing of the trees that you saw.

Imam Ali Naqi (a.s.) said: A similar miracle was shown by Ali (a.s.). He had returned from the Battle of Siffeen and quenched the thirst of his companions with water, which had gushed out from a big slab of stone. He had turned it upside down, so that he could relieve himself behind it. A hypocrite from his army said: I would like to see his private parts and things getting out therefrom, because he shows to the world his closeness to the Prophet.

Then I will inform my companions of this lie. The Imam (a.s.) then ordered his man, Qambar: O Qambar! Go to the two trees over there standing at a distance of more than a Farsakh and tell them that the successor of Muhammad (S) asks you two to come close and get united. Qambar said: Sir, will my voice reach them?

Ali (a.s.) replied: One Who makes your eyesight reach the sky, which is at a distance of 500 years' journey, will also enable your voice to reach those trees. Finally Qambar did what Ali (a.s.) had demanded and those two trees rushed towards one another so quickly as if they were two friends who meet one another after a long period of time, eager to embrace each another.

They got stuck with one another. Observing this, a group of hypocrites of his army said: Ali thinks himself (God forbid) to be like Muhammad (S) in showing magic. Neither he was a prophet nor is this one an Imam. Rather both are sorcerers. But we will go round them to observe what their private parts expel.

Almighty Allah made Ali (a.s.) aware of their dirty plans and he told Qambar in clear terms that the

hypocrites have tried to cheat the legatee of the Prophet; and they imagined that he can make a barrier of only two trees and nothing more. So, go to those trees and tell them that the Wasi of the Prophet asks you to depart. So the two departed and ran away from one another like cowards running from a courageous man.

Thereafter, when Ali (a.s.) drew up his cloak to sit down and all the hypocrites became blind. They could not see anything. But when they turned their faces from that direction their eyes could see as before. But again when they tried to look at Ali (a.s.), they again became blind. This seeing and blinding occurred for several times, until Ali (a.s.) got up after relieving himself and returned to his place. This trial took place 80 times.

Finally they desired to go and see what had been thrown out by Ali (a.s.). But they could not move from their place. Their legs stuck to the ground. But when they wanted and tried to return, they could walk as usual. This also happened a hundred times. Finally all left that camp. The hypocrites gained nothing, except increase in their disobedience, disbelief and hot-headedness.

Thereafter they told one another: Look, despite such miracles, Ali was humbled against Amr, Muawiyah and Yazid. Almighty made these talks reach Ali (a.s.). The Imam (a.s.) told the angels: O my Lord's servants! Bring Amr, Muawiyah and Yazid here. The hypocrites then saw in the air, three angels in the forms of black Abyssinian soldiers and each of them had caught one of the said three men. Then the angels brought them before Ali (a.s.).

Suddenly what they saw was that one of them is Muawiyah, another, Amr and the third, Yazid. Ali (a.s.) told those hypocrites: Just look at them. Had I liked, I would have killed them, but I left them for the time being, just as Almighty Allah gave respite to the accursed Iblis till a fixed period of time. What you have seen from your chief, that is, from me, is not due to weakness or inability but it is a trial for you, so that it may become clear what you do.

What if you taunt Ali? Prior to you also, infidels and hypocrites taunted the Holy Prophet (S), saying that one who could visit heavens, Paradise and divine kingdom and come back in a single night, why he should flee Mecca and hide in a cave?! How is that he should need eleven days to reach Medina?! So everything is from Almighty Allah.

Whenever He wishes, He shows you His Might through miracles, so that you may see the truthfulness of His messengers and their legatees. Again it is He, Who takes your test by confronting you with things, which you dislike and abhor so that He may watch what you do and so that Allah's evidence may come clearly before you.

The story of the tree which was called by the Holy Prophet (S) is like this: In Bani Thaqif tribe, there was an experienced physician named Harith bin Kaldah Thaqafi. He came to the Holy Prophet (S) and said: O Muhammad! I have come to treat you (God forbid) for insanity as I am expert in this matter and many lunatics have recovered through my treatment.

The Holy Prophet (S) said: How is it that you consider me a lunatic while you yourself are acting like mad people? You have not yet either examined me nor have you still thought at all about my truthfulness or otherwise?! Harith replied: Have I not yet known your truthfulness or telling lies when you claim to be a messenger but are unable to show your ability about it?

The Holy Prophet (S) said: These words of yours are a deed of a lunatic, because before uttering, you have not asked me why I make a claim and you have not found me unable to produce any proof required by you. Harith replied: It is true. So now I demand from you a miracle to try you. If you are a messenger of Allah, call up this tree (pointing towards a deeply rooted big tree). If it comes to you, I will know that you are God's prophet.

I will testify to it. Otherwise I will repeat that you are a lunatic as I have heard. The Holy Prophet (S) pointed his holy hand towards that tree, calling it to him. At once that tree got itself uprooted and rushed speedily towards the Holy Prophet (S) digging the ground like a canal and then stood meekly in front of the Holy Prophet (S). It spoke most clearly: O Allah's Messenger! Here I am. Kindly give command! The Holy Prophet (S) told that tree: I have called you to testify that the God is Only One Allah and that I am Allah's messenger, and thereafter, that Ali (a.s.) is the Imam.

You should also testify that Ali (a.s.) is my confidant, assistant and helper, of whom I am proud and that had he not been born, Allah would not have created any of His creations. That tree at once spoke up: I give witness that there is no one worth worship, except Only One Allah; that He has no partner. I testify that, O Muhammad (S)! You are His servant and His Messenger.

He has sent you with truth, so that you may give glad tidings of Paradise to the obedient people and warn the defiant, disbelievers and sinners of Hellfire. You may invite Allah's creations towards Him and you may be a Lamp of Guidance for all. I also testify that Ali Ibn Abi Talib (a.s.), your cousin, is your brother-in-faith who makes maximum effort in the matter of religion and Islam and that he is your confidant, supporter and uprooter of your enemies and helper of your friends and the door of your knowledge.

I also testify that all of your friends who befriend him and who regard his enemies as their own foes will enter Paradise and also I testify that your enemies who befriend your enemies and who are enemies of your friends will fill Hell. Thereafter, addressing Harith, the Holy Prophet (S) asked: O Harith! Can one who produces such miracles ever be a lunatic?!

Harith then said: O Allah's Messenger! By Allah, it can never be so. Therefore, I give witness that you are the messenger of the Lord of the Universe and the chief of the entire creation. His Islam was thus nice. Imam Zainul Abideen (a.s.) said: A similar miracle was shown by Ali (a.s.) also. Once a Greek physician, who claimed to be an expert, came to him and said: O Abul Hasan! Actually I had come to treat your elder (the Prophet) who was reportedly afflicted by madness.

But since he has died, I could not attain my desire. But I heard that you are his cousin and also his son-

in-law. Now I see that your whole face and body is pale (yellowish) and both your legs are so thin that I don't think they can withstand your body weight. I do have medicine for removal of the yellow color but there is no way of fattening your legs. It is better you walk less and carry less weight so that your legs may not break.

Then he took out some medicine for his yellow color and said: It will neither harm nor trouble you. But you will have to refrain from eating meat for forty days. The yellow color will go away. The Imam (a.s.) replied: Well, you have prescribed a medicine for removing this yellowness. Now also tell me whether you have any medicine which can increase the yellowness and which may harm me more?

That man said: Here (pointing towards another medicine) is a thing which if taken by a yellow man, can at once kill him and if he is not yellowish he may become yellow and then die. The Imam (a.s.) demanded it from that man, who gave it, telling that even a tiny particle of it can kill a man. The Imam (a.s.) at once put the whole quantity of it in his mouth and gulped it down. It made him perspire.

That fellow began to tremble fearing that he would be caught for killing the son of Abu Talib (a.s.); that no one would believe that Ali (a.s.) had killed himself. Observing his fear, the Imam smiled and said: O servant of Allah! I am now healthier than before. Your deadly medicine did not harm me at all. Now, just close your eyes. That fellow closed his eyes. Then Ali (a.s.) said: Now open your eyes and see. What he saw was that the Imam's face had become bright and reddish. That fellow again trembled.

Smiling, the Imam asked: Where has the paleness gone? That man replied: By Allah! I feel that you are not what you were. Formerly your face, which was yellowish, is now like a red rose. The Imam said: This poison, which was deadly in your opinion, has removed my paleness. Then disclosing his legs, the Imam said: You imagine that due to weakness in my legs, I must decrease walking and refrain from taking up heavy things to protect my legs from breaking! But, now I will show that the treatment of Allah is different from yours.

Saying this, Ali (a.s.) hit the pillar on which that two-storied building had stood and which had two halls also above and, shaking that pillar, uprooted the whole structure. Seeing this, the Greek man fainted. The Imam (a.s.) got some water sprinkled on that fellow's face and when he came to senses he spoke up: By God! I have never seen such a thing before. The Imam (a.s.) said: O Greek! You have seen the strength of these thin legs.

Where has gone your medicine now?! That fellow asked: Was the knowledge of Muhammad (S) also this much grand? The Imam (a.s.) said: My knowledge is from his knowledge and my strength is also from his strength. A man from Bani Thaqif in Arabia had once approached the Holy Prophet (S) and told him: If you have been afflicted from madness, I may cure you. The Holy Prophet (S) had told him: If you so desire, I may show you a sign that will convince you that I don't need your treatment, rather you need mine.

That man said: Yes. The Holy Prophet (S) asked: What sign would you like to see? That fellow replied:

Please call that tall date tree to you. The Holy Prophet (S) called that tree and within no time, it uprooted itself and came fast dragging and digging the path and stood in front of the Holy Prophet (S).

The Holy Prophet (S) asked: Is it enough? That fellow said: No. Now ask this tree to go back to its original place. So the Holy Prophet (S) ordered the tree to return and it complied with the command instantly. Now the Greek said: What you have described is about the Prophet, whom I have not seen. But here I feel it sufficient to ask you an easier thing. Just see. I go to a distant point from you and stand there.

You may call me. I would not obey your order and would not like to move; let me see what you can do. If you compel me, it will be enough sign. The Imam (a.s.) told him: What you have demanded is limited only to your benefit, because you will be knowing that you did not comply with my command willingly. It would also show that only I overcame your wish without holding your hand nor did I make anyone else to fetch you to me and that whatever happened was by the Allah's might.

It also is possible that you may say or anyone else may say that both you and he had agreed in this matter. So it is better if you ask for such a thing which may become a Sign for all the people of the world. That fellow replied: Since you have made this offer, I demand that all the parts of this date (tree) should disintegrate and fall apart far and away from one another. Then you may ask them to join with one another as before and that the tree should stand as it stood.

Ali (a.s.) said: Okay, this is a sign. You yourself may go to that tree and tell it: The Wasi of Muhammad (S) orders that your parts should break and go away from one another at a distance. That fellow complied with the Imam's advice and the tree also did it. It broke down into several parts and each part fell far and wide.

It disintegrated into small invisible particles, as if no tree ever stood there before. Seeing this, the Greek fellow trembled with fear from head to feet and said: O Wasi of the Prophet! You have fulfilled my first wish. Now accept the second one too. Ask this tree to become as it was earlier. The Holy Imam said: This time too, you yourself convey my command to it and say: The legatee of the Prophet calls upon you to join together and become the original tree.

The Greek did as asked by Ali (a.s.) and the particles of the tree rose up in the atmosphere and then began to join one another until there appeared branches, leaves and roots. Then the tree stuck to ground firmly. Since it was not a fruit season, date fruits did not appear. Therefore the Greek man said: I wish that first green fruits should show up, then they should become first yellow and then red and ripen fully so that you may eat them and also feed me and so also give it to all others here.

The Imam (a.s.) again said: As before, you only may convey my command to this effect and ask it on my behalf to fulfill your wish. The Greek fellow complied with the Imam's command, and the tree bore first, green, then yellow and then reddish ripe date fruits. Thereafter that fellow expressed yet another desire: Now I wish that lumps of this fruit may either come near my hand or my hand may become long enough

to reach them.

Rather, prefer that one lump should automatically reach my hand and my other hand may reach another lump. The Imam (a.s.) said: Extend the hand, which you wish to reach to the fruits and while so doing, recite these words:

يَا مُقَرَّبَ الْبَعِيدِ قَرِّبْ يَدِي مِنْهَا

“O one Who brings far things near, make my hand near this thing.”

Also withdraw to yourself the hand, which you intend to catch up fruits without making any movement and recite:

يَا مُسَهِّلَ الْعَسِيرِ - سَهِّلْ لِي تَنَاوُلَ مَا تَبَاعَدَعَنِي مِنْهَا

“O easer of difficulties! Make it easy for my hand to catch the distant lump.”

The Greek fellow did as advised by the Imam and recited the supplications. Consequently, his right hand lengthened and reached the date lump. Other lumps fell down to the earth and their branches lengthened. The Imam (a.s.) then said: O Greek man, if you, even after these dates, do not put faith in the person who showed these miracles to you, Almighty Allah, will soon chastise you in such a severe manner that all the learned and ignorant will take a lesson from your fate.

That man replied: Sir, even after observing all these divine Signs, if I remain a disbeliever and if I do not accept the truth, then, in fact, I will be exceeding all limits of enmity and will be assisting my own destruction. So, I witness that you are Allah’s selected and well-chosen servant and are true in all the things which you say from the Almighty. Now give me any order and I will carry it out.

The Imam told him: Believe that Allah is Only One and testify that He is Forgiver and Most Wise and is clean of corruption and vain things; that He never oppresses His servants and slave-girls (women). Also give witness to the effect that Muhammad (S) whose Wasi I am, is the chief of the entire creation and is higher than everyone in ranks and grades of Paradise.

Also testify that Ali (a.s.), who made you observe all these wonderful events, and provided you with so many bounties, is, after Muhammad (S), more gracious than the entire creation; that he is his (Prophet’s) rightful vicegerent and fit for enacting the commands of his religion. Also testify that his friends are Allah’s friends and his enemies, Allah’s enemies and that all those believers who cooperate with you and who support you in these Islamic commands and deeds are the best in the whole community of Muhammad (S); that they are the selected Shias of Ali (a.s.).

I also order you that you should sympathize with and share pleasure and pain with all those who are with you in testifying Muhammad (S) and me and in following him and me and who are with you in that Almighty has granted to you and has given you excellence. You must sympathize with them and fulfill their needs and remove their poverty. You must consider that man equal to you in sharing your properties and means, who is equal to you in the rank of faith and spirit.

Regarding one who is higher than you in spiritual matters, you must give him preference in the matter of your wealth and property to such an extent that Almighty Allah may observe that you really give preference to His religion over your life and wealth; that you regard His friends nearer than your own blood relatives. I also command you, that you must protect your religion and safeguard the knowledges which have been given to you and shield the secrets shown to you.

You should not uncover our knowledges to those who oppose them and who use bad words for you due to it all and may malign and condemn you and may harm you physically or mentally. You must not disclose our secrets to one who maligns us or who is totally unaware of our affairs or who may behave badly with our friends, due to lust for money offered the ignorant. I also order you to adopt dissimulation, because the Almighty Allah says in Qur'an:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

“Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them.”¹⁴²

Simply: Believers should not make infidels their friends. They must befriend believers and whosoever will do so (will befriend infidels) will not get any share from the affection of Allah, except when you, in order to safeguard your lives and property, make friendship with them (no harm therein).

I permit you, if necessitated due to fear and hazard, you may give preference to others over us and show displeasure for us. If you face real danger to your lives and great calamities, you may, doubtlessly, give up even obligatory Prayer, because in times of danger, your giving preference to others neither gives any benefit to our enemies nor does it harm us in any way.

In such a situation of dissimulation, your giving preference to our enemies over us and your show of abhorrence for us does not degrade us. In that case you, only for a while, show displeasure towards us outwardly but from within the heart you continue to love us. It is only to keep your life and property safe for a long time thereafter. Your position may also remain safe.

Therefore you may keep safe and concealed all those near and dear ones, who are known to others due to you and due to whom you are known to all. This (dissimulation) may continue until danger is removed and hazards disappear. It is better than your throwing yourselves in destruction and becoming disabled in the task of carrying out religious duties and of improving the condition of your believer brothers.

Hear, I repeat, you must never refrain from performing dissimulation for the purpose mentioned by me. Do not push yourselves in destruction, otherwise you will destroy the lives and properties of your other believer brothers too and all of you will be disgraced by your enemies. Almighty Allah has ordered you to respect your brothers-in-faith. Now, if you disregard my warning and suggestion about dissimulation, the resulting harm to your brothers will be far heavier than what can be inflicted by our deniers and enemies.

The story of the poisoned shoulder is thus: When the Holy Prophet (S) was returning to Medina after capturing Khyber, a Jewess approached and said that she had accepted Islam. Then she put before the Holy Prophet (S), a roasted lamb shoulder, saying: O Allah's Messenger! May my parents be sacrificed for you, I was very worried due to your advance towards Khyber, because I knew that those people were very brave. I had a little lamb. I had nourished it like a child. I also knew that you are fond of roasted mutton shoulder. Therefore, I vowed that if Allah brings you back victorious, I will present this to your honor to fulfill my vow.

At that time Ali (a.s.) and Baraa bin Maaroor were also present near the Holy Prophet (S). Baraa extended his hand, picked a piece of meat and was about to put it in his mouth, when Ali (a.s.) told him: Don't begin anything before the Holy Prophet (S). Baraa who was a Bedouin, replied: O Ali! Do you consider that the Prophet is stingy?

Ali (a.s.) replied: No, I am telling you this just to give respect to the Holy Prophet (S). Neither I nor you or any believer should ever try to precede the Holy Prophet (S) in eating, drinking or in any other matter. When Baraa replied that he did not consider the Holy Prophet (S) stingy, Ali (a.s.) said: The reason for which I prevented you is that this meat is brought by a Jewess, whom we do not know.

Therefore, if you eat from it with the prior permission of the Holy Prophet (S) it would be safe for you, but if you go ahead without his permission, only you will be responsible for your life. Ali (a.s.) was saying this when Baraa had begun to chew that meat. Suddenly that meat spoke up by Allah's command and said: O Allah's Messenger! Please don't consume this. It is poisoned. That very moment Baraa fainted and died.

The Holy Prophet (S) called that woman and asked her the reason for such a heinous act. She replied: You have done great injustice to me. You killed my father, brother, uncle, husband and son. I told myself: If Muhammad is only a king like other rulers, he will be killed by this poison. But if he is a true messenger of God, Allah will fulfill His promise of capturing Mecca and also protect him from this poison.

The Holy Prophet (S) told her: Well, you are telling the truth. Now don't be proud of killing Baraa,

because Almighty Allah has only tried him, as he went ahead of His Prophet in eating. Had he taken my permission earlier, he would have been protected from fatal consequences. Then the Holy Prophet (S) called ten persons from his companions. The wise men included Salman, Miqdad, Ammar, Suhaib, Abu Dharr and Bilal (r.a.). His Eminence, Ali (a.s.) was also present.

The Holy Prophet (S) asked them all to sit down and they sat down in a circle. Then the Holy Prophet (S) placed his hand on that poisoned meat and blew from his holy mouth over it, reciting: In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name nothing and no pain can harm, neither on earth nor in the sky and He is the Hearer, the Knower.

Then he asked all of them to begin eating the meat taking the Name of Allah. The Holy Prophet (S) himself also ate therefrom. All ate fully. Then all drank water. Thereafter the Holy Prophet (S) ordered: Detain this woman. Next day when she was brought to the Holy Prophet (S) he told her: Did you see that all these persons ate your poisoned food and all of them have been saved by Allah with His grace?

She said: O Allah's Messenger! Until now I had a doubt regarding your messengership, but now I am fully convinced that you are Allah's true messenger and I give witness that there is no one worth worshipping except Only One Allah; that He is One and He has no partner and that you are His servant and Messenger. The faith of that lady turned out sincere.

Imam Zainul Abideen (a.s.) has narrated from his ancestors that when the Holy Prophet (S) was invited for the funeral prayer of Baraa, he asked: Where is Ali? The companions replied: He has gone to Quba for some errand for a Muslim. The Holy Prophet (S) sat down and did not offer Prayer. The companions asked about the reason of doing so.

The Holy Prophet (S) replied: My Lord has asked me to delay the prayer till Ali arrives and forgives Baraa for uttering some words, which he had uttered addressing him in the presence of His Prophet, and thereby Allah may make Baraa's death an expiation of his misdeed. A person present at the time of Baraa's talk with Ali (a.s.) said: Baraa was merely joking and not talking seriously and truly from his heart.

The Holy Prophet (S) said: Had his words been seriously true, Allah would have nullified his deeds even if it were equal to donating in the path of Allah, gold and silver enough to fill the space between earth and sky. But it was mere witticism and Ali (a.s.) has forgiven him. Yet I want that none of you should imagine that Ali (a.s.) is angry with him. Therefore he may again appear and forgive him front of you, so that the latter's nearness to Allah may enhance.

In the meantime, Ali (a.s.) came up there, stood in front of the body (of Baraa) and said: O Baraa! May Allah have mercy on you. You were fasting numerously and offering Prayer frequently and you died in the path of Allah. Thereafter the Holy Prophet (S) said: Had there ever been any dead person who had become needless of the burial prayer led by the Holy Prophet (S), he would have been Baraa, because

Ali (a.s.) has prayed in his favor.

Then the Holy Prophet (S) stood in front of Baraa's body and offered the funeral prayer and the burial was finalized. When the group returned from the graveyard and sat for condolence the Holy Prophet (S) remarked: O heirs and friends of the late Baraa, you are deserving congratulation more than condolence because your master went, for the sake of Baraa, from the first to the seventh sky and from the Kursi to the Arsh and took the soul of Baraa covered in curtains and made it enter Paradise.

All treasurers of Paradise came out to welcome him and the Houries looked at him from their apartments and all of them talked with him that which is known only to Allah (what they said). O soul of Baraa, glad tidings to you for the Prophet of Allah remained in wait for your sake, so that Ali may arrive and pray in your favor.

Know that upholders of Arsh have on behalf of Almighty Allah, informed us that He says: My servant and O one who died in My faith, had your sins been as many as pebbles on the earth, particles of dust, drops of rain, leaves of trees, hair of animals and their looks and breaths and movements and stops, I would have pardoned them all because of Ali's prayer in your favor.

Thereafter, addressing the audience, the Holy Prophet (S) said: O servants of Allah! Be worthy of Ali's pleasure and refrain from His displeasure and curse, because one whom he curses will be destroyed even if his good deeds are equal to the number of entire creation. Similarly, if Ali prays in favor of one, one will be made successful by Almighty Allah even if his sins equal the number of creations.

The incident wherein a wolf talked with him is like this: The Messenger of Allah (S) was once sitting when a shepherd came up trembling due to what he had observed. Looking at that shepherd from a distance the Prophet said to the companions: The story of this man is indeed very strange. When he approached and came close, the Prophet told him: Tell us, why are you shaking so much? That man replied: It is because of a very wonderful and awful happening.

I was in the midst of my goats, when suddenly a wolf arrived and took away one of my animals. I at once hit that animal with a stone from a sling and got the lamb released. Then that wolf came from another side and took off another lamb, which also I got from his clutches as before. This happened four times. Finally that wolf came up with its female and was about to attack my lambs.

Again I intended to stone it but lo, it sat upright and spoke up: Are you not ashamed of depriving me of my food? Why do you not allow me to take what Almighty has created for my survival? Do I not need sustenance? This strange happening made me speak up: How wonderful that a tongue-less wolf talks like a human being! Thereupon that wolf told me: May I tell you about an event which is more wonderful than my talking like men?

Once upon a time the Holy Prophet (S) was sitting between two rocks, giving information about the past and future to people. But the Jews, despite knowing through their religious books, that the Holy Prophet

(S) was absolutely truthful and more graceful and excellent, deny him and do not believe in his messengership. The Holy Prophet (S) resides in Medina, giving remedy for every ailment, both physical and spiritual. So O Shepherd! Go there and put faith in him, that is in Muhammad (S), so that you may be protected from divine chastisement.

Go to Medina and become an obedient Muslim to save yourself from divine hardships and other calamities. Hearing this, I said to that wolf: By God, I am extremely astonished by your words. I now feel ashamed for preventing you from devouring these goats. Here they are. Take and eat at your will. I do not come in your way now.

Then the wolf replied: O servant of Allah! Be thankful to Almighty Allah, Who included you in those who take lesson from events showing Signs of Allah and who obey His commands. But still more hard-hearted is one who disregards the rights of Ali (a.s.), the brother of Muhammad (S) despite observing his greatness and in spite of the bounties, which he grants from Allah.

He also sees the vastness of his knowledge which is unparalleled and his courage and bravery which are also same. Equally incomparable are his sacrifices in defense of Islam. He also knows that the Holy Prophet (S) has ordered all to befriend his friends and to oppose his foes. The Holy Prophet (S) has also stated unequivocally that Almighty Allah will not accept any good deed of his (Ali's) opponent, however great that fellow may be.

Despite all this, that unfortunate fellow opposes Ali (a.s.) and oppresses him and befriends his foes. It is much more astonishing than your preventing me from eating the goats. The shepherd then asked the wolf: Will it ever so happen against Ali (a.s.)? The wolf replied: Yes. Rather worse than that. The evildoers will, shortly, kill him and his innocent offspring and arrest their womenfolk. Despite these evil-doings they will claim to be Muslims.

This is stranger than all others and hence Almighty Allah has decided that we, the wolves, will in Hell, tear them into pieces and this torment and chastisement of these evildoers will give us real pleasure. Their wailings will make us joyful. Then I said: Had there not been now in my possession, some goats which are the trusts of other people, I would have left them here and proceeded to the Holy Prophet (S) to be fortunate enough to kiss his holy feet.

The wolf said: Then you may now at once go there and leave these goats in my protection. I'll take care of them on your behalf. The near-most angels will protect me, because I am a friend of Allah's Wali. In short, I entrusted my goats to that wolf and its female and came to you. At that moment, the Holy Prophet (S) glanced at his audience and found that some were pleased, but some were thinking that it was a made up story and they doubted its reliability.

Their faces showed disbelief. Such hypocrites began to tell one another in a low voice that this Muhammad (S) had hobnobbed in advance with this man to entangle unaware people in his snare. When the Prophet came to know about this through divine revelation, he said smiling: If you have doubt

about what this shepherd has said, let it be with you.

But I am convinced that he is telling the truth and that person has also believed in the words of this shepherd that Ali was with me in the heavenly domain (Arsh) of the Almighty in the world of spirits and who will also take rounds with me in the canals of life in Paradise and who will also follow me in escorting good people to Paradise and whose Noor was with mine in pure loins and holy wombs. That Noor even now walks with me rising in ranks of excellence.

The costly dresses of Ilm (knowledge), Hilm (tolerance) and Aql (wisdom) given to me by Allah have been given to him too. He is my brother who got separated from me, when my heavenly Noor was transplanted in the loins of Abdullah and his in those of Abu Talib (a.s.). He is my companion in attaining ranks and he is fully just, that he is Ali Ibn Abi Talib (a.s.), the Siddiq-e-Akbar and the Saaqi of Hauze Kauthar and his Wilayat (guardianship) and Mawaddat (love) is a treasure for the believers. He is the pillar of religion and its support.

He knows most of what I know and he is a forerunner in wars for truth. He is brave and courageous, while facing my enemies like a lion. He became a believer first of all and he is above all in being happy at what Allah desires. He is also unique in wiping out the disobedient and rebels. He is able to defeat false allegations. He testifies the words of this shepherd. Allah has said that his eyes and ears and hands are like my eyes, ears and hands. He has been made my supporter and helper. So when he is with me, I don't care for those who give up my company and go wayward. I have no grief for such deviators.

This perfect gentleman testifies what this shepherd has said and states that Almighty Allah will decorate Paradise with him and his friends and fill up the Hell with his enemies. No one from my Ummah can try to equal him. When he is pleased, I care the least for what others dislike and when he has true affection for me, I do not fear the enmity of others.

This is Ali Ibn Abi Talib (a.s.). Even if all in the world and the sky become disbelievers, Allah will make him help His religion himself alone. If the entire creation become his enemy, he alone will rise up to oppose them all and sacrifice his life to help the religion of Allah and to nullify the path of Satan.

Thereafter he said: The eyewitness of this event is not far away. Let us go to the herd and see those two wolves. If they talk with us and if we observe them grazing the sheep, the fact will be testified. Otherwise we will stand on our earlier view. Finally the Holy Prophet (S) along with the Ansar and Muhajireen, proceeded towards that herd. Observing it from some distance, the shepherd exclaimed: That is my herd.

The hypocrites asked: Where is the pair of wolves? Getting nearer, they saw that the two wolves were taking rounds protecting the herd. Whenever any of the sheep separated from the herd, the wolves drove them back. The Prophet said: If you desire, I may prove that my only aim was to make you hear the wolves talk. The companions replied: Yes, O Allah's Messenger, Do so. Then the Holy Prophet (S)

said: You may encircle me, hiding me from the eyes of the wolves.

After compliance with this command, the Holy Prophet (S) asked the shepherd: Just go to the wolves and say: Which one of you had talked with me about Muhammad? Then the male wolf began to approach one person and returning from him to another one finally reached the middle of the herd and then came up with its female to the Holy Prophet (S).

Then by the Might of Almighty Allah, both spoke up: Our Salaam to you, O Messenger of the Lord of the worlds and O the best among the creation! Then they rubbed their cheeks on ground and rolling and tossing about on ground said: We are inviting people towards your honor and we sent this shepherd to you. Then addressing the hypocrites the Prophet said: Now no excuse is left for the disbelievers and hypocrites.

Then he added: Now, this shepherd's words about my messengership have come true. Now if you like, you may also get testified the other thing, that is, the truthfulness of Ali (a.s.). The companions replied: Oh yes, Messenger of Allah! The Holy Prophet (S) then said: All of you now encircle Ali (a.s.). The companions encircled Ali (a.s.). So when they hid Ali behind them, the Holy Prophet (S), addressing the wolves said: Just as you pointed to me and gave my sign to the people, give the sign of Ali (a.s.) also so that people may know that what you said in his praise is true.

Hearing this, the wolves came forward. They began to look closely at the faces and feet of all present there. They left all and finally when they reached Ali (a.s.) they rubbed their cheeks on ground and rolling and tossing at his feet spoke up: Peace be on you, O Mine of magnanimity, peak of intelligence, Scholar of the earlier scrolls, legatee of Muhammad Mustafa (S), one whose friends have been made fortunate by Almighty Allah and whose foes have been declared as doomed forever by Almighty Lord. Allah has made you the chief of the progeny of Muhammad (S) and of the holy family members.

Peace be on you, O one whom all on earth if they befriend you like those who have befriended you in the heavens all of them would have become good and selected. Salam on you, one about whom it has been destined that if anybody donates everything between the earth and the sky in God's path but with even an iota of grudge against you in his heart that fellow would earn nothing but hellfire and wrath of God.

The companions became extremely astonished at all this. They said: We never knew that even animals are so respectful and obedient to Ali (a.s.). The Holy Prophet (S) said: You are amazed by seeing only one animal's obedience. Who knows how will be your astonishment if you observe how much high is the rank of Ali (a.s.) in the eyes of all the animals on the land and sea and angels in high heavens.

By Allah! I have seen the image in the sky near Sidratul Muntaha. Almighty had created that image to fulfill the longing of angels who were eager to see him. There I witnessed that the respect and humility shown by angels to the image of Ali (a.s.) was much more than the humility shown by these two wolves.

Why should all wise people and angels not become respectful for him about whom the Almighty has, swearing by His self said: I will raise the rank in Paradise equal to 1,00,000 years' journey in favor of one who shows even an iota of humility towards Ali (a.s.). So now you can understand that Ali's rank is much more than what you are being shown here.

The event in which a branch of a date tree wept for the Holy Prophet (S) is thus: The Holy Prophet (S) used to reclined on a tree trunk in the mosque of the Prophet, whenever he gave any sermon. One day the companions said: O Allah's Messenger! The audience has now increased and all of us desire to be able to look at your holy face. So if you allow, we may erect another pulpit wherefrom you may deliver the sermons.

The Holy Prophet (S) allowed them to do so. The following Friday, when the Holy Prophet (S) went on that pulpit, the earlier post began to weep like a woman weeping over her dead child. That pillar then cried loudly like a woman in labor. Hearing this, all in the mosque began to cry and became very restless. They approached the Holy Prophet (S) who, then, went to the weeping pillar, embraced it and said affectionately: The Messenger of Allah has not discarded you to belittle you. The aim was only to ensure the good of Allah's servants to some more extent.

So rest assured that your rank and honor can never become less, because you have been a resting support for the Messenger of Allah. This calmed that pillar and the Prophet went on the stage and said to the audience: "O Faithfuls! Just observe, this pillar is weeping for being separated from the Messenger of Allah, saddened by this distance. But there are some people who oppress their own selves and don't care for nearness or distance from the Prophet.

Had I not embraced and calmed this pillar, it would have continued to weep and shriek till Judgment Day. On the other hand, there also are some people who weep like this pillar due to their separation from Allah's Messenger and his legatee, Ali (a.s.). For being a true believer, it is enough that his or her heart gets full of affection for Muhammad and Ali (a.s.). You have just seen how and why this post was weeping and how it calmed." The companions said: "Indeed, O Allah's Messenger."

Then the Holy Prophet (S) said: "By Allah! Who sent me to His creation making me His true messenger, the longing of the managers of Paradise and of all the servants and Houries therein and of the palaces and gardens in the high heavens to see the faces of those who love Muhammad and his purified progeny (S) and who are against their enemies is far more than the longing of this wooden pillar.

What calms them is the Durood recited by our Shias for Muhammad (S) and the pious household of the Prophet of Allah, their voluntary Prayer or fasts or charities. They get the greatest happiness and satisfaction when they hear how Shia faithfuls have helped their brothers-in-faith and supported them in difficult times.

On hearing such good news, they talked among themselves: Make no haste, because your master has delayed his arrival so that his or her ranks in Paradise may go higher by behaving nicely with their

believer brothers and sisters.

Their grief due to separation from believers becomes less and they get peace the most when Almighty Allah informs the residents, servants and Houries etc. in Paradise that the Shias who are your owners are being suppressed by enemies and Nasibis; that they are suffering many hardships; that they are pulling on with dissimulation and are being patient. After hearing this, they also say: We are also resorting to patience in their separation just as they keep patience even after hearing indecent talks about their leaders and elders, control anger and refrain from exposing the truth when they see the oppression of the oppressors and when they find themselves in weak condition unable to defend themselves.

At that time our Lord Protector says: O residents of My Paradise! O treasurers of My Mercy! I have not been miserly in getting your husbands and beloved to you. Rather, the aim is that they may attain maximum Kindness and Mercy by doing more and more good to their brothers-in-faith, and by helping their poor and oppressed friends-in-faith, and by practicing dissimulation while tolerating the high-handedness of infidels and sinners. When they will be perfect in this regard, I will send them to you in a very good condition. So, congratulations to you. When they hear this voice, their weeping stops.

The story about the Jews who died due to the poison they had prepared to kill the Holy Prophet (S) is thus: When the Holy Prophet (S) proclaimed the religion of Islam in Medina, Abdullah bin Ubayy became extremely jealous; so he resorted to a conspiracy, dug a pit in his house and erected poison coated knives and lances and covered it all by a thick mat or carpet.

He also tied a border of that carpet with a wall so that when the Holy Prophet (S) and his companions arrive, they may fall in that pit. He also hid some of his evil-minded companions armed with swords, so that when the Holy Prophet (S), Ali (a.s.) and other companions come out, they might be attacked and killed. Besides, he also prepared poisoned food so that if the first plan fails, they may be finished by the poisoned food.

Finally he went and invited the Holy Prophet (S) and his close companions for the feast, and the Almighty Allah, through angel Jibrael, informed the Holy Prophet (S) about all these evil plans. Jibrael (a.s.) advised the Prophet to sit where the mischief-maker Abdullah bin Ubayy might suggest and also to eat the food offered by him so that this miracle may be observed by them all quite clearly.

In short, the Holy Prophet (S) went to that fellow's house with his companions and sat on the carpet prepared by him. Yet they remained safe because Allah had hardened the carpet and the ground beneath it became stony and leveled. The hypocrites were amazed beyond measure. Then he put the poisoned food before his guests. Before extending his holy hand to the food, the Holy Prophet (S) asked Ali to recite these words (as he himself recited):

In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name

nothing and no pain can harm, neither on earth nor in the sky and He is the Hearer, the Knower.

Then all of them ate the food, got satisfied and returned hale and hearty. When companions of Abdullah bin Ubayy saw this, they thought that perhaps he had forgotten to poison the remaining food, so they poisoned it. His daughter who had prepared all these plans saw that the mouth of that pit had been closed and that it had become hard like the ground she herself sat on.

But when she sat, Almighty Allah reverted that to its earlier condition and that cursed woman fell down into it and died and the inmates of that house began to weep and cry in grief. Abdullah bin Ubayy warned the people of his house and ordered them not to say that she died after falling in the pit otherwise, they will be disgraced and Muhammad will know that it was all due to their conspiracy.

So they were weeping and saying: The bride for whose marriage this feast was arranged, has died. And all who ate that leftover food also died. When Abdullah bin Ubayy came to the Prophet, the latter asked the cause of that girl's death. The great liar replied that the girl fell down fatally from the upper floor of the house and all who ate, died due to overeating. Thus the conspirators did not reveal the true cause.

Imam Zainul Abideen (a.s.) has said that a similar situation was faced by Ali Ibn Abi Talib (a.s.) with regard to Jadd bin Qays. Jadd was a follower of Abdullah bin Ubayy in hypocrisy. On the other hand, Ali was very much like the Holy Prophet (S) in character and elegance. After Allah made Abdullah bin Ubayy and his co-conspirators lick dust and made their own trap destroy them, Abdullah bin Ubayy met Jadd and said: Muhammad is an extremely clear magician, but Ali is not so clever.

Therefore, invite Ali for a feast in your house and after digging the foundations of the walls of your garden, make some men stand behind holding that wall with the help of wooden planks. When Ali and his companions begin to eat, let the wall fall on them, so that all may die together. The cursed one did so.

When Ali (a.s.) arrived, he gave that wall a support of his holy hand and prevented it from falling. Then he asked his faithful companions to start eating reciting: Bismillaah. Ali (a.s.) himself also began to eat with them. When all ate perfectly, then also he kept the wall, which was thirty yards long, fifteen yards high and two yards thick, from falling.

His faithful companions said: O Sir! How can it be that we continue eating and you continue to hold this heavy wall from falling. How hard it is for your honor. Amirul Momineen (a.s.) replied: I find this wall lighter than the morsel of food in my right hand. Jadd bin Qays then fled away from there imagining that Ali (a.s.) and his companions will be killed under the falling wall and then the Prophet will call him to compensate. He hid in the house of Abdullah bin Ubayy.

Finally they came to know that Ali (a.s.) had stalled the wall from falling with his left hand and was eating with his companions with his right hand and that they had not been crushed under the wall. Hearing this, Abu Shurur and Abud Dawahi, who were the original planners of this plot said: Ali is very expert in the

magic of Muhammad, so we cannot defeat him. At last when all had eaten, Ali (a.s.), with his left hand, made that wall stand upright, filled up its gaps and returned from there with his companions safely.

Seeing him back, the Holy Prophet (S) told Ali (a.s.): O Abul Hasan! Today you acted like brother Khizr (a.s.). He had also repaired a falling wall. Almighty Allah had made that job easy for Khizr (a.s.) through our Ahlul Bayt's supplication.

The story wherein the Almighty Allah had made little food more for the sake of the Holy Prophet (S) is thus: One day the Holy Prophet (S) was sitting with his companions, including righteous Muhajirs and Ansar. He said: I feel like eating Harira prepared with ghee and honey. Amirul Momineen (a.s.) said: I also feel like you.

Then the Holy Prophet (S) asked Abul Fazl: How do you feel? He replied: I would like to eat roasted shoulder meat of a sheep. When inquired from Abu Sharur and Abud Dawahi they also said: A lamb's roasted meat of chest. Then the Holy Prophet (S), addressing the audience said: Who from the believers will give a feast to the Messenger of Allah (S) and his companions? Who will give them food desired by them?

When Abdullah bin Ubayy heard this, he thought of planning some mischief to kill them all, sparing the world from them. So he got up saying: O Allah's Messenger! I am prepared to give you all the proposed feast. I have ample wheat and ghee for making Harira and also have a lamb for roasting. The Holy Prophet (S) said: All right, we agree. So the hypocrite went to his house, prepared the said eatables and mixed poison in them. Returning to the audience, Abdullah bin Ubayy said: Please come alone as the food is ready.

The Holy Prophet (S) asked: Whom should I bring with me? The hypocrite replied: You may come with Ali, Salman, Abu Dharr, Miqdad and Ammar (r.a.). The Holy Prophet (S) then asked: Should Abushuroor, Abud Dawahi, Abul Malahi and Abu Nakat not come? Abdullah bin Ubayy said: No please. The reason for excepting was that they were partners in his hypocrisy.

The Holy Prophet (S) said: I will not eat unless all of them and the Helpers and the Ansars are also invited. Abdullah said: O Prophet! The food is not that much in quantity. It can be served only to a few persons. The Holy Prophet (S) said: O Abdullah! Almighty Allah has sent down a plate of food containing some loaves and some fish. Yet he gave such a bounty in it that 4700 persons ate and became fully gratified therefrom. Then Abdullah said: If it is so, you may bring all of them.

The Holy Prophet (S) then called out: O Muhajireen and Ansar! Come along with me for a feast at the house of Abdullah bin Ubayy. Seven to eight thousand persons proceeded along with the Prophet. Then Abdullah told his companions: What should be our plan now? We wanted to kill only Muhammad and few of his close associates. We never wanted to kill all these people who are here. We understand that when Muhammad will be no more, all his companions will get separated from one another; not even two will agree on a point (so what is the use of killing them all?).

Then he asked his companions take up arms and be ready for a fight so that when Muhammad dies of poison and when his companions think of taking revenge, they may be able to fight them. Finally, when all the invitees entered the compound of Abdullah, he asked the Holy Prophet (S) and his close friends Ali, Salman, Miqdad and Ammar (r.a.) to sit in a small room. He asked all others to sit in the garden and in other parts of his house. Some may wait at the door.

They may take the place of the first group when they finish eating. But the Holy Prophet (S) said: The Almighty, Who can give bounty in a little food can also widen this house amply. Then the Holy Prophet (S) called out: O Ali, Salman, Miqdad, Abu Dharr, Ansar, Muhajireen all of you may enter this house. So all entered and made a circle around the Holy Prophet (S) (like Hajis who circle the holy Kaaba). Wonderfully all of them accommodated in that house comfortably and there still was room for one person between all seated there.

When Abdullah came in, he was extremely astonished to observe such vastness in his room. Then the Holy Prophet (S) said: Bring to us whatever you have prepared for this feast. Then he placed the eatables in front of the Prophet and said: O Allah's Messenger! You may take food first, then may Ali and thereafter your nearest companions, one by one.

The Holy Prophet (S) replied: Never mind that. Then the Holy Prophet (S) put his holy hand on the plate, likewise did Ali (a.s.). Seeing this, Abdullah asked: Is it not better that you may, O Ali, eat along with your friends and allow the Holy Prophet (S) to take his food separately?! Hearing this, the Holy Prophet (S) said: O Abdullah! Compared with you, Ali (a.s.) is more knowledgeable about Allah and His Messenger.

Allah has never kept distance between me and Ali. He created me and him with same Noor. He then brought our Noor before the residents of the earth and heavens, and angels, Jinns and wind and took a word of promise from them all that all of them will befriend our friends and oppose our opponents. The intention of myself and of Ali is always the same; my aim is his aim. Whatever he likes, I also wish for that.

His pleasure pleases me and his sorrow makes me sorrowful. Therefore, O Abdullah, Ali will eat with me, because he is more well versed with me than you are. Abdullah replied: All right. Then he sent a word to Jadd bin Qays and Mazat saying: We wanted to kill one, but now they are two. Now both of them will die and we will get rid of them. So this is the hour of their destruction and of our happiness, because had Ali remained alive, he would have surely fought against us.

Abdullah had gathered his co-hypocrites around his house so that when the Holy Prophet (S) dies of poison, they may attack and finish his companions. Finally the Prophet and Ali (a.s.) ate that Harira fully. Then the desired two things were put before those who had asked for side and chest meat of a lamb and they also got satisfied.

All the time Abdullah kept looking at them thinking that they were about to die. But the eaters were hale,

healthy and joyful. Thereafter the Holy Prophet (S) said: O Abdullah! Bring that roasted lamb. When it was brought, the Holy Prophet (S) said: Keep this roasted lamb in the centre of this house. Abdullah exclaimed: O Prophet! How will the hands of the people reach this meat?! The Holy Prophet (S) told him: The Almighty Who widened this house so much, will also lengthen the hands of the eaters.

And so it happened and the hands of the guests became long enough to reach that mutton and they ate it. Allah made that lamb enough to gratify so many people. Only bone remained. When all had eaten, the Holy Prophet (S) covered those bones with his handkerchief and asked Ali (a.s.): Just pour the Harira on this and so he did. All took that also to their gratification.

Then the guests said: O Allah's Messenger! We would like to have milk. The Holy Prophet (S) said: The rank of your Prophet, compared to that of His Eminence, Isa (a.s.), is far more higher. Allah had enlivened dead ones for the sake of Isa (a.s.). He will do so also for your prophet. Then the Holy Prophet (S) spread his handkerchief over those bones and recited a supplication, saying:
O Allah! Just as You provided bounty in this animal please recreate the same bounty again and feed us with its milk.

Next moment, by the Command of the Almighty, flesh covered those bones and it made movement and the animal got up and its udders filled up with milk. The Holy Prophet (S) then called out for utensils and got them filled with a lot of milk and gave it to all in ample quantity and it satisfied them all. Thereafter he also said: Had I no fear of my community becoming animal-worshipper like the people of Bani Israel, who had begun to worship a calf, I would have allowed this goat to live and to graze at its will.

Then he again made a supplication, requesting Almighty Allah to turn that animal into bones and it so happened at once. Then the Holy Prophet (S) returned therefrom along with his companions. The companions then began to discuss the amazing events of the small house becoming big and the little food becoming more and of the dispelling of the effect of poison. The Holy Prophet (S) told them: These happenings make me think of the bounties of various gardens of Paradise, which will be made more bountiful for our Shias.

He said that some Shias are so noble that the Almighty will grant them high ranks, palaces and fairies and other rewards of niceties that, in comparison, all the bounties of this world together would appear like only one grain of sand in an endless desert. It also so happens, he added, that often a noble believer gets entitled to such a rank in Paradise. Then he (in the world) observes a needy believer brother and behaves kindly with him, honors him, helps him and does not leave him to dishonor himself by approaching someone for help.

At that moment, Lord Almighty Allah makes his residence in Paradise much more spacious just as you saw the broadening of this narrow house and the increase in this food. At such times, angels in charge of those places, request the Almighty saying: O Lord! We are not strong enough to serve here, so please appoint some more angels to help us in carrying out Your Commands. Almighty Allah responds: O

angels! I do not wish to load you beyond your ability.

Just tell Me how much more help you need? They urge: O Lord! A thousand fold more than our number may kindly be appointed. Yet there are also some such noble believers that for rewarding them in heavens, the concerned angels request for a million times more helpers. The reward of some is even greater. So Allah grants as much as is needed.

Whenever any believer behaves more nicely with his faithful brother, Lord Almighty multiplies the number of his heavenly helpers. Thereafter the Holy Prophet (S) said: Whenever I remember the event of eating that poisoned food and of our being patient and of Allah's removing that calamity from us and of granting bounty in our needed things, I also remember the patience of our Shias during dissimulation. Almighty Allah will grant great reward in Paradise due to their patience.

So much so, that others will envy them in the heaven. Allah will address them saying: Congratulations for these bountiful luxuries which have been granted to you as reward of the patience you observed when you were being oppressed by unjust people in the world; when you were observing dissimulation against the enemies of religion.

Miracles related to the Celestial World

The first of these is his cleaving asunder of the moon, regarding which the Almighty Allah has declared in Qur'an:

اَقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ. وَاِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ .

“The hour drew nigh and the moon did rend asunder. And if they see a miracle they turn aside and say: Transient magic.”¹⁴³

Majority of both Shias and Sunnis relate that this verse was revealed when the Quraish demanded a miracle of Muhammad, who gestured to the moon, and by divine power it was cleft into two pieces. With regard to this miracle, Imam Ja'far Sadiq (a.s.) informs us that fourteen hypocrites, who attempted to assassinate the Prophet at Aqbah, waited upon him on the fourteenth night of the month, when the moon was full, and said, “Every Prophet has had a miracle to attest his divine mission, and tonight we demand of you a great miracle.”

“What is it?” said Muhammad. They said: “If you are respectable near the Almighty Allah, command the moon to be divided into two.” Instantly Jibraeel announced to Muhammad greetings from the Lord, and that all things were subjected to his command. The Prophet then raised his head to heaven and said to the Moon, to divide into two; which was immediately done. The Prophet prostrated himself in thanksgiving to God, and our Shias did the same.

On arising, he was asked by the hypocrites to restore the moon to its former state, which was forthwith accomplished. His visitors then said, "Let one side of the moon split, and the other side remain in its natural state." At his command this likewise was done. The Prophet and Shias again prostrated in thanks.

His adversaries now said, "We have friends coming from Syria and Yemen; if they shall have seen tonight what we have witnessed, we will believe; if they report nothing of these signs, then we shall know that you have imposed it on us by sorcery. At this conclusion, the Almighty Allah sent down the verses quoted above. Ahle Sunnat have narrated the traditional report of the splitting of the Moon through many companions.

Like Ibn Masud, Anas, Huzaifa, Abdullah Ibn Umar, Abdullah Ibn Abbas and Jubair Ibn Motam and all have narrated that it occurred in Mecca. Jubair says that the travelers referred to by the Quraish declared that they saw the same wonders which appeared to the visitors of Muhammad. Ibn Masud swore that the parts of the moon separated so far that he saw Mount Hira between them. Zahak says...Abu Jahl declared the whole affair was magic, but that they would inquire in surrounding places and ascertain if any change was observed in the moon on that night, and finding that the appearances at Mecca were seen everywhere, the infidels declared that it was sorcery that has spread to all the places.

Another tradition in reference to this same subject declares that the Prophet was sitting by Hajar Ismail, when the infidels of Quraish said among themselves, "The matter of Muhammad has made us helpless. We know that a sorcerer can do nothing in heaven, therefore show us a miracle from thence. He then asked if he should show them a miracle in the full moon. They replied in the affirmative.

With his miracle-working finger he then gestured to the moon, and it was split into two; one half fell on the roof of the Kaaba, and the other half on Mount Abu Qubais. On requesting him to reunite the parts, it was instantly done, upon which they said to one another, "Let us be gone, Muhammad's magic acts in heaven and earth." According to another report the Moon remained in two pieces from Asr to evening and the infidels were observing it and saying that it was an enduring sorcery.

It is narrated from Imam Ali Reza (a.s.) through authentic chains that the Moon was split into two pieces through the miracle of the Prophet and His Eminence said, "Be a witness to this."

Second miracle: Bringing back of the sun after it had set. Shia and Sunni scholars have through many chains narrated from Asma binte Umais etc. that one day the Holy Prophet (S) sent Ali away on some business, and he did not return till the time for afternoon prayers had passed. When Ali came back the Prophet laid his head in his lap, and in that state received a divine communication, which was not ended until the sun was setting.

He then inquired of Ali if he had performed prayers. "No," said he, "I could not lay aside your blessed head for any purpose." The Prophet then prayed, "O Lord, Ali was in service of You and Your Prophet, therefore bring back the sun for him to perform prayers." Asma says: "By Allah, I saw the sun returned

several degrees above the horizon, and again shone on the earth.”

Till it was the best time of Asr Prayers and Imam Ali (a.s.) performed the prayers. Then the Sun set again. There are many traditions about this phenomenon, which will be mentioned in the chapter of the miracles of Amirul Momineen (a.s.), Insha Allah. It is narrated in another report that when the Messenger of Allah (S) described his night ascent to heaven he announced that he had seen the Quraish caravan at such a stage.

And when people asked him on which day would it reach Mecca, he said that it would arrive the following Wednesday. That day, however, drew towards a close and the caravan did not appear, and Muhammad’s enemies were in high expectation of convicting him of falsehood. But the Almighty Allah at the Prophet’s prayer caused the sun to linger an hour longer than usual above the horizon, in which time the caravan arrived and Muhammad’s veracity was proved.

Third miracle: Falling of stars and innumerable meteors at the Prophet’s birth, and the prohibition of evil spirits from ascending to the heavens.

Fourth miracle: Shia and Sunni scholars have narrated that when Arab tribes agreed to harass the Prophet, he (S) prayed against them to restrain rain for seven years from the tribe of Mudhir. A dreadful famine was the consequence of this as happened in the time of Prophet Yusuf (a.s.). So there was no rain for seven years. There was a terrible drought in Medina. A Bedouin came to the Prophet and said that their trees were dried up and there was no grass.

There was no milk in the udders of quadrupeds and with women, and the animals had perished. The Holy Prophet (S) went to the pulpit, praised and glorified the Almighty and beseeched for rain. It began to rain and continued for a week. It rained so heavily that people of Medina complained that they would drown and their houses would collapse.

The Holy Prophet (S) gestured to the heavens and said: O Allah, let there be rain in the surrounding areas and there should not be rain in this town. Wherever he indicated, the clouds moved to that place and there was no rain in Medina. This continued for a month. The Holy Prophet (S) said if His Eminence, Abu Talib has been alive at this time he would have been highly pleased at this.

Fifth miracle: It was a cloud that overshadowed him before and after his assumption of the prophetic office, as mentioned in full in the previous chapters when the Prophet traveled to Syria with Abu Talib and on the way the monk, Bahira had seen him and after that also others witnessed it and after this also it would be mentioned. It is one of his continuously narrated (*Mutawatir*) miracles.

Sixth miracle: A table was sent down to the Holy Prophet (S) laden with viands and fruits. Thus it is narrated from Umm Salma through authentic chains of narrators that one day Lady Fatima (s.a.) came to the Prophet and she was accompanied by Imam Hasan (a.s.) and Imam Husain (a.s.). She had prepared a Harira that she had brought for the Prophet.

The Messenger of Allah (S) called for Ali (a.s.), placed Imam Hasan (a.s.) on his right knee and placed Imam Husain (a.s.) on his left and made Lady Fatima and Ali (a.s.) sit in his front and at the back and covered them with Khyber cloak. Then he stated three times: O Allah, these are my Ahlul Bayt, keep doubt and sins away from them and keep them purified as it is wont to be.”

Lady Umm Salma says that I stood at the entrance and I said: “O Messenger of Allah (S), am I also from them?” He replied: “No, but you shall have a good end.” Meanwhile Jibraeel came down and brought a tray filled with the fruits of Paradise. When the Holy Prophet (S) handled the fruits, they began to praise and glorify the Almighty.

Then he ate from them and also gave to Hasan and Husain (a.s.); again the fruits said: Glory be to Allah, and Hasan and Husain (a.s.) ate them. Then he gave them to Ali (a.s.); the fruits praised the Almighty and he also ate. At this point, a companion of the Prophet arrived and tried to partake of them. Jibraeel said: “Except for the Prophet, successor of the Prophet or the sons of the Prophet, no one else can eat from them.

It is narrated from Lady Umm Salma that one day the Holy Prophet (S) had sent Imam Ali (a.s.) on some business. When he returned, the Messenger of Allah (S) was in my room. On seeing Ali (a.s.), the Holy Prophet (S) arose and welcomed him and brought him in the courtyard with his hand around him. Suddenly a cloud covered the two of them and they became invisible to me.

When the cloud went away I saw that the Holy Prophet (S) was holding a bunch of white grapes from which he and Ali were eating. I said: “O Messenger of Allah (S), you eat and give to Ali and you don't allow me to share it.” He said, “They are from Paradise and none except a prophet or a successor of a prophet can eat them.”

Shia and Sunni scholars have narrated through authentic chains of narrators from Anas that one day the Messenger of Allah (S) mounted and rode to the peak of a mountain and told to go to a particular place where Ali was chanting the praise of Allah in the company of pebbles. Convey my greetings to him and bring him to me mounted on this mule.

Anas says that he went to that place and brought Ali to the Prophet. Ali (a.s.) greeted the Prophet and he replied and asked him to be seated. “Seventy prophets have sat at this spot and I am the best of all. In this way their successors have also sat here and you are superior to all. Anas says: I saw a cloud approach them and the Prophet extended his hand and took out a bunch of grapes from it and placed it in front of Ali (a.s.) and himself and said: “O my brother, eat from it as it is a gift from the Almighty Allah.” Anas asked, “Is Ali your brother?”

The Prophet replied in the affirmative, “Because 3000 years before the creation of Adam, the Almighty Allah created water below the Arsh and placed in a green pearl and its knowledge is only with Allah. Finally He created Adam (a.s.) and placed that water in his loins. Then he transferred it to the loins of Sheeth. In this way, it was transferred from one to another till it came to the loins of Abdul Muttalib. At

this point it was divided into two – a part of which went to the loins of Abdullah and another part went to the loins of Abu Talib.

I am created from one part and Ali from another. Therefore Ali is my brother in the world and the Hereafter. It is mentioned by the Almighty Allah in the following verse:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا.

“And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.”¹⁴⁴

It is mentioned in another report that Anas said: They ate and drank from that cloud and then it went away to the sky. And the Prophet said: 313 prophets and a similar number of their successors have eaten and drank from this cloud. I and Ali are the most superior to them in the view of the Almighty Allah.

It is mentioned in another reliable tradition from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: You should prefer eating Hareesa as it imparts strength of praying for forty days and it was included in the tray that had arrived from the heavens for the Holy Prophet (S).¹⁴⁵

Seventh Miracle: It is related on the authority of Anas, that the Prophet sent summons to a Firon among Arabs, to invite him to embrace the faith.

When the messenger came to him, he asked: “What is that God made up of, gold, silver or iron to whom you call me?” The messenger returned and then the Prophet sent him again and he invited him to Islam and he refused and was speaking to the messenger of the Prophet when a cloud appeared, from which issued lightning that burnt away his skull, on which this verse was revealed:

وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ
الْمِحَالِ.

“...and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.”¹⁴⁶

Eighth miracle: In the commentary of Imam Hasan Askari (a.s.), it is related that one day the Prophet said to Abu Jahl: “Allah has preserved you from punishment because you will be the father of a son who will embrace Islam, that is Akrama. And the problem of Wilayat will crop up and in that if he obeys Allah, he will gain salvation.

Same is the case of all Quraish that the Almighty Allah gives respite to some because He knows that

some will embrace Islam and regarding some it is that there will be Muslims in their progeny. Then the Holy Prophet (S) said: "Look at the heavens." On doing so they beheld its gates open and fire coming down and impending over their heads. It approached so near that they could feel its heat and they began to tremble.

"Be not alarmed," said the Prophet, "for it will not burn you yet. It is sent as a lesson for you." Then they saw an effulgence emerge from their backs and it extinguished that fire. So much so that it reached upto the sky. Some of these effulgences belong to those about whom the Almighty Allah knows that they would become Muslims and some of their descendants would embrace Islam.

Miracles manifested in terrestrial objects

Shia and Sunni tradition scholars have narrated from Imam Ja'far Sadiq (a.s.) and Jabir bin Abdullah Ansari that when the Holy Prophet (S) passed the passes of Mecca every rock and tree he passed, reverently bowed before him, and greeted him saying: Peace be upon you, O Messenger of Allah (S).

Second miracle: It is narrated through authentic chains of narrators that Fatima binte Asad says: "When the last moments of Abdul Muttalib approached, he asked his sons, "Which of you would undertake the guardianship of Muhammad?" They said, "Muhammad is himself intelligent, and he should be given in the guardianship of one he prefers."

Abdul Muttalib said: "O Muhammad, your grandfather is about to pass away, which of your uncles would you prefer to take care of you?" the Holy Prophet (S) glanced at all the uncles and then moved to His Eminence, Abu Talib. His Eminence, Abdul Muttalib said: "Abu Talib, I am aware of your honesty and trustworthiness you should be for Muhammad like I am. So Abu Talib brought the Holy Prophet (S) home.

Fatima binte Asad says that she looked after him and he addressed her as mother. We had some date trees in our courtyard and it was the first season of fruits. There were forty boys of the same age of the Prophet and they used to pick up the dates that had fallen from the trees. And they used to snatch dates from one another and fought among themselves. But I never saw the Messenger of Allah (S) taking away dates from any boy. I used to pick some dates for the Prophet and sometimes my slave girl used to do that.

One day, by chance, both of us forgot to pick the dates and the Prophet was asleep. The boys arrived and took away all the dates. I lied down and hid my face in shame. When the Prophet awoke, he went to the orchard and did not find a single date fruit and he returned from there. My slave girl said sorry that she had forgotten to pick the dates. The Prophet again went to the orchard and said to the tree: I am hungry.

I saw the tree bow down as if placing its head at the feet of the Prophet and he took as many dates from it as he wanted. The tree was overjoyed at this honor. Lady Fatima binte Asad says that she was

astonished at this. His Eminence, Abu Talib arrived and I ran to open the door and narrated to him all that I had witnessed. Abu Talib said: Don't be surprised at these miraculous acts, because he will be a prophet and a son will be born to you in your senior age who will be like him and who will be his successor and vizier. Twenty years after that, Amirul Momineen (a.s.) was born.

Third miracle: Through reliable chains of narrators it is narrated from Ammar Yasir that he had accompanied the Prophet on a journey, "and we halted at a place where vegetation was sparse. When the Holy Prophet (S) wanted to relieve himself, he looked here and there but there were no trees to be seen in the vicinity.

He told me: O Ammar go to those trees and say that the Holy Prophet (S) orders you to join together so that he may relieve himself behind you. Ammar did as bidden. So they came together and after the Prophet had relieved himself, he told them to go back to their places." It is narrated through authentic chains of narrators from Amirul Momineen (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) himself ordered them to join.

When he finished, he ordered them to go back and they returned. Some companions went there to inspect the feces but could not find anything at that place.

Fourth miracle: It is narrated through many authentic chains by Shia and Sunni that when the Holy Prophet (S) migrated to Medina and built a Masjid there, there was a dried date tree near the prayer niche. When the Prophet delivered the sermon he used to lean upon it. After some days a Roman arrived and he said: O the Messenger of Allah (S), if you permit, I can make a pulpit for you to deliver the sermons.

The Prophet allowed him and he made a pulpit having three steps. The Holy Prophet (S) used to recite the sermon sitting at the third step. When he came to it for the first time, wailing was heard from the dried post just as a she-camel screams for her little one. The Prophet descended the pulpit and embraced the post, which soothed her.

The Holy Prophet (S) said, "If I had not embraced it, it would have wailed till Judgment Day. This post was called by the name of Hannanah. It remained after the Prophet till Bani Umayyah demolished the Masjid and rebuilt it anew and cut off that tree. It is mentioned in another report that the Holy Prophet (S) ordered that the tree should be uprooted and buried below the pulpit. It is mentioned in another report that the Prophet said: Don't cry, if you want, I can make you a tree of Paradise so that the righteous may enjoy your fruits, if you like you can be returned to your previous state, the tree chose the hereafter.

According to another report, when that tree wept and wailed and the Prophet was seated on the pulpit, he summoned the tree and it reached the Prophet tearing the ground. The Prophet embraced and comforted it. It was wailing like a young boy and this is a continuously narrated miracle. Today the spot of tree is clearly marked and it is called Ustawana Hannanah.

Fifth miracle: It is mentioned in *Nahjul Balagha* etc. that Amirul Momineen (a.s.) said: I was with the Prophet when a party of the nobles of Quraish came to him and said to him, “O Muhammad, you have made a big claim which none of your forefathers or those of your family have made. We ask you one thing; if you give us an answer to it and show it to us, we will believe that you are a prophet and a messenger, but if you cannot do it, we will know that you are a sorcerer and a liar.”

The Messenger of Allah said: “What do you ask for?” They said: “Ask this tree to move for us, even with its roots, and stop before you.” The Prophet said, “Verily, Allah has power over everything. If Allah does it for you, will you then believe and stand witness to the truth?” They said “Yes”. Then he said, “I shall show you whatever you want, but I know that you won’t bend towards virtue, and there are among you those who will be thrown into the pit, and those who will form parties (against me).”

Then the Holy Prophet said: “O tree, if you do believe in Allah and the Day of Judgment, and know that I am the Prophet of Allah, come up with your roots and stand before me with the permission of Allah.” By Him who deputed the Prophet with truth, the tree did remove itself with its root and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allah while some of its twigs came down onto my shoulders, and I was on the right side of the Holy Prophet.

When the people saw this, they said by way of pride and vanity. “Now you order half of it to come to you and the other half of it to remain (in its place).” The Holy Prophet ordered the tree to do the same. Then half of the tree advanced towards him in an amazing manner and with greater humming. It was about to touch the Prophet of Allah. Then they said, disbelieving and revolting, “Ask this half to get back to its other half and be as it was.”

The Prophet ordered it and it returned. Then I said, “O Prophet of Allah, I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allah, the Sublime, in testimony to your Prophethood and to exalt your word. All the people shouted, “Rather a sorcerer, a liar; it is wonderful sorcery, he is very adept in it. Only a man like this (pointing to me) can stand testimony to you in your affairs.”

Sixth miracle: It is narrated from Imam Ja’far Sadiq (a.s.) through authentic chains of narrators that a certain man came to the Prophet and asked him to show a miracle. There were a couple of trees before the Prophet and they were at some distance from one another. The Prophet ordered: Come together and they joined each other. Then he told them to go away and they separated on seeing which, the man embraced Islam.

Seventh miracle: It is narrated from Abbas through authentic chains of narrators that Abu Talib asked the Prophet to show him a miracle if Allah had appointed him as a Prophet. The Prophet called a tree to him which prostrated itself before him. After that it went back to its place. Abu Talib said, “I witness that you are true; O Ali, pray at the side of your cousin.”

Eighth miracle: It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that when the following verse was revealed:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

“Then your hearts hardened after that, so that they were like rocks, rather worse in hardness...”¹⁴⁷

...the Jews found it very painful and they came to him respectfully and said: O Muhammad, you speak ill of us and what you claim about our hearts is quite wrong. Though Allah knows that we are good; we fast, give alms and help the poor.

His Eminence (S) said: A good deed is one performed only for Allah and according to His command. If it is done to show off ones wealth and status, or to oppose Allah’s apostle, it is not a good deed; it is only a mischief. One who commits such acts will be involved in nothing but trouble and Allah will subject him to a severe punishment in the Hereafter.

The Jews said: O Muhammad, this is what you say; but we say that whatever we do is to destroy your name, finish your rulership and make your companions separated from you. It is a religious war for us and we hope that Allah will give us great reward for it. At the minimum we can say that you and we, both are alike in our claims.

Now tell us what excellence you have over us? His Eminence (S) replied: O Jews! Indeed, in the matter of claims, both, the party of truth and the party of falsehood, are equal; but Allah’s proofs show the difference between both. They falsify the party of falsehood and confirm those who are righteous. And Muhammad, the Prophet of Allah never becomes aggrieved with your ignorant statements and neither does he compel you to accept his prophethood without evidence. He establishes such a divine proof, which you cannot defeat.

You cannot escape from its imminent consequences. If Muhammad (S) shows any sign from himself you will be in doubt and say it is all false. He has deceived us or has done it by taking others’ help. But when you yourself ask according to your choice, you will not be able to say thus. Whatever you request, will come before your eyes. So that the excuses of infidels would be finished and insight of believers increase.

The Jews said: O Muhammad, you have said justly. If you fulfill the promise you made and you fail to bring what we request, you will become helpless to give up your claim of prophethood, you will have to enter our community and submit to the commands of Taurat. His Eminence (S) said: Making threats is of no use; truth will expose your real condition. Ask whatever you want, so that no excuse remains for you.

They said: O Muhammad, you think that we have no intention to help the poor and weak? And that our hearts are harder than rocks and more obedient to Allah? Let us go to one of the mountains and ask it to testify your claim and our falsehood. If it gives evidence in your support, it would become incumbent on us to start following you; if it falsifies you or remains quiet, we will know that you are a liar and you fight to fulfill your selfish desire.

His Eminence (S) said: Very well, come, let us go to the mountain and ask for its testimony. They went to a mountain on the outskirts of the town and Jews said: O Muhammad, ask this mountain to testify. His Eminence (S) addressed it: O mountain! For the sake of Muhammad and his purified progeny (by the auspiciousness of whose name Allah made His empyrean light on the shoulders of eight angels though before that numerous angels could not move it; and by those names Allah forgave the mistake of Adam (a.s.) and returned his original status.

And for the sake of those names, Allah sent Idris (a.s.) to the abode of Paradise.) I ask you in the name of those blessed ones that you give the testimony for Muhammad (S) that Allah has entrusted you with, which has the mention of his confirmation about the hardness of their hearts and their denial of prophethood. When His Eminence (S) said this, the mountain started moving, a quake ensued, and water started flowing from it.

It called out: O Muhammad (S)! I give witness that you are the Messenger of the Lord of the worlds, chief of all the prior and the latter creatures; and I give evidence that their hearts are harder than rocks as you said. Not an iota of good comes out from them like sometimes floods erupt from rocks and sometimes water comes out little by little. I testify that these people who blame you for attributing lies to God, are themselves liars.

Then His Eminence (S) said to the mountain: I ask you to say that Allah has ordered you to obey my orders in all circumstances for the sake of Muhammad and his purified progeny, for whose sake Allah delivered Nuh (a.s.) from a great calamity, made the fire cool on Ibrahim Khalilullah and kept him safe from fire by making him sit on a throne that none had seen before, between flowers and fruits that grow in different seasons.

The mountain replied: O Muhammad (S), yes, I witness that whatever you said is true. I also give evidence that if you call on Allah to turn all men into apes and pigs, Allah will indeed do so or if you ask Him to turn them into angels, it will be surely done. If you pray to turn fire into ice and ice into fire, indeed it will happen so; or if you pray to Allah to make the sky fall on the earth and to raise the earth on the sky it will come about.

If you pray to Allah to make the East and West of the earth like a bag, then indeed Allah will do so. I testify that Allah has made all skies, earth, mountains, seas and forests obedient to you. The winds, lightning, animals and all people are obedient to you; and they shall do whatever you say.

After seeing these obvious miracles, the Jews said: O Muhammad, you are deceiving us. You have

hidden your followers behind the rocks and they speak to you and you say that the mountain is speaking. We don't know, whether the voice we hear is of the mountain or people. Only the foolish can be duped in this way. If you are true in your claim, move away from this mountain and order it to uproot itself and come to you.

When it comes to you, order it to split into two horizontally and that the lower part rise up and upper part come down; when this is done, we will accept that it is from Allah and that nobody has cheated us. Then His Eminence (S) gestured to a stone that weighed around two kilos and said: O stone, start rotating. The stone began to rotate at once.

When it came near, His Eminence (S) said to the Jew who was standing near to pick it up and bring it to his ear so that this may also give the testimony that the mountain had given because that stone was a piece of that mountain. When the Jew brought it to the ear, the stone began to speak by the power of Allah and said that in the same voice that came from the mountain that whatever blame the Jews laid on Muhammad were invalid and they were only to the detriment of the Jews themselves.

His Eminence (S) said: Did you hear what the stone said? Was there someone sitting behind this stone also and talking with you to deceive you? Or this stone is talking with you? The Jew said: No, it is not so, but you fulfill what I have requested you.

His Eminence (S) went to stand in a big open field and called out: O mountain! For the sake of Muhammad and his progeny, just as Allah sent the swift wind on the people of Aad, which destroyed the people just as dates fall from the trees and ordered Jibraeel (a.s.) to raise a dreadful loud voice on the people of Aad; hence it happened so and because of the severe fatal blow, all people dropped dead like hay, you also dislocate from your place and come to me. Saying this, he put his hands on the ground.

The mountain made a movement and immediately came to stand where His Eminence (S) had indicated and its roots came near the fingers of His Eminence (S). Then it said: O Messenger of the Lord of the worlds (S), I am here to listen to your commands with heart and to obey you. If you want me to disgrace your enemies, I can do it for you.

His Eminence (S) said: These opponents have asked me to order you to uproot from the earth and split into two in such a way that your upper half may come down and your lower part go to the top. The mountain asked: O Allah's Messenger, do you order me this? He said: Yes. Immediately the mountain split into two and its lower part went up and the upper came down.

Then the mountain called: O Jews! Is this miracle less than what Musa (a.s.) showed and whom you believe? The Jews stared at each other. Some said: We have no excuse left. And some said: This man is very fortunate. He gets whatever he intends and shows many wonders. Don't be tricked by his wonder acts.

The mountain said: O enemies of Allah, you falsified the prophethood of Musa (a.s.) in the same way.

Did you not say that the turning of Musa's staff into a python, splitting of the sea and the raising of the mountain was all because he was fortunate to show those wonders? And that you will not be deceived by those wonder acts?

Ninth miracle: It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that the infidels of Quraish who opposed him asked the Prophet to come to the idol Hubal and ask it to judge between them. When he came to it, it fell down on its face before Muhammad, testifying to his prophethood and to the Imamate of Ali (a.s.).

Tenth miracle: It is mentioned in the same *Tafsir* that when they confined the Holy Prophet (S) in the valley of Abu Talib and a party besieged the defile so that none may supply them with food and clothing etc. and that no one should come out to procure goods, at that time the Almighty Allah supplied bounties better than the bounties of Manna and Salwa that was supplied to Bani Israel and through the prayers of the Prophet everything they desired was supplied from Paradise.

When they said that they were tired of this narrow place, the Prophet slashed to his left and right and said to the mountains: "Move away!" And they moved away and a wide field was seen between the pass, such that its edges were not visible. Then the Holy Prophet (S) gestured with his hands and the place became filled with fruits, vegetation and flowers.

Eleventh miracle: It is narrated from Imam Ja'far Sadiq (a.s.) through good chains that the prophet put a stone in the middle of a road to turn water from his field, where it still remains, but through his miraculous influence no person has ever struck his foot against it, neither has it occasioned any harm to animals. That stone is still in its place and no one has stumbled against it and it has caused no harm to anyone.

Twelfth miracle: It is narrated that a Jew had done something for a Muslim on condition that he would plant for him a date-orchard. When the prophet came to know about it he ordered Ali (a.s.) to collect as many seeds as there were date-trees in the bond.

He put the seeds into his blessed mouth and gave them to Ali, who buried them into the ground, and vegetation followed so rapidly that the orchard was no sooner planted than it appeared laden with various kinds of dates, yellow, red, white and black. This miraculous orchard was delivered to the Jew, and his claim on the Muslim was cancelled. A similar miracle will be related in the biography of Salman.

Thirteenth miracle: It is mentioned in reliable traditions that one day the Messenger of Allah (S) was passing through a date orchard with Ali (a.s.) when a tree said to another, "This is the Messenger of Allah, and he who accompanies him is his successor." Due to this the dates produced in that orchard are called 'Sihani' because they had witnessed the prophethood and successorship.

Fourteenth miracle: It is narrated from Jabir Ibn Abdullah that: We were digging the trench during the Battle of Ahzab when a great mound of earth appeared. We told the Prophet about it. He said don't

worry very soon you will witness a strange phenomenon.

When it was night, voices were heard from that mound and some couplets were also heard which meant: Dig up the mound and throw it away at a distance and help Muhammad the guiding one and assist his cousin. But no one was visible there. In the morning there was no sign of the mound.

Fifteenth miracle: Ibn Shahr Ashob has narrated that the Prophet once leaned his back against a dry tree, which immediately became verdant and produced fruit.

Sixteenth miracle: Then he has narrated that one day the Holy Prophet (S) was encamping at when he sat down under a tree of small shadow, but being grieved for his companions exposed to the beams of the sun, by divine power he caused the tree to grow and overshadow them all, on which occasion the following verse was revealed:

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا

“Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary.”¹⁴⁸

Seventeenth miracle: Ayyashi has narrated from Saeed bin Jubair that the infidels of Quraish had placed three hundred and sixty idols in the Kaaba; and each tribe had one or two idols there. When the verse of ‘I testify that He is such; there is no god except Allah’, all of them fell in prostration.

Eighteenth miracle: Ibn Babawayh etc. have narrated from Imam Ja’far Sadiq (a.s.) that once the Holy Prophet (S) was circling the Kaaba and he omitted to put his hand on the west corner, which immediately exclaimed, “Am I not a corner of the House of the Lord? Why do you not put your blessed hand on me? He then returned and said, “Peace be on you, I will not ignore you.”

Nineteenth miracle: Saffar, Qutub Rawandi and Ibn Babawayh have narrated that once the Holy Prophet (S) visited a date-orchard, and each tree began to speak: Peace be upon you, O Messenger of Allah (S) and begged him to partake their fruit, bending down the branches.

The Holy Prophet (S) ate from them; but when he came to Ajwa, its branches bowed down in prostration to the Prophet and he said: “O Allah, bless this tree so that it may benefit the people.” Hence it is related that it is a tree of Paradise.

Twentieth miracle: Rawandi and Ibn Shahr Ashob have narrated from Ibn Abbas that a villager from Bani Aamir came to the Prophet and asked to convince him of his prophethood. So the Prophet called a cluster of dates from the tree, and then remanded it to its original position; this man was convinced and he embraced Islam saying: I witness that you are the Messenger of Allah, and he came out of there

saying: O sons of Aamir bin Sa-sa I will never refute the Prophet.

Twenty-first miracle: It is again narrated from Ibn Abbas that a notorious infidel and famous wrestler, named Rakana, of the Bani Hashim, as he was pasturing sheep one day in a valley of Zamm, met the Prophet alone, and said, "Were it not for the relationship between us, my first salutation would have been to kill you, the reviler of our gods. Can your God deliver you from me? Let us wrestle; if you throw me, I will give you ten sheep. Muhammad raised him up and dashed him to the ground.

"This was not your own feat, said Rakana, your God did it for you." But not satisfied with this, he twice again staked ten sheep and was thrown. He said: "May the Laat and Uzza be destroyed, they have not helped me!" The Prophet however, refused the thirty sheep he had won, and invited him to become a Muslim and said, "I don't want you to go to Hell. If you become a Muslim you will be safe from divine punishment."

He said: "I will not convert until you show me a miracle." The Prophet said: "I make Allah a witness on you that if you see a miracle you will accept Islam." He was near a tree. The Prophet ordered that tree to come to him. The tree split and came to the Prophet. Rakana said: "This indeed is a great miracle. Now tell it to go back." The Prophet ordered it to go back and it returned and joined with its other half.

The Prophet asked if he was willing to accept Islam? He replied: I don't want the ladies of my tribe to ridicule me that I was cowed down by you to accept Islam. But you may take the sheep that you have won." The Prophet said: "I don't need your sheep if you don't want to embrace Islam."

Twenty-second miracle: Ibn Shahr Ashob has narrated that on a certain expedition with his companions, the Messenger of Allah (S) and his army came to a mountain impassable for horses. At his prayer the mountain sunk into the earth, was broken to pieces and a way opened up for the army.

Twenty-third miracle: Ibn Babawayh, Saffar and Rawandi, may Allah have mercy on them, have narrated that Amirul Momineen (a.s.) said: "When the Messenger of Allah (S) sent me to propagate Islam in Yemen, I said that they were very old and I was a young man."

The Holy Prophet (S) said: When you ascend the summit of Afiq, to proclaim with a loud voice: O trees, pebbles and dust, the Prophet of Allah sends you his salutation. On ascending Afiq, I beheld the people of Yemen with drawn swords ready to attack me. I proclaimed the salutation as I was commanded, when the trees, clods and pebbles in the valley, with one voice cried, "Peace be to Muhammad, the Messenger of Allah, and to you."

This so terrified the Yemenis, that their knees trembled, and casting down their weapons they surrendered to me and I taught the faith to them.

Twenty-fourth miracle: Ali bin Ibrahim has narrated that when the Messenger of Allah (S) reached below the fort of Bani Quraiza to besiege it, he was surrounded with date-orchards, to which he

gestured, saying, “Move away.” So they obeyed and dispersed in the field far away.

Twenty-fifth miracle: Shaykh Tusi and Qutub Rawandi have narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: I recognize that rock in Mecca which saluted me before I declared my prophethood.

Twenty-sixth miracle: Shaykh Tusi has narrated through authentic chains from Salman that he said: I was in the company of the Prophet when Ali Ibn Abi Talib (a.s.) arrived and handed a pebble to the Holy Prophet (S).

It had hardly reached the hand of the Prophet that it began to speak by the power of Allah and said: There is no god, except Allah. Muhammad is the messenger of Allah. I am pleased that Allah is the Lord, Muhammad is the Prophet of Allah, and that Ali Ibn Abi Talib (a.s.) is the Wali. The Holy Prophet (S) said: Whoever recites this in the morning will be safe from chastisement of Allah.

Twenty-seventh miracle: Ibn Babawayh and Rawandi have narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that a Jew, named Sajat, came and said to the Prophet, “Where is your Lord?” The Prophet replied, “His knowledge and power encompass every place, but He has no locality.” “What is his condition?” asked the inquirer.

The Prophet said, “How can I explain His mode of being, since He has created every direction and He cannot be described by the qualities of the creatures.” The Jew concluded by demanding how he should know Muhammad was a prophet. Immediately rocks and everything else declared in clear Arabic that Muhammad is the Prophet of Allah.” Sajat said: “I have not seen anything more clear, so I testify to the oneness of God and your prophethood. Indeed you are the messenger of Allah.”

Twenty-eighth miracle: It is narrated from authentic chains in *Basairud Darajat* that one day the Messenger of Allah (S) enter a certain garden of Bani Najjar in the company of Sahal bin Hunaif and Khalid bin Ayyub Ansari, when a stone on the mouth of a well saluted him, and besought him to intercede that it should not be numbered among the stones of Hell. The Prophet prayed: O Allah, do not make this stone a stone of Hell.

Twenty-ninth miracle: Shaykh Tabarsi, Qutub Rawandi and Ibn Shahr Ashob have narrated that when the Holy Prophet (S) during the expedition of Taif, was passing through a wilderness in which were many lote-trees, sleep having overcome the prophet, his camel advanced against a lote-tree, which parted to open him a way, half standing on one side of his path and half on the other, where it still remains in the state, and is honored by the people and called as the Prophet’s lote-tree, and is much venerated. People hang its leaves on their sheep and camels to protect them from harm. It is a miracle whose traces remain to this day.

Thirtieth miracle: Rawandi has narrated that soon after the Prophet’s assumption of the prophetic office, a group of Arabs had assembled to worship an idol, when a sound came from it and in clear

language it warned: “Muhammad (S) has appeared, calling on all to embrace the true religion. Hearing this, the group dispersed and most of them believed in the Prophet.

Thirty-first miracle: Rawandi etc. have narrated that the Prophet was returning on a dark rainy night from the Masjid after Midnight Prayer and a bolt of lightning was flashing before him when he decried Qatada bin Noman and he recognized him. Qatada said: “O Prophet of Allah, I want to pray with you, but this darkness had made it impracticable to attend the Masjid.”

The Prophet gave him a date stem saying, “This will light you for ten nights”, which proved true. He further warned the man that a Satan had taken possession of a corner in his house, whom he must attack with a sword. On entering his house the man saw a black object in a corner, which, on his assaulting it, climbed the wall and disappeared.

Thirty-second miracle: Rawandi etc. have narrated that one day Jibraeel came to the Prophet and found him distraught and inquiring about the cause, he said he was grieved at the violence and denial of infidels. “Shall I give you a proof, said the angel, that God has subjected all things to you?” “Yes.” Jibraeel said, “If you call that tree it will come to you.” He ordered a tree and it came and when he commanded it to return, it returned.

Thirty-third miracle: Rawandi has narrated through some chains that a Bedouin came to the Prophet from a far off place. Prophet Muhammad (S) said: “Shall I show you the best path?” “Yes”, said he. “Then say: I testify that there is no god but Allah, and Muhammad is the Messenger of Allah.”

The Bedouin asked, “Have you any proof of this?” inquired the Bedouin. “Yes”, said the Prophet. “Go and tell that tree that the Messenger of Allah is calling it,” which it did. The Bedouin then asked the tree to testify to the truth of the Prophet, which it did. The Bedouin then asked the Prophet to make it return.

The Bedouin then asked the Prophet to allow him to prostrate before him but the Messenger of Allah (S) said, “None is worthy to be prostrated before, but Allah; or I would have ordered the women to prostrate before their husbands. The Bedouin became a Muslim and kissing the hands of the Prophet sought his permission to go back to his tribe and invite his people to Islam. The Prophet issued the permission and he returned.

Thirty-fourth miracle: Pebbles praise and glorify God. Shia and Sunni scholars have continuously related from Abu Dharr that Makor Amiri came to the Prophet and asked him to show a miracle. The Holy Prophet (S) took nine pebbles, which in his hand uttered praises to Allah, but were silent when he laid them on the ground. Again when he picked them up they began to recite the praise.

It is mentioned in another report that they used to recite: *Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest.* It is narrated from Ibn Abbas the ruler of Hadhramaut came to the Prophet and asked: “How do we know that you are the Messenger of Allah?” The Holy Prophet (S) picked a handful of pebbles and said: “They testify to my prophethood.” The

pebbles began to praise the Almighty and also testified to the messengership of the Prophet.

It is narrated from Anas that: “The Messenger of Allah (S) picked up a handful of pebbles, which began to recite divine praise. After that he transferred them to the hand of Imam Ali (a.s.) and they continued to extol Allah as before. When we handled them, they fell silent.”

Thirty-fifth miracle: Rawandi has narrated from Abu Usaid that the Messenger of Allah (S) one day said to his uncle, Abbas, that he should remain at home with his sons the next day as he had some business with them. Next morning he went to their house and called them and prayed for them; when he did this the sound of Amen came from the corners of the house.

Thirty-sixth miracle: Kulaini, Rawandi and Ibn Shahr Ashob have narrated from Imam Ja'far Sadiq (a.s.) that when a man died, his friends attempted to dig his grave but in vain. The Holy Prophet (S) said: “He was a good man and there should be no difficulty in digging his grave.”

He then personally went there and called for a cup of water; placed his blessed hand in the bowl and sprinkled the water on the ground after which it became as soft as sand. It is mentioned in another report that when the Holy Prophet (S) prayed, it was dug up easily.

Thirty-seventh miracle: Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) was encamped in a certain place dining with his companions, on one of his expedition from Medina, when Jibraeel came and asked him to mount, and presently they arrived a Fadak, the earth having been folded like a garment, thus shortening their way.

The people of Fadak heard the sound of horses approaching, and were so frightened that they fled to the mountains, after locking their town and giving the keys to an old woman who lived outside. Jibraeel took the keys for her, and after they had entered the city and been through the place, the angel announced to the Holy Prophet (S): “O Messenger of Allah (S), Allah has given this to you and no one has any share in it.” Then the following verse was revealed:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

*“Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin...”*¹⁴⁹

Then He says:

فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ

“...you did not press forward against it any horse or a riding camel, but Allah gives authority to His apostles against whom He pleases...”¹⁵⁰

Since neither the Muslims fought nor had they accompanied the Prophet in Fadak. The Almighty Allah had given it to His Prophet without any fight or struggle. Jibraeel took the Prophet through their homes and orchards and then after locking the doors handed the keys to him. The Messenger of Allah (S) placed them in the scabbard and hung the sword on the camel saddle along with other goods.

Then he mounted and on their return the earth was contracted in the same manner it had been before. The Messenger of Allah (S) reached his companions while they had not even dispersed from that gathering and the Holy Prophet (S) said: I had gone to Fadak and the Almighty Allah has bestowed it to me. Hypocrites glanced at each other and gestured with their eyes (we seek refuge of Allah) that the Prophet was lying! The Messenger of Allah (S) removed the keys from the scabbard and said: These are the keys of the Castles of Fadak.

Then he set out from there and came to Medina. First of all he visited Fatima's house and said: “The Almighty Allah has given Fadak to your father, in which Muslims have no share. I have the discretion to do whatever I like with it.

I give it to you and your heirs in perpetuity, to cancel the dower I have to pay to your mother, Khadija. Then he called for a skin and called for Amirul Momineen (a.s.) to write out a document for the same. That Fadak was a gift from the Holy Prophet (S) and he had it witnessed by Ali and Umm Ayman. Umm Ayman is a lady of Paradise. The people of Fadak agreed to pay twenty-four thousand dinars (gold coins) annually, which are about three thousand six hundred tomans of our time.

Thirty-eighth miracle: Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) returned from Hunain and halted at Jarana and the companions divided the spoils, people still continued to press upon him for more, and annoyed him so much that he went and leaned his back against a tree, where they pressed upon him till his back was bruised and his chador stuck to the tree.

The Messenger of Allah (S) escaped to another tree and asked for his chador. By Allah, if I had sheep equal in number to the trees of Mecca and Yemen I would have distributed them among you people. You will never find me miserly. Thus he set out from Jarana in the month of Zilqad and by the auspiciousness of the back of the Prophet that tree derived such virtue from his leaning against it, that it was always verdant the whole year.

Thirty-ninth miracle: Ibn Shahr Ashob and Ibn Masud etc. have narrated that when people dined with the Prophet, we heard voices from the food uttering praise of Allah.

Fortieth miracle: Ibn Shahr Ashob has narrated that when the Messenger of Allah (S) was building a Masjid at Medina, he summoned a tree from Mecca, which came and testified to his prophethood.

Forty-first miracle: It is narrated that the Messenger of Allah (S) sent Abdullah bin Tufayl to guide his own people in the faith; and the Prophet gave him as a miracle, light constantly beaming from the end of his whip, by which light he introduced his people to the effulgence of Islam. There is another report that Quraish said to Tufayl bin Amr that when he entered the great mosque he should stuff his ears with cotton so that he might not hear the preaching of Muhammad.

But the more cotton he thrust into his ears, the plainer he heard all the Prophet said. And this miracle caused him to become a Muslim. And he said: “O Messenger of Allah (S), I am the chief of my community; if you grant a sign to me, I will call my people to faith. The Messenger of Allah (S) prayed for a sign. So when he returned to his people, a light emanated from his whip like it was a bright lantern.

Forty-second miracle: Shia and Sunni scholars have narrated that in the Battle of Ahzab, the Messenger of Allah (S) divided the labor of digging the trench that each group of ten persons should dig 40 hands. The land which fell in the share of Salman and Huzaifa was full of rocks. They told the Prophet who with three strokes of a pickaxe broke it to pieces, every stroke eliciting a blaze that illumined the world.

And the Holy Prophet (S) used to shout: Allah is the greatest and the companions followed suit. The Messenger of Allah (S) said: In the first light were seen the forts of Yemen. And the Almighty Allah granted them to me. The second time the palaces of Syria were visible and the third time, I saw the forts of Madayan and the Almighty Allah granted me the territories of the Kings of Iran. After that the Almighty Allah revealed the following verse:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

*“...that He might cause it to prevail over all religions, though the polytheists may be averse.”*¹⁵¹

It is mentioned in another report that when it was found rocky, and the pick-axe was ineffective upon it, the Holy Prophet (S) called for a bowl of water, and placed some of his miraculous saliva in it; then he sprinkled the water on the ground. By the miracle of the Prophet it became so soft that the pick-axe penetrated it easily.

Forty-third miracle: Ibn Shahr Ashob etc. have narrated that at the Battle of Badr, Akasa broke his sword, upon which the Messenger of Allah (S) gave him a stick, saying, “Fight with this.” The stick was transformed into a sword in the man’s hand, and he forever fought with it.

Forty-fourth miracle: It is narrated that in the Battle of Uhud, the Prophet gave a stick to Abdullah bin Jahash, and a stem of date to Abu Dujana, both of which were transformed to fine cutting swords. Both used them in battles after that.

Forty-fifth miracle: It is narrated that during the conquest of Mecca, the Messenger of Allah (S) told Imam Ali (a.s.) to bring a handful of pebbles; then the Holy Prophet (S) threw them at the idols, saying:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”¹⁵²

Immediately all the idols fell down, and the people of Mecca said: “We never saw a more powerful magician than Muhammad.”

Forty-sixth miracle: It is narrated that a bow was presented to the Messenger of Allah (S), on which was painted the figure of a black eagle. On putting his blessed hand on the figure, it was instantly obliterated.

Forty-seventh miracle: It is mentioned in *Tafsir Imam* that Ammar Yasir one day said to the Holy Prophet (S), when Ammar was in doubt about the prophethood of the Prophet: “O Messenger of Allah (S), I cannot testify in you as there is a doubt in my heart respecting your prophetic office; have you a miracle which will remove the doubt?” He replied, “When you return home, inquire about me of every tree and stone you see.” On following this direction, the trees and stones testified that Muhammad was the Messenger of God.

Forty-eighth miracle: In *Tafsir Imam Hasan Askari (a.s.)* it is related that one day a believer came to the Prophet who asked him how he found his heart towards his brother believers? The man said he regarded them as his own soul; their joys and sorrows were his own. “You are a friend of Allah”, said the Prophet, shrink not at the calamities of this world, and although you possess nothing, you will become richer than all others by invoking blessings on Muhammad, Ali, and their holy family.

The man was rejoiced at this declaration, and constantly invoking blessings as he had been directed. One day he was met by the well known hypocrites who had usurped the rights of the progeny of Muhammad. The first of them said: Muhammad has nicely made you suffer hunger and thirst. Another said: Muhammad has fooled you nicely through false promises that he uses for others. Again they met him the next the day in the Bazar.

They conspired to make joke of this simpleton. Another said: “There is brisk trade, and large profits have been realized today,” said he, “What business have you done?” “I have nothing to trade with”, he replied, “but have been invoking blessings on Muhammad and his family.” “That is a profitless business”, observed the hypocrite; “When you go home you will find hunger spread on your table with all sorts of vexation and troubles, and the angels that bring Muhammad hunger and thirst and degradation, will be ready to serve you.”

The man swore by the Almighty Allah that it was not so, but that Muhammad was the Prophet of Allah, and whoever believed in him would soon enjoy divine blessings". In the midst of this dispute, a fishmonger passed carrying a rotten fish. "Sell your fish to this man", said the hypocrites; on which the fishmonger said to the believer, "Buy the fish, for nobody else will."

"I have no money", he replied. "Buy it", said the hypocrites, "and the Messenger of Allah (S) will pay for it." The Muslim accordingly took the fish, and the fishmonger called on the Prophet for his payment. The Prophet told Usamah to pay him a dirham. He returned happily, saying, "This is several times the value of the fish."

The believer now cut opened his fish and found two precious stones in it, worth two hundred thousand dirhams. The hypocrites were excessively vexed at the Muslim's good fortune, and went to the fishmonger and told him what had been found, adding. "You sold the fish only, not the jewels, therefore come and claim them as your property."

The fishmonger was not slow in asserting his claim, which the Muslim yielded, but the former no sooner took the precious stones in his hand than they turned into two scorpions and stung him. He yelled and threw them from him. The hypocrites remarked, "This is not strange, considering the sorcery of Muhammad."

Meanwhile the believer found two more valuable pearls in the fish, which the hypocrites urged the fishmonger to take, but on his attempting to do so the gems were transformed into two serpents, which attacked the man furiously and stung him. He yelled and said to the believer, "Take these things yourself, I don't want them."

The believer therefore took the serpents, which by the miraculous power of the Prophet, were restored to precious gems. The two hypocrites observed, "We never saw a more expert magician than Muhammad." "Enemies of God", retorted the believer, if this is magic then Paradise and Hell are magic also. Believe in God, who has bestowed great favors on you and manifested His miracles before your eyes." The believer then brought the four jewels to the Prophet, and afterwards sold them to some Arab merchants at Medina for four hundred thousand dirhams.

The Holy Prophet (S) said to the man, "This good fortune Allah has given you because you honor me, His Prophet, and Ali, my successor. Do you wish me to tell you of a profitable trade in which you may invest this capital?" "Yes", replied the believer. The Messenger of Allah (S) replied, "Make them as seeds for trees in Paradise, by dividing it among your brethren in faith, of whom some are your equals in religion, some your inferiors, and others your superiors.

Every particle of beneficence you bestow upon them insures you a reward a thousand times greater than the mountains of Abu Qubais, Uhud, Sur and Bashar. For this benevolence on your part, Allah will bestow on you golden palaces in Paradise, having turrets of ruby and emerald." A man now arose in the assembly, inquiring what would be the reward of one like him, who had nothing to give. The Prophet

replied, “A high rank in Paradise will be conferred on you for your love of me and my family, and your hatred of my enemies.”

Forty-ninth miracle: The story of Surakha bin Malik which is widely related and the poets have also composed it in their poems, is as follows: When the Holy Prophet (S) migrated to Medina, the infidels of Mecca sent Surakha in pursuit. On overtaking him, the feet of the pursuer’s horse sunk into the ground at the prayer of the Prophet.

He then implored the Messenger of Allah (S) to pray that he might be delivered, which was no sooner done than he again attempted to attack the Prophet. This was repeated three times, after which the horseman besought an assurance of safety for himself, and returned. Its details are mentioned in the account of Hijrat.

Fiftieth miracle: It is narrated from Imam Ja’far Sadiq (a.s.) that the Holy Prophet (S) after sucking a date-stone, used to sow it into the earth and it immediately vegetated.

Miracles manifested in children and animals

First miracle: Ibn Shahr Ashob has narrated that a polytheist woman who had often reviled the Prophet, passed him one day with an infant on her shoulder, two months old. When she came close to the Prophet by divine power the boy saluted him: “Peace be upon you, O Messenger of Allah (S), O Muhammad bin Abdullah.” The woman was amazed by this. On being questioned by the Messenger of Allah (S), the child said that the Lord of the universe and the Trustworthy Spirit had taught him who he, the Prophet was.

The Holy Prophet (S) asked: “Who is the Trustworthy Spirit?” The child replied: “It is Jibraeel who is standing in the air near your head right now and he is looking at you.” The Holy Prophet (S) asked what his name was. The child said: “I have been named Abdul Uzza, although I do not believe in Uzza.” O Messenger of Allah (S), give me another name.” “I have named you as Abdullah.”

He pleaded: “O Messenger of Allah (S), please pray to Allah to make me one of your servants of Paradise.” The Prophet prayed for him. He said: “One who brought faith in you was successful and one who denied it was unfortunate.” After that he raised a slogan and passed away.

Second miracle: Kulaini, Rawandi and Ibn Babawayh have narrated from reliable traditions from Imam Ja’far Sadiq (a.s.) that on the farther side of Yemen is a valley called Barhut, whose only animals are owls and black serpents. In that valley is a well, named Balhut, to which souls of infidels and idolaters are brought every evening and made to drink of the ichor of Hell containing blood, puss and hot water.

Beyond that vale are several clans called Zarih, among whom, after the Messenger of Allah (S) had assumed the prophetic office, a calf struck his tail on the ground, saying with a loud voice, “A man has arisen in Tahama, who summons the people to testify there is no god but Allah. And according to

another report he said: O people of Zarih, I call you to a good matter and a caller was calling out in simple language: There is no god, except Allah, the Lord of the worlds.

And Muhammad is the messenger of Allah, the best of the prophets, and his legatee Ali, is the best of the legatees.” The people said: “The Almighty Allah has made this calf speak up for some important matter.” Again the calf called out in the similar manner. They prepared a boat and made seven persons board it and gave them whatever they could think of. Then raising the sails they left the boat in the sea. That boat miraculously arrived at the port of Jeddah.

The men then traveled to Mecca and waited on the Prophet, who told them they had been warned by a calf before they could say anything. “Yes, O Messenger of Allah (S),” they said, “Please teach us your religion and Book. After explaining the faith to them, he sent them home, accompanied by a man of Bani Hashim to instruct their tribe. They are faithful to Islam to this day and there is no dispute among them.

Third miracle: Ibn Shahr Ashob has narrated that a boy belonging to a monastery was so late in beginning to speak that it was thought that he was dumb. He was brought to the Prophet, who asked him, “Who am I?” “The Messenger of Allah,” replied the boy. After this he gained the faculty of speech.

Fourth miracle: It is narrated that Amr bin Muntashar came to Prophet and complained, “There is a serpent in our valley, and it is impossible for us to drive it away. If you expel it and restore a dry and decayed date-trees there to verdure and fruitfulness, we will believe on you.” The Holy Prophet (S) arrived in that valley and the serpent came out.

It was moving like a mad camel crawling on the ground. When it decried the Prophet it stood on its tail and saluted the Messenger. He commanded him to leave the valley. Then he came to the dried trees and drew his blessed hand over them. They rose up and fructified immediately and a spring burst forth from beneath them.

Fifth miracle: It is narrated that during the Farewell Hajj a child yet in swathing clothes was brought to the Messenger of Allah (S) so that he may pray for him. The Holy Prophet (S) asked, “Who am I?” “The Messenger of Allah, Muhammad,” replied the infant. The Holy Prophet (S) said: “You are right, O Mubarak.” Then people began to call him by the name of Mubarak Yamama.

Sixth miracle: Many miracles were seen when the Prophet fled the polytheists of Mecca and hid in the cave. One of it was that the Almighty Allah sent a spider, which spun a web over the entrance, and a pair of doves of Kaaba built a nest there, so that when the Quraish traced the Prophet to the cave following his footprints and saw that spider’s web and doves’ nest, they said, “If a person had entered this cave last night, the web would have been torn away, and the doves would not have settled here;” therefore they returned without searching the cave.

On this account the Prophet forbid killing spiders and hunting doves for meat, and by divine authority ordained a particular penalty for killing one of them. Its details will be mentioned in the coming pages,

Insha Allah.

Seventh miracle: Shaykh Tusi, Ibn Babawayh, Rawandi and Ibn Shahr Ashob etc. have narrated from Imam Ja'far Sadiq (a.s.) and Ibn Abbas that when the Prophet wanted to relieve himself, he used to retire to a distance. One day he took off his sock, performed his ablutions, as he was about to draw on his socks, a bird which from its color is called green-robe, snatched the sock up into the air, and on throwing it down a black serpent issued from it.

According to another report it had snatched the sock from the serpent and that is why killing the green-robe was prohibited. According to the report of Ibn Abbas, the Holy Prophet (S) said that the Almighty Allah has secured me from this calamity, and then he recited the following supplication: "O Lord, I seek Your refuge from creatures which crawl, that which goes on two legs, that which goes on four, legs, and every other harmful thing, and everything that moves on the ground whose control is in Your hand."

Eighth miracle: Shaykh Tusi and Qutub Rawandi etc. have narrated from Abu Saeed Khudri and Jabir Ansari that one day a person of Bani Aslam was grazing his sheep in Baidah, suddenly a wolf attacked and carried away a sheep. That man shouted and after hitting the wolf took his sheep away. The wolf sat up in front of that man and asked: "Do you not fear Allah that you are taking away my livelihood." The man said: "I have never seen such a strange thing." "What are you surprised at?" asked the wolf. "Your faculty of speech."

The wolf said, "More surprising is the fact of the Prophet of Allah between the two mountains of Medina who talks about the past and future events of the world while you are grazing your sheep here." That man gathered his sheep and brought them home. Then he set out for Medina and made inquiries about the Holy Prophet (S). People informed him that the Prophet was staying at the house of Abu Ayyub Ansari. He came to the Prophet and narrated the story of the wolf. The Prophet said: "You are right.

You should come after Noon Prayer, and narrate it in public." After Noon prayer when people gathered, the same man came and narrated the story of the wolf. The Messenger of Allah (S) said three times: "You are right." It is one of the astonishing matters that will happen near Judgment Day, by the one in whose hands is the life of Muhammad, a time is to come that if someone goes out of his home and returns, his whip, staff and shoe will tell him what they had done in his absence.

Rawandi says that the man's descendants are well known and they feel proud to be the descendants of one with whom the wolf talked. And in another report it is narrated from Jabir that at that time the Holy Prophet (S) was in Mecca and when the wolf spoke to the man, the man said: "Take care of my sheep, so that I may go and meet the Prophet." The wolf said, "I will mind your sheep till you return."

Ninth miracle: Ibn Babawayh and Ibn Shahr Ashob have narrated from Amirul Momineen (a.s.) that some Jews having bought poison at a great price, delivered it to a woman of their nation, named Abdah, offering a large reward if she would contrive to administer it to Muhammad, who, they declared was destroying their religion.

She accordingly laced a roasted sheep with the poison, assembled the chiefs of the Jews at her house, and then waited on Muhammad, saying, "I am your neighbor, and neighborly courtesies are obligatory. The chief are my guests today, and I beg that you and your companions would adorn my dwelling with your presence." Accordingly he visited the woman with several of his companions including Imam Ali (a.s.), Abu Dujana, Abu Ayyub, Sahal bin Hunayf and some Muhajireen.

She laid the food and placed the poisoned meat in front of him. When he entered the house, the Jew rose, leaned on their staffs, and held their noses, saying to the Prophet, it was a rule with them that when a Prophet came to their houses they should stand in his presence, and hold their mouths, lest he should be disgusted with their breath.

The accursed were lying, and it was only because they feared inhaling the poison. But the shoulder warned the Messenger of Allah (S) that it had been laced with poison. The Holy Prophet (S) called for Abadah and asked: "Why do you want to eliminate me?" She replied, "I thought that if you are the true Prophet the poison will not affect you. If you are a liar and a sorcerer, I will rid my people of you."

Jibraeel came down and said: "After greetings the Almighty Allah advises you to recite the following supplication: "In the name of Allah with whom all believers are named and through whom all the believers are exalted. And with whose Noor are illuminated the heavens and the earth and whose power subdues all the deviant oppressors and breaks up every rebellious Satan from the evil of poison, magic and evil eye.

In the name of Allah the High, the Ruler, the One, except whom there is no god. And We reveal of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust."

The Messenger of Allah (S) recited the above supplication and said to the companions that they must also recite this supplication and then start eating. Then he said: Get yourself cupped. It is mentioned in another report that the woman was Zainab binte Harith bin Salam bin Muslim and Bashar bin Baraa bin Maroor had eaten a morsel before the Prophet and he died as a result of it.

His mother came to the Prophet during his last moments. The Prophet told her that the food he had eaten in Khyber was such that its poison kept on returning and which caused the death of her son. Finally it rent asunder his cardiac nerves. Some say that the Messenger of Allah (S) died of its effect after four years and some have said that it was after three years.

And in *Basairud Darajat* it is narrated from authentic chains from Imam Ja'far Sadiq (a.s.) that a Jewess fed poisoned mutton shoulder to the Prophet, as he was very fond of shoulder meat and was averse to leg meat since it was near to the urinary organs. When that meat was brought to the Prophet he was much inclined to it.

He had eaten some of it when it spoke up: O Messenger of Allah (S), don't eat from me, I have been

laced with poison. So he left it, but that poison continued to wreak havoc on his body till he passed away because of its effect, and no prophet or successor of prophet passes away without martyrdom.

Tenth miracle: Shaykh Tusi has narrated from Zaid bin Thabit that a group of companions set out with the Messenger of Allah (S) on an expedition and on the way they were approached by a Bedouin holding a camel. He said: "Peace be upon you, O Messenger of Allah (S) and mercy of Allah and His blessings."

The Holy Prophet (S) replied the salutation. The man asked about the Prophet's well being. He was followed by two persons who claimed that the camel was stolen from them. The she-camel testified to which of them it belonged. The Holy Prophet (S) said: "You are making an allegation. Don't dispute with this Bedouin." So that man went away and the Holy Prophet (S) asked the Bedouin, "When you had decided to meet me, what intention did you make?"

He replied: "O Allah, sanctify Muhammad and the progeny of Muhammad till the sanctities endure. O Allah, bless Muhammad and the progeny of Muhammad till the blessings endure. O Allah, grant safety to Muhammad and the progeny of Muhammad till the safety endures. O Allah, have mercy on Muhammad and the progeny of Muhammad till the mercy endure."

The Messenger of Allah (S) said: "I understood that you must have started after performing a very good deed that is why the Almighty Allah made the camel speak and lowered the horizon for you.

Eleventh miracle: Shaykh Tusi has narrated from Imam Ja'far Sadiq (a.s.) that one day the Messenger of Allah (S) passed a gazelle which was bound to a tent-rope. By divine power she spoke and said, "May my parents be sacrificed on you, O Messenger of Allah (S), I have two young ones that are thirsty while my udders are full of milk; liberate me that I may go and nurse my young, and then I will return to my bonds," which she did.

The man who had caught the gazelle was a hypocrite, but this miracle converted him to faith. The Holy Prophet (S) told him sell the gazelle to him but he himself set the animal free. The Holy Prophet (S) said: If the animals had known about their death, like you do, no animal would have eaten to satiation. And Rawandi and Ibn Babawayh have narrated from Umm Salma (r.a.) that the Messenger of Allah (S) was passing through wilderness when someone addressed him: O Messenger of Allah (S), he looked around but no one was visible. Again he heard the sound but could not make out who it was.

The third time he saw a gazelle which was in captivity. She said: O Messenger of Allah (S), this man has taken me, while I have two young ones in this glade. Please free me, I will come back soon after feeding them. The Holy Prophet (S) asked her if she would really return. She replied: If I don't come back may Allah punish me with the customary punishment of Bedouins. The Prophet freed her and she came back after feeding the young ones and the Prophet tied her up again. When the desert Arab saw this, he requested the Prophet to set it free.

The Prophet freed her and she jumped about happily saying: I testify that there is no god, except Allah, and that you are the Messenger of Allah. And Ibn Shahr Ashob has narrated that the gazelle had been caught by a Jew. When the gazelle, after being liberated by the Prophet, went and told her young what had passed, they refused to suck till they had waited on him. They came and began to rub their heads at his feet and the Jew began to weep at this and embraced Islam. He said: I have freed her. People built a Masjid at that spot.

The Holy Prophet (S) put a chain on her neck, as a sign that it was not lawful to hunt her. It is mentioned in another traditional report that Zaid bin Thabit says: I heard that gazelle reciting divine praise in the forest and chanting: There is no god except Allah and Muhammad is the Messenger of Allah. It is narrated that the hunter named Uhaib bin Sama.

Twelfth miracle: Saffar, Shaykh Mufeed, Rawandi and Ibn Babawayh have narrated from many trustworthy and reliable chains from Imam Ja'far Sadiq (a.s.) that one day a camel arrived and prostrated itself before the Prophet. Then it began rub its hooves on the ground and wailed. Umar observed, "This camel has prostrated itself in adoration of you; we are more worthy to adore you than this animal."

The Prophet replied, "Your prostration must only be to Allah. If I had commanded anyone to prostrate to another, verily I would have ordered women to prostrate to their husbands." He then summoned the owner of the camel, and asked, "The animal complains that you wish to kill it, after it has served you its whole life, and become old, blind, lean, and weak." "It is true, said the man; we have guests and I wish to slaughter the creature."

At the order of the Prophet, the man agreed not to kill the camel. It is narrated from Jabir bin Abdullah Ansari that the Messenger of Allah (S) on his return from the Battle of Zaturiga reached near Medina. Suddenly a runaway camel came to him and placing its belly on the ground began to weep and protest. The Messenger of Allah (S) asked his companions if they had any idea what it was saying. "No", they replied.

He says: "My owner has made use of me till now. But when I have become weak and old, he wants to slaughter me and sell my meat." The Holy Prophet (S) told Jabir to call its owner. Jabir said, "I don't know who the owner is." The Prophet said that the camel will tell him about it. So Jabir set out from there with the camel.

Jabir says: "That camel took me through streets and markets and finally arrived to a place where some people were sitting. He stopped there. They asked me about the well being of the Prophet and the Muslims. I said: All are well, but tell me who is the owner of this camel. One man owned up. I said that the Prophet wanted him. "What for?" asked the man. I said: "This camel has complained about you."

He accompanied me to the Prophet and the Prophet told him that it has complained to him. The Prophet told him to sell the camel even though the man was prepared to give it in free. So the Prophet

purchased the camel and set it free. It used to roam the streets of Medina and approach the door of Ansar like beggars do. People respected him and gave him fodder. Girls used to save food for him especially and people used to say that he is the freed one of the Prophet. Gradually it grew very fat.

Thirteenth miracle: It is mentioned in *Basairud Darajat* through authentic chains from Jabir bin Abdullah Ansari that a camel complained to the Prophet that it was worked very hard and had little to eat. He called the owner, who acknowledged the fact as he was a poor man and had no occupation but of drawing water from the wells and he promised to improve the animal's condition.

Fourteenth miracle: Saffar, Rawandi, Ibn Babawayh and Mufeed have narrated from Imam Ja'far Sadiq (a.s.) that some wolves complained to the Prophet of hunger. He called the shepherds and directed them to set apart a portion of their flocks for those beasts of prey. The shepherds, however, were too miserly to do it.

Again the wolves complained and again the shepherds were called but they gave the same response and this happened thrice; at last the Prophet allowed the wolves to seize the sheep, whereas if a portion had been allotted, they never would have taken more than their allowance to the Judgment Day.

Fifteenth miracle: Saffar etc. have narrated from Imam Ja'far Sadiq (a.s.) that on the night of Aqbah, where the hypocrites attempted to kill the Prophet, by frightening his camel to throw him down, she swore to Allah, that if they cut her to pieces she would not stir a foot out of the path.

Sixteenth miracle: Rawandi and Ibn Shahr Ashob have narrated that one day the Messenger of Allah (S) entered an orchard in which there were some sheep who fell in prostration before the Prophet. Abu Bakr said, "Shall we also prostrate before you?" "No," he replied, "it is not lawful to prostrate before anyone except Allah."

Seventeenth miracle: Ibn Babawayh and Rawandi have narrated that one day the Prophet was seated with some companions when a desert Arab arrived mounted on a red she-camel and saluted the Prophet. Someone said that it was stolen property.

Suddenly the she-camel spoke up and said: "By the one who sent you with miracles, this desert Arab has not stolen me." The Prophet asked the man, which supplication had you recited today that the Almighty Allah made the camel speak up in your favor?" He replied: "I had recited the following supplication:

"O Allah, You are not a deity that we have created and neither is there any deity like You who has helped You in creating us. And neither is there any helper who helped you in creating us. And neither is there any lord to share Your vocation of rearing and sustaining the creatures. And You are our Lord as You have said and more than what the describing ones describe.

I ask You to bless Muhammad and Aale Muhammad and make me pure as it behoves and make me

absolved of all allegations.” The Holy Prophet (S) said: “By the one who sent me with miracles, O man of desert, I saw the angels writing down your supplication and anyone who is in such serious trouble should recite it and invoke blessings on me and my progeny.

Eighteenth miracle: Ibn Babawayh, Rawandi and Ibn Shahr Ashob have narrated that when the Holy Prophet (S) conquered Khyber, he took a black or blue mule as booty. It spoke up and testified that he was the sixtieth lineal descent of a mule on none of which any but a prophet had ridden. Now, except for me, no one remains in my generation and no prophet is to come after you. I was waiting for you since ever.

I was owned by the Jew rulers before you but I never obeyed them. I used to purposely throw them down from my back. They used to hit on my back and belly. My ancestors have told me that my first ancestor was in the Ark of Nuh (a.s.) and he used to pass his hands over my back and say: “From this mule will descend a mule on which the chief of the prophets and the seal of the messengers will ride.

His Eminence, Zakariya (a.s.) had also given this glad tidings that praise be to Allah, I have been given this honor.” The Holy Prophet (S) said: “I have named you as Yafur. Some say that he was named as Afir. Then he said: “Tell me if you have desire of a female.” But it declined. Whenever it was told that the Prophet was calling him, he used to present himself at once.

When he was sent to summon anyone, it used to go to his door and the master of the house came out. The mule used to indicate that the Holy Prophet (S) wanted him. After the passing away of the Prophet, he ran haywire till he jumped into a well and it became his grave.

Nineteenth miracle: Rawandi, Ibn Shahr Ashob etc. have narrated from Ibn Abbas that a group from Bani Abdul Qays came to the Prophet with some sheep and requested him to mark them so that they may be distinguished from each other. At his touch their ears became white, which mark distinguishes their offspring to this day.

Twentieth miracle: Rawandi, Ibn Shahr Ashob etc. have narrated from Ibn Abbas that one day a desert Arab came to the Prophet and he had concealed a porpoise in his sleeve. He asked the people, “Who is this?” “The Messenger of Allah”, they replied. “By Laat and Uzza,” replied the man addressing the Prophet, “you are my greatest enemy, and were it not that my people would call me precipitate, I would immediately kill you.” “Believe,” said the Prophet. He said, “I will not believe till this porpoise does.”

The Holy Prophet (S) said, “O lovable porpoise.” It replied in clear language, “Here I am, O ornament of those who will be assembled on Judgment Day, you will lead the pure ones to Paradise. What is your order?” “Whom do you worship?” asked the Prophet. The porpoise answered, “That God whose Arsh is on the sky and whose kingdom is in the earth. His miracles are in seas and whose creations are in desert.

He knows whatever is in the wombs. He has made fire the instrument of His punishment.” “Who am I?”

asked the Prophet. She replied, “You are the messenger of the Lord of the universe, and the seal of the Prophets; successful is he who acknowledges you, and destroyed is he that denies you.” “There can be no clearer evidence than this,” said the desert Arab, “and although I came here as your bitterest enemy, I now hold you dearer than my life, my father or mother.”

He then repeated the creed, became a Muslim, and returning to the tribe of Bani Salim, to which he belonged, brought more than a thousand of them to embrace faith. His name was Saad bin Maaz, and the Prophet made him chief of his tribe.

Twenty-first miracle: Rawandi has narrated from Abdullah bin Adna that he said: One day we were present in the service of the Holy Prophet (S) when a man arrived and said: The camel of such and such person has become mad and no one could approach it, it kills whoever comes before him.” The Holy Prophet (S) went with him and we also accompanied. When the camel saw the Prophet it prostrated itself before him, who drew his blessed hand over the animal’s head, and binding it with a rope restored it perfectly submissive to its master; and told them to be kind to him.

The same incident is narrated from another chain from Jabir in which it is mentioned that the camel belonged to Bani Najjar. When the Prophet came to him, he complained that his master did not feed him properly. The Prophet requested the master and urged the camel to obey him.

Twenty-second miracle: It is narrated that once the Prophet was passing on a street when a camel came and began to rub its head before him. The Holy Prophet (S) said that it was complaining about the ill-treatment of his master. Then he summoned the master and asked him to sell the camel to the Prophet but he refused.

When the Prophet returned, the camel accompanied him and although people tried to stop it, it refused to let the Prophet go. At last the Prophet asked the owner to sell it to him and he was forced to sell it. The Holy Prophet (S) gave it to Ali and he had it till the Battle of Siffeen. It was used to carry loads.

Twenty-third miracle: Rawandi etc. have narrated that one night Saad bin Ubadah entertained the Prophet and Ali, and as they had fasted during the day, the Prophet said to him, “We have broken our fast with you, and righteous persons ate at your place and the angels have sought blessings for you.” On leaving, Saad entreated the Prophet to ride his ass, which was very bad tempered, but the Holy Prophet (S) had no sooner mounted it that it became so swift that no other quadruped could overtake it.

Twenty-fourth miracle: Rawandi etc. have narrated from Shia and Sunni tradition scholars that Safina, a freed slave of the Prophet, was sent on a certain expedition, and was shipwrecked. “My comrades and goods were all lost,” said Safina, but on a wooden plank I was borne by the waves to a mountain in the midst of the sea. On attempting to get ashore a receding wave swept me away and carried me out to sea.

Again I was hurried to the mountain, and again washed away. This was repeated several times, till at

last I succeeded in reaching the shore, and rendered hearty thanks to God for deliverance. As I was wandering in amazement along the beach, suddenly a lion leaped from his covert to seize me, and I quite despaired of escape, but said, "O Lord, I am Your servant, and the freed slave of Your Prophet; having saved me from the sea, will You now leave me to be destroyed by a lion?"

It then fell into my heart to say, "O beast of prey, I am Safina, the slave of the Messenger of Allah; respect me for his sake." "By Allah, I had no sooner said this than he ceased roaring, came to me like a cat, and rubbed himself first against my right leg, then against my left, and looking in my face, lay down, signing to me to mount him, which I did and was carried with the utmost swiftness to an island where trees, and fruit and good water abounded.

He now signified that I should dismount, and he stood by while I quenched my thirst, allayed my hunger, and gathered some leaves for a partial covering to my body. Of other leaves I made a basket, which I filled with fruit. I dipped a garment which I still retained in water, so that if thirsty in the expedition I was about to make, I might wring the garment for a drink of water.

When I had finished these preparation, the lion lay down and made a signal for me to mount, after which he carried me by another route to the seashore. Here I saw a vessel at sea, and swinging my garment the signal was observed, and the vessel came towards the shore. On approaching and seeing me mounted on a lion, they were amazed, repeated the creed, and demanded if I were a Jinn or a human being.

I replied that, "I was Safina, a slave of the Prophet, for whose sake the lion was so obedient to me." At the name of the Prophet, they lowered their sail, cast anchor, and sent two men in a boat with clothes for me. I dismounted and dressed, the lion attentively observing my motions. One of the men said, "Let me carry you on board the boat; a lion might not be more favorable to anyone except the members of the community of the Prophet."

Before going aboard I took leave of the lion, saying, "May Allah reward you for the Prophet's sake." Verily, at this, tears flowed from his eyes, and he constantly watched me till I had boarded the vessel and it was lost to sight. It is mentioned in another report that the Holy Prophet (S) had sent him with a letter for Maaz to Yemen. He saw a lion on the way sitting in the middle of the road and was terrified at the sight.

He said, "I am a messenger of the Prophet of Allah, and carrying a letter for Maaz." The lion ran away swiftly and Safina moved on from there. The same thing was repeated on the return journey. When Safina narrated the story to the Prophet, he said, "The first time it had asked: How is the Messenger of Allah (S)? and on the return journey he said: Convey my greetings to the Messenger of Allah (S)."

Twenty-fifth miracle: Rawandi has narrated that Ammar bin Yasir narrates that once he was on a journey with the Messenger of Allah (S) and his camel failed and he was left behind the caravan. The Prophet returned to the end of the caravan, dismounted his she-camel, took some water in his mouth

and threw it on the camel, which immediately recovered and became as swift as a deer and then the Holy Prophet (S) told me to mount.

I mounted and accompanied the Prophet; it had become so fast that Ghazba, the camel of the Prophet could not keep up with him. The Prophet offered to purchase the camel but I begged him to accept it as a gift. "No," said he, "you must sell me the animal at its value." He then bought it in a hundred dirhams, and on entering Medina I gave the camel to him and the Prophet ordered Anas to pay and hundred dirhams to me and also return the camel as a gift from the Prophet.

Twenty-sixth miracle: Rawandi has narrated through authentic chains of narrators from Jabir that the Prophet cursed Atba, the son of Abu Lahab, saying, "May Allah send a beast of prey upon you." Some time after, Atba, having waylaid the Prophet, was caught in his own ambush by a lion that brought him to the presence of the Prophet, saying, "This is Atba, son of Abu Lahab; he came from Mecca only to murder you." The lion then tore him to pieces, but ate none of his flesh.

Twenty-seventh miracle: Rawandi has narrated from Salman that: One day we were sitting with the Prophet when a desert Arab arrived and said: "O Muhammad, tell me what is in the womb of my camel, so that if you are right I would believe in you?" The Messenger of Allah (S) told Amirul Momineen (a.s.) to tell what the Arab's camel had conceived.

Ali (a.s.) took the bridle, and putting his hand on the belly of the animal, prayed: O Allah, in the name of Muhammad and family of Muhammad, and through the perfect names of Allah, I ask You to cause the camel to speak and answer the question that had been proposed." Immediately the she-camel spoke up: One day this desert Arab mounted me to visit his cousin. When we reached the Khasak valley he made me sit and had intercourse with me."

This caused the Arab to hastily inquire which of the two personages before him was the Prophet and the person with whom the she-camel was speaking was his brother and legatee; and being informed, he repeated the creed and became a Muslim. He then besought the Prophet to pray that the effects and ignominy of his sin might be removed, which was done. The faith of the desert Arab proved sincere.

Twenty-eighth miracle: Rawandi and Ibn Shahr Ashob have narrated from His Eminence, Abu Dharr that: One day I came to the Prophet who asked me what had happened to my goats. I said that strange was their story: one day I was in prayers when a wolf attacked the flock and carried off a lamb.

This did not interrupt my devotions, and immediately I saw a lion approach and take the lamb from the wolf and return it to the flock. The lion, moreover, cried to me saying, 'Keep your heart on your prayers; God has made me the protector of your sheep.' After I had finished prayers, the lion bade me go and assure the Messenger of Allah (S) that the Almighty Allah esteems the friends and those who observe the rules of the Prophet. When the others who were present heard this they were very much astonished.

Twenty-ninth miracle: Ibn Shahr Ashob has narrated that on the day of Arafat, the Prophet addressed

the people, and urged them to give Sadaqah. A man said, "O Prophet of Allah, I give this camel to the poor." On looking at the animal, the Prophet ordered that it should be purchased from the poor for himself.

At night, on being brought to his house, the camel saluted him, and said she once fled from her master and wandered in the wilderness where vegetables and animals pointed her out as belonging to the Messenger of Allah (S). "What was your master's name?" asked the Prophet. She replied it was Ghazba. The Holy Prophet (S) gave her the same name.

During the last moments of the Prophet, Ghazba came and asked the Prophet, "To whom will you now deliver me?" He replied, "May God bless you, I give you to my daughter, Fatima, who will ride you in this world and the next." After the Prophet's death, one night Ghazba came to her mistress Fatima and said, "Peace be on you, O daughter of Prophet of Allah! My end is near, water and herbage are no longer pleasant to me since the death of the Prophet." Three days after the death of the Holy Prophet (S) his favorite camel adopted the comfort of the Hereafter.

Thirtieth miracle: Ibn Shahr Ashob has narrated from Jabir Ansari and Ubadah bin Samit that in the orchard of Bani Najjar entered a very mad camel and whoever came there was injured by it. The Holy Prophet (S) came there and summoned the camel which it immediately did and began to rub its head on the ground; the Prophet bridled it and delivered it to his master.

The companions said, "Your honor, animals are aware of your prophetic office?" His Eminence, replied, "There is nothing in the world which does not recognize me, except Abu Jahl and all disbelievers. Companions said, "We are more deserving to prostrate before you." He replied: "I will die one day, prostrate before one who is alive and who would never die."

Thirty-first miracle: It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that ten Jews came to His Eminence (S) to ask him some questions just for argument sake. In the meantime, a Bedouin came running there as if someone was pushing him from behind. And he had a stick on his shoulder and a bag on his head and the bag was tied up tightly. Nobody knew what was inside it.

He came and loudly shouted: O Muhammad, answer my question at once! His Eminence (S) said: O brother Arab, these Jews have come before you and want to ask some questions. If you allow me, I will answer them first. That Bedouin said: No, because I am a traveler and I have to move on. His Eminence (S) said: Indeed, being a traveler you are worthier than them.

The Bedouin said: I want to warn you that these people have a book also and according to their view it is right. And I am afraid that they may testify you and enter the folds of Muslims only to spoil the religion of others. I shall not be content with this without seeing any sign. His Eminence (S) asked his companions: Where is Ali Ibn Abi Talib (a.s.)? Call him here at once. Ali (a.s.) came to attend His Eminence (S).

That Bedouin said: O Muhammad (S)! When we both are talking, why has he come? His Eminence (S)

said: O Bedouin! You asked me a question of clarification, and Ali (a.s.) has sufficient knowledge. I am the city of knowledge and he is the gate. Whoever wants to pose any question, must enter from the gate.

When Ali (a.s.) came before the Holy Prophet (S), His Eminence (S) said in a loud voice: O people, one who wants to see the grandeur of Adam, wisdom of Sheeth, intelligence and awe of Idris, gratitude and worship of Nuh, faithfulness and friendliness of Ibrahim, enmity of Musa with enemies of Allah, love to believers and way of living of Isa (a.s.), should look at Ali Ibn Abi Talib (a.s.).

These words of His Eminence (S) increased the faith of believers and the hypocrisy of the hypocrites increased. The Bedouin said: O Muhammad, you have praised the son of your uncle as his excellence is your excellence, his prestige is your prestige, I do not agree with any of this till such a one testifies, whose testimony I don't doubt. When he was asked who was that, he said: If the porpoise testifies, I shall agree.

His Eminence (S) said: O brother Arab, open your bag and take it out and ask for its witness. It will testify of my prophethood and my brother's excellence. The Bedouin said: I took too much pain to catch it and I am afraid it would run away. His Eminence (S) said: Don't be afraid. It will not run away. It will testify to my excellence and truth. The Bedouin said: But I am afraid it will run away. His Eminence (S) said: If she runs away it would be enough for you to falsify us. She will not run away, and she will give true witness of me.

After she gives the witness, let it go. I shall give you such a reward that will be better than it. Hence the Bedouin took it out from his bag and put it on the ground. It stood still there and looked at His Eminence (S) and rubbed her head on the ground and then raised her head. Allah make her speak and she said: I testify that no one is worthy of worship except Allah.

He is One and has no partner and I testify that Muhammad (S) is His Apostle and His obedient one and he is such a Prophet that he is the leader of all apostles and most excellent of them and the last apostle and he will take the believers to Paradise. And I testify that his brother, Ali Ibn Abi Talib (a.s.) has excellence and qualities mentioned above, and I testify that his friends will be respected in Paradise and his enemies will be disgraced in Hell.

Seeing this miracle, the Bedouin cried and said: O Allah's Messenger, I also testify to all that this porpoise testified. I cannot deny what I have seen and heard. Then he turned to the Jews and said: Woe to you, seeing this miracle, which other miracle you want to see and ask for divine sign? Now believe in him or you shall all be destroyed. On hearing his argument, all the Jews became Muslims and said: O brother Arab, your porpoise is blessed for us.

After that His Eminence (S) asked the Bedouin to release the porpoise so that Allah gives him something better in return, because she has brought faith on Allah and His Prophet (S) and on the brother of the Prophet (a.s.) and given true testimony. It is not desirable to catch it and keep in captivity, it should be

released, so that she should be the leader of all porpoises.

The porpoise said to the Prophet (S): O Allah's Messenger, allow me to compensate him. The Bedouin asked: What compensation can you give? The porpoise replied: O Bedouin, the burrow from where you caught me is having ten thousand dinars and three hundred thousand dirhams of Choesroe in it, you may take them.

The Bedouin said: What should I do? All have heard this porpoise and right now I am very tired. Those who have rested will surely go there and take away all the wealth. The porpoise said: O Bedouin, Allah has kept that wealth for you, in exchange of releasing me. Allah will not allow anyone to touch it before you. If anyone tries to take it, Allah will destroy him.

Since the Bedouin was very tired, he set out from there slowly but a group of hypocrites present there, set out before him and reached the spot. When they put their hands into the hole to take the wealth, a large snake came out of it and stung them and they all died. The snake waited there till the Bedouin arrived. When he reached there, the snake cried: O brother Bedouin, look at them! Allah appointed me to kill them before they could take away the treasure, now you may take it.

The Bedouin took out all the dinars and dirhams but could not lift them all. The snake said: Untie the string from your waist and tie one end of it to this bag and another to my tail. I will pull it and bring it to your house and protect you and your wealth. Thus the snake came along with the treasure. He did not spend the money in buying luxuries and gardens and the snake protected him and his riches and after that it went away from there.

Miracles of raising the dead, talking to them, healing the sick etc.

First miracle: Shaykh Mufeed, Shaykh Tusi, Qutub Rawandi and Ibn Shahr Ashob; rather all Shia and Sunni tradition scholars have narrated that Amirul Momineen (a.s.) said: The Messenger of Allah (S) called me during the siege of Khyber, when my eyes were sore and I could not open them, and the pain was extreme.

The Prophet put some of his saliva on them, and they were healed immediately. He tied his turban to my head and prayed: O Allah, keep away from Ali the trouble of winter and summer. At his prayer, I was totally exempted from the inconveniences of heat and cold. Amirul Momineen (a.s.) used to dress in thin shirt during the winter and he didn't feel cold.

Second miracle: Ibn Shahr Ashob etc. have narrated that there was a severe famine in Mecca during his childhood. Some persons of Quraish said: Seek help from Laat and Uzza. Some advocated praying to Manat. Waraqa bin Naufal said: Why are you straying away from truth? Among you is the remnant of Ibrahim and sign of Ismail; that is Abu Talib. Take him as an intercessor and pray for rain.

So Abu Talib was persuaded to come out with some children one of whom was like the Sun. That is the

Prophet of the last age. He leaned his back against the Kaaba and raised his hand to the heavens. Immediately clouds appeared and there was rain. Abu Talib recited an elegy in the praise of the Prophet, one of its couplets was as follows:

The Prophet is so elegant that clouds drop rain and he is beneficial for the widows and a refuge for orphans.

Third miracle: Shaykh Tusi narrates that in the Battle of Hudaibiyah Muslims faced drinking water shortage and were about to die of thirst. The Holy Prophet (S) raised his hands in prayer. Suddenly a cloud appeared in the sky; there was rain and all quenched their thirst.

Fourth miracle: In *Basairud Darajat* it is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains that a visually challenged person came to the Prophet and asked: O Messenger of Allah (S), please pray that the Almighty Allah restores my vision.

The Holy Prophet (S) prayed and he could see. Another blind man came and requested for the same thing. The Holy Prophet (S) asked: "Do you prefer Paradise to blindness?" He asked, "Is Paradise the recompense of blindness?" The Messenger of Allah (S) replied: "The Almighty Allah is kinder than that He should keep a believer blind then not give him a place in Paradise."

Fifth miracle: It is mentioned in *Basairud Darajat* and *Kharaj* that Imam Zainul Abideen (a.s.) said: One day the Prophet was saying that he had not tasted meat for several days. An Ansar heard this and went home and told his wife it was a fortunate day for them, as they could now relieve the Prophet's wants.

Accordingly the man slaughtered his goat, the only animal he had, and having roasted it brought it to the Messenger of Allah (S). The Holy Prophet (S) directed the companions to eat from it but collect its bones. On going home the Ansari man found the same goat prancing about in his house.

Sixth miracle: It is mentioned in *Basairud Darajat* from Imam Ja'far Sadiq (a.s.) that when the respected mother of Amirul Momineen (a.s.), Fatima binte Asad passed away, Ali (a.s.) informed the Prophet. The Messenger of Allah (S) began to weep in sorrow and said: By Allah she was my mother too.

Then he said to Ali (a.s.): Take my shirt and cover and include them in her shroud and let me know when you finish the shrouding. After bath and shrouding, the Holy Prophet (S) prayed the funeral prayer in such a way that he had never before or after that prayed like it. Then he descended into her grave, lied down there and then she was laid in the grave. Then she was addressed: "O Fatima." She replied, "Here I am, O Messenger of Allah (S)."

He asked: "Did you receive all that the Almighty Allah had promised?" "Yes, O Messenger of Allah (S), may Allah reward you nicely." Then the Holy Prophet (S) spoke to her secretly for a long time. When he came out of the grave, people asked: O Messenger of Allah (S), you acted in such a way as you have never done before."

He said, "One day I had told her that people will be raised from their graves in a naked condition. And she was extremely aggrieved at this. So I gave her my shirt and prayed to Allah, that it should not even get dirty till she enters Paradise. And one day I had told her about the questioning in the grave and the squeeze of the grave. She had started wailing. So I lied down in her grave and prayed to Allah that may He open a door into her grave from Paradise and make her grave verdant like Paradise."

Seventh miracle: It is mentioned in *Kharaij* that one day the Messenger of Allah (S) asked for a gazelle. It was caught, slaughtered and its flesh was cooked. When it was placed before the Prophet he said: "Eat from its flesh but leave the bones intact." After dinner he gathered her bones in her skin and then prayed, due to which the animal was restored to its living condition.

Eighth miracle: It is mentioned in *Kharaij*, *Alamul Waraa* and *Manaqib* that a lad was brought to the Prophet who was bald and the Prophet was asked to pray for him. The Prophet drew his hand over his head and immediately he got hair and was cured of his condition. When the people of Yemen learnt of this, some of them brought a lad to Musaylima, the Liar and he drew his hand over the head, but whatever hair he had fell off and even today a child born in his progeny is bald.

Ninth miracle: It is mentioned in *Kharaij* that a man from Jahina had lost some of his members through leprosy. He complained to the Prophet, who called for some water and dropped some saliva from his mouth into it then he told the man to sprinkle that on his body, which he did and was immediately cured.

Tenth miracle: Rawandi and Ibn Shahr Ashob have narrated from Imam Husain (a.s.) that one day a man came to the Prophet and said, "During the Jahiliyya period I returned from a certain journey, and finding my daughter, five years old, decked with ornaments and running about the house, I led her to such a vale, where I abandoned her to perish."

"Come and show me the place," said the Prophet. The Prophet asked for the name of the girl and then said: "O so and so girl, rise up." Immediately the daughter appeared, saying, "Here am I, Messenger of Allah." The Prophet said: "Your parents have become Muslims, if you wish I will restore you to them." "No," she replied, "I have no need of them; I have found Allah better to me than they were."

Eleventh miracle: Rawandi etc. have narrated that Salma bin Al-Akwa suffered a severe wound in the Battle of Khyber, which was healed by the Prophet's blowing on it three times. And in the Battle of Uhud, Qatada bin Noman's eye was gouged out by a spear and according to another report it was completely destroyed. The Messenger of Allah (S) drew his hand over it and it was completely cured.

Twelfth miracle: Rawandi etc. have narrated that a mother of a young Ansari man was a blind old woman. He fell sick and the Prophet went to visit him. When he reached the home he found the young man dead, and his mother praying: "O my Lord, if You know that I have fled to You and Your Prophet in the hope that You will help me in every trial, then do not lay this calamity upon me." The Messenger of Allah (S) removed the shroud from the face of the dead, the young man was immediately restored to life; he rose up and ate with the Prophet.

Thirteenth miracle: Rawandi etc. have narrated from Usamah bin Zaid that: I set out for Farewell Hajj in the company of the Prophet and when we reached the Ruqar valley, a woman came with a boy on her shoulders. She said: Since his birth his throat gets blocked and he loses consciousness. The Holy Prophet (S) inserted some of his saliva in the boy's mouth and he was cured.

Then the Holy Prophet (S) wanted to relieve himself but there was no place where he could have concealed himself from the people. The Holy Prophet (S) told me: Go to those date trees and tell them that the Messenger of Allah (S) orders you to come together and ask the stones to go away.

Usamah says: By the one who sent the Prophet with truth, when I conveyed the order of the Prophet they moved close to each other and joined and the stones dispersed from there. The Messenger of Allah (S) relieved himself behind the trees and when he returned from there, the trees and the stones went back to where they belonged.

Fourteenth miracle: Shia and Sunni scholars have narrated through many channels that before migration, Medina was most susceptible to plague and other epidemics. When the Prophet came to Medina he prayed: O Allah, make Medina as congenial for us as You had made Mecca.

And make its atmosphere healthy and make its measures blessed. And shift the maladies to Johfa. Due to this the climate of Medina is better than that of other towns and it is having so many bounties and plague and other epidemics caused the abandonment of Johfa.

Fifteenth miracle: Rawandi and Ibn Shahr Ashob etc. have narrated that once when Abu Talib was sick, the Messenger of Allah (S) visited him. He asked the Prophet to pray for his health. His Eminence prayed for him, and he was instantly cured and sprang up as if he was not sick at all.

Sixteenth miracle: Rawandi etc. have narrated that once Ali (a.s.) was seriously ill, so he prayed: O Allah, if my death is near, make it easy; if distant, remove this pain or give me patience to endure it. The Holy Prophet (S) prayed: O Allah, please bestow cure to him and he told Ali (a.s.) to get up. Amirul Momineen (a.s.) says: "I got up and after that due to the auspiciousness of the prayer of the Holy Prophet (S) I never suffered any illness or pain ever."

Seventeenth miracle: Rawandi has narrated from Buraidah that Amr bin Maaz lost a leg in a certain battle. The Holy Prophet (S) applied some saliva on the stump, which now joined in a perfect manner.

Eighteenth miracle: Rawandi etc. have narrated from Ibn Abbas that a woman brought her little boy to the Prophet, saying that he was suffering from insanity. The Holy Prophet (S) drew his hands over the child's breast and prayed, on which he vomited something like cream, and was cured.

Nineteenth miracle: Rawandi and Ibn Shahr Ashob etc. have narrated from Shia and Sunni tradition scholars that during the Battle of Badr, Maaz Ibn Afra lost his hand by the attack of Abu Jahl. He came with his amputated hand to the Prophet and he applied his miraculous saliva and joined the member and it

became stronger than it was before.

Twentieth miracle: Rawandi has narrated that a person used to lose some of his hair when he prostrated. The Holy Prophet (S) prayed to Allah to make his head despicable and all his hair fell down.

Twenty-first miracle: It is narrated that the mother of Anas asked the Prophet to pray for her son as he was a servant of the Prophet. Since he was not deserving of success in the Hereafter, the Messenger of Allah (S) prayed: O Allah, give him too much of wealth and children and give increase in all that he has. So he had more than a hundred sons and grandsons. But they all perished in a plague.

Twenty-second miracle: Rawandi and Ibn Shahr Ashob etc. have narrated that the Messenger of Allah (S) saw a man eating with his left hand and advised him to eat with the right. He said it is beyond my power and it was a lie. The Messenger of Allah (S) said: You will not be able to eat. After that he tried to eat with his right hand but his hand could not reach his mouth.

Twenty-third miracle: Rawandi and Ibn Shahr Ashob etc. have narrated from Umar bin Akhtab that the Messenger of Allah (S) called for water and I brought it for him. There was a strand of hair in it, which I took out and threw away. The Holy Prophet (S) said: O Allah, bestow him with elegance. Abu Nahaik Azwi says that I saw him at the age of ninety and not a single strand of hair from his head or beard had greyed.

Twenty-fourth miracle: Sayyid Murtaza, Rawandi and Ibn Shahr Ashob etc. have narrated that Nabigha Juda recited couplets in praise of the Messenger of Allah (S) and one of them purported to state:

“We reached to the sky of honor and nobility and we are hoping for more.”

The Holy Prophet (S) asked, “What do you imply by ‘higher than sky’?” He replied: “Paradise.” He said: “You are right; may Allah keep your teeth intact.” The narrator says that he saw him at the age of hundred and thirty, that his teeth were extremely white even though his body had grown old and weak. And according to another report whenever a tooth fell off he got a better one in its place.

Twenty-fifth miracle: Rawandi has narrated that one day a woman came to the Prophet and said: O Messenger of Allah (S), I am a Muslim woman and my husband stays at home like ladies. The Holy Prophet (S) summoned her husband and asked the woman if she disliked him to which she replied in the positive.

He prayed from them and joined their foreheads saying: O Allah, create love between them.” After that the wife used to say: “No one is dearer to me than my husband.” The Holy Prophet (S) told her to confess that he was the Messenger of Allah.

Twenty-sixth miracle: Rawandi and Ibn Shahr Ashob have narrated that Amr bin Atnaq Khuzai gave a drink of water to the Holy Prophet (S) and he prayed for him to remain youthful forever and he lived for eighty years and not a single strand of his beard turned grey.

Twenty-seventh miracle: It is narrated that Az said: “The head of my slave, Saib bin Yazid was black at the center and all his head and beard was grey. When I asked him about it he said: One day I was playing with boys, when the Messenger of Allah (S) passed us and I saluted.

The Prophet asked me who I was. I said: I was Saib, brother of Samar bin Qalast. The Holy Prophet (S) passed his hand over my head and prayed for me. That is why the center of my head till where the Prophet touched me, has remained black.

Twenty-eighth miracle: It is mentioned in many traditional reports that when the Messenger of Allah (S) sent Amirul Momineen (a.s.) to Yemen, he asked: “O Messenger of Allah (S), what should I do if I have doubt in something?” The Holy Prophet (S) said, “Allah will guide your heart and make your tongue speak with truth.” Amirul Momineen (a.s.) says: “After that I never had any doubt in any matter.”

Twenty-ninth miracle: Rawandi and Ibn Shahr Ashob have narrated that Murra bin Jabal says: I was in the company of the Prophet when I was riding a mare. He said: O rider, accompany me. I said: My female horse is thin and weak.

The Holy Prophet (S) was holding a whip with which he lashed gently at the animal and prayed: “O Allah, bless this mare.” After that she became so swift that I used to restrain her but she overtook the males; and she produced so many young ones that I sold them all for 12000 dirhams.

Thirtieth miracle: Rawandi has narrated from Uthman bin Junaid that a blind man came to the Prophet and complained about his condition. The Holy Prophet (S) told him to perform ablution, pray two units of prayer and then recite the following supplication:

“O Allah, I indeed I ask You and turn to You through Muhammad, the Prophet of mercy. O Muhammad, indeed I turn to your Lord through you to illuminate my eyes. O Allah, accept his intercession from me and accept my intercession for myself.”

Uthman says: I had not gone away from there when he regained his vision in such a way as if he had never been blind.

Thirty-first miracle: Rawandi has narrated that Ajmal bin Jamal narrates: My face had turned white (due to leucoderma). The Holy Prophet (S) prayed for me and drew his blessed hand over my face and it was cured immediately leaving no trace.

Thirty-second miracle: Rawandi has narrated from Fazl bin Abbas that a man came to the Prophet and said: “I am a miser, coward and I sleep too much. Please pray for me.” The Holy Prophet (S) prayed and he became generous, brave and one who slept less.

Thirty-third miracle: Rawandi and other tradition scholars have narrated that the Messenger of Allah (S) prayed: “O Allah, like You imposed disgrace on the former ones of Quraish, in the same way bestow with grace their latter ones. And it happened in the same way.

Thirty-fourth miracle: Rawandi has narrated from some companion that one day the Messenger of

Allah (S) was sitting and then suddenly arose, went a short distance from his companions and appeared to shake hands and talked with some persons although they could see no one. On his return they inquired into the matter, and he said that he had met Ismail, the angel of rain, who had come with Allah's permission to meet me.

He promised rain on such a month and day. When the day arrived, we performed the Morning Prayer and there was no trace of any cloud. But after Asr a cloud appeared and there was heavy rain. We began to laugh and the Prophet asked us about it and we said that the promise of that angel is fulfilled. He said: "Remember these incidents and narrate them frequently to propagate the truth." A similar report is narrated through authentic chains from Imam Muhammad Baqir (a.s.) also.

Thirty-fifth miracle: Rawandi has narrated that once the Messenger of Allah (S) asked for a loan from a Jew, who obliged and then asked, "Did you get what you asked for?" He said: "You may ask for it whenever you want." The Holy Prophet (S) prayed for him enduring elegance. That Jew lived to an age of eighty years and not a single strand of hair turned grey.

Thirty-sixth miracle: Rawandi has narrated that during the Battle of Tabuk a man was struck with severe thirst and there was no water available. People asked the Prophet to pray for water. He replied: "Yes, the Kind Lord will not reject my prayers."

Then he prayed and there was heavy rain. Some people talked like astronomers and said that the rain was caused due to the position of such and such star. The Holy Prophet (S) asked the companions: "Can you see what these faithless people are saying?" Khalid asked permission to strike off their heads. The Holy Prophet (S) said, "No, they are claiming like this but they are aware that it is the Almighty Allah who has sent the rains."

Thirty-seventh miracle: Rawandi has narrated from Anas that one day the Prophet said: "Just now a person will come from here who is the best of the successors and he is most honorable in the view of the prophets. At that moment arrived Ali Ibn Abi Talib (a.s.). The Holy Prophet (S) said: "O Allah, remove the harms of heat and cold from him." After that as long as Amirul Momineen (a.s.) lived, he was not affected by heat or cold. He used to pass the winter in a simple shirt.

Thirty-eighth miracle: Rawandi has narrated that an Ansari man possessed a little goat and asked his wife to prepare roasted meat from some of it and also cook some curry from the rest, perhaps the Holy Prophet (S) would stop to dine at their place. Saying this he went to the Masjid but he had two young boys who had seen their father slaughter the goat.

One of them said to the other, let me slaughter you; and he instantly killed his brother with the knife. Their mother shrieked with horror and agony at the sight, on which the boy that had killed his brother fled, and fell out of the terrace and perished. The poor woman hid the two dead boys and prepared the food as directed.

When the Prophet came to the man's house at the time of Iftar, Jibraeel directed him to order the man to present his sons. Accordingly he went out to call them, but their mother told him they had gone somewhere, on which he returned and said, "they are not here." "They must certainly be present," said the Prophet. Their father went out to find where they were, when his wife told what had befallen them. The man brought his dead sons before the Prophet, at whose prayer they were restored to life and lived to a great age.

Thirty-ninth miracle: Ibn Shahr Ashob has narrated that the Messenger of Allah (S) wrote a letter to the Bani Haritha tribe inviting them to Islam. They washed the letter and used it to patch their bucket. The Holy Prophet (S) cursed them that may Allah destroy their intellects. After that they became so foolish that they were quoted in Arabs as examples of foolishness.

Fortieth miracle: Ibn Shahr Ashob has narrated that when the Messenger of Allah (S) was fed up with the harassment of Quraish in Mecca, he walked to Arak Arafat where some camels belonging to Abu Atharwan were grazing. He asked: "Who are you?" He replied: "I am Muhammad, the Messenger of Allah (S)."

He said: "Go away from here, as the camels among whom you are sitting are undeserving." The Holy Prophet (S) said: "Prolong his age and pain." The narrator says: I saw him that he had aged much and used to pray for death due to his extreme pain, but death did not oblige him. People used to say that it was due to the Prophet's curse.

Forty-first miracle: Ibn Shahr Ashob has narrated that the Messenger of Allah (S) asked the companions to release the prisoners of Hawazin and all followed his directions but two persons were given the choice of either freeing the prisoners or to take some ransom for them. One of them also released the prisoner without any ransom, whereas another agreed to take ransom.

The Holy Prophet (S) said: "O Allah, make his share degraded. When he came to the prisoners to choose a slave for himself, he glanced at spinsters and young lads then reached to an old woman and said: I will take her, since she is the mother of the tribe and I will get more ransom for her. She was a lowly woman and had no relative in the tribe.

That person kept her with himself for a long time and continued to pay for her maintenance with the hope that someone will come with ransom to free her. But when no one arrived, he freed her without ransom.

Forty-second miracle: Ibn Shahr Ashob has narrated that Lady Khadija (r.a.) had a blind woman. One day the Holy Prophet (S) prayed for her sight and immediately she gained her vision. Lady Khadija remarked: "What a blessed prayer it was!" The Prophet said: "I am a mercy for the worlds."

Forty-third miracle: Shias and Sunnis relate that when the King of Firang honored the letter of Muhammad, and the King of Iran tore the one sent to him, the Prophet prayed for the former but cursed

the latter, wherefore the empire of the firangees (Europeans) endures, while that of Iranians was soon after destroyed, and its progeny captured by Muslims.

Forty-fourth miracle: Ibn Shahr Ashob has narrated from Ja'far bin Nastur Rumi that he says: I was present with the Prophet during the Battle of Tabuk. The Holy Prophet (S) dropped his whip. I picked it up and handed it over to him. The Prophet, looked at me and said, "May Allah grant you a long life!" Consequently he lived to the age of three hundred and twenty years.

Forty-fifth miracle: Ibn Shahr Ashob has narrated that one day the Holy Prophet (S) passed by Abdullah Ibn Ja'far and saw that he was playing as a child and making a castle of sand. The Holy Prophet (S) asked him what he would do with that to which he replied that he will sell it away. The Messenger of Allah (S) asked him what he will do with the money realized from it. He said he will purchase dates.

The Prophet prayed: "O Allah, bless his transaction." Due to this prayer, it so happened that whenever he conducted any transaction he made a lot of profit and he earned so much money that people quoted his generosity by way of example. When the people took loans they promised, that they would repay the amount when Abdullah bin Ja'far pays them.

Forty-sixth miracle: It is narrated that Abu Huraira brought a handful of dates to the Prophet and requested him to pray that the Almighty Allah gives him increase in that. The Holy Prophet (S) said: "Place them in a bag and you can take out from it how much ever you like." He took out tons of dates from the bag but the initial quantity remained.

Forty-seventh miracle: It is narrated that Saad Ibn Waqqas shot an arrow and the Holy Prophet (S) prayed that his arrow should not miss the target. After that he never missed the target.

Forty-eighth miracle: It is narrated from Salman that when the Messenger of Allah (S) migrated to Medina and stayed in the house of Abu Ayyub Ansari, at that time he was having nothing but a young one of a goat and a Saa of wheat. He cooked the mutton and baked the bread and brought them to the Prophet, who ordered them to make a public announcement that whoever wanted to eat should come to the residence of Abu Ayyub.

Consequently people arrived in droves and the house was full and all ate and there was no decrease in the food. After that by the order of the Prophet the bones of the goat were gathered in its skin and the Prophet said: "Rise up by the command of Allah!" The goat became alive again and people recited the dual formula of faith in delight.

Forty-ninth miracle: It is narrated that during the marriage of Lady Fatima, Abu Ayyub slaughtered a lamb, cooked it and brought it as a gift for the Prophet, who told them to begin eating in the name of Allah and not to break its bones. After the people had finished, he said: "Abu Ayyub is a poor man, O Allah, You are the creator of this animal, only You can make it alive again.

O one who is ever living and powerful to make it alive. There is no god, except You.” So that lamb became alive again and Allah blessed it so much that the sick were cured by its milk and the people of Medina used to call her, Mabusu. That is one who is raised after death.

Fiftieth miracle: Kulaini has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that a Jew came to the Prophet and said: As–Saam Alaik (Death to you!) to which the Messenger of Allah (S) replied, “Same to you.” The companions observed to the Prophet, “He said, destruction to you.”

“But I returned the same compliment,” replied the Prophet, “and today a black serpent will sting his back and kill him.” The Jew went his way to the wilderness, and having collected a quantity of fuel, came back, on which the companions said, “O Messenger of Allah (S), he has returned alive.” Muhammad called the man and said, “Lay down your burden.” On his doing so, a black serpent appeared in the bundle, holding a stick between his teeth.

“What have you done today?” inquired the Prophet. “Nothing,” replied the Jew, except, having two loaves of bread, I ate one and gave the other to a poor man.” The Holy Prophet (S) said, “For this act of charity, Allah has prevented the serpent from stinging you, and because of charity Allah repels a bitter death.”

Fifty-first miracle: Shaykh Tabarsi, Rawandi and Ibn Shahr Ashob have narrated that Abu Bara was called Malaibus Sana. He was an Arab noble and he became afflicted with dropsy.¹⁵³ He sent Labib bin Rabiah to the Prophet with two horses and some camels that the Prophet returned saying that he did not accept gifts from idolaters.

Labib said: I did not even think that anyone among the Arabs could reject a gift of Abu Bara. The Messenger of Allah (S) said: If I had accepted a gift from any idolater I would never have returned it. Then Abu Labib said: Abu Bara is suffering from a disease of the stomach and he requests you to provide some cure for it.

The Prophet picked up a pinch of dust, mixed it with his spit and said: “Go and tell him to eat this.” Labib took it thinking that the Prophet has played a joke on him, but when Abu Bara took it he was immediately cured as if freed from a prison.

Fifty-second miracle: Shaykh Tusi, Rawandi, Tabarsi and Ibn Shahr Ashob have through authentic chains narrated from many companions that: In the expedition of Tabuk, we were fighting the Roman army and having exhausted our rations were suffering hunger. People wanted to slaughter their own camels for dinner but the Prophet had it announced that whoever had anything to eat should bring it out.

Sheets were spread. And man brought a measure of food, another one brought half a measure and in this way the whole army gathered the food, which did not exceed thirty Saa and the whole army comprising of four thousand men gathered. The Prophet prayed and placed his hand in the food and

said: Eat in the name of Allah and do not compete with each other. A group of people came and the Prophet told them to fill their vessels in the name of Allah. They filled all their vessels. This went on and the whole army was satiated but the food did not diminish.

According to another report, the Prophet called for a few dates and drew his blessed hand over them. Then he signaled the people to eat from them. The whole army ate and filled their vessels but there was no decrease in the original quantity.

Fifty-third miracle: Rawandi, Ibn Shahr Ashob and other tradition scholars have narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) says: I was with the Prophet in an expedition and we reached a place where no water was available and people were thirsty. The Messenger of Allah (S) called for a vessel containing a little water and dipped his hand in it and a sufficient quantity boiled up between his fingers to supply twelve thousand horses, twelve thousand camels, the same number of horses, and thirty thousand men.

He turned a salty well at Mecca sweet, by casting some of his saliva into it. According to another report, he covered it with a sheet and placed his hand over it. He placed some water on his hand and water issued from his miraculous fingers. This traditional report is recorded through various channels and is among the continuously narrated miracles of the Prophet.

Fifty-fourth miracle: It is among the continuous miracles narrated by Shia and Sunni that when the Messenger of Allah (S) escaped the idolater of Quraish and fled to Medina and on the way reached the encampment of Umm Mabad, Abu Bakr, Umar, Amir bin Fahera and Abdullah Ibn Arihat were with him. Umm Mabad was sitting outside her tent when the Prophet approached her to sell some dates and meat. She said nothing was available.

The Prophet saw a goat tied in a corner and asked what was wrong with her. She said because of weakness she could not accompany the flock. The Prophet asked if it produced milk? She replied that she has not produced any milk since so many years. The Holy Prophet (S) said: "Allow me to milk her." She said, "May my parents be sacrificed on you, you may take anything that is in her udders. The Prophet drew his hand over the udders and prayed: "O Allah, give her barakat (increase)," and immediately milk flowed from her.

The Prophet called for a vessel which could satiate many persons and began to milk her till the vessel was full. He gave it to Umm Mabad who drank it to satiation, then he gave to his companions, who also became satiated and after all had drunk, he himself took some of it, remarking: "The leader must come last."

Then he milked her again till the vessel was full and the people drank from it again and left Umm Mabad the rest. When her husband, Abu Mabad returned home, he asked from where that milk had come, Umm Mabad narrated the whole incident. Abu Mabad said: "He must be the same Prophet who has appeared in Mecca."

Fifty-fifth miracle: Tabarsi, Rawandi and Ibn Shahr Ashob etc. have narrated that some people complained to the Prophet about shortage and salinity of the water in their wells. The Prophet accompanied them to the location and dropped his saliva into it. The water boiled up the well and turned extremely sweet.

Even today that well is known is Assila and is a matter of pride for its owners. When followers of Musaylima Kazzab heard about this they asked him also to show a similar miracle. He came to a well which was well supplied and sweet and he dropped his impure spit into it and its water turned brackish and then dried up and it is still present in Yemen.

Fifty-sixth miracle: Shia and Sunni scholars have reported that Salman Farsi was enslaved to a Jew who had offered to release him in exchange of planting a date orchard for him. The Prophet prepared the orchard in a single day and gave it to the Jew and freed Salman, as will be narrated in the biography of Salman Farsi.

Fifty-seventh miracle: Rawandi etc. have narrated that Salman was deeply in debts. The Messenger of Allah (S) gave him a little quantity of gold which was just a fraction of his debts but through the miracle of the Prophet, all his debts were cleared.

Fifty-eighth miracle: Rawandi has narrated from Anas that once he went to the market with the Messenger of Allah (S) and at that time he was having ten dirhams. The Prophet wanted to purchase a robe. A slave girl was sitting on the road and weeping.

He asked her about it and she said that she had lost two dirhams in the crowd and she feared returning home as her master will be enraged because of it. The Prophet told me to give her two dirhams. When we reached the market, we purchased a robe worth ten dirhams and the Prophet told me to pay ten dirhams. When I opened the bag there were ten dirhams in it.

Fifty-ninth miracle: Rawandi and Ibn Shahr Ashob have narrated that one day Abu Huraira came with a handful of dates and asked the Prophet to pray to Allah for barakat (increase) which the Prophet did and then told him to keep them in a bag. Whenever you want you may take out handfuls but do not empty the bag fully.

Abu Huraira used it for years till Amirul Momineen (a.s.) adjured him to testify, which he declined as a result of this he lost the barakat. Then he repented and asked Ali (a.s.) to return the barakat which was done. When Abu Huraira joined Muawiyah, the barakat (increase) disappeared forever.

Sixtieth miracle: Rawandi has narrated that the Messenger of Allah (S) used to go to the Masjid three times every night and sometimes he returned at the end of the night. Some poor men used to sleep near the pulpit. Once the Holy Prophet (S) told his slave girl if any leftovers were there at home.

She brought an earthen pot containing some food. The Holy Prophet (S) woke up ten poor men and

said: Eat in the name of Allah. All ate to satiation. Then he awoke another group of ten poor men and they also ate to satiation and there was no decrease in the food. Then he said: Go and feed the women from this.

Sixty-first miracle: Rawandi etc. have narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) used to visit Lady Fatima and insert his saliva into the mouths of her infants and say: Now don't feed them as they don't need to be fed.

Sixty-second miracle: Rawandi has narrated that Salman says: I fasted for three days continuously and could not get anything for Iftar except water. I told the Messenger of Allah (S) about it who said: Come with me. We set out from there and on the way saw a she-goat, and the Prophet asked the owner to bring it to him.

He said she did not have any milk but the Prophet insisted. When he brought it, the Prophet drew his hands over her udders and immediately they filled up with milk. He said: Bring a bowl. He milked the goat and when the bowl was full he gave it to the owner who drank it at once. Then he milked her again and when it was full, he gave it to me and I drank it. The third time he milked the goat and drank the milk himself.

Sixty-third miracle: Rawandi etc. have narrated that on a certain journey the camel of a certain companion tired out and refused to get up. The Holy Prophet (S) called for water, performed ablution and gargled and put the water on the head and mouth of the camel. He immediately got up and began to move faster than other beasts.

Sixty-fourth miracle: Rawandi and other Shia and Sunni tradition scholars have narrated that Amirul Momineen (a.s.) says: I bought a dirham worth of flour and a dirham worth of mutton and gave to Fatima who cooked the food and remarked: It would have been better if you had called the Prophet also for dinner. I came to him and found him lying on a side and saying: I seek refuge of Allah from lying hungry.

I said: Food is ready at home. Please come. The Holy Prophet (S) arose and came home leaning on me. Upon reaching there he called: Fatima bring the food. She brought the bread and curry and the Prophet covered it with a cloth and then said: "Fatima, send a share to Umm Salma, a share to Ayesha and so on. In this way a loaf of bread and some mutton was sent to all the wives. Then he said: Keep aside a share for your father and your husband. Then he sent to the neighbors. Even after that so much was left that it lasted us many days.

Sixty-fifth miracle: Rawandi and Ibn Shahr Ashob etc. have narrated that when the Holy Prophet (S) returned from Hudaibiyah, on the way they reached a valley called, Al-Mashqaq where water was scarce and only enough for one or two persons. The Holy Prophet (S) said: "No one should drink till I don't come."

On reaching there, he called for a bowl and dropped his saliva in it. According to another report, taking

water in that bowl he dipped his blessed hand in it. Water began to boil out from it like a spring and it emitted a loud noise. The whole army drank from it. People filled up their skins, pots and vessels etc.; they performed ablution also. The Holy Prophet (S) said: “You will hear in future that this water has caused all its surroundings to become verdant,” and the same thing happened.

Sixty-sixth miracle: Rawandi and Ibn Shahr Ashob have narrated that the daughter of Abdullah bin Rawaha passed before the Prophet when the trench was being dug out and the Prophet asked her whom she was seeking. She said that she was looking for her father as she had brought some dates for him.

The Holy Prophet (S) took the dates from her and ordered them to spread out the sheets and made a public announcement that dinner was served. All the members of army arrived and ate to satiation and as much as they wished they took it with them. The rest was returned to that girl. It is reported that 3000 persons had eaten that day.

Sixty-seventh miracle: Rawandi etc. have narrated from Jabir Ansari that: My father was martyred in the Battle of Uhud at the age of 200 years. He was deeply in debts. One day the Prophet asked me what has happened to my father's debts? I said they were still outstanding. He asked: Who is the creditor? I replied: A certain Jew.

He asked when was the payment due. I said: In the season of drying of dates. He said: When that time arrives, you must let me know and don't spend anything from it. And separate different qualities of dates. So I informed the Prophet and he came with me to the orchard and handled each type of date. Then he called for the Jew and said: You may recover your loan from any type of dates.

He said: All these dates will be insufficient to clear my loan. The Holy Prophet (S) said: Start taking whichever type you want. The Jew pointed to the Saihani dates and the Prophet said: Bismillah, measure and take. The man began to take them according to his measure till he had taken the amount he owed but there was no decrease in it.

Then the Prophet asked Jabir if he owed any other debt to which he replied in the negative. The Prophet told him to take the remaining dates home and may Allah give him barakat. Jabir says: They lasted us a whole year. I sold a lot and gifted many people and presented to others and they did not finish till the next season.

Sixty-eighth miracle: Ali bin Ibrahim, Ibn Shahr Ashob and Qutub Rawandi (r.a.), Shia and Sunni tradition scholars have narrated from Jabir: During the siege of Khandaq, I saw the Prophet lying down with a stone on his stomach to mitigate the pain of hunger. I went home and told my wife to prepare a dinner for the Prophet, as we had only one sheep and one saa of barley. She told me first to go and invite him to be our guest. “Shall I come alone,” asked the Prophet, “or bring with me whom I please?”

“Invite whom you like,” said Jabir, supposing he would bring Ali with him. I came home and told my wife

to bake the bread and I will slaughter the sheep. When the dinner was ready, I came to the Prophet and invited him. The Prophet arose and called out from the edge of the trench to come to Jabir's for dinner. On the way he invited everyone he met to accept the invitation of Jabir. According to different reports 700 or 800 or 1000 persons came to eat. Jabir ran and told his wife, who asked him if he had informed the Prophet what provision he had prepared.

"Yes," said he. "Then it is his business," added the woman, "and he knows better than ourselves what to do." The Prophet directed all the people to sit outside the house and himself entered the house with Amirul Momineen (a.s.) and according to another report took all of them inside then gestured to the wall to retire as successive groups came in. He then cast saliva into the oven, and ordered Jabir to uncover the pot, and his wife to take out the bread, loaf by loaf. He passed them to Imam Ali (a.s.) who broke them in bowls.

Three times he called for the shoulder, and the fourth time Jabir said, "a sheep has but two shoulders, and I have already produced three." "If you had been silent," remarked the Prophet, "the whole company had been feasted on shoulders." The people ate in parties of ten from the same dish, and when all were satisfied, the Prophet, Ali and Jabir ate; still the food was undiminished, and lasted the family many days.

Sixty-ninth miracle: Rawandi has narrated from Ziyad bin Harth Saidani that the Messenger of Allah (S) sent an army against my people. Ziyad said: "Recall the forces, I guarantee that my people will embrace Islam." The Prophet recalled the army and I wrote a letter to them and they sent some representatives to the Prophet who informed of their conversion.

The Holy Prophet (S) said: "You are the leader of your community." I said, "The Almighty Allah guided them to Islam." Thus the Prophet wrote a letter to them appointing me as their leader. I requested him to give a share from their religious payments. The Prophet fixed my share. This incident occurred during a journey. On another station the natives arrived and complained of their ruler. The Prophet said: There is no benefit for a believer in becoming a leader. Another man came and asked the Prophet for some alms.

The Prophet said: When a rich man takes to begging it causes pain in his head and stomach. Again he asked for alms. The Prophet said: Allah, has himself distributed alms and categorized eight types of recipients which cannot be tampered by the prophet or anyone else. If you are from one of these categories, I am prepared to give your share. Saidani says that when I heard these statements about leadership and Sadaqah, I began to despise them both. I returned the letter of my appointment and said please excuse me.

The Prophet said: "Is there anyone eligible for it?" I named one from the group that had to meet the Prophet and then said: "There is a well in our locality whose water suffices us during winter but is short due summer and we have to go to other localities. Since we have embraced Islam, people in our surrounding areas will be jealous of us and would not allow us to draw water from their areas.

So please pray that there is no decrease in the water of our well and it should not be that we have to approach other areas for water. The Holy Prophet (S) picked up seven pebbles and rubbed them while reciting a supplication. Then he gave them to me and said: Put one of these in the well after mentioning the name of Allah.

Ziyad says: I obeyed the instructions of the Prophet and after that there was such an increase that we never could reach to its bottom. According to a report, a desert Arab came to the Holy Prophet (S) and complained of water shortage. The Messenger of Allah (S) took up a pebble and rubbed his finger upon it saying: Put it in that well. When it was cast into the well, water rose upto its brim

Seventieth miracle: Rawandi and Ibn Sharh Ashob have narrated from Anas that he says: Abu Talha felt that the Messenger of Allah (S) was hungry. He sent me to the Prophet and invited him to dinner. The Holy Prophet (S) saw me and asked: Has Abu Talha sent you to summon me? "Yes," I said. The Prophet arose and called all who were with him to accompany him.

Abu Talha told Umm Salim: The Messenger of Allah (S) has come with many people and I don't have enough to feed them all. The Prophet said: "O Umm Salim, bring whatever you have." She brought some loaves of barley bread and all that she had in a vessel. The Prophet crushed the bread and poured oil over them and then placed his hand over them. He called companions in groups of ten each and fed them after which each group departed. In this way, all ate to satiation and it is said that they were in all 70 or 80 persons who ate that day.

Seventy-first miracle: It is narrated that a woman named Umm Sharik brought a skinful of oil for the Prophet and he emptied the skin and returned it to her. When she reached home she found that the skin was full as before. She and her family used it for a long period of time and there was no diminishing in it.

According to another report, the Prophet entered the tent of Umm Sharik and she made great efforts to entertain him. She brought a skin that she thought contained oil, but which was in fact empty. The Prophet took the skin and shook it, and it was filled with oil. Then the Prophet and his companions fed to satiation. Umm Sharik and her sons continued to eat from it for a long time. The Prophet told her not to tie up the mouth of the bag.

Seventy-second miracle: Ibn Shahr Ashob has narrated that the Holy Prophet (S) gave a cup of honey to a woman from which she ate for years but there was no decrease in it. One day she removed it and kept it in another vessel. It immediately disappeared. She came to the Prophet and narrated the incident. The Prophet said that if she had not transferred it to another vessel she would have eaten from it forever.

Seventy-third miracle: Ibn Shahr Ashob has narrated from Jabir that a man came to the Prophet and asked for food. The Prophet gave him 60 Saa of wheat. He continued to use it for years and there was no decrease. One day he decided to measure the remaining grain. When he filled the measure it was

over. The Holy Prophet (S) said: “If he had not measured it, it would have lasted him forever.”

Seventy-fourth miracle: Shia and Sunni scholars have narrated through many chains that the Holy Prophet (S) was camping in Hudaibiyah with 1500 companions and the climate was very hot. People complained to him that flowing water was finished and there was no water in the well and the Quraish have taken possession of wells that contain water. The Prophet called for a bucket of water.

He performed the ablution and taking some water in his mouth, dropped it back into the bucket. Then he told them to put that in the well. Immediately the well became full of water. According to another report, he removed an arrow from his quiver and put it in the well and according to yet another report, gave an arrow point to Nahiya binte Amr or Binte Baraa bin Azib and told them to put it in a well of Hudaibiyah.

After which water surged up from below. When idolater saw that they said: It is not unexpected from the sorcery of Muhammad. When the Prophet departed from there he told his men remove the arrow from the well. When this was done the water also disappeared as if there was no water ever. According to another report, people complained of water scarcity during the Battle of Tabuk. The Holy Prophet (S) gave an arrow to a man and said: Put it in the well and water filled to the brim and 30000 persons with their animals used that water.

Seventy-fifth miracle: Ibn Shahr Ashob has narrated from Jabir bin Abdullah Ansari that: Once I was ill and I became unconscious. The Holy Prophet (S) came to visit me and he washed his hand and sprinkled the water on me. I regained consciousness and was cured.

Seventy-sixth miracle: Ibn Shahr Ashob has narrated that Tufayl Aamiri and according to another report Hassan bin Thabit suffered from leprosy and they asked the Prophet to pray for their cure. The Prophet called for water in a vessel and dropped his saliva in it. Then he told them to bathe with it and were cured.

Seventy-seventh miracle: It is narrated that Qays Najmi suffered from white patches and the Prophet applied his saliva and he was cured.

Seventy-eighth miracle: It is narrated from Muhammad bin Khatib that: During my childhood once water was being boiled in a big pot which fell on my arm. My mother brought me to the Prophet who took water in his mouth and gave it in my mouth and applied it to my arm and recited the following supplication:

“Take away the hardship, O Lord of men. And cure us since You are the curer and there is no curer other than You. A curer who does not allow any illness to remain.” I was immediately cured.

Seventy-ninth miracle: It is narrated that Qatada bin Rabi and according to another report Qatada bin Noman lost an eye in the Battle of Uhud and the Prophet placed it back in the socket and it healed perfectly. Though the undamaged eye was sometime afflicted but this eye never developed any

problem. According to a report, Abdullah bin Anis also faced such an eventuality. The Prophet passed his hands over him and he was cured.

Eightieth miracle: It is narrated that Muhammad bin Muslima's leg was fractured at the thigh on the day Kaab al-Ashraf was killed. The Messenger of Allah (S) drew his blessed hand over it and it was cured.

Eighty-first miracle: It is narrated from Urwah bin Zubair that there was a woman named Zohra in Mecca and she embraced Islam and after that she lost her vision. Idolaters claimed that Laat and Uzza have made her blind. The Prophet drew his holy hand over her eyes and she regained her vision. The idolaters said: If Islam had been better, Zohra wouldn't have embraced Islam before us? At that juncture, the following verse was revealed:

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ

“And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein.”¹⁵⁴

Eighty-second miracle: It is narrated that when the Holy Prophet (S) sent Abdullah bin Atik to kill Abu Rafe the Jew, who was hiding in his castle, on the return journey, Abdullah had a fracture in his leg. When he came to the Prophet, he told him to stretch his leg and drew his hand over it and it was immediately cured.

Eighty-third miracle: Ibn Shahr Ashob etc. have narrated that one day the Prophet slept about noon one day under a thorn-tree in the desert, when he awoke, he called for water, performed ablutions, and rinsed his mouth, pouring the water at the foot of the tree. The next day the tree had become immensely great, laden with very large fruits, fragrance of amber, and the taste of honey.

This fruit satisfied alike the hungry and thirsty, and the sick partaking of it were healed. Animals that fed on its leaves yielded abundant milk. Inhabitants of that area came and carried away its leaves to heal the sick, and the whole tribe around the tree, in consequence of its virtues, increased in children and wealth. In process of time, they saw one morning that the tree had cast its fruit, and its leaves had become yellow and small.

A few days after this event, news arrived that the Prophet has departed from the world. It subsequently yielded fruit, but smaller, less fragrant and delightful, than at first. It continued thirty years in this state, at the lapse of which period its fruit again fell and little of its verdure was left. Soon information arrived that Amirul Momineen (a.s.) was martyred.

After this, it yielded no more fruit, but its leaves were still used for healing the sick. It continued a long time in this state, till one day it became perfectly dry; fresh blood sprung up under it, and bloody water distilled from its leaves, like water after washing of meat. A short time later news arrived that on that day,

Imam Husain (a.s.) was martyred.

Eighty-fourth miracle: Shaykh Tusi and Ibn Shahr Ashob have narrated from Zaid bin Arqam that one day the Prophet was very hungry in the morning. He came to Fatima and saw Hasan and Husain (a.s.) crying of hunger. He gave made them taste his saliva and they became satiated and went to sleep. The Holy Prophet (S) went with Imam Ali (a.s.) to the house of Abul Hasheem who accorded them a warm welcome and said: "It is really regretful for me that you and your companions should visit my place but that I don't have anything to serve you.

I gave to the neighbors whatever I had." The Holy Prophet (S) said: "Jibraeel used to emphasize so much about the rights of neighbors that I thought they would be allotted a share in inheritance." Then the Prophet decried a date tree in the courtyard. The owner said that it was a male and if the Prophet so desired he may go to it but it never fructified. The Prophet went to the tree and said: O Ali, bring a bowl of water. Amirul Momineen (a.s.) brought it, he took it in his mouth and gargled on that tree and it immediately filled with bunches of date fruits.

The Holy Prophet (S) said: "First send them to the neighbor. After that we ate to satiation and then drank iced water. The Holy Prophet (S) said: O Ali, it is among the bounties regarding which the Almighty Allah says that they would be asked about on Judgment Day. Then he said: "Also take some dates for those who are not present, like Fatima and her sons."

After this incident, the tree continued to produce fruits and we enjoyed its fruits and we use to call it Nakhlatul Jiran. So much so that during the plunder of Medina, Yazid ordered destruction of the people of Medina and that tree was also cut down in the riots.

Eighty-fifth miracle: Ibn Shahr Ashob has narrated that Aamir bin Kuraiz on the day of the conquest of Mecca brought his son, Abdullah to the Prophet and at that time he was five months old. The Prophet gave him his saliva and he sucked it happily. The Prophet prayed: "O Allah, give water in his sustenance." Due to the Prophet's prayer, wherever he went, there used to be abundance of water in the fields and his farms and wells are famous.

Miracles averting the harm of enemies

First miracle: Ibn Babawayh has narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that one day Abu Lahab came to the Prophet and threatened him, but the Prophet said: "You cannot harm me in anyway. If you do that, I will be a liar." This was also among the miracles of the Prophet.

Second miracle: Shaykh Mufeed and Rawandi etc. have narrated from Jabir that Hakam bin Abil Aas, Uthman's uncle, used to mimic the Prophet and make faces at him; he also parodied Imam Ali (a.s.). The Messenger of Allah (S) cursed him and he became insane for two months. One day the Prophet was walking on the road and he was following him, waving his hand to ridicule the Prophet.

The Prophet said: “He will be in that condition only.” He contracted some malady and his hands became twisted and finally the Prophet exiled him from Medina and ordered that no one should allow him back. During his reign, Uthman recalled that accursed one to Medina.

Third miracle: Ali bin Ibrahim, Rawandi and Ibn Ashob etc. have narrated from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) was praying near the Kaaba one day. Abu Jahl had taken an oath that when he sees the Prophet praying, he would eliminate him. When he saw the Prophet, he picked a huge stone and approached him. But when he raised his hand, it was caught up in his neck.

He returned to his associates in this way and dropped the stone. And according to another report, he beseeched the Prophet and when he prayed for him, the stone separated from his hand. Another man volunteered to slay the Prophet; but when he came to the Prophet, he began to tremble with fear and returned from there saying: There was a huge serpent between me and him, thrashing its tail. According to another report, Abu Jahl had come to trample on the neck of the Prophet, but when he returned immediately and people asked him about it, he said, “Between me and him was a trench full of fire and I saw some winged angels.” When the Prophet heard this, he remarked: “If he had come near me, the angels would have cut him into pieces.”

Fourth miracle: Ali bin Ibrahim, Ibn Babawayh, Ibn Shahr Ashob and Shaykh Tabarsi etc. have mentioned in the interpretation of the following verse:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

“Surely We will suffice you against the scoffers...”¹⁵⁵

...that after the Holy Prophet (S) assumed prophethood, the first to believe in him was Ali bin Abi Talib, and the next was Khadija. One day His Eminence, Abu Talib and Ja’far Tayyar arrived and saw the Prophet praying and Ali was also standing in prayers besides him.

His Eminence, Abu Talib told Ja’far: “You also pray with your cousin.” When he stood to the left of the Prophet, the latter moved ahead of him. After this, Zaid bin Haritha believed, and these five persons continued to perform prayers till the Almighty Allah ordered them to express their faith and not to care about the idolaters.

“Surely We will suffice you against the scoffers...”¹⁵⁶

And they (scoffers) were five persons: Walid bin Mughira, Aas bin Wail, Aswad bin Muttalib, Aswad bin Abde Ghus and Harith bin Talatala; and some have mentioned them to be six and included Harith bin Qays. Jibraeel arrived and stood by the Prophet. Walid passed from there and Jibraeel asked: “Is this Walid bin Mughira, one of your scoffers?”

“Yes,” replied the Prophet. Jibraeel gestured to him and he went away from there and reached a blacksmith who was sharpening an arrow. Mughira stepped on a sharp point and it pierced his foot, causing excessive bleeding. But due to pride he did not bend down to remove it. Jibraeel had also gestured about the place where the arrow was being sharpened. On returning home, Walid lied down on a sofa and his daughter was lying on the floor.

His foot was bleeding so heavily that it flowed to the girl’s carpet and she awoke due to it and told the slave girl: “Perhaps you left the water skin untied and water is seeping out of it till here.” Walid said: “This is the blood of your father and not water. Call my sons and nephews, as I will not survive. Let me make out my will.” When they were summoned, he said to Abdullah bin Rabiah: “Ammara bin Walid is in Habasha, take a letter from Muhammad and send it to Najjashi so that he may send him back to Mecca.”

Then he told his youngest son, Hasham: “Son, I make five bequests to you which you must remember. The first is that you must eliminate Abu Dhamdosi even if you have to pay three blood monies for that, and don’t leave him because he forcibly took away my wife who was his daughter. If he had allowed her to remain with me, I would have got a son like you from her also.

The next bequest is the revenge of blood that I want to take from Khaza, which you must not forget. Also take the compensation of the blood I have to take from Khuzaimah bin Aamir. Fourthly, you must collect some blood monies that are payable by the Thaqif tribe. Lastly, I owe the Bishop of Najran, 200 dinars, which you must repay him.” After saying this the man departed for Hell.

After that Aas bin Wail passed by the Prophet. Jibraeel gestured to his foot and a pointed piece of wood pierced it and came out from the back, killing him. According to another report, a thorn pierced him and he got such a terrible itch that he scratched himself to death.

When Aswad bin Muttalib passed by the Messenger, Jibraeel gestured to his eye and he became blind. He knocked his head against the wall and departed for Hell. According to another report, Jibraeel pointed to his stomach and he suffered from severe thirst and drank so much of water that his stomach burst and he died.

Aswad bin Abde Ghus had been cursed by the Prophet that he should become blind and suffer the loss of his son; Jibraeel also hit him with a green leaf and he lived to fulfill the prayer of the Prophet. At last his son was killed in Badr and he died in his grief.

Jibraeel gestured to the head of Harith bin Talatala and a fatal sore developed therein. Some say that he died of snake bite. Some also say that poisonous wind affected him which blackened his complexion and he became so unrecognizable that when he came home, his family members didn’t recognize him and beat him so severely that he died. Harith bin Qays consumed a poisonous fish and drank water in such excess that he died. 157

Fifth miracle: Rawandi has narrated that a Jew woman attempting to injure the Prophet by the power of sorcery, had tied several knots of spell for this purpose and cast them into a well. Jibraeel informed Muhammad of the fact; the knots were taken out of the well, and no harm followed.

Sixth miracle: Rawandi etc. have narrated from Ibn Masud that when the Prophet was in prostration one day before the Kaaba, Abu Jahl ordered the entrails of a camel he had slaughtered to be thrown on the Prophet's back. Fatima removed the uncleanness.

When the Prophet finished his devotions, he said, "O Lord, take revenge from these infidels," and named Abu Jahl, Atba, Shaibah, Walid, Umayyah and Ibn Abi Mui't and some others, who were killed at Badr.

Seventh miracle: Shia tradition scholars have narrated from Imam Ja'far Sadiq (a.s.) and Sunni scholars have narrated through various channels that Atba, son of Abu Lahab said: "I deny the God of Najam," and spat towards the Prophet. The Prophet asked him if he didn't fear being torn up by a beast. According to another report he said: "O Allah, hand him over one of Your dogs." After that he traveled to Yemen in a caravan and according to another report, he went to Shaam.

He used to say: "Muhammad's curse will surely cause my death. Abu Lahab told the people to take care of him and not leave him alone, lest Muhammad's curse be fulfilled." So they gathered their belongings and made him camp at a high place and the people slept around him. A lion appeared in the dead of the night and after smelling at all of them at last leapt upon Atba and ripped him apart.

Eighth miracle: It is narrated that when the Holy Prophet (S) used to pray near the Kaaba, the Almighty Allah used to make him invisible to the idolaters.

Ninth miracle: Rawandi etc. have narrated from Imam Ja'far Sadiq (a.s.) that Abdullah bin Umayyah told the Prophet: "I will not believe in you till the Almighty Allah and all His angels do not testify to your veracity or you go up to the sky and bring a book and even if you are able to all this, I can't guarantee that I will become faithful. The Prophet was aggrieved at this and he returned home.

Abu Jahl said: "If he comes to the mosque next day, I will crush his head with a stone." When the Messenger of Allah (S) entered the mosque next day and began to pray, Abu Jahl took a huge stone and moved towards him. But when he came near, he began to tremble and went away from there. When people asked him about it, he said, "I saw some men as tall as mountains gilded with iron, surrounding Muhammad; if I had made any move, they would have killed me."

Tenth miracle: Rawandi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the Holy Prophet (S) once recited Surah Lahab in prayers, people told Umm Jamil, sister of Abu Sufyan and wife of Abu Lahab that "Muhammad has cursed you in his prayers and he condemns you." She was enraged at this and she came out looking for the Prophet and said: "If I see him, I will abuse him," (I seek refuge of Allah) she made inquiries about the whereabouts of the Prophet.

At last she entered the mosque when Abu Bakr was seated with him and he asked the Prophet to hide as Umm Jamil was looking for him and perhaps she would abuse the Prophet. The Holy Prophet (S) said: “She would not be able to see me.” And when Umm Jamil came near him she could not see him.

She asked Abu Bakr if he had seen Muhammad and when he denied, she went back home. Imam Muhammad Baqir (a.s.) said: The Almighty Allah placed a yellow veil between her and the Prophet and she and all infidels used to address the Prophet as Muzammam, that is one who is condemned too much.

The Messenger of Allah (S) used to say: “The Almighty Allah has erased my name from their memories. They condemn Muzammam which is not my name.” Shaykh Tabarsi, Ibn Shahr Ashob and all Shia and Sunni tradition scholars have narrated this incident from Asma binte Abu Bakr etc. and it is narrated that the Holy Prophet (S) recited the following verse when she came to him:

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا.

“And when you recite the Qur’an, We place between you and those who do not believe in the hereafter a hidden barrier...”¹⁵⁸

When she could not see the Prophet she told Abu Bakr: “I have heard that your companion has condemned me.” Abu Bakr said: “By the Lord of the Kaaba, His Eminence, has not condemned you.”

Eleventh miracle: Shaykh Tabarsi etc. have narrated that Abu Jahl and Walid bin Mughira along with some men of Bani Makhzum intended to slay the Messenger of Allah (S) when he comes to the Masjid. When the next day, he came to pray, all of them sent Walid to eliminate the Prophet but when he came there, he could hear his voice but was not able to see him. He returned and narrated that but they did not believe him.

All came to the Prophet and hearing a voice headed in a certain direction, advanced to that place; when they heard it in another direction, and were thus bewildered, seeing him not and finding him not. At last they returned from there and the Almighty Allah revealed the following verse:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

“And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.”¹⁵⁹

Twelfth miracle: Shaykh Tabarsi has narrated that when the Jews of Medina signed a no-war pact and

agreed to help in payment of blood monies, the Holy Prophet (S) went to Bani Nuzayr and asked for their cooperation.

They told him to be seated while they collected the funds, while they conspired to eliminate the Prophet secretly. Jibraeel came down and informed the Prophet of their intention and the Prophet came out of their house exposing their true colors.

Thirteenth miracle: Shaykh Tabarsi and Ibn Shahr Ashob have narrated that His Eminence set out to fight a group of Arabs and reached a village, which was called Zi-amar. The natives fled to the mountains on seeing the army. The Holy Prophet (S) stood at a place from where he could watch them and then came out to relieve himself. It began to rain and he was soaked to the skin. He removed his clothes and hung them on a tree. Then he lay down under the tree.

The villagers were watching the Prophet and their leader, Dathur bin Harith came to him and pulling out his sword said: "Who can save you from me?" The Prophet calmly replied: "God." Jibraeel clapped his chest and he fell down dropping the sword. The Prophet picked the sword and asked him: "Now who can save you from me?"

"No one," said he and embraced Islam. Then he invited the people of his community to faith. According to another report, when he wanted to attack the Prophet, he began to tremble and dropped the weapon. According to the report of Abu Hamza Thumali, Dathur says that "a man dressed in white clapped my chest and I realized that he was an angel."

Fourteenth miracle: Ibn Shahr Ashob has narrated from Ibn Abbas that the idolaters of Quraish gathered at Hajre Ismail and took a collective oath that if they see Muhammad in the mosque, they would eliminate him together. Fatima learnt about this and she came to the Prophet weeping and narrated their plot. He asked for water to perform ablution and after that came to the mosque.

When they saw him, the Almighty Allah put the Prophet's awe into their hearts and all bowed down their heads in humiliation. The Messenger of Allah (S) picked a handful of dust and said: "Humiliate them." Whoever was hit with that dust was killed in the Battle of Badr.

Fifteenth miracle: Ibn Shahr Ashob has narrated that one day, the Messenger of Allah (S) was walking in Abtah when Abu Lahab the accursed threw a stone at the Prophet and it continued to be suspended in the air for seven days. People used to wonder who has made it suspended and the Prophet said that it was the one who has held up the sky without pillars.

Sixteenth miracle: Ibn Shahr Ashob and most tradition scholars and historians have narrated that during the Battle of Hunain, Shaibah bin Uthman decided to eliminate the Prophet. When he came behind to launch an attack, he saw between himself and the Prophet a huge flame. The Prophet learnt of his intention and said: "O Shaibah, come to me."

When he came the Prophet said: “O Allah, take away the Satan from his heart.” Shaibah says: “With this prayer, the Holy Prophet (S) became so beloved to me that I loved him more than myself.

After that the Holy Prophet (S) said: “Now fight the idolaters.” After the battle was over, the Prophet told him whatever he had intended and whatever he had seen. And he said: “Whatever Allah had intended for you is better than that which you want from yourself.”

Seventeenth miracle: Sayyid Ibn Tawus, Ibn Shahr Ashob and other tradition scholars have narrated that Aamir bin Tufayl and Arbad bin Qays came to assassinate the Prophet. When they entered the mosque, Aamir came to him and asked: “O Muhammad, what will I get if I become a Muslim?” He replied: “You will have the same rights and obligations as all other Muslims.” He said, “I want you to make me your Caliph after you.”

The Holy Prophet (S) said, “It is beyond the capacity of me and you and only Allah has that discretion.” He said, “Make me the governor of forests and you remain the ruler of cities.” The Holy Prophet (S) said that it was also not possible. He asked, “Then what have you decided for me?” He replied: “Mount the horse and fight Jihad.” He said, “Okay, for the time being I accept that. Come with me, I want to say something in private.”

He arose and walked with him to a corner. At that moment he gestured to his cousin, Arbad to pull the sword and slay the Messenger. He tried to pull out the sword and but with all his efforts, he could not draw it more than a span out of the scabbard. It is mentioned in another report that Arbad said: A wall came between me and the Prophet and when I tried it the second time I found that Aamir was between us.

Thus when the Holy Prophet (S) saw that Arbad was trying to draw his sword, he said: “O Allah, save me.” People crowded around the Prophet and the two potential killers fled from there, but they failed to reach their destination.

Arbad was killed by lightning while Aamir came to a woman of Saluliya tribe and he developed a boil of plague on his finger and she said: “Your finger is swelling, will you die in the house of Saluliya?” Even though they considered it a matter of shame to stay at this place. Aamir mounted and left the place, but he had traveled only some distance when he died.

Eighteenth miracle: Ibn Shahr Ashob etc. have narrated from Ibn Abbas that during the expedition of Hudaibiyah, eighty persons from Mecca planned to slay the Prophet and for this purpose descended from the mountain of Taneem. The Messenger of Allah (S) invoked curse on them and all became blind. Companions of the Prophet took them in custody. At last the Prophet did a favor on them and released them. At that juncture, the Almighty Allah revealed the following verse:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

“And He it is Who held back their hands from you and your hands from them in the valley of Mecca...”¹⁶⁰

Nineteenth miracle: Ibn Shahr Ashob and most tradition scholars have narrated that after the Quraish were defeated at Badr, Abu Lahab inquired the reason of it from Abu Sufyan. He replied that they fled at the onset, seeing white horsemen in the air, mounted on pie-bald horses, and whom none could withstand.

Abu Rafe told Ummul Fazl, a daughter of Abbas, that those white horsemen were angels. This so enraged Abu Lahab that he dashed the person on the ground, upon which Ummul Fazl struck him with a tent pole, and fractured his skull.

Abu Lahab lingered for seven days, when God smote him with an eruption which the Arabs avoided with horror, and he lay dead for three days in his house; his own sons did not approach to bury him, till at last he was pulled out of Mecca by rope and a great pile of stones thrown on him.¹⁶¹

Twentieth miracle: Ibn Shahr Ashob has narrated from Ibn Abbas that in the Battle of Ahzab, Abu Sufyan ordered a division of seven thousand archers to discharge their arrows in a simultaneous volley at the Prophet's army. This order coming to the ears of the Muslim, caused much terror and alarm among them, but the Prophet waved his victorious sleeve in the air and prayed, and when the volley was discharged, Allah sent a wind which drove each arrow back to pierce and wound its thrower.

Twenty-first miracle: Ibn Shahr Ashob etc. have narrated that one day the Messenger of Allah (S) along with the left vanguard departed to a Jew fort to purchase bread and lentils etc. from them. A Jew said: “I have what you want.” And he went to his house and told his wife to climb the wall and wait in ambush and when Muhammad comes she must drop that huge stone on him.

When the Prophet entered and the woman tried to drop the stone, Jibraeel came down and thrashed the stone with his wings and it came swiftly breaking through the wall and fell around the neck of the Jew like a grind stone. The Jew fell down unconscious and when he regained consciousness, he began to weep.

The Prophet asked him what he had intended that he was involved in such trouble. He said that he did not want to sell anything, he had only brought him inside to eliminate him. “There is no doubt that you the source of mercy and the chief of Arabs and non-Arabs. So please forgive me.” The Prophet had mercy on him and prayed for him. The stone came out of his neck.

Twenty-second miracle: Ibn Shahr Ashob has narrated from Jabir and Ibn Abbas that a man of Quraish swore that he would kill Muhammad but his horse reared and he fell down breaking his neck.

Twenty-third miracle: Ibn Shahr Ashob etc. have narrated from Ibn Abbas that Muammar bin Yazid was a well known stalwart and the chief of Bani Kanana. Quraish sought his help with regard to the

Prophet and he said that he would eliminate him as he was having 20000 men. "Bani Hashim cannot face me in battle. If they ask for blood money, I am quite capable of paying it." He carried a sword, ten spans long and one span wide.

One day the Prophet was praying in Hajar Ismail. Muammar picked up his sword and moved forward, but he stumbled and was hurt. Again he arose and ran upto Abtah and his mouth was bleeding. When people saw this, they gathered around him; washed his wounds and asked him what the matter was. He said: "Whoever listened to you was deceived. I have never seen such a thing. When I reached him, I saw two serpents came out of his head breathing fire and they attacked me."

Twenty-fourth miracle: Ibn Shahr Ashob has narrated that Kalla bin Asad threw a javelin on the Prophet between the house of Aqeel and Aqaal which boomeranged on him and he fled in fear. People asked him what the problem was and he said: "Woe be unto you, can't you see the mad camel chasing me?" They said: "We cannot see anything." But he said that he was seeing it and he went running upto Taif.

Twenty-fifth miracle: Ibn Shahr Ashob etc. have narrated that one afternoon, the Messenger of Allah (S) came out of Mecca and reached upto the road to Hajoon and Nazar bin Harith was following him with the intention of killing him but when he reached near the Prophet, he began to run.

Abu Jahl asked him from whence he was coming and he replied: "Today, when Muhammad was alone, I followed him so that I can kill him but when I reached near him, I saw lions that attacked me roaring. Abu Jahl the accursed said: "It is his sorcery."

Twenty-sixth miracle: Ibn Shahr Ashob etc. have narrated that a man of Quraish saw the Holy Prophet (S) prostrating and he picked up stone to hit him with, but when he raised his hand, the stone clung to his hand and it became paralyzed.

Twenty-seventh miracle: Ibn Shahr Ashob and Ibn Abbas have narrated that once the Messenger of Allah (S) was reciting the Qur'an in a loud voice which was disliked by the Quraish. They came to apprehend the Messenger but all of a sudden their hands stuck to their necks and all of them became blind.

They came to the Prophet groping and pleading to him under oath. So the Messenger prayed for them and their hands became free and they regained their vision. At that juncture, the first verses of Surah Yasin were revealed.

Twenty-eighth miracle: Ibn Shahr Ashob has narrated from Abu Dharr that once the Messenger of Allah (S) was in prostration when Abu Lahab, the curse of Allah be upon him, picked up a stone to hit the Prophet, but when he raised his hand it remained like that and he was not able to bring it down.

He pleaded under oath that he would never trouble His Eminence; if he saved him from this punishment.

The Prophet prayed and he was cured. So he said: "Indeed you are an expert magician!" At that juncture, Surah Lahab was revealed.

Twenty-ninth miracle: Ibn Shahr Ashob has narrated that the Messenger of Allah (S) once went to Bani Shajiya and invited them to Islam but they refused and sent 500 riders to pursue the Messenger. When the riders caught up with the Prophet, the latter prayed, a wind ensued and all perished.

Thirtieth miracle: Ibn Shahr Ashob and others have narrated that during the Battle of Uhud, Ibn Qamia threw a stone aimed at the Prophet and it hit his leg. He said: "May Allah degrade you." When he returned from Uhud, he was sleeping on the way when a mountain goat pierced its horns into his stomach and he began to shout: "Woe be to degradation!" The goat pierced his stomach with the horn upto his neck.

Thirty-first miracle: It is among the continuous reports that in the Battle of Khandaq, the Prophet prayed and the Almighty Allah sent a swift and sharp wind which carried stone particles and in spite of the scarcity of Muslims and their own majority, the infidels fled from there.

Thirty-second miracle: In the Battle of Badr, the Messenger of Allah (S) picked a handful of dust and said: "Degrade them!" The wind carried the dust to their faces and whoever was hit was either killed or taken a prisoner that day.

Thirty-third miracle: Ibn Shahr Ashob has narrated from Jabir that when the Arnies killed the shepherd of the Prophet and carried away the sheep, the Prophet invoked cursed on them that the Almighty Allah should make them lose their way and consequently they lost their way and were apprehended by the companions of the Prophet.

Thirty-fourth miracle: Ibn Shahr Ashob has narrated that the Holy Prophet (S) proposed to a certain woman but a false excuse was made by her father that she was leprous. "So be it," said the Prophet; and she became leprous.

Thirty-fifth miracle: When the Holy Prophet (S) saw Zuhair, the poet, he prayed: "O Allah, protect me from the evil of this Satan." After that he was not able to compose a single verse to deride the Prophet.

Thirty-sixth miracle: It is narrated that a man hearing Bilal proclaiming the Azan, or call to prayers, when he said, "I testify that Muhammad is the Messenger of Allah," a hypocrite observed, "May one that lies be burned." That night, rising to light a lamp, his finger caught fire, which could not be extinguished till his whole body was consumed by the fire.

Thirty-seventh miracle: It is narrated from Ibn Abbas that Utbah bin Mui and Ubayy bin Khalaf had formed a pact of brotherhood. Once Utbah returned from a journey and entertained some guests and also invited the Prophet along with the nobles of the community. The Messenger of Allah (S) said: "I will not accept your invitation till you don't embrace Islam." He recited the dual testimony of faith and the

Prophet dined at his place.

When Ubayy bin Khalaf returned from his journey, he came to know about Utbah's conversion to Islam and condemned him for that. He said, "I will not talk with you till you don't falsify and degrade Muhammad."

That accursed man came to His Eminence, and spat upon him. But his impure spit divided into two parts and turned back on him hitting both his cheeks and searing them. The Holy Prophet (S) said: "You will remain alive as long as you are in Mecca, and when you go out, you will be killed by your own sword. Thus he was killed in Badr and Ubayy was killed in Uhud.

Thirty-eighth miracle: Ibn Shahr Ashob etc. have narrated that Ubayy bin Khalaf used to threaten the Prophet with death in Mecca and the Prophet told him: "Insha Allah, I will kill you." Thus in the Battle of Badr, the Prophet tossed a stick to him which caused a sore in his neck.

He came out of the battlefield bleating like a calf. "You are bleating only due to a simple wound?" remarked Abu Sufyan. He replied: "If this sore hits the whole tribes of Rabia and Mudhir, all would have died. He had promised to eliminate me. If he had merely spat on me, I would have died of it." Then he died the next day.

Thirty-ninth miracle: It is mentioned in *Tibbul Aaimma* and *Tafsir Ayyashi*; rather in all reliable books that Imam Ja'far Sadiq (a.s.) said: Once the Messenger of Allah (S) was unwell. Jibraeel came to him and said: "O Muhammad, a certain Jew has cast a spell on you in the certain well. Therefore, send to it the most trustworthy of people in your opinion and the most important of them before you and the equal of you, so that he may bring you the spell."

The Prophet sent Ali Ibn Abi Talib (a.s.) saying: "Go to the well of Zarwan for in it is a spell with which the Jew, Labid bin Asam has bewitched me, and bring it to me." Imam Ali (a.s.) says: I set out at the request of the Messenger of Allah (S).

I descended into it, and the water there was like the water of henna because of the spell. I searched for it and at last brought it out." The Prophet said: "Open it." I opened it and there was, in truth, a piece of a palm branch, a comb, some teeth of comb and eleven knots were tied upon it.

Jibraeel had brought down that day to the Prophet two Surahs of taking refuge (Falaq and Naas). The Prophet said: "O Ali, then recite over the string." Whenever Amirul Momineen (a.s.) recited it, a knot opened, until he finished with all of them and Allah, the Mighty and Sublime, removed the spell from His Prophet and restored him to health."

According to another report, Jibraeel recited Surah Falaq and Mikaeel recited Surah Naas for the protection of the Prophet. According to yet another report Jibraeel recited Surah Falaq, Naas and Ikhlas and then recited the following supplication:

“In the name of Allah, I invoke you. In the name of Allah, I cure you of every illness that troubles you. In the name of Allah, and Allah is your healer. In the name of Allah, take it and may it be good for you.”¹⁶²

Miracles of Prophet against demons and Jinns

First miracle: Shaykh Tabarsi and other tradition scholars have narrated from Zuhri that after the death of His Eminence, Abu Talib, when troubles increased, and the people of Mecca united to harass the Messenger of Allah (S) he moved to Taif, hoping its inhabitants would be more tractable than Quraish. He met three person who were the chiefs there and were blood brothers of each other: they were Abdul Lail, Masud and Habib, sons of Amr.

The Holy Prophet (S) invited them to Islam but one of them said: “I must have stolen the covering of Kaaba; that is why God sent you to me.” Another remarked: “Was God not able to send anyone better than you for prophethood?”

The third said: “By Allah, I will not speak to you after this as you are the Prophet of Allah and you command a great position for me to speak to you. If you lie you are not worthy to be spoken to.” Thus all of them began to make fun of him. The common people seeing this cast stones at the Prophet, and wounded his feet.

From there he fled to one of their orchards to rest for sometime. He saw Atba and Shaibah there and was more aggrieved because the Prophet was aware of their enmity. When they saw the Prophet, they sent to him some grapes through their Christian slave. The Holy Prophet (S) asked him of his native place and he said that he was from Nainawa. The Holy Prophet (S) asked: “Are you from the place of a righteous man like Yunus bin Mata?” He said: “What do you know who Yunus was?”

The Messenger of Allah (S) said: “I am the Prophet of Allah and God has informed me about Yunus.” Adas immediately fell down in prostration and kissed his feet although they were bleeding. When Atba and Shaibah learnt of this, they were shocked. When the slave returned to them they asked: “Why did you prostrate to Muhammad and kiss his feet? You have never done this for us even though we are your masters.”

He replied: “This person is deserving and he told me about Prophet Yunus.” Upon this the duo laughed and warned him from his deceit because (we seek refuge of Allah) he was a great cheater! They said: “Don’t forgo your faith.” The Prophet despaired of making them Muslims and came back to Mecca. When he reached Nakhla, the night fell and he began to offer his prayers. A caravan of Jinns was passing from there to Nasibain which was an area of Yemen. The Prophet prayed there the whole night and after the Morning Prayer was reciting the Qur’an.

When those Jinns heard the verses of Qur’an, they accepted faith and returned to their community and invited their people to Islam. According to another report, the Prophet was now commanded to proclaim his mission to the Jinns, summon them to embrace Islam, and to recite the Qur’an to them. The Almighty

Allah having sent a party of Jinns of the family of Nasibain to the Prophet, he said to his companions, “I am commanded to read the Qur’an tonight to the Jinns, who of you will go with me?”

Abdullah bin Masud accepted the invitation, and he reports: When we arrived at the heights beyond Mecca, the Prophet entered the defile of Hajoon, and drew a circle round me, ordering me not to leave it till his return. He then went and engaged in prayer, and began to recite the Qur’an. Presently I saw a great number of black creatures crowding around him, quite intercepting my sight of him and the sound of his voice. After a time, most of them dispersed like fragments of cloud, but a company still remained.

When he had performed the Morning Prayer, he came back to me, and inquired if I saw anything. I replied that I saw black people clothed in white garments. He said, “These were Jinns of Nasibain.” According to the report of Ibn Abbas, they were 70 in all. The Holy Prophet (S) appointed them as his ambassadors to their people. Some say that they were nine. It is narrated from Jabir that the Messenger of Allah (S) said: “I recited Surah Rahman before them. Whatever they replied is better than your replies.” That is when I recited:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will you deny?”¹⁶³

They said: “No, our Lord, we do not deny any of Your bounties.”

It is narrated from Ibn Abbas that when the Prophet was given the office of prophethood and angels prevented the satans from climbing to the heavens and they drove them away with shooting stars, they said: “Definitely something extraordinary has occurred on the earth and we must find out what it is.

That is why we are prevented from scaling the heavens.” All dispersed to the east and west of the earth. A group of them which descended in Mecca passed the Prophet when he was praying the Morning Prayer in Nakhla with his companions. The satans were going to the Ukaz market. When they heard the Prophet reciting Qur’an they remarked: “This is why we are prevented to scale the heavens.”

They returned to their community and conveyed the information: “We have heard a strange Qur’an which guides to truth, so we accepted faith and we don’t associate anyone with our Lord.” So the Almighty Allah revealed Surah Jinn. It is narrated from Abu Hamza Thumali that they were from Bani Shaiban (Jinns).

Ali bin Ibrahim has narrated that the Messenger of Allah (S) came out of Mecca with Zaid bin Haritha and reached the Ukaz market to call the people to Islam. No one accepted his invitation and he returned to Mecca. When he reached the Majna valley, he began to pray the Midnight Prayer and after that he began to recite the Qur’an.

A party of Jinns was passing by and when they heard the verses of Qur'an, they said among themselves: "Silence!" and they began to listen attentively to the Prophet's recitation. When the Messenger of Allah (S) concluded, the Jinns came to their folks and said: "We have heard such a book that was revealed after the scriptures of Musa (a.s.) and it testifies the past matters and guides to truth and the straight path.

O folks, harken to the caller to the Almighty Allah so that He may forgive your sins and save you from a painful chastisement. Then they returned to the Prophet and embraced faith. The Holy Prophet (S) conveyed the teachings of Islam to them and the Almighty Allah revealed Surah Jinn. The Messenger of Allah (S) appointed one of them as their leader.

They were constantly present with the Prophet and the Messenger of Allah (S) commanded Amirul Momineen (a.s.) to teach them the rules of religion. Among them are believers, infidels, Ahlul Bayt haters, Jews, Magians and Christians.

Second miracle: Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that a female Jinn named Afra was in the habit of coming to hear Muhammad, and brought a number of her tribe to embrace the faith. She did not come for several days and the Prophet inquired the cause of Jibraeel, who said that she had gone to visit one of her sister converts, whom she likes for the sake of the pleasure of Allah.

The Prophet replied, "Paradise is for those who love one another for the Lord's sake." Indeed the Almighty Allah has made a pillar of red ruby in Paradise on which He has made 70000 palaces and each palace has 70000 rooms. It is for those who love each other for the sake of Allah and who meet and visit each other. Later when Afra visited the Prophet, he asked: "What extraordinary things did you observe during the journey?" She replied: "Many things." The Messenger of Allah (S) said, "Narrate to us the most extraordinary thing you saw."

He said: "I saw Iblis sitting on a white stone in the Akhzar Sea. He was praying with raised hands: "O Allah, when You have sworn to put me in Hell, I ask you in the name of Muhammad, Ali, Fatima, Hasan and Husain to save me from Hell and raise me with them." I asked him: "O Harith, what are these names through whom you are praying to the Lord?"

He replied: "These are names I saw written on the empyrean 70000 years before the creation of Adam. That is why I thought that they are most beloved to the Almighty Allah so I prayed through them." The Holy Prophet (S) said: "By Allah, if all the people of the earth implore the Almighty Allah through these names, He would definitely accept them."

Third miracle: Ali bin Ibrahim relates that all Jinns are offspring of Jaan, and that they belong to any of the religions. He says that the devils are all the offspring of Iblis, among all of whom there is but one believer, namely, Awham bin Heem, the son of Laqis, the son of Iblis. Awham, in the form of a gigantic man of terrible appearance, came to the Prophet, who asked him who he was. He replied, "I am Awham

bin Heem bin Laqis bin Iblis.

I was a boy, several years old, when Qabeel slew Habeel, and I forbade men to abandon sin and commanded them to eat unlawful things.” “You were a bad boy,” said the Prophet, “and are now a bad old man.” He replied, O Messenger of Allah (S), I repented in the presence of Nuh, was with him in the Ark, and rebuked him for cursing his people. I was with Ibrahim when they cast him into the fire, which Allah made cool and safe to him. I was with Musa when Allah drowned Firon and delivered Bani Israel.

I was with Hud when he cursed his people, and I said to him, “Why did you curse them?” I was with Salih who cursed his people, and I reproved him for it. I have read all the sacred books, each of which announces your advent, and the prophets have sent their salutations to you, declaring you the best and dearest of them all. Instruct me then in the knowledge of what God has revealed to you.

The Holy Prophet (S) commanded Ali (a.s.) to give the desired instruction, when Awham remarked, “I will obey none but a Prophet, or a successor of a Prophet, and who is this you have assigned to teach me?”

Muhammad replied, “He is my brother and successor, my vizier and heir, Ali bin Abi Talib.” “Yes,” said Awham, “I have seen his name in the sacred books, where he is called Eliya.” Ali then instructed him in the Qur’an and rules of faith. He was present with the Imam during the night of Harir of the Battle of Siffeen.

Fourth miracle: Shaykh Mufeed, Shaykh Tabarsi and all tradition scholars have narrated that when the Holy Prophet (S) set out for the Battle of Bani Mustaliq and camped at the valley of Chuli, Jibraeel came down in the last part of the night and informed that a group of unbeliever Jinns lives in this valley and intends to harm his companions.

The Messenger of Allah (S) summoned Imam Ali (a.s.) and said: “There is a group of denier Jinns in this valley, chase them away with the power of knowledge that the Almighty Allah has specialized you with. Then he sent a hundred men to accompany him directing them to remain with Ali (a.s.) and to do what he says.

Amirul Momineen (a.s.) set out for that valley and on reaching there instructed his men to halt at a place and not to move from here until the Imam tells them and marched forward, seeking the refuge of Allah for the mischief of enemies. He recited the great names of Allah and entered the valley. As soon as he entered, a terrible storm ensued and the Imam’s men were about to fall down.

Amirul Momineen (a.s.) shouted: “I am Ali Ibn Abi Talib (a.s.), legatee and cousin of the Messenger of Allah (S); if you have any courage, you should confront me.” The Jinns assumed visible forms and they appeared to be dark and black skinned, carrying blazing flames. They crowded into valley and Amirul Momineen (a.s.) was moving forward reciting the Holy Qur’an slashing his sword to his right and left.

When they reached to them they disappeared like smoke. Amirul Momineen (a.s.) recited the Takbir and came out of the valley and then stood with his forces. When their signs disappeared, companions asked what he had seen. "We were about to die of fright and we were also worried about you." Imam Ali (a.s.) said: "When the Jinns appeared, I challenged them in the name of Allah and they became degraded and weak.

I attacked them without any restraint. If they had stuck to their stance, I would have killed all of them. The Almighty Allah saved the Muslims from their mischief. Those who had survived the attack came to the Messenger of Allah (S) and embraced faith and prayed for security. When Amirul Momineen (a.s.) returned to the Messenger of Allah (S), His Eminence said: "Those Jinns came here before you, in whose hearts the Almighty Allah had created your fear. And they have become Muslims and I have accepted their Islam."

Fifth miracle: It is narrated through authentic chains from Salman Farsi that one day when the Prophet was sitting in Abtah, with a number of his companions, suddenly a whirlwind was seen, and swept on till it approached the Prophet. In the midst of the whirlwind a person appeared, who said, "O Prophet of Allah, my people have sent me to secure for us refuge from the violence and oppression with which we are treated by a part of our own tribe. Send a person with me to judge between us according to the law of God.

We engage to return tomorrow morning whomsoever you may send, unless circumstances shall occur to render the fulfillment to this engagement impossible." The Prophet inquired, "Who are you, and who are your people?" He replied, "I am Arfatah, son of Shamrakh, of the tribe of Bani Najah. We were in the habit of ascending the heavens to listen to the reports of the angels, but were prevented from making those visits when you were invested with prophethood. Part of our tribe believes in you, and part remains on their infidelity.

A dissension has consequently arisen, and since the infidels are superior to us in number and power, they have deprived us of water and pasturage, and in other ways injure us and our quadrupeds. We entreat you to send to us a person to judge us equitably." "Unveil," said the Prophet, "so that we may see you in your natural form." The disclosure showed him to be a hairy person, high head, and prominent eyes, the lids of which opened laterally.

His eye-sockets were small, and his teeth like those of a beast of prey. Having taken his pledge that whoever should be sent with him should be safely returned the next day, the Prophet turned to Abu Bakr and ordered him to go with Arfatah, help him and arrange matters in his tribe. "Where are they?" asked Abu Bakr. "Underground," was the reply. But demanded Abu Bakr, "How can I go underground, and how can I judge among them, especially when I am ignorant of their language?"

The Holy Prophet (S) then in succession ordered Umar and Uthman to go on this expedition, but they also refused on the same grounds that Abu Bakr had done. At last the Prophet called Ali and said, "O

Ali, go with Arfatah, help them and give judgment among his tribe.” Amirul Momineen (a.s.) immediately rose, took his sword and set off with the Jinn. Salman added, “I also sadly went with them till they reached the centre of the valley of Safa, where Ali invoked divine reward for me and ordered me to return.

The ground opened and they descended, after which I went back, very anxious for the fate of Ali. The next day, after Morning Prayers, the Prophet and his companions went and seated themselves on Mount Safa, and conversation turned on Ali. The hypocrites made an uproar and exulted at his supposed death, and said, “Praise be to Allah! God has delivered us from Abu Turab and Muhammad boast on account of his brother is destroyed.

After Noon prayers, the Prophet reseated himself and continued his sacred instructions to the people, who now despaired of Ali’s return. Afternoon prayers were performed, and the Prophet’s concern for Ali increased, as did likewise the clamor of the hypocrites, who exulted at his supposed fate.

As the sun was setting, suddenly Mount Safa opened, and Amirul Momineen (a.s.), like another bright sun, appeared with blood dripping from his sword, and Arfatah was with him. The Prophet rose and embraced Ali, kissed him on his forehead, and asked, “Why have you taken so long and left us to the clamor of scoffers?”

He replied, “O Messenger of Allah (S), I found a great many infidel Jinns, who were the oppressors of Arfatah’s party. I offered them three conditions: To believe in Allah and your prophethood; to pay tribute; or to make peace with Arfatah and his family, and allow them an equitable share of the water and pasturage.

As they rejected all these terms, I drew my sword, pronounced the name of God, attacked them and slew eighty thousand infidels. This forced the rest to call for refuge, upon which peace was ratified by their becoming Muslims. Arfatah said: “May Allah give you and Amirul Momineen (a.s.) a good reward,” after which he took leave and returned.

Sixth miracle: It is mentioned in *Mahasin Barqi* and other reliable books that one day an old man passed the Prophet and saluted him. The Prophet asked Ali if he knew who it was, and on his answering in the negative, told him it was Iblis, the cursed.

“Had I known that, replied Ali, I would have given him such a blow that he never would have troubled your community again.” Satan returned and said, “O Abul Hasan, why do you reproach me? My seed never mingles with that of your friends, but in the case of your enemies, my seed always reaches the wombs of their mothers through the loins of their fathers.”

Seventh miracle: Himyari has narrated through authentic chains from Imam Ja’far Sadiq (a.s.) that the Almighty Allah granted kingdom and power to the Messenger of Allah (S) which were not given to any other Prophet.

One day the Holy Prophet (S) pressed the neck of the accursed Iblis to the pillar of the mosque in such a way that his tongue protruded and reached into the hand of the Prophet. The Prophet said: If His Eminence, Sulaiman had not prayed that: "Grant such a kingdom to me as will not be for anyone after me," I would have shown the Satan to all of you.

Eighth miracle: Ibn Shahr Ashob has narrated that during the expedition of Hunain, at a certain place, the standard bearers retreated, saying the way was obstructed by a serpent as huge as a mountain. The Prophet advanced towards the monster that raised its head and said, "Peace be on you, O Messenger of Allah (S)! I am Hashim bin Lamba bin Iblis.

I have embraced your faith, and come with ten thousand persons of my household to aid you against infidels." "Open the way and advance on our right, said the Prophet," which was done, and the Muslim army proceeded on its march.

Ninth miracle: It is mentioned in *Kitab Ikhtisas* from Asbagh bin Nubatah that on one Friday, Amirul Momineen (a.s.) was sitting in the Kufa Masjid after Asr Prayers, when a tall gigantic man arrived and greeted the Imam. "What happened to the Jinn who used to visit you?" Amirul Momineen (a.s.) asked.

He replied: "He still visits me." Imam Ali (a.s.) said: "Narrate to the audience about him." He began: "Before the proclamation of the Prophet I was sleeping one night in Yemen, when in the middle of the night a Jinn came and kicked me on my head saying: Get up! I arose frightened. He said: Listen and he recited some couplets which said: "I am surprised at the Jinns and their mounting the camel who are going to Mecca seeking guidance even though you are ignorant of it.

Get up, and you also prepare for the journey and head to Mecca to the best of the descendants of Hashim and witness his glory and greatness." When he concluded, this I said to myself: "By Allah, something extraordinary has occurred in Bani Hashim or is about to happen." Then I could not sleep the whole night.

Then I continued to contemplate the whole day. The next night I was again kicked in the head and again the same type of poetry was recited. The same events occurred on the third night as well. I asked: "Where is the one about whom you inform?" He replied: "He has appeared in Mecca and he invites the people to recite: There is no god except Allah, and Muhammad is the Messenger of Allah." In the morning, I mounted the camel and set out for Mecca. On reaching Mecca, the first to meet me was the deviated old man, Abu Sufyan. I greeted and asked him how he was.

"All is well," said he, "But the orphan of Abu Talib has invalidated our religion." I asked what his name was and he said: "Muhammad and Ahmad." I asked about his whereabouts and he said that he has married Khadija binte Khuwailad and he lived at her place.

I turned my camel in that direction and on reaching there, dismounted and after securing it, knocked at the door. Khadija asked: "Who is there?" I asked: "Where is Muhammad?" She said: "You people don't

give him a moment of rest. So much so that he had left the house and gone somewhere.”

I said: “May Allah have mercy on you, I have come from Yemen, so that perhaps the Almighty Allah favors me through him and bestows him with guidance. Please don’t deprive me of meeting him.” I heard the Prophet say: “Open the door.” Thus I entered and saw that radiance shone from the face of His Eminence. When I looked on his back I noticed the seal of prophethood and kissed it. Then I recited some couplets extolling His Eminence.

In that poem I described the coming of that Jinn to convey the good news of the proclamation of the Prophet. So I embraced Islam and the Holy Prophet (S) was affectionate to me and after that I returned to Yemen. Asbagh bin Nubatah says: His name was Sawad bin Qarib and he fought the Battle of Siffeen on the side of Amirul Momineen (a.s.) and met martyrdom.

Tenth miracle: Ibn Shahr Ashob has narrated from Mazan bin Usfur that he says: In the initial part of the proclamation of the Prophet, when I sacrificed a sheep for an idol, a voice came out of the idol: “A messenger prophet has risen in the Mudhir tribe, so abandon the idols of stone.” On the next day, I sacrificed another sheep and heard the same voice that a prophet has risen with a heavenly Book.

Eleventh miracle: Ibn Shahr Ashob has narrated that Tamim Darami camped on one of the halts on the route to Shaam. When he was about to sleep he said: “Tonight I am in refuge of the inhabitants of this valley.” It was a custom of Jahiliyya period to seek refuge from the Jinns of the valley.

He says: Suddenly I heard a voice: “seek refuge from Allah, Jinns do not give refuge to anyone and whatever Allah wills, happens. Indeed a prophet has appeared among you under whose leadership we have prayed in Hajoon and the evils of satans were dispelled and Jinns were chased away from the heavens by shooting stars. Go to Muhammad (S).”

Twelfth miracle: Ibn Shahr Ashob has narrated that there was an idol of Bani Azra which was called Hammam. When the Prophet was invested with prophethood, people heard some voices from the idols that it was reciting some couplets which meant: O sons of Hind bin Qaran, the truth has become manifest and the Hammam is destroyed and idolatry has been destroyed by Islam.

After some days a person named Tarukh came to that idol to pay obeisance to it but a voice came out from it: O Tarukh, the truthful Prophet has appeared with talking revelation and the one who will manifest the truth has arrived in Tahama. Peace be on his followers and regret is for those who consider him lowly. Now I have said farewell to you.

You will not get to hear anything from me till Judgment Day. Then the idol crashed headlong to the ground and was shattered. Zaid bin Rabiah says that I narrated this incident to the Holy Prophet (S) and he said: “This discourse belonged to the believer Jinns.” Then the Messenger of Allah (S) invited me to Islam and I embraced the faith.

Thirteenth miracle: Ibn Shahr Ashob has narrated from Khazim bin Fatik Asadi that he says: I used to graze my camels till the valley of Abraq and there I heard a proclaimer saying: Prophet of Allah, owner of goodness has arrived with Surah Yasin and Ha Mim chapters. I asked him who he was and he replied: I am Malik bin Malik, the Holy Prophet (S) has sent me to the Najd tribe.

I said: If someone had minded my camels, I would have also gone to meet the Prophet and embraced faith on his hands. He volunteered to mind the animals and I set out from there to Medina on a camel, leaving the remaining beasts there. When I reached the gates of Medina, it was the time of Noon and the day of Friday. I waited for them to conclude the prayer.

Then I made my camel sit down. A person arrived and said that the Holy Prophet (S) was calling me. I entered Medina. When he saw me, he said: "Where is that old man who had volunteered to mind your camels?" "I don't know" said I. He said, "He has conveyed your camels safe and sound to your family members." I said, "I testify that Allah is One and you are His Messenger."

Fourteenth miracle: It is narrated that one day a man passed Umar and he remarked that he was a soothsayer and had contacts with Jinns. He said: O Umar, the Almighty Allah has guided every ignorant through Islam and dispelled every falsehood through truth and Muhammad has made the poor rich and straightened every deviation through the Qur'an.

Umar asked: "Since when have you not met your Jinn companions?" "He had come before I embraced Islam and said: O Salam, truth has become manifest, this is not a dream and the slogan of Allahu Akbar was raised, and that is why I accepted Islam." After that he never came back to me. Another person was present there. He said: I also faced similar circumstances.

One day I was riding through a level plain, when I suddenly decried another man galloping towards me and when he came near, he said: "O Ahmad, O Ahmad, Allah is the Mightiest and the Highest. O Ahmad, the Almighty Allah has given you all that He had promised from the good." Saying this he passed by us. Then an Ansari said: "I was traveling to Shaam with two men. We camped at a lonely wilderness.

Another rider joined us and all of us were extremely hungry. Suddenly a deer came galloping to us and I leaped and caught it. The newly arrived person said: "Leave it, I have often passed this way I have found this deer in the same place but no one has tried to catch it." I paid no heed and tied up that deer.

When a part of the night had passed, I heard someone say: O four riders, leave this deer as her children are orphans. I released the gazelle and we proceeded to Shaam. On the return journey we again halted at that same place. We heard a voice from the rear which gave glad tidings of the rising of the Holy Prophet (S). 164

The Prophet (S) reports about the Unseen

First miracle: Ibn Tawus has quoted from *Dalaile Himyari* a report of Imam Ja'far Sadiq (a.s.) that some persons of Quraish came to the Messenger of Allah (S) for some business. The Holy Prophet (S) told them that it would rain the next day. The next day was extraordinarily windy. When the sun arose, a noble of Quraish came and said: What did you gain by making a claim which exposed your falsehood. You are not one to make such predictions.

Suddenly a cloud appeared and there was such a heavy rain that the folks of Medina began to wail and seek refuge, begging the Prophet to pray that it stops raining. The Messenger of Allah (S) prayed: O Allah, let it rain only on our surroundings and it stopped raining. Immediately the prayers were effective.

Second miracle: Himyari has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) took the custody of the gold coins that Abbas had in his possession and told him to pay the ransom. Abbas said: O Messenger of Allah (S), I have nothing other than these gold coins. His Eminence said: "What happened to the money you had concealed with Umm Fazl, your wife?"

Abbas said: "I witness to the oneness of Allah and your prophethood, because when I kept those gold coins with my wife, there was no one there except the Almighty Allah." The Almighty Allah revealed to the Prophet: O Prophet, from these prisoners, whoever are your friends, tell them that if the Almighty Allah sees righteousness among you, He will give better than that which is taken as a ransom from you."

Thus in the end Abbas became so rich that twenty slaves traded on his behalf, each with a minimum capital of 20000 dirhams. This miracle is continuously narrated through various channels by Shia and Sunni scholars.

Third miracle: Rawandi and Ibn Babawayh have narrated that one day some people visited the Prophet and he said: "If you want, I can tell what business you have come for." "Please do so, O sir." His Eminence, said: "You have come to inquire to whom you should do a good turn.

Doing a good is appropriate with only one who is of a good family and is religious and you want to inquire if Jihad is allowed for ladies. Jihad of ladies is their good behavior to their husband and you want to ask from where does sustenance comes. The Almighty Allah gives sustenance from whence they least expect. Because man does not know from whence his sustenance comes, that is why he prays for it in excess.

Fourth miracle: Ibn Babawayh and Rawandi have narrated that Abu Aqba Ansari says: One I was sitting with the Prophet when came a party of Jews to him and demanded that he should tell the object of their visit. "You came to inquire about Zulqarnain," said he. They assented that it was true.

The Prophet continued, "He was a righteous servant of God, from the people of Rum and the

Almighty Allah loved him. He became the emperor of the world, which he traversed from the rising to the setting sun. At length he arrived at Yajuj and Majuj, and built a wall to confine them within their limits.” The Jews said this was true and it is written thus in the Taurat.

Fifth miracle: Ibn Babawayh and Rawandi have narrated from Ibn Abbas that one day Abu Sufyan came to the Prophet and said that he wanted to make some inquiries. The Prophet said: If you want I can tell you what you want to ask.” He said: “Please do.” The Holy Prophet (S) declared that he wanted to know how long the Prophet would live. “Yes, O Messenger of Allah (S).” The Messenger of Allah (S) said that he would live to the age of sixty-three years.

He said: “I testify that you have spoken the truth.” His Eminence said: “Although you make a verbal claim, you don’t believe with sincerity.” Ibn Abbas says: “By Allah, the Prophet was right, Abu Sufyan was indeed a hypocrite. And its proof is that when he had become blind in his final days, one day we were present in a gathering and Amirul Momineen (a.s.) was also present. Azan was being recited.

When the caller said: “I testify that Muhammad is the Messenger of Allah,” Abu Sufyan asked: “Is there anyone who is to be accorded respect?” A person said: “No one is there.” Abu Sufyan said: “Look at that Hashemite man, where he has placed his name!” Imam Ali (a.s.) said: “May Allah make your eyes weep, O Abu Sufyan the Almighty Allah has exalted the name of the Messenger of Allah (S) as He himself says:

وَرَفَعْنَا لَكَ ذِكْرَكَ

“And exalted for you your esteem?”¹⁶⁵

Abu Sufyan said: “May Allah make the eyes weep of one who said that no one was present here who had to be respected and he has made fun of me.”

Sixth miracle: Ibn Babawayh and Rawandi etc. have narrated that Wail bin Hajar says: When we got information about the prophethood of the Messenger of Allah (S) I was the ruler of my community and all were under my control. I left them all to choose the pleasure of the Almighty Allah and I came to the Holy Prophet (S). When I arrived, the companions said: “The Prophet had informed us of your arrival three days ago and said that very soon Wail bin Hajar will arrive from the remote kingdom of Hadhramaut.

He is inclined to Islam and obedience of Prophet and Allah. He is a royal descendant. Wail says: I said: O Messenger of Allah (S), I got information about our advent when I was a king in possession of dignity and power. The Almighty Allah had mercy on me. I left everything and adopted the obeisance of Allah and His Prophet and chose the religion of Allah. I have come to embrace the faith. His Eminence said: “You are right, may the Almighty Allah bless Wail, his sons and grandsons.

Seventh miracle: Ibn Babawayh and Rawandi have narrated through correct chains from Imam Ja'far Sadiq (a.s.) that one day some prisoners were brought to the Holy Prophet (S). Except for one, the Prophet condemned all of them to death. The remaining person asked why he was spared. The Messenger of Allah (S) said: "Jibraeel has informed me from the Almighty Allah that you have five good qualities. You are extremely dignified, generous, well mannered, truthful and brave." He said: "That is right," and he embraced Islam.

Eighth miracle: Ibn Babawayh, Tabarsi and Rawandi have narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that in Tabuk, the Prophet's she-camel was lost, and the scoffers said, "He pretends to tell us about secret things, yet he does not know where to find his stray she-camel!" Jibraeel came and informed the Prophet about the talks of hypocrites and that his camel was in such a defile and its the bridle was caught by a tree. This was announced by the Prophet and found to be true.

Ninth miracle: Saffar etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) hid in the cave of Thawr, Abu Bakr was with him and he was afraid of the idolaters. At that time the Holy Prophet (S) comforted him that "I can see the boat of Ja'far Tayyar caught in the storm at sea."

Abu Bakr asked: "O Messenger of Allah (S), can you really see that?" He replied: "Yes." He said, "Is it possible to show me also?" He said: "Come to me and drew his hand over his eyes and said: "Now see." He saw the boat as the Holy Prophet (S) had described it.

Then he said: "Look towards Medina." When he looked there, he saw Ansar assembled and talking to each other. A thought passed Abu Bakr: "Now I am sure that he is a sorcerer." The Holy Prophet (S) said mockingly: "What type of a Siddiq are you?" That is you are an apostate and not a Siddiq.

Tenth miracle: Rawandi etc. have narrated that the Messenger of Allah (S) went to the Jews of Bani Nuzayr and one of them went to the terrace to throw a rock on the Prophet. Jibraeel informed the Prophet about it and he returned to Medina and informed about the intention of those people. And the Almighty Allah instigated a relative of that man to eliminate him.

Eleventh miracle: Shia and Sunni scholars have narrated continuously that Hatib bin Balta informed the Meccans about the Prophet's arrival to besiege Mecca which was a well maintained secret. He disclosed this information in a letter and gave it to a woman to take it to Mecca. Jibraeel informed the Prophet about this.

He sent Amirul Momineen (a.s.), Zubair and Miqdad to the Khakh date orchard where the woman was located and she was carrying the message of Hatib. When they reached there, they found the woman there and Miqdad and Zubair searched her but could not find the letter. And the woman denied being a carrier.

They said: "She has no letter, lets us go back." Imam Ali (a.s.) said: "The Messenger of Allah (S) has

said that she is carrying the letter and you say that you cannot find it?" He pulled out the sword and moved to her saying: "Give up the letter or I will eliminate you." She took out the letter from her waist or her hair and handed it to Imam Ali (a.s.).

When he came with it to the Holy Prophet (S), he asked Hatib why he had taken that step. "You have prepared fuel for yourself in Hell. He said, "O Messenger of Allah (S), I have not become a disbeliever but they have some right on me. I wanted to be relieved of obligation to them." Being extremely forbearing, the Holy Prophet (S) accepted his excuse.

Twelfth miracle: Rawandi has narrated that the Messenger of Allah (S) on a certain journey sent His Eminence, Ammar to bring water but the accursed Satan came in the form of a black slave and stopped him. Ammar threw him down three times and before he could come back to the Prophet, His Eminence, informed the people that Satan had confronted Ammar and the Almighty Allah had made him subdue that accursed one. When Ammar returned, he narrated the incident just as the Holy Prophet (S) had informed.

Thirteenth miracle: Rawandi has narrated from Abu Saeed Khudri that they set out for a certain battle: And we nine persons were friends of each other and we had distributed the errands among ourselves. One of us used to work equal to three persons and we were highly pleased with him.

When we mentioned this to the Holy Prophet (S), he said that he was an inmate of Hell. When we were involved in fighting the enemy, that man removed an arrow and killed himself. When this information was conveyed to the Prophet he said: "I witness that I am a servant of Allah and His messenger and the news I have conveyed cannot be wrong."

Fourteenth miracle: Rawandi has narrated that during the Jahiliyya period, Abu Darda used to worship an idol. When the Holy Prophet (S) arose, Abdullah bin Rawaha and Muhammad bin Muslima entered his house and shattered his idol. When he returned he asked his wife who has committed such an act.

She said that she was unaware of it. She had only heard some sounds, but when she entered the room she did not see anyone. Then she said: "If this idol had any power, it would have protected itself." Abu Darda said: "You are right, where is my dress?" So he changed and set out to meet the Prophet to embrace faith. But before he could reach the Prophet, the Messenger of Allah (S) said: Abu Darda is coming to embrace Islam." He came and accepted the faith.

Fifteenth miracle: Shia scholars have narrated through multiple chains that the Messenger of Allah (S) informed Abu Dharr about all the tribulations that were to befall him from Uthman. And he asked: "How will you be, when you will be exiled from your home?" He said: "I will take refuge in the Masjidul Haraam." He asked: "What if you driven out from there also?" He said: "I will go to Shaam."

He asked: "What if you are driven out from there also?" He said: "I will pull out my sword and fight till the end of my life." The Messenger of Allah (S) said: "Do not take recourse to this step. Observe patience,

as you will have to live in loneliness and die in loneliness and a group from Iraq will perform your last rites.” Many traditional reports will be mentioned in the account of His Eminence, Abu Dharr, if Allah wills.

Sixteenth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) told Lady Fatima (s.a.): “You will be the first to join me from my Ahlul Bayt.” (Fatima will be the first to pass away after the Prophet from Ahlul Bayt).

Seventeenth miracle: It is narrated that the Messenger of Allah (S) said to Zaid bin Sauhan: “Before you reach Paradise, a physical part of yours will reach there.” Thus one of his hands was severed during the Battle of Nahawand.

Eighteenth miracle: Rawandi etc. have narrated that Umm Waraqa Ansaria used to be addressed as ‘a martyr lady’ by the Prophet. Thus after the passing away of the Messenger of Allah (S) her slave girl and slave martyred her.

Nineteenth miracle: It is narrated that the Messenger of Allah (S) had predicted the birth of Muhammad bin Hanfiyyah and said: “I have presented him with my name and agnomen.”

Twentieth miracle: It is narrated that once the Messenger of Allah (S) got himself cupped and gave the blood to Abdullah bin Zubair to discard it. Abdullah came out and drank the blood. When he came back, the Prophet asked him: “I think you have drunk the blood?” to which he agreed. The Prophet said: “You will become a ruler, and it is regretful what you do to the people and what they do to you.”

Twenty-first miracle: It is continuously narrated through Shia and Sunni chains that the Messenger of Allah (S) had predicted that one of his wives will come out mounted on a hairy camel to confront his legatee and the dogs of Hawwab will bark at her. When Ayesha mounted the same type of camel and set out fight Amirul Momineen (a.s.) and reached Hawwab, dogs began to bark.

Twenty-second miracle: It is narrated continuously from Shia and Sunni channels from Umm Salma that His Eminence, Ammar was laying bricks in the Prophet’s mosque when the Messenger of Allah (S) cleaned the dust from his chest: “O Ammar, you will be killed by a rebellious group, which would have staged an uprising against the Imam of its time. And all members of this group will be oppressors. And your last sustenance on the earth will be a drink of milk.” All this proved true.

Twenty-third miracle: It is continuously narrated from Shia and Sunni channels that on many occasions, the Messenger of Allah (S) informed about the martyrdom of Imam Ali (a.s.), the owner of Zulfiqar and the brave one who never fled the battlefield. The Prophet also said that his beard will be dyed in his blood. That is why Amirul Momineen (a.s.) never used hair dye and was always waiting for the fulfillment of this promise.

Twenty-fourth miracle: It is continuously narrated that the Messenger of Allah (S) told Amirul

Momineen (a.s.): O Ali, you will soon fight three groups: the first is that group which will pledge allegiance to you and then break the pledge; that is Talha and Zubair.

The second will stage an unjust uprising against you; that is Muawiyah and his followers. The third group will be that of the Kharijis; who will go out of the pale of Islam so fast like an arrow shot from the bow.

And he used to say time and again: "O Ali, after me, you will fight for the interpretation of Qur'an like I fought for its revelation."

Twenty-fifth miracle: It is among the continuously narrated reports that the Messenger of Allah (S) many a times spoke about the martyrdom of Imam Husain (a.s.) and his companions and also mentioned the place and gave a handful of dust to Umm Salma saying that at the time of the event, it will turn to blood.

Twenty-sixth miracle: Shia and Sunni scholars have narrated through multiple channels that the Messenger of Allah (S) prophesied about the martyrdom of Imam Ali Reza (a.s.) and said that he would be buried in Khorasan.

Twenty-seventh miracle: It is narrated through many channels from Abu Saeed Khudri etc. that once the Messenger of Allah (S) was distributing war booty when a man of Tamim tribe said: "Be equitable." The Holy Prophet (S) said: "Woe be on you, if I am not just, who will be?" A companion arose and said: "Allow me to cut off his head."

The Holy Prophet (S) said: "Let it be, indeed he must be having some friends against whose prayers and fasting you will consider your worship acts to be nothing. They will go out of the pale of faith like an arrow leaves the bow.

They will be led by a man having huge eyes, dark complexion and have udders like women." Abu Saeed says: "I was present with Amirul Momineen (a.s.) in Naharwan, when he was fighting the Kharijis. Among those he had killed was one who possessed all the signs that the Prophet had prophesied."

Twenty-eighth miracle: It is narrated that the Messenger of Allah (S) had predicted the foundation of the city of Baghdad.

Twenty-ninth miracle: Rawandi has narrated that a person came to the Prophet and said that he was hungry since the past two days. The Prophet said: Go to the market. He returned the next day saying that he had gone to the market but did not find anything and had to sleep hungry that night. Again the Prophet told him to go the market.

He went and found a caravan that had brought a lot of goods. He made some purchases and sold at a profit of one gold coin. He brought it home and complained that he did not get anything. The Holy Prophet (S) said: "You traded and earned one dinar, to which he agreed. The Prophet said: "Why did you lie?" He said: "I wanted to see if you come to know about the unseen or not. And that my faith

should be strengthened about your prophethood.”

The Holy Prophet (S) said: “One who becomes needless of others and who does not make any demands, the Almighty Allah makes him self-sufficient. And one who opens one door of asking, the Almighty Allah opens seventy doors of depravity for him that no one can close.” After that the man never asked for anything from anyone and he had a good life.

Thirtieth miracle: Rawandi has narrated through authentic chains of narrators from Ja’far Jofi from Imam Muhammad Baqir (a.s.) that once the Messenger of Allah (S) was going on some business. On the way, he decried Imam Ali (a.s.) and Zubair standing and talking among themselves. The Holy Prophet (S) asked: “What are you saying to Ali? By Allah, the first among Arabs to break allegiance to Ali will be you.”

Thirty-first miracle: It is narrated that when the Messenger of Allah (S) sent a force to apprehend Akidar, he had said: “When you reach there, he will be busy hunting a mountain cow.” Which proved to be true.

Thirty-second miracle: When the Messenger of Allah (S) sent Maaz bin Jabal to Yemen, he said: “You will not meet me again,” and this is what happened.

Thirty-third miracle: Rawandi has narrated from Imam Ja’far Sadiq (a.s.) that a severe storm arose during the expedition of Bani Mustaliq. The Holy Prophet (S) said: It is because a hypocrite has died in Medina. When they came back to Medina, they learnt that Rafa bin Zaid, one of the prominent hypocrites, had died.

Thirty-fourth miracle: Rawandi has narrated that the Messenger of Allah (S) wrote a letter to Qays Uraini and summoned him and the latter arrived in the company of Khuwailad bin Harith Kalbi. When they reached near Medina, Khuwailad was terrified of meeting the Prophet.

Qays told him to wait at the hill. If he feels that the Prophet does not intend to harm him, he would make Khuwailad know about it. So he came to Medina and entered the mosque he asked: “O Messenger of Allah (S) am I secure?” The Prophet said: “Yes, I grant security to you and your companions who is hiding on that hill.”

Qays said: “I testify to the oneness of God and your prophethood.” Then he pledged allegiance to the Prophet and sent someone to summon Khuwailad who also arrived and embraced Islam. The Prophet said: “If your people oppose you, Allah and His Apostle will be sufficient for you.”

Thirty-fifth miracle: Ibn Shahr Ashob, Rawandi and Kulaini have narrated from Imam Ja’far Sadiq (a.s.) that once His Eminence, Abu Dharr Ghiffari came to Messenger of Allah (S) and said: “I am fed up with Medina, allow me to take my nephew and move to Aaba which is a village of Hijaz.”

The Holy Prophet (S) said: “You can go if you like; but I fear that a tribe will attack you and kill your

nephew; and that you will return and stand before me leaning on your staff. And say: My nephew has been killed and my flock is seized.”

Thus Abu Dharr went to that place. Bani Fuzara looted him and seized his flock and killed his nephew. He came back to the Prophet and leaning on his walking stick stood before him. He had also suffered some wounds. He said: “Allah and His Messenger had spoken the truth, it happened as you had said.”

Thirty-sixth miracle: Rawandi has narrated that the Messenger of Allah (S) saw a man named Asam of the Maharib tribe during the expedition of Zatur Raqa and he asked if the Prophet was cognizant of the Unseen. The Messenger of Allah (S) said: “None but Allah, knows the Unseen.” That accursed man said: “I like this camel more than your God.”

The Holy Prophet (S) said: “The Almighty has informed me through His knowledge of Unseen that you will suffer a wound in the lower part of your face whose infection will reach up to your brain and it will prove fatal for you.” When he returned home, a wound developed on his chin and the infection reached to the brain. He used to say: “That Quraishi was right.” And at last he departed to Hell.

Thirty-seventh miracle: Shia and Sunni scholars have narrated that the Messenger of Allah (S) told his uncle, Abbas: “What a pity that your descendants will wreak great oppressions on my descendants.” Abbas said: “O Messenger of Allah (S), if I want I can have myself castrated so that I have no issue to lead to this eventuality.” The Messenger of Allah (S) said: “It has already been destined.”

Thirty-eighth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) informed that Bani Umayyah will rule for a thousand months and he had also mentioned about their infidelity and heresies.

Thirty-ninth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) had predicted about the document of his social boycott that hung to from the door of the Kaaba. The Holy Prophet (S) said: “Except for the name of Allah, it is eaten up by termites,” as will be explained later.

Fortieth miracle: Ibn Quluwayh, Rawandi and Ibn Shahr Ashob have narrated through various channels that one day the Messenger of Allah (S) was seated with Ali, Fatima and her sons. His Eminence, said: “You will be buried on different locations.” Imam Husain (a.s.) asked: “Would I die a natural death or I shall be killed?”

The Holy Prophet (S) said: “My dear, you will be killed most unjustly and so would your father and brother and your descendants will have to bear severe oppressions.” Imam Husain (a.s.) asked: “Would anyone visit our graves in far off places?” The Holy Prophet (S) said: “A group from my Ummah will continue to visit you as a gesture of goodwill to us. And on Judgment Day I will save them from the fear of Hell.”

Forty-first miracle: Ibn Tawus has narrated from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) says: "I was in the company of the Messenger of Allah (S) one day when he said: "Nine persons will arrive from Hadhramaut, from whom six will embrace Islam." Others present there fell into doubt, but I said: "What Allah and His Prophet have said is truth.

It will come about as you have stated." The Holy Prophet (S) said: "You are Siddiq Akbar, king and leader of believers. You see what I see, you know all that I know. The first to believe in me is you. The Almighty Allah has created you as such. And kept away doubt and deviation from you. Only you are the leader of people and my true Vizier. Imam Ali (a.s.) says: "The next day the Prophet was seated in his usual assembly and I was seated to his right.

Nine persons arrived and greeted the Messenger of Allah (S). They said: "O Muhammad, tell us about Islam." Thus six of them became Muslims and three remained on their disbelief. The Holy Prophet (S) said to one of them: "You will soon die of a bolt of lightning." And to the other he said: "You will die of snake bite."

To the third, he said: "You will leave home to graze your camels and some people will kill you." After some days, those who had embraced Islam came again and said: "O Messenger of Allah (S), they died as you had predicted. And there is increase in our certainty that you are truthful. And we have come to renew our faith. We testify that you are Amin on the living and the dead."

Forty-second miracle: Tabarsi etc. have narrated from Ayesha etc. that the Messenger of Allah (S) had predicted the martyrdom of Hujr bin Adi (r.a.) and his companions and prophesied that they will be killed by Muawiyah.

Forty-third miracle: Tabari etc. and Shia and Sunni tradition scholars have narrated from Abu Ayyub bin Bashir that once day the Messenger of Allah (S) was standing on the heights of Medina and saying: "Verily we belong to Allah, and to Him we shall return." The companions were shocked.

They thought a calamity was about to befall them. The Holy Prophet (S) said: "My righteous companions will be martyred during the plunder of Medina." Yazid (l.a.) sent Muslim bin Aqba to plunder Medina in 63 Hijri. He killed thousands of companions in that attack and 700 of them were reciters of Qur'an.

Forty-fourth miracle: Tabarsi etc. have narrated that the Messenger of Allah (S) had prophesied about the blindness of Abdullah bin Abbas and Zaid bin Arqam.

Forty-fifth miracle: Tabarsi etc. have narrated from Saeed bin Musayyab that Umm Salma's brother got a son and he named him Walid. His Eminence, said: "You should not name your sons after your Firons. Indeed a man will be born in my Ummah who would be named Walid and he will be worse than Firon for my Ummah. Thus Walid bin Yazid was born and he proved to be same as the Prophet had predicted.

Forty-sixth miracle: Shia and Sunni tradition scholars have narrated from the Holy Prophet (S) that Jibraeel informed the Prophet when the progeny of Abil Aas reaches to thirty, they will corrupt the religion of Allah, enslave the people and usurp the property of Allah. And regarding Marwan, he said that he would father four oppressors.

Forty-seventh miracle: Shia and Sunni tradition scholars have narrated that Jibraeel informed the Messenger of Allah (S) about the death of Najjashi, King of Abyssinia and the Prophet gathered people at Baqi and recited his funeral prayer and saw his bier. After that news arrived that he had passed away only on that particular day.

Forty-eighth miracle: It is narrated that on the day Aswad bin Isa was killed in Yemen, the Holy Prophet (S) told the people about his killing and his killer.

Forty-ninth miracle: It is narrated through various channels that when the Messenger of Allah (S) sent Ja'far Tayyar for the Battle of Tabuk, 166 during the sermon he announced that Zaid bin Haritha was martyred and Ja'far has taken up the standard.

After sometime, he said: "Now Ja'far's hands are severed and he is also martyred and the Almighty Allah has given him a pair of wings with which he will glide in Paradise and now Abdullah bin Rawaha has taken the standard and he is also martyred and now the standard is taken up by Khalid. Now the enemy had fled. He arose and went to the house of Ja'far, called their children and offered condolence to them.

Fiftieth miracle: Ibn Shahr Ashob etc. have narrated that one day the Messenger of Allah (S) saw the hands of Sarakha bin Malik which were thin and hairy. He said: "What will be your condition when you wear the bangles of kings of Iran?" Thus during the reign of Umar, Madayan was conquered and Umar called him and made him wear the bangles of king of Iran.

Then the Prophet said: "When you conquer Madayan do not eliminate the Copts, because Mariya, Ibrahim's mother is from that stock." Then he said: "You will conquer Rum and when you do that you should convert the church in east into a Masjid."

Fifty-first miracle: Through Shia and Sunni channels, it is continuously narrated that during the expedition of Khyber, the Messenger of Allah (S) gave the standard to Abu Bakr and he returned unsuccessful. Then he sent Umar and he also returned unsuccessful.

Now the Prophet said: "Tomorrow I will give the standard to one who loves Allah and His Prophet and Allah and His Prophet love him. He will attack in a daring manner and will not flee from the battle and the Almighty Allah will give us victory through him. The next day, he gave the standard to Amirul Momineen (a.s.) and he conquered the fort.

Fifty-second miracle: It is continuously narrated that on the day the Messenger of Allah (S) went for

Ascension, he had informed about his night journey and said that I saw a certain caravan of Quraish at so and so place. Their camel had run away and he also mentioned some signs and said that the caravan will reach here at sunrise. All this proved to be true.

Fifty-third miracle: Ibn Shahr Ashob and other tradition scholars have narrated that the tribe of Bani Hayyan took Habib bin Adi as a prisoner and sold him to Meccans as a slave. When they crucified him, he said: "Peace be upon you, O Messenger of Allah (S)." At that time the Holy Prophet (S) was seated with his companions and he said: "And peace be upon you," and he wept and said: "Habib is saluting me in Mecca, the Quraish have killed him."

Fifty-fourth miracle: Ibn Shahr Ashob has narrated that a man came to the Messenger of Allah (S) and made some request to him. The Prophet told him to be seated and that his need would be fulfilled soon. Meanwhile another person arrived and he brought a bag for the Prophet saying: "This is an amount of 400 dirhams (silver coins), please distribute it among the needy."

The Prophet said to the first man: "Take these gold coins." The one who had brought them said: "O Messenger of Allah (S), they are not gold but silver coins." The Prophet said: "Don't falsify me as the Almighty Allah has made me truthful."

So the bag was opened and 400 gold coins came out of it. The donor was astonished. He said: "By Allah, I had placed silver coins in this bag." The Messenger of Allah (S) said: "You are right, but since I happened to say: gold coins, the Almighty Allah made them as such."

Fifty-fifth miracle: Ibn Shahr Ashob etc. have narrated that Abu Ayyub Ansari was seen in the Gulf of Constantine by the Islamic army and asked if he needed anything. He said: I don't need anything from your world, I only want that when I die, if possible take my body to the native place of disbelievers because I heard from the Messenger of Allah (S) that: "A righteous companion of mine will be buried in Constantine.

I am hopeful that I would be that person." Thus Abu Ayyub died and the Islamic fighters were busy in the battle carrying his bier in front of the army. The King Firang sent someone to inquire whose bier they were carrying. They said that he was a senior companion of the Prophet who made a bequest to be buried in this country.

The king said: "When you go away after burying him we will exhume the body and feed it to the dogs." They said: "If you do this we would eliminate all the Christians who reside in the Arabian Gulf and demolish all the churches. So they constructed a dome over the grave of Abu Ayyub which is still present there and people visit it.

Author's discourse: We have mentioned only one in a thousand miracles of the Messenger of Allah (S) and the fact is that all the words and deeds of the Prophet and all the practices and methods were miracles. Especially the miracles that are related to the Unseen, which were obvious from his miraculous

words.

The hypocrites used to say: Don't talk about Muhammad, because doors, walls and even pebbles inform him what is going on." Many miracles were mentioned in the foregone and many will quoted in the coming pages. If a sane person contemplates with justice every word and deed of the Prophet and Ahlul Bayt (a.s.) is nothing but a miracle and an extraordinary act.

Can anyone imagine a person to talk about a religious law without having received any revelation or inspiration, which if followed to perfection can make one successful in the world and the hereafter, and through which one can close the channels of evil. All the mischief created in the world are due to opposition to God-given law.

And no better option can be found with regard transactions, wars and litigations, inheritance, relations of father and son, husband and wife, etc. All that teachings of the religion of Islam that nothing better can be devised and if the scholars think upon it, they would realize that despite the fact that vested interests have altered many things, still some of the points have reached to the people.

The truth of the Prophet is proved from the fact that he was brought up in a society which was absolutely bereft of good morals and their world depended on racial discrimination and jealousy and they used to circle the Kaaba in a naked condition and used to call it worship. This shows how their habits must have been. Even when more than a thousand years have passed after the advent of the Prophet, if someone sees them in the desert of Mecca, he thinks that they are worse than quadrupeds.

It was in such a society that the Prophet arrived with the choicest of merits and when he obtained power over them, he was kind and merciful, especially on Abu Sufyan who had harassed the Prophet, fought battles with him and killed his relatives and companions but when the Messenger of Allah (S) achieved control over him and also declared that whoever enters his place will be granted amnesty and he also did not punish the Jew woman who had administered poison to him.

He used to keep his family members hungry for days but fed others. He used to glance at the killers of his descendants and remark that they were the same who would slay his Ahlul Bayt and wreak oppressions on them; but he used to keep them close and do favors to them and did not discriminate against them. It is obvious that these manners cannot come together except in a prophet or one who is superior to all the prophets.

Another proof of the veracity of the sacred Shariat of the Messenger of Allah (S) is that common people in spite of the carnal desires abstain from pleasure in seclusion and in spite of the harassment of tyrants they do not care for its prohibition.

So deep is people's devotion of Ahlul Bayt (a.s.) that they sacrifice their lives and wealth for these holy personalities and visit their tombs and mausoleums with sincerity and as much the tyrants and opponents oppress them, as much they are inclined for Ziarat.

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1. The author says: Each of these miracles will be described in detail in the forthcoming pages.
 2. A unit of weight
 3. Surah Taha 20:1–2
 4. Surah Maidah 5:67
 5. The description of the race of Miqdad is mentioned in the 61st chapter of this book, where one may refer for details. In short some narrations show that he was a slave of Aswad bin Abde Yaghus. God alone knows the truth– Tr.
 6. The author says: As prophets are sent by Allah to train and guide people (masses who are like animals – ‘kal anaam’) the Lord Almighty first entrusts to His prophets the task of grazing animals so that their indecent or improper behavior may not be intolerable for them and they may be able to bear pains and harassment.
 7. Surah Maidah 5:67
 8. Surah Taha 20:1–2
 9. Surah Bani Israel 17:29
 10. This and all such narrations seem to be from non-Shias. Therefore it is not likely that he would say like that even while having anything with him. The poor companions camping on the platform of the Masjid Nabawi were asking throughout the year. How then it was possible that the Holy Prophet (S) kept food for his consumption and withheld it from such needy people? – Tr.
 11. Surah Qalam 68:4
 12. The author says: There are several narrations about eating wheat bread also. Maybe the Holy Prophet (S) ate mostly barley bread and not wheat loaves. Maybe he was not dining from his property or might not have eaten wheat loaves before appointment to prophethood or after Hijrat.
 13. Salvadora Persica
 14. The author says that the gentleness of manners and grace of the noble character of the Holy Prophet (S) is beyond description. I suffice with this as I have written more in Huliyyatul Muttaqeen, Ainul Muttaqeen and Ainul Hayat.
 15. Surah Hujurat 49:13
 16. Surah Ahzab 33:33
 17. Surah Kauthar 108:1
 18. Surah Maidah 5:96
 19. Surah Ahzab 33:56
 20. Surah Taubah 9:128
 21. Surah Nisa 4:84
 22. Surah Hujurat 49:3
 23. Surah Nisa 4:80
 24. Surah Taubah 9:128
 25. Surah Ahzab 33:6
 26. Surah Ahzab 33:66
 27. Surah Ahzab 33:7
 28. Surah Aale Imran 3:110
 29. Surah Ahzab 33:56
 30. Surah Ahzab 33:7
 31. Surah Aale Imran 3:80
 32. Surah Inshirah 94:4
 33. Surah Baqarah 2:285
 34. Surah Baqarah 2:285
 35. Surah Baqarah 2:285
 36. Surah Baqarah 2:186
 37. Surah Baqarah 2:186
 38. Surah Baqarah 2:286
 39. Surah Baqarah 2:286

40. Surah Baqarah 2:286

41. Surah Baqarah 2:286

42. Surah Hjr 15:72

43. Surah Aale Imran 3:110

44. Surah Hud 11:114

45. Surah Shoara 26:217–219

46. The author says: The merits of the Holy Prophet (S) are beyond computation. Insha Allah much will be mentioned in the chapters of the excellence of Ahlul Bayt (a.s.) and much has been mentioned in the chapters about the prophets. Since his status is more obvious than the sun, we have remained content with this much. And since some of his qualities were not proved, we have omitted them. And whatever is narrated, from that also all are not proved as we have mentioned at their respective places but since they are famous, we have also mentioned it and did not think it necessary to undertake investigation about them and their details are mentioned in Biharul Anwar.

47. Surah Qalam 68:4

48. Surah Hashr 59:7

49. Surah Nisa 4:80

50. Surah Nisa 4:69

51. Surah Nur 24:62

52. Surah Nur 24:62

53. Surah Nur 24:62

54. Surah Nur 24:62

55. Surah Nur 24:62

56. Surah Nur 24:63

57. Surah Nur 24:63

58. Surah Nur 24:63

59. Surah Ahzab 33:53

60. Surah Ahzab 33:53

61. Surah Ahzab 33:56

62. Surah Ahzab 33:57

63. Surah Ahzab 33:69

64. Surah Hujurat 49:1

65. Surah Hujurat 49:2

66. Surah Hujurat 49:3

67. Surah Hujurat 49:4

68. Surah Hujurat 49:5

69. Surah Mujadila 58:8

70. Surah Mujadila 58:8

71. Surah Mujadila 58:9

72. Surah Mujadila 58:10

73. Surah Mujadila 58:11

74. Surah Mujadila 58:12

75. Surah Mujadila 58:13

76. The author says: Maintaining the honor of the Prophet and Ahlul Bayt (a.s.) is obligatory during their lifetimes and after they have passed away as proved from numerous traditions. Therefore one should enter and leave their tombs with utmost respect. One should neither turn the back to the sarcophagus, neither should one stretch the legs to it or make noise. During Ziarat, one should stand with respect and recite the Ziarat softly and observe all rules of respect. One must observe respect in writing and reading their names and invoke blessings on hearing them. Utmost honor must be given to their sayings and their progeny and to pay respect to the narrators of their traditions for their sake. To accord respect to them is to accord respect to the Almighty Allah.

77. Surah Hijr 15:75

78. Surah Maidah 5:44

79. The author says: Different reports prove that heirloom of the past prophets reached the Holy Prophet (S) through different and many channels. Tablets of Musa (a.s.) from the source mentioned in the tradition. Heirloom of Musa and Isa (a.s.) and other prophets; some came through Burda and some through Ubayy without the mediation of Salman or through his mediation. Or on the basis of different reports, through both the channels. And the bequests of Prophet Ibrahim and Prophet Ismail came through the descendants and successors of Ismail which came till Abdul Muttalib and after him came to Abu Talib; and through Abu Talib they reached the Messenger of Allah (S) as understood from some reports. The successors of Prophet Ibrahim (a.s.) had two branches: One is that of the prophets of Bani Israel. And the second is the descendants of Prophet Ismail (a.s.) who include the ancestors of the Holy Prophet (S) who followed the religion of Ibrahim and who had preserved his code of law. The prophets of Bani Israel were sent to them as was mentioned previously and will again be mentioned in the coming pages. The shirt of Yusuf (a.s.) was originally sent for Ibrahim (a.s.) when he was being cast into the inferno. And the staff and the stone of Musa (a.s.) and the ring of Sulaiman and the tray of sacrifice and the casket of tranquility etc. which comprised the heritage of divine prophets reached upto the Messenger of Allah (S) and from them they came into the possession of Imams (a.s.).

80. Surah Taubah 9:105

81. Surah Anaam 6:75

82. The author says: There are many traditions about the knowledge of the Prophet which will be mentioned in the coming chapters. But we should know that all the knowledge of the Messenger of Allah (S) is from the Almighty Allah. The Messenger of Allah (S) never resorted to conjecture and personal opinion and exertion as the Almighty Allah has said: "Nor does he speak out of desire. It is naught but revelation that is revealed..." (Surah Najm 53:3-4) All the words and deeds of the Prophet were approved by the Almighty Allah and same was the case of the Holy Imams (a.s.). Whatever they possessed, was through the Holy Prophet (S) and they also never resorted to personal exertion, as will be explained in future.

83. The original book does not mention other two heretics and its details are as follows:

The four were: Abul Awja, Abu Shakir Disani, Ibn Abi Maqna and Abdul Malik Basri. Abul Awja said that he was bewildered by the verse: "Then when they despaired of him, they retired, conferring privately together..."; Ibn Abi Maqna was shocked by the verse of: "O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided..." Abdul Malik Basri was pondering on the verse: "Surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it..." Abu Shakir Disani said that he was amazed by the verse of: "If there had been in them any gods except Allah, they would both have certainly been in a state of disorder..." Imam Ja'far Sadiq (a.s.) was informed about this miraculously and he passed from them reciting the verse of: "Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others." (Preface to the translation of Maulana Sayyid Rahat Husain Bhopalpurī, entitled, Anwarul Qur'an, page. 34-35)

84. Surah Hud 11:44

85. Surah Yusuf 12:80

86. Surah Isra 17:88

87. Surah Hud 11:44

88. Surah Fussilat 41:13

89. Surah Nahl 16:90

90. Surah Nisa 4:82

91. Surah Aale Imran 3:93

92. Surah Maidah 5:15

93. Surah Baqarah 2:76

94. Surah Baqarah 2:187

95. Surah Aale Imran 3:72

96. Surah Aale Imran 3:119

97. Surah Nisa 4:81

98. Surah Nisa 4: 108
99. Surah Maidah 5:61
100. Surah Taubah 9:74
101. Surah Taubah 9:94
102. Surah Taubah 9: 107
103. Surah Hijr 15:24
104. Surah Aale Imran 3: 167
105. Surah Yasin 36:10
106. Surah Baqarah 2:24
107. Surah Aale Imran 3: 111–112
108. Surah Maidah 5:64
109. Surah Aale Imran 3: 12
110. Surah Baqarah 2:94–95
111. Surah Aale Imran 3:26
112. Surah Maidah 5:52
113. Surah Maidah 5:54
114. Surah Anfal 8:7
115. Surah Anfal 8:36
116. Surah Taubah 9:32–33
117. Surah Maidah 5:67
118. Surah Taubah 9:83
119. Surah Qasas 28:85
120. Surah Rum 30: 1–6
121. Surah Qamar 54:45
122. Surah Fath 48:27
123. Surah Kauthar 108: 1–3
124. Surah Quraish 106:3–4
125. Surah Fath 48:2
126. Surah Inshirah 94:2
127. Surah Ahzab 33:9
128. Surah Yasin 36:9
129. Surah Isra 17:45
130. Surah Yasin 36:8
131. It is mentioned in Sahih Bukhari that he was administered poison in his last illness.
132. Surah Fath 48:27
133. Surah Hijr 15:95
134. Surah Hijr 15:94
135. Surah Hijr 15:95
136. Surah Shoara 26:61
137. Surah Ahqaf 46:29
138. Surah Baqarah 2:201
139. Surah Qalam 68:4
140. Surah Baqarah 2:6
141. Surah Alaq 96: 1–5
142. Surah Aale Imran 3:28
143. Surah Qamar 54: 1–2
144. Surah Furqan 25:54
145. The author says: There are many traditions with regard to the descent of Maidah as will be narrated in chapters about

Amirul Momineen (a.s.), Fatima and Imams Hasan and Husain (a.s.).

146. Surah Raad 13:13

147. Surah Baqarah 2:74

148. Surah Furqan 25:45

149. Surah Hashr 59:7

150. Surah Hashr 59:6

151. Surah Taubah 9:33

152. Surah Bani Israel 17:81

153. A disease in which the patient suffers extreme thirst and his stomach gets bloated by the day.

154. Surah Ahqaf 46:11

155. Surah Hijr 15:95

156. Surah Hijr 15:95

157. The author says: The number of scoffers and their accounts differ. I have described the accounts of some of them and some were mentioned previously.

158. Surah Isra 17:45

159. Surah Yasin 36:9

160. Surah Fath 48:24

161. Today it is situated on the road of Umrah. Everyone who passes the road casts a stone on it and it has become a huge heap. We should see how the opposition of Allah and the Prophet degrades those of noble lineage and how the obedience of Allah exalts a person irrespective of his lineage and includes him or her among the family members of respect. (like in the case of Salman Farsi who was included by the Prophet in his Ahlul Bayt).

162. The author says: It is well known among Shia scholars that magic cannot affect the prophets and Imams (a.s.) and the pain the Prophet suffered was not due to the spell; but the Almighty Allah exposed the sorcery of those infidels to prove the veracity of the Messenger of Allah (S) and these Surahs were revealed to ward off the effect of magic from others.

163. Surah Rahman 55:13

164. The author says: There are numerous reports about the Jinns informing about the truth of the Prophet and about his advent. I have mentioned some in Biharul Anwar and we will discuss about the Jinns and satans being under the control of the Prophet in the chapters related to Amirul Momineen (a.s.) and the Holy Imams (a.s.).

165. Surah Inshirah 94:4

166. It is perhaps mistakenly mentioned as Tabuk because Ja'far was martyred during the Battle of Mutah which occurred in 8 A.H. and the Battle of Tabuk was fought in 9 A.H. in which the Prophet was present in person as will mentioned in the section of battles.