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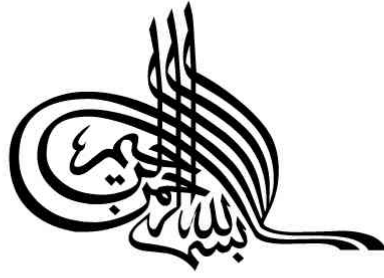
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Gohar e Hikmat (Gem of Wisdom)
(20th Edition)

**Ascension (Mairaj) of humanity
Biography of the Messenger of
God (SAWW)**

Nashir: Green Island Publication – GIP

Bismillahir Rahmanir Raheem

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خَيْرُ اخْوَانِكَ مَنْ ثَبِيَ ذَنْبُكَ وَذَكَرَ احْسَانَكَ اِلَيْهِ
تمہارا بہترین (دینی) بھائی وہ ہے جو اپنے بارے میں تمہاری خطاؤں کو بھول جائے اور اپنے اوپر تمہاری نیکیوں کو یاد رکھے۔
(بخارالانوار، جلدی ۷۵، ص ۳۷۹)

التماس سورۃ فاتحہ

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﴿ چارانیہ خاندان کے تمام مرحومین ﴾	﴿ مرحوم الحاج مصطفی جعفر ﴾	﴿ مرحومہ ارم فاطمہ بنت نثار حسین ﴾

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 ﴿ مرحومہ سیدہ رباب خاتون جعفری بنت شمیم رضا جعفری ﴾
 ﴿ مرحوم حسن جعفر نقوی ابن رضی جعفر نقوی ﴾
 ﴿ آصف رضا کے خاندان کے تمام مرحومین ﴾
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 ﴿ تمام مرحوم مومنین و مومنات ﴾
 ﴿ مونی خاندان کے تمام مرحومین ﴾
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 ﴿ مرچنٹ خاندان کے تمام مرحومین ﴾
 ﴿ مرحوم علی رضا ابن محمد علی گورانی ﴾
 ﴿ حبیبہ بیگم کے خاندان کے تمام مرحومین ﴾
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Rules and Regulations

1. The questionnaire will not be given with the book this time as in the previous edition but will be collected on Sunday, December 27, 2020 at 12 noon at the designated centers in the designated area.
2. Only those people are eligible to participate in this competition, who study and fill in the answer form.
3. Eligibility to participate in the Incentive Study Program: Boys and girls aged at least 12 years.
4. Mark only the most appropriate of the given answers. If you mark more than one answer, the answer will be counted as wrong. Answers will be checked according to the content in this booklet.
5. Special prizes will be distributed to women and men separately. In case of being entitled to more than one special prize, prizes will be distributed through a lucky draw.

Special Prizes:

1st Prize: Rs. 12,000/- 2nd Prize: Rs. 10,000/- 3rd Prize: Rs. 7,000/-
4th Prize: Rs. 5,000/- 5th Prize: Rs. 2,500/-

Note: All participants securing minimum 33% (10/30) numbers, will receive prize of Rs. 10 per obtained number.

6. This series is also available online. Registration, Audio Book, Urdu & Roman PDF Book and Questionnaire are available on our website **www.youth.greenislandtrust.org** and details are also available on our Facebook page www.facebook.com/giyfpakistan.

Online Registration Details:

1. Register yourself with the following link (youth.greenislandtrust.org/geh/)
2. Pay registration fees Rs. 100 via **Easypaisa** & Collection in **GIYF**
3. For any assistance, contact us through live chat on our website youth.greenislandtrust.org or on whatsapp: +923312388982

Note: The online registration fee for **Gohar e Hikmat** has been fixed at Rs.100.

7. For any information, especially for believers (momineen) living abroad, please contact our e-mail: giyf@greenislandtrust.org
8. The results will be announced and the prize distribution program will be held on January 16, 2021.
9. The organization will not be held responsible if the prizes are not collected by January 30, 2021.
10. Be sure to bring an original or photocopy of your valid "B" Form / ID Card or School Report Card / Fee Slip with you when submitting the booklet.
11. Suggestions or complaints regarding this booklet can be sent to the organization's e-mail, but the decision of the management will be considered final.

Index

Foreword	10
Genealogy of the Holy Prophet (SAWW)	12
Status of the parents of the Holy Prophet (SAWW)	13
The birth of the Messenger of God (SAWW) and miracles	16
Attributes and Morals of Hazrat Rasool (SAWW)	20
Etiquette of the Prophet (SAWW)	23
The Prophet's (SAWW) instructions for nations other than Muslims: ..	28
An example of self-cultivation, asceticism and humility	31
The Sunnah of the Prophet (peace and blessings of Allah be upon him) regarding fasting	34
Table and eating etiquette	34
Wit of the Holy Prophet (SAWW)	35
Brief Miracles of the Messenger of God (SAWW).....	38
The first type: the miracles that are related to the celestial bodies.....	39
First: The splitting of the moon (Shaqat al-Qamar)	39
The second act is the return of the sun	39
Third act: Rainfall	40
Fourth: Praising by the blessings of heaven	41
The second type: the miracles that appeared in the incarnations and plants from the Prophet (SAWW).....	42
First Act: the Hannanah tree.....	43
Second Act: moving tree:.....	43
The third Act: the lightning whip	45
The third type is the miracles that appeared in animals	45
First thing: The demand of a deer from the Prophet (peace and blessings of Allah be upon him)	45

Second thing: Camel's complaint.....	46
Third thing: Respect by the lion	47
The Fourth Type: The miracles of the Prophet (peace and blessings of Allah be upon him) which are related to resurrecting the dead and healing the sick:.....	51
First thing: The effect of the blessed hand of the Prophet (SAWW):.....	51
The second thing: The teeth remain flawless:	52
Third thing: fresh dates from a dry tree:	52
Fourth thing: Resurrecting two children:.....	53
Fifth thing: Blessing in the sheep of Umm Ma'bad:.....	54
The fifth type: These are the miracles that appeared to him (SAWW) in suffocating the enemies:	55
First thing: to remain safe from the conspiracy of Abu Jahl:..	55
Second thing: The infidels were killed and lying in the well of Badr:	56
Third thing: Remaining unseen to Abu Lahab's wife:	56
Fourth thing: The worst death of Abu Lahab:.....	57
The Sixth Type: The miracles by which he (SAWW) overcame demons and jinn:	58
First thing: A group of jinn becoming believers:.....	58
Second thing: Maula Ali's war with the jinns:.....	58
The Seventh Type: The miracles of Hazrat Muhammad (PBUH) which were related to the unseen news:	60
The first news of the unseen:	60
The second news of the unseen:	61
The third unseen news:.....	62
The fourth news of the unseen:.....	63

Historical events of the life of Prophet Muhammad (SAWW) 67

 Hazrat Abdul Muttalib, the Patron of the Holy Prophet (SAWW):67

 Five Sunnahs of Hazrat Abdul Muttalib:..... 68

 Hazrat Abu Talib (AS), the Patron of the Holy Prophet (SAWW): 69

 Marriage to Hazrat Khadija (SA): 71

 Appointment (Baesat) of the Holy Prophet (SAWW): 74

 Migration to Abyssinia: 76

 Commune (Shaeb) of Abi Talib 78

 Demise of Hazrat Abu Talib (AS) and Hazrat Khadija (SA) 81

 Ascension (Me’raj) of the Holy Prophet (SAWW) 83

Foreword

السلام عليكم ورحمة الله وبركاته،

(Peace be upon you and mercy and blessings be upon you)

The love of books and reading plays a very important role in the development of nations. Our nation still has a long way to go in terms of the way this hobby has made its place in the world. However, it is also important to mention that various institutions have started working in this regard. This series of Incentive-Study under the name of "**Gohar e Hikmat**" is also one such humble effort to awaken interest in reading in the nation.

The Green Island Youth Forum desires to do its best to promote reading hobby among children and young people. In continuation of this effort, the material for this booklet has been taken from the book "Muntahi Al-Aamal" by the author of the well-known book "Safina Al-Bihar", the (trustworthy of Muhaddithin) Sheikh Abbas Qumi. In this book, Sheikh Abbas Qumi has elaborated the biography of the fourteen infallibles (AS) under various headings and at the same time has described the situation of the caliphs after the demise of the Holy Prophet (SAWW) and various famous personalities of that time. The benevolent of the nation - Safdar Hussain Najafi (Aale-Allah Maqama) translated this book for the first time in Pakistan which was published by Imamia Publications Pakistan under the name of "Ahsan Al-Maqal". The text for this publication though is taken from "Ahsan Al-Maqal". But in view of the fluency of the language for the Urdu-speaking class, many improvements have been made in the Urdu translation in many places, in comparison with the original text.

In order to retain the element of consideration in the study, some questions have also been given in the form of a short booklet so that the focus remains on getting the answers to these questions during the study.

In view of the interest of young people, boys and girls up to the age of minimum 12 years have been declared eligible to participate in this program. At the same time the maximum age limit has been removed, thereby inviting men and women of all ages to participate.

I am very grateful to the brothers Maulana Syed Hashim Abbas Zaidi, Maulana Mujahid Hussain Damani Qumi, Maulana Mustafa Ali Vakil, Maulana Mujtaba Hassan Jivani and Maulana Qamar Ali Lilani, who not only handled the project wholly, but also completed this difficult task with great care and sophistication in a beautiful manner.

I pray to God Almighty to increase their opportunities (taufiqat) and to include all of us among the supporters of Imam (ATFS).

Wassalam (والسلام)

Maulana Ghulam Raza Rohani

Genealogy of the Holy Prophet (SAWW)

The Holy Prophet (SAWW) is Abu al-Qasim Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim ibn Abd al-Manaf ibn Qusay ibn Qalaab ibn Marah ibn Ka'b ibn Luway ibn Ghalib ibn Fahr ibn Malik ibn al-Nadhar ibn Kanana ibn Khazima ibn Madrakah ibn Ilyas ibn Madhar ibn Nazaar ibn Ma'ad ibn Adnan.¹

وَرُوي عَنْهُ إِذَا بَلَغَ نَسَبِي إِلَى عَدْنَانَ فَأَمْسِكُوا.

It is narrated on the authority of the Prophet (peace and blessings of Allah be upon him): "When my lineage reaches Adnan, stop".

Therefore, we have not mentioned the genealogy above Adnan.

Allama Majlisi says: "It should be clear that there is a consensus among the Shiite scholars on the fact that the father and mother of the Holy Prophet (SAWW) and all the ancestors (grandparents) were all Muslims up to Hazrat Adam (peace be upon him). His (SAWW) light (Noor) has not been found in the womb of any polytheist, and there is no doubt in the purity of the lineage of the Prophet (peace and blessings of Allah be upon him) and in the faith of his parents. The ahadeeth of the Prophet (peace and blessings of Allah be upon him) indicate these things. All his ancestors were prophets and testators and bearers of the religion of God and the descendants of Ishmael (AS), who were the forefathers of the Prophet (SAWW) were the testaments of Abraham (AS) and the kingdom of Makkah, the hijabat (cover) of the Ka'bah and its construction were always associated with them. And they were the authority over all the people; and the Abrahamic nation was among them and they were the guardians

¹ - كامل ابن اشير، ج ٢، ص ١٥١

² - قصص الانبياء عليهم السلام (للراوندي)؛ ص ٣١٦، مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)؛ ج ١؛ ص ١٥٥

of the same Shari'ah. They bequeathed to each other and entrusted the relics of the Prophets to each other, until this chain reached Hazrat Abdul Muttalib. Hazrat Abdul Muttalib made Hazrat Abu Talib his trustee and Hazrat Abu Talib handed over the books and relics of the Prophets and their trusts, after the appointment (ba'eat), to the Holy Prophet (SAWW).¹

Status of the parents of the Holy Prophet (SAWW)

When Hazrat Abdullah was born, the Noor (light) of the Prophet (peace and blessings of Allah be upon him) that shone on the foreheads of his ancestors passed from his forehead. Hazrat Abdullah grew up day by day, until he started walking and talking he began to see the signs of the West and the symbols of wonder. So one day he said to his father that when I go to the valley of Batha and to the mountain of Sabir, a light rises from behind me and it splits into two parts. Half spreads to the east and the half to the west; then it forms a circle together; then it casts a shadow on my head like a piece of cloud; then the gates of heaven are opened and that light goes into the sky and from there it comes back to my back. And whenever I sit in the shade of a dry tree it becomes green and lush, and from there when I get up, it dries up again. Sometimes when I sit on the ground, I hear a voice saying, "Peace be upon you, O bearer of the light of Muhammad." Hazrat Abdul Muttalib said: 'O son, good news for you. I hope that the Prophet of the End Times will be born from your descendants (*Sulb*). At that time Hazrat Abdul Muttalib wanted to fulfill his vow because when he was digging Chah e Zamzam and the Quraysh were quarreling with him, he made this covenant with God that when he has ten sons who support him in such deeds, he

¹۔ بحار الانوار (ط - بیروت)؛ ج ۱۵؛ ص ۱۱۷

will sacrifice one of them in the way of God. Because at that time he had ten sons, he was determined to keep his word. So he gathered his sons and informed them of his intention. All bowed their heads in obedience. It was decided to draw a ballot and sacrifice the one whose name was drawn. When the ballot was drawn, Hazrat Abdullah's name came out. Hazrat Abdul Muttalib took Abdullah's hand and led him between Asaf and Naila where the sacrifices were performed. He picked up the knife to sacrifice him. Hazrat Abdullah's brothers, the group of Quraysh and Mughira bin Abdullah bin Amr bin Makhzoom, resisted and said, "We will not allow Abdullah to be slaughtered until an excuse can be found." Eventually, they persuaded Abdul Muttalib that there was a woman priest in Madinah to go to her so that she could suggest a solution and he could make a decision. When they went to the woman, she said, "How much do you think the man's blood-money (*diyat*) is?" They said, "Ten camels." She said, "Now go back to Makkah and draw Abdullah with ten camels. If the lot of ten camels is drawn, then ten camels are the blood-money/ransom of Abdullah. If the lot is drawn in the name of Abdullah, then increase the blood-money/ransom. And so increase the number of camels. Until the lottery comes in the name of camels and Abdullah is safe, and God is pleased." So Hazrat Abdul Muttalib returned to Makkah with the Quraysh and Hazrat Abdullah was drawn with ten camels. And the lot was drawn in the name of Janab e Abdullah. Then they raised ten more camels, but the lot came in the name of Janab e Abdullah. They kept increasing in the same way, until the number of camels reached one hundred. Then the lot came in the name of camels.

The Quraysh were very happy and said that God was pleased. Hazrat Abdul Muttalib said, "By the Lord of the Ka'bah, this cannot

be satisfactory." In any case, the lot was drawn twice again and the names of the camels came out. Hazrat Abdul Muttalib agreed and he sacrificed those 100 camels in the ransom of Hazrat Abdullah.

That is why the Prophet of Islam (SAWW) said:

وَرُوِيَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ أَنَا ابْنُ الذَّبِيحَيْنِ يَعْنِي إِسْمَاعِيلَ وَعَبْدَ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ.

I am the son of two slaughters (*zabeeh*). The Prophet (peace and blessings of Allah be upon him) intended these two sacrifices from his ancestor, Hazrat Ismail Zabihullah (AS) and his father Hazrat Abdullah.

Allama Majlisi says that when Janab e Abdullah reached the youth hood, since the light of Prophet-hood was shining on his forehead, all the dignitaries and nobles around him wished to give him their daughter and rob him of this light because he was handsome and beautiful. During the day when he would pass by, he would smell the fragrance of musk and amber, and if he passed by at night, the world would be illuminated by the light of his face. The people of Makkah used to call him Misbah-e-Haram. Until according to the divine destiny, Janab e Abdullah got married to the oyster of the gem-pearl: Rasool Allah SAWW, Janab e Amna bint Wahab bin Abde Manaf bin Zuhra bin Qalab bin Mara. Then Allama Majlisi has explained the reason for the marriage with a long discussion. There is no room for it at this point. It is narrated that when Bibi Amna got married to Janab e Abdullah, two women died in grief of Janab e Abdullah.

However, when Amna (SA) was found to be the oyster of this precious gem, it rained on the Arabs who had been suffering from

famine for many years, and the people were blessed with an abundance of greenery. He even named this year Aam Al-Fatah (the year of Ease).

In the same year, Hazrat Abdul Muttalib sent Janab e Abdullah to Syria on the pretext of trade. On his return from Syria, when Janab e Abdullah reached Madinah, he became unwell. His companions left him there and went to Makkah. He died of the same disease and his body was buried in Darul Nabagha.

On the other hand, when Hazrat Abdul Muttalib got the news of his son's illness, he sent his eldest son Harith to Madinah to bring him to Makkah. He arrived at the time when Hazrat Abdullah had said goodbye to the mortal world. He was twenty-five at the time.¹

The birth of the Messenger of God (SAWW) and miracles

It is to be noted that it is well known among the Imamate scholars that the Holy Prophet (SAWW) was born on the 17th of Rabi-ul-Awwal and Allama Majlisi has quoted the consensus on it while most of the Sunni scholars have mentioned the 12th of Rabi-ul-Awwal.²

Sheikh Kulaini and some Shiite scholars have also taken the same view.³

In this regard, Allama Noori has written a magazine called Meezan Al-Samaa Fi Ta'een Molad Khatam Al-Anbiya.

¹ - بحار الأنوار (ط - بيروت)؛ ج ١٥؛ ص ١٢٥

² - جلاء العيون، ص ٦٣

³ - الكافي (ط - الإسلامية)؛ ج ١؛ ص ٣٣٩

It is well known that the year in which the Companions of the Elephant came to destroy the Ka'bah with an elephant, on Friday morning of the same year, the Prophet (SAWW) was born near early morning and torment fell on Abraha with decorated stones. He (SAWW) was born in his own house in Makkah. Then he (SAWW) gifted that house to Aqeel bin Abi Talib and the children of Aqeel sold the house to Muhammad bin Yusuf, the brother of Hajjaj and he included it in his previous house. When the time of Haroon came, Haroon's mother Khizran separated this house from the house of Muhammad ibn Yusuf and made it a mosque so that people could offer prayers in it. So far it remains the same and people visit it.

Many miracles came to light at the time of the Prophet's (SAWW) birth.

It is narrated from Hazrat Sadiq (AS) that Satan used to go to the seven heavens and listen to the heavenly news. When Jesus (AS) was born, the Satan was stopped from three heavens. Now he could go up to four heavens and when Sarkar Rasool (SAWW) was born he was prevented from going to all the heavens and the devils were driven away from the gates of the heavens by the arrows of meteor. So the Quraysh began to say that the time has come for the end of the world and the coming of the Hour which we used to hear from the People of the Book. So 'Amr ibn Umayyah, who was considered to be the wisest man of the time of Jahiliyyah said, "Look, if any of the well-known stars by which people receive guidance and know the time of summer and winter fall, then consider that the time has come when all creatures will perish and if they are all in their status, and other stars have appeared, then something strange has happened." On the morning of the birth of Hazrat (SAWW), every idol in all parts of the world fell on its face and the palace of Aiwan-e-Kasra, i.e.

Shah of Iran, began to tremble and fourteen of its idols fell, and the river called Sawa, which was worshipped for ages, dried up; and the valley of Samawah, in which no one had seen water for years, began to flow; and the fire temple of Persia, which had never been extinguished for a thousand years, was extinguished that night; and the wisest of the Magian scholars saw this night in a dream world: a few stern camels, dragging Arabian horses across the Tigris River into their cities, And there was a rift in the middle of the ark of Caesar and it split in two, and the dam of the Tigris broke and flowed inside the palace of Caesar, and that night a light appeared from Hijaz and it spread all over the world and flew to the east; and that morning the throne of every king was overturned; and that day all the kings became dumb and could not speak. The knowledge of the priests and the magic of the sorcerers were nullified. There was a separation between each priest and his wraith, who gave him the news. The Quraysh were honored in Arabia and people started calling them Aal-e-Allah because they lived in the house of God; and Bibi Amna, the mother of Holy Prophet (SAWW) said, "By God, when my son came to earth, he put his hands on the ground, and he raised his head to the heavens and looked around the world. So a light shone from it which illuminated all things, and I saw the palaces of Syria in the brightness of this light, and in the midst of this light I heard a voice saying: You are better than all people. The person is born, his name is Muhammad."

When he was brought to Abdul Muttalib and placed in his lap, he said:

الْحَمْدُ لِلَّهِ الَّذِي أَعْطَانِي هَذَا الْغُلَامَ الطَّيِّبَ الْأَرْدَانِ قَدْ سَادَ فِي الْمَهْدِ عَلَى الْغُلَمَانِ

Praise be to God who has blessed me with this fragrant child who in cradle, is the leader of all the children. Then he amuletted him

(SAWW) from the members (*arkaan*) of the Ka'bah and recited a few verses in his virtue.

At that moment Satan called out to his children. They gathered around him and said, "O our chief, has something disturbed you?" He said, "Woe to you! From the first night till now the conditions of the heavens and the earth have been changing. It turns out that something great has happened on Earth. Nothing like this has happened since Jesus (AS) ascended to heaven. So you go around and search for what is strange. They all parted and circulated and then came back and said, 'We did not find anything.' The accursed (Satan) said, "It is my duty to bring the news of this matter." So he went all over the world and began to circumambulate until he came near the sanctuary and saw that the angels had surrounded the sanctuary. When he tried to enter, the angels challenged him. When he returned, he entered in the form of a bird from Mount Hira. Gabriel (AS) said: Go back, you accursed one. He said: O Gabriel! I want to ask you one thing, what happened on earth tonight? Gabriel (AS) said, Muhammad (SAWW), the best of the prophets, is born tonight. He said, "Do I have any share in him?" Gabriel said, "No". He said, "Do I have a share in his Ummah." Gabriel (AS) said, "Yes". Iblis said, "I am content."¹

It is narrated from Amir al-mu'minin (leader of the believers) (AS) that when the Holy Prophet (SAWW) was born, all the idols placed on the Ka'bah fell on their faces. When evening arrived, a voice came from heaven saying, **جَاءَ الْحَقُّ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا**. That is, 'truth has come and falsehood has perished'. That night the whole world was illuminated and every rock, mud and tree was scattered and all that was in the heavens and the earth

¹ - الأمايلي (للصدوق)؛ النص؛ ص ٢٨٥

glorified God and Satan was exclaiming while running away, 'Muhammad (SAWW) is more honorable than the best Ummah and the best of creations, the servants of God; and is better than all the universe.

Attributes and Morals of Hazrat Rasool (SAWW)

It should be learnt that describing the morals and great deeds of good of Hazrat Mohammad Mustufa (PBUH) is as to measure the sea water through some gadget or as one wishes to take the sun in his home through its window. But in order to make a book exhaustive, it is necessary to mention as concisely as the space allows.

It should be known that Hazrat Rasoolullah (SAWW) had greatness in his eyes and awe in his heart. His light shone on his face like the moon of the fourteenth. He was a little taller than a middle height but he was not very tall and his blessed head was big and his hair was neither too curly nor separate. The hair on his head often did not go below the earlobe and if it grew too much,¹ he would take it out from the middle and spread it on both sides of his head. ² His face was white and luminous and his forehead was wide. The eyebrows were thin, arched and tense. There was a vein between his forehead which would appear when he was

¹ - حضرت ﷺ کے سر کے بال نہ کٹوانے کا راز و سبب یہ تھا کہ اس زمانے میں سر کے بال منڈوانا بد نما تھا اور نبی و امام کوئی ایسا کام نہیں کرتے تھے جو نظروں میں قبیح لگے اور جب اسلام پھیل گیا اور اس کام کی قباحت برطرف ہو گئی تو آئمہ سلام اللہ علیہم سر کے بال کٹواتے رہے۔ (شیخ عباس قمی رح)

² - خلاصہ یہ کہ پیغمبر ﷺ کے شامل حسن و صباحت و اعتدال و تناسب، جہان میں معروف اور زمین میں مشہور ہے۔ چنانچہ ابن عباس سے منقول ہے کہ پیغمبر ﷺ سورج کے سامنے جب آئے سورج کی روشنی مغلوب پڑ گئی اور جب چراغ کے نزدیک بیٹھتے تو چراغ کا نور لپٹ جاتا۔ (شیخ عباس قمی رح)

annoyed. His nose was thinly tense and slightly raised in the middle and light would shine out of it. His beard was thick and teeth were white, shiny, delicate and wide, and his neck was like the necks of idols made of silver and polished in cleanliness, lightness and perseverance. All his limbs were soft and his chest and abdomen were soft. They were equal to each other. The space between the two shoulders of the Prophet (peace and blessings of Allah be upon him) was spread out and the joints were strong and stiff and this thing was a symbol of courage and strength and is praiseworthy among Arabs. His fingers were straight and big. His arms and legs were clean and clear and straight. The soles of his feet were not smooth but the middle part was away from the ground and the back of his feet was clean and soft, to the extent that if a drop of water fell on it, could not stop.

When he (SAWW) walked on the road, he did not step like an arrogant person and walked with dignity. When he (SAWW) was inclined to someone to talk to, he did not look at him like the ruling elite, but with his whole body turned towards him. Most of the time, the Prophet (peace and blessings of Allah be upon him) used to keep his eyes down and look more towards the earth. When he (SAWW) would see someone, he (SAWW) would precede to greet (salaam) him. He (SAWW) was always thoughtful and never remained idle and did not speak unnecessarily. He (SAWW) used to say comprehensive words that with less utterings and more meanings. He (SAWW) was very comfortable to convey his purpose and unveil the truth. He (SAWW) was gentle. He (SAWW) did not have a harsh and hot tone in his noble being and did not despise anyone and considered a little blessing more and did not condemn any blessing of Allah. But he (SAWW) did not

either praise food or drink. He (SAWW) did not get angry when the affairs of the world were lost yet he (SAWW) was so strict with Divine affairs that no one could recognize him as the same person. When he (SAWW) was happy, he would close his eyes and not express much happiness. His laughter was a smile and the sound of laughter was rarely heard. Sometimes in the smile, his luminous teeth would appear like (snow) hail.

He (SAWW) valued each person according to his knowledge and virtue, and paid attention to their needs. He (SAWW) would explain whatever would be of their importance and for the cause of the good of the ummah. And he (SAWW) would say over and over again, "Whatever you hear from me, convey it to those not present." And he (SAWW) would say, "Tell me the need of the person who cannot convey his need to me."

He (SAWW) would not blame anyone for slipping and verbal error. When the companions came to the Majlis (gathering) of the Prophet (peace and blessings of Allah be upon him) to seek knowledge, they would not leave without tasting the sweetness of knowledge and wisdom. He (SAWW) avoided the evil of the people, but did not turn away from them. He (SAWW) did not hesitate to please them. He (SAWW) would search for his companions and find out their condition, and he (SAWW) would never be unaware of the condition of the people. According to him, the most virtuous person was the one who was more benevolent to the Muslims. In the eyes of the Prophet (peace and blessings of Allah be upon him), the greatest person was the one who was more sympathetic to the people, supporting them, being kind to them and helping them.

Etiquette of the Prophet (SAWW)

The etiquette of the Prophet (peace and blessings of Allah be upon him) was that he would not sit or get up from any meeting without remembering God Almighty. There was no fixed place for him (SAWW) in the council. Rather, he forbade it. When he (SAWW) came to a meeting, he would sit in the empty space in the meeting and give instructions to the people. Reward each of the members of the Majlis with honor and affection. His (SAWW) society was such that everyone thought that he was more respected by the holy Prophet (SAWW). He (SAWW) would not get up unless the companion intended to get up. Whoever asked for help from him, if he (SAWW) could, he (SAWW) would take care of it, otherwise he (SAWW) would have him satisfied with a gentle talk or promise. His (SAWW) general nature was broad for all creatures and everyone was equal to him in matters of truth.

His Majlis (sitting) was a Majlis of nobility, tolerance, modesty, truthfulness and trustworthiness. No loud voices were raised in it. No one's evil was mentioned in it and no one could talk foul of that Majlis. If someone made a mistake, he (SAWW) won't mention it. They would treat each other with justice and righteousness, and enjoin on one another piety, and treat one another with humility and submission. They would respect the elders, have mercy on the younger ones and would look after the travelers.

His (SAWW) treatment of the members of the Majlis was that he was always generous and gentle. No one would be harmed by his companionship. He (SAWW) did not speak loudly or abuse anyone. Nor did he describe the faults of the people, nor did he praise the people too much. If something went against his nature, he (SAWW) would overlook it. He (SAWW) would not despair

others. He (SAWW) did not argue and did not talk too much. He (SAWW) would not interrupt anyone unless there is a false conversation. He (SAWW) didn't get involved in something that was not beneficial. He (SAWW) would not condemn anyone; he would not reprimand anyone and he would not look for the faults and shortcomings of the people. He (SAWW) would be patient with the immorality of the travelers and the Bedouins, thus the companions would bring such people to ask questions and fulfill their needs.¹

According to the narration, a young man came to the Prophet (peace and blessings of Allah be upon him) and said: **يَا رَسُولَ اللَّهِ، ائْذَنْ لِي: فَأَقْبِلْ؟** "O Messenger of Allah! Allow me to commit adultery" **بِالزَّوْنَا؟** **الْقَوْمُ عَلَيْهِ فَرَجْرُوهُ وَقَالُوا: مَهْ. مَهْ.** The companions shouted (what is he saying). **فَقَالَ: ائْذَنْهُ.** Hazrat (SAWW) said: Come closer to me. The young man came to the Holy Prophet (SAWW). He (SAWW) said: Would you like someone to commit adultery with your mother or with your daughter or sister or in the same way with your aunts, or other female relatives? He said, "I do not like it." He said, "All the servants of God are similar".

فَوَضَعَ يَدَهُ عَلَيْهِ وَقَالَ: اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ، وَحَصِّنْ فَرْجَهُ. فَلَمْ يَكُنْ بَعْدُ ذَلِكَ الْفَتَى يَلْتَفِتُ إِلَى شَيْءٍ.

Then he (SAWW) placed his blessed hand on his chest and said: "O God, forgive his sins, purify his heart and protect his private parts." He was never seen go to a stranger woman afterwards². He (SAWW) used to greet children and women. One day a man

¹ - بحار الأنوار (ط - بيروت)؛ ج ١٦؛ ص ١٢٨ سے ١٥٣

² - مسند احمد ابن حنبل، مسند الأنصار، حديث ثمانية النبيلة الصالحة تتجمل بتبخر ويقل: حديث رقم ٢١٤٢٢

was trembling while talking to him (SAWW). He (SAWW) said: هَوْنٌ عَلَىكَ فَلَسْتُ بِمَلِكٍ Why are you afraid of me, I am not a king.¹

It is narrated on the authority of Anas bin Malik that he said: I have been a servant of the Holy Prophet (SAWW) for ten years. He (SAWW) never said 'Why did you do this?' what I would have committed, and he (SAWW) never said 'Why didn't you do that?' if I couldn't.²

It is narrated that he (SAWW) was on a journey when he (SAWW) ordered that a sheep be slaughtered for food. A man said that he would slaughter it. The second said: I will skin it. The third said: I will cook it. He (SAWW) said: I will collect the wood and bring it. The companions said: We are available, we will collect the wood; you don't have to bother. He (SAWW) said:

عَرَفْتُ أَنَّكُمْ تَكْفُونِي وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يَكْرَهُ مِنْ عَبْدِهِ إِذَا كَانَ مَعَ أَصْحَابِهِ أَنْ يَنْفَرِدَ مِنْ بَيْنِهِمْ -
I understand but I don't like to give myself any distinction or preference over you. Because, God does not want a servant to put himself first.

It is narrated that after the morning prayers, the servants of Madinah used to bring their water vessels to the service of the Holy Prophet (SAWW) so that he (SAWW) could put his blessed hand in it so that it would be blessed. Sometimes, even if it was cold in the morning, he (SAWW) would put his (SAWW) hand in it and show no dislike; and sometimes they would bring young children to you (SAWW) so that you could pray for their blessings

¹ - مكارم الأخلاق؛ ص ١٦

² - الشمايل للمحمديه، ترمذی، ملحق به سنن ترمذی، ج ٥، ص ٥٦٤، تحقیق، صدقی محمد جمیل العطار

³ - مکارم الأخلاق؛ ص ٢٥٢

and suggest their name. To appease the family of the child, you would take the child in your lap and sometimes that child would urinate on your clothes. So, if some people in the audience shouted at the child, he would say, "Don't stop his urination." So he (SAWW) would let him stay in his lap until he urinates. Then he would pray for this child or suggest his name. So his family would be happy and would think that the Holy Prophet (SAWW) did not feel any discomfort from it. When they had left, only then he (SAWW) would wash his clothes.¹

It is narrated that Amir al-mu'minin (AS) became the companion of an infidel dhimmi. The man asked, 'where are you going? He (AS) replied: O servant of God, I am going to Kufa. When the path of Dhimmi began to diverge from the path of Kufa, Amir al-mu'minin (AS) left the path of Kufa and started following the path of this man. He said, "This is not the path of Kufa, the path of Kufa is the one you have left." He (AS) said: I know. He said: Then why are you coming with me when you know that this is not your way?

قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هُنَيْئَةً إِذَا فَارَقَهُ وَ
كَذَلِكَ أَمَرَ تَابِعِيْنَا ص .

Then Ali (AS) said: 'The fulfillment of goodwill with the partner is that at the time of separation from him, some amount of distance should be accompanied. And this is what our Prophet (peace and blessings of Allah be upon him) commanded us to do.' He said: Has your Prophet given you this command? He (AS) said: Yes. He said: The people have followed the Prophet (peace and blessings of Allah be upon him) because of these noble deeds and attributes of Allah, and I consider you as a witness that I am on

¹ - مكارم الأخلاق: ص ٢٥

² - الكافي (ط - الإسلامية): ج ٢: ص ٦٤٠

your religion. So the man returned with Amir al-mu'minin (AS) and when he recognized him (AS), he converted to Islam.¹

It is narrated from Anas bin Malik that I have served the Holy Prophet (SAWW) for nine years. Not once did he tell me, why you committed this. And he (SAWW) did not find fault with any of my work, I did not smell better than his fragrance.' His (SAWW) knee would never be ahead of the knee of the one with whom he (SAWW) would sit.

One day a Bedouin came and pulled his cloak so hard that it made its mark on his (SAWW) blessed neck. He said, "Give me some of God's wealth." The Prophet (SAWW) kindly turned to him and started laughing and by his order it was donated to him. So Allah revealed the verse:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ -²

Indeed, you are of the greatest moral character.³

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ أَنَا أَدِيبُ اللَّهِ وَعَلَىٰ أَدِيبِي أَمَرَني رَبِّي بِالسَّخَاءِ وَالْإِبْرِ وَنَهَانِي عَنِ الْبُخْلِ وَالْجَفَاءِ وَمَا شِئْتُ أَبْغَضَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنَ الْبُخْلِ وَسُوءِ الْخُلُقِ -

Ibn Abbas narrated: The Messenger of God (SAWW) said: 'Allah has taught me mannerism and I have taught them to Ali. The Almighty has commanded me to be generous and virtuous and has forbidden miserliness and persecution. In the sight of Allah, there is no attribute worse than miserliness and immorality.'

¹ - الكافي (ط - الإسلامية)؛ ج ٢؛ ص ٦٤٠

² - سورة القلم، آيت ٣

³ - مكارم الأخلاق؛ ص ١٤

^٤ - مكارم الأخلاق؛ ص ١٤

And it was a sign of his courage that Hazrat Asadullah Al-Ghalib (AS) said: 'When the field for war was in full swing, we would take refuge in the Prophet (peace and blessings of Allah be upon him) and no one would be closer to him than the enemy.'¹

It is narrated on the authority of Ibn Abbas: When a question was asked to him, he would repeat the answer over and over again so that the questioner would not be mistaken.²

The Prophet's (SAWW) instructions for nations other than Muslims:

It is narrated from Sira Ibn Hisham that he says that in the time of Huzoor e Akram (SAWW), Lashkar-e-Islam (army of Islam) came to Jabal Ta'i and conquered it and from there brought prisoners to Madinah including Hatim Tai's daughter. When the Prophet (peace and blessings of Allah be upon him) saw them, the daughter of Hatim Ta'i said in his (SAWW) service: يَا رَسُولَ اللَّهِ هَلَكَ الْوَالِدُ وَغَابَ الْوَافِدُ فَأَمْنُنْ عَلَيَّ مَنْ اللَّهُ عَلَيْكَ Aay 'O Messenger of Allah! My father is dead and my brother Uday bin Hatim has fled to Syria. Please forgive me, God will forgive you.' On the first and second day he (SAWW) did not answer. On the third day he (SAWW) went to meet the prisoners and Amir al-mu'minin (AS) instructed the girl to submit her request again. When the girl repeated the previous thing, he (SAWW) said: 'I am waiting for a trustworthy caravan to be found and send you to your city.' And then forgave her.³

¹ - نهج البلاغة (للصبي صالح)؛ ص ۵۲۰

² - مكارم الأخلاق؛ ص ۲۰

³ - سيرة ابن هشام، ج ۴، ص ۵۷۹، ۲۲۵ (چاپ المكتبة العلمية بيروت)

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Arbab Seir writes in the biography of the Prophet (peace and blessings of Allah be upon him) that when he (SAWW) appointed an army, the commanders and the soldiers together would be called and would be given a will and a sermon as follows:

‘Go in the name of Allah and ask Him for perseverance, and strive for Allah while staying on the path of the Messenger of Allah (SAWW). Yes, O people, do not deceive, do not steal any of the booty, do not cut off the eyes, ears and other limbs of the disbelievers after killing them, do not kill the old men, children and women, do not kill the monks who live in the caves, and not to uproot the trees unless you are forced to, not to burn the oasis, not to drown in the water, not to uproot the fruit trees, not to burn the fields and agriculture. You may also need it, and don't eliminate halal (legitimate) meat-animals unless you need to eat them. And never poison the water of the disbelievers and do not deceive.’

An example of self-cultivation, asceticism and humility

He (SAWW) considered jihad e nafs (self control) to be greater than every jihad, as is the tradition:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَرْحَبًا بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ الْجِهَادُ الْأَكْبَرُ
قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْجِهَادُ الْأَكْبَرُ قَالَ جِهَادُ النَّفْسِ.

Once his army was coming after jihad against the infidels, then he said: Hello, O group that is returning from a small jihad, the greatest jihad is still their responsibility. It was asked: What is the greatest jihad? He said: Jihad with self-control. And the narration is narrated in authentic:

يَا رَسُولَ اللَّهِ قَدْ أَسْرَعَ إِلَيْكَ الشَّيْبُ؟ قَالَ شَيْبَتَنِي هَوْدُو الْوَاقِعَةِ وَالْمُرْسَلَاتِ وَعَمِيتَسَاءُ لَوْنِ

The Prophet (peace and blessings of Allah be upon him) was asked: Why did your blessed beard turn grey so quickly? He (SAWW) said: I have been made old by Surah (Chapters) Hud, The incident (Waqia), The messengers (Anbia) and Amma Yitasa-alun; because they contain the conditions of the Judgment day and the torment of the previous nations.

Tradition has it that: When the Prophet (peace and blessings of Allah be upon him) died, he did not leave behind dirhams and dinars, slaves (male and female), sheep and camels except for his riding animal. And his armor was mortgaged to a Jew in Madinah in exchange for twenty sa'a (measurement of weight things i.e 3 kg), which he had borrowed to support his family.

Hazrat Imam Raza(A.S) nay farmaya:

Aik farishta Rasool(S.A.W.W) kay paas aaya aur kehnay lagay: Aap(S.A.W.W) kay Parwardigaar Aap(S.A.W.W) ko salam karta hay aur kehta hay, agar Aap(S.A.W.W) chahain to Makkah ka sehra Aap(S.A.W.W) kay liay tamam sona ka ho jaay to Aap(S.A.W.W) nay sir aasmaan ki taraf utha kar farmaya: Khudaya may chahta hon kay aik din sair rahon aur teri hamd karon aur aik din bhoka rahon aur tujh say sawal karon aur Aap(S.A.W.W) nay farmaya: Aan-Hazrat(S.A.W.W) rehmat e ilaahi say wasil honay tak kabhi teen(3) rooz mutawatir gandum say sair nahi howay.

Hazrat Imam Raza (AS) said: 'An angel came to the Prophet (SAWW) and said: Your Lord greets you and says, if you wish, the desert of Makkah will be all gold for you. So he raised his head towards the sky and said: O God, I want to be **full-stomach** one day and praise You and the other day I will be hungry so that I may beseech You.' And he (AS) said: 'Never was he (SAWW) stuffed with wheat for three consecutive days till his demise.'

It is narrated on the authority of Amir al-mu'minin (AS): 'We were digging a trench with the Holy Prophet (SAWW) when suddenly Fatima (SA) came to the service of the Holy Prophet (SAWW) with a piece of bread. He (SAWW) said, "What is this?" Hazrat. Fatima (SA) replied: I baked a loaf of bread for Hasan and Hussain, I have brought this piece for you. He (SAWW) said: It has been three days that the food has not entered your father's stomach and this is the first food I am eating *since then*.'

Ibn Abbas says: 'The Messenger of God (SAWW) used to sit on the ground. He (SAWW) would sit on the ground and eat, and tie the sheep with his hands. And if a slave invited him to his house for barley bread, he (SAWW) would accept his invitation.'

It is narrated from Hazrat Imam Jafar Sadiq (AS) that Hazrat Rasoolullah (SAWW) used to say three hundred and sixty times every day equal to the veins of the body: Praise be to Allah, the Lord of the worlds: الحمد لله رب العالمين كثيرا على كل حال.

He would not stand up from a meeting, even if it was a short sitting, until he has asked forgiveness from Allah twenty-five times. And every day he would ask for forgiveness seventy times and repent to Allah seventy times.

Tradition has it that: Once the Holy Prophet (peace and blessings of Allah be upon him) wanted to break his fast in the K'aba Mosque on Friday night. He (SAWW) said: Is there anything to drink from which I can break my fast?' Aws bin Kholi Ansari brought a cup of milk mixed with honey. When the Prophet (peace and blessings of Allah be upon him) applied it to his lips and felt the taste of it, he took it out of his mouth and said: These are two things to drink, one of which can suffice, I will not drink both. Not even forbidden. But I am humble and submissive to

God. And whoever humbles himself before Allah, Allah exalts him. And whoever is haughty, Allah will lower him. And whoever is moderate in his economy, God provides for him. And whoever is extravagant, God deprives him. And whoever remembers death more, God befriends him.

The Sunnah of the Prophet (peace and blessings of Allah be upon him) regarding fasting

It is narrated from Hazrat Sadiq (AS) with authentic chain of transmission:

Hazrat Rasool-e-Akram (SAWW) fasted for so long in the first era of revelation that people used to say: He will not give up now. Then he (SAWW) used to fast on alternate days, in the manner of David (AS). Then he gave up that and fasted on the days of Al-Bayd (thirteen, fourteen & fifteen) of every month. Then he left it too and it became the Sunnah of the Prophet (peace and blessings of Allah be upon him) that he used to fast on the first Thursday of every month and on the last Thursday of the month and on the first Wednesday of the mid-tens of the month. While, he used to fast the whole month of Sha'ban.

Table and eating etiquette

He (SAWW) did not eat garlic, onions, mustard and smelly vegetables yet never condemned any food. If he (SAWW) liked it, he would have eaten it. Otherwise, he would leave it. He (SAWW) would reach out to the food before all the people in the assembly, and at the end he would stop his hand. He (SAWW) would eat from the front of the platter. Thoroughly clean and lick the fingers one by one and wash hands after eating, and pat them on the face. He (SAWW) would not eat anything alone as long as possible.

Before drinking water, he (SAWW) would say Bismillah and after drinking a little water, he would remove it from his lips and say Alhamdulillah. He (SAWW) would do this three times. Sometimes even in one breath. Sometimes in a wooden pot, sometimes in a leather pot or sometimes in a clay pot. And when there was no vessel, he would cup both his hands and drink, and sometimes he would drink with musk in his mouth. He would never eat with two fingers but with three or more fingers. He would wash his head and beard with dried broken berry leaves. He liked to apply oil and disliked dirty hair. When he would be entering the house, he would take permission three times and would not allow anyone to stand in front of him.

Wit of the Holy Prophet (SAWW)

It has been reported that he (SAWW) used to say jokes (i.e. humor or hilarious) but he did not say false words (i.e. lies and nonsense). As it is narrated that he took the hand of a person and said:

مَنْ يَشْتَرِي هَذَا الْعَبْدَ يَغْنَى أَنَّهُ عَبْدُ اللَّهِ-

Who will buy this slave? That is, the servant of God.

One day a woman was describing her husband's condition. He (SAWW) said: The one who has white in both eyes? She said: No, there is no whiteness in both of his eyes.

When she related this incident to her husband, he said: Hazrat (SAWW) has joked and told the truth, **أَمَّا تَرَيْنِ بَيَاضَ عَيْنَيْ أَكْثَرُ مِنْ سَوَادِهَا** A person's eyes are whiter than black (iris).

One day, an old lady from the Ansar asked in the service of the Holy Prophet (SAWW): Pray for Paradise for me. He (SAWW) said:

Old women will not go to heaven. When the woman started crying, Hazrat (SAWW) laughed and said: She will go to heaven when she is young and virgin.

It is also known that the Prophet (peace and blessings of Allah be upon him) joked with another woman, Bilal and Abbas, and other people. The Prophet (peace and blessings of Allah be upon him) said to an old woman: Old women will not go to heaven; Bilal (RA) saw her crying. So he told the Prophet (SAWW). The Prophet (peace and blessings of Allah be upon him) said: The blacks will not go to Paradise in the same way. So Bilal (RA) also started weeping. When Abbas ibn 'Abd al-Muttalib (RA) saw them weeping. They told Abbas the news. Abbas ibn 'Abd al-Muttalib (RA) also went to the Prophet (peace and blessings of Allah be upon him) and told him (SAWW) about them. The Prophet (peace and blessings of Allah be upon him) said to him (RA): 'Even the old will not go to Paradise.' Then his heart also became sad. Then the Messenger of Allah (SAWW) called them all and reassured them and said: يُنْشِئُهُمُ اللَّهُ كَأَحْسَنِ مَا كَانُوا وَأَنْتَهُمْ يَدْخُلُونَ الْجَنَّةَ شَبَابًا مُنَوَّرِينَ All will go to heaven in good condition and all will grow young for a radiant face.

Ibn Shihr Ashob (RA) has narrated that a woman came to the service of Hazrat (SAWW) and said: Someone has kissed me. The Prophet (peace and blessings of Allah be upon him) called him and said: Why have you done this? He said: If I have done this evil deed, let her take revenge from me, that is, atone for this evil deed. He (SAWW) laughed and said, "Don't do that again." He said, 'I will not do it.

The author says that if a wise man meditates with justice, in the things which we have mentioned regarding the good manners and

behavior of the Prophet (peace and blessings of Allah be upon him), he will recognize the truth of his (SAWW) prophethood with the knowledge of certainty. And he will understand that his (SAWW) noble character is nothing but a miracle. Because he (SAWW) grew up in a group that was devoid of all good morals. And their focus was on bigotry, stubbornness, strife, discord, jealousy and sedition. In Hajj, they used to get naked like animals. They used to go around the Ka'bah and whistle and jump. As God narrates their condition:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَضْيِئَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Meaning: And their prayer at the House of Allah was nothing but whistling and clapping.

And for those, whose prayers are like this, imagine how their other customs and habits will be. At a time when thirteen hundred years have passed since the revelation, appointment of the Holy Prophet (PBUH) and his holy law has voluntarily reformed them. Anyone who goes to the desert of Makkah and sees them, understands what level and stage of humanity they still are in. The Prophet (peace and blessings of Allah be upon him) was born in such Bedouins with all the manners of goodness, good morals and etiquettes, which are patience, knowledge, kindness and generosity, chastity and courage and the rest of the lofty attributes. The scholars on both sides have written many books in this regard and have not been able to count their tithes (one tenth) and have acknowledged their disability in this regard.

Brief Miracles of the Messenger of God (SAWW)

It should be noted that the Prophet (peace and blessings of Allah be upon him) had more miracles than any other Prophet (AS). And the parable of the miracles of all the prophets appeared to him. Ibn Shihr Ashob has narrated that the miracles of the Prophet (peace be upon him) are four thousand four hundred and forty, out of which three thousand have been mentioned.

My humble being (the author of the book) submits that all his (SAWW) sayings, manners and morals are miracles in themselves. Especially giving the news of the unseen of the Prophet (peace be upon him) as will be pointed out later. Apart from the miracles that have appeared before and at the time of the birth of the Prophet (peace and blessings of Allah be upon him), as is clear to those who are informed, the most powerful and lasting miracle of the Prophet (peace and blessings of Allah be upon him) is the holy Qur'an. All the eloquent people confessed their inability in bringing an example to that. And whoever presented a few words against the Qur'an, failed and was disgraced. For example, Musalma Kadhab, Aswad Ansa, etc.

If one wants to know briefly about the miracles of the Qur'an, he should refer to the fourth chapter of Allama Majlisi's book Hayat-ul-Qulub, Volume II, because there is no room for mentioning it in this short booklet.

However, in this booklet we refer to some of the miracles of the Prophet (peace be upon him).

The first type: the miracles that are related to the celestial bodies.

For example, Shaq-e-Qamar, Radd-e-shams, shadowing of clouds, rain and fruits coming down from the sky and other such things. And here we will suffice to mention four things.

First: The splitting of the moon (Shaqat al-Qamar)

The Lord of the Worlds has said: اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ وَإِنْ يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ

That is, the Hour is near and the moon is split, and if anyone sees those verses and miracles, they turn away and say that magic is going on.

Most of the public commentators have narrated that these verses were revealed when the Quraysh sought a miracle from the Holy Prophet (SAWW) in Makkah. Hazrat (SAWW) pointed to the moon and by the power of God it split into two. According to some traditions, this incident took place on the night of the fourteenth day of Dhi Al-Hajj.

The second act is the return of the sun

Special and public scholars have narrated from Asma bint Umays and other people with many evidences that one day the Holy Prophet (SAWW) sent Amir al-mu'minin (AS) for some work. When it was time for Asr prayers and Asr prayers were offered, Hazrat Amir (AS) came while he had not yet offered Asr prayers. He (SAWW) placed his head on the knee of the blessed Amir (AS) and fell asleep. Meanwhile, revelation began to descend. He (SAWW) wrapped his head in a cloth and began to listen to the

revelation. It was when the sun was about to set. When the revelation was over, Hazrat (SAWW) asked: O Ali, have you prayed? He (AS) said: No, O Messenger of Allah! Because I could not take your blessings away from me. So the Holy Prophet said: O God! Ali was engaged in obedience to You and Your Messenger, اللهم رد علي الشمس may God bless him and grant him peace. Asma says: By God, I saw that the sun returned back and rose so high that its light fell on the earth and it was time for the virtue of Asr prayers and Hazrat Ali (AS) offered prayers. Then the sun set again.

(The translator says that people who are aware of history know that there is a statement in many traditions that Hazrat Amir (AS) had offered prayers with gestures. However, since the complete bowing and prostration were not performed, the sun was turned upside down for the completion of the prayers.)

Third act: Rainfall

Also, it has been narrated by special and public scholars that when the Arab tribes agreed to persecute him (SAWW), he (SAWW) said: O God! Toughen your punishment on the harmful tribes and bring famine on them as there was famine in the time of Prophet Yusuf (AS). So there was no rain for seven years and there was a famine in Medina. An Arab came to the service of the Prophet (peace be upon him) and complained on behalf of the Arabs that our trees have dried up and our grass/fodder has run out and milk is not coming into the breasts of our cattle and women and our cattle have perished. So Hazrat Muhammad (PBUH) went to the pulpit and praised God and prayed for rain. It rained during his prayers and it rained for a week. It rained so much that the people of Madinah complained and said, "O

Messenger of Allah (SAWW), we are afraid that we will drown and our houses will collapse."

So, the Prophet (peace and blessings of Allah be upon him) pointed to the sky and said: حَوَالَيْنَا وَلَا عَلَيْنَا. "God! around us, not on us." The clouds would move in the direction you were pointing. So the clouds moved away from Madinah and it became a circle like a crown around Madinah and it started raining like a flood in all directions but not a single drop of rain fell on Madinah and water continued to flow in the valleys for a week.

Then the Holy Prophet (SAWW) said, 'By God, if Abu Talib (AS) was alive, his eyes would be brightened.' Some of the companions asked, 'Do you remember his stanza:

وَأَبْيَضُ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثَمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ؟!

Shelter for orphans and support for widows. He (SAWW) said: "Yes."

Fourth: Praising by the blessings of heaven

It is narrated from Umm Salma with a reliable chain of transmission that one day Bibi Sayeda Zehra (SA) came to the Holy Prophet (SAWW). She (SA) had picked up Hasan (AS) and Hussain (AS). She (SA) had cooked and brought Harira (a kind of food) with her. When they came, he (SAWW) said: Call my cousin. When Hazrat Amir (AS) came, he (SAWW) placed Imam Hasan (AS) on his right knee, Imam Hussain (AS) on his left knee and Ali (AS) and Fatima (SA) on his front and back and covered them with the cloak of Khyber and said three times: "O God, this is my family. They are my Ahlul bayt (family members). So keep doubt and sin

¹ - الكافي (ط - دار الحديث)، ج ٢، ص: ٢٦٣

away from them and keep them as pure as they deserve to be kept clean. "I was standing on the doorstep. I said, 'O Messenger of Allah (SAWW), am I one of them?' The Prophet (peace and blessings of Allah be upon him) said: Your end is good, but you are not one of them. So Gabriel (AS) descended and brought a bunch of pomegranates and grapes from Paradise. The Prophet (peace and blessings of Allah be upon him) took the pomegranate and grapes in his hand and both of them started glorifying Allah and he ate some of them. Then he (SAWW) put it in the hands of Hasan (AS) and Hussain (AS) and in their hands they said Subhan Allah and they (AS) also ate. Then he (SAWW) gave in Ali's (AS) hand and they glorified Allah, and he (AS) also ate them. So one of the companions came in and he wanted to eat pomegranates and grapes. So Gabriel (AS) said that no one can eat these fruits except the Prophet, the executive (*Wasi*) of the Prophet or the son of the Prophet.

The second type: the miracles that appeared in the incarnations and plants from the Prophet (SAWW)

For example: a stone and a tree greet you (SAWW); and a tree walks by your command; and a pebble recites on your hand; and the sound of weeping comes from a palm trunk; and a piece of wood converts to sword for Akasha in the battle of Badr, and for Abdullah bin Jahsh in the battle of Uhud; And the leaves of a palm tree become sword for Abu Dajannah by the miracle of the Prophet (peace be upon him); and the front two legs of Saraqah's horse sank into the ground, when he followed him (SAWW) in the beginning of the migration (Hijrat); and other things. We will mention a few of them here.

First Act: the Hannanah tree

Special and general scholars have narrated with many evidences that when the Prophet (peace be upon him) migrated to Madinah and built a mosque, there was a dry old palm tree in the mosque. When he (SAWW) gave a sermon, he (SAWW) would lean against this tree. So a man came and said, 'O Messenger of Allah, allow me to build a pulpit for you, so that you may use it during the sermon.' When permission was granted, he built a pulpit for the Prophet (peace be upon him) with three steps. Hazrat (SAWW) would sit on the third level. When the Prophet (peace and blessings of Allah be upon him) sat down on the pulpit for the first time, the sound of weeping and wailing was heard from the tree, just as a camel cries out in separation from her child. So Hazrat (SAWW) descended from the pulpit and took this tree in his (SAWW) arms and it became silent. He (SAWW) said, "If I had not taken it in my arms, it would have wept and wailed till the Day of Resurrection and it would be called Hannanah." This tree remained the same for long till the Umayyads damaged the holy mosque and then rebuilt it and cut down this tree. According to another narration, the Prophet (peace and blessings of Allah be upon him) ordered that the tree be uprooted and buried under the pulpit.

Second Act: moving tree:

In Nahj al-Balagha (Peak of Eloquence) and other books it is narrated from Amir al-mu'minin (AS) that he said, 'I was with the Messenger of God (SAWW) on the day when the nobles of Quraysh came to the Holy Prophet (SAWW) and said: So you make a big claim that none of your ancestors and relatives made. So we ask you one thing. If you can answer us, we will acknowledge that

you are a messenger and a prophet, and if you cannot answer, we will know that you are a sorcerer and a liar. He (SAWW) said: What is your question? They said: Call this tree by our demand. Let it stand before you with its roots.

He (SAWW) said: "Allah is Able to do all things. If He does so, would you believe?" They replied, Yes. He (SAWW) said: "I grant your request, but I know that you will not believe, and there is a group of you who will be killed in the battle of Badr, and will be cast into the well of Badr, and there is a party that will come to fight me. Then he (SAWW) said: O tree, if you believe in God and the Day of Judgment and you know that I am the Messenger of God, then by the command of God, approach me with your roots. So I swear by the truth of God who sent him (SAWW) with the truth, the tree with its roots uprooted from the earth and walked towards the Holy Prophet (SAWW) with a loud sound, and its voice was like fluttering the wings of birds. Till it came to him (SAWW) and stood and shaded his (SAWW) blessed head and spread its big branch on his (SAWW) head and the other branch on my head, while I was standing to his (SAWW) right. When they saw this clear miracle, they said arrogantly, "Order it to return, and disintegrate into two parts, one half will approach you, and the other half will remain in its place." The Prophet (peace and blessings of Allah be upon him) commanded it, and it turned around and half of it parted and ran with great speed until it reached the Prophet (peace and blessings of Allah be upon him). They said, "Order it to return and join its other part." When the Prophet (peace and blessings of Allah be upon him) gave the order, it happened exactly as he wanted. So I said 'La ilaha illa Allah. I am the first person to believe in you and I am the person who confesses that what this tree has done is to confirm your

prophethood and to honor you. Then all the disbelievers said: Nay, we say that you are a sorcerer and a liar, and that you have strange sorcery; and you are confirmed only by those who are like the one beside you.'

The third Act: the lightning whip

Ibn Shihr Ashob narrated that the Quraysh said to Tufayl Ibn Amr that when you go to the Masjid al-Haraam, cover your ears with cotton so that you do not hear the recitation of the Qur'an by Muhammad, lest he deceive you. When he went to the Masjid al-Haraam, the more he put cotton in his ears, the clearer the voice would be. He became a Muslim because of this miracle and said: O Messenger of Allah (SAWW), I am the leader of my people and they obey me. If you give me any sign, I can invite them to Islam. He (SAWW) said: O'Allah give him a sign. When he returned to his people, the light from his whip was like a candle.

The third type is the miracles that appeared in animals

For example, speaking of the calf of Al-Zarih and inviting people to the Prophethood of Hazrat (SAWW); Babies talk to you; and talking of wolf, camel, squirrels, birds and poisonous goats. There are many such incidents. Here are just a few of them:

First thing: The demand of a deer from the Prophet (peace and blessings of Allah be upon him)

Rawandi and Ibn Babawiyah narrated from Umm Salamah that one day the Holy Prophet (SAWW) was going to a desert. Suddenly he heard someone calling out, "O Messenger of Allah!" He (SAWW) looked around but no one was seen. The voice came again. He looked again but no one was seen. The third time he

saw a tied deer. The deer said: This Bedouin has hunted me and I have two cubs in this mountain. Untie me so that I can go and feed them and come back. He (SAWW) said, "Will you do that?" She said: If I do not do so, may God punish me like those who receive taxes. He (SAWW) untied her. She went and came back very soon after breastfeeding her children and Hazrat (SAWW) tied her up. When the Arab saw this situation, he said: O Messenger of Allah! Leave her. When she left him (SAWW), she was running and saying: I bear witness that there is no god but Allah and that you are the Messenger of Allah: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ

And Ibn Shihr Ashob has narrated that this deer was hunted by a Jew. When she went to her children and told her story, they said, "The Holy Prophet is your guarantor and he will be waiting. We do not drink milk unless we are in his (SAWW) service." So they quickly came to his (SAWW) service and started praising him. And their mouths rubbing the feet of the Holy Prophet (SAWW). So the Jew began to weep and became Muslim and left the deer. Hazrat (SAWW) put a chain around the neck of the deer as a sign and said: I forbid your meat for hunters. A mosque was built at that place.

Second thing: Camel's complaint

A group of scholars have narrated from Hazrat Sadiq (AS) with many evidences that one day the Messenger of God (SAWW) was sitting when suddenly a camel came and sat next to him (SAWW), and he laid down on the floor and began to cry. Umar ibn al-Khattab said: O' Messenger of Allah (SAWW), this camel is prostrating to you, so we have more right to prostrate to you. He (SAWW) said, "Rather, prostrate to God. If I ordered someone to

prostrate before someone, I would order the woman to prostrate before her husband. This camel has come to complain of its owners. And says, I have entered into their possession. So far they have been using me. Now that I am old, blind, weak and helpless, they want to kill me.

He sent for someone and called the owner of the camel and said that this camel is complaining about you. They said, it tells the truth. We are arranging reception dinner, we want to slaughter it. He (SAWW) said: Do not kill it. The master said, (as you said) It will be so.

Third thing: Respect by the lion

Rawandi and other well-known narrators have narrated that Safina, the freed slave of the Messenger of Allah (SAWW), says that he (SAWW) sent me to a battle. We boarded a boat. Our boat broke down, all our companions and belongings sank and I was left on a board. The waves finally threw me to the shore. I was walking along the river bank when suddenly a lion came out of the forest and tried to kill me. I was about to have my life lost, when I raised my hand towards the sky and said: O God! I have been set free by your servant and your messenger (SAWW). You have saved me from drowning, are you now imposing a lion on me? So the thought came to me to say: O beast! I am Safina, the slave of the Messenger of God (SAWW), respect him (SAWW), make concessions in favor of his slave. By God, when I said this, he stopped growling and moved towards me like a cat, and sometimes rubbing itself with my right foot and sometimes with my left foot and looked at my face, so it laid down and motioned for me to ride on. When I rode, I was immediately taken to an island, where there were many fruit trees and fresh water. When I

finished eating and drinking, it laid down again and motioned for me to ride on. When I got on board, it took me to the river by another route. Suddenly I saw a boat sailing into the river. I waived with my clothes until they saw me. When they came to me and saw me riding on a lion, they were very surprised and they started glorifying God and saying, "Are you jinn or human?" I said: I am Safina, the slave of the Messenger of God (SAWW). This lion is my captive and obedient, in respect of the right of this herald (*Bashir*) and warner (*Nazir*). It is respecting me. When they heard the name of the Prophet (SAWW), they lowered the sail of the boat and anchored the boat and put two men in the small boat and sent clothes for me so that I could wear them. I landed on the lion's back. The lion stood to one side and watched what I did. So they threw their garments at me, and I put them on, and one of them said, 'Come and ride on my shoulder, that I may carry you to the ark. Lest the lion be more respectful to the right of the Holy Prophet (SAWW), than the nation (Ummah). So I went to the lion and said, "May the Lord of the worlds reward you with good from the Messenger of God (SAWW)." When I said this, I saw by God that tears flowed from its eyes and it did not move from its place until I reached the boat and it kept looking at me till I disappeared from its sight.



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The Fourth Type: The miracles of the Prophet (peace and blessings of Allah be upon him) which are related to resurrecting the dead and healing the sick:

And the miracles that came from his noble limbs, such as the healing of Hazrat Amir's (AS) eyes with his (SAWW) blessed saliva and the resurrection of the deer whose meat he ate and the goat of the Ansari, to resurrect the one who invited him (SAWW) and Fatima bint Asad (RA) to talk to you in the grave, to resurrect the Ansari person whose mother was blind and old and other incidents. Here we will confine ourselves to a few of them.

First thing: The effect of the blessed hand of the Prophet (SAWW):

Rawandi, Tabari and other scholars have narrated that a child was brought to the service of the Holy Prophet (SAWW) so that he (SAWW) could pray for him. When he (SAWW) saw that it was his head, he patted his head with his blessed hand and immediately hairs grew on it and he was healed. When the Yemenis received the news, they brought a child to Musalma al-Kadhab (who falsely claimed to be a prophet) so that he could pray for him. When Musalma touched his head, he became bald and his hair fell out and this misfortune spread to his children.¹

The writer says that such reverse miracles were performed by Musalma. One of them is that he threw his saliva into a well and its water became salty. Whatever was in it, even dried up. He was asked, "What will you do with these inverted miracles?" So he said, "My miracle will have the opposite effect on anyone who has doubts about me."

¹ - الخرائج والجرائح؛ ج ١؛ ص ٢٩

The second thing: The teeth remain flawless:

Sayyid Murtaza and Ibn Shihr Ashob have narrated that the genius Jadi, who was one of the poets of Hazrat (SAWW), was reciting an ode in his (SAWW) service, when he came to this poem:

بَلَّغْنَا السَّمَاءَ عِزَّةً وَتَكْرُمًا وَإِنَّا لَنَرْجُو فَوْقَ ذَلِكَ مَظْهَرًا

This means that we have reached the heavens of honor and hope for more. He (SAWW) said: What do you think above the sky? He said: O Messenger of Allah (SAWW)! Of heaven. The Prophet (peace and blessings of Allah be upon him) said: You have said well that God will not break your mouth. The narrator says, "I saw him when he was one hundred and thirty years old, but his teeth were like a baboon's in beauty and whiteness, and his whole body had collapsed except his mouth."¹

There is a tradition that when one of his teeth fell out, it was replaced by a good one.²

Third thing: fresh dates from a dry tree:

There is a tradition that Huzoor e Akram (SAWW) went to the house of Abul Haitham with a group of companions. Abu al-Haytham said: Salam, O Messenger of Allah (SAWW) and his companions. I rejoice that if I have something and I sacrifice it. I have given what I had, to the neighbors. He (SAWW) said: You have done well. Gabriel (AS) made so many wills about neighbors that I (SAWW) thought they would have a share in the inheritance. Suddenly he (SAWW) saw a dried palm tree on the edge of the house. He (SAWW) said to Hazrat Ali (AS): Bring a cup

¹ - الخرائج والجرائح، ج ١، ص: ٥١

² - مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج ١، ص: ٨٢

of water. He (SAWW) swirled the water in the mouth and then sprinkled it on the tree. Immediately fresh dates were planted on this dry tree. Everyone ate the dates to their heart's content. Then he (SAWW) said: This is one of the blessings you will get on the Day of Resurrection.¹

Fourth thing: Resurrecting two children:

Rawandi has narrated that an Ansari had a baby goat. He slaughtered it and told his wife to cook some of it and fry some of it. Maybe the Holy Prophet (PBUH) will bless us and have Iftar (breaking the fast) in our house tonight. Then he went to the mosque. He had two young children. When they saw that their father had slaughtered a kid, one of them said to the other, "Let me slaughter you," and took a knife and slaughtered him. When the mother saw this situation, she screamed. The child ran away in fear and fell from the roof of the house and died too. The believer lady (*Momina*) hid the two dead children, and began to prepare food for the Prophet's visit. When he (SAWW) entered the house of this Ansari, Gabriel (AS) came and said: O Messenger of Allah, order him to bring his children. When the father started looking for the children, their mother said they are not there and have gone somewhere. He came back and said: They are not here. Hazrat (SAWW) said: Let them be brought. Again his father went out and insisted. So their mother informed him of this fact. He brought these two dead children in the service of Hazrat Muhammad (PBUH). Hazrat Muhammad (PBUH) prayed and God Almighty revived them both and they got a life and lived for long.²

¹ - مناقب آل إبي طالب عليهم السلام (لابن شهر آشوب)؛ ج ۱؛ ص ۱۲۰

² - الخرائج والجرائح، ج ۲، ص: ۹۲۶

Fifth thing: Blessing in the sheep of Umm Ma'bad:

One of the successive miracles of the Prophet (peace and blessings of Allah be upon him) is that which has been mentioned by the general and specials that when the Prophet (peace and blessings of Allah be upon him) migrated from Makkah to Madinah, during the journey, he arrived at the tent of Umm-e-Ma'bad. When he (SAWW) approached her, he asked her for dates and meat to buy from her. He (SAWW) had run out of food. She said: I do not have them. She further said: If I had anything, I would not have neglected your hospitality. He (SAWW) saw a goat tied to her tent. He (SAWW) said: O Umm Ma'bad! How is this goat? She said: She could not graze with other goats because of her weakness, so she stayed in the tent. He (SAWW) said: Is there milk in it? She said: She is unable to milk. It's been long that she does not give milk. He (SAWW) said: Allow me to milk her. She said: Yes, my parents may be sacrificed on you. If milk is found in her teats, take it. He (SAWW) called for the goat and touched its teats and took the name of God and said: God bless this sheep. So the milk started falling from her nipples. They all drank to their heart's content and in the end he (SAWW) drank himself. And he (SAWW) said: The butler (*Saqi*) of the nation should drink at the end. When Abu Ma'bad, the husband of this woman, came from the desert and asked: Where did this milk come from? Umm Ma'bad narrated the incident. Then Abu Ma'bad said: Definitely, this is the same person who claimed prophethood in Makkah.¹

¹ - إعلام الوری بأعلام الهدی (ط - القديمة)، النص، ص: ۲۳

The fifth type: These are the miracles that appeared to him (SAWW) in suffocating the enemies:

For example: the death of mockers; the lion tore Utbah bin Abu Lahab; to remain protected from the evils of Abu Jahl, Abu Lahab, Umm Jameel, Amir bin Tufail, Azid bin Qais, Mu'amar bin Yazid, Nadr bin Harith and Zuhair the poet etc. Here we will suffice with a few of them.

First thing: to remain safe from the conspiracy of Abu Jahl:

Ali ibn Ibrahim and other scholars have narrated that one day while the Holy Prophet (SAWW) was praying near the Ka'bah, Abu Jahl swore that if he saw him (SAWW) praying, he would kill him (SAWW). When his eyes fell on the Holy Prophet (SAWW), he picked up a heavy stone and turned towards him (SAWW). He lifted the stone up and his hand became a shackle around his neck and the stone clung to his hand and when he came back to his companions, the stone fell from his hand. Another narration is that he cried out to the Prophet (peace and blessings of Allah be upon him) because he was caught in this situation. When he (SAWW) prayed, the stone slipped from his hand. So another man got up and said, "I'm going to kill you." When he came to the Prophet (peace and blessings of Allah be upon him), he was frightened and returned back and said: A dragon which was like a camel stood between me and the Prophet (peace and blessings of Allah be upon him) and struck its tail on the ground. So I returned in fear.¹

¹ - تفسير القمي، ج ٢، ص: ٢١٢

Second thing: The infidels were killed and lying in the well of Badr:

Rawandi and other scholars have narrated from Ibn Mas'ud that one day the Messenger of God (PBUH) was prostrating in front of the Ka'bah and Abu Jahl's camel was slaughtered on the same day. The cursed man called for the uterus of the camel and put it on his (SAWW) back. Hazrat Fatima (SA) came and removed it from his (SAWW) back. When he (SAWW) finished the prayer, he (SAWW) said: O God! So take revenge on the disbelieving Quraysh and he (SAWW) named Abu Jahl, Utbah, Sheiba, Waleed ibn Utbah, Umayyah ibn Khalaf, Aqaba ibn Abi Mu'ayt and a group. I saw all of them lying dead in the well of Badr.¹

Third thing: Remaining unseen to Abu Lahab's wife:

Also, it is narrated by Rawandi that Hazrat Muhammad (PBUH) used to recite Surah Tabat Yadda Abi Lahab in the prayers of some nights. People said to Umm Jameel, who was the sister of Abu Sufyan and the wife of Abu Lahab, that last night Muhammad (SAWW) cursed you and your husband in prayer and condemned you. She became infuriated and went out in search of the Prophet (peace and blessings of Allah be upon him) and said: Who will point me to Muhammad (SAWW)? When she entered through the door of the mosque, Abu Bakr was sitting next to him (SAWW). He said: O Messenger of Allah! Hide yourself, Umm Jameel is coming. I am afraid that she will speak ill of you. He (SAWW) said: She will not be able to see me. When she approached near, she did not see Hazrat Muhammad (SAWW) and asked Abu Bakr if he had seen Muhammad (SAWW). He said: No. So she went back to her house. Hazrat Imam Muhammad Baqir (AS) said: God declared a

¹ - الخرائج والجرائح، ج ١، ص: ٥١

yellow hijab between her and Hazrat Muhammad (SAWW) so that she could not see Hazrat (SAWW).¹

Fourth thing: The worst death of Abu Lahab:

Ibn Shehr Ashob and most of the historians have narrated that when the disbelieving Quraysh returned from the battle of Badr, Abu Lahab asked Abu Sufyan: What is the reason for your defeat? Abu Sufyan said: When we confronted each other, we ran away and they killed and imprisoned us as they wished. Abu Rafi 'said to Umm al-Fadl, wife of Abbas, "These were angels." When Abu Lahab heard this, he got up and threw Abu Rafi 'on the ground. Umm al-Fadl picked up the tent pole and struck Abu Lahab on the head, which opened up. After that he lived for seven days and God made him suffer from leprosy. Leprosy is such a disease that the Arabs were afraid of its spreading. That is why he laid in the cursed house for three days and his sons did not go to bury him. Then they dragged him out and threw him out of Makkah. Until his body was hidden in the sand.²

Allama Majlisi says that now that place is located on the way to Umrah. Anyone who passes by throws a few stones there and it has become a big mound. Thus consider: how the opposition of God and His Messenger (SAWW) deprives the noble people of their honor; And how obedience to God and His Messenger (SAWW) elevates people of different races to higher ranks, and attaches them to the honor and dignity of the Ahl al-Bayt (AS).³

¹ - الخرائج والجرائح؛ ج ٢؛ ص ٤٤٥

² - مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج ١، ص: ٤٥

³ - بحار الأنوار (ط - بيروت)؛ ج ١٨؛ ص ٦٣

The Sixth Type: The miracles by which he (SAWW) overcame demons and jinn:

Here we will confine ourselves to a few events in this regard.

First thing: A group of jinn becoming believers:

Ali ibn Ibrahim narrated that the Holy Prophet (SAWW) accompanied Zayd ibn Haritha from Makkah to the Bazaar of Okaz to invite people to Islam. No one accepted his (SAWW) invitation. On his way back to Makkah, when he (SAWW) was standing in the valley of Majna for the tahajjud prayer and reciting the Qur'an in the tahajjud prayer, a group of jinn passed by. After hearing his (SAWW) recitation, they went to their people and said: O people of our nation! Accept the call of the caller to Allah and believe, so that He may forgive your sins and protect you from a painful punishment. So they returned to the service of the Prophet (peace and blessings of Allah be upon him) and the Prophet (peace and blessings of Allah be upon him) taught them the Shari'ah of Islam. They were always present in the service of Hazrat (SAWW). He (SAWW) ordered Amir al-mu'minin (AS) to teach them the issues of religion. Among them are believers and infidels, Nasibis and Jews, Christians and Magians and they are the children of the jinns.¹

Second thing: Maula Ali's war with the jinns:

Sheikh Mufid, Shaykh Tabarsi and other narrators have narrated that when he (SAWW) was on his way to the battle of Banu Mustaliq, he encamped near an uneven valley. Towards the end of the night, Gabriel (AS) descended and reported that a group of

¹ - تفسير القمي، ج ٢، ص: ٢٩٩

infidel jinns live in this valley. They want to harm your companions. So he (SAWW) called Amir al-mu'minin (AS) and said: Go to this valley and when the enemies of God from among the jinns attack you, repel them with the power which God has given to you. And besiege yourself with the great names of God with which He has chosen you. And he (SAWW) sent with him (AS) 100 men from among the companions, and said: Stay with Ali and obey him whatever he commands you. So Amir al-mu'minin (AS) turned towards that valley and when he reached near the valley, he said to the companions, "Stay here and do not move from here until I give you permission." And he (AS) himself went forth, and sought refuge with God from the evil and enemies of God, and recited the best names of God, and signaled to the companions to come near. When they arrived, he (AS) stopped them and entered the valley himself. So a strong wind started blowing. The army was about to fall on its face and its steps began to tremble with fear. So Hazrat (AS) said in a loud voice: I am Ali ibn Abi Talib, Wasi (executive) of the Messenger of God (SAWW), and his cousin, if you wish and you have power, come before me. So the faces of the Zangi (rattlesnakes) appeared and in their hands were flames of fire that filled the sides of the valley. Hazrat (AS) was moving forward and reciting the Qur'an and moving the sword from left to right. When he (AS) approached them, they rose like black smoke and disappeared. So Hazrat (AS) said 'Allahu Akbar' (God is great) and came out of the valley and stood beside the army. When their traces were gone, the companions said: O Commander of the Faithful (AS)! What did you see? We were about to die of fear and we were afraid of you too. Hazrat (AS) said: When they appeared, I raised my voice in the name of God. They became weak and I turned to them and did not care for them. And if they remained in their form, I would have destroyed

them all. So God has protected the Muslims from their evil. Their survivors have gone to the service of the Messenger of God (SAWW), so that they may believe in him and be safe.

And when the Commander of the Faithful (AS) came to the service of the Holy Prophet (SAWW) with his companions and narrated the incident, he (SAWW) was pleased and prayed for Amir ul Momineen (AS) and said: Those who were warned by God, came here before your arrival. They became Muslims. And I have accepted their Islam.¹

The Seventh Type: The miracles of Hazrat Muhammad (PBUH) which were related to the unseen news:

The writer says that there are enough things for us at this point that we will narrate the news of the unseen of Hazrat Amir al-Mu'minin (AS) because the news narrated by Hazrat Amir al-mu'minin is derived from the Holy Prophet (SAWW) and has been quoted from Mishkat e Nabuwat. Sheikh Baha'i has said that all our ahadith which are directed towards the twelve Imams (AS), with a very few exceptions, have reached up to the Holy Prophet (SAWW). Because their knowledge has been obtained from this Mishkat. But as a blessing, we will suffice to mention a few news.

The first news of the unseen:

Humairi has narrated from Hazrat Sadiq (AS) that Hazrat Rasool Akram (SAWW) took the Asharfi (quids / gold coins) that were with Abbas on the day of the battle of Badr and demanded ransom (*Fidia*) from them. Abbas said: O Messenger of Allah, I have nothing but these. He (SAWW) said: What is it that you have

¹ - الإرشاد في معرفة حجج الله على العباد، ج ١، ص: ٣٢١

kept in secret with Umm al-Fadl, your wife? So Abbas said: I bear witness to the Oneness of God and His Messenger (SAWW) because there was no one but God when I was giving them to her. Thus God revealed order:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَن فِي أَيْدِيكُمْ مِّنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Tell those who are your captives that if God sees good in your hearts, He will give you better than what has been taken from you.

Eventually Abbas became so rich that his three slaves traded, each of whom had at least twenty thousand dirhams.

The second news of the unseen:

Ibn Babawiyah and Rawandi narrated from Ibn Abbas that Abu Sufyan came to the service of the Prophet (SAWW) one day and said: Messenger of God (SAWW)! I want to ask you a question. He (SAWW) said: If you wish, let me tell you what you want to ask. He said, "Tell me." He (SAWW) said, "You have come to ask me how many years I have lived in this world." He said: Yes, O Messenger of God. He (SAWW) said: I am sixty-three years old. Abu Sufyan said: I bear witness that you have told the truth. The Prophet (peace and blessings of Allah be upon him) said: You testify with your tongue but you do not testify with your heart. Ibn 'Abbas says: By God it was as mentioned by the Prophet (peace and blessings of Allah be upon him). Because, Abu Sufyan was a hypocrite. One of the proofs of his hypocrisy is that at the end of his life, when he was blind, I was sitting in the gathering one day and Hazrat Ali ibn Abi Talib (AS) was also present in it while the muezzin said the adhan (call for prayers). When he said, "I bear witness that Muhammad

^۱ - سورة انفال، آیت ۷۰، اور قرب الإسناد (ط - الحديث)، متن، ص: ۱۹

is the Messenger of God," Abu Sufyan said, " Is there someone in this assembly of whom should I be careful?" One man said: No. So Abu Sufyan said: Look where this Hashmi has declared his name. Hazrat Amir al-mu'minin (AS) said: O Abu Sufyan! May God make your eyes weep. God has said so. The Holy Prophet (SAWW) did not do it himself. Because God says: ^۱ وَرَفَعْنَا لَكَ ذِكْرَكَ

(And We have raised your remembrance for you). Abu Sufyan said: May God make him weep for the person who said that there is no man here of whom one should be cautious; and he deceived me.²

The third unseen news:

Rawandi has narrated that a man came to the service of the Prophet (peace and blessings of Allah be upon him) and said: Two days have passed and I have not eaten. He said: Go to the bazaar. When the next day came, he said: O Messenger of God (SAWW), I went to the market, but I did not find anything and I slept at night without eating. Hazrat (SAWW) said: Go to the bazaar. When he arrived in the bazaar, he saw a caravan carrying some goods. He bought the goods and sold them at an asharfi (quid/goid coin) profit and he returned home with the asharfi. The next day he came to the service of Hazrat (SAWW) and said: Nothing was found in the bazaar. The Prophet (peace and blessings of Allah be upon him) said: You have bought goods from such and such a caravan and sold them for a profit of a dinar. He replied, Yes. He (SAWW) said: Then why did you lie? He said: I bear witness that you are truthful. I refused in order to know whether you know what people do or not. And I believe more in your prophethood. Then he (SAWW) said:

^۱ - سورة الانشراح، آیت ۴

^۲ - قصص الانبياء عليهم السلام (للراوندي)، ص: ۲۹۴

Whoever adopts selflessness from people and does not ask anyone, God enriches him. And whoever opens the door of asking (begging) on himself, then God Almighty opens seventy doors of poverty and starvation on him which nothing can close. After that, the man never questioned anyone and his condition improved.¹

The fourth news of the unseen:

It is narrated that when Ja'far ibn Abi Talib (AS) returned from Abyssinia, he (SAWW) sent him to the battle of Mota in 8 AH. Mota is one of the settlements of Balqa in the region of Syria. He (SAWW) declared Hazrat Ja'far along with Zayd ibn Haritha and Abdullah ibn Rawaha as Amir e Lashkar (commander of the army) respectively. When they reached Mota, Caesar sent a large army to fight them. Ja'far (AS) drew his sword like a lion and came out of the line of army and called out to the people to get down from their horses as the army of infidels was large. He (AS) wanted the Muslims to walk and understand that they could not run away so that they would be forced to fight. The army was disobeying the order while Ja'far saddled his horse and started attacking from all sides while holding the flag. The battle started fiercely and the infidels attacked and encamped against Ja'far and started wielding swords and spears. And first they cut off Ja'far's right hand. He (AS) took the flag in left hand. Then they severed his left arm. In this condition he (AS) was holding the flag with both severed hands. When a disbeliever saw this, he went forward in anger and put his sword in his (AS) back. He (AS) was martyred. And the flag fell to the ground. It is narrated from Jabir that on the day when Ja'far was martyred to death, the Holy Prophet (SAWW) went to the pulpit after the morning prayers in Madinah

¹ - الخرائج والجرائح، ج ١، ص: ٨٩

and said: At present your Muslim brothers are engaged in a battle with the polytheists. And he (SAWW) imitated everyone's attack and war. He even said: Zayd ibn Harithah has been martyred and the flag has fallen. Then he said: Jafar has taken up the flag and has started the war. Then he (SAWW) said: His (AS) one hand has been severed and the flag is in the other hand. Then he (SAWW) said: The other hand has also been cut off and the flag is attached to the chest. Then he (SAWW) said: Ja'far (AS) has been martyred and the flag has fallen. Then he (SAWW) said: The flag is raised by Abdullah ibn Rawaha. So and so among the Muslims have been killed and so and so have been killed among the infidels. Then he (SAWW) said that Abdullah has been martyred and the flag has been taken by Khalid bin Waleed, and he ran away and the Muslims have also run away.

Then he (SAWW) got down from the pulpit and went to Ja'far's house and patted his head of compassion towards Abdullah ibn Ja'far (son of Ja'far). Asma bint Umayy, the mother of Abdullah bin Ja'far, said, You (SAWW) are patting his head as if he was an orphan. He (SAWW) said that Ja'far has been martyred today. When he (SAWW) said this, tears began to flow from his (SAWW) eyes. The Prophet (peace and blessings of Allah be upon him) said: Before he was martyred, both his arms were cut off and in return, God gave him two green emerald wings by which he could fly with the angels in Paradise wherever he wanted.¹

It is narrated from Hazrat Sadiq (AS) that the Messenger of God (SAWW) said to Fatima (SA): Go and weep over your cousin. And do not say **والتفلا** whatever else you say is right for him. According to

¹ - الخراج والجرائح، ج ١، ص: ١٦٦

another narration: *على مثل جعفر* عليه السلام *فلتبك الباكية*: Those who cry, should cry on people like Ja'far. There is a tradition that he (SAWW) told Fatima (SA) to prepare food for Asma bint Umays for three days and go to her house to comfort her.¹

The writer says that although they are out of touch here, what was mentioned was appropriate. However, the Prophet (peace and blessings of Allah be upon him) reported the letter written by Haatib ibn Abi Baltaa to the people of Makkah on the occasion of the conquest of Makkah; and he (SAWW) informed Abu Dharr (RA) of the persecutions and calamities that would befall him. And that he would be alone and die alone, and that a group of Iraqis would succeed in his bathing, shrouding and burial; and he (SAWW) informed that one of his wives would ride a camel whose face will be full of fur, and she will fight with my executive (*Wasi*) (AS). When she will reach Hawab, the dogs of Hawab will bark at her; and it was reported that Ammar (RA) would be killed by a rebel group and his (RA) last meal from the world would be a bowl of milk. And he (SAWW) informed that Fatima Zahra (SA) will be the first of his family to join him (SAWW) on the last journey; And many times he (SAWW) said to Amir al-mu'minin (AS) that your blessed beard will be dyed with the blood of your head. Amir al-mu'minin (AS) was always waiting for this dyeing; and in many gatherings he (SAWW) informed about the martyrdom of Imam Hussain (AS) and his companions and their place of martyrdom and those who will be martyred along. And Umm Salma (RA) was given the dust of Karbala and told that at the time of Hussain's (AS) martyrdom, this dust will turn to blood; and reported the

¹ - شرح نهج البلاغة لابن أبي الحديد، ج ١٥، ص: ٤١

martyrdom of Imam Raza (AS) and his burial in Khurasan; and informed many other news of the future.

After mentioning the miracles of the Prophet (peace and blessings of Allah be upon him), Allama Majlisi said in Haya tal-Qulub: All his words, deeds and actions were miracles. Especially this kind of miracle which is to inform the affairs of the unseen. The hypocrites used to say, "Don't talk about the Prophet (peace and blessings of Allah be upon him) because the doors, the walls and pebbles all inform him (SAWW) of what we are saying." And if a wise person thinks and makes his intellect the ruler, then every hadith (tradition) of him (SAWW) and his Ahl al-Bayt (AS) and every word and every rule of Shari'ah is a miracle of him. Can a wise person imagine that without revelation and inspiration, a person can issue a Shari'ah that in every event, of buying and selling and trading, speculations and affairs, disputes and inheritance, father and son, wife and husband, master and slave, dear and relative, has laid down such rules for the social relations of the house and the people of the city, the nobles and the subjects, etc., which cannot be drafted better. In a short period of time, so many wisdoms have been revealed to the people in spite of the corruption of the seekers of the materialistic world, that if the great scholars and rulers continue to think about them till the Day of Judgment, they will not be able to reach a single secret out of a million.¹

¹ - حياة القلوب، ج ٣، ص ٢٦٦

Historical events of the life of Prophet Muhammad (SAWW)

Hazrat Abdul Muttalib, the Patron of the Holy Prophet (SAWW):

Historians have said that Hazrat Khatam-un-Nabiyyin (SAWW) was born six thousand one hundred and sixty three (6163) years after the landing of Hazrat Adam (AS). Bibi Amna passed away in the year 6169. When Hazrat Muhammad (PBUH) reached the age of six years, Bibi Amna came to Hazrat Abdul Muttalib. With the permission of Hazrat Abdul Muttalib, she took the Holy Prophet (PBUH) with Umm Ayman (who was the care taker (***murabbia***) of the Holy Prophet) to Madinah in Dar al-Nabagha, where Hazrat Abdullah, the father of the Holy Prophet (SAWW), was buried. She stayed for a month and met her loved ones. When she left for Makkah, during her journey to Abu'a, which is between Makkah and Madinah, she became ill and died there and was buried there. And in the present day, the tomb of Bibi Amna, which is considered to be in Makkah, is said to have been transferred to Makkah from Abu'a. When Bibi Amna passed away, Umm e Ayman brought him (SAWW) to Makkah. Hazrat Abdul Muttalib hugged him (SAWW) and started crying. And after that he became his (SAWW) patron. Hazrat Abdul Muttalib would never set a table or eat anything without the Holy Prophet (SAWW). It is said that for Hazrat Abdul Muttalib, the floor was laid in the shade of the Ka'bah every day and no one from his tribe could step on it. But when the Holy Prophet (SAWW) came, he (SAWW) would sit on the bench and Hazrat Abdul Muttalib would take him in his lap and kiss him and say:

مَا رَأَيْتُ قُبْلَةً أَطْيَبَ مِنْهُ وَلَا أَظْهَرَ قَطُّ وَلَا جَسَدًا أَلْيَنَ مِنْهُ وَلَا أَطْيَبَ مِنْهُ^١

I have never seen a more pure kiss and a softer body than this.

Hazrat Abdul Muttalib died when he (SAWW) was eight years old. At the time of his death, he called Hazrat Abu Talib and made many wills to him regarding the Holy Prophet (SAWW) and said that he should protect him (SAWW) and help him (SAWW) with his words, wealth and hands; soon he (SAWW) will be the leader of the nation. So Abdul Muttalib took Abu Talib's hand and took a vow from him. Then he said, 'Now death has become easy for me.' Then hugged Hazrat e Muhammad (SAWW) to his chest and began to weep and said to his daughters, "Cry over me and recite lamentations so that I may hear before I die." He was one hundred and twenty years old at the time. There are many traditions in praise of Abdul Muttalib. It is said that he was the first person to believe in Bada (is a term of theology which means to be manifest and manifest) and on the Day of Resurrection he will be among the best kings in the form of prophets.² Abdul Muttalib did not gamble. He did not worship idols. He would never eat the flesh of slaughtered animals in the name of idols. He used to say, 'I follow the religion of my father Ibrahim (AS)'.³

Five Sunnahs of Hazrat Abdul Muttalib:

It is also narrated that Abdul Muttalib prescribed five Sunnahs in the time of Jahiliyyah which Allah decreed in Islam. The first is

^١ - كمال الدين وتمام النعمة؛ ج ١؛ ص ١٤١

^٢ - الكافي (ط - الإسلامية)؛ ج ١؛ ص ٢٢٤

^٣ - الخصال، ج ١، ص: ٣١٣

that he forbade the wives of the father to the sons and God revealed a verse in the Qur'an: ¹ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ

Do not marry women whom your father has married.

Secondly, when he got the treasure, he gave one-fifth of it in the way of God. God commanded: ² وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ

Know that Allah's share is one-fifth of what you gain.

Thirdly, when Zamzam was dug, he declared it for watering the pilgrims. God's command came: ³ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ

You consider providing the pilgrims with water

The fourth is that the blood-money (ransom) of the man was fixed 100 camels. God also revealed this command.

The fifth Sunnah is that according to the Quraysh, the number of cycles of circumambulation (*Tawaf*) was not fixed. When Hazrat Abdul Muttalib declared seven cycles, God gave the same order.⁴

Hazrat Abu Talib (AS), the Patron of the Holy Prophet (SAWW):

In the year 6175, when he (SAWW) was twelve years, two months and ten days old, Abu Talib (AS) decided to go to Syria for trade. It is narrated that when Abu Talib (AS) intended to travel to Syria, the Prophet (peace and blessings of Allah be upon him) took hold of his camel and said, 'Uncle! Leaving me at whose mercy? I have

¹ - سورة نساء، آيت ٢٢

² - سورة انفال، آيت ٤١

³ - سورة توبه، آيت ١٩

⁴ - الخصال، ج ١، ص: ٣١٢

neither father nor mother.’ Abu Talib (AS) began to weep and took the Holy Prophet (SAWW) with him. When the weather warmed up, a cloud would appear and cast a shadow over his (SAWW) head. On the way they reached the church of a monk. This monk was called Bahira.¹

When the monk saw that cloud was accompanying with the Prophet (SAWW), he came down from his church and arranged a meal and invited them all to eat. So they all went to the church and left Hazrat Rasool e Akram (SAWW) with their belongings. When the monk noticed that the cloud stopped at the caravan camp, he said, "Is there anyone who has not come here?" They said, No, except for one child whom we left behind.’ Bahira asked them to call him. When he (SAWW) left for the church, the cloud began to move along with him. Bahira asked, "Who is this child?" People said that he (SAW) is the son of Abu Talib. Bahira asked Abu Talib (AS), "Is this your son?" He said, "This is my brother's son." He said, "Where is his father?" He said: 'He (SAWW) was not yet born that his father died'. Bahira said, "Take him back to your city, for if the Jews had known him as I have known, they would have killed him. And it is clear that his glory is exalted, and that he is the prophet of the ummah (nation) who will come out with the sword."²

(Bahira's name was Georges bin Abi Rabiah and he lived like a monk on the law of Jesus (AS) and was a very noble man)

¹ - بحیرا کا نام جرجمیس بن ابی ربیعہ تھا وہ حضرت عیسیٰ کی شریعت پر رہبانوں کی روش اختیار کئے ہوئے تھا اور بہت با عزت آدمی تھا ایسے کہ نوشیروان اس سے خط و کتابت کرتا تھا اور اسے عزت دیتا تھا۔ (شیخ عباس قمی رح)

² - کمال الدین و تمام النعمۃ، ج ۱، ص: ۱۸۸

Marriage to Hazrat Khadija (SA):

When he (SAWW) was twenty-five years old, he married Khadija (SA). She (SA) was the daughter of Khuwaylid bin Asad bin Abdul Aziz bin Qusay bin Qalab. It is said that her wealth was traded on eighty thousand camels and her wealth increased day by day and her name became famous. On the roof of her house was a dome of green silk (*hareer e sabz*), the strings of which were made of silk and contained many paintings.

The story of her marriage to the Prophet (peace and blessings of Allah be upon him) is detailed. There is no room for these details here. We are content with just one tradition here.

Sheikh Kulayni and others have narrated that when the Holy Prophet (SAWW) wanted to marry Khadijah bint Khuwaylid (SA), Abu Talib (AS) went with his relatives and a group of Quraysh to Warqa ibn Nawfal, who was Khadijah's (SA) uncle. So first Abu Talib (AS) spoke and delivered a sermon as follows:

Praise be to God, the Lord of the Ka'bah, Who called us the sons of Abraham (AS) and the descendants of Ishmael (AS). And has given us a place in the sanctuary, the place of peace and order. And He has made us rulers over all people. That these people around the world aim for. Fruits from everywhere are brought here. And blessed are we, in the city in which we dwell. So you should know that if my nephew Muhammad bin Abdullah (SAWW) is higher than any of the persons of Quraysh in comparison. And no one would have imagined being compared. And there is no one like Him in creation. And if he lacks wealth, then the wealth of the world is a gift from God, which He has given to His servants as per needs. And wealth is like a shadow that returns quickly. He (SAWW) is inclined towards Khadijah (SA)

and Khadijah (SA) wants him (SAWW) too. We have come to ask you for it because of his desire and pleasure. And we will give you whatever dower (Meher) you want from our wealth. And as soon as you want (immediately or with delay). And by the Lord of the Ka'bah, His glory is exalted and His dignity is high. Part of Him is included, religion is published and opinion is perfect. At that Hazrat Abu Talib (AS) became silent.

Warqa, who was Khadijah's uncle and one of the most intelligent and great scholars started talking but since he was unable to answer Abu Talib (AS) he was constantly breathing heavily and his speech was clearly disturbed. Thus he could not respond appropriately.

When Khadijah (SA) saw this situation, she lifted some veil of shyness in the great passion of the Prophet (peace and blessings of Allah be upon him) and said eloquently:

O my uncle! Although you have more right to speak on this occasion, you do not have more authority over me than I do. I marry you, O Muhammad! Myself and my dower is from my own wealth. And tell your uncle to get a camel for wedding reception. And you (SAWW) can visit your wife whenever you want.

So Abu Talib (AS) said: O people! Witness that Khadija (SA) has married Muhammad (SAWW) and has guaranteed the dower herself.

So one of the Quraysh said: How strange that women are becoming the guarantors of the dower for men. Hazrat Abu Talib (AS) got angry and stood up. And when he became angry, all the Quraysh feared him. Then he (AS) said: If the other husbands are like my nephew (SAWW), then the women should get them by

paying a higher price and more dowry. And if they are like you, the men are asked for more dower. When Khadijah (SA) tied the knot of marriage with Hazrat Muhammad (SAWW), Abdullah ibn Ghanim, who was from Quraysh, recited these verses as a greeting:

لَكَ الطَّيْرُ فِيمَا كَانَ مِنْكَ بِأَسْعَدِ وَمَنْ ذَا الَّذِي فِي النَّاسِ مِثْلُ مُحَمَّدٍ وَمُوسَى بْنُ عِمْرَانَ فَيَا قُرْبَ مَوْعِدِ رَسُولٌ مِنَ الْبَطْحَاءِ هَادٍ وَمُهْتَدِ	هَبْنِيأَمْرِيئاً يَأْخُذِيحَةً قَدْ جَرَتْ تَزْوُجَتِهِ خَيْرَ الْبَرِّيَّةِ كُلِّهَا وَبَشِّرْ بِهِ الْبَرَّانِ عِيسَى ابْنَ مَرْيَمَ أَقْرَبْتُ بِهِ الْكِتَابَ قَدْ مَابَأَنَّهُ
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Translation: Congratulations to you, Khadijah (SA), that your companion, the sign of happiness (i.e., the bird of fortune) has flown towards the throne of honor and dignity. And you married the best of the first and the last. And where in the world can you find a person like Muhammad (SAWW)? That is, Jesus (AS) and Moses (AS) are aware of his prophecy, and the effect of their good news will soon become apparent. And all those who have read and written over the years have confessed to the heavenly books, that this is the Messenger of Allah (peace be upon him) who is the guide and the one who is guided.

In the year 6193, when thirty years had passed since the birth of the Holy Prophet (SAWW), the virtuous birth of Amir al-mu'minin (AS) took place.

In the year 6198, when he was thirty-five years old, the Quraysh rebuilt the Ka'bah and increased its dimensions and raised its walls so high that it began to look good in its place.

Appointment (Baesat) of the Holy Prophet (SAWW):

In the year 6203, 27th Rajab, which corresponds to Nowruz, Hazrat Muhammad bin Abdullah was appointed at the age of 40. And according to the tradition of Imam Hassan Askari (AS), when he reached the age of forty, God Almighty found his heart to be the best, the most humble, the most obedient and the noblest of all hearts. So He gave more light to his (SAWW) eyes and ordered that the gates of heaven be opened. And the angels began to come to the earth in armies and the Prophet (peace be upon him) saw them. And God connected His mercy from the Throne to the Blessed Prophet's head. So Gabriel (AS) descended and surrounded the skies and the earth. And he shook the Prophet's arm and asked him to read. He (SAWW) said: What should I read? So he (AS) said:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

So God's revelation was conveyed to him.²

Another tradition is that Gabriel (AS) and Michael (AS) again brought the throne of honor and dignity with seventy thousand angels to the Prophet (SAWW). And they (AS) handed over the crown of Prophethood to the Prophet (peace and blessings of Allah be upon him) and said: Please sit on this chair and praise your Lord.

So when the angels went up and he (SAWW) came down from Mount Hira, the light of glory surrounded him and no one had the

¹ - سورةعلق، آیات ۱ سے ۵
² - التفسير المنسوب إلى الإمام الحسن العسكري عليه السلام، ص: ۱۵۶

courage to look up at his face. And whenever he (SAWW) passed by a tree, grass or stone, it would prostrate to him (SAWW) and say in eloquent language:

السلام عليك يا نبي الله - السلام عليك يا رسول الله

(Peace be upon you O' the Prophet of Allah. Peace be upon you O' the Messenger of Allah.) And when he entered the house of Hazrat Khadijah (SA), the house was illuminated by the rays of moonlit beauty. Hazrat Khadijah (SA) asked: O' Muhammad (SAWW)! What a light I see in you. He (SAWW) said: This is the light of Prophethood. Say:

لا اله الا الله محمد رسول الله ﷺ

(There is no god but Allah, Muhammad, the Messenger of Allah.) Hazrat Khadijah (SA) replied: I have known and believed in your prophethood for many years. Then she (SA) testified and believed in the Prophet (SAWW). He (SAWW) said: O Khadijah, I am feeling a little cold. Put some clothes on me. When he (SAWW) fell asleep, a call came from God:

يَا أَيُّهَا الْمُدَّثِّرُ، قُمْ فَأَنذِرْ، وَرَبَّكَ فَكَبِّرْ - ١

(O' the one sleeping in a covered cloth! Arise and warn the people of the punishment of Allah, and proclaim the greatness of your Lord.)

Hazrat (SAWW) stood up and placed his blessed finger in his ear and said: الله اكبر الله اكبر Allahu Akbar, Allahu Akbar (God is Great,

God is Great). His (SAWW) voice reached every being and all beings joined his voice.¹

For three years, the Holy Prophet (SAWW) kept inviting people secretly. Then in the year 6207 he (SAWW) made his proclamation and a group adopted his method, so Gabriel came down with this verse:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ، إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ-^۲

He (SAWW) was conveyed the message to invite the announcement publicly. So Hazrat Muhammad (PBUH) went to Mount Safa and warned the people.

And when the Prophet (peace and blessings of Allah be upon him) invited the people to the clear religion, the disbelievers of Makkah inflicted immense persecution and hardships on him. It is described in the fifth category of miracles. At the same time, the infidels Quraysh did not spare any effort in torturing and persecuting the Muslims, and those who did not have the strength to hurt, they would harm verbally. Those who had no nation or tribe were dragged into torment and made hungry and thirsty in the heat of Makkah. He would be worn armor and be ordered to stand in front of the sun so that he would separate himself from the Holy Prophet (SAWW).

Migration to Abyssinia:

In the year 6208, the companions of the Prophet, fed up with the torture of the infidels and unable to bear the oppression of the infidels, migrated to the land of Abyssinia with the permission of

¹ - مناقب آل إبي طالب عليهم السلام (لابن شهر آشوب)، ج ۱، ص: ۴۶

^۲ - سورة حجر آیت ۹۳-۹۵

the Holy Prophet (SAWW). They chose Abyssinia because the people of Abyssinia were the People of the Book (Ahlul Kitab) and the king Najashi of Abyssinia did not oppress anyone. This was the first migration in which some of the companions went to Abyssinia. The greatest migration was when the Messenger of God (SAWW) marched towards Madinah. Among those who migrated to Abyssinia were 'Uthman ibn Affan and his wife Ruqayyah, Abu Hudhayfah ibn Utbah ibn Rabi'ah and his wife Sahla. Apart from them, Zubair ibn Awwam, Musab ibn Umayr ibn Hashim ibn Abdul Manaf ibn Abdul Dar, Abdul Rahman ibn Awf, Abu Salma and his wife Umm Salma, Uthman ibn Mazoon, Amir ibn Rabia and Ja'far ibn Abi Talib (AS) with his wife Asma bint Amees, Amr ibn Sa'id ibn 'Aas and his brother Khalid, whose wives were also with them, and ' Abdullah ibn Jahsh with his wife Umm Habiba, the daughter of Abu Sufyan, Abu Musa al-Ash'ari, Abu Ubaidah the surgeon (jarrah) and some others whom the number of men was more than eighty (80). They left Makkah in the month of Rajab. They sailed in the river to the region of Abyssinia and began to worship God in peace in the tide of Najashi. Hazrat Ja'far ibn Abu Talib persuaded Najashi to help the Prophet with the following vers:

نَبِيٌّ كَمُوسَى وَالْمَسِيحِ ابْنِ مَرْيَمَ
وَكُلُّ بِأَمْرِ اللَّهِ يَهْدَى وَيَعْصِمُ
بِصِدْقِ حَدِيثٍ لَا حَدِيثِ مُرَجِّمِ
فَإِنَّ طَرِيقَ الْحَقِّ لَيْسَ بِمُظْلَمٍ

تَعْلَمُ مَلِيكَ الْحَبَشِ أَنَّ مُحَمَّدًا
أَتَى بِالْهُدَى مِثْلَ الَّذِي أَتَى بِهِ
وَأَنْكُمْ تَتْلُونَهُ فِي كِتَابِكُمْ
فَلَا تَجْعَلُوا لِلَّهِ نِدَاءً وَأَسْلِمُوا

Know, O king of Abyssinia! That Muhammad (SAWW) is a prophet in the same way as Moses (AS) and Christ, the son of Mary (AS) were. He (SAWW) has brought guidance, as they both did. Each of

١- إعلام الوري بأعلام الهدى (ط- القديمة)؛ النص؛ ص ٢٥

them guides to God and saves from His torment. And you read the story of this Prophet (SAWW) in your books as the truth. This is not a lie. And whoever comes to you because of your bounty, he deserves to be honored. So do not call anyone a rival of Allah. Because the path of truth is not dark.

In the year 6209, five years after the appointment (Baesat) of the Holy Prophet (SAWW), Hazrat Fatima Salawatullah Alayha was born joyfully.

Commune (Shaeb) of Abi Talib

In the year 6210, he (SAWW) rested in Shaeb Abi Talib. In general, this incident is such that the polytheists who saw that the Muslims had a refuge like Abyssinia in their hands, and that the Muslims who traveled and reached there lived in peace, and those who were in Makkah were living in peace in the shelter of Hazrat Abu Talib (AS), and Hazrat Hamza's Islam is also the reason for their strength, so they held a meeting and all the Quraysh agreed to kill the Holy Prophet (SAWW). When Abu Talib (AS) received this news, he gathered the children of Hashim and Abdul Muttalib and settled him (SAWW) with the children of Abdul Muttalib in the valley which was called Shaeb Abi Talib. The descendants of 'Abd al-Muttalib, who were Muslims and who were non-Muslims, all, under the guidance of Abu Talib (AS) and of the protection of the tribe, pledged to protect him (SAWW). Except for Abu Lahab, who refused and joined the enemy. Abu Talib (AS), along with his relatives, took up the protection of the Prophet (SAWW) and appointed guards on both sides of the pass. He (AS) would put his son Ali (AS) to sleep in the place of the Holy Prophet (SAWW) most of the night and Hazrat Hamza (RA) would stay around the Holy Prophet (SAWW) with the sword all night. When the disbelievers saw this and realized that they could not

reach the Prophet (peace be upon him), forty of their elders gathered at Dar al-Nadwa and made a covenant not to be lenient with the children of 'Abd al-Muttalib and the Bani Hashim. And do not give them a relationship nor accept their relationship, and do not sell or buy anything from them, and do not make peace with them until they hand over the Prophet (SAWW) in their possession, so that they can kill him (SAWW). This covenant was completed and written in a scripture and sealed and handed over to Umm Al-Jalas, the aunt of Abu Jahl, so that she could keep it safe. With this agreement of the Quraysh, the Bani Hashim were besieged in Sha'eb Abi Talib. None of the people of Makkah dared to buy or sell from them. Except for the times of Hajj in which it was forbidden to fight everyone and at that time the Arab tribes used to come to Makkah. These people also used to come out of the commune of Abu Talib and go back to it after buying food from the Arabs. And if it was known that a person from the Quraysh had sent something to Sha'eb because of the proximity of one of the Bani 'Abd al-Muttalib, he would be resisted. If any of the people in the commune came out and caught into their hands, they would punish him and torture him. Among those who used to send food to them were Abu al-'Aas ibn Rabiah ', Hisham ibn' Amr and Hakim ibn Hazzam ibn Khuwaylid, who was the nephew of Khadijah (SA).

It is narrated that Abu Al-'Aas would load a camel with wheat and dates and go near the Sha'eb and leave them. That is why the Holy Prophet (SAWW) used to say that Abu al-'Aas paid for his being our son-in-law.

(The translator says that Abu al-'Aas was the husband of Zainab, about whom it is disputed that she was the daughter of Khadijah or Halah.)

In short, the situation remained the same for three years. Sometimes the children of Bani Abdul Muttalib cried out because of the intensity of hunger. Some of the polytheists even regretted this covenant. Five of them were Hisham ibn Amr, Zuhair ibn Umayyah ibn Mughirah, Mut'am ibn 'Udai, Abu al-Bakhtari and Zama ibn Aswad ibn Muttalib ibn Asad. They made a pact with each other to break this agreement and tear this scripture. The next morning, when the chiefs of the Quraysh gathered at the Ka'abah and these five men also came and began to discuss the matter, suddenly Abu Talib (AS) came out of the commune with some of his men and came to the Ka'abah and sat in the assembly of the Quraysh. Abu Jahl thought that Abu Talib's (AS) scale of patience was overwhelmed by the hardships that had befallen him. And now they have come to entrust Muhammad (SAWW) to them. Abu Talib (AS) started talking and said: O' People! I want to say something that is good for you. My nephew Muhammad (SAWW) is aware that God Almighty has appointed the termite to eat the story of oppression written in that scripture but let the name of God remain. Now bring this scripture. If he (SAWW) speaks the truth, then you have nothing to do with him (SAWW) and refrain from your cunning and malice. And if he (SAWW) tells a lie, I will hand him over to you now, that you may kill him.

People began to say: It is a very good thing. So they went and brought this scripture from Umm Al-Jalas. When they opened it, the termite had eaten all the scriptures except the word Bismik-ul-Allah, which was written on the headlines in the time of Jahiliyyah. When they saw it, they were ashamed.

So Mut'am ibn 'Adi tore the scripture and said: We are disgusted with this scripture which oppresses and deprives us of mercy. At that moment, Abu Talib returned to the commune. The next day

he went to Sha'eb with five men, a group of Quraysh, and brought the descendants of 'Abd al-Muttalib to Makkah and housed them in their houses. He (SAWW) remained in the commune for three years, but the polytheists remained in their earlier creed. They did not give up his (SAWW) enmity. And tried as much as they could to torment him (SAWW), which is beyond the scope of this article.

Demise of Hazrat Abu Talib (AS) and Hazrat Khadija (SA)

Abu Talib (AS) and Hazrat Khadija (SA) died in the year 6213. Abu Talib (AS) died at the end of the tenth year of appointment (Baesat), the twenty-sixth Rajab, and the Messenger of God (SAWW) wept in his distress. When he (SAWW) was going for his funeral, he kept himself in front of his funeral and said: O uncle! You have been merciful and have not done anything wrong in my case. God bless you.

The glory of Abu Talib (AS), his prestige and his help and support of the Prophet (SAWW), and his other virtues are more than to be mentioned in this short book.

And three days later or thirty-five days later, according to a tradition, Hazrat Khadija (SA) died. The Prophet (peace and blessings of Allah be upon him) buried them in the Hajjoon of Makkah with his blessed hand. After the death of Abu Talib (AS) and Khadijah (SA), he (SAWW) became so sad that on very few occasions came out of the house. That is why he (SAWW) named this year Aam Al-Hazan. Amir al-mu'minin (AS) recited the following verses in the lament of the two elders:

أَعْيَنِي جُوداً بَارَكَ اللهُ فِيكُمَا عَلَى هَالِكَيْنِ مَا تَرَى لِهَمَامَثَلًا
عَلَى سَيِّدِ الْبَطْحَاءِ وَابْنِ رَئِيسِهَا وَسَيِّدَةِ النِّسْوَانِ أَوَّلِ مَنْ صَلَّى
مَصَابِيهْمَا أَدَجَى لِي الْجُودَ وَالْهَوَاءَ فَبِتَّ أَقَاسِي مِنْهُمَا الْهَمُّ وَالشُّكْلَى

لقد نصرنا في الله دين محمد على من بغى في الدين قدر عيايالا

O' both of my eyes, roll down tears, may God bless you, on the two dying people, whom you have not seen like and above, on the chief of Batha and the son of its chief - and on the chief of the women who prayed first. Their misery has darkened the atmosphere for me. I spend the night in their grief and crying. Surely, they both supported the religion of Muhammad (SAWW) in the love of Allah - whoever rebels in the religion will continue to do so. But they cared about kinship. He (SAWW) also recited the following verses in the lament of Abu Talib:

أبأطال عصبة المستجير وغيث المحول ونور الظلم
لقد هددت فقدك أهل الحفاظ فصلّي عليك وليّ النعم
ولقّاك ربك رضوانه فقد كنت للطهر من خير عم

O' Abu Talib (AS) who was a refuge for the seeker and a cloud of mercy for the famine-stricken and a light for the darkness - your death has shaken those who are safe. May blessings and mercy be upon you and may God unite you with His pleasure. Indeed, he was the best uncle of the pure and purifier Prophet (SAWW).

After the death of Abu Talib (AS), the enmity of the polytheists of Arabia increased with him (SAWW) and they began to inflict more pains on him (SAWW). And he (SAWW) saw no choice but to be patient.

He (SAWW) visited Taif in the year 6214 to invite the people. We have briefly mentioned the incident of his (SAWW) journey to Taif in the context of miracles, when he (SAWW) conquered the devils and jinn.

In the same year, Hazrat Rasool Akram (SAWW) married Sooda bint Zam'a and she is the first woman after Khadijah (SA) whom

he (SAWW) married. As long as Khadijah (SA) was alive, he did not marry any woman.

Ascension (Me'raj) of the Holy Prophet (SAWW)

In the year 6215, the Holy Prophet (SAWW) was ascended. It should be clear from the verses and hadiths that the Almighty guided the Holy Prophet (SAWW) in one night from Makkah to Al-Aqsa Mosque (Baitul Muqaddas) and from there to Sidra Al-Muntaha and Arsh-e-A'ala. Showed up and infused infinite secrets and knowledge on him. He (SAWW) worshiped in Bait-ul-Ma'mour and under the Throne and met the Prophets (AS). He entered Paradise and saw the destinations of the people of Paradise. And the ahadith (traditions) indicate that this ascension and elevation of the Prophet (peace and blessings of Allah be upon him) was with the body, not only with the soul and in the realm of awakening, not in the realm of dreams and according to the ancient Shia scholars there is no difference of opinion on that.

Therefore, Allama Majlisi says: Some people who have doubted the physical ascension, they have not followed the news and the relics of the Holy Prophet (SAWW) and the Imams of guidance (*Huda*) and have not trusted the instructions of the pilgrims. And relied on the suspicions of non-religious rulers. Otherwise, how can a believing person have thousands of ahaadeeth which, through various means, are related to the real ascension, its conditions and characteristics, which are evident in all the physical ascensions, and only on the basis of superstitions or the suspicions of the rulers deny and interpret them?

And if عَرَجْتُ بِرُوحٍ 'has been taken' in some versions, عَرَجْتُ 'the soul has been taken', then it does not contradict. And it is as if you say, جئت بروحي (I came to you with my soul). With which there is no

room to mention. And the details of this have been mentioned by our Sheikh Allama Noori in Tahiyat-ul-Zair.

It should be noted that it is also agreed that the Ascension took place before the Hijrah. However, on the night of the seventeenth of Ramadan or on the night of the twenty-first, six months before the Hijrah or in the month of Rabi al-Awwal, two years after the appointment (Baesat), there is a difference of opinion. There is also a difference of opinion as to whether Umme Hani's house was or Sha'eb Abi Talib (AS) or Masjid al-Haraam. And the instruction of the Lord is:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

That is, Flawless (Munazza) is God Who guided His servant at night, from the Sacred Mosque to Al-Aqsa Mosque, the mosque around which we have blessed. So that We may show him signs of our greatness and glory. Surely Allah is Hearing, Knowing.

Some say that the Masjid al-Haraam refers to Makkah, because the whole of Makkah is a place of prayer and reverence. And it is well known that Al-Aqsa Mosque is the mosque in Jerusalem. And many ahaadeeth show that it refers to Bait al-Ma'mour, which is in the fourth heaven and is the farthest mosque. And there is also disagreement as to whether the Ascension took place once, twice or more.

It is known from reliable ahadith that it happened many times. And this difference which is in the ahadith of Ascension can be carried on several ascensions.

The scholars have narrated from Hazrat Sadiq (AS):

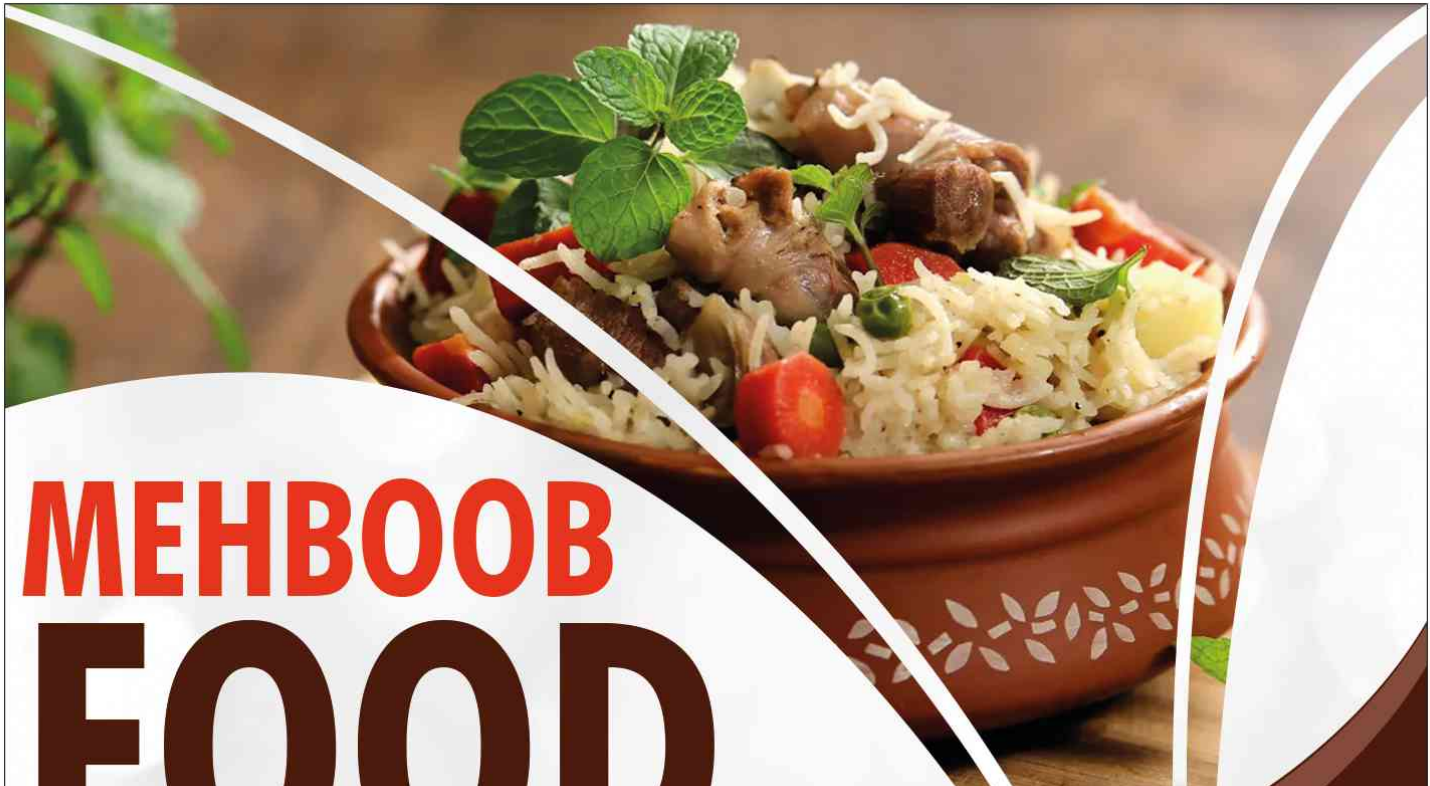
عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: عَرَجَ النَّبِيُّ ص مِائَةً وَعِشْرِينَ مَرَّةً مِمَّا مَرَّ إِلَّا وَقَدْ أَوْصَى اللَّهُ عَزَّ وَجَلَّ فِيهَا النَّبِيَّ ص بِالْوَلَايَةِ لِعَلِيٍّ وَالْأَئِمَّةِ ع أَكْثَرَ مِمَّا أَوْصَاهُ بِالْفَرَائِضِ

God Almighty took Hazrat Rasoolullah (SAWW) to heaven one hundred and twenty times. And each time, He emphasized more on the guardianship and leadership of Hazrat Amir-ul-Momineen (AS) and the rest of the Imams (leaders - AS) than the rest of his duties.

Bousseri says:

سريت من حرم ليلا إلى حرم	كما سرى البدر في داج من الظلم
وبت ترقى إلى أن نلت منزلة	من قاب قوسين لم تدرك ولم ترم ---

Translation: You went from one harem to another at night, just as the moon of the fourteenth moves in darkness at night. So you got up until you found the destination of the brackets, which no one could find or aim for. And you were ahead of all the prophets and messengers, just as the master is ahead of the servants. And you tore up seven layers and went ahead, in a procession of which you had knowledge, leaving no space left for the one who was ahead and no ladder for the one who went to the heights.



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