

Prophet Mohammed^{-saww}

The Holy Prophet Mohammed Ibn Abdullah^{-saww} was Sent down to earth by Allah^{-azwj} on the 17th of Rabi' al-Awwal, in the year of the Elephant on a Friday at noon.¹

Prophet Mohammed^{-saww} remained in Makkah for 13 years after receiving Divine Commands (through Angel Jabrail^{-as} to announce his^{-saww} Prophet-hood) as the Rasool Allah^{-saww}. Thereafter he^{-saww} moved to Madina where he lived for ten years. Prophet Mohammed^{-saww} left this world after being poisoned on the 28th of Safar, at the age of 63 years.

Prophet Mohammed^{-saww}'s father Abd Allah^{-asws} ibn Abd Al-Muttalib^{-asws} died in Madina when Prophet Mohammed^{-saww} was only two months old. His^{-saww} mother Syeda Amina^{-asws} daughter of Wahab, died when he^{-saww} was a boy of four years old.

Abd Al-Muttalib^{-asws} (the grandfather of the Prophet^{-saww} who started taking care of him^{-saww} after the death of his^{-saww} parents^{-asws}) also died when the Holy Prophet^{-saww} was about eight years old. After the death of Abd Al-Muttalib^{-asws}, the Prophet^{-saww}'s uncle Hazrat Abu Talib (ibn Abd Al-Muttalib^{-asws}) and his^{-asws} wife (Syeda Fatimah^{-asws} binte Asad^{-asws}) starting looking after Prophet Mohammed^{-saww}.

Prophet Mohammed^{-saww} married Syeda Khadija^{-asws}. Allah^{-asws} blessed them^{-asws} with Syeda Fatimah^{-asws}. Syeda Khadija^{-asws} left this world one year before the Prophet^{-saww} moved to Medina. Hazrat Abu Talib^{-asws} who brought up the Holy Prophet^{-saww} and protected him^{-saww} from 'Mushraqueen' (polytheists who believe in more than one god) of Mecca also left this world shortly.

When the Rasool Allah^{-saww} lost these two people it became very difficult for him^{-saww} to live in Makkah. He^{-saww} became extremely sad and prayed to Allah^{-azwj}. Allah^{-azwj} then Sent him^{-saww} the Message to 'leave the town, the town of the unjust people'; after Hazrat Abu Talib^{-asws} there was no one in Makkah to support him^{-saww}. This is why he^{-saww} was Commanded to migrate to Madinah.²

Ahadith on the Divine Virtues of the Holy Prophet^{-saww}

Once someone asked Abu Abd Allah^{-asws} (Imam Jafar e Sadiq^{-asws}) 'Was the Rasool Allah^{-saww} the master of the children of (Prophet) Adam^{-as}?' The Imam^{-asws} replied: 'By Allah^{-azwj}, he^{-saww} was the master of all whom Allah^{-azwj} has Created. Allah^{-azwj} has not Created any creature better than Prophet Mohammed^{-saww}.³ Amir-ul-Momineen^{-asws} (Imam Ali^{-asws} ibn Abi Talib^{-asws}) has also said this.

Abu Abd Allah^{-asws} says that Allah^{-azwj} has said, 'O Mohammed I^{-azwj} have Created you^{-saww} and Ali^{-asws} from a 'Noor' (Divine Light) as a 'Ruh' (Spirit), without body before I^{-azwj} Created My^{-azwj} Heavens, My^{-azwj} Earth, My^{-azwj} Throne, and My^{-azwj} ocean. You continued to acknowledge Me^{-azwj} as your Lord^{-azwj} and Speak of My^{-azwj} Glory.

¹ The Year when Ibrah came with elephants to demolish Kabahh (House of Allah^{-azwj} in Mecca).

² Al-Kafi, Vol. 1, Chapters on History.

³ Ibid, h 1.

I-azwj then Collected the spirits of both of you-asws and Made it one spirit. This spirit continued to speak of My-azwj Glory, My-azwj Holiness and acknowledge Me-azwj as the Lord-azwj.

I-azwj then Divided it into two and these two became four: two became Prophe Mohammed-saww and Imam Ali-asws while the other two became Imam al-Hassan-asws and Imam al-Hussain-asws.

Then Allah-azwj Created Syeda Binte Rasool Allah-asws from a 'Noor' (Divine Light), with a Spirit that was Created first. Allah-azwj then Wiped us-asws so closely with Himself-azwj that His-azwj 'Noor' Started flowing into us.⁴

Imam Mohammed Baqir-asws says, 'Allah-azwj Sent a revelation to Prophet Mohammed-saww, 'O Mohammed I-azwj Created you. You-saww did not exist. I-azwj Blew into you-saww from My 'Ruh' (Spirit). It was an honour with which I-azwj Honoured you-saww that I-azwj Made it an obligation on all of My-azwj creatures to obey you-saww.

Whoever will obey you-saww obeys Me-azwj and whoever will disobey you disobeys Me-azwj. Similarly, I-azwj have Made the obedience to Ali-asws also obligatory as well as to those of his-asws descendants whom I-azwj have Chosen for Myself-azwj'. (As the Divine Imams-asws, the 11 children of Imam Ali-asws).⁵

Imam Musa-e-Kazim-asws (our 7th Imam-asws) said: Allah-azwj is One-azwj and Eternal. He-azwj Created Prophet Mohammed-saww, Imam Ali-asws and Syeda Binte Rasool Allah-asws. They were there for a thousand Dahr (one Dahr equals the amount of time from the beginning to the present of Earth's existence).

Then Allah-azwj Created all other things. Allah-azwj Made them-asws witness on the creation of all other things. Allah-azwj Made obedience to them-asws obligatory and Gave them-asws control of the affairs of the creation.

They-asws can, thus, make lawful whatever they-asws wish and unlawful whatever they-asws wish but they-asws never wish anything unless Allah-azwj Wishes.⁶

Imam Mohammed Baqir-asws said: 'We are the first family whose names Allah-azwj has Exalted (Given higher status). When Allah-azwj Created the Heavens and Earth He-azwj Commanded an announcer to proclaim three times:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (ثَلَاثًا) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (ثَلَاثًا) أَشْهَدُ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ حَقًّا (ثَلَاثًا)

"I testify that no one other than Allah Deserves to be worshipped, 3 times, I testify that Mohammed is the Rasool Allah, 3 times: and that Ali is Amir-ul-Momineen (Leader with Divine Authority) in all truth, 3 times."⁷

⁴ Ibid, h 3.

⁵ Ibid, h 4.

⁶ Ibid, h 5.

⁷ Ibid, h 8.

(A narrator of a Hadith says) Once **Imam Mohammed Baqir^{-asws}** said to me, 'O Jabir, the first thing that Allah^{-azwj} Created was Prophet Mohammed^{-saww} and his^{-saww} children^{-asws} (the people of Kisa) who are the rightly guided Imams^{-asws} (Divine Guides). They^{-asws} existed in 'Ashbah (form) of 'Noor' (Divine Light) in the presence of Allah^{-azwj}.'

I then asked, 'What is 'Ashbah? The Imam^{-asws} said, 'It is the shadow of the 'Al-Noor' (Divine Light), the lighting bodies without the spirit. It was supported by one spirit, the Holy Spirit. In that state he^{-saww} and his offspring^{-asws} worshipped Allah^{-azwj} and for this reason Allah^{-azwj} Created them^{-asws} forbearing Scholars, careful pure Ones who worship Allah^{-azwj} through 'Salat' (Prayer), 'Soam' (Fasting), 'Sajda' (Prostration), 'Tasbeh' (speaking of His^{-azwj} Glory) and the acknowledgment that He^{-azwj} is the only Lord^{-azwj}. They perform Salat, perform Hajj and fast.⁸

Imam Mohammed Baqir^{-asws} (our 5th Imam^{-asws}) has said, 'The Rasool Allah^{-saww} had three qualities that no (human being) had.

1. Prophet Mohammed^{-saww} did not have any shadow.
2. Whatever path Prophet Mohammed^{-saww} walked on even after two or three days one could still notice his passing thereby due to his^{-saww} fragrance that remained along the path.
3. On Prophet Mohammed^{-saww}'s passing by, out of respect, every stone and tree did 'Sajada' (prostrated /bowed) before him^{-saww}.⁹

Imam Jafar e Sadiq^{-asws} has said, 'Once Hazrat Jibril^{-as} came to the Holy Prophet^{-saww} and said, "O Mohammed^{-saww}, Allah^{-azwj} Offers you 'Salam' (greetings of peace) and Says, 'I have Prohibited the fire to harm your parents and the people whose laps provided you protection and guardianship. The father is 'Abd Allah ibn 'Abd al-Muttalib^{-asws} and the woman who brought you to the world is 'Amina^{-asws}, daughter of Wahab, and the people whose laps provided you protection and guardianship are Hazrat Abu Talib^{-asws} ibn Abdul Muttalib^{-asws} and Fatimah^{-asws} daughter of Asad^{-asws}.¹⁰

Once, Imam Mohammed Baqir^{-asws} (our 5th Imam^{-asws}) was asked: 'How many times was the Rasool Allah^{-saww} taken for 'Miraj' (The ascension- when he rose to the Heavens)¹¹? The Imam^{-asws} said, 'It happened twice. Hazrat Jibril^{-as} asked him^{-saww} to stop at a place saying wait right there, O Mohammed^{-saww}, you^{-saww} have stood at a place where no angel^{-as} or Prophet^{-as} has ever stood before you^{-saww}.

Your^{-saww} Lord^{-azwj} is Praying.' The Rasool Allah^{-saww} asked, 'O Jibril, how does He^{-azwj} pray?' Jibril said, 'He^{-azwj} Says,

سُبُّوحٌ قُدُّوسٌ أَنَا رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتِي غَضَبِي

'The Glorious, the Holy, I Am the Lord of the angels and the Spirit. My Mercy exceeds My Anger.':

⁸ Ibid, h 10.

⁹ Ibid, h 11.

¹⁰ Ibid, h 21

¹¹ Trip to the Heavens

The Holy Prophet^{-saww} then said, 'O Allah^{-azwj}, I^{-saww} beg forgiveness from You^{-azwj}, I^{-saww} beg forgiveness from You^{-azwj} (on behalf of my^{-saww} followers).'

The Imam^{-asws} said, 'They were as close, as Allah^{-azwj} has Said, " ... **as the distance of two bows, or even less.**" (53:9)

Abu Basir then asked, 'May Allah^{-azwj} keep my soul in service for your^{-asws} cause, what is " ... **the distance of two bows, or even less?"** (53:9) The Imam^{-asws} said, 'It is the distance of the radius of the bow.' The Imam^{-asws} then said, 'Between the two there was a barrier (curtain) that shone.' I (narrator) only know it was made of Zabarjad (Beryl, chrysolite). He (the Holy Prophet^{-saww}) looked into the Noor of Greatness through the size of a needle's eye or so, as this is what Allah^{-azwj} Willed.

Allah^{-azwj} Said, 'O Mohammed^{-saww}.' He replied, 'Yes, my Lord^{-azwj}.' Allah^{-azwj} Asked, 'Who will be after you to guide your followers?' Prophet Mohammed^{-saww} replied, 'Allah^{-azwj} Knows best.' Allah^{-azwj} Said, 'Ali^{-asws} Ibn Abu Talib^{-asws} will be Amir-ul-Momineen^{-asws} (Leader with Divine Authority), the master of the Muslims, the leader of the ones marked with brightness on their foreheads.'

'The narrator has said that then the Imam^{-asws} said to Abu Basir, 'O Abu Mohammed, by Allah^{-azwj}, Wilayah (Mastership) of Amir-ul-Momineen Ali^{-asws} did not come from Earth. It (Wilayah) came from the Heavens in Words that Allah^{-azwj} Personally Spoke.¹²

Abu 'Abd Allah^{-asws} was once asked: 'What is the meaning of 'Salam on the Rasool of Allah^{-saww}' (offering him the greetings of peace)?' The Imam^{-asws} said, 'When Allah^{-azwj} Created His Nabi (the Holy Prophet^{-saww}), Wasi (Imam Ali^{-asws}), the daughter of His Nabi (Syeda Binte Rasool Allah^{-asws}, and their two sons^{-asws}, (Imams Hassan^{-asws} and Hussain^{-asws}) and all 'A'immah^{-asws} (Leaders with Divine Authority), and their Shia (followers), He^{-azwj} Made a 'Misaaq' (a promise) with them to exercise patience, establish good relations and live devotedly before Allah^{-azwj}.

He^{-azwj} Promised to give them the blessed land, the sacred sanctuary, to bring down to them the constructed house (al-Bayt al-Ma 'mur), to show them the raised ceiling (al-Saqf al-Marfu') and grant them^{-asws} relief against their enemies.

Also, Allah^{-azwj} Grants them the earth that He^{-azwj} will Change with peace and protect all that is therein for them^{-asws} without any quarrels therein against the enemies and there will exist all that they^{-asws} love.

The Rasool Allah^{-saww} made a similar 'Misaaq' with all (12) Imams^{-asws} and also from their^{-asws} Shia . 'Offering to peace (Salam) to him is a mention of that promise and renewing it before Allah^{-azwj}, so that perhaps He^{-azwj} will allow that peace to take place soon for all of you with all that is therein.¹³

¹² Ibid, h 13.

¹³ Ibid, h 40

The Physical Appearance of The Holy Prophet^{-saww}:

The narrator says: Once I asked Imam Abu Ja'far (our 5th Imam - Imam Mohammed Baqir^{-asws}), 'Describe to me the (appearance of) the Rasool Allah^{-saww}.' The Imam^{-asws} said, 'The Holy Prophet^{-saww} had a white reddish complexion, large sharp black and white eyes, the eyebrows almost joined, beautiful hands and feet as if gold molded to the form of his^{-saww} fingers and toes and with clear shoulder bones. When he^{-saww} would turn to a person he did so with the whole of his body, due to kind and tender heartiness. His^{-saww} neck was long and clear, his^{-saww} nose almost touched the water when he^{-saww} wanted to drink and when walking he^{-saww} somehow leaned forward as if walking on a downward slope. No one similar to him^{-saww} was seen as such before or after the Holy Rasool Allah^{-saww}.'¹⁴

Imam Abu 'Abd Allah^{-asws} has said, 'If one looked at the Rasool Allah^{-saww} in the dark night he could see a light like that from the moon radiating from him^{-saww}.'¹⁵

Our 5th Imam^{-asws} says that the Rasool Allah^{-saww} has said, "Allah^{-azwj} has Presented my 'Umma (followers) to me^{-saww} in the realm of clay and taught me^{-saww} their names just as He^{-azwj} had taught all the names to Prophet Adam^{-as}. (In the heavens) the (groups of) people bearing flags passed by and I prayed and asked forgiveness for Imam Ali^{-asws}'s followers. My Allah^{-azwj} has Promised me a quality for the Shi'a of Ali^{-asws}."

'It was asked, 'What is that quality O Rasool Allah^{-saww}? He^{-saww} replied, 'It is forgiveness for those of them who are believers and that none of their minor or major sins will be left without being changed to good deeds.'¹⁶

Our 6th Imam^{-asws} said, 'Once the Rasool Allah^{-saww} addressed the people and he^{-saww} raised his^{-saww} right hand while holding his^{-saww} fingers closed and said, 'Do you know, O people, what is in my hand?' They said, 'Allah^{-azwj} and His Rasool^{-saww} know the best.' Rasool Allah^{-saww} then said, 'In my hand there are the names of the people of 'Jannah' (the Paradise) along with the names of their fathers and the names of their tribes up to the Day of 'Qiyamat' (Judgement).

The Rasool Allah^{-saww} then raised his left hand and said, 'O people, do you know what is my^{-saww} hand?' They said, 'Allah and His Rasool^{-saww} know the best.' The Rasool Allah^{-saww} then said, 'In my^{-saww} hand there are the names of the people of hell along with the names of their fathers and the names of their tribes up to the day of 'Qiyamat' Judgement.'

Then the Rasool Allah^{-saww} said, 'Allah^{-azwj} has Decided and He^{-azwj} has Done Justice. One group will go to 'Jannah' (Paradise) and the other group to 'Naar' (The Hell).'¹⁷

In a special sermon (speech) on the Holy Rasool Allah^{-saww} and Divine Imams^{-asws} and their qualities, **our 6th Imam^{-asws} said** the following:

The great sins and people's bad deeds did not prevent Our Lord^{-azwj}, due to His^{-azwj} Patience, Caring and Kindness, from choosing for the people the best of His Prophets^{-asws}.

¹⁴ Ibid, h 14.

¹⁵ Ibid, h 20

¹⁶ Ibid, h 15.

¹⁷ Ibid, h 16.

(Allah-azwj Chose) Prophet Mohammed Ibn 'Abd Allah-saww, the most respectable one to Him-azwj, and he-saww was sent to a noble family.

The glad news of his-saww coming was mentioned in the Books of the previous Prophets-as and his-saww qualities were preserved in the memories of the people of wisdom. No person of Hashimite descent (the family tree of the Holy Prophet-saww) has ever reached the level of his-saww discipline and no person of the inhabitants of 'Abtah' (Arab) has ever climbed to his-saww high position.

Self-control (from meaningless matters) was of his-saww attributes and generosity was part of his-saww nature. He-saww was made with the dignity of prophet-hood and its discipline

Every nation and every father delivered glad news about him-saww to the next generation. No indecency ever touched him-saww and no illegal relation ever made him unclean.

He was in the best group and of most honourable descent, the tribe of glory, in the well-preserved mother and in the best protective hands. Allah-azwj had Chosen the Holy Prophet-saww as it pleased Him-azwj, Selected him-saww, and Gave him-saww the keys to knowledge and the sources of wisdom. Allah-azwj Raised him-saww as the mercy and blessings for His-azwj servants and as the season of spring for His-azwj lands.

Allah-azwj Sent to him-saww the Book in which there is communication and explanations. The Rasool Allah-saww has explained it (the Book) to people. He-saww has arranged it into a system with the knowledge that explains in detail and a religion in which Allah-azwj has clearly Defined its obligations, determined its limits for the people and has clarified for people (what is expected from them).

There are matters that Allah-azwj has Stated to His-azwj servants openly. In it (the Book) there is guidance to salvation and evidence to show the right guidance. The Rasool Allah-saww has preached the message that he had brought and demanded obedience to what he was ordered to preach and delivered the responsibilities of a Prophet-saww towards his-saww followers.

He-saww exercised patience for the sake of his Allah-azwj and worked hard in the way of Allah-azwj. The Rasool Allah-saww gave good advice to his followers and called them to salvation (Jannah-the Paradise). He-saww encouraged them in the matters of al-Dhikr (Remembrance of Allah-azwj) and showed them the 'Sabeel' (Imam Ali-asws - the right path). The Rasool Allah-saww did so with knowledge and with the sources of 'Noor' (Divine Light) which he-saww left with the Holy Imam-asws after him-saww. He-saww did that to make sure that Muslims will not be misled after him-saww and he-saww was very compassionate and kind to them.¹⁸

The narrator of a Hadith says:

'Abu Abdullah-asws (our 6th Imam-asws) said: 'Do you know how the women pledge their Allegiances to the Rasool-Allah-saww?' I said, 'Allah-azwj Knows, and the son-asws of His-azwj Rasool-saww knows'. He-asws said: 'They gathered around him-saww, then he-saww called for a container, and poured water into it, and immersed his-saww hand in it, then said: 'Hear me-saww, O those who are around. You will be pledging Allegiance upon the (conditions) that you will not associate anything with Allah-azwj, nor will you steal, nor kill your children, nor slander by forging

¹⁸ Ibid, h 17

with your hands and your feet, nor disobey me^{-saww} regarding the good. Do you accept?' They said, 'Yes'. So he^{-saww} took his^{-saww} hand out from the container, then said to them: 'Immerse your hands'. So they did that'. The hand of the Rasool-Allah^{-saww} was pure, and clean from being touched by a female who was not a 'Mahram' to him^{-saww}'.¹⁹

The Holy Prophet^{-saww}'s Grand Father Hazrat Abd Al-Muttalib^{-asws}

Imam Jafar e Sadiq^{-asws} said: On the Day of 'Qiyamat' (Judgement) 'Hazrat Abd Al-Muttalib^{-asws} (the grandfather of the Holy Prophet Mohammed^{-saww}), who is the first who believed in 'Bada' (Allah^{-azwj}'s Divine Plan for people), will be brought as a whole nation and he^{-asws} will have a complexion like those of the Prophets^{-asws} and a majestic presence like those of the kings.²⁰

Once, Hazrat Abd Al-Muttalib^{-asws} sent the Rasool Allah^{-saww} to the shepherds of his camels to help them with a runaway camel.

The Rasool Allah^{-saww} collected them all but had delayed in returning home. Hazrat 'Abd Al-Muttalib^{-asws} out of anxiety was holding the ring of the door of Ka'ba. He^{-asws} kept pleading, 'Our Allah^{-azwj}, will You^{-azwj} Destroy your own people? (Please do not do so). Then it means that You^{-azwj} have Changed Your^{-azwj} Decision.' The Rasool Allah^{-saww} came with camels and Hazrat Abd Al-Muttalib^{-asws} had sent people to search him^{-saww} in all directions and valleys of (Makkah). When he^{-asws} saw the Rasool Allah^{-saww} he^{-asws} held him^{-saww} to kiss and said, 'Son, I^{-asws} will never send you thereafter for anything. I am afraid for you^{-saww} to be kidnapped and killed.'²¹

The narrator of the Hadith says:

'I heard Amir-ul-Momineen^{-asws} saying: 'By Allah^{-azwj}! Neither my^{-asws} father^{-as}, nor my^{-asws} grandfather^{-as} Abdul Muttalib^{-as}, nor Hashim^{-as}, nor Abd Manaf^{-as} worshipped idols at all'. It was said to him^{-asws}, 'So what were they^{-as} worshipping?' He^{-asws} said: 'They were Praying to the House (Kabah), upon the Religion of Ibrahim^{-as}, being attached to it'.²²

(Our sixth Imam^{-asws}) Imam Jafar e Sadiq^{-asws} said: At a certain place around the Ka'bah 'Hazrat Abd Al-Muttalib^{-asws}'s people would spread house furnishings for him only and for no one else. His sons stood around him^{-asws} for protection. Once the Rasool Allah^{-saww}, then a small child who had just begun to walk, came to 'Hazrat Abd Al-Muttalib^{-asws}' and sat in his lap. One of the people standing as a guard came to remove the child away but Hazrat Abd Al-Muttalib^{-asws} said, 'Leave my^{-asws} child^{-saww} alone. The angel^{-as} has just come to him.'²³

The Holy Prophet^{-saww} was brought up and protected by his^{-saww} Uncle Abu Talib^{-asws}:

Imam Jafar-e-Sadiq^{-asws} said: They (non-Shias) think that Hazrat Abu Talib^{-asws} was an unbeliever. They speak lies. How could he be an unbeliever when he said such words as these: 'Do they not know that we found Mohammed^{-saww} as a prophet like Musa^{-as} (Moses) whose name is written in the ancient books!'"

¹⁹ الكافي 5: 2 / 526

²⁰ Ibid, h 22

²¹ Ibid, h 24

²² كمال الدين و تمام النعمة: 32 / 174

²³ Ibid, h 26

Imam Jafar e Sadiq^{-asws} said: Once when the Holy Prophet^{-saww} was in the sacred Mosque wearing new clothes, the pagans threw the contents of the stomach of camel on him and his new clothes were ruined. Allah^{-azwj} Knows how hard it was for him^{-saww}. The Holy Prophet^{-saww} went to Hazrat Abu Talib^{-asws} and asked, 'What is my honour worth to you^{-as}?'

Hazrat Abu Talib^{-asws} asked, 'What is the matter, O son of my brother?' The Holy Prophet^{-saww} informed him^{-asws} of the incident.

Hazrat Abu Talib^{-asws}, while picking up a sword, called and asked Hamza^{-asws} to take up arms. He^{-asws} then asked Hamza^{-asws} to pick up the stomach of the camel and they came to the people along with the Holy Prophet^{-saww}.

They found people of Quraysh around the Ka'bah. When they saw Hazrat Abu Talib^{-asws} they read trouble from his^{-asws} face. Hazrat Abu Talib^{-asws} asked Hamza^{-asws} to spread the contents of the stomach of the camel against everyone's moustache and Hamza^{-asws} did so to the last person. Abu Talib then turned to the Holy Prophet^{-saww} and said, 'Son of my brother, this is how much we value your honour (we are ready to face such a great risk for it).²⁴

Someone once asked Imam Ali^{-asws}, 'Did the Rasool Allah^{-saww} live under the authority of Hazrat Abu Talib^{-asws}?' The Imam^{-asws} said, 'No, but Hazrat Abu Talib^{-asws} was the Trustee of certain (items) of 'Will' (which a Prophet^{-as} would pass on to the one after him^{-as}) that he delivered to the Holy Prophet^{-saww}'

They then said, 'So Hazrat Abu Talib^{-asws} delivered the 'Wills' to the Holy Prophet^{-saww} because of his Authority over him'?

The Imam^{-asws} said, 'If so he did not have to deliver the wills to him^{-saww} (the Holy Prophet^{-saww}).'

The person then asked. 'What was the condition of Hazrat Abu Talib^{-asws}?' The Imam^{-asws} said. 'Hazrat Abu Talib^{-asws} acknowledged the Holy Prophet^{-saww} and his^{-saww} Divine Message and delivered to him^{-saww} the (items of) Wills and died on that day.²⁵

Imam Jafar e Sadiq^{-asws} said: "When Hazrat Abu Talib^{-asws} passed away, Angel Jibril^{-as} came to the Rasool Allah^{-saww} and said, 'O Mohammed^{-saww}, migrate from Makkah. There is no one to help and protect you.' Quraysh revolted against the Holy Prophet^{-saww} and he^{-saww} came out of Makkah running away (from disbelievers).²⁶

Shahadat of Rasool Allah^{-saww}

The narrator of a Hadith says that the Soul of Rasool Allah was taken (to the Heavens) when two nights of Safar were remaining (therefore on the 28th of Safar).²⁷

²⁴ Ibid, h 30

²⁵ Ibid, h 18

²⁶ Ibid, h 31

²⁷ Bihar ul Anwar, Vol. 22, Chapter 514, pg. 16

Our 6th Imam (Imam Jafar-e-Sadiq^{-asws} was asked by a companion: Inform us (please) if the Holy Prophet^{-saww} died (by natural death) or was killed/murdered?

(The Imam^{-asws} replied) Indeed Allah^{-azwj} Says: **'When he dies or is killed, will you turn back upon your heels? (Qur'an 3:144)**. The two women poisoned him^{-saww} before death." (narrator and his^{-asws} companions) said: 'Those two women and their fathers were the worst creation of Allah^{-azwj}.'²⁸

Once Imam Abu Ja'far^{-asws} was asked: 'How was the prayer for the dead body of the Holy Prophet^{-saww}?'

The Imam^{-asws} said, 'When Amir-ul-Momineen^{-asws} washed his^{-saww} body and covered him^{-saww}, ten people came in and walked around him. Amir-ul-Momineen^{-asws}, then stood in the middle of them and said, Allah^{-azwj} Showers His blessings upon the Prophet^{-saww} and the angels send 'Salawat' (peace upon him) for him. **Believers, pray for the Prophet and greet him with the greeting of peace." (33:56)** The group also continued reciting what the Imam^{-asws} said until the people of Medina and people of 'Awali also said the prayer (for burial) in the same way.²⁹

Imam Jafar e Sadiq^{-asws} said: (after the Shahadat of Rasool Allah^{-saww} who was given poison) 'Al-Abbass came to Amir-ul-Momineen^{-asws} Ali^{-asws} and said, 'Ya Ali^{-asws}, people have come in a group to bury the Rasool Allah^{-saww} in 'Baqi al-Musali', (the Baqi praying place), and one of them came as an imam to lead the Salat.' Amir-ul-Momineen^{-asws} Ali^{-asws} then came out to the people and said, 'O people, the Rasool Allah^{-saww} is the Imam whether living or absent (from you). He^{-saww} had said that he^{-saww} must be buried in the place where he^{-saww} had met His Allah^{-azwj} (Passed away). Imam Ali^{-asws} then stood at the door and prayed for him. Then he^{-asws} commanded every ten people to come in and pray for him and leave.³⁰

From him (Al Kulayni), by his chain, who said,

'Amir-ul-Momineen^{-asws} said to Abu Bakr one day: **'[3:169] And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being provided sustenance from their Lord,** and I^{-asws} testify that Muhammad^{-saww}, the Rasool^{-saww} of Allah^{-azwj} died as a martyr. And, by Allah^{-azwj} he^{-saww} will be coming to you. When he^{-saww} does come to you, believe that it is him^{-saww}, for the Satan^{-la} cannot impersonate him^{-saww}. So Ali^{-asws} grabbed the hand of Abu Bakr and showed him the Prophet^{-saww}. The Prophet^{-saww} said: 'O Abu Bakr! Believe in Imam Ali^{-asws} and in eleven from his^{-asws} sons^{-asws}. They^{-asws} are all like me^{-saww} except for the Prophet-hood. You have no right in it (taking the position as a successor and an Imam).' (The narrator) said, 'Then he^{-saww} went away and was not seen'.³¹

Climbing Over the Grave of the Holy Prophet^{-saww} is Prohibited

The narrator says 'I was in Madina when the section of the roof of the Masjid (Mosque) that covers the grave of the Holy Prophet^{-saww} had crumbled down and the workers were climbing up and down (for repairs). We were asked: 'Who has an appointment with Abu 'Abd Allah^{-asws}?'

²⁸ Tafseer al ayyashi Vol.1 Pg.200

²⁹ Ibid, h 35

³⁰ Ibid, h 37

³¹ الكافي 1: 13 / 448

'Mihran ibn abu Nasr and Isma'il ibn 'Ammar al-Sayrafi both said, 'I have an appointment with the Imam^{-asws}.' I said to them 'Ask the Imam^{-asws} if it is permissible to climb up and look on to the grave of the Holy Prophet^{-saww}.

Next day we met them' and we all came together. 'Isma'il said, 'We asked your question and he^{-asws} said this: "I do not want anyone to climb above his grave. I do not feel safe for anyone whose eyesight may go away because of catching sight of something that causes him such loss or sees him (the Holy Prophet^{-saww}) standing in prayer.'³²

³² Al-Kafi, Vol. 1 Chapter on History, Ch. 2, h 1.