

Syed Abu Talib^{-asws} Ibn Abdul Muttalib^{-asws}

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجَلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Syed Abu Talib^{-asws} Ibn Abdul Muttalib^{-asws}

Summary:

Abu Talib^{-asws}, was *Kunya*¹ of Imran ibn ‘Abd al-Muttalib, (عمران بن عبد المطلب), has an elevated status in the presence of Allah^{-azwj} as we find in Ahadith. Here we present some Ahadith, for further Ahadith in praise of Abu Talib^{-asws} Ibn Abd Al- Muttalib^{-asws}, one may like to read Bihar Al-Anwar, Vol. 35. https://hubeali.com/books/English-Books/BiharAlAnwaar/BiharAlAnwaar_V35.pdf

قب، المناقب لابن شهر آشوب أَبُو سَعِيدِ الْوَاعِظُ فِي كِتَابِ شَرَفِ الْمُصْطَفَى أَنَّهُ لَمَّا حَضَرَتْ عَبْدَ الْمُطَلِّبِ الْوَفَاةُ دَعَا ابْنَهُ أَبَا طَالِبٍ فَقَالَ لَهُ يَا بُنَيَّ قَدْ عَلِمْتَ شِدَّةَ حُبِّي لِمُحَمَّدٍ وَ وَجِدِي بِهِ أَنْظُرْ كَيْفَ تَحْفَظُنِي فِيهِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Saeed Al Waiz in the book ‘Sharf Al-Mustafa^{-saww}’ –

‘When the expiry presented to Abdul Muttalib^{-as}, he^{-as} called his^{-as} son^{-as} Abu Talib^{-as}. He^{-as} said to him^{-as}: ‘O my^{-as} son^{-as}! You^{-as} have known of the intensity of my^{-as} love for Muhammad^{-saww}, and my^{-as} feelings with him^{-saww}. Consider how you^{-as} will preserve me^{-as} regarding him^{-saww}’.

قَالَ أَبُو طَالِبٍ يَا أَبَتَهُ لَا تُوصِنِي بِمُحَمَّدٍ فَإِنَّهُ ابْنِي وَ ابْنُ أَخِي

Abu Talib^{-as} said, ‘O father^{-as}! Do not (there is no need to) advise me^{-as} with Muhammad^{-saww} for he^{-saww} is my^{-as} son^{-saww}, and son^{-as} of my^{-as} brother^{-as}’.

فَلَمَّا تُوُفِّيَ عَبْدُ الْمُطَلِّبِ كَانَ أَبُو طَالِبٍ يُؤْتِيهِ بِالنَّقْعَةِ وَ الْكِسْوَةِ عَلَى نَفْسِهِ وَ عَلَى جَمِيعِ أَهْلِهِ.

When Abdul Muttalib^{-as} passed away, Abu Talib^{-as} used to give him^{-saww} preference with the spending and the clothing over himself^{-as}, and over the entirety of his^{-as} family².

وَ بِالْإِسْنَادِ عَنِ الْكَرَّاجِكِيِّ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ هَارُونَ بْنِ مُوسَى عَنِ عَلِيِّ بْنِ هَمَّامٍ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْمُتَمِّبِيِّ عَنِ مُنْجِحِ الْخَادِمِ عَنِ أَبَانَ بْنِ مُحَمَّدٍ قَالَ: كَتَبْتُ إِلَى الْإِمَامِ عَلِيِّ بْنِ مُوسَى عِ جُعِلْتُ فِدَاكَ إِنِّي شَكَكْتُ فِي إِيمَانِ أَبِي طَالِبٍ

And by the chain from Al Karajaky, from Al Husayn Bin Ubeydullah Bin Ali, from Haroun Bin Musa, from Ali Bin Hammam, from Ali Bin Muhammad Al QUmmi, from Munjih Al Khadim, from Aban Bin Muhammad who said,

‘I wrote to the Imam Ali^{-asws} Bin Musa^{-asws}, ‘May I be sacrificed for you^{-asws}! I am doubting regarding the Eman of Abu Talib^{-as}’.

¹ Teknonym in Arabic names, the name of an adult derived from his or her eldest child.

² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 30

قَالَ فَكَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مِنْ يَبْتَغِ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّى أَمَا إِنَّكَ إِنْ لَمْ تُقِرَّ بِإِيمَانِ أَبِي طَالِبٍ كَانَ مَصِيرُكَ إِلَى النَّارِ.

He said, 'He^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! And one who **follows other than the way of the Momineen, We will Turn him to what he had turned towards [4:115]**. But you, if you do not acknowledge with the Eman of Abu Talib^{-as}, your destination would be to the Fire".³

وَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ اللَّهِ عَنْ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَابُوَيْهِ بِإِسْنَادٍ لَهُ أَنَّ عَبْدَ الْعَظِيمِ بْنَ عَبْدِ اللَّهِ الْعُلَوِيِّ كَانَ مَرِيضًا فَكَتَبَ إِلَى أَبِي الْحَسَنِ الرِّضَا ع عَرَفَنِي يَا ابْنَ رَسُولِ اللَّهِ عَنِ الْخَبَرِ الْمُرْوِيِّ أَنَّ أَبَا طَالِبٍ فِي ضَحْضَاحٍ مِنْ نَارٍ يَغْلِي مِنْهُ دِمَاغُهُ

And it is informed to me by Abdul Hameed Bin Abdullah, from Umar Bin Al Husayn Bin Abdullah Bin Muhammad, from Muhammad Bin Ali Bin Babuwayh, by the chain of his,

'Abdul Azeem Bin Abdullah Al-Alawy was sick, so he wrote to Abu Al-Hassan Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Make me understand the Hadeeth being reported that Abu Talib^{-as} is in the shallowness of Fire. His^{-as} brain is being boiled from it'.

فَكَتَبَ إِلَيْهِ الرِّضَا ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَإِنَّكَ إِنْ شَكَّكَتَ فِي إِيْمَانِ أَبِي طَالِبٍ كَانَ مَصِيرُكَ إِلَى النَّارِ.

Al-Reza^{-asws} wrote to him: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. As for after, if you were to doubt in the Eman of Abu Talib^{-as}, your destination would be to the Fire".⁴

وَ بِالْإِسْنَادِ إِلَى الْكَرَاجُكِيِّ عَنْ رَجَالِهِ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَا يُونُسُ مَا يَقُولُ النَّاسُ فِي أَبِي طَالِبٍ قُلْتُ جَعَلْتُ فِدَاكَ يَقُولُونَ هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ وَ فِي رِجْلَيْهِ نَعْلَانِ مِنْ نَارٍ تَغْلِي مِنْهُمَا أَمُّ رَأْسِهِ

And by the chain to Al Karajaky, from his men, from Aban, from Muhammad Bin Yunus, from his father,

'From Abu Abdullah^{-asws} having said: 'O Yunus! What are the people saying regarding Abu Talib^{-as}? I said, 'May I be sacrificed for you^{-asws}! They are saying he^{-as} is in the shallowness of the Fire, and there are two slippers of Fire in his^{-as} feet, the top of his^{-as} head is boiling from it'.

فَقَالَ كَذَبَ أَعْدَاءُ اللَّهِ إِنْ أَبَا طَالِبٍ مِنْ رُفَقَاءِ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيَّكَ رَفِيقًا.

He^{-asws} said: 'The enemies of Allah^{-azwj} are lying! Abu Talib^{-as} is from the friends of **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!** [4:69]"⁵

³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 40

⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 41

⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 42

وَأَحْبَرَنِي الشَّيْخُ أَبُو الْفَضْلِ بْنِ الْحُسَيْنِ الْحَلِّيُّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْجَعْفَرِيَّةِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَهْرِبَارٍ عَنْ أَبِي الْحَسَنِ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَابُوئِيهِ عَنْ أَبِي عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ عَلِيٍّ بْنِ حَسَّانَ عَنْ عَمِّهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ أَبَا طَالِبٍ فِي ضَحْضَاحٍ مِنْ نَارٍ فَقَالَ كَذَبُوا مَا يَهْدَا نَزَلَ جِبْرَائِيلَ عَلَى النَّبِيِّ ص قُلْتُ وَ بِمَا نَزَلَ

And it is informed to me by the sheykh Abu Al Fazl Bin Al Husayn Al Hilli, from Muhammad Bin Muhammad Bin Al Ja'fariya, from Muhammad Bin Ahmad Bin Al Hassan, from Muhammad Bin Ahmad Bin Shahriyar, from Abu Al Hassan Bin Shazan, from Muhammad Bin Ali Bin Babuway, from Abu Ali, from Al Husayn Bin Ahmad Al-Maliky, from Ahmad Bin Hilal, from Ali Bin Hassan, from his uncle who said,

'I said to Abu Abdullah^{-asws}, 'The people are alleging that Abu Talib^{-as} is in the shallowness of the Fire'. He^{-asws} said: 'They are lying! Jibraeel^{-as} did not descend unto the Prophet^{-saww} with this'. I said, 'And what did he^{-as} descend with?'

قَالَ أَتَى جِبْرَائِيلُ فِي بَعْضِ مَا كَانَ عَلَيْهِ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ أَصْحَابَ الْكَهْفِ أَسْرُوا الْإِيمَانَ وَ أَظْهَرُوا الشِّرْكَ فَآتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ وَ إِنَّ أَبَا طَالِبٍ أَسَرَ الْإِيمَانَ وَ أَظْهَرَ الشِّرْكَ فَآتَاهُ اللَّهُ أَجْرَهُ مَرَّتَيْنِ وَ مَا خَرَجَ مِنَ الدُّنْيَا حَتَّى أَتَتْهُ الْبِشَارَةُ مِنَ اللَّهِ تَعَالَى بِالْجَنَّةِ

He^{-asws} said: 'Jibraeel^{-as} came during some of what had happened upon him^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings and Says to you^{-saww}: 'The companions of the cave kept the Eman a secret and manifested the Shirk, so Allah^{-azwj} would **Give their Reward twice [28:54]**, and that Abu Talib^{-as} kept the Eman a secret and manifested the Shirk, so Allah^{-azwj} would Give him^{-as} his^{-as} Reward twice, and he^{-as} would not exit from the word until the glad tidings of the Paradise comes to him^{-as} from Allah^{-azwj} the Exalted!''

ثُمَّ قَالَ ع كَيْفَ يَصِفُونَهُ يَهْدَا وَ قَدْ نَزَلَ جِبْرَائِيلُ لَيْلَةَ مَاتَ أَبُو طَالِبٍ فَقَالَ يَا مُحَمَّدُ اخْرُجْ عَنْ مَكَّةَ فَمَا لَكَ بِهَا نَاصِرٌ بَعْدَ أَبِي طَالِبٍ.

Then he^{-asws} said: 'How can they describe him^{-as} with this and Jibraeel^{-as} had descended on the night Abu Talib^{-as} passed away. He^{-as} said: 'O Muhammad^{-saww}! Exit from Makkah for there is no helper for you^{-saww} at it after Abu Talib^{-as}''⁶.

وَأَحْبَرَنِي الشَّيْخُ مُحَمَّدُ بْنُ إِدْرِيسَ عَنْ أَبِي الْحَسَنِ الْعُرَيْضِيِّ عَنِ الْحُسَيْنِ بْنِ طَحَّانٍ عَنْ أَبِي عَلِيٍّ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ الطُّوسِيِّ عَنْ رَجَالِهِ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع سَيِّدِي إِنَّ النَّاسَ يَقُولُونَ إِنَّ أَبَا طَالِبٍ فِي ضَحْضَاحٍ مِنْ نَارٍ يَغْلِي مِنْهُ دِمَاعُهُ

And it is informed to me by the sheykh Muhammad Bin Idrees, from Abu Al Hassan Al Ureyzi, from Al Husayn Bin Tahhan, from Abu Ali, from Muhammad Bin Al Hassan Bin Ali Al Tusi, from his men, from Lays Al Muradi who said,

'I said to Abu Abdullah^{-asws}, 'My master^{-asws}! The people are saying that Abu Talib^{-asws} is in the shallowness of the Fire, his brain is boiling from it'.

⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 43

قَالَ ع كَذَبُوا وَاللَّهِ إِنَّ إِيْمَانَ أَبِي طَالِبٍ لَوْ وُضِعَ فِي كِفَّةٍ مِيزَانٍ وَ إِيْمَانُ هَذَا الْخَلْقِ فِي كِفَّةٍ مِيزَانٍ لَرَجَحَ إِيْمَانُ أَبِي طَالِبٍ عَلَى إِيْمَانِهِمْ

He^{-asws} said: 'By Allah^{-azwj}, they are lying! The Eman of Abu Talib^{-asws} is such that if it were to be placed in one hand of a scale and the Eman of (all) these people in a (the other) hand of a scale, the Eman of Abu Talib^{-asws} would outweigh (all) their Emans'.

ثُمَّ قَالَ ع كَانَ وَاللَّهِ أَمِيرُ الْمُؤْمِنِينَ يَأْمُرُ أَنْ يُحَجَّ عَنْ أَبِي النَّبِيِّ وَ أُمِّهِ وَ عَنْ أَبِي طَالِبٍ فِي حَيَاتِهِ وَ لَقَدْ أَوْصَى فِي وَصِيَّتِهِ بِالْحَجِّ عَنْهُمْ بَعْدَ مَمَاتِهِ.

Then he^{-asws} said: 'By Allah^{-azwj}! Amir Al-Momineen^{-asws} used to instruct for Hajj to be performed on behalf of father^{-asws} of the Prophet^{-as} and his^{-saww} mother^{-as}, and on behalf of Abu Talib^{-asws} during his^{-asws} lifetime, and he^{-asws} had (also) bequeathed in his^{-asws} bequeathed with the performance of Hajj on their^{-as} behalf after his^{-as} passing away".⁷

Introduction:

We will review some selected Ahadith related to beloved uncle of Rasool Allah^{-saww} and father of Ali Amir ul-Momineen^{-asws} Syed Abu Talib^{-asws} Ibn Abu Muttalib^{-asws}. All ancestors of Rasool Allah^{-saww} and Ali Amir ul-Momineen^{-asws} were Pure and *Tahir*⁸, e.g.,

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الصَّغِيرِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ كَانَ إِذْ لَا كَانَ فَخَلَقَ الْكَانَ وَالْمَكَانَ وَ خَلَقَ نُورَ الْأَنْوَارِ الَّذِي نُورَتْ مِنْهُ الْأَنْوَارُ وَ أَجْرَى فِيهِ مِنْ نُورِهِ الَّذِي نُورَتْ مِنْهُ الْأَنْوَارُ وَ هُوَ النُّورُ الَّذِي خَلَقَ مِنْهُ مُحَمَّدًا وَ عَلِيًّا فَلَمْ يَزَلَا نُورَيْنِ أَوْلَيْنِ إِذْ لَا شَيْءَ سُوْنَ قَبْلَهُمَا فَلَمْ يَزَلَا يَجْرِيَانِ طَاهِرَيْنِ مُطَهَّرَيْنِ فِي الْأَصْلَابِ الطَّاهِرَةِ حَتَّى افْتَرَقَا فِي أَطْهَرِ طَاهِرَيْنِ فِي عَبْدِ اللَّهِ وَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) .

Ahmad Bin Idrees, from Al Husayn Bin Abdullah Al Sagheer, from Muhammad Bin Ibrahim Al Ja'fary, from Ahmad Bin Ali Bin Muhammad Bin Abdullah Bin Umar, from

Son of Ali^{-asws} Bin Abu Talib^{-asws}, from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Existed when there was no other existence. So, He^{-azwj} Created the existence (beings), and the space, and Created the Light of the light from which the lights are illuminated, and Made to flow into it from His^{-azwj} Own Light from which the lights lit up, and it is the Light from which were created Muhammad^{-saww} and Ali^{-asws}. So they^{-asws} did not cease to be two former lights when there was nothing existing before the two of them^{-asws}. Thus, they both^{-asws} did not cease to flow as clean, having been Cleaned, into the clean 'الأصْلَابِ', until they both^{-asws} separated in the most clean of the two clean (linages), in Abdullah^{-as} and Abu Talib^{-as}.⁹

⁷ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 44

⁸ Heavenly Cleansed

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 9

أحمد بن محمد الصائغ، عن محمد بن أيوب، عن صالح بن أسباط، عن إسماعيل بن محمد، وعلي بن عبد الله، عن الربيع بن محمد السلمي، عن سعد بن طريف، عن الاصبغ بن نباته قال: سمعت أمير المؤمنين عليه السلام يقول: والله ما عبد أبي ولا جدي عبد المطلب ولا هاشم ولا عبدمناف صنما قط،

Ahmad Bin Muhammad Al Saig, from Muhammad Bin Ayoub, from Salih Bin Asbaat, from Ismail Bin Muhammad and Ali Bin Abdullah, from Al Rabie Bin Muhammad Al Salmy, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubabat who said,

'I heard Amir Al-Momineen^{-asws} saying: 'By Allah^{-azwj}! Neither did my^{-asws} father^{-as}, nor my^{-asws} grandfather^{-as} Abdul Muttalib^{-as}, nor Hashim^{-as}, nor Abd Manaf, worship an idol, at all!'

قيل: فما كانوا يعبدون؟ قال: كانوا يصلون إلى البيت على دين إبراهيم عليه السلام متمسكين به.

It was said, 'So, what were they^{-as} worshipping?' He^{-asws} said: 'They were praying Salat to the House (Kabah) being upon the Religion of Ibrahim^{-as}, adhering with him^{-as}'.¹⁰

محمد بن يحيى، عن ابن عيسى، عن ابن أبي عمير، عن جميل، عن زرارة، عن أبي عبد الله صلى الله عليه وآله قال: يحشر عبد المطلب يوم القيامة امة وحده عليه سيماء الانبياء وهيبه الملوك.

Muhammad Bin Yahya, from Ibn Isa, from Ibn AbuUmeyr, from Jameel, from Zurara,

'From Abu Abdullah^{-asws} having said: 'Abdul Muttalib^{-as} would be Gathered on the Day of Qiyamah as one community alone, upon him^{-as} would be a mark of the Prophets^{-as} and prestige of the kings'.¹¹

Pure and *Tahir* (Heavenly Cleansed) is Abdul Muttalib^{-asws} and His Progeny

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَزُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ الصَّدَقَةَ أَوْسَاخُ أَيْدِي النَّاسِ وَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيَّ مِنْهَا وَمِنْ عَيْرِهَا مَا قَدْ حَرَّمَهُ وَإِنَّ الصَّدَقَةَ لَا تَحِلُّ لِيَنِي عَبْدُ الْمُطَلِّبِ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim and Abu Baseer and Zurara,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both having said: 'Rasool-Allah^{-saww} said: 'The charity is the dirt of the hands of the people, and Allah^{-azwj} has Prohibited upon me^{-saww} from it, and from other that which what has been Prohibited; and the charity is not Permissible for the Clan of Abdul Muttalib'.

¹⁰ Bihar Al Anwaar – V 12, The book of our Prophet^{-saww}, Ch 1 H 76

¹¹ Bihar Al Anwaar – V 12, The book of our Prophet^{-saww}, Ch 1 H 84

ثُمَّ قَالَ أَمَا وَاللَّهِ لَوْ قَدْ قُتِمْتُ عَلَى بَابِ الْجَنَّةِ ثُمَّ أَخَذْتُ بِحَلْقَتِهِ لَقَدْ عَلِمْتُمْ أَبِي لَا أُوتِرُ عَلَيْكُمْ فَارْضُوا لِأَنْفُسِكُمْ بِمَا رَضِيَ اللَّهُ وَرَسُولُهُ لَكُمْ قَالُوا قَدْ رَضِينَا .

Then he^{-saww} said: 'By Allah^{-azwj}! If I^{-saww} were to stand at the Door of the Paradise, then grab its ring, you would come to know that I^{-saww} would not prefer (anyone else) over you. Therefore, be pleased with what Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are pleased with'. They said, 'We are pleased'.¹²

Ancestry of Holy Progeny from Prophet Mohammed^{-saww} and Ali Amir ul-Momineen^{-asws} is given in Appendix.

Role of Abu Talib^{-asws} during Social and Trade boycott by Quraysh

عِكْرِمَةُ وَ عُرْوَةُ بِنُ الرَّبِيعِ وَ حَدِيثُهُمَا لَمَّا رَأَتْ قُرَيْشٌ أَنَّهُ يَفْسُو أَمْرَهُ فِي الْقَبَائِلِ وَ أَنَّ حَمْرَةَ أَسْلَمَ وَ أَنَّ عَمْرَو بْنَ الْعَاصِ رُدَّ فِي حَاجَتِهِ عِنْدَ النَّجَاشِيِّ فَأَجْمَعُوا أَمْرَهُمْ وَ مَكْرَهُمْ عَلَى أَنْ يَقْتُلُوا رَسُولَ اللَّهِ صَ عَلَانِيَةً

Ikrima, and Urwah Bin Al Zubeyr, and their Hadeeth –

'When Quraysh saw that his^{-saww} matter had spread among the tribes and that Hamza^{-as} had become a Muslim, and that Amro Bin Al-Aas had been rejected in his need in the presence of Al-Najashy, they gathered their affairs and they plotted upon killing Rasool-Allah^{-saww} openly.

فَلَمَّا رَأَى ذَلِكَ أَبُو طَالِبٍ جَمَعَ بَنِي عَبْدِ الْمُطَّلِبِ فَأَجْمَعَ لَهُمْ أَمْرَهُمْ عَلَى أَنْ يُدْخِلُوا رَسُولَ اللَّهِ شِعْبَهُمْ فَاجْتَمَعَ قُرَيْشٌ فِي دَارِ النَّدْوَةِ وَ كَتَبُوا صَحِيفَةً عَلَى بَنِي هَاشِمٍ أَنْ لَا يُكَلِّمُوهُمْ وَ لَا يُزَوِّجُوهُمْ وَ لَا يَتَزَوَّجُوا إِلَيْهِمْ وَ لَا يُبَايِعُوهُمْ أَوْ يُسَلِّمُوا إِلَيْهِمْ رَسُولَ اللَّهِ صَ وَ حَتَمَ عَلَيْهَا أَرْبَعُونَ حَاتِمًا وَ عَلَّقُوهَا فِي جَوْفِ الْكَعْبَةِ

When Abu Talib^{-as} saw that, he^{-as} gathered the clan of Abdul Muttalib^{-as} and gathered their affairs for them upon that they would get Rasool-Allah^{-saww} to enter their mountain pass. Quraysh gathered in the house of association and they wrote an agreement against the Clan of Hashim^{-as} that they would neither speak to them, nor marry (from) them, nor marry to them nor sell to them, to they should yield Rasool-Allah^{-saww} to them, and they sealed upon it with forty seals, and hanged it in the interior of the Kabah.

وَ فِي رِوَايَةٍ عِنْدَ زَمْعَةَ بْنِ الْأَسْوَدِ فَجَمَعَ أَبُو طَالِبٍ بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ فِي شِعْبِهِ وَ كَانُوا أَرْبَعِينَ رَجُلًا مُؤْمِنُهُمْ وَ كَافِرُهُمْ مَا خَلَا أَبَا لَهَبٍ وَ أَبَا سُفْيَانَ فَظَاهَرَهُمْ عَلَيْهِ فَحَلَفَ أَبُو طَالِبٍ لِمَنْ شَاكَتْ مُحَمَّدًا شَوْكَةً لَا تَبْرَأَ عَلَيْكُمْ يَا بَنِي هَاشِمٍ وَ حَصَّنَ الشَّعْبَ وَ كَانَ يَخْرُسُهُ بِاللَّيْلِ وَ النَّهَارِ

And in a reported with Zam'a Bin Al-Aswad – Abu Talib^{-as} gathered the Clan of Hashim^{-as} and the Clan of (Abdul) Muttalib^{-as} in his^{-as} mountain pass, and they were forty men, their Momineen and their Kafirs, apart from Abu Lahab^{-la} and Abu Sufyan. They prevailed upon it. Abu Talib^{-as} vowed: 'If Muhammad^{-saww} complains with a complaint, I^{-as} will come upon you,

¹² Al Kafi – V 4 – The Book of Zakat Ch 83 H 2

O Clan of Hashim^{-as'}, and he^{-as} fortified the mountain pass, and he^{-as} was guarding it by the night and day.

وَ فِي ذَلِكَ يَقُولُ-

أَمْ تَعْلَمُوا أَنَّا وَجَدْنَا مُحَمَّدًا-
 أَلَيْسَ أَبُوْنَا هَاشِمٌ شَدَّ أَرْزُهُ-
 وَإِنَّ الَّذِي عَقَلْتُمْ مِنْ كِتَابِكُمْ-
 أَفِيضُوا أَفِيضُوا قَبْلَ أَنْ تُخْفَرَ الرُّبَى-
 نَبِيًّا كَمُوسَى حُطَّ فِي أَوَّلِ الْكُتُبِ-
 وَأَوْصَى بَنِيهِ بِالطَّعَانِ وَالضَّرْبِ-
 يَكُونُ لَكُمْ يَوْمًا كَرَاغِبَةَ السَّقْبِ-
 وَ يُصْبِحُ مَنْ لَمْ يَجْنِ ذَنْبًا كَذِي الذَّنْبِ-

And regarding that, he^{-as} said (prosed): 'Do you not know that we have found Muhammad^{-saww} being a Prophet^{-saww} like Musa^{-as}, as written in the first Books? Didn't our father Hashim^{-as} tightened his^{-as} buttons and bequeathed to his^{-as} son^{-as} with the obedience and the striking, and that which you have hung (in the Kabah) of your agreement, one day it would become for you like a cloud of distress. Wake up! Wake up, before the dung is dug up, and the one who has not committed a crime becomes like the one with a sin'.

وَلَهُ-

وَقَالُوا حُطَّةً جَوْرًا وَ حُمْقًا-
 لِتَخْرُجَ هَاشِمٌ فَيَصِيرَ مِنْهَا-
 فَمَهْلًا قَوْمَنَا لَا تَرَكَبُونَا-
 فَيَنْدَمَ بَعْضُكُمْ وَ يَذِلَّ بَعْضٌ-
 وَ بَعْضُ الْقَوْلِ أُنْبَلَجُ مُسْتَقِيمٌ-
 بِأَلَا فِعْ بَطْنِ مَكَّةَ وَ الْحَطِيمِ-
 بِمَظْلَمَةٍ لَهَا أَمْرٌ وَخِيمٌ-
 وَ لَيْسَ بِمُفْلِحٍ أَبَدًا ظَلُومٌ-

And for him: 'And they said, 'Plot tyrannically and foolishly, and part of the word is far reaching straight. Let Hashim^{-as} come out and he^{-as} would become from the wilderness in the interior of Makkah^{-azwj} and the desert. So, no, our people do not ride with the darkness, for it would be an adverse matter. Some of you would regret and disgrace others, and the oppressors will not succeed, ever!

فَلَا وَ الرَّاقِصَاتِ بِكُلِّ حَرْقٍ-
 طَوَالَ الدَّهْرِ حَتَّى تَفْتُلُونَا-
 وَ يَعْلَمَ مَعْشَرٌ قَطَعُوا وَ عَفُوا-
 أَرَادُوا قَتْلَ أَحْمَدَ ظَالِمِيهِ-
 وَ دُونَ مُحَمَّدٍ فَنِيَانُ قَوْمٍ-
 إِلَى مَعْمُورِ مَكَّةَ لَا يَرِيمُ-
 وَ نَفْتُلُكُمْ وَ تَلْتَفِي الْحُصُومُ-
 بِأَنَّهُمْ هُمْ الْجُدُّ الظَّلِيمِ-
 وَ لَيْسَ لِقَتْلِهِ فِيهِمْ رَعِيمٌ-
 هُمْ الْعَزِيزُ وَ الْعَضُو الصَّمِيمِ-

So no, and the folk with every breach to the built Makkah, no aspirations for the length of time until you kill us and we kill you, and the contenders meet, and the community comes to know. They cut off (relationships) and were disloyal, that they are the renewers of injustices. They wanted to kill Ahmad^{-saww} unjustly, and there was no leader among them to kill him^{-saww}, and

under Muhammad^{-saww} are youths of the people. They are the twenty year olds, and the true forearm'.

وَكَانَ أَبُو جَهْلٍ وَالْعَاصُ بْنُ وَائِلٍ وَالنَّضْرُ بْنُ الْحَارِثِ بْنِ كَلَدَةَ وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ يَخْرُجُونَ إِلَى الطَّرْفَاتِ فَمَنْ رَأَوْهُ مَعَهُ مِيرَةٌ حَوَّهَ
أَنْ يَبِيعَ مِنْ بَنِي هَاشِمٍ شَيْئًا وَ يُجَدِّرُونَهُ مِنَ النَّهْبِ فَأَنْفَقَتْ حَدِيحَةُ عَلَى النَّبِيِّ فِيهِ مَالًا كَثِيرًا

And Abu Jahl^{-la} and Al-Aas Bin Wa'il, and Al-Nazar Bin Al-Haris Bin Kaladah, and Uqba Bin Abu Mueet were going out to the streets, so the one whom they saw having food with him, going to sell something to the Clan of Hashim^{-as}, and they would caution him (or else he would be) looted. So, (Syeda) Khadeeja^{-as} spent a lot of wealth upon the Prophet^{-saww} during it.

وَمِنْ قَصِيدَةِ لِأَبِي طَالِبٍ-

فَأَمْسَى ابْنُ عَبْدِ اللَّهِ فِينَا مُصَدَّقًا-	عَلَى سَاحِطٍ مِنْ قَوْمِنَا غَيْرِ مُعْتَبٍ-
فَلَا تَحْسَبُونَا حَادِلِينَ مُحَمَّدًا-	لَدَى غُرْبَةٍ مِنَّا وَلَا مُتَّقَرِبٍ-
سَتَمْنَعُهُ مِنَّا يَدُ هَاشِمِيَّةٍ-	وَمُرَكَّبُهَا فِي النَّاسِ أَحْسَنُ مُرَكَّبٍ-
فَلَا وَاللَّيِّ تَخَذَى لَهُ كُلُّ نِضْوَةٍ-	طَلِيحٍ بِحَنِيئِي نَحْلَةً فَاَلْمُحَصَّبِ-
يَمِينًا صَدَقْنَا اللَّهَ فِيهَا وَ لَمْ نُكُنْ-	لِنَخْلِفَ بَطْلًا بِالْعَيْقِ الْمُحَجَّبِ-
نُفَارِقُهُ حَتَّى نُصْرَعَ حَوْلَهُ-	وَمَا بَالُ تَكْذِيبِ النَّبِيِّ الْمُقَرَّبِ-

And from a poem of Abu Talib^{-as}: 'Yesterday the son^{-saww} of Abdullah^{-as} was a truthful one^{-saww} among us, upon wrath from our people, being without faults. So, do not reckon we would abandon Muhammad^{-saww} in estrangement from us and not nearby. The defensive Hashimite hand would protect him^{-saww}, and its rank among the people is the best rank. So, no, by the One^{-azwj} Who Took for him^{-saww} every taking, by the side of a palm tree. So, we vowed an oath being sincere to Allah^{-azwj} and we did not happen to be swearing a false oath with the ancient veils, we will not separate from him^{-saww} until we help around him^{-saww}, and what is the matter the kindred are belying the Prophet^{-saww}?'

وَكَانَ النَّبِيُّ ص إِذَا أَخَذَ مَضْجَعَهُ وَ نَامَتِ الْعُيُونُ جَاءَهُ أَبُو طَالِبٍ فَأَتَمَّضَهُ عَنْ مَضْجَعِهِ وَ أَضْجَعَ عَلَيْهِ مَكَانَهُ وَ وَكَّلَ عَلَيْهِ وُلْدَهُ وَ
وُلْدَ أَخِيهِ فَقَالَ عَلِيُّ ع يَا أَبَتَاهُ إِنِّي مُقْتُولٌ ذَاتَ لَيْلَةٍ

And the Prophet^{-saww}, when he^{-saww} took to his^{-saww} bed and the eyes slept, Abu Talib^{-as} came and got him^{-saww} up from his^{-saww} bed, and made Ali^{-asws} lie down in his^{-saww} place, and he^{-as} allocated his^{-as} sons and sons of his^{-as} brother^{-as} to him^{-saww}. Ali^{-asws} said: 'O father^{-as}! Would I^{-asws} be killed at night?'

فَقَالَ أَبُو طَالِبٍ-

اصْبِرْ يَا بُنَيَّ فَالصَّبْرُ أَحْسَى-	كُلُّ حَيٍّ مَصِيرُهُ لِشُعُوبٍ-
قَدْ بَلَوْنَاكَ وَ الْبَلَاءُ شَدِيدٌ-	لِفِدَائِ النَّجِيبِ وَ ابْنِ النَّجِيبِ-

لِقَدَاءِ الْأَعْرَجِ ذِي الْحَسْبِ النَّاقِبِ -
 وَ الْبَاعِ وَالْفَنَاءِ الرَّحِيبِ -
 إِنَّ تُصِيبَكَ الْمُنُونُ بِالنَّبْلِ تَتْرَى -
 فَمُصِيبٌ مِنْهَا وَ عَيْرٌ مُصِيبٌ -
 كُلُّ حَيٍّ وَ إِنْ تَتَطَاوَلُ عُمْرًا -
 آخِذٌ مِنْ سَهَامِهَا بِنَصِيبٍ -

Abu Talib^{-as} said (prosed): 'Be patient, O my^{-as} son^{-asws}! The Patience dwells in every tribe, its destination are the youths. We have tried you and the affliction is severe for ransoming the excellent one^{-sawww} and son^{-sawww} of the excellent one^{-as}, for ransoming the dearest, with the shining affiliation, and the understanding one, and the most precious. And if the death hits you^{-asws} with the arrow, then the calamity from it would be another calamity. Every tribe, and even if the age is prolonged, would take from their arrows, a share'.

فَقَالَ عَلِيُّ ع-

أ تَأْمُرُنِي بِالصَّبْرِ فِي نَصْرِ أَحْمَدَ -
 وَ لَكِنِّي أَحْبَبْتُ أَنْ تَرُ نُصْرَتِي -
 فَوَ اللَّهُ مَا قُلْتُ الَّذِي قُلْتَ جَارِعًا -
 وَ تَعَلَّمْتُ أَيُّ لَمْ أَرْزَلْ لَكَ طَائِعًا -
 وَ سَعِي لِيُوجِهَ اللَّهُ فِي نَصْرِ أَحْمَدَ -
 نَبِيِّ الْهُدَى الْمَحْمُودِ طِفْلًا وَ يَافِعًا -

Ali^{-asws} said (prosed): 'Are you^{-as} instructing me^{-asws} with the patience in helping Ahmad^{-sawww}? By Allah^{-azwj}! I^{-asws} did not say which I^{-asws} said, out of anger, but I^{-asws} wanted you^{-as} to see my^{-asws} help and know I^{-asws} have not ceased to be obedient to you^{-as}, and my^{-asws} striving is for the Face of Allah^{-azwj} in helping Ahmad^{-sawww}, the Prophet^{-sawww} of guidance, the praised one^{-sawww} as a child, and as youth'.

وَ كَانُوا لَا يَأْمَنُونَ إِلَّا فِي مَوْسِمِ الْعُمْرَةِ فِي رَجَبٍ وَ مَوْسِمِ الْحَجِّ فِي ذِي الْحِجَّةِ فَيَشْتَرُونَ وَ يَبِيعُونَ فِيهِمَا وَ كَانَ النَّبِيُّ ص فِي كُلِّ مَوْسِمٍ يَدُورُ عَلَى قَبَائِلِ الْعَرَبِ فَيَقُولُ هُمْ مَنَعُونَ لِي جَانِبِي حَتَّى أَتْلُوَ عَلَيْكُمْ كِتَابَ رَبِّي وَ نَوَائِبُكُمْ عَلَى اللَّهِ الْجَنَّةُ

And they were not feeling safe except during the season of the Umrah in Rajab, and season of the Hajj in Zil Hajj. They were buying and selling during these two, and the Prophet^{-sawww}, during every season, would go around the Arab tribes and saying to them: 'Defend my^{-sawww} to sides for me^{-sawww} until I^{-sawww} recited the Book of my^{-sawww} Lord^{-azwj} to you all, and your Reward upon Allah^{-azwj} would be the Paradise'.

وَ أَبُو هَبٍ فِي أَثَرِهِ يَقُولُ إِنَّهُ ابْنُ أَحِي وَ هُوَ كَذَّابٌ سَاحِرٌ فَأَصَابَهُمُ الْجُهْدُ وَ بَعَثَتْ قُرَيْشٌ إِلَى أَبِي طَالِبٍ اذْفَعْ إِلَيْنَا مُحَمَّدًا حَتَّى نَقْتُلَهُ وَ مَمْلِكَكَ عَلَيْنَا

And Abu Lahab^{-la} would be in his^{-sawww} pursuit saying, 'The son^{-sawww} of my^{-la} brother^{-as}, he^{-sawww} is a lying sorcerer'. So, the struggle hit them, and Quraysh sent a message to Abu Talib^{-as}, 'Hand over Muhammad^{-sawww} to us until we kill him^{-sawww}, and will make you a king upon us'.

فَأَنْشَأَ أَبُو طَالِبٍ اللَّامِيَّةَ الَّتِي يَقُولُ فِيهَا -

وَأَبْيَضُ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ

Abu Talib^{-as} prosed a poem in which he^{-as} said: ‘And the whitest of cloud would quench by its direction’.

فَلَمَّا سَمِعُوا هَذِهِ الْقَصِيدَةَ أَيَسُوا مِنْهُ فَكَانَ أَبُو الْعَاصِ بْنِ الرَّبِيعِ وَهُوَ حَتَّى رَسُولِ اللَّهِ ص يَجِيءُ بِالْعَبِيرِ بِاللَّيْلِ عَلَيْهَا النَّوْءُ وَ التَّمْرُ إِلَى بَابِ الشَّعْبِ ثُمَّ يُصْبِحُ بِهَا فَحَمِدَ النَّبِيَّ ص فَعَلَّهُ فَمَكَّنُوا بِذَلِكَ أَرْبَعِ سِنِينَ وَ قَالَ ابْنُ سِيرِينَ ثَلَاثَ سِنِينَ.

When they heard this poem, they despaired from him^{-as}. Abu Al-Aas Bin Al-Rabie, and he was an in-law of Rasool-Allah^{-saww}, came with the caravan at night, having the wheat and the dates upon it, to the gate of the mountain pass, then stayed the morning at it. The Prophet^{-saww} praised his deed. They remained like that for four years. And ibn Sirreen said, (it was for) three years”.¹³

Some Ahadith on the Eman of Abu Talib^{-asws}

ج، الإحتجاج عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ ذَاتَ يَوْمٍ جَالِسًا فِي الرَّحْبَةِ وَ النَّاسُ حَوْلَهُ مُجْتَمِعُونَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ بِالْمَكَانِ الَّذِي أَنْزَلَكَ اللَّهُ بِهِ وَ أَبُوكَ مُعَذَّبٌ فِي النَّارِ

(The book) ‘Al Ihtijaj’ –

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: ‘One day, Amir Al-Momineen^{-asws} was seated in Al-Rahba, and the people had gathered around him^{-asws}. A man stood up to him^{-asws} and said, ‘O Amir Al-Momineen^{-asws}! You^{-asws} are with the position which Allah^{-azwj} has Awarded you^{-asws} with, and your^{-asws} father^{-asws} is being Punished in the Fire’.

فَقَالَ لَهُ عَلِيُّ ع مَهْ فَضَّ اللَّهُ فَكَ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَوْ شَفَعَ أَبِي فِي كُلِّ مُذْنِبٍ عَلَى وَجْهِ الْأَرْضِ لَشَفَعَهُ اللَّهُ فِيهِمْ أَبِي مُعَذَّبٌ فِي النَّارِ وَ ابْنُهُ فَسِيمَ الْجَنَّةِ وَ النَّارِ

Ali^{-asws} said to him: ‘Shh! May Allah^{-azwj} Break your mouth! By the One^{-azwj} Who Sent Muhammad^{-azwj} with the truth as a Prophet^{-saww}! If my^{-asws} father^{-as} were to intercede in every doctrine upon the surface of the earth, Allah^{-azwj} would Intercede regarding them (all). My^{-asws} father^{-as} would be in the Fire while his^{-as} son^{-asws} is the distributor of the Paradise and the Fire?

وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا إِنَّ نُورَ أَبِي يَوْمَ الْقِيَامَةِ يُطْفِئُ أَنْوَارَ الْخَلَائِقِ إِلَّا خُمْسَةَ أَنْوَارٍ نُورَ مُحَمَّدٍ ص وَ نُورِي وَ نُورَ الْحَسَنِ وَ الْحُسَيْنِ وَ نُورَ تِسْعَةٍ مِنْ وُلْدِ الْحُسَيْنِ فَإِنَّ نُورَهُ مِنْ نُورِنَا الَّذِي خَلَقَهُ اللَّهُ تَعَالَى قَبْلَ أَنْ يَخْلُقَ آدَمَ بِالْقِيَامِ.

By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth as a Prophet^{-saww}! The Noor of my^{-asws} father^{-as} on the Day of Qiyamah would extinguish the light of all the creatures except for five lights – Noor of Muhammad^{-saww}, and my^{-asws} noor, (and Noor of Fatima^{-asws}), and Noor of Al-Hassan^{-asws} and Al-Husayn, and Noor of nine from the sons^{-asws} of Al-Husayn^{-asws}, for his^{-as}

¹³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 31 g

Noor is from our^{-asws} Noor which Allah^{-azwj} the Exalted Created before He^{-azwj} Created Adam^{-as} by two thousand years”.¹⁴

و بِالْإِسْنَادِ عَنْ أَبِي عَلِيٍّ الْمُوضِحِ قَالَ تَوَاتَرَتْ الْأَخْبَارُ بِحَدِيثِ الرَّوَايَةِ وَ بَعِيْرَهَا عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَ أَنَّهُ سُئِلَ عَنْ أَبِي طَالِبٍ أَكَانَ مُؤْمِنًا فَقَالَ نَعَمْ فَقِيلَ لَهُ إِنَّ هَاهُنَا قَوْمًا يَزْعُمُونَ أَنَّهُ كَافِرٌ

And by the chain from Abu Ali Al Mowzih who said, ‘There are frequent Ahadeeth with this report and by others,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having been asked about Abu Talib^{-asws}, ‘Was he^{-asws} a Momin?’ He^{-asws} said: ‘Yes’. It was said to him^{-asws}, ‘Over there are people claiming that he^{-asws} was a Kafir’.

فَقَالَ وَاعْجَبَاهُ أَيْطَعُونَ عَلَى أَبِي طَالِبٍ أَوْ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ نَهَاَهُ اللَّهُ أَنْ يَقْرَعَ مُؤْمِنَةً مَعَ كَافِرٍ فِي غَيْرِ آيَةٍ مِنَ الْقُرْآنِ وَ لَا يَشْكُ أَحَدٌ أَنْ بِنْتُ أَسَدٍ مِنَ الْمُؤْمِنَاتِ السَّابِقَاتِ وَ أَهْمًا لَمْ تَزَلْ تَحْتَ أَبِي طَالِبٍ حَتَّى مَاتَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ.

He^{-asws} said: ‘Oh how strange! Are their stabbing upon Abu Talib^{-asws} or upon Rasool-Allah^{-sawww}? And Allah^{-azwj} has Prohibited a Momin acknowledged with a Kafir in another Verse from the Quran, and no one is doubting that (Fatima) Bint Asad^{-asws} is from the believers, the foremost ones, and she^{-asws} did not cease to be under (married to) Abu Talib^{-asws} until Abu Talib^{-asws} passed away, may Allah^{-azwj} be Pleased with him^{-asws}’.¹⁵

وَ بِالْإِسْنَادِ عَنْ أَبِي عَلِيٍّ الْمُوضِحِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْعَلَوِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَطَّارِ عَنْ حَفْصِ بْنِ عُمَرَ بْنِ الْخَارِثِ عَنْ عُمَرَ بْنِ أَبِي زَائِدَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الصَّنِيفِيِّ عَنِ الشَّعْبِيِّ يَرْفَعُهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ وَاللَّهِ أَبُو طَالِبٍ عَبْدًا مَنَافٍ بِنُ عَبْدِ الْمُطَّلِبِ مُؤْمِنًا مُسْلِمًا يَكْتُمُ إِيمَانَهُ خَافَهُ عَلَى بَنِي هَاشِمٍ أَنْ تُنَابِذَهَا قُرَيْشٌ.

And by the chain from Abu Ali Al Mowzih, from Muhammad Bin Al Hassan Al Alawi, from Abdul Aziz Bin Yahya, from Ahmad Bin Muhammad Al Attar, from Hafis Bin Umar Bin Al Haris, from Umar Bin Abu Raidah, from Abdullah Bin Abu Al Sayfi, from Al Shaby, raising it,

‘From Amir Al-Momineen^{-asws} having said: ‘By Allah^{-azwj}! Abu Talib^{-asws} Abd Manaf Bin Abdul Muttalib^{-asws} was a Momin, a Muslim. He^{-asws} concealed his^{-asws} Eman fearing upon the Clan of Hashim^{-asws} that Quraysh would estrange them”.¹⁶

ضه، روضة الواعظين قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ مِيلَادِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ آوَاهُ لَقَدْ سَأَلْتَنِي عَنْ خَيْرِ مَوْلُودٍ وُلِدَ بَعْدِي عَلَى سُنَّةِ الْمَسِيحِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَنِي وَ عَلِيًّا مِنْ نُورٍ وَاحِدٍ- قَبْلَ أَنْ خَلَقَ الْخَلْقَ بِخَمْسِمِائَةِ أَلْفِ عَامٍ فَكُنَّا نُسَبِّحُ اللَّهَ وَ نُقَدِّسُهُ

(The book) ‘Rowzat al Waizeen’ – Jabir Bin Abdullah Al Ansari said,

‘I asked Rasool-Allah^{-sawww} regarding the blessing (to his^{-asws} parents^{-asws}) of Amir Al-Momineen Ali^{-asws} Bin Abu Talib. He^{-sawww} said: ‘Aah! Aah! You have asked me^{-sawww} about the best birth to

¹⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 3

¹⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 52

¹⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 51 a

be born after me^{-saww} upon the Sunnah of the Messiah^{-as}. Allah^{-azwj} Blessed and Exalted Created me^{-saww} and Ali^{-asws} from one Noor, before He^{-azwj} Created the creation, by five hundred thousand years. We^{-asws} used to Glorify Allah^{-azwj} and extolling His^{-azwj} Holiness.

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ قَدَفَ بِنَا فِي صُلْبِهِ وَ اسْتَفْرَزْتُ أَنَا فِي جَنْبِهِ الْأَيْمَنِ وَ عَلِيٍّ فِي الْأَيْسَرِ ثُمَّ نَقَلْنَا مِنْ صُلْبِهِ فِي الْأَصْلَابِ الطَّاهِرَاتِ إِلَى الْأَرْحَامِ الطَّيِّبَةِ فَلَمْ نَزَلْ كَذَلِكَ حَتَّى أَطْلَعَنِي اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ ظَهْرِ طَاهِرٍ وَ هُوَ عَبْدُ اللَّهِ بِنُ عَبْدِ الْمُطَّلِبِ فَاسْتَوْدَعَنِي خَيْرَ رَحِمٍ وَ هِيَ أَمِنَةٌ

When Allah^{-azwj} the Exalted Created Adam^{-as}, Cast us^{-asws} to be in his^{-as} Sulb, and I^{-saww} settled in his^{-as} right side and Ali^{-asws} in his^{-as} left. Then we^{-asws} were transferred from his^{-as} Sulb into the clean Sulbs to good laps. We^{-asws} did not cease to be like that until Allah^{-azwj} Blessed and Exalted Caused me^{-saww} to emerge from a clean Sulb, and he^{-as} is Abdullah Bin Abdul Muttalib^{-as}, and Deposited me^{-saww} into the best lap, and she^{-as} is (Syeda) Amina^{-as}.

ثُمَّ أَطَّلَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيَّا مِنْ ظَهْرِ طَاهِرٍ وَ هُوَ أَبُو طَالِبٍ وَ اسْتَوْدَعَهُ خَيْرَ رَحِمٍ وَ هِيَ فَاطِمَةُ بِنْتُ أَسَدٍ

Then Allah^{-azwj} Blessed and Exalted Caused Ali^{-asws} to emerge from a clean Sulb, and he^{-as} is Abu Talib^{-as}, and Deposited him^{-asws} in the best lap, and she^{-as} is (Syeda) Fatima Bint Asad^{-as'}.

ثُمَّ قَالَ يَا جَابِرُ وَ مِنْ قَبْلِ أَنْ وَقَعَ عَلَيَّ فِي بَطْنِ أُمِّهِ كَانَ فِي زَمَانِهِ رَجُلٌ غَائِبٌ رَاهِبٌ يُقَالُ لَهُ الْمَثْرَمُ بِنُ دَعِيبِ بْنِ الشَّقِيقَاتِ وَ كَانَ مَذْكُورًا فِي الْعِبَادَةِ قَدْ عَبْدَ اللَّهَ مِائَةً وَ تِسْعِينَ سَنَةً وَ لَمْ يَسْأَلْهُ حَاجَةً فَسَأَلَ رَبَّهُ أَنْ يُرِيَهُ وَلِيًّا لَهُ

Then he^{-saww} said: 'O Jabir! And before Ali^{-asws} occurred in the lap of his^{-asws} mother^{-as}, there was a man in his (that) time, a worshipper, a monk called Al-Masram Bin Daeab Al-Shaywatam, and he was mentioned among the worshipper as having worshipped Allah^{-azwj} for one hundred and ninety years and did not ask Him^{-azwj} for any need. He asked his Lord^{-azwj} to Show him a friend of His^{-azwj}.

فَبَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِأَبِي طَالِبٍ إِلَيْهِ فَلَمَّا أَنْ بَصُرَ بِهِ الْمَثْرَمُ قَامَ إِلَيْهِ فَقَبَّلَ رَأْسَهُ وَ أَجْلَسَهُ بَيْنَ يَدَيْهِ فَقَالَ مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ قَالَ رَجُلٌ مِنْ تِهَامَةَ فَقَالَ مَنْ أَبِي تِهَامَةَ قَالَ مِنْ مَكَّةَ قَالَ مِمَّنْ قَالَ مِنْ عَبْدِ مَنَاةٍ قَالَ مَنْ أَبِي عَبْدِ مَنَاةٍ قَالَ مِنْ بَنِي هَاشِمٍ

So, Allah^{-azwj} the Exalted Sent Abu Talib^{-as} to him. When Al-Masram sighted him^{-as}, he stood up to him^{-as}, kissed his^{-as} head, and sat down in front of him^{-as}. He said, 'Who are you^{-as}, may Allah^{-azwj} have Mercy on you^{-as}!' He^{-as} said: 'A man^{-as} from Tihama'. He said, 'From which (area of) Tihama?' He^{-as} said: 'From Makkah'. He said, 'From who?' He^{-as} said: 'From Abd Manaf^{-as'}. He said, 'From which (clan) Abd Manaf^{-as}?' He^{-as} said: 'From the Clan of Hashim^{-as'}.

فَوَثَبَ إِلَيْهِ الرَّاهِبُ وَ قَبَّلَ رَأْسَهُ ثَانِيًا وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَعْطَانِي مَسْأَلَتِي وَ لَمْ يُمْتِنِي حَتَّى أَرَانِي وَلِيَّهُ

The monk leapt towards him^{-as} and kissed his^{-as} head secondly, and said, 'The Praise is for Allah^{-azwj} Who Gave me my request and did not Refuse me until He^{-azwj} Showed me His^{-azwj} friend'.

ثُمَّ قَالَ أَبْشِرْ يَا هَذَا فَإِنَّ الْعَلِيَّ الْأَعْلَى قَدْ أَهْمَنِي إِيَّاهُ مَا فِيهِ بَشَارَتُكَ قَالَ أَبُو طَالِبٍ وَ مَا هُوَ قَالَ وَ لَدَّ يَخْرُجُ مِنْ صُلبِكَ هُوَ وَلِيُّ اللَّهِ تَبَارَكَ اسْمُهُ وَ تَعَالَى ذِكْرُهُ وَ هُوَ إِمَامُ الْمُتَّقِينَ وَ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ

Then he said, 'Receive glad tidings, O you, for the most Exalted has Inspired me of your^{-as} glad tidings'. Abu Talib^{-as} said: 'And what is it?' He said, 'A son^{-asws} to be coming out from your^{-as} Sulb, he^{-asws} is a friend of Allah^{-azwj}. Blessed is his^{-asws} name and exalted is his^{-asws} mention, and he^{-asws} is Imam^{-asws} of the pious, and successor^{-asws} of the Rasool^{-saww} of Lord^{-azwj} of the worlds.

فَإِنْ أَدْرَجْتَ ذَلِكَ الْوَلَدَ فَأَقْرَبُهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ إِنَّ الْمَثْرَمَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ هُوَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنْكَ وَصِيَّهُ حَقًّا - مُحَمَّدٌ نَيْمُ النَّبُوَّةِ وَ بِكَ نَيْمُ الْوَصِيَّةِ

So, if you were to come across that son^{-asws}, convey the greetings from me and tell him that Al-Masram conveys the greetings and he testifies that there is no god except Allah^{-azwj} Alone, there is not associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and you^{-asws} are his^{-saww} successor^{-asws} truly. By Muhammad^{-saww} the Prophet-hood is completed and by you^{-asws} the successor-ship is completed'.

قَالَ فَبِكِي أَبُو طَالِبٍ وَ قَالَ لَهُ مَا اسْمُ هَذَا الْمَوْلُودِ قَالَ اسْمُهُ عَلِيٌّ فَقَالَ أَبُو طَالِبٍ إِنِّي لَا أَعْلَمُ حَقِيقَةً مَا تَقُولُهُ إِلَّا بِرَهَانٍ بَيْنٍ وَ دَلَالَةٍ وَاضِحَةٍ

He (Rasool-Allah^{-saww}) said: 'Abu Talib^{-as} wept and said to him: 'What is the name of this child?' He said, 'His^{-asws} name is Ali^{-asws}'. Abu Talib^{-as} said: 'I^{-as} do not know the reality of what you are saying except a clear proof and clear evidence'.

قَالَ الْمَثْرَمُ فَمَا تُرِيدُ أَنْ أَسْأَلَ اللَّهَ لَكَ أَنْ يُعْطِيكَ فِي مَكَانِكَ مَا يَكُونُ دَلَالَةً لَكَ قَالَ أَبُو طَالِبٍ أُرِيدُ طَعَامًا مِنَ الْجَنَّةِ فِي وَفْتِي هَذَا فَدَعَا الرَّاهِبَ بِذَلِكَ فَمَا اسْتَمَّ دَعَاؤُهُ حَتَّى أُبِيَّ بِطَبَقٍ عَلَيْهِ مِنْ فَاكِهَةِ الْجَنَّةِ رُطْبَةً وَ عِنْبَةً وَ رُمَانًا

Al-Masram said, 'So what do you want, that I should ask Allah^{-azwj} for you that He^{-azwj} should Give you in your place what would happen to be evidence for you?' Abu Talib^{-as} said: 'I^{-as} like to have food from the Paradise during this time of mine^{-as}'. The monk supplicated with that, and his supplication had not completed even he was brought a tray, upon it were from the fruits of Paradise, dates, and grapes, and pomegranates.

فَتَنَاوَلَ أَبُو طَالِبٍ مِنْهُ رُمَانَةً وَ نَهَضَ فَرِحًا مِنْ سَاعَتِهِ حَتَّى رَجَعَ إِلَى مَنْزِلِهِ فَأَكَلَهَا فَتَحَوَّلَتْ مَاءً فِي صُلْبِهِ فَجَامَعَ فَاطِمَةَ بِنْتَ أَسَدٍ فَحَمَلَتْ بِعَلِيِّ ع وَ انزَجَّتِ الْأَرْضُ وَ زَلْزَلَتْ بِهِمْ أَيَّامًا حَتَّى لَقِيَتْ قُرَيْشٌ مِنْ ذَلِكَ شِدَّةً وَ فَرِعُوا وَ قَالُوا قَوْمُوا بِالْهَيْبَةِ إِلَى ذِرْوَةِ أَبِي قُبَيْسٍ حَتَّى نَسَأَهُمْ أَنْ يُسَكِّنُوا مَا نَزَلَ بِكُمْ وَ حَلَّ بِسَاحَتِكُمْ

Abu Talib^{-as} partook a pomegranate from it and got up happy from his^{-as} time until he^{-as} returned to his^{-as} house. He^{-as} ate it and the water in his^{-as} Sulb was transformed, and he^{-as} went to (Syeda) Fatima Bint Asad^{-as}. She^{-as} was blessed with Ali^{-asws}, and the ground trembled and there was an earthquake with them for days until Quraysh faced difficulties from that, and they panicked and said, 'Arise to your gods to supplicate at (mount)) Abu Qubeys until we ask them to calm down what has befallen with you has been released in your courtyards'.

فَلَمَّا اجْتَمَعُوا عَلَى ذِرْوَةِ جَبَلِ أَبِي قُبَيْسٍ فَجَعَلَ يَرْتَجِحُ اِرْتِجَاجًا حَتَّى تَدَكَّدَكَتْ بِهِمْ صُومُ الصُّخُورِ وَ تَنَاطَرَتْ وَ تَسَاقَطَتِ الْأَلْهَةُ عَلَى وَجْهِهَا فَلَمَّا بَصُرُوا بِذَلِكَ قَالُوا لَا طَاقَةَ لَنَا بِمَا حَلَّ بِنَا

When they gathered upon the peak of mount Abu Qubeys, it went on to shake with a shaking until the solid rocks crumbled with them, and the gods (idols) fell down upon their faces. When they saw that, they said, 'There is no strength for us with what has been released with us'.

فَصَعِدَ أَبُو طَالِبٍ الْجَبَلَ وَ هُوَ عَزِيزٌ مُكْتَرِبٌ بِمَا هُمْ فِيهِ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ أَحَدَتْ فِي هَذِهِ اللَّيْلَةِ حَادِثَةً وَ خَلَقَ فِيهَا خَلْقًا إِنْ لَمْ تُطِيعُوهُ وَ لَمْ تُقِرُّوا بِوَلَايَتِهِ وَ تَشْهَدُوا بِإِمَامَتِهِ لَمْ يُسْكَنْ مَا بِكُمْ وَ لَا يَكُونُ لَكُمْ بِتِهَامَةَ مُسْكِنٌ

Abu Talib^{-as} ascended the mountain and he^{-asws} was indifferent (uncaring) with what predicament they were in'. He^{-as} said: 'O you people! Allah^{-azwj} Blessed and Exalted has Caused an event to occur during this night and has Created such a creature in it, if you were not to obey him^{-asws} and do not acknowledge with his^{-asws} Wilayah and testify with his^{-asws} Imamate, what is with you will not settle down nor will there happen to be a dwelling for you all at Tihama'.

فَقَالُوا يَا أَبَا طَالِبٍ إِنَّا نَقُولُ بِمَقَالَتِكَ فَبَكَى أَبُو طَالِبٍ وَ رَفَعَ يَدَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ قَالَ إلهي وَ سَيِّدِي أَسْأَلُكَ بِالْمُحَمَّدِيَّةِ الْمَحْمُودَةِ وَ بِالْعُلُوبِيَّةِ الْعَالِيَةِ وَ بِالْفَاطِمِيَّةِ الْبَيْضَاءِ إِلَّا تَفَضَّلْتَ عَلَيَّ تَهَامَةَ بِالرَّأْفَةِ وَ الرَّحْمَةِ فَوَ الَّذِي

They said, 'O Abu Talib^{-as}! We are saying with your^{-as} words!' Abu Talib^{-as} wept and raised his^{-as} hands to Allah^{-azwj} Mighty and Majestic and said: 'My^{-as} God^{-azwj} and my^{-as} Master^{-azwj}! I^{-as} ask You^{-azwj} by the praise-worthiness of the praise-worthy (Muhammad^{-saww}), and by the exaltedness of the exalted (Ali^{-asws}, and by the brightness of the Fatimid (Fatima^{-asws}), only to Grace upon Tihama with the Kindness and the Mercy'.

فَلَقَّ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَقَدْ كَانَتْ الْعَرَبُ تَكْتُبُ هَذِهِ الْكَلِمَاتِ فَتَدْعُو بِهَا عِنْدَ شِدَائِدِهَا فِي الْجَاهِلِيَّةِ وَ هِيَ لَا تَعْلَمُهَا وَ لَا تَعْرِفُ حَقِيقَتَهَا فَلَمَّا كَانَتْ اللَّيْلَةُ الَّتِي وُلِدَ أَمِيرُ الْمُؤْمِنِينَ عَ أَشْرَقَتِ السَّمَاءُ بِضِيَائِهَا وَ تَضَاعَفَ نُورُ نُجُومِهَا وَ أَبْصَرَتْ مِنْ ذَلِكَ قُرَيْشٌ عَجَبًا

(Rasool-Allah^{-saww} said): 'By the One^{-azwj} Who Split the seed and Formed the person! The Arabs used to write these phrases and supplicate by these at the calamities during the pre-Islamic period, and they neither knew nor understand their realities. When it was the night in which Amir Al-Momineen^{-asws} was blessed (to his^{-asws} parents^{-asws}), the sky shone with its illumination and the radiance of its stars double, and Quraysh sighted wonders from that.

فَهَاجَ بَعْضُهَا فِي بَعْضٍ وَ قَالُوا قَدْ أَحْدَتْ فِي السَّمَاءِ حَادِثَةٌ وَ حَرَجَ أَبُو طَالِبٍ وَ هُوَ يَتَخَلَّلُ سِكَكَ مَكَّةَ وَ أَسْوَاقَهَا وَ يَقُولُ يَا أَيُّهَا النَّاسُ تَمَّتْ حُجَّةُ اللَّهِ وَ أَقْبَلَ النَّاسُ يَسْأَلُونَهُ عَنْ عِلَّةِ مَا يَرَوْنَهُ مِنْ إِشْرَاقِ السَّمَاءِ وَ تَضَاعُفِ نُورِ النُّجُومِ

They agitated each other and said, 'An event has occurred in the sky!' And Abu Talib^{-as} came out and he^{-as} mingles in the market stalls of Makkah and its markets, and he^{-as} said: 'O you people! The Argument of Allah^{-azwj} is completed!' And the people came to ask him^{-as} about

the reach of what they had seen, from the brightness of the sky and doubling of the radiance of the stars.

فَقَالَ لَهُمْ أَبَشِرُوا فَقَدْ ظَهَرَ فِي هَذِهِ اللَّيْلَةِ وَلِيُّ مِنْ أَوْلِيَاءِ اللَّهِ يُكَمِّلُ اللَّهُ فِيهِ حِصَالَ الْحَيْرِ وَ يَجْتِمِعُ بِهِ الْوَصِييْنَ وَ هُوَ إِمَامُ الْمُتَّقِينَ وَ نَاصِرُ الدِّينِ وَ قَامِعُ الْمُشْرِكِينَ وَ غَيْظُ الْمُنَافِقِينَ وَ زَيْنُ الْعَابِدِينَ وَ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ إِمَامٌ هُدَى وَ نُجْمٌ عَلَا وَ مِصْبَاحٌ دُجَى وَ مُبِيدُ الشِّرْكِ وَ الشُّبُهَاتِ وَ هُوَ نَفْسُ الْبَقِيَّةِ وَ رَأْسُ الدِّينِ

He^{-as} said to them: 'Receive glad tidings, for during this night has appeared a friend from the friends of Allah^{-azwj}. Allah^{-azwj} would Perfect the good characteristics in him^{-asws} and end the successors^{-as} by him^{-asws}, and he^{-asws} is Imam^{-asws} of the pious, and helper of the religion, and suppressor of the Polytheists, and threat to the hypocrites, and adornment of the worshippers, and successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the worlds, Imam^{-asws} of guidance, and the high star, and lamp for the darkness, and annihilator of the Shirk and the suspicions, and he^{-asws} is the soul of conviction, and head of the religion'.

فَلَمَّا يَزَلْ يُكْرِرُ هَذِهِ الْكَلِمَاتِ وَ الْأَلْفَاظِ إِلَى أَنْ أَصْبَحَ فَلَمَّا أَصْبَحَ عَبَّابٌ عَنْ قَوْمِهِ أَرْبَعِينَ صَبَاحًا قَالَ جَابِرٌ فَقُلْتُ يَا رَسُولَ اللَّهِ إِلَى أَيْنَ عَبَّابٌ

He^{-as} did not cease repeating these phrases and words up the morning. When it was morning, he^{-as} disappeared from his^{-as} people for forty mornings'. Jabir said, 'I said, 'O Rasool-Allah^{-saww}! Where did he^{-as} disappear to?'

قَالَ إِنَّهُ مَضَى يَطْلُبُ الْمَثْرَمَ كَانَ وَ قَدْ مَاتَ فِي جَبَلِ اللَّكَّامِ فَانْتَبَهْتُ يَا جَابِرُ فَإِنَّهُ مِنْ أَسْرَارِ اللَّهِ الْمَكْنُونَةِ وَ عُلُومِهِ الْمَخْزُونَةِ إِنَّ الْمَثْرَمَ كَانَ وَصَفَ لِأَبِي طَالِبٍ كَهْفًا فِي جَبَلِ اللَّكَّامِ وَ قَالَ لَهُ إِنَّكَ تَجِدُنِي هُنَاكَ حَيًّا أَوْ مَيِّتًا

He^{-saww} said: 'He^{-as} went searching for Masram, and he had died in the mount Al-Lukam. Conceal, O Jabir, for it is from the hidden Secrets of Allah^{-azwj} and His^{-azwj} Treasured Knowledge. Al-Masram had described a cave to Abu Talib^{-as} being in mount Al-Lukam and had said to him^{-as}, 'You^{-as} will find me there, whether alive or dead'.

فَلَمَّا مَضَى أَبُو طَالِبٍ إِلَى ذَلِكَ الْكَهْفِ وَ دَخَلَ إِلَيْهِ وَجَدَ الْمَثْرَمَ مَيِّتًا جَسَدًا مَلْفُوفَةً مِدْرَعَةً مُسَجَّى بِهَا إِلَى قِبْلَتِهِ فَإِذَا هُنَاكَ حَيَّتَانِ إِحْدَاهُمَا بَيْضَاءُ وَ الْأُخْرَى سَوْدَاءُ وَ هُمَا يَدْفَعَانِ عَنْهُ الْأَذَى فَلَمَّا بَصُرْنَا بِأَبِي طَالِبٍ غَرَبْنَا فِي الْكَهْفِ وَ دَخَلَ أَبُو طَالِبٍ إِلَيْهِ

When Abu Talib^{-as} went to that cave and entered into it, he^{-as} found Al-Masram dead, a body wrapped, enshrouded, lying down to his Qiblah. Over there were two snakes, one of them white and the other one black, and they were both repelling the harm from him. When they sighted Abu Talib^{-saww}, they disappeared in the cave, and Abu Talib^{-as} entered to see him^{-as}.

فَقَالَ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَأَحْيَا اللَّهُ تَبَارَكَ وَ تَعَالَى بِقُدْرَتِهِ الْمَثْرَمَ فَقَامَ قَائِمًا يَمْسُحُ وَجْهَهُ وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيًّا وَ لِيُّ اللَّهِ وَ الْإِمَامُ بَعْدَ نَبِيِّ اللَّهِ

He^{-as} said: 'The greetings be unto you, O friend of Allah^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'. Allah^{-azwj} Blessed and Exalted Revived Al-Masram by His^{-azwj} Power. He stood

upright wiping his face, and he was saying, 'I testify that there is no god except Allah^{-azwj} Alone, there is not associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that Ali^{-asws} is friend of Allah^{-azwj} and the Imam^{-asws} after the Prophet^{-saww} of Allah^{-azwj}'.

فَقَالَ أَبُو طَالِبٍ أَبْشُرْ فَإِنَّ عَلِيًّا فَقَدْ طَلَعَ إِلَى الْأَرْضِ فَقَالَ مَا كَانَتْ عَلَامَةُ اللَّيْلَةِ الَّتِي طَلَعَ فِيهَا قَالَ أَبُو طَالِبٍ لَمَّا مَضَى مِنَ اللَّيْلِ
الْتُّلْتُ أَخَذْتُ [أَخَذْتُ] فَاطِمَةَ مَا يَأْخُذُ النِّسَاءَ عِنْدَ الْوِلَادَةِ فَقُلْتُ لَهَا مَا بَأَلِكِ يَا سَيِّدَةَ النِّسَاءِ قَالَتْ إِنِّي أَجِدُ وَهَجًا فَفَرَأْتُ عَلَيْهَا
الْإِسْمَ الَّذِي فِيهِ النَّجَاةُ فَسَكَنْتُ

Abu Talib^{-as} said: 'Receive glad tidings for Ali^{-asws} has emerged to the earth'. He said, 'So what was the sign at night in which he^{-asws} emerged?' Abu Talib^{-saww} said: 'When a third of the night had passed by, (Syeda) Fatima^{-as} was alarmed by what tends to alarm the women when expecting. I^{-as} said to her^{-as}: 'What is the matter with you^{-as}, O chieftess of the women?' She^{-as} said, 'I^{-as} felt a glow, so I^{-as} recited the Name in which is the salvation, so it settled'.

فَقُلْتُ لَهَا إِنِّي أَهْضُ فَأَتِيكِ بِنِسْوَةٍ مِنْ صَوَاحِبِكِ يُعْنِكِ عَلَى أَمْرِكِ فِي هَذِهِ اللَّيْلَةِ فَقَالَتْ رَأَيْتِ يَا أَبَا طَالِبٍ فَلَمَّا قُمْتُ لِذَلِكَ إِذَا أَنَا
بِهَاتِفٍ هَتَفٍ مِنْ زَاوِيَةِ الْبَيْتِ وَهُوَ يَقُولُ أَمْسِكِ يَا أَبَا طَالِبٍ فَإِنَّ وَلِيَّ اللَّهِ لَا تَمْسُهُ يَدٌ نَجَسَةٌ

I^{-as} said to her^{-as}: 'I^{-as} shall go and come to you^{-as} with women from your^{-as} companion to assist you upon your matter during this night'. She^{-as} said: 'O Abu Talib^{-as}, it is up to you^{-as}'. When I^{-as} stood for that, there I^{-as} was with a caller calling out from a corner of the House (Kabah), and he was saying, 'Withhold, O Abu Talib^{-as}, for the friend of Allah^{-azwj} shall not be touched by unclean hands!'

وَ إِذَا أَنَا بِأَرْبَعِ نِسْوَةٍ يَدْخُلْنَ عَلَيْهَا وَ عَلَيْهِنَّ ثِيَابٌ كَهَيْئَةِ الْحَرِيرِ الْأَبْيَضِ وَ إِذَا رَائِحَتُهُنَّ أَطْيَبُ مِنَ الْمِسْكِ الْأَذْفَرِ فَقُلْنَ لَهَا السَّلَامُ
عَلَيْكَ يَا وَلِيَّةَ اللَّهِ فَأَجَابَتْهُنَّ ثُمَّ جَلَسْنَ بَيْنَ يَدَيْهَا وَ مَعَهُنَّ جُؤْنَةٌ مِنْ فِضَّةٍ وَ أَنْسَنَهَا حَتَّى وُلِدَ أَمِيرُ الْمُؤْمِنِينَ ع

And there I^{-as} was with four women having had entered to be with her^{-as}, and upon them were white attires as if these were of white silk, and their aromas were more aromatic than the yellow musk. I^{-as} said to them: 'The greetings be unto you, O friends of Allah^{-azwj}'. They answered, then they sat in front of her^{-as}, with them was a silver tray of perfumes, and they comforted her^{-as} until Al-Momineen^{-as} descended (from heavens).

فَلَمَّا وُلِدَ أَنْتَهَيْتُ إِلَيْهِ فَإِذَا هُوَ كَالشَّمْسِ الطَّالِعَةِ وَ قَدْ سَجَدَ عَلَى الْأَرْضِ وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ
اللَّهِ وَ أَشْهَدُ أَنَّ عَلِيًّا وَصِيُّ مُحَمَّدٍ رَسُولِ اللَّهِ وَ بِمُحَمَّدٍ يُحْيِمُ اللَّهُ النَّبُوَّةَ وَ بِي يُنِمُّ الْوَصِيَّةَ وَ أَنَا أَمِيرُ الْمُؤْمِنِينَ:

When he^{-asws} was blessed (to his^{-asws} parents^{-asws}), I^{-as} ended up to him^{-asws}, and there he^{-asws} was like the emerging sun, and he^{-asws} had performed Sajdah upon the ground and he^{-as} was saying: 'I^{-as} testify that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and I^{-asws} testify that Ali^{-asws} is successor^{-asws} of Muhammad^{-saww} Rasool-Allah^{-saww}, and the Prophet-hood has ended with Muhammad^{-saww} and the successorship has ended with me^{-asws}, and I^{-asws} am Amir Al-Momineen^{-asws}'.

فَأَخَذَتْهُ وَاحِدَةً مِنْهُنَّ مِنَ الْأَرْضِ وَوَضَعَتْهُ فِي حَجْرِهَا فَلَمَّا نَظَرَ عَلِيٌّ فِي وَجْهِهَا نَادَاهَا بِلِسَانٍ ذَلِقٍ ذَرِبِ السَّلَامَ عَلَيْكَ يَا أُمًّا
فَقَالَتْ وَ عَلَيْكَ يَا بَنِي فَقَالَ مَا حَبْرُ وَالِدِي قَالَتْ فِي نِعَمِ اللَّهِ يَنْقَلِبُ وَ صُحْبِيهِ يَنْتَعِمُ

One of them picked him^{-asws} up from the ground and placed him^{-asws} in her^{-as} lap. When Ali^{-asws} looked into her^{-as} face, he^{-asws} called out at her^{-as} in an eloquent sharp tongue: ‘The greetings be unto you^{-as}, O mother^{-as}!’ She^{-as} said: ‘And upon you^{-as}, O my^{-as} son^{-asws}!’ He^{-asws} said: ‘What is the news of my^{-asws} father^{-as}?’ She^{-as} said: ‘He^{-as} turns in the goodness of Allah^{-azwj} and being Blessed in His^{-azwj} Companionship’.

فَلَمَّا سَمِعَتْ ذَلِكَ لَمَّا تَمَالَكَتْ أَنْ قُلْتُ يَا بَنِي أَلَسْتُ بِأَبِيكَ قَالَ بَلَى وَ لَكِنِّي وَ إِيَّاكَ مِنْ صُلْبِ آدَمَ وَ هَذِهِ أُمِّي حَوَاءُ فَلَمَّا سَمِعَتْ
ذَلِكَ غَطَّيْتُ رَأْسِي بِرِدَائِي وَ أَلْقَيْتُ نَفْسِي فِي زَاوِيَةِ الْبَيْتِ حَيَاءً مِنْهَا

When I^{-as} heard that, I^{-as} could not control myself^{-as} to say: ‘O my^{-as} son^{-asws}! Aren’t you^{-asws} with your^{-asws} father^{-as}?’ He^{-asws} said: ‘Yes, but be careful from the Sulb of Adam^{-as}, and this here is my^{-asws} mother^{-as} Hawwa^{-as}’. When I^{-as} heard that, I^{-as} covered my^{-as} head with my^{-as} cloak and threw myself in a corner of the House in embarrassment from her^{-as}.

Then another one approached and with her was a tray of perfumes. She held Ali^{-asws}. When he^{-asws} looked at her face, he^{-asws} said: ‘The greetings be unto you, O my^{-asws} sister!’ She said, ‘And upon you^{-asws} be the greetings, O my brother^{-asws}’. He^{-asws} said: ‘So, what is the news of my^{-asws} paternal uncle?’ She said, ‘Good, and he conveys the greetings to you^{-asws}’.

ثُمَّ دَنَّتْ أُخْرَى وَ مَعَهَا جُؤْنَةٌ فَأَخَذَتْ عَلِيًّا فَلَمَّا نَظَرَ إِلَى وَجْهِهَا قَالَ السَّلَامَ عَلَيْكَ يَا أُخْتِي قَالَتْ وَ عَلَيْكَ السَّلَامُ يَا أُخِي قَالَ فَمَا
حَبْرُ عَمِّي قَالَتْ حَيْرٌ وَ هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ فَقُلْتُ يَا بَنِي أَيُّ أُخْتٍ هَذِهِ وَ أَيُّ عَمٍّ هَذَا قَالَ هَذِهِ مَرْيَمُ ابْنَةُ عِمْرَانَ وَ عَمِّي عَيْسَى
ابْنُ مَرْيَمَ وَ طَيِّبَتُهُ بِطَيْبٍ كَانَ فِي الْجُؤْنَةِ فَأَخَذَتْهُ أُخْرَى مِنْهُنَّ فَأَدْرَجَتْهُ فِي ثَوْبٍ كَانَ مَعَهَا

I^{-as} said: ‘O my^{-as} son^{-asws}! Which sister is this, and which uncle is this?’ He^{-asws} said: ‘This is Maryam^{-as} daughter of Imran^{-as} and my^{-asws} uncle Isa^{-as} Bin Maryam^{-as}’. And she^{-as} perfumed him^{-asws} with perfume which was in the tray. Another one of them held him^{-asws} and wrapped him^{-asws} in a cloth which was with her’.

قَالَ أَبُو طَالِبٍ فَقُلْتُ لَوْ طَهَّرْنَا لَكَ أَنْ أَحْفَ عَلَيْهِ وَ ذَلِكَ أَنَّ الْعَرَبَ كَانَتْ تُطَهَّرُ أَوْلَادَهَا فَقَالَتْ يَا أَبَا طَالِبٍ إِنَّهُ وُلِدَ طَاهِرًا مُطَهَّرًا—
لَا يُذِيقُهُ حَرُّ الْحَدِيدِ فِي الدُّنْيَا إِلَّا عَلَى يَدِ رَجُلٍ يُبْغِضُهُ اللَّهُ وَ رَسُولُهُ وَ مَلَائِكَتُهُ وَ السَّمَاوَاتُ وَ الْأَرْضُ وَ الْبِحَارُ وَ تَشْتَاقُ إِلَيْهِ النَّارُ

Abu Talib^{-as} said: ‘I^{-as} said: ‘If we were to cleanse (circumcise) him^{-asws}, it would be lighter upon him^{-as} (won’t feel pain)’ – and that is because the Arabs used to clean (circumcise) their children. She said, ‘O Abu Talib^{-as}! He^{-asws} is of clean birth, Purified. He^{-asws} will not taste the heat of iron in the word except upon the hand of a man hated by Allah^{-azwj}, and His^{-azwj} Rasool^{-saww}, and His^{-azwj} Angels, and the skies, and the earth, and the oceans, and the Fire (Hell) is desirous to him^{-la}’.

فَقُلْتُ مَنْ هَذَا الرَّجُلُ فَقُلْنَ ابْنُ مُلْجَمٍ الْمُرَادِيُّ لَعَنَهُ اللَّهُ وَ هُوَ قَاتِلُهُ فِي الْكُوفَةِ سَنَةَ ثَلَاثِينَ مِنْ وَفَاةِ مُحَمَّدٍ ص

I^{as} said: 'Who is this man^{-la}?' She said, 'Ibn Muljim Al-Muradi^{-la}, may Allah^{-azwj} Curse him^{-la}, and he^{-la} is his^{-asws} killer in Al-Kufa in the year thirty from the expiry of Muhammad^{-sawww}'.

قَالَ أَبُو طَالِبٍ فَأَنَا كُنْتُ فِي اسْتِمَاعِ قَوْلَيْهِ ثُمَّ أَخَذَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنُ أَخِي مِنْ يَدَيْهِ وَوَضَعَ يَدَهُ فِي يَدِهِ وَتَكَلَّمَ مَعَهُ وَسَأَلَهُ
عَنْ كُلِّ شَيْءٍ فَخَاطَبَ مُحَمَّدٌ صَ عَلِيًّا بِأَسْرَارِ كَانَتْ بَيْنَهُمَا

Abu Talib^{-as} said: 'I^{as} was intently listening to their words, then Muhammad^{-sawww} Bin Abdullah^{-as}, son^{-sawww} of my^{-as} brother^{-as} took him^{-asws} from her hands and placed his^{-sawww} hand upon his^{-asws} hand and spoke with him^{-asws}, and he^{-asws} asked him^{-sawww} about all things. Muhammad^{-sawww} addressed Ali^{-asws} with the secrets which were between them both.

ثُمَّ غَبَنَ النَّسْوَةَ فَلَمْ أَرَهُنَّ ففُئْتُ فِي نَفْسِي لَوْ عَرَفْتُ الْمَرَاتَيْنِ الْأُخْرَيْنِ فَأَلْهَمَ اللَّهُ عَلِيًّا فَقَالَ يَا أَبِي أَمَا الْمَرْأَةُ الْأُولَى فَكَانَتْ حَوَاءَ وَ
أَمَا الَّتِي أَخْضَنْتَنِي فَهِيَ مَرْيَمُ بِنْتُ عِمْرَانَ - الَّتِي أَحْصَنْتَ فَرْجَهَا وَ أَمَا الَّتِي أَدْرَجْتَنِي فِي الثَّوْبِ فَهِيَ آسِيَةُ بِنْتُ مُزَاهِمٍ وَ أَمَا صَاحِبَتُهُ
الْجُوْنَةُ فَهِيَ أُمُّ مُوسَى بْنِ عِمْرَانَ فَالْحَقُّ بِالْمُنْتَرِمِ الْآنَ وَ بَشِّرْهُ وَ حَبِّرْهُ بِمَا رَأَيْتَ فَإِنَّهُ فِي كَهْفٍ كَذَا فِي مَوْضِعٍ كَذَا

Then the women disappeared, and I^{as} could not see them. I^{as} said within myself^{-as}: 'If only I^{as} could have recognise the other two women'. Allah^{-azwj} Inspired Ali^{-asws}. He^{-asws} said: 'O my^{-asws} father^{-as}! As for the first woman, it was Hawwa^{-as}, and as for the one who held me^{-asws}, it is Maryam Bint Imran^{-as}, the one who protected her^{-as} chastity, and as for the one who covered me^{-asws} in the cloth, she is Aasiya^{-as} Bint Muzahim (wife of Pharaoh^{-la}), and as for the one holding the tray, she is mother of Musa^{-as} Bin Imran^{-as}. So, go and meet Al-Masram now, and give him glad tidings and inform him with what you^{-as} have seen, for he is in such and such cave in such and such place'.

فَخَرَجْتُ حَتَّى أَتَيْتُكَ وَ إِنَّهُ وَصَفَ الْحَيَّتَيْنِ فَلَمَّا فَرَعْتُ مِنَ الْمُنَاطَرَةِ مَعَ مُحَمَّدِ ابْنِ أَخِي وَ مِنْ مُنَاطَرَتِي عَادَ إِلَى طُفُولِيَّتِي الْأُولَى ففُئْتُ
أَتَيْتُكَ أَبَشِّرُكَ بِمَا عَايَنْتُهُ وَ شَاهَدْتُ مِنْ ابْنِي عَلِيٍّ ع

I^{as} went out until I^{as} came to you, and he^{-asws} had described the two snakes. When he^{-asws} was freed from the talking with Muhammad^{-sawww}, son^{-sawww} of my^{-as} brother^{-as}, and from talking to me^{-as}, he^{-asws} returned to his^{-asws} former childishness. So, I^{as} have come to give you glad tidings with what I^{as} have seen and witnessed from my^{-as} son^{-asws} Ali^{-asws}'.

فَبَكَى الْمَثْرَمُ ثُمَّ سَجَدَ شُكْرًا لِلَّهِ ثُمَّ تَمَطَّى فَقَالَ غَطَّنِي بِمِدْرَعَتِي فَعَطَّيْتُهُ فَإِذَا أَنَا بِهِ مَيِّتٌ كَمَا كَانَ فَأَقَمْتُ نَلَانًا أَكَلِمًا فَلَا أَجَابَ
فَاسْتَوْحَشْتُ لِذَلِكَ وَ خَرَجَتِ الْحَيَّتَانِ فَقَالَتَا لِي السَّلَامُ عَلَيْكَ يَا أَبَا طَالِبٍ فَأَجَبْتُهُمَا

Al-Masram wept, then performed a Sajdah of thanks, then stretched. He said, 'Cover me with my clothes'. I^{as} covered him, and there I^{as} was with a dead man just as he had been. I^{as} stayed for three (days) to speak, but he did not answer, so I^{as} felt lonely to that and the two snakes came out. They said to me^{-as}, 'The greetings be unto you^{-as}, O Abu Talib^{-as}'. I^{as} answered them.

ثُمَّ قَالَتَا لِي الْحَقُّ بِوَلِيِّ اللَّهِ فَإِنَّكَ أَحَقُّ بِصِيَابَتِهِ وَ حِفْظِهِ مِنْ غَيْرِكَ ففُئْتُ لَهُمَا مَنْ أَنْتُمَا قَالَتَا نَحْنُ عَمَلُهُ الصَّالِحِ خَلَقَنَا اللَّهُ مِنْ خَيْرَاتِ
عَمَلِهِ فَنَحْنُ نَذْبُ عَنْهُ الْأَدَى إِلَى أَنْ تَقُومَ السَّاعَةُ فَإِذَا قَامَتِ السَّاعَةُ كَانَ أَحَدَنَا قَائِدًا وَ الْآخَرَ سَائِقًا وَ دَلِيلُهُ إِلَى الْجَنَّةِ

Then they said to me^{-as}, 'Join with the friend of Allah^{-azwj} for you^{-as} are more rightful with his^{-asws} maintenance and his^{-asws} protection than others'. I^{-as} said to them: 'Who are you two?' They said, 'We are his righteous deeds. Allah^{-azwj} Created us from his good deeds, and we will be impeding the harm from him up to the establishment of the Hour. One of us would be his leader and the other his usher, and point him to the Paradise'.

ثُمَّ انْصَرَفَ أَبُو طَالِبٍ إِلَى مَكَّةَ

(Rasool-Allah^{-saww} said): 'Then Abu Talib^{-as} left to go to Makkah'.

قَالَ جَابِرٌ فَقُلْتُ يَا رَسُولَ اللَّهِ اللَّهُ أَكْبَرُ النَّاسِ يَقُولُونَ [إِنْ] أَبَا طَالِبٍ مَاتَ كَافِرًا قَالَ يَا جَابِرُ اللَّهُ أَعْلَمُ بِالْغَيْبِ إِنَّهُ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أُسْرِيَ بِي فِيهَا إِلَى السَّمَاءِ انْتَهَيْتُ إِلَى الْعَرْشِ فَرَأَيْتُ أَرْبَعَةَ أَنْوَارٍ فَقُلْتُ إِلَهِي مَا هَذِهِ الْأَنْوَارُ

Jabir said, 'I said, 'O Rasool-Allah^{-saww}! Allah^{-azwj} is the Greatest! The people are saying that Abu Talib^{-as} died a Kafir!' He^{-saww} said: 'O Jabir! Allah^{-azwj} is more Knowing with the unseen. When it was the night during which there was the ascension with me^{-saww} (Miraj) to the sky, I^{-saww} ended up to the Throne, and I^{-saww} saw four Noors (images of light). I^{-saww} said: 'My^{-asws} God^{-azwj}! What are these Noors?'

فَقَالَ يَا مُحَمَّدُ هَذَا عَبْدُ الْمُطَّلِبِ وَ هَذَا أَبُو طَالِبٍ وَ هَذَا أَبُوكَ عَبْدُ اللَّهِ وَ هَذَا أَخُوكَ طَالِبٌ

He^{-azwj} Said: "O Muhammad^{-saww}! This is Abdul Muttalib^{-as}, and this is Abu Talib^{-as}, and this is your^{-saww} father^{-as} Abdullah^{-as}, and this is your^{-saww} brother Talib^{-as}!"

فَقُلْتُ إِلَهِي وَ سَيِّدِي فِيمَا نَأَلُوا هَذِهِ الدَّرَجَةَ قَالَ بِكَيْفَانِهِمُ الْإِيمَانَ وَ إِظْهَارِهِمُ الْكُفْرَ وَ صَبْرِهِمْ عَلَى ذَلِكَ حَتَّى مَاتُوا.

I^{-saww} said: 'My^{-saww} God^{-azwj} and my^{-saww} Master^{-as}! Due to what have they^{-as} attained this rank?' He^{-azwj} Said: "Due to the concealing the Eman and their manifesting the Kufir, and their patience upon that until they^{-as} died".¹⁷

Allah^{-azwj} Blessed Abu Talib^{-asws} with Special Powers

قب، المناقب لابن شهر آشوب كانت السباع تهرب من أبي طالب فاستقبله أسد في طريق الطائف و صبص له و تمرغ قبله فقال أبو طالب بحق خالقك أن تبين لي حالك

(The book) 'Al Manaqib' of Ibn Shehr Ashoub –

'The wild animals (lions) used to be fearful from Abu Talib^{-as}. A lion faced him^{-as} in the road of Al-Taif and beseeched to him^{-as} and wallowed before him^{-as}. Abu Talib^{-as} said: 'By the right of your Creator, explain your situation to me^{-as}!'

¹⁷ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 1 H 12 a

فَقَالَ الْأَسَدُ إِنَّمَا أَنْتَ أَبُو أَسَدِ اللَّهِ نَاصِرُ نَبِيِّ اللَّهِ وَ مُرَبِّيهِ فَازْدَادَ أَبُو طَالِبٍ فِي حُبِّ النَّبِيِّ ص وَ الْإِيمَانَ بِهِ وَ الْأَصْلُ فِي ذَلِكَ أَنَّ النَّبِيَّ ص قَالَ أَنَا خُلِقْتُ وَ عَلِيٌّ مِنْ نُورٍ وَاحِدٍ نُسِبِحَ اللَّهُ بِمَنَّةِ الْعَرْشِ - قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِالْقَمِي عَامِ الْحَبْرِ.

The lion said, 'But rather you^{-asws} are a lion of Allah^{-azwj}, helper of the Prophet^{-saww} of Allah^{-azwj} and his^{-saww} caretaker'. So, Abu Talib^{-as} was increased in his^{-as} love of the Prophet^{-saww} and the Eman in him^{-saww}, and the origin of that is that the Prophet^{-saww} said: 'I^{-saww} and Ali^{-asws} have been Created from one Noor. We^{-asws} glorified Allah^{-azwj} on the right of the Throne, before Allah^{-azwj} Created Adam^{-as} by two thousand years' – the Hadeeth¹⁸.

قب، المناقب لابن شهر آشوب القاضي المعتمد في تفسيره عن ابن عباس أنه وقع بين أبي طالب و بين يهودي كلام و هو بالشام فقال اليهودي لم تفخر علينا و ابن أخيك بمكة يسأل الناس

(The book) 'Al Manaqib' of Ibn Shehr Ashub – The judge Al Motamad in his Tafseer from Ibn Abbas,

'A (heated) talk occurred between Abu Talib^{-as} and a Jew, and he^{-as} was in Syria. The Jew said, 'Why do you pride upon us and the son^{-saww} of your^{-as} brother is at Makkah asking the people'.

فَعَضِبَ أَبُو طَالِبٍ وَ تَرَكَ تِجَارَتَهُ وَ قَدِمَ مَكَّةَ فَرَأَى غُلَمَانًا يَلْعَبُونَ وَ مُحَمَّدٌ فِيهِمْ مُخْتَلٌ الْحَالِ فَقَالَ لَهُ يَا غُلَامُ مَنْ أَنْتَ وَ مَنْ أَبُوكَ قَالَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَنَا يَتِيمٌ لَا أَبَ لِي وَ لَا أُمَّ

Abu Talib^{-as} was angered and left his^{-as} trading and arrived at Makkah. He^{-as} saw boys playing and Muhammad^{-saww} was among them in an unkempt state. He^{-as} said to him^{-saww}: 'O boy^{-saww}! Who are you^{-saww} and who is your^{-saww} father^{-as}?'. He^{-saww} said: 'I^{-saww} am Muhammad^{-saww} Bin Abdullah^{-as}. I^{-saww} am an orphan, there is neither a father for me^{-saww} nor a mother'.

فَعَانَقَهُ أَبُو طَالِبٍ وَ قَبَّلَهُ ثُمَّ أَلْبَسَهُ حَبَّةَ مِصْرِيَّةٍ وَ دَهَنَ رَأْسَهُ وَ شَدَّ دِينَارًا فِي رِدَائِهِ وَ نَشَرَ قَبْلَهُ تَمْرًا فَقَالَ يَا غُلَامُ هَلُمُّوا فَكُلُوا ثُمَّ أَحَدًا أَرْبَعِ تَمْرَاتٍ إِلَى أُمَّ كَبْشَةَ وَ قَصَّ عَلَيْهَا فَقَالَتْ فَلَعَلَّهُ أَبُوكَ أَبُو طَالِبٍ قَالَ لَا أَدْرِي رَأَيْتُ شَيْخًا بَارًا

Abu Talib^{-as} hugged him^{-saww} and kissed him^{-saww}, then clothed him^{-saww} in an Egyptian robe and oiled his^{-saww} head, and tied a Dinar in his^{-saww} cloak and placed some dates before him^{-saww}. He^{-as} said: 'O boy^{-saww}! Come, eat!' Then he^{-saww} took four dates to Umm Kabasha and told the story to her. She said, 'Perhaps your^{-saww} father is Abu Talib^{-as}'. He^{-saww} said: 'I^{-saww} do not know. I^{-saww} saw an old man, righteous'.

إِذْ مَرَّ أَبُو طَالِبٍ فَقَالَتْ يَا مُحَمَّدُ كَانَ هَذَا قَالَ نَعَمْ قَالَتْ هَذَا أَبُوكَ أَبُو طَالِبٍ فَأَسْرَعَ إِلَيْهِ النَّبِيُّ ص وَ تَعَلَّقَ بِهِ وَ قَالَ يَا أَبَتُ الْحَمْدُ لِلَّهِ الَّذِي أَرَانِيكَ - لَا تُخَلِّفْنِي فِي هَذِهِ الْبِلَادِ فَحَمَلَهُ أَبُو طَالِبٍ.

Then Abu Talib^{-as} passed by. She said, 'O Muhammad^{-saww}! Was it this one?' He^{-saww} said: 'Yes'. She said, 'This is your^{-saww} father^{-as} Au Talib^{-saww}'. So, the Prophet^{-saww} hastened to him^{-as} and

¹⁸ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 27

caught up with him^{-as} and said, 'O father^{-as}! The Praise is for Allah^{-azwj} Who Show me^{-saww} you^{-as}. Do not leave me^{-saww} in this city'. Abu Talib^{-as} carried him^{-saww}'.¹⁹

Passing Away of Abdul Muttalib^{-asws}

بيح، الخرائج و الجرائح رُوي عن فاطمة بنت أسدٍ أنه لما ظهرت أمارته و فاة عبد المطلب قال لأولاده من يكفل محمدًا قالوا هو أكيس منا فقل له يختار لنفسه

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported from (Syeda) Fatima Bint Asad^{-as}: 'When the signs of death of Abdul Muttalib^{-as} appeared, he^{-as} said to his^{-as} children: 'Who will take responsibility of Muhammad^{-saww}?' They said, 'He^{-saww} is more clever than us, so tell him^{-saww} to choose for himself^{-saww}'.

فقال عبد المطلب يا محمد جدك على جناح السفر إلى القيامة أي عمومتك و عماتك تريد أن يكفلك فنظر في وجوههم ثم رحف إلى عند أبي طالب فقال له عبد المطلب يا أبا طالب إني قد عرفت دينتك و أمانتك فكن له كما كنت له

Abdul Muttalib^{-as} said: 'O Muhammad^{-saww}! Your^{-saww} grandfather^{-as} is upon wings of travel to the (Day of) Qiyamah. Which of your^{-saww} uncles and aunts do you^{-saww} want to take your^{-saww} responsibility?' He^{-saww} looked into their faces, then he^{-saww} crawled towards Abu Talib^{-as}. Abdul Muttalib^{-as} said to him^{-as}: 'O Abu Talib^{-as}! I^{-as} have recognised your^{-as} religion and your^{-as} trust-worthiness, so be for him^{-saww} like what you^{-as} have been for him^{-as} (so far)'.

قالت فلما تويي أخذه أبو طالب و كنت أخدمه و كان يدعوني الأم

She^{-as} said, 'When he^{-as} passed away, Abu Talib^{-as} took him^{-saww}, and used to serve him^{-saww}, and he^{-saww} used to call me^{-as} 'mother''.

و قالت و كان في بستان دارنا نخلات و كان أول إدراك الرطب و كان أربعون صبيًا من أترب محمد ص يدخلون علينا كل يوم في البستان و يلتقطون ما يسقط فما رأيت قط محمدًا يأخذ رطبًا من يد صبي سبق إليها و الآخرون يجلس بعضهم من بعض و كنت كل يوم ألتقط لمحمد ص حفنة فما فوقه

And she^{-as} said, 'And there were palm trees in the orchard of our^{-as} house, and the first of the dates to mature, and it was forty Sa'as (units of measurement) from the pickings of Muhammad^{-saww}, entering unto us every day in the orchard, and picking up whatever had fallen. I^{-as} did not see Muhammad^{-saww} pick up a single day from the hand of any child who had preceded to it, and the others were snatching from each other, and every day I^{-as} used to pick up a bunch for Muhammad^{-saww}, and what is above it.

و كذلك جاريتي فاتفت يومًا أن نسيث أن ألتقط له شيئًا و نسيث جاريتي و كان محمد نائمًا و دخل الصبيان و أخذوا كل ما سقط من الرطب و انصرفوا فنمت فوضعت الكم على وجهي حياء من محمد إذا انبته

¹⁹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 28

And like that was my^{-as} neighbour. It so happened than one day I^{-as} forgot to pick anything for him^{-as} and my^{-as} neighbour forgot (as well), and Muhammad^{-saww} was sleeping, and the children entered and grabbed all from the dates what had fallen and they left. I^{-as} slept and place the sleeve upon my^{-as} face in embarrassment from Muhammad^{-saww} when he^{-saww} wakes up’.

قَالَتْ فَانْتَبَهَ مُحَمَّدٌ وَ دَخَلَ الْبُسْتَانَ فَلَمْ يَرِ رُطْبَةً عَلَى وَجْهِ الْأَرْضِ فَانْصَرَفَ فَقَالَتْ لَهُ الْجَارِيَةُ إِنَّا نَسِينَا أَنْ نَلْتَقِطَ شَيْئاً وَ الصَّبِيَانُ دَخَلُوا وَ أَكَلُوا جَمِيعَ مَا كَانَ قَدْ سَقَطَ

She^{-as} said, ‘Muhammad^{-saww} woke up and entered the orchard, but he^{-saww} could not see any dates upon the surface of the ground, so he^{-saww} left. The maid said to him^{-saww}, ‘We forgot to pick anything, and the children entered and ate all what had fallen’.

قَالَتْ فَانْصَرَفَ مُحَمَّدٌ إِلَى الْبُسْتَانِ وَ أَشَارَ إِلَى نُخْلَةٍ وَ قَالَ أَيُّهَا الشَّجَرَةُ أَنَا جَائِعٌ

She^{-as} said, ‘Muhammad^{-saww} left to go to the orchard and gestured towards a palm tree and said: ‘O you tree! I^{-saww} am hungry’.

قَالَتْ فَرَأَيْتُ الشَّجَرَةَ قَدْ وَضَعَتْ أَغْصَانَهَا الَّتِي عَلَيْهَا الرُّطْبُ حَتَّى أَكَلَ مِنْهَا مُحَمَّدٌ مَا أَرَادَ ثُمَّ ارْتَفَعَتْ إِلَى مَوْضِعِهَا

She^{-as} said, ‘I^{-as} saw the tree to have dropped its branches upon which were the dates until Muhammad^{-saww} ate from these whatever he^{-saww} wanted, then they arose to their places’.

قَالَتْ فَاطِمَةُ فَتَعَجَّبْتُ وَ كَانَ أَبُو طَالِبٍ قَدْ خَرَجَ مِنَ الدَّارِ وَ كُلَّ يَوْمٍ إِذَا رَجَعَ وَ قَرَعَ الْبَابَ كُنْتُ أَقُولُ لِلْجَارِيَةِ حَتَّى تَفْتَحَ الْبَابَ فَفَرَعَ أَبُو طَالِبٍ فَعَدَوْتُ حَافِيَةً إِلَيْهِ وَ فَتَحْتُ الْبَابَ وَ حَكَيْتُ لَهُ مَا رَأَيْتُ

(Syeda) Fatima^{-as} said, ‘I^{-as} was astounded, and Abu Talib^{-as} had gone out from the house, and every day when he^{-as} returned and knocked the door, I^{-as} would say to the maid until she would open the door’. Abu Talib knocked on the door, so I^{-as} ran barefoot to him^{-as} and opened the door and told him what I^{-as} had seen.

فَقَالَ هُوَ إِنَّمَا يَكُونُ نَبِيًّا وَ أَنْتِ تَلْدِينَ لَهُ وَ زِيْرًا بَعْدَ يَأْسٍ فَوَلَدْتُ عَلِيًّا عَ كَمَا قَالَ.

He^{-as} said: ‘But rather he^{-saww} happens to be a Prophet^{-saww}, and you^{-as} will be blessed with a Vizier for him^{-saww} after despair’. She^{-as} was blessed with Ali^{-asws} like what he^{-as} had said’.²⁰

قَب، المناقب لابن شهر آشوب الأوزاعي قَالَ: كَانَ النَّبِيُّ ص فِي حَجْرِ عَبْدِ الْمُطَّلِبِ فَلَمَّا أَتَى عَلَيْهِ اثْنَانِ وَ مِائَةٌ سَنَةٍ وَ رَسُولُ اللَّهِ ص ابْنُ ثَمَانَ سِنِينَ جَمَعَ بَيْنَهُ وَ قَالَ مُحَمَّدٌ نَبِيٌّ فَأَوْوَهُ وَ عَائِلٌ فَأَعْنُوهُ أَحْفَظُوا وَصِيَّتِي فِيهِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Awzaie said,

²⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 26

'The Prophet^{-sawww} was in the chamber of Abdul Muttalib^{-as}, when one hundred and two years had come to him^{-as}, and Rasool-Allah^{-sawww} was a boy of eight years. He^{-as} gathered his^{-as} sons and said: 'Muhammad^{-sawww} is an orphan, so shelter him^{-as}, and is poor so enrich him^{-sawww}. Preserve my^{-as} bequest regarding him^{-sawww}'.

فَقَالَ أَبُو هَبِّ أَنَا لَهُ فَقَالَ كُفَّ شَرِّكَ عَنْهُ فَقَالَ الْعَبَّاسُ أَنَا لَهُ فَقَالَ أَنْتَ غَضَبَانُ لَعَلَّكَ تُؤْذِيهِ فَقَالَ أَبُو طَالِبٍ أَنَا لَهُ فَقَالَ أَنْتَ لَهُ يَا مُحَمَّدُ أَطِيعْ لَهُ

Abu Lahab^{-la} said, 'I^{-la} shall be for him^{-sawww}'. Stop the participation from him^{-sawww}'. Al-Abbas said, 'I am for him^{-sawww}'. He^{-as} said: 'You are an angry person, perhaps you will harm him^{-sawww}'. Abu Talib^{-as} said: 'I^{-as} am for him^{-sawww}'. He^{-as} said: 'You^{-as} shall be for him^{-sawww}. O Muhammad^{-sawww}! Be obedient to him^{-as}!'

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَهُ لَا تَحْزَنْ فَإِنَّ لِي رَبًّا لَا يُضِيعُنِي فَأَمْسَكَهُ أَبُو طَالِبٍ فِي حَجْرِهِ وَ قَامَ بِأَمْرِهِ يَحْمِيهِ بِنَفْسِهِ وَ مَالِهِ وَ جَاهِهِ فِي صِعْرِهِ مِنَ الْيَهُودِ الْمُرْصِدَةِ لَهُ بِالْعَدَاوَةِ وَ مِنْ غَيْرِهِمْ مِنْ بَنِي أَعْمَامِهِ وَ مِنَ الْعَرَبِ قَاطِبَةً الَّذِينَ يَحْسِدُونَهُ عَلَى مَا آتَاهُ اللَّهُ مِنَ النُّبُوَّةِ

Rasool-Allah^{-sawww} said: 'O father^{-as}! Do not grieve, for there is a Lord^{-azwj} for me^{-sawww}. He^{-azwj} will not Neglect me^{-sawww}'. So Abu Talib^{-as} withheld him^{-sawww} in his^{-as} chamber and stood with his^{-sawww} affairs, protecting him^{-sawww} by himself^{-as}, and his^{-sawww} wealth, and his^{-sawww} honour during his^{-sawww} young age from the Jews lying in ambush for him^{-sawww} with the enmity, and from other from the clan of his^{-as} uncles, and from all the Arabs, those who were envying him^{-sawww} upon what Allah^{-azwj} had Given him^{-sawww} of the Prophet-hood.

وَ أَنْشَأَ عَبْدُ الْمُطَّلِبِ-

مُوحِدٍ بَعْدَ أَبِيهِ فَرَدٍ-

أَوْصِيكَ يَا عَبْدَ مَنْأَفٍ بَعْدِي-

And Abdul Muttalib^{-as} prosed: 'I^{-as} bequeath to you^{-as}, O Abd Manaf^{-as}, after me^{-azwj} to be a Monotheist after his^{-as} father^{-as}, an individual'.

وَ قَالَ-

عَبْدِ مَنْأَفٍ وَ هُوَ ذُو بَجَارِبِ-

وَ صَيْتُ مِنْ كَفَيْتُهُ بِطَالِبِ-

يَا ابْنَ الْحَبِيبِ أَكْرَمَ الْأَقَارِبِ-

يَا ابْنَ الْحَبِيبِ أَكْرَمَ الْأَقَارِبِ-

And he^{-as} said (a poem): 'I^{-as} am bequeathing the ones sufficing him^{-sawww} with Talib, Abd Manaf^{-as}, and he^{-as} is with experience. O son^{-sawww} of the beloved, the most honourable relative. O son^{-sawww} of the one^{-as} who is absent without despair'.

فَتَمَثَّلَ أَبُو طَالِبٍ وَ كَانَ سَمِعَ عَنِ الرَّاهِبِ وَصَفَهُ-

إِنِّي سَمِعْتُ أُعْجِبَ الْعَجَائِبِ-

لَا تُوصِنِي بِلَا زِمٍ وَ وَاجِبِ-

بَانَ بِحَمْدِ اللَّهِ قَوْلَ الرَّاهِبِ

مِنْ كُلِّ حَبْرٍ عَالِمٍ وَ كَاتِبٍ-

Abu Talib^{-as} cited an example (in a poem), and he^{-as} had heard his^{-saww} description from the monk: ‘Do not advise me^{-as} with the necessity and the Obligatory. I^{-as} have heard wonders of the wonders, from every good scholar and scribe that by the Praise of Allah^{-azwj} is the words of the monk’.²¹

وَ أَحْبَبَنِي شَادَانُ بْنُ جَبْرِئِيلَ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَابُوَيْهِ يَرْفَعُهُ إِلَى دَاوُدَ الرَّقِّيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ لِي عَلَى رَجُلٍ دَيْنٌ وَ قَدْ خِفْتُ تَوَاهُ فَشَكَوْتُ ذَلِكَ إِلَيْهِ

And it is informed to me by Shazan Bin Jibreel, by his chain to Muhammad Bin Ali Bin Babuwayh, raising it to Dawood Al Raqy who said,

‘I entered to see Abu Abdullah^{-asws} and there was a debt for me upon a man, and his loss had lightened. I complained of that to him^{-asws}.

فَقَالَ إِذَا مَرَزْتَ بِمَكَّةَ فَطُفْ عَنْ عَبْدِ الْمُطَّلِبِ طَوَافًا وَ صَلِّ عَنْهُ رَكْعَتَيْنِ وَ طُفْ عَنْ أَبِي طَالِبٍ طَوَافًا وَ صَلِّ عَنْهُ رَكْعَتَيْنِ وَ طُفْ عَنْ عَبْدِ اللَّهِ طَوَافًا وَ صَلِّ عَنْهُ رَكْعَتَيْنِ وَ طُفْ عَنْ أَمِنَةَ طَوَافًا وَ صَلِّ عَنْهَا رَكْعَتَيْنِ وَ طُفْ عَنْ فَاطِمَةَ بِنْتِ أَسَدٍ طَوَافًا وَ صَلِّ عَنْهَا رَكْعَتَيْنِ ثُمَّ ادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرُدَّ عَلَيْكَ مَالَكَ

He^{-asws} said: ‘When you pass by Makkah, then perform Tawaaf on behalf of Abdul Muttalib^{-asws}, a Tawaaf, and pray two Cycles Salat on his^{-as} behalf, and perform a Tawaaf on behalf of Abu Talib^{-asws} a Tawaaf and pray two Cycles Salat on his^{-asws} behalf, and perform Tawaaf on behalf of Abdullah^{-asws} a Tawaaf and pray two Cycles Salat on his^{-asws} behalf, and perform Tawaaf on behalf of Aamina^{-asws} a Tawaaf and pray two Cycles Salat on her^{-asws} behalf, and perform Tawaaf on behalf of Fatima^{-asws} Bint Asad^{-asws} a Tawaaf and pray two Cycles Salat on her⁻ behalf. Then supplicate to Allah^{-azwj} Mighty and Majestic to return your wealth back to you’.

قَالَ فَفَعَلْتُ ذَلِكَ ثُمَّ خَرَجْتُ مِنْ بَابِ الصَّفَا فِإِذَا غَرِمِي وَاقِفٌ يَقُولُ يَا دَاوُدُ حَبَسْتَنِي تَعَالَ فَاقْبِضْ حَقَّكَ.

He (the narrator) said, ‘I did that, then went out from the door of Al-Safa, and there was my creditor standing, saying, ‘O Dawood! I was withheld. Come and collect your right’.²²

Amir Al-Momineen^{-asws}’s an eulogy regarding ‘Abu Talib^{-asws}

قَالَ أَبُو عَلِيٍّ الْمُوضِحِ وَ لِأَمِيرِ الْمُؤْمِنِينَ عَ فِي أَبِيهِ يَرْتِيهِ يَقُولُ-

وَ عَيْتِ الْمُخُولِ وَ نُورِ الظُّلَمِ-

فَصَلِّ عَلَيْكَ وَ لِي الْبَعْمِ-

أَبَا طَالِبٍ عِصْمَةَ الْمُسْتَجِيرِ-

لَقَدْ هَدَّ فَقْدُكَ أَهْلَ الْحِقَاطِ-

²¹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 29

²² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 45

فَقَدْ كُنْتُ لِلطُّهْرِ مِنْ حَيْرٍ عَمٍ.

وَ لَقَاكَ رَبُّكَ رِضْوَانَهُ-

Abu Ali Al Mowzih said,

‘And for Amir Al-Momineen^{-asws} regarding his^{-asws} father^{-asws}, in a eulogy, said: ‘Abu Talib^{-asws} is a fortress for shelter, and the transforming rain, and light in the darkness. The people of preservation have been hit by your^{-as} loss, so may the Salawaat be upon you^{-as}, in charge of the bounties, and your^{-as} Lord^{-azwj} Met you^{-as} with Him^{-azwj} being Pleased, for you^{-as} were from best of the uncles for the clean ones’’.

– فَلَوْ كَانَ مَاتَ كَافِرًا مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ يَرْتِيهِ بَعْدَ مَوْتِهِ وَ يَدْعُو لَهُ بِالرِّضْوَانِ مِنَ اللَّهِ تَعَالَى.

If he^{-asws} had died as a Kafir, Amir Al-Momineen^{-asws} would not have eulogised him^{-asws} after his^{-asws} passing away, and supplicated for him^{-saww} with the Pleasure from Allah^{-azwj} the Exalted’’.²³

وَ أَخْبَرَنِي بِالْإِسْنَادِ إِلَى أَبِي الْفَرَجِ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مَسْعَدَةَ عَنْ عَمِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ يُعْجِبُهُ أَنْ يُرَوَى شِعْرُ أَبِي طَالِبٍ وَ أَنْ يُدَوَّنَ وَ قَالَ تَعَلَّمُوهُ وَ عِلْمُوهُ أَوْلَادُكُمْ فَإِنَّهُ كَانَ عَلَى دِينِ اللَّهِ وَ فِيهِ عِلْمٌ كَثِيرٌ.

And it is informed to me by the chain to Abu Al Faraj, from Haroun Bin Musa, from Muhammad Bin Ali, from Ali Bin Ahmad Bin Mas’ada, from his uncle,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} used to be fascinated in reporting poems of Abu Talib^{-asws}, and to be written down, and he^{-asws} said: ‘Learn it and teach your children, for it would be upon the religion of Allah^{-azwj} and in it would be a lot of knowledge’’.²⁴

Support of Abu Talib^{-asws} for Rasool Allah^{-saww}:

وَ حَدَّثَنِي بِهَذَا الْحَدِيثِ نَصْرُ بْنُ عَلِيٍّ عَنْ ذَاكِرِ بْنِ كَامِلٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْحَدَّادِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْحَافِظِ عَنْ أَحْمَدَ بْنِ فَارِسِ الْمَعْبَدِيِّ [الْبَرْقَعِيدِيِّ] عَنْ عَلِيِّ بْنِ سَرَّاجٍ عَنْ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ عَبَّادٍ عَنْ إِسْحَاقَ بْنِ عِيسَى عَنْ مُهَاجِرِ مَوْلَى بَنِي نَوْفَلٍ قَالَ سَمِعْتُ أَبَا رَافِعٍ يَقُولُ سَمِعْتُ أَبَا طَالِبٍ يَقُولُ حَدَّثَنِي مُحَمَّدٌ صَ أَنَّ اللَّهَ أَمَرَهُ بِصِلَةِ الْأَرْحَامِ وَ أَنْ يَعْبُدَ اللَّهَ وَحْدَهُ وَ لَا يَعْبُدَ مَعَهُ غَيْرَهُ وَ مُحَمَّدٌ عِنْدِي الْمُسَدِّقُ الْأَمِينُ.

And it is narrated to me with this Hadeeth by Nasr Bin Ali, from Zakir Bin Kamil, from Ali Bin Ahmad Al Haddad, from Ahmad Bin Abdullah Al Hafiz, from Ahmad Bin Faris Al Ma’badi (Al Barqaeedi), from Ali Bin Sarraj, from Ja’far Bin Abdul Wahid, from Muhammad Bin Abbad, from Is’haq Bin Isa, from Muhajir, a slave of the clan of Nowfal who said, ‘I heard Abu Rafie saying,

‘I heard Abu Talib^{-asws} saying: ‘Muhammad^{-saww} narrated to me^{-asws} that Allah^{-azwj} had Commanded him^{-saww} with maintaining the kinship, and he^{-saww} should worship Allah^{-azwj} Alone

²³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 51 b

²⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 54

and not worship any other with Him^{-azwj}, and in my^{-asws} view Muhammad^{-saww} is the truthful, the trustworthy”²⁵.

وَأَخْبَرَنِي يَحْيَى بْنُ مُحَمَّدٍ بْنِ أَبِي زَيْدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَبِي الْعَنَائِمِ عَنِ الشَّرِيفِ عَلِيِّ بْنِ مُحَمَّدِ الصُّوفِيِّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْبَصْرِيِّ عَنْ يَحْيَى بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي عَلِيٍّ بْنِ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ عَنْ عِمْرَانَ بْنِ مُعَاوَاةَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنِ الْبَاقِرِ عَ أَنَّهُ قَالَ: مَاتَ أَبُو طَالِبٍ بْنُ عَبْدِ الْمُطَّلِبِ مُسْلِمًا مُؤْمِنًا وَ شِعْرُهُ فِي دِيْوَانِهِ يَدُلُّ عَلَى إِيْمَانِهِ ثُمَّ حَبَّبْتَهُ وَ تَرَبَّيْتَهُ وَ نُصِرْتَهُ وَ مُعَادَاةَ أَعْدَاءِ رَسُولِ اللَّهِ ص وَ مُوَالَاةَ أَوْلِيَائِهِ وَ تَصَدِيقَهُ إِيَّاهُ بِمَا جَاءَ بِهِ مِنْ رَبِّهِ

And it is informed to me by Yahya Bin Muhammad Bin Abu Zayd, from his father, from Muhammad Bin Muhammad Bin Abu Al Ghanaim, from Al Shareef Ali Bin Muhammad Al Sowfy, from Al Husayn Bin Ahmad Al Basry, from Yahya Bin Muhammad, from his father, from Abu Ali Bin Hammam, from Ja'far Bin Muhammad Al Fuzary, from Imran Bin Muafa, from Safwan Bin Yahya, from Aasim Bin Humejd, from Abu Baseer,

‘From Al-Baqir^{-asws} having said: ‘Abu Talib^{-asws} Bin Abdul Muttalib^{-asws} passed away as a Muslim, a Momin, and his^{-asws} poems in his^{-asws} register evidence upon his^{-asws} Eman, then his^{-asws} loving him^{-saww}, and his^{-saww} upbringing, and helping him^{-saww}, and being inimical to enemies of Rasool-Allah^{-saww} and friendship to his^{-saww} friends, and his^{-asws} ratifying him^{-saww} with whatever he^{-saww} had come with from his^{-saww} Lord^{-azwj}.

وَ أَمْرِهِ لَوْلَدَيْهِ عَلِيٍّ وَ جَعْفَرٍ بِأَنْ يُسَلِّمًا وَ يُؤْمِنًا بِمَا يَدْعُو إِلَيْهِ وَ أَنَّهُ حَبِيزُ الْخَلْقِ وَ أَنَّهُ يَدْعُو إِلَى الْحَقِّ وَ الْمِنْهَاجِ الْمُسْتَقِيمِ وَ أَنَّهُ رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ فَتَبَّتْ ذَلِكَ فِي قُلُوبِهِمَا فَحِينَ دَعَاهُمَا رَسُولُ اللَّهِ ص أَجَابَاهُ فِي الْحَالِ وَ مَا تَلَبَّتَا لِمَا قَدَّ قَرَّرَهُ أَبُوهُمَا عِنْدَهُمَا مِنْ أَمْرِهِ

And his^{-asws} instructing his^{-asws} two sons Ali^{-asws} and Ja'far^{-asws} with (announcing to be) Muslims and believing with what he^{-saww} was calling to, and that he^{-saww} is the best of the creatures, and he^{-saww} is calling to the truth, and the straight manifesto, and he^{-saww} is Rasool^{-saww} of Allah^{-azwj} Lord^{-azwj} of the worlds. He^{-as} affirmed that in their hearts, so whenever Rasool-Allah^{-saww} called them, they answered him^{-saww} immediately and did not wait due to what their father^{-asws} had settled inside them from his^{-asws} instructions.

وَ كَانَا يَتَأَمَّلَانِ أَفْعَالَ رَسُولِ اللَّهِ ص فَيَجِدَانِهَا كُلَّهَا حَسَنَةً يَدْعُو إِلَى سَدَادٍ وَ اسْتِنَادٍ فَحَسْبُكَ إِنْ كُنْتَ مُنْصِفًا مِنْهُ هَذَا أَنْ يَسْمَحَ بِمِثْلِ عَلِيٍّ وَ جَعْفَرٍ وَلَدَيْهِ وَ كَانَا مِنْ قَلْبِهِ بِالْمَنْزِلَةِ الْمَعْرُوفَةِ الْمَشْهُورَةِ لِمَا يَأْخُذَانِ بِهِ أَنْفُسُهُمَا مِنَ الطَّاعَةِ لَهُ وَ الشَّجَاعَةِ وَ قِلَّةِ النَّظِيرِ لَهُمَا

They used to contemplate on the deeds of Rasool-Allah^{-saww} and found all of them to be good, calling to the correctness and the rightful guidance. So this suffices you if you are being fair in it, that he^{-asws} allowed the like of Ali^{-asws} and Ja'far^{-asws}, his^{-asws} two sons^{-asws}, and in his^{-asws} heart they were both at the well-known high status, due to what they were taking with themselves from the obedience to him^{-saww}, and the bravery, and the scarcity of there being any match for them both.

²⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 56

أَنْ يُطِيعَا رَسُولَ اللَّهِ صَ فِيمَا يَدْعُوهُمَا إِلَيْهِ مِنْ دِينٍ وَ جِهَادٍ وَ بَدَلٍ أَنْفُسِهِمَا وَ مُعَادَاةٍ مَنْ عَادَاهُ وَ مُوَالَاةٍ مَنْ وَاوَاهُ مِنْ غَيْرِ حَاجَةٍ إِلَيْهِ لَا فِي مَالٍ وَ لَا فِي جَاهٍ وَ لَا غَيْرِهِ لِأَنَّ عَشِيرَتَهُ أَعْدَاؤُهُ وَ أَمَّا الْمَالُ فَلَيْسَ لَهُ فَلَمْ يَبْقَ إِلَّا الرَّغْبَةُ فِيمَا جَاءَ بِهِ مِنْ رَبِّهِ.

They both obeyed Rasool-Allah^{-azwj} in whatever he^{-saww} had called them to, from the religion, and the Jihad, and exerted themselves, and being inimical to his^{-saww} enemies, and friendly to his^{-saww} friends, from without they being needy to him^{-azwj} neither regarding wealth nor regarding his^{-saww} shelter, nor anything else, because his^{-asws} own clan was inimical to him^{-asws}. And as for the wealth, so there wasn't any for him^{-asws}, and there did not remain except the desired regarding what he^{-saww} had come with from his^{-saww} Lord^{-azwj}'²⁶.

ثُمَّ قَالَ السَّيِّدُ وَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بِإِسْنَادِهِ إِلَى الشَّرِيفِ الْمَوْضِحِ يَرْفَعُهُ قَالَ: كَانَ أَبُو طَالِبٍ يَحْتَضِرُ ابْنَهُ عَلِيًّا وَ يَحْضُهُ عَلَى نَصْرِ النَّبِيِّ صَ وَ قَالَ عَلِيُّ عَ قَالَ لِي يَا بَنِي الزُّمِّ ابْنُ عَمِّكَ فَإِنَّكَ تَسْلَمُ بِهِ مِنْ كُلِّ بَأْسٍ عَاجِلٍ وَ آجِلٍ

Then the Seyyid said, 'It is informed to me by Abdul Hameed, by his chain to the nobleman Al Mowzih, raising it, said,

'Abu Talib^{-asws} used to use his^{-asws} son^{-asws} Ali^{-asws} and exhorting him^{-asws} upon helping the Prophet^{-saww}. And Ali^{-asws} said: 'He^{-asws} said to me^{-asws}: 'O my^{-asws} son^{-asws}! Stick with the son^{-saww} of your^{-asws} uncle^{-asws}, for you^{-asws} can keep him^{-saww} safe from every evil, current and future'.

ثُمَّ قَالَ لِي -

إِنَّ الْوَثِيقَةَ فِي زُرُومِ مُحَمَّدٍ - فَاشْدُدْ بِصُحْبَتِهِ عَلَى يَدَيْكَ

The he^{-asws} said (a couplet) to me^{-asws}: 'There is firmness in (your^{-asws}) being with Muhammad^{-saww}, so intensify with accompanying him^{-asws} upon your^{-asws} hands''²⁷.

وَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى عَمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَ وَ اللَّهُ إِسْلَامُ جَعْفَرٍ بِأَمْرِ أَبِيهِ وَ ذَلِكَ أَنَّهُ مَرَّ أَبُو طَالِبٍ وَ مَعَهُ ابْنُهُ جَعْفَرٌ بِرَسُولِ اللَّهِ صَ وَ عَلِيُّ عَن يَمِينِهِ فَقَالَ أَبُو طَالِبٍ لَجَعْفَرٍ صَلِّ جَنَاحَ ابْنِ عَمِّكَ

And it is informed to me by Abdul Hameed by his chain, raising it to Imran Bin Huseyn who said,

'By Allah^{-azwj}! The Islam of Ja'far^{-asws} was by the instructions of his^{-asws} father^{-asws}, and that is Abu Talib^{-asws} passed by Rasool-Allah^{-saww}, and his^{-asws} son^{-asws} Ja'far^{-asws} was with him^{-asws}, and Ali^{-asws} was on his^{-saww} right. Abu Talib^{-asws} said to Ja'far^{-asws}: 'Connect a wing of the son^{-saww} of your^{-asws} uncle^{-asws}'.

فَجَاءَ جَعْفَرٌ فَصَلَّى مَعَ النَّبِيِّ صَ فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ النَّبِيُّ صَ يَا جَعْفَرُ وَصَلْتَ جَنَاحَ ابْنِ عَمِّكَ إِنَّ اللَّهَ يُعَوِّضُكَ مِنْ ذَلِكَ جَنَاحَيْنِ تَطِيرُ بِهِمَا فِي الْجَنَّةِ

²⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 58 a

²⁷ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 62

Ja'far^{-asws} came and prayed Salat with the Prophet^{-saww}. When he^{-saww} had finished his^{-saww} Salat, the Prophet^{-saww} said to him^{-asws}: 'O Ja'far^{-asws}! You^{-asws} connected a wing of the son^{-saww} of your^{-asws} uncle^{-asws}, Allah^{-azwj} will Give you two wings instead of that, you^{-asws} will fly with these in (the Paradise)'.

فَأَنْشَأَ أَبُو طَالِبٍ يَقُولُ -

إِنَّ عَلِيًّا وَ جَعْفَرًا نَفْتِي

إِلَى قَوْلِهِ ذُو حَسَبٍ -

Abu Talib^{-asws} prosed: 'Ali^{-asws} and Ja'far^{-asws} are my^{-asws} trusted ones^{-asws}' – up to his^{-asws} words: 'With affiliation'.

حَتَّى تَرَوْنَ الرُّهُوسَ طَائِحَةً -
مِنَّا وَ مِنْكُمْ هُنَاكَ بِالْقُضْبِ -
نَحْنُ وَ هَذَا النَّبِيُّ أَنْصَرُهُ -
فَنَحْنُ فِي النَّاسِ أَلَاَمُ الْعَرَبِ -
إِنْ نَلْتَمُوهُ بِكُلِّ جَمْعِكُمْ -

'Until you will be seeing heads from us and you lying down over there with the stick, and this Prophet^{-saww}, we shall help him^{-saww}. We shall strike the enemies on his^{-saww} behalf like the meteors. If all of you were to receive him^{-saww}, then we would be among the people (like) the mother of the Arabs'.²⁸

و روى الواقدي بإسناد له أن رسول الله لما أكثر أصحابه فظهر أمره اشتد ذلك على قريش و أنكر بعضهم على بعض و قالوا قد أفسد محمد بسحره سفلتنا و أخرجهم عن ديننا فلنأخذ كل قبيلة من فيها من المسلمين فيأخذ الأخ أخاه و ابن العم ابن عمه فيشده و يوثقه كتافا و يضربه و يخوفه و هم لا يرجعون

And it is reported by Al-Waqidi (Wahabi imam), by a chain of his – 'Rasool-Allah^{-saww}, when his^{-saww} companions were many, he^{-saww} revealed his^{-saww} matter. That was grievous upon Quraysh and they disliked each other and said, 'Muhammad^{-saww} has spoilt our foolish ones and has taken them out from our religion. So, let each tribe seize the ones from the Muslims who are in it, and the brother should seize the brother, and the cousin (should seize) his cousin, and be harsh to him and tie him down with straps, and hit him, and frighten him', and they were not retracting.

فأنزل الله أَمْ لَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فخرج جماعة من المسلمين إلى الحبشة يقدمهم جعفر بن أبي طالب فنزلوا على النجاشي ملك الحبشة فأقاموا عنده في كرامة و رفيع منزلة و حسن جوار و عرفت قريش ذلك فأرسلوا إلى النجاشي عمرو بن العاص و عمارة بن الوليد بن المغيرة المخزومي

²⁸ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 64

Allah^{-azwj} Revealed: **'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' [4:97]**. A group from the Muslims went out to Ethiopia, Ja'far^{-asws} Bin Abu Talib^{-asws} being in front of them. They descended to Al-Najashi, king of Ethiopia. They stayed with him in an honourable manner, and high status, and good neighbourliness, and Quraysh came to know that, so they sent Amro Bin Al-Aas and Amarah Bin Al-Waleed Bin Al-Mugheira Al-Makhzumi to Al-Najashi.

فخرج فلما قدم عمرو بن العاص و عمارة بن الوليد في رهط من أصحابهما على النجاشي تقدم عمرو بن العاص فقال أيها الملك إن هؤلاء قوم من سفهائنا صباة قد سحرهم محمد بن عبد الله بن عبد المطلب فادفعهم عنك فإن صاحبهم يزعم أنه نبي قد جاء بنسخ دينك و محو ما أنت عليه

They went out. When Amro Bin Al-Aas and Amarah Bin Al-Waleed and a group of their companions arrived to Al-Najashi, Amro Bin Al-Aas came forward and said, 'O you king! They are a people of our foolish ones. Muhammad^{-saww} Bin Abdullah Bin Abdul Muttalib^{-asws} has enchanted them. So, push them away from you. Their master^{-saww} is claiming that a Prophet^{-saww} has come to abrogate your religion and obliterate what you are upon'.

فلم يلتفت النجاشي إلى قوله و لم يحفل بما أرسلت به قريش و جرى على إكرام جعفر و أصحابه و زاد في الإحسان إليهم

But Al-Najashi did not turn to his words and did not give any importance to what Quraysh had sent him with, and he flowed the honours upon Ja'far^{-asws} and his^{-asws} companion and increased in the favours to them.

و بلغ أبا طالب ذلك فقال يمدح النجاشي-

و عمرو و أعداء النبي الأقارب-	ألا ليت شعري كيف في الناس جعفر-
و أصحابه أم عاق ذلك شهاب-	و هل نال أفعال النجاشي جعفر-
كريم فلا يشقى لديك المجانب-	تعلم خيار الناس أنك ماجد-
و أسباب خير كلها لك لازب-	و تعلم بأن الله زادك بسطة-

And that reached Abu Talib^{-asws}, so he said (prosed) in praise of Al-Najashi: **'If only I^{-asws} was aware how Ja'far^{-asws} is among the people, and Amro and enemies of the Prophet^{-saww} the scorpions. And did the deeds of Al-Najashi harm Ja'far^{-asws} and his^{-asws} companion or was that flame put out? Let the good people know, you (Al-Najashi) are glorious, benevolent. So the sides would not be wretched in front of you. And know that Allah^{-azwj} has Provided you with ample, and the reasons of good, all of them are fresh for you'**.

فلما بلغت الأبيات النجاشي سر بها سرورا عظيما و لم يكن يطمع أن يمدحه أبو طالب بشعر فزاد في إكرامهم و أكثر من إعظامهم فلما علم أبو طالب سرور النجاشي قال يدعو إلى الإسلام و يحثه على اتباع النبي عليه أفضل الصلاة و السلام

When the couplets reached Al-Najashi, he was cheered by that with great cheerfulness, and he had not coveted that Abu Talib^{-asws} should praise him with a poem. So, he increased in honouring them and was more in revering them. When Abu Talib^{-asws} came to know the joy of Al-Najashi, he^{-asws} said, 'Call him to Al-Islam and urge him upon following the Prophet^{-saww}, upon him^{-saww} be the best of the Salawaat and the greetings.

وزير لموسى و المسيح ابن مريم	تعلم خيار الناس أن محمدا-
فكل بأمر الله يهدي و يعصم-	أتى بالهدى مثل الذي أتيا به-
بصدق حديث لا حديث الترجم-	و إنكم تتلونونه في كتابكم-
فإن طريق الحق ليس بمظلم-	فلا تجعلوا لله ندا و أسلموا-
لقصدك إلا أرجعوا بالكرم	و إنك ما يأتيك منا عصابة-

Know, O best of the people that Muhammad^{-saww} is a vizier for Musa^{-as} and the Messiah^{-as} son^{-as} of Maryam^{-as}. He^{-saww} has come with the guidance similar to that which they (they) had come with. Each one guided by the Command of Allah^{-azwj} and was sinless, and you are reciting it in your Books he^{-saww} is with the truthful narration, not a narration of the translator. So do not make a call to be for Allah^{-azwj} and become Muslims, for the path of the truth isn't with darkness, and you (Al-Najashi), a group from us did not come aiming to you except they returned with the honours".²⁹

وَ أَخْبَرَنِي الشَّيْخُ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْجَوْزِيُّ وَ كَانَ مِمَّنْ يَرَى كُفْرَ أَبِي طَالِبٍ وَ يَعْتَقِدُهُ بِإِسْنَادِهِ إِلَى الْوَأْقِدِيِّ قَالَ: كَانَ أَبُو طَالِبٍ
بْنُ عَبْدِ الْمُطَّلِبِ - لَا يَغِيبُ صَبَاحَ النَّبِيِّ ص وَ مَسَاءَهُ وَ يَحْزُنُهُ مِنْ أَعْدَائِهِ وَ يَخَافُ أَنْ يَغْتَالُوهُ

And it is informed to me by the sheykh Abdul Rahman Bin Muhammad Al Jowzy, and he was from the ones who viewed the Kufr to be for Abu Talib^{-asws}, and he led by his chain to Al Waqidi (wahabi imam) who said,

'Abu Talib^{-asws} Bin Abdul Muttalib^{-as} was neither absent in any morning of the Prophet^{-saww} nor his^{-saww} evening, and he^{-asws} guarded him^{-saww} from his^{-saww} enemies, and he feared that they might assassinate him^{-saww}.

فَلَمَّا كَانَ ذَاتَ يَوْمٍ فَقَدَهُ وَ لَمْ يَرَهُ وَ جَاءَ الْمَسَاءَ فَلَمْ يَرَهُ وَ أَصْبَحَ فَطَلَبَهُ فِي مَطَائِنِهِ فَلَمْ يَجِدْهُ فَجَمَعَ وَلِدَانَهُ وَ عَبِيدَهُ وَ مَنْ يَلْزُمُهُ فِي
نَفْسِهِ فَقَالَ لَهُمْ إِنَّ مُحَمَّدًا قَدْ فَقَدْتُهُ فِي أَمْسِنَا وَ يَوْمَنَا هَذَا وَ لَا أَطُرُّ إِلَّا أَنْ قُرَيْشًا قَدِ اغْتَالَتْهُ وَ كَادَتْهُ وَ قَدْ بَقِيَ هَذَا الْوَجْهَ مَا جِئْتُهُ
وَ بَعِيدٌ أَنْ يَكُونَ فِيهِ

When one day he^{-asws} missed him^{-saww} and did not see him^{-saww}, and the evening came and he^{-asws} did not see him^{-saww}, and it was morning, he^{-asws} searched for him^{-saww} in his^{-saww} location, but could not find him^{-saww}. So, he^{-asws} gathered his^{-asws} boys and his^{-asws} slaves and the ones he^{-asws} had necessitated regarding himself^{-asws}. He^{-asws} said to them: 'Muhammad^{-saww} has gone missing in our evening and this day of ours, and I^{-asws} do suspect that Quraysh have

²⁹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 65

assassinated him^{-saww} and plotted against him^{-saww}, and there has remained this direction what I^{-asws} have come to it, and it is a remote (possibility) that he^{-saww} would happen to be in it’.

وَ اخْتَارَ مِنْ عِبِيدِهِ عِشْرِينَ رَجُلًا فَقَالَ افْضُوا وَ اَعِدُوا سَكَكَيْنِ وَ لِيَمْضِرْ كُلُّ رَجُلٍ مِنْكُمْ وَ لِيَجْلِسَ إِلَى جَنْبِ سَيِّدٍ مِنْ سَادَاتِ قُرَيْشٍ فَإِنْ أَتَيْتُ وَ مُحَمَّدٌ مَعِيَ فَلَا تُخَدِّثُنَّ أَمْرًا وَ كُونُوا عَلَيَّ رَسَلِكُمْ حَتَّى أَفِيفَ عَلَيْكُمْ وَ إِنْ جِئْتُ وَ مَا مُحَمَّدٌ مَعِيَ فَلْيَضْرِبْ كُلُّ رَجُلٍ مِنْكُمْ الرَّجُلَ الَّذِي إِلَى جَانِبِهِ مِنْ سَادَاتِ قُرَيْشٍ

And he^{-asws} chose twenty men from his^{-asws} slaves and said: ‘Go and prepare the knives, and let each man from you go and sit to the side of a chief from the chiefs of Quraysh. If I^{-asws} come and Muhammad^{-saww} is with me^{-saww}, do not create a new matter and be upon your gentleness until I^{-asws} pause at you, and if I^{-asws} come and Muhammad^{-saww} is not with me^{-asws}, then let each man from you strike the man who is to his side, from the chiefs of Quraysh’.

فَمَضَوْا وَ شَحَدُوا سَكَكَيْنَهُمْ وَ مَضَى أَبُو طَالِبٍ فِي الْوَجْهِ الَّذِي أَرَادَهُ وَ مَعَهُ رَهْطٌ مِنْ قَوْمِهِ فَوَجَدَهُ فِي أَسْفَلِ مَكَّةَ قَائِمًا يُصَلِّيَ إِلَى جَانِبِ صَخْرَةٍ فَوَقَعَ عَلَيْهِ وَ قَبَّلَهُ وَ أَخَذَ بِيَدِهِ وَ قَالَ يَا ابْنَ أَخٍ قَدْ كِدْتَ أَنْ تَأْتِيَ عَلَيَّ قَوْمَكَ سِرًّا مَعِيَ

They went and sharpened their knives, and Abu Talib^{-asws} went in the direction which he^{-asws} wanted, and with him^{-asws} was a group of his^{-asws} people. He^{-asws} found him^{-saww} in the lower part of Makkah, standing, praying salat to the side of a rock. He^{-asws} fell upon him^{-asws} and kissed him^{-asws} and held his^{-saww} hand, and said: ‘O son^{-asws} of my^{-asws} brother^{-asws}! If you^{-saww} could come to your^{-saww} people, they would be cheered with me^{-asws}’.

فَأَخَذَ بِيَدِهِ وَ جَاءَ إِلَى الْمَسْجِدِ وَ قُرَيْشٌ فِي نَادِيهِمْ جُلُوسٌ عِنْدَ الْكَعْبَةِ فَلَمَّا رَأَوْهُ قَدْ جَاءَ وَ يَدُهُ فِي يَدِ النَّبِيِّ ص قَالُوا هَذَا أَبُو طَالِبٍ قَدْ جَاءَكُمْ بِمُحَمَّدٍ إِنَّ لَهُ لَشَأْنًا فَلَمَّا وَقَفَ عَلَيْهِمْ وَ الْعَضْبُ يُعْرِفُ فِي وَجْهِهِ قَالَ لِعِبِيدِهِ أَبْرِزُوا مَا فِي أَيْدِيكُمْ فَأَبْرَزَ كُلُّ وَاحِدٍ مِنْهُمْ مَا فِي يَدِهِ

He^{-asws} grabbed his^{-saww} hand and came to the Masjid, and Quraysh were in their assembly, seated by the Kabah. When they saw him^{-asws} to have come and in his^{-asws} hand was the hand of the Prophet^{-saww}, they said, ‘This Abu Talib^{-asws} has come to you with Muhammad^{-saww}. There is a concern for him^{-asws}’. When he^{-asws} paused at them, and the anger was recognises in his^{-asws} face, he^{-asws} said to his^{-asws} slaves, ‘Bring out what is in your hands!’ Each man from them brought out what was in his hand.

فَلَمَّا رَأَوْا السَّكَكَيْنِ قَالُوا مَا هَذَا يَا أَبَا طَالِبٍ قَالَ مَا تَرَوْنَ أَنِّي طَلَبْتُ مُحَمَّدًا فَمَا أَرَاهُ مُنْذُ يَوْمَيْنِ فَخِفْتُ أَنْ تَكُونُوا كَيْدُهُمْ بَعْضُ شَأْنِكُمْ فَأَمَرْتُ هَؤُلَاءَ أَنْ يَجْلِسُوا إِلَى حَيْثُ تَرَوْنَ وَ قُلْتُ لَهُمْ إِنْ جِئْتُ وَ مَا مُحَمَّدٌ مَعِيَ فَلْيَضْرِبْ كُلُّ مِنْكُمْ صَاحِبَهُ الَّذِي إِلَى جَنْبِهِ وَ لَا يَسْتَأْذِنِي فِيهِ وَ لَوْ كَانَ هَاشِمِيًّا

When they saw the knives, they said, ‘What is this, O Abu Talib^{-asws}?’ Are you not seeing that I^{-asws} had not seen him^{-saww} since two days, so I^{-asws} feared that you might have plotted against him^{-asws} with some of your matters, so I^{-asws} had instructed them to be seated to where you see, and I^{-asws} said to them: ‘If I^{-asws} come and Muhammad^{-saww} is not with me^{-asws}, then let each one of you strike his companion who is to his side, and not to seek my^{-asws} permission regarding it, and even if he was a Hashimite’.

فَقَالُوا وَ هَلْ كُنْتَ فَاعِيًا فَقَالَ إِي وَ رَبِّ هَدِيهِ وَ أَوْمَأَ إِلَى الْكَعْبَةِ

They said, 'And would they have done it?' He^{-asws} said: 'Yes, by the Lord^{-azwj} of this' – and he^{-asws} gestured towards the Kabah.

فَقَالَ لَهُ مُطْعِمُ بْنُ عَدِيٍّ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ وَ كَانَ مِنْ أُخْلَافِهِ لَقَدْ كِدْتُ تَأْتِي عَلَيَّ قَوْمَكَ قَالَ هُوَ ذَاكَ

Mut'im Bin Nowfal son of Abd Manaf^{-asws} said to him^{-asws}, and he was from his^{-asws} opponents, 'You^{-asws} had almost come upon (annihilation) of your^{-asws} people'. He^{-asws} said: 'It (may be) that'.

وَ مَضَى بِهِ وَ هُوَ يَرْجُرُ-

أَذْهَبَ بَيْتِي فَمَا عَلَيْكَ عَضَاظَةٌ-
وَ اللَّهُ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ-
وَ دَعَوْتِي وَ عَلِمْتُ أَنَّكَ نَاصِحِي-
وَ دَكَرْتُ دِينًا لَا مَحَالَةَ إِنَّهُ-
أَذْهَبَ وَ قَرَّ بِذَلِكَ مِنْكَ عُيُونًا-
حَتَّى أَوْسَدَ فِي التُّرَابِ دَفِينًا-
وَ لَقَدْ صَدَقْتَ وَ كُنْتَ قَبْلُ أَمِينًا-
مِنْ خَيْرِ أَدْيَانِ الْبَرِيَّةِ دِينًا-

And he^{-asws} went with him^{-saww}, and he^{-asws} was eulogising: 'Go my^{-asws} son^{-saww} for there will be no disadvantage upon you^{-saww}. Go, and let the eyes be delighted by that from you^{-saww}. By Allah^{-azwj}! They will never reach to you^{-saww}, (even) with all of them until I^{-asws} lied down in the soil, buried. And you^{-saww} called me^{-asws}, and I^{-asws} knew you^{-saww} are an adviser, and you^{-saww} have spoken the truth, and before, you^{-asws} were trustworthy, and you^{-asws} have mentioned a religion, it is inevitable that it is from the best of religion, the righteous religion'.

قَالَ فَرَجَعْتُ فُرَيْشٌ عَلَى أَبِي طَالِبٍ بِالْعَتَبِ وَ الْإِسْتِعْطَافِ وَ هُوَ لَا يَخْفَلُ بِهِمْ وَ لَا يَلْتَفِتُ إِلَيْهِمْ.

He (the narrator) said, 'Quraysh returned to Abu Talib^{-asws} with the disapproval and the sympathy, and he^{-saww} was neither cared with them nor turned to them'³⁰.

When Abu Talib^{-asws}'s Soul Departed:

وَ أَخْبَرَنِي مَسَابِيحِي مُحَمَّدُ بْنُ إِدْرِيسَ وَ أَبُو الْفَضْلِ شَادَانُ بْنُ جَبْرِئِيلَ وَ أَبُو الْعَزِّ مُحَمَّدُ بْنُ عَلِيٍّ بِأَسَانِيدِهِمْ إِلَى الشَّيْخِ الْمُفِيدِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ التُّعْمَانِ يَرْفَعُهُ قَالَ: لَمَّا مَاتَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَتَى أَمِيرُ الْمُؤْمِنِينَ ع النَّبِيَّ ص فَادَّانَهُ بِمَوْتِهِ فَتَوَجَّعَ تَوَجُّعًا عَظِيمًا وَ حَزَنَ حُزْنًا شَدِيدًا ثُمَّ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع امْضِ يَا عَلِيُّ فَتَوَلَّ أَمْرَهُ وَ تَوَلَّ غُسْلَهُ وَ تَحْنِيطَهُ وَ تَكْفِينَهُ فَإِذَا رَفَعْتَهُ عَلَى سَرِيرَتِهِ فَأَعْلَمَنِي

And it is informed to me by Muhammad Bin Idrees and Abu Al Fazl Bin Shazaan Bin Jibreel, and Abu Al Izz Muhammad Bin Ali, by their chains to the sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Numan, raising it, said,

³⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 66

'When Abu Talib^{-asws}, may Allah^{-azwj} be Pleased from him^{-asws}, passed away, Amir Al-Momineen^{-saww} came to the Prophet^{-saww} and let him^{-saww} know of his^{-asws} expiry. He^{-saww} was pained with a mighty pain and grieved with intense grief, then said to Amir Al-Momineen^{-asws}: 'Go, O Ali^{-asws}, and be in charge of his^{-asws} matter, and be in charge of his^{-asws} washing and his^{-asws} embalming and his^{-asws} enshrouding. When he^{-asws} is raised to his^{-asws} bier, let me^{-saww} know'.

فَفَعَلَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَ فَلَمَّا رَفَعَهُ عَلَى السَّرِيرِ اعْتَرَضَهُ النَّبِيُّ صَ فَرَّقَ وَ تَحَزَّنَ وَ قَالَ وَصَلْتَ رَجماً وَ جُرَيْتَ خَيْراً يَا عَمِّ فَلَقَدْ رَيْتَ وَ كَفَلْتَ صَغِيراً وَ نَصَرْتَ وَ آزَرْتَ كَبِيراً

Amir Al-Momineen^{-asws} did that. When he^{-asws} raised him upon the bier, the Prophet^{-saww} carried it upon his^{-saww} shoulder, separated and grieved, and said: 'May you^{-saww} arrive to Mercy and be Recompense goodly, O uncle^{-asws}, for you^{-asws} had brought me^{-saww} up and took responsibility when I^{-saww} was young, and you^{-asws} helped and supported when I^{-saww} was older'.

ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَ قَالَ أَمَا وَ اللَّهُ لَأَشْفَعَنَّ لِعَمِّي شَفَاعَةً يَعْجَبُ بِهَا أَهْلُ الثَّقَلَيْنِ.

Then he^{-saww} faced towards the people and said: 'But, by Allah^{-azwj}! I^{-saww} shall intercede for my^{-saww} uncle with an intercession, the people of the two worlds (Jinn and human beings) would be astounded from it'³¹

APPENDIX: Ancestors of Rasool Allah^{-saww}

ل: الفامي وابن مسرور معا "، عن ابن بطّة، عن الصفار، عن ابن معروف، عن حماد، عن حريز، عن أخيره، عن أبي جعفر صلى الله عليه وآله قال: أول من سوهم عليه مريم بنت عمران، وهو قول الله: (وما كنت لديهم إذ يلقون أقلامهم أيهم يكفل مريم) والسهم ستة،

Al-Famy and Ibn Masrour both together, from Ibn Batah, from Al Safar, from Ibn Marouf, from Hamad, from Hareyz, from the one who informed him,

'From Abu Ja'far^{-asws} having said: 'The first one to be drawn lots upon was Maryam Bin Imran^{-as}, and it is the Word of Allah^{-azwj}: **and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam, [3:44]**, and the lots (arrows) were six.

ثم استهموا في يونس عليه السلام لما ركب مع القوم، فوقفت السفينة في اللجة، فاستهموا فوقع السهم على يونس عليه السلام ثلاث مرات، قال: فمضى يونس عليه السلام إلى صدر السفينة فإذا الحوت فاتح فاه فرمى بنفسه،

Then they drew lots regarding Yunus^{-as} when he^{-as} sailed with the group, and the ship paused in the deep sea. They drew lots and the arrow occurred upon Yunus^{-as} three times''. He^{-asws}

³¹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 67

said: 'Yunus^{-as} went to the front of the ship and there was a whale having opened its mouth. So, Yunus^{-as} threw himself^{-as} (overboard).

ثم كان عبد المطلب ولد له تسعة فندر في العاشر إن يرزقه الله غلاما " أن يذبحه،

Then it was Abdul Muttalib^{-as}. Nine had been born for him^{-as}, and he^{-as} vowed a bow regarding the tent if Allah^{-azwj} were to Grace him^{-as} a boy, he^{-as} would sacrifice him^{-as}.

قال: فلما ولد عبد الله لم يكن يقدر أن يذبحه ورسول الله صلى الله عليه وآله في صلبيه، فجاء بعشر من الابل وساهم عليها وعلى عبد الله فخرجت السهام على عبد الله، فزاد عشرا "، فلم يزل السهام تخرج على عبد الله ويزيد عشرا "،

He^{-asws} said: 'When Abdullah^{-as} was born, he^{-as} was not able upon sacrificing him^{-as} and Rasool-Allah^{-saww} was in his^{-as} *Sulb*. So, he^{-as} came with ten from the camels and drew lots upon these and upon Abdullah^{-as}. The arrow (lot) came upon Abdullah^{-as}. So, he^{-as} increased ten (more). The arrow did not cease coming out upon Abdullah^{-as} and he^{-as} kept increasing ten.

فلما بلغت مائة خرجت السهام على الابل، فقال عبد المطلب: ما أنصفت ربي، فأعاد السهام ثلاثا " فخرجت على الابل، فقال: الآن علمت أن ربي قد رضي، فحرها.

When it reached one hundred, the arrow (lot) came upon the camels. Abdul Muttalib^{-asws} said: 'I^{-asws} have not been fail to my^{-asws} Lord^{-azwj}'. So, he^{-saww} repeated the lot three times and it came upon the camels. He^{-asws} said: 'Now I^{-asws} know that my^{-asws} Lord^{-azwj} is Pleased', so he^{-asws} sacrificed them^{-asws}'.³²

يج: روي عن فاطمة بنت أسد أنه لما ظهرت أمانة وفاة عبد المطلب قال لاولاده: من يكفل محمدا؟ قالوا: هو أكيس منا فقل له يختار لنفسه، فقال عبد المطلب يا محمد جدك على جناح السفر إلى القيامة، أي عمومته وعماتك تريد أن يكفلك؟

It is reported from (Syeda) Fatima Bint Asad^{-as} that when death approached a wife of Abdul Muttalib^{-asws}, he^{-asws} said to his^{-asws} children, 'Who will be responsible for Muhammad^{-saww}?' They said, 'He^{-saww} is the cleverest of us, so tell him^{-saww} to choose for himself^{-saww}'. Abdul Muttalib^{-asws} said: 'O Muhammad^{-saww}! Your^{-saww} grandfather^{-asws} is upon the wings of the journey to the Qiyamah, so which of your^{-saww} uncles and aunties do you^{-saww} want to take care of you^{-saww}?'

فنظر في وجوههم ثم زحف إلى عند أبي طالب، فقال له عبد المطلب: يا أبا طالب إني قد عرفت ديانتك وأمانتك فكن له كما كنت له،

He^{-saww} looked into their faces, then crawled to be with Abu Talib^{-asws}. Abdul Muttalib^{-asws} said to him^{-asws}: 'O Abu Talib^{-saww}! I^{-asws} recognised your^{-asws} Religion and your^{-asws} trustworthiness, so become for him^{-saww} just as I^{-asws} had become for him^{-saww}'.

³² Bihar Al Anwaar – V 12, The book of our Prophet^{-saww}, Ch 1 H 65

قالت: فلما توفي أخذه أبو طالب وكنت أخدمه وكان يدعوني الام، قالت: وكان في بستان دارنا نخلات، وكان أول إدراك الرطب وكان أربعون صبياً من أتراب محمد، يدخلون علينا كل يوم في البستان، ويلتقطون ما يسقط فما رأيت قط محمداً يأخذ رطبة من يد صبي سبق إليها، والآخرون يختلس بعضهم من بعض، وكنت كل يوم ألتقط لمحمد حفنة فما فوقها، وكذلك جاريتي،

She^{-asws} said, 'When he^{-asws} passed away, Abu Talib^{-asws} took to serving him^{-saww} and he^{-saww} used to call me^{-asws} 'mother'. And there used to be palm trees in an orchard and at the first bearing of the dates there were forty children from the similar age as Muhammad^{-saww} were entering the orchard every day, and they would take whatever fell. But, I^{-asws} did not see Muhammad^{-saww} grab any date at all from the hand of any child who preceded to it, while the others would snatch from each other, and every day I^{-asws} used to cut for Muhammad^{-saww} a handful and what is above it, and so did my^{-asws} maid.

فاتفق يوماً أن نسيت أن ألتقط له شيئاً ونسيت جاريتي، وكان محمد نائماً، ودخل الصبيان و أخذوا كل ما سقط من الرطب وانصرفوا، فنمت فوضعت الكم على وجهي حياءً من محمد إذا انتبه،

One day by co-incidence, I^{-asws} forgot to cut (the dates) and so did my^{-asws} maid, and Muhammad^{-saww} was sleeping, and the children came and took whatever had fallen from the dates and they left. So, I^{-asws} placed a sleeve upon my^{-asws} face out of embarrassment from Muhammad^{-saww} when he^{-saww} awoke'.

قالت: فانتبه محمد ودخل البستان فلم ير رطبة على وجه الارض، فانصرف فقالت له الجارية: إنا نسينا أن نلتقط شيئاً، والصبيان دخلوا وأكلوا جميع ما كان قد سقط،

She^{-asws} said, 'Muhammad^{-saww} woke up and entered the orchard but did not see any dates upon the surface of the earth, and left. The maid said to him^{-saww}, 'We forgot to cut anything, and the children entered and ate the entirety of what had fallen'.

قالت: فانصرف محمد إلى البستان وأشار إلى نخلة وقال: أيتها الشجرة أنا جائع، قالت: فرأيت الشجرة قد وضعت أغصانها التي عليها الرطب حتى أكل منها محمد ما أراد، ثم ارتفعت إلى موضعها،

She^{-asws} said: 'Muhammad^{-saww} left to the orchard and gestured towards a palm tree and said: 'O tree! I^{-saww} am hungry'. I saw the tree to have placed down its branches upon which were the dates until Muhammad^{-saww} ate from it whatever he^{-saww} wanted, then it rose back to its place'.

قالت فاطمة: فتعجبت، وكان أبو طالب قد خرج من الدار، وكل يوم إذا رجع وفرع الباب كنت أقول للجارية حتى تفتح الباب، ففرع أبو طالب فعدوت حافية إليه وفتحت الباب وحكيت له ما رأيت، فقال: هو إنما يكون نبياً، وأنت تلدين له وزيراً بعد ثلاثين فولدت علياً كما قال.

(Syeda) Fatima^{-asws} said: 'I^{-asws} as astonished, and Abu Talib^{-asws} had gone out from the house, and every day when he^{-asws} returned and knocked the door, I^{-asws} would say to the maid until she would open the door. Abu Talib^{-saww} knocked, and I^{-asws} went and opened the door and

related to him^{-asws} what I^{-asws} had seen. He^{-asws} said: 'But rather he^{-saww} happens to be a Prophet^{-saww}, and you^{-asws} will be Blessed by a Vizier of his^{-saww} after thirty years'. And (I^{-asws} was) Blessed with Ali^{-asws} just as he^{-as} had said".³³

أقول: ثم روى السيد - رحمه الله - في الكتاب المسطور من الكتاب المذكور عن محمد الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عمار بن حماد الانصاري، عن عمرو بن شمر، عن مبارك بن فضال والعامة عن الحسن، عن رجل من أصحاب النبي (صلى الله عليه وآله) قال: إن قوما خاضوا في بعض أمر علي (عليه السلام) بعد الذي كان من وقعة الجمل، قال الرجل الذي سمع من الحسن الحديث: ويلكم ما تريدون من أول السابق بالايمان بالله، والاقرار بما جاء من عند الله؟

I (Majlisi) am saying, 'Then the Seyyid reported in the written book from the mentioned book, from Muhammad Al Bahily, from Ibrahim Bin Is'haq Al Nahawandy, from Amar bin Hamad al Ansary, from Amro Bin Shimr, from Mubarak Bin Fazal and the general Muslims from al Hassan,

'From a man from the companions of the Prophet^{-saww} who said, 'A group fought regarding one of the matters of Ali^{-asws} after what happened from the event of the (battle of) the camel. The man who heard the Hadeeth from Al-Hassan said, 'Woe be unto you! What do you want from the first one who preceded with the Eman with Allah^{-azwj}, and the acknowledgment with what has come from the Presence of Allah^{-azwj}?

لقد كنت عاشر عشرة من ولد عبد المطلب إذ أتانا علي بن أبي طالب (عليه السلام) فقال: أجيئوا رسول الله (صلى الله عليه وآله) إلى غد في منزل أبي طالب، فتغامزنا، فلما ولى قلنا: أترى محمدا أن يشبعنا اليوم؟ وما منا يومئذ من العشرة رجلا إلا وهو يأكل الجذعة السمينة، ويشرب الفرق من اللبن،

I was the tenth of the ten from the sons of Abdul Muttalib^{-asws} when Ali^{-asws} Bin Abu Talib^{-asws} came to us and said, 'Answer Rasool-Allah^{-saww} to a lunch in the house of Abu Talib^{-asws}'. So, we winked at each other. When he^{-asws} had gone back we said, 'Do you see Muhammad^{-saww} to (be able to) satiate us today?' And on that day there was none from the ten of us any man except and he could eat the fat sheep and drink the pot of milk.

فغدوا عليه في منزل أبي طالب وإذا نحن برسول الله (صلى الله عليه وآله) فحييناه بتحية الجاهلية، وحيانا هو بتحية الاسلام، فأول ما أنكرنا منه ذلك، ثم أمر بجفنة من خبز ولحم فقدمت إلينا، ووضع يده اليمنى على ذروتها وقال: بسم الله كلوا على اسم الله،

We went to him^{-asws} in the house of Abu Talib^{-asws}, and there we were with Rasool-Allah^{-saww}. We greeted him^{-saww} with the greeting of the Pre-Islamic period and he^{-saww} greeted us with the greeting of Islam. So, the first of what we denied from him^{-saww} was that. Then he^{-saww} called for a tray of bread and meat and forwarded it to us, and he^{-saww} placed his^{-saww} right hand upon its sheep and said: 'In the Name of Allah^{-azwj}! Eat in the Name of Allah^{-azwj}'.

³³ Bihar Al Anwaar – V 17, The book of our Prophet^{-saww}, P 2 Ch 4 H 1

فتغيرنا لذلك ثم تمسكنا لحاجتنا إلى الطعام، وذلك أننا جوعنا أنفسنا للميعاد بالامس فأكلنا حتى انتهينا والجفنة كما هي مدفقة، ثم دفع إلينا عسا من لبن، فكان علي يخدمنا فشرينا كلنا حتى روينا والعس على حاله، حتى إذا فرغنا قال:

We changed to that, then we withheld due our need to the meal, and that we had kept ourselves hungry for the appointment since the day before. So, we ate until we ended, and the tray was just as it had been (full of food). Then he^{-saww} handed over a pitcher of milk, and Ali^{-asws} served us, and all of us drank until we were saturated, and the pitcher was upon its state (still full), until when we were free, he^{-saww} said:

يا بني عبد المطلب إني نذير لكم من الله جل وعز إني أتيتكم بما لم يأت به أحد من العرب، فإن تطيعوني ترشدوا وتفعلوا وتنجحوا، إن هذه مائدة أمرني الله بها فصنعتها لكم كما صنع عيسى بن مريم (عليه السلام) لقومه، فمن كفر بعد ذلك منكم فإن الله يعذبه عذابا لا يعذبه أحدا من العالمين، واتقوا الله و اسمعوا ما أقول لكم،

'O sons of Abdul Muttalib^{-asws}! I^{-saww} am a warner to you all from Allah^{-azwj} Majestic and Mighty. I^{-saww} have come to you with what no one from the Arabs has come with, so if you were to obey me^{-saww} you will be rightly guided and be successful and achieve. This is a meal which Allah^{-azwj} had Commanded me^{-saww}, so I^{-saww} made it for you just as Isa^{-as} Ibn Maryam^{-as} had done it to his^{-as} people. The one from you who disbelieves after that, then Allah^{-azwj} will Punish him with such a Punishment He^{-azwj} has not Punished anyone from the world, and fear Allah^{-azwj} and listen to what I^{-saww} am saying to you.

واعلموا يا بني عبد المطلب إن الله لم يبعث رسولا إلا جعل له أخا ووزيرا ووصيا ووارثا من أهله، وقد جعل لي وزيرا كما جعل للأنبياء قبلي، وإن الله قد أرسلني إلى الناس كافة،

And know, O sons of Abdul Muttalib^{-asws}, that Allah^{-azwj} did not Send any Messenger except He^{-azwj} Made a brother to be for him^{-as}, and a Vizier and an inheritor, from his^{-as} family members, and He^{-azwj} has Made for me^{-saww} a Vizier just as He^{-azwj} had Made for the Prophets^{-as} before me^{-saww}; and Allah^{-azwj} has Sent me^{-saww} to the people altogether.

وأنزل علي " وأنذر عشيرتك الاقربين " ورهطك المخلصين، وقد والله أنبأني به وسماه لي، ولكن أمرني أن أدعوكم وأنصح لكم، وأعرض عليكم لئلا يكون لكم الحجة فيما بعد، وأنتم عشيرتي وخالص رهطي، فأيكم يسبق إليها، على أن يؤاخيني في الله ويوازرني في الله جل وعز،

And it has been Revealed unto me^{-saww}: **And warn your kindred, the near ones and your group of sincere ones! [26:214]**; and by Allah^{-azwj} He^{-saww} has Given me^{-saww} the News of it and Caused me^{-saww} to hear it, but He^{-saww} Commanded me^{-saww} to invite you all and advise you, and present to you lest the need happens to be for you in what is to come afterwards; and you are my^{-saww} kindred and the sincere ones of my^{-saww} group. So, which one of you will preceded to it, upon (a stipulation) that he^{-saww} will establish brother-hood for me^{-saww} for the Sake of Allah^{-azwj}, and be my^{-saww} Vizier for the Sake of Allah^{-azwj} Majestic and Mighty?

ومع ذلك يكون لي بدا على جميع من خالفني فأخذته وصيا ووليا ووزيرا، يؤدي عني، ويبلغ رسالتي، ويقضي ديني من بعدي وعداتي، مع أشياء اشترطها،

And, along with that, he will happen to be a hand for me^{-saww} upon the entirety of the ones left behind me^{-saww}, so I^{-saww} will take him as a successor, and a guardian, and a Vizier. He will execute (matters) on my^{-saww} behalf, and deliver my^{-saww} Message, and fulfil my^{-saww} debts from after me^{-saww} and my^{-saww} promises made, with the things I^{-saww} have stipulated’.

فسكتوا فأعادها ثلاث مرات كلها ليسكتون ويثب فيها علي، فلما سمعها أبو هب، قال: تبا لك يا محمد ولما جئتنا به، ألهذا دعوتنا؟ وهم أن يقوم موليا، فقال: أما والله لتقومن أو يكون في غيركم،

Everyone was silent, and he^{-saww} repeated it three times, during all of these they were silent and Ali^{-asws} leapt us during these. When Abu Lahab^{-la} heard it, he^{-la} said, ‘May your^{-saww} hands break, O Muhammad^{-saww}, and to what you^{-saww} have come to us with. Is it for this you^{-saww} called us?’ And they thought of arising to turn back. He^{-saww} said: ‘But, by Allah^{-azwj}, you are arising, or it would happen to be among others’.

وقال: يحرصهم لئلا يكون لاحد منهم فيما بعد حجة، قال: فوثب علي (عليه السلام) فقال: يا رسول الله أنالها، فقال رسول الله: يا أبا الحسن أنت لها، قضي القضاء، وجف القلم، يا علي اصطفاك الله بأولها وجعلك ولي آخرها .

And he^{-saww} said: ‘(Then you) will cover them perhaps there will be a need to anyone from them afterwards’. Ali^{-asws} leapt us and said: ‘O Rasool-Allah^{-saww}! I^{-asws} am for it’. Rasool-Allah^{-saww} said: ‘O Abu Al-Hassan^{-asws}! You^{-asws} are for it. The Ordainment has come to pass and the Pen has dried up (Raised). O Ali^{-asws}! Allah^{-azwj} had Chosen you^{-asws} at the beginning of it and Made you^{-asws} at the end of it’³⁴.

قب: محمد بن إسحاق في خبر طويل عن كثير بن عامر أنه طلع من الابطح راكب ومن ورائه سبع عشرة ناقة محملة ثياب ديباج، على كل ناقة عبد أسود، يطلب النبي الكريم ليدفعها إليه بوصية من أبيه، فأوماً ابن أبي البخترى إلى أبي جهل وقال: هذا صاحبك، فلما دنا منه قال: ما أنت بصاحبي،

Muhammad Bin Is’haq, in a lengthy Hadeeth from Kaseer Bin Aamir – ‘A Rider emerged from Al-Abtah, and from behind him were seventeen camels loaded with clothes of brocade, upon each camel being a black (slave), seeking the honourable Prophet^{-saww} in order to hand these over to him^{-saww} as per the will of his (deceased) father. Ibn Abu Al Bakhtary indicated to Abu Jahl^{-la} and said, ‘This is your guy’. When he went near him^{-la}, he said, ‘You^{-la} are not my guy’.

فما زال يدور حتى رأي النبي (صلى الله عليه وآله) فسعى إليه وقبل يديه رجله، فقال له النبي (صلى الله عليه وآله): أليس أنت بلحا ناجي بن المنذر السكاكي؟ قال: بلى يا رسول الله، قال: فأين سبع عشرة ناقة محملة ذهباً وفضة و درا وياقوتا وجوهراً ووشيا وملحماً وغير ذلك؟ قال: هي ورائي مقبلة،

³⁴ Bihar Al Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 1 H 47

He did not cease to go around until he saw the Prophet^{-saww}, so he strived towards him^{-saww} and kissed his^{-saww} hand and his^{-saww} legs. The Prophet^{-saww} said to him: 'Aren't you Balha Najy Bin Al-Manzar Al-Sakaky?' He said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'So, where are the seventeen camels laden with gold, and silver, and gems, and sapphire, and jewels, and such things other than that?' He said, 'They are coming behind me'.

فقال: هي سبع عشرة ناقه، على كل ناقه عبد أسود، عليهم أقبية الديباج، ومناطق الذهب، وأسماؤهم محرز، ومنعم، وبدر، وشهاب، ومنهاج وفلان وفلان، قال: بلى يا رسول الله، قال: سلم المال وأنا محمد بن عبد الله، فأورد المال بجملته إلى النبي (صلى الله عليه وآله)،

He^{-saww} said: 'These are seventeen camels, upon each camel being a black slave, upon them are garments of brocade, and container of gold, and their names are recorded, and donors, and (it is) Badr, and Shahab, and Minhaj, and so and so, and so and so'. He said, 'Yes, O Rasool-Allah^{-saww}'. He^{-saww} said: 'Submit the wealth, and I^{-saww} am Muhammad^{-saww} Bin Abdullah^{-asws}'. He handed over the total wealth to the Prophet^{-saww}.

فقال أبو جهل: يا آل غالب إن لم تنصفوني وتنصروني عليه لاضعن سيفي في صدري، وهذا المال كله للكعبة، وركب فرسه وجرده سيفه ونفرت مكة أقصاها وأدناها حتى أجابت أبا جهل سبعون ألف مقاتل، وركب أبو طالب في بني هاشم وبني عبد المطلب وأحاطوا بالنبي (صلى الله عليه وآله)،

Abu Jahl^{-la} said, 'O family of Ghalib! If you do not be fair to me and help me^{-la} upon it, I^{-la} shall place my^{-la} sword on my^{-la} chest, and this wealth, all of it is for the Kabah', and he^{-la} rode his^{-la} horse and bared his^{-la} sword and went to the outskirts of Makkah and its nearby places until seventy thousand fighters had answered Abu Jahl^{-la}; and Abu Talib^{-asws} rode among the Clan of Hashim^{-as} and the Clan of Abdul Muttalib^{-asws} and surrounded the Prophet^{-saww} (protectively).

ثم قال أبو طالب: ما الذي تريدون؟ قال أبو جهل: إن ابن أخيك قد جنى علينا جنائيات عظيمة، ويحق للعرب أن تغضب وتسفك الدماء وتسبي النساء، قال أبو طالب: وماذا؟ فذكر قصة الغلام وأن محمدا سحره وردده إلى دينه، وأخذ منه المال وهو شيء مبعوث للكعبة، فقال: قف حتى أمضي إليه وأسأله عن ذلك،

Then Abu Talib^{-asws} said: 'What is that which you want?' Abu Jahl^{-la} said, 'The son^{-saww} of your^{-asws} brother^{-asws} has committed a great crime against us, and it is a right of the Arabs that they become angry and spill the blood and capture the women'. Abu Talib^{-asws} said: 'And what is that (crime)?' So, he^{-la} mentioned the story of the boy and that Muhammad^{-saww} had cast a spell on him and returned him to his^{-as} Religion, and took the wealth from him, and it was a thing which had been sent for the Kabah. He^{-as} said: 'Pause, until I^{-as} go to him^{-saww} and ask him^{-saww} about that'.

فلما أتى النبي (صلى الله عليه وآله) وسأله رد ذلك قال: لا اعطيه حبة واحدة، قال: خذ عشرة وأعطه سبعة، فأبى، ثم أمر (صلى الله عليه وآله) أن توقف الهدية بين يديه ويناديها سبع مرات فإن كلمتها فالهدية هديتها، وإن كلمتها أنا وأجابتي فالهدية هديتي،

When he^{-as} came to the Prophet^{-saww} asked him^{-saww} to return that, he^{-saww} said: 'I^{-saww} will not give him^{-la} even one grain'. He^{-as} said: 'Take ten and give him^{-la} seven'. He^{-saww} refused. Then he^{-saww} instructed: 'The gifts should be placed in front of them (camels) and called out seven times, so if they speak then the gifts are their gifts, and if I^{-saww} speak to these and they answer me^{-saww}, then the gifts are my^{-saww} gifts'.

فأتى أبو طالب وقال: إن ابن أخي قد أجابك إلى النصفة، وذكر مقال النبي (صلى الله عليه وآله) والميعاد غدا عند طلوع الشمس، فأتى أبو جهل إلى الكعبة وسجد لهبل ورفع رأسه وذكر القصة، ثم قال: أسألك أن تجعل النوق تخاطبني، ولا يشمت بي محمد وأنا أعبدك من أربعين سنة وما سألتك حاجة، فإن أجبتني هذه لأضعن لك قبة من لؤلؤ أبيض وسوارين من الذهب واخلخالين من الفضة وتاجا مكللا بالجواهر وقلادة من العقيان ،

Abu Talib^{-asws} came and said, 'The son^{-saww} of my^{-asws} brother^{-asws} has answered you to the fairness', and he^{-asws} mentioned the words of the Prophet^{-saww} and the appointment the next morning at the emergence of the sun. So, Abu Jahl^{-la} came to the Kabah and prostrated to Hobal (an idol) and raised his^{-la} head and mentioned the story, then said, 'I^{-la} ask you to make the camels to address me^{-la} and do not let Muhammad^{-saww} gloat over me^{-la}, and I^{-la} am your worshipper for forty years and have not asked you any need. So, if you were to answer me^{-la}, I^{-la} shall place a dome of white pearls for you and pots of gold and anklets of silver and a crown embedded with jewels and a necklace of pure gold'.

ثم إن النبي (صلى الله عليه وآله) حضر وكان منه المعجزات، أجابه كل ناقه سبع مرات وشهدت بنبوته بعد عجز أبي جهل فأخذ المال .

Then the Prophet^{-saww} presented, and there were miracles from him^{-saww}, every camel answered him^{-saww} seven times and testified with his^{-saww} Prophet-hood after the frustration of Abu Jahl^{-la}, and he^{-saww} took the wealth".³⁵

The names of the Ancestors of Rasool Allah^{-saww}:

العدد القوية رسول الله ص أبو القاسم محمد و أحمد بن عبد الله بن عبد المطلب بن هاشم بن عبد مناف بن قصي بن كلاب بن مرة بن لوي³⁶ بن غالب بن فهر بن مالك بن النضر بن كنانة بن حزيمة بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان بن آد بن أدد بن اليسع بن الهميسع بن سلامان بن التبت بن حمل بن قيذار بن إسماعيل بن إبراهيم الخليل ع بن تارح بن ناخور بن شروغ بالشين المعجمة و العن المعجمة بن أرغو بن فالغ بالعن المعجمة فيهما بن عابر بفتح الباء و العن المعجمة بن صالح بن أرفخشذ بن سام بن نوح بن ملك بن متوشلح بكسر اللام بن أخنوخ بن الياز بالذال المعجمة بن مهلايل بن فينان بن أنوش بن شيث بن آدم ع³⁷ و قال ابن بابويه عدنان بن آد بن أدد بن زيد بن يعدد بن يقدم بن الهميسع بن نبت بن قيذار بن

³⁵ Bihar Al Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 1 H 79

³⁶ (2) في السير و التواريخ: مرة بن كعب لوي.

³⁷ (3) هذا يوافق ما ذكره السويدي في سبائك الذهب الا أنه ضبط بعض الأسماء على خلاف ذلك مثل قيذار فانه قال: « قيذار » بالراء و هو الصحيح كما في غيره، و مثل ناخور بن شروغ فانه قال:

« ناخور بن شاروخ » و ذكر عن بعض شارغ و عن آخر شاروخ، و ملك فانه قال: « ملك » و هو الصحيح كما في غيره، و مهلايل فانه قال: « مهلايل »، و فينان فانه قال: « قينان »، بالفاء و هو الصحيح، و قد أسقط اليسع أيضا.

إِسْمَاعِيلَ³⁸ وَقَالَ ابْنُ عَبَّاسٍ عَدْنَانُ بْنُ أَدِّ بْنِ أَدَدَ بْنِ الْيَسَعِ بْنِ الْهَمَيْسَعِ وَيُقَالُ ابْنُ يَامِينَ بْنُ يَحْشَبَ بْنِ مَنْحَدَ بْنِ صَابُوعَ بْنِ الْهَمَيْسَعِ بْنِ نَبْتِ بْنِ قَيْدَارِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ تَارَخَ بْنِ سُرُوعَ بْنِ أَرْغُوَ وَهُوَ هُوْدٌ وَيُقَالُ ابْنُ قَالِعِ بْنِ عَامِرِ بْنِ أَرْفَحَشَدَ بْنِ نَاحُورَ بْنِ مَتَوْشَلِحَ بْنِ سَامَ بْنِ نُوحِ بْنِ لَمَكِ بْنِ أَحْنُوْحَ وَهُوَ إِدْرِيسُ بْنُ مَهْلَائِيلَ وَيُقَالُ مَهَائِيلُ بْنُ زِيَادٍ وَيُقَالُ مَارِدٌ وَيُقَالُ إِيَادُ بْنُ قَيْنَانَ بْنِ أَنُوشَ وَيُقَالُ قَيْنَانُ بْنُ أُوْدٍ بْنِ أَنُوشَ بْنِ شَيْثٍ وَهُوَ هِبَةُ اللَّهِ بْنِ آدَمَ ع³⁹.

It is reported in Bihar Al-Anwaar, vol. 15 from *Al-dad Al-Qoviya* in a *Riwaya* that Prophet Mohammed^{-saww} was son of Abd Allah, the son of Adul Muttalib, the son of Hashim, the son of Abdul Manaf, the son of Kasy, the son of Kalab, the son Merrah, the son of Lovay, the son of Ghalib, the son of Kaher, the son of Malik, the son of Alnazar, the son of Kananah, the son of Hezeemah, the son of Mudrakah, the son of Ilyas, the son of Muzer, the son of Nazar, the son of Mad, the son of Adnan, the son of Ad, the son of Ader, the son of Alyesa, the son of Alhamgesa, the son of Salaman, the son of Albinet, the son of Hamel, the son of Kaydar, the son of Ismaeel, the son of Ibraheem-ul-Khaleel^{-as}, the son of Tarikh, the son of Nakhoor, the son of Sharugh, the son of Arghoo, the son of Taligh, the son of Auber, the son of Shalikh, the son of Arfahshed, the son of Sam, the son of Nooh, the son of Makh, the son of Matooshalakh, the son of Akhnookh, the son of Albariz, the son of Mahlaeel, the son of Keenan, the son of Anoosh, the son of Shays, the son of Adam^{-as}.⁴⁰

Additional Ahadith:

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ الصَّغِيرِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ فَصَّالٍ عَنْ بَعْضِ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نَزَلَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا مُحَمَّدُ إِنَّ رَبِّكَ يُفَرِّغُكَ السَّلَامَ وَ يَقُولُ إِنِّي قَدْ حَرَّمْتُ النَّارَ عَلَى صُلْبِ أَنْزَلْتُكَ وَ بَطْنِ حَمَلِكَ وَ حَجْرٍ كَفَّلَكَ فَالْصُّلْبُ صُلْبُ أَبِيكَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ وَ الْبَطْنُ الَّذِي حَمَلَكَ فَامْنَهُ بِنْتُ وَ هَبٍ وَ أَمَا حَجْرٌ كَفَّلَكَ فَحَجْرُ أَبِي طَالِبٍ .

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah Al Husayn Al Sageer, from Muhammad Bin Ibrahim Al Ja'fary, from Ahmad Bin Ali Bin Muhammad Bin Abdullah Bin Umar son of Ali^{-asws} Bin Abu Talib^{-asws}, from Abu Abdullah^{-asws}, and Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Fazzal, from some of his men,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Jibraeel^{-as} descended into the Prophet^{-saww} and he^{-as} said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww} and is Saying: "I^{-azwj} have Prohibited the Fire upon the 'صُلْبِ' Sulb (Linage) which brought you^{-saww} down, and the lap which bore you^{-saww}, and the lap which took care of you^{-saww}. So the صُلْبِ is the صُلْبِ of your^{-saww} father Abdullah Bin Abdul Muttalib, and the lap which carried you^{-saww} is Fatima^{-asws} Bin Asad^{-as}. As for the lap which took care of you^{-saww}, so it is the lap of Abu Talib^{-asws}".

³⁸ (4) هذا يوافق ما ذكره الطبري عن بعض الأئمة أن فيه يقدر مكان يعدد.

³⁹ (1) قد اختلفوا أصحاب السير و التواريخ في نسبه صلى الله عليه و آله و سلم من بعد عدنانا اختلافا شديدا لا يعنى ذكره هنا فمن شاء الوقوف فليراجع تاريخ اليعقوبي 2: 97 و سيرة ابن هشام 1: 1 و 2، و مروج الذهب 2: 272 و تاريخ الطبري 2: 29.

⁴⁰ بحار الأنوار (ط - بيروت)، ج15، ص: 107

و فِي رَوَايَةِ ابْنِ فَضَّالٍ وَ فَاطِمَةَ بِنْتِ أُسَيْدٍ .

And in a report of Ibn Fazzal: “And (Syeda) Fatima^{-asws} Bin Asad”.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ مَثَلَ أَبِي طَالِبٍ مَثَلُ أَصْحَابِ الْكَهْفِ أَسْرُوا الْإِيمَانَ وَ أَظْهَرُوا الشِّرْكَ فَآتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘An example of Abu Talib^{-asws} is an example of the Companions of the Cave (As’haab Al-Kahf). They were secretive of the Eman and they manifested the polytheism, so Allah^{-azwj} Gave them the Recompense twice.’⁴²

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلَامُ) قَالَ قِيلَ لَهُ إِنَّهُمْ بَرَعُمُونَ أَنَّ أَبَا طَالِبٍ كَانَ كَافِرًا فَقَالَ كَذَبُوا كَيْفَ يَكُونُ كَافِرًا وَ هُوَ يَقُولُ أَلَمْ نَعْلَمُوا أَنَّ وَجَدْنَا مُحَمَّدًا نَبِيًّا كَمُوسَى خُطَّ فِي أَوَّلِ الْكُتُبِ .

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ahmad Bin Is’haq, from Bakr Bin Muhammad Al Azady,

(It has been narrated) from Is’haq son of Ja’far^{-asws}, from his father^{-asws}, said, ‘It was said to him^{-asws}, ‘They (people) are claiming that Abu Talib^{-asws} was a disbeliever’. So he^{-asws} said: ‘They are lying! How can he^{-asws} happen to be a disbeliever and he^{-asws} was saying: ‘Are you not knowing that we^{-asws} found Muhammad^{-saww} as a Prophet^{-asws} like Musa^{-as}, written in the former Books?’.

وَ فِي حَدِيثٍ آخَرَ كَيْفَ يَكُونُ أَبُو طَالِبٍ كَافِرًا وَ هُوَ يَقُولُ . لَقَدْ عَلِمُوا أَنَّ ابْنَنَا لَا مُكَذَّبَ لَدَيْنَا وَ لَا يَعْبَأُ بِقِيلِ الْأَبَاطِلِ وَ أَبْيَضُ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ .

And in another Hadeeth – ‘How can Abu Talib^{-asws} happen to be a disbeliever and he^{-asws} was saying (in prose): ‘They (people) have know that our^{-asws} son^{-saww} neither lies from us^{-asws}, nor can he^{-saww} be faulted with the words of falsehood, and he^{-saww} is white, the clouds quench by his^{-saww} face, a protector of the orphans and chastity of the widows’.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ بَيْنَمَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْمَسْجِدِ الْحَرَامِ وَ عَلَيْهِ ثِيَابٌ لَهُ جُدُّدٌ فَأَلْقَى الْمُشْرِكُونَ عَلَيْهِ سَلَى نَاقَةٍ فَمَلُّوا ثِيَابَهُ بِهَا فَدَخَلَهُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ فَذَهَبَ إِلَى أَبِي طَالِبٍ فَقَالَ لَهُ يَا عَمَّ كَيْفَ تَرَى حَسْبِي فِيكُمْ فَقَالَ لَهُ وَ مَا ذَلِكَ يَا ابْنَ أَخِي فَأَحْزَنَهُ الْخَبَرَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘While the Prophet^{-saww} was in the Sacred Masjid and upon him^{-saww} were new clothes, so the Polytheists threw upon him^{-saww} the stomach contents of a she-camel. So his^{-saww} clothes were stained by it. So there entered into him^{-saww} due to that, whatever Allah^{-azwj} so Desired. So he^{-saww} went to Abu Talib^{-asws} and said to him^{-asws}: ‘O Uncle! How do you^{-asws} view my^{-asws}

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 21

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 28

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 29

nobility among you all?’ So he^{-asws} said to him^{-saww}: ‘And what is that, O son^{-saww} of my^{asws} brother^{-asws}?’ So he^{-saww} informed him^{-asws} the news.

فَدَعَا أَبُو طَالِبٍ حَمْرَةَ وَ أَخَذَ السَّيْفَ وَ قَالَ لِحَمْرَةَ خُذِ السَّلَى ثُمَّ تَوَجَّهَ إِلَى الْقَوْمِ وَ النَّبِيُّ مَعَهُ فَأَتَى فُرَيْشاً وَ هُمْ حَوْلَ الْكَعْبَةِ فَلَمَّا رَأَوْهُ عَرَفُوا الشَّرَّ فِي وَجْهِهِ ثُمَّ قَالَ لِحَمْرَةَ أَمِري السَّلَى عَلَى سِبَالِهِمْ فَفَعَلَ ذَلِكَ حَتَّى أَتَى عَلَى أَخْرِهِمْ ثُمَّ انْفَقَتْ أَبُو طَالِبٍ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا ابْنَ أَخِي هَذَا حَسْبُكَ فِينَا .

So Abu Talib^{-asws} called Hamza^{-asws} and grabbed the sword and said to Hamza^{-asws} to take the stomach contents (of a camel), then divert towards the group, and the Prophet^{-saww} was with him^{-asws}. So he^{-asws} came to the Qureysh, and they were around the Kabah. So when they saw him^{-asws}, they recognised the ferocity in his^{-asws} face. Then he^{-asws} said to Hamza^{-asws}: ‘Paste the stomach contents (of a camel) upon their faces’. So he^{-asws} did that until he^{-asws} came to their last one. Then Abu Talib^{-asws} turned towards the Prophet^{-saww}, so he^{-asws} said: ‘O son^{-saww} of my^{-asws} brother^{-asws}! This is your^{-saww} nobility among us’.⁴⁴

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَصْرِ عَنْ إِبرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا تُوْفِيَ أَبُو طَالِبٍ نَزَلَ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ اخْرُجْ مِنْ مَكَّةَ فَلَيْسَ لَكَ فِيهَا نَاصِرٌ وَ تَارَتْ فُرَيْشٌ بِالنَّبِيِّ (صلى الله عليه وآله) فَخَرَجَ هَارِباً حَتَّى جَاءَ إِلَى جَبَلٍ بِمَكَّةَ يُقَالُ لَهُ الْحَجُونُ فَصَارَ إِلَيْهِ .

Ali, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘When Abu Talib^{-asws} passed away, Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and he^{-as} said: ‘O Muhammad^{-saww}! Exit from Makkah, for there isn’t a helper for you^{-saww} therein, and the Qureysh arose against the Prophet^{-saww}, so he^{-saww} went out fleeing until he^{-saww} came to a mountain of Makkah called Al-Hajoun, so he^{-saww} came to it’.⁴⁵

عَلِيٌّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَبَا طَالِبٍ أَسْلَمَ بِحِسَابِ الْجُمَّلِ قَالَ بِكُلِّ لِسَانٍ .

Ali Bin Muhammad Bin Abdullah and Muhammad Bin Yahya, from Muhammad Bin Abdullah, raising it,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Abu Talib^{-asws} professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)’. He^{-asws} said: ‘In every language’.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَسْلَمَ أَبُو طَالِبٍ بِحِسَابِ الْجُمَّلِ وَ عَقَدَ بِيَدِهِ ثَلَاثاً وَ سِتِّينَ .

Muhammad Bin Yahya, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from their father, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 30

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 31

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 32

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Abu Talib^{-asws} professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)', and he^{-asws} formed 'sixty three' with his^{-asws} hands'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ الْكَلْبِيِّ عَنْ عَلِيِّ بْنِ الْحَزْرَوْرِ الْعَنْوِيِّ عَنْ أَصْبَغِ بْنِ نُبَاتَةَ الْحَنْظَلِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَوْمَ افْتَتَحَ الْبَصْرَةَ وَرَكِبَ بَعْلَةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَا أُخْبِرُكُمْ بِخَيْرِ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَقَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا فَإِنَّكَ كُنْتَ تَشْهَدُ وَنَعِيبُ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ سَبْعَةٌ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ لَا يُنْكِرُ فَضْلَهُمْ إِلَّا كَافِرٌ وَلَا يَجْحَدُ بِهِ إِلَّا جَاحِدٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hsayn Bin Ulwan Al Kalby, from Ali Bin Al Hazawwar Al Ghanawy, from Asbagh Bin Nubata Al Hanzaly who said,

'I saw Amir Al-Momineen^{-asws} on the day he^{-asws} was victorious over Al-Basra and rode the mule of Rasool-Allah^{-saww}, then said: 'O you people! Shall I^{-asws} inform you with the nest of the creature on the Day Allah^{-azwj} would Gather them?' So Abu Ayoub Al-Alansary stood up to him^{-asws} and said, 'Yes, O Amir Al-Momineen^{-asws}! Narrate to us, for you^{-asws} were present and we were absent'. So he^{-asws} said: 'The best of the creatures on the Day Allah^{-azwj} would Gather them, are seven from the sons of Abdul Muttalib. None will deny their merits except for an Infidel, nor would anyone reject it except for a renegade'.

فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَجَمَهُ اللَّهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لَنَا لِنَعْرِفَهُمْ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ الرَّسُلُ وَ إِنَّ أَفْضَلَ الرَّسُلِ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِنَّ أَفْضَلَ كُلِّ أُمَّةٍ بَعْدَ نَبِيِّهَا وَصِيِّ نَبِيِّهَا حَتَّى يُدْرِكَهُ نَبِيُّ

So Ammar Bin Yasir, may Allah^{-azwj} have Mercy on him stood up and he said, 'O Amir Al-Momineen^{-asws}! Name them for us in order for us to recognise them'. So he^{-asws} said: 'The best of the creatures on the Day Allah^{-azwj} would Gather them are the Rasools^{-saww}, and that the most superior of the Rasools^{-as} is Muhammad^{-saww}, and that the most superior of every community after its Prophet^{-saww} is the successor^{-as} of its Prophet^{-as}, until he^{-as} comes across a (another) Prophet^{-as}.

أَلَا وَ إِنَّ أَفْضَلَ الْأَوْصِيَاءِ وَصِيِّ مُحَمَّدٍ عَلَيْهِ وَ آلِهِ السَّلَامُ أَلَا وَ إِنَّ أَفْضَلَ الْخَلْقِ بَعْدَ الْأَوْصِيَاءِ الشُّهَدَاءُ أَلَا وَ إِنَّ أَفْضَلَ الشُّهَدَاءِ حَمْرَةَ بِنْتُ عَبْدِ الْمُطَّلِبِ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ لَهُ جَنَاحَانِ حَضِبِيَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ لَمْ يُنْحَلْ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ جَنَاحَانِ غَيْرُهُ شَيْءٌ كَرَّمَ اللَّهُ بِهِ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ شَرَفَهُ وَ السَّبْطَانَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْمَهْدِيَّ (عَلَيْهِمُ السَّلَام) يَجْعَلُهُ اللَّهُ مَنْ شَاءَ مِنْ أَهْلِ الْبَيْتِ

Indeed! And the most superior of the successors^{-as} is the successor^{-asws} of Muhammad^{-saww}, may the greetings be upon him^{-saww} and his^{-saww} Progeny^{-asws}. Indeed! And the most superior of the creatures after the successors^{-as} are the martyrs. Indeed! And the most superior of the martyrs is Hamza^{-asws} Bin Abdul Muttalib^{-asws}, and Ja'far^{-asws} Bin Abu Talib^{-asws}. For him^{-asws} are two fresh wings. He^{-asws} flies with these two in the Paradise. No one from this community has been Granted two wings apart from him^{-asws}. It is a thing which Allah^{-azwj} Prestige Muhammad^{-saww} with, and Ennobled him^{-saww}, and the two grandsons Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Al-Mahdy^{-asws}. Allah^{-azwj} would Make him^{-asws} to be the one whomsoever Allah^{-azwj} so Desires from us^{-asws}, the People^{-asws} of the Household'.

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 33

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا. ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفَىٰ بِاللَّهِ عَلِيمًا .

Then he^{-asws} recited this Verse **[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they! [4:70] That is the Grace from Allah, and Sufficient is Allah as the Knower**.⁴⁸

Feeding Milk to Prophet^{-saww}

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّفْعِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّىٰ عَنْ أُخِيهِ مُحَمَّدٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا وُلِدَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَكَثَ أَيَّامًا لَيْسَ لَهُ لَبَنٌ فَأَلْفَاهُ أَبُو طَالِبٍ عَلَىٰ نُدْيِ نَفْسِهِ فَأَنْزَلَ اللَّهُ فِيهِ لَبَنًا فَرَضَعَ مِنْهُ أَيَّامًا حَتَّىٰ وَقَعَ أَبُو طَالِبٍ عَلَىٰ حَلِيمَةَ السَّعْدِيَّةِ فَدَفَعَهُ إِلَيْهَا .

Muhammad Bin yahya, from Sa'd Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from his brother Muhammad, from Dorost Bin Abu Mansour, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the (parents of) Prophet^{-saww} were blessed, he^{-saww} remained for days, there wasn't any milk for him^{-saww}. So Abu Talib^{-asws} cast him^{-saww} upon his^{-asws} own breast, and Allah^{-azwj} Sent down milk from it. So he^{-saww} breast-fed from him^{-asws} for days until Abu Talib^{-asws} came to Haleema Saeeda, so he^{-asws} handed him^{-saww} over to her'.⁴⁹

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 34

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 27