

'Imam Ali's coming to the Kabah on 13th of Rajab'

Contents

Summary:.....	3
<i>Riwaya</i> (Reports) on Coming to the world of Ali ^{-asws} Ibn Abi Talib ^{-asws} on 13 th Rajab:.....	3
<i>Riwaya</i> of 7 th of Shaban on Imam Ali ^{-asws} 's coming to the World.....	6
Appendix I: Ahadith on Amir Al-Momineen ^{-asws} 's coming to the world	7
Appendix II: Additional <i>Riwaya</i> Ahadith on Amir Al-Momineen ^{-asws} 's coming to the world	14
Appendix III: Anas (Ibn Malik) says Amir Al-Momineen ^{-asws} 's coming to the world is in Zil Hajj	17
Explanatory note: -	18
Appendix IV: As per a <i>Riwaya</i> , Amir Al-Momineen ^{-asws} 's coming to the world is in the Month of Ramazan	18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ 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 وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Imam Ali's coming to the Kabah on 13th of Rajab

Summary:

The day of the arrival of Amir Al-Momineen Ali^{-asws} Ibn Abi Talib^{-asws} in to the lap of his^{-asws} mother (Syeda Fatima Bint¹ Asad^{-asws}) at the Holy Kabah is celebrated worldwide by the followers of the Ahl Al-Bayt^{-asws} on the 13th of Rajab. The Holy Shrine of Amir Al-Momineen^{-asws} in Al-Najaf was revealed after the destruction of Bani Ummaid dynasty by Bani Abbasid, during Haroon Al-Rashid’s rule in 169 AH, who built the first structure over the Holy grave of Imam Ali^{-asws}.² Similarly, the attributes, elevated status and even the name of the Infallible Imam (Ali^{-asws} Ibn Abi Talib^{-asws}) was not allowed to be mentioned by the evil rulers of Bani Ummaid, who encouraged and openly insulted Imam Ali^{-asws}. The Infallible successors^{-asws} of Imam Ali^{-asws}, therefore mostly observed precautions of dissimulation (Taqeeya) and only revealed those attributes and Infallible and Divine Characteristics of Amir Al-Momineen^{-asws} which were essential, in secret and to their^{-asws} very close disciples, which have reached us through the Ahadith (the narrations).

In Shia Ahadith books, as per the strict conditions of dissimulation (Taqeeya), therefore, we find very limited information on the day and place of the coming to the world of Ali^{-asws} Ibn Abi Talib^{-asws}. From the historians and Ahadith compilers we mostly find that it was on the 13th of Rajab when Imam Ali^{-asws} was blessed to his^{-asws} parents^{-asws}. A few historians also quote 7th of Shaban, the middle of the month of Ramazan and during the Arafa of Zil Hajj (from Anas Ibn Malik, a well-known enemy of Ahl Al-Bayt^{-asws}).

We start with the most common and the most observed date of the coming to the world of Amir Al-Momineen^{-asws}, followed by the narrations citing other days, when Imam^{-asws} descended into his^{-asws} mother’s lap. Additional accounts and details on the arrival of Imam Ali^{-asws} are included in the Appendices I-IV.

Riwaya (Reports) on Coming to the world of Ali^{-asws} Ibn Abi Talib^{-asws} on 13th Rajab:

التهديب: وُلِدَ عِ بِمَكَّةَ فِي الْبَيْتِ الْحَرَامِ فِي يَوْمِ الْجُمُعَةِ لِثَلَاثَ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ رَجَبٍ بَعْدَ عَامِ الْفِيلِ بِثَلَاثِينَ سَنَةً وَ قُبِضَ عِ قَتِيلًا بِالْكُوفَةِ- لَيْلَةَ الْجُمُعَةِ لِتِسْعِ لَيَالٍ بَقِيْنَ مِنْ شَهْرِ رَمَضَانَ سَنَةَ اَرْبَعِينَ مِنَ الْهَجْرَةِ وَ لَهُ يَوْمَعِدِ ثَلَاثَ وَ سِتُونَ سَنَةً

¹ Daughter of

² Imam Ali Shrine - Wikipedia

(The book) 'Al Tehzeeb' –

'Ali^{-asws} came to the world at Makkah in the Sacred House (Kabah) during the night of Friday the thirteenth night vacant from Rajab (13th of Rajab), thirty years after the year of the elephant, and he^{-asws} passed away being killed at Al-Kufa on the night of Friday on nine nights remaining from the Month of Ramazan of the year forty from the emigration, and on that day there were sixty three (63) years for him^{-asws}.

وَأُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَاظٍ وَ هُوَ أَوَّلُ هَاشِمِيٍّ وُلِدَ فِي الْإِسْلَامِ مِنْ هَاشِمِيِّينَ وَ قَبْرُهُ بِالْعَرَبِيِّ مِنْ نَجْفِ الْكُوفَةِ.

And his^{-asws} mother^{-asws} is (Syeda) Fatima^{-asws} Bint Asad^{-as} Bin Hashim^{-as} Bin Abd Manaf^{-as}, and he^{-asws} is the first Hashimite from (both) Hashimites (parents) in the (history of) Al-Islam among the Hashimites, and his^{-asws} grave is at Al-Ghary, from Najaf, Al-Kufa".³

مصبا، المصباحين ذكر ابن عباس: أن اليوم الثالث عشر من رجب كان مولد أمير المؤمنين ع في الكعبة قبل النبوة باثنتي عشرة سنة.

(The book) 'Al Misbaheyn' – Ibn Ayyash mentioned,

'On the thirteenth day from Rajab (13th of Rajab) was the arrival of Amir Al-Momineen^{-asws} in the Kabah, before the Prophet-hood by twelve years".⁴

و روي عن عتاب بن أسيد أنه قال: ولد أمير المؤمنين علي بن أبي طالب ع- بمكة في بيت الله الحرام يوم الجمعة لثلاث عشرة ليلة خلت من رجب و للني ص ثمان و عشرون سنة- قبل النبوة باثنتي عشرة سنة.

And it is reported from Attab Bin Asesyd having said,

'Amir Al-Momineen^{-asws} arrival was in Makkah in the Sacred House of Allah^{-azwj} (Kabah) on the day of Friday of thirteenth night vacant from Rajab (13th of Rajab), and the Prophet^{-saww} was of twenty-eight years, before the Prophet twelve years".⁵

إقبال الأعمال: روي أن يوم ثالث عشر شهر رجب كان مولد مولانا أبي الحسن أمير المؤمنين علي بن أبي طالب في الكعبة قبل النبوة باثنتي عشرة سنة.

(The book) 'Iqbal Al Amaal' –

'It is reported that on the thirteen's of the month of Rajab (13th of Rajab) was the arrival of our Master^{-asws} Abu Al-Hassan Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, in the Kabah, before the Prophet-hood by twelve years".⁶

أقول قال الشهيد رحمه الله في الدروس: علي بن أبي طالب بن عبد المطلب بن هاشم و أبو طالب و عبد الله أخوان للإبوتين و أمه فاطمة بنت أسد بن هاشم و هو و إخوته أول هاشميين ولد بين هاشميين ولد يوم الجمعة ثالث عشر شهر رجب

I (Majlisi) am saying, 'The martyr said in the lessons (regarding) Ali^{-asws} Bin Abu Talib^{-asws} Bin Abdul Muttalib^{-asws} Bin Hashim^{-as}, 'And Abu Talib^{-asws} and Abdullah^{-asws} were two brothers^{-asws}

³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 3

⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 7 a

⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 7 b

⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 8

of the two fathers, and his^{-asws} mother^{-asws} Fatima Bint Asad^{-as} Bin Hashim^{-as}, and he^{-asws} and his^{-asws} sisters^{-asws} were the first Hashimites to be blessed to the two Hashims, being blessed on the day of Friday of the thirteenth, of the Month of Rajab' (13th of Rajab).

وَرُوي سَابِعَ شَهْرٍ شَعْبَانَ بَعْدَ مَوْلِدِ النَّبِيِّ ص بِثَلَاثِينَ سَنَةً اَنْتَهَى.

And it is reported it was seventh of the month of Shaban after the arrival of the Prophet^{-saww} by thirteen years – end'.⁷

و قال علي بن محمد المالكي في الفصول المهمة كان ولد أبو طالب طالبا و لا عقب له و عقيلًا و جعفرًا و عليًا و كل واحد أسن من الآخر بعشر سنين و أم هانئ و اسمها فاختة و أمهم جميعا فاطمة بنت أسد

And Ali Bin Muhammad Al-Maliki has said in (the book) 'Al-Fusool Al-Muhimma' – Abu Talib^{-asws} begot Talib^{-as} and there was no posterity for him, and Aqeel^{-as}, and Ja'far^{-as}, and Ali^{-asws}. and each one was older than the other by ten years, and Umm Hany, and her name is Fakhta, and the mother^{-asws} of all of them is (Syeda) Fatima^{-asws} Bint Asad^{-as}.

هكذا ذكر موفق بن أحمد الخوارزمي في كتاب المناقب ولد بمكة المشرفة داخل البيت الحرام في يوم الجمعة الثالث عشر من شهر الله الأصم رجب سنة ثلاثين من عام الفيل قبل الهجرة بثلاث و عشرين سنة و قيل بخمس و عشرين و قبل المبعث باثنتي عشرة سنة و قيل بعشر سنين

That is how Mowfaq Bin Ahmad Al-Khawarizmy has mentioned in Kitab Al-Manaqib, and he (Ali^{-asws}) was blessed (to his^{-asws} parents^{-asws}) at Makkah inside the Sacred House (Kabah) during the day of Friday the thirteenth from the month of Rajab (13th of Rajab) in the year thirty from the year of the elephant, before the emigration by twenty three years; and it is said by twenty five years; and before the Prophet-hood by twelve years; and it is said to be ten years.

و لم يولد في بيت الحرام قبله أحد سواه و هي فضيلة خصه الله تعالى بها إجلالا له و إعلاء لمرتبته و إظهارا لكرامته و كان هاشميا من هاشميين و أول من ولده هاشم مرتين و كان مولده بعد أن دخل رسول الله ص بخديجة بثلاث سنين و كان عمر رسول الله ص يوم ولادة علي ثمانين و عشرين سنة انتهى كلام المالكي.

And no one had been born in the Sacred House before him^{-asws}, besides him^{-asws}, and it is a merit Allah^{-azwj} the Exalted has Specialised him^{-asws} with it, as a reverence for him^{-asws} and exaltation of his^{-asws} rank, and a manifestation of his^{-asws} honour. And he^{-asws} was a Hashimite from the two (both parents^{-asws} being) Hashimites, and the first one from one being blessed to two Hashimites, and him^{-asws} being blessed (to his^{-asws} parents^{-asws}) after Rasool-Allah^{-saww} had been married with Khadeeja^{-asws} by three years, and the age of Rasool-Allah^{-saww} of the day of the arrival of Ali^{-asws} was twenty-eight years – end of the speech of Al-Maliki''⁸.

المناقب لابن شهرآشوب: وُلِدَ ع فِي الْبَيْتِ الْحَرَامِ يَوْمَ الْجُمُعَةِ الثَّلَاثِ عَشَرَ مِنْ رَجَبٍ بَعْدَ عَامِ الْفِيلِ بِثَلَاثِينَ سَنَةً وَ رَوَى ابْنُ هَمَّامٍ بَعْدَ تِسْعِ وَ عَشْرِينَ سَنَةً.

⁷ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 9

⁸ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 10 b

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

‘He^{-asws} (Imam Ali^{-asws}) was blessed (to his^{-asws} parents^{-asws}) in the Sacred House (Kabah) on the day of Friday the thirteenth of Rajab (13th of Rajab), after the year of the elephant by thirty years’. And it is reported by Ibn Hammam, after twenty-nine years”⁹.

إعلام الوری شا، الإرشاد علی بن أبي طالب بن عبد المطلب بن هاشم بن عبد مناف سيد الوصيين عليه أفضل الصلوات و السلام كنيته أبو الحسن
وُلِدَ بِمَكَّةَ فِي النَّبِيِّ الْحَرَامِ يَوْمَ الْجُمُعَةِ الثَّلَاثِ عَشَرَ مِنْ شَهْرِ رَجَبٍ سَنَةِ ثَلَاثِينَ مِنْ عَامِ الْفِيلِ

(The books) ‘Ilam Al Wara’ (and) ‘Al Irshad’ –

‘Ali^{-asws} Bin Abu Talib^{-asws} Bin Abdul Muttalib^{-asws} Bin Hashim^{-as} Bin Abd Manaf^{-as}, chief of the successors^{-as}, upon him^{-asws} be the most superior of the Salawaat and the greetings. His^{-asws} teknonym is Abu Al-Hassan^{-asws}, blessed (to his^{-asws} parents^{-asws}) in the Sacred House (Kabah), on the day of Friday of the thirteenth of the month of Rajab (13th of Rajab) of the year thirty from the year of the elephant.

وَأَمْ يُولَدُ قَبْلَهُ وَلَا بَعْدَهُ مَوْلُودٌ فِي بَيْتِ اللَّهِ سِوَاهُ إِكْرَامًا مِنَ اللَّهِ جَلَّ اسْمُهُ لَهُ بِذَلِكَ وَ إِجْلَالًا لِمَحَلِّهِ فِي التَّعْظِيمِ

And no one was born before him^{-asws} nor after him^{-asws}, in the Sacred House of Allah^{-azwj} besides him^{-asws}, as an honour from Allah^{-azwj}, Majestic is His^{-azwj} Name, to him^{-asws} with that, and a reverence to his^{-asws} position in the reverence.

وَأُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِخْوَتُهُ أَوْلَى مِنْ وَلَدِهِ هَاشِمٍ مَرَّتَيْنِ وَ حَازَ بِذَلِكَ مَعَ النَّشْوءِ فِي حَجْرِ رَسُولِ اللَّهِ ص وَ التَّأْدِبِ بِهِ الشَّرَفَيْنِ.

And his^{-asws} mother^{-as} is (Syeda) Fatima^{-asws} Bint Asad^{-as} Bin Hashim^{-as} Bin Abd Manaf^{-as}; and Amir Al-Momineen^{-asws} and his^{-asws} sister were the first ones from having been born with both parents being Hashimites, and accomplished with that with the growing up in the lap of Rasool-Allah^{-saww} and being educated by him^{-saww} being the two nobilities”¹⁰.

Riwaya of 7th of Shaban on Imam Ali^{-asws}'s coming to the World

أَقُولُ قَالَ الشَّهِيدُ رَحِمَهُ اللَّهُ فِي الدَّرُوسِ: عَلِيُّ بْنُ أَبِي طَالِبٍ بْنُ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ وَ أَبُو طَالِبٍ وَ عَبْدُ اللَّهِ أَخَوَانِ لِلْأَبَوَيْنِ وَ أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ وَ هُوَ وَ إِخْوَتُهُ أَوْلَى هَاشِمِيِّينَ وَ لِدَ بَيْنَ هَاشِمِيِّينَ وَ لِدَ يَوْمَ الْجُمُعَةِ ثَلَاثِ عَشَرَ شَهْرِ رَجَبٍ

I (Majlisi) am saying, ‘The martyr said in the lessons (regarding) Ali^{-asws} Bin Abu Talib^{-asws} Bin Abdul Muttalib^{-asws} Bin Hashim^{-as}, ‘And Abu Talib^{-asws} and Abdullah^{-asws} were two brothers^{-asws} of the two fathers, and his^{-asws} mother^{-asws} Fatima Bint Asad^{-as} Bin Hashim^{-as}, and he^{-asws} and his^{-asws} sisters^{-asws} were the first Hashimites to be blessed to the two Hashims, being blessed on the day of Friday of the thirteenth, of the Month of Rajab (13th of Rajab)’.

⁹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 16

¹⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 13

وَرُوِيَ سَابِعَ شَهْرِ شَعْبَانَ بَعْدَ مَوْلِدِ النَّبِيِّ ص بِثَلَاثِينَ سَنَةً أَنْتَهَى.

And it is reported it was seventh of the month of Shaban (7th of Shaban) after the arrival of the Prophet^{-sawww} by thirteen years – end’.¹¹

Appendix I: Ahadith on Amir Al-Momineen^{-asws}'s coming to the world

روضة الواعظين قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ مِيلَادِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ آه آه لَقَدْ سَأَلْتَنِي عَنْ خَيْرِ مَوْلُودٍ وُلِدَ بَعْدِي عَلَى سُنَّةِ الْمَسِيحِ ع إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَنِي وَعَلِيًّا مِنْ نُورٍ وَاحِدٍ- قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ بِمِائَةِ أَلْفِ عَامٍ فَكُنَّا نُسَبِّحُ اللَّهَ وَنُقَدِّسُهُ

(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^{-asws}. He^{-sawww} said: ‘Aah! Aah! You have asked me^{-sawww} about the best birth to be born after me^{-sawww} upon the Sunnah of the Messiah^{-as}. Allah^{-azwj} Blessed and Exalted Created me^{-sawww} 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 اسْتَفْرَزَتْ أَنَا فِي جَنْبِهِ الْأَيْمَنِ وَعَلِيٌّ فِي الْأَيْسَرِ ثُمَّ نَقَلْنَا مِنْ صُلْبِهِ فِي الْأَصْلَابِ الطَّاهِرَاتِ إِلَى الْأَرْحَامِ الطَّيِّبَةِ فَلَمْ نَزَلْ كَذَلِكَ حَتَّى أَطْلَعَنِي اللَّهُ تَبَارَكَ وَتَعَالَى مِنْ ظَهْرِ طَاهِرٍ وَ هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ فَاسْتَوْدَعَنِي خَيْرَ رَحِمٍ وَ هِيَ أَمْنَةٌ

When Allah^{-azwj} the Exalted Created Adam^{-as}, Cast us^{-asws} to be in his^{-as} Sulb, and I^{-sawww} 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^{-sawww} to emerge from a clean Sulb, and he^{-as} is Abdullah Bin Abdul Muttalib^{-asws}, and Deposited me^{-sawww} into the best lap, and she^{-asws} is (Syeda) Aamina^{-asws}.

ثُمَّ أَطْلَعَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلِيًّا 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^{-asws}, and Deposited him^{-asws} in the best lap, and she^{-asws} is (Syeda) Fatima^{-asws} Bint Asad’.

ثُمَّ قَالَ يَا جَابِرُ وَ مِنْ قَبْلِ أَنْ وَقَعَ عَلِيٌّ فِي بَطْنِ أُمِّهِ كَانَ فِي زَمَانِهِ رَجُلٌ عَابِدٌ رَاهِبٌ يُقَالُ لَهُ الْمُثَرَّمُ بْنُ دَعِيبِ بْنِ الشَّقِيقَاتِ وَ كَانَ مَذْكُورًا فِي الْعِبَادَةِ قَدْ عَبَدَ اللَّهَ مِائَةً وَ تِسْعِينَ سَنَةً وَ لَمْ يَسْأَلْهُ حَاجَةً فَسَأَلَ رَبَّهُ أَنْ يُرِيَهُ وَلِيًّا لَهُ

Then he^{-sawww} said: ‘O Jabir! And before Ali^{-asws} occurred in the lap of his^{-asws} mother^{-asws}, there was a man in his (that) time, a worshipper, a monk called Al-Masram Bin Daeib 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}.

¹¹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 9

فَبَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِأَبِي طَالِبٍ إِلَيْهِ فَلَمَّا أَنْ بَصُرَ بِهِ الْمُرْمُ بِمَا إِلَيْهِ فَقَبَّلَ رَأْسَهُ وَ أَجْلَسَهُ بَيْنَ يَدَيْهِ فَقَالَ مَنْ أَنْتَ يَرِيحُكَ اللَّهُ قَالَ رَجُلٌ مِنْ تِهَامَةَ فَقَالَ مَنْ أَيُّ تِهَامَةَ قَالَ مِنْ مَكَّةَ قَالَ مَنْ قَالَ مِنْ عَبْدِ مَنَاةٍ قَالَ مَنْ أَيُّ عَبْدِ مَنَاةٍ قَالَ مِنْ بَنِي هَاشِمٍ

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

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

The monk leapt towards him^{-asws} and kissed his^{-asws} 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 أَبَشِرْ يَا هَذَا فَإِنَّ الْعَلِيَّ الْأَعْلَى قَدْ أَلْهَمَنِي الْهُمَاءَ فِيهِ بِشَارَتِكَ قَالَ أَبُو طَالِبٍ وَ مَا هُوَ قَالَ وَ لَدَّ يَخْرُجُ مِنْ صُلْبِكَ هُوَ وَلِيُّ اللَّهِ تَبَارَكَ اسْمُهُ وَ تَعَالَى ذِكْرُهُ وَ هُوَ إِمَامُ الْمُتَّقِينَ وَ وَصِي رَسُولِ رَبِّ الْعَالَمِينَ

Then he said, 'Receive glad tidings, O you^{-asws}, for the most Exalted has Inspired me of your^{-asws} glad tidings'. Abu Talib^{-asws} said: 'And what is it?' He said, 'A son^{-asws} to be coming out from your^{-asws} 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 أَدْرَكْتَ ذَلِكَ الْوَلَدَ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ إِنَّ الْمُرْمُ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ هُوَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ وَصِيُّهُ حَقًّا- بِمُحَمَّدٍ نَبِيِّ النَّبُوَّةِ وَ بِكَ نَبِيُّ الْوَصِيَّةِ

So, if you were to come across that son^{-asws}, convey the greetings from me and tell him that Al-Marsam 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 فَبَكَى أَبُو طَالِبٍ وَ قَالَ لَهُ مَا اسْمُ هَذَا الْمُؤَلَّدِ قَالَ اسْمُهُ عَلِيٌّ فَقَالَ أَبُو طَالِبٍ إِنِّي لَا أَعْلَمُ حَقِيقَةَ مَا تَقُولُهُ إِلَّا بِبُرْهَانٍ بَيِّنٍ وَ دَلَالَةٍ وَاضِحَةٍ

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

قَالَ الْمُرْمُ فَمَا تُرِيدُ أَنْ أَسْأَلَ اللَّهَ لَكَ أَنْ يُعْطِيكَ فِي مَكَانِكَ مَا يَكُونُ دَلَالَةً لَكَ قَالَ أَبُو طَالِبٍ أُرِيدُ طَعَامًا مِنَ الْجَنَّةِ فِي وَفِي هَذَا فَدَعَا الرَّاهِبَ بِدَلِّكَ فَمَا اسْتَسَمَّ دَعَاؤُهُ حَتَّى أَتَى بِطَبْقٍ عَلَيْهِ مِنْ فَاكِهَةِ الْجَنَّةِ طَبْقَةً وَ عِنَبَةً وَ زُمَانًا

Al-Marsam 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^{-asws} said: 'I^{-asws}

like to have food from the Paradise during this time of mine^{-asws}. 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.

فَتَنَاوَل أَبُو طَالِبٍ مِنْهُ زُمَّانَةً وَ نَهَضَ فَرِحاً مِنْ سَاعَتِهِ حَتَّى رَجَعَ إِلَى مَنْزِلِهِ فَأَكَلَهَا فَتَحَوَّلَتْ مَاءً فِي صُلْبِهِ فَجَامَعَ فَاطِمَةَ بِنْتَ أَسَدٍ فَحَمَلَتْ بَعْلِيَّ ع وَ
ازْجَحَّت الْأَرْضُ وَ زَلْزَلَتْ بِهِمْ أَيَّاماً حَتَّى لَقِيَتْ فُرَيْشٌ مِنْ ذَلِكَ شِدَّةً وَ فَرَعُوا وَ قَالُوا قُومُوا بِالْهَيْكَلِ إِلَى ذُرْوَةِ أَبِي قُبَيْسٍ حَتَّى نَسْأَلَهُمْ أَنْ يُسَكِّنُوا مَا نَزَلَ بِكُمْ
وَ خَلَّ بِسَاحَتِكُمْ

Abu Talib^{-asws} partook a pomegranate from it and got up happy from his^{-asws} time until he^{-asws} returned to his^{-asws} house. He^{-asws} ate it and the water in his^{-asws} Sulb was transformed, and he^{-asws} went to (Syeda) Fatima^{-asws} Bint Asad. She^{-asws} 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 ذُرْوَةِ جَبَلِ أَبِي قُبَيْسٍ فَجَعَلَ يَرْجِعُ اِرْتِجَاجاً حَتَّى تَدَكَّدَكَتْ بِهِمْ صُومُ الصُّخُورِ وَ تَنَازَرَتْ وَ نَسَاقَطَتِ الْأَلْهَةُ عَلَى وَجْهِهَا فَلَمَّا بَصُرُوا بِذَلِكَ
قَالُوا لَا طَاقَةَ لَنَا بِمَا خَلَّ 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 غَيْرُ مُكْتَرِبٍ بِمَا هُمْ فِيهِ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ أَحَدَتْ فِي هَذِهِ اللَّيْلَةِ حَادِثَةً وَ خَلَقَ فِيهَا خَلْقاً إِنْ لَمْ
تُطِيعُوهُ وَ لَمْ تُقَرُّوا بِوَلَايَتِهِ وَ تَشْهَدُوا بِإِمَامَتِهِ لَمْ يُسَكِّنْ مَا بِكُمْ وَ لَا يَكُونُ لَكُمْ بِتِهَامَةَ مُسَكِّنٌ

Abu Talib^{-asws} 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 فَبِكِي أَبُو طَالِبٍ وَ رَفَعَ يَدَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ قَالَ إلهي وَ سَيِّدِي أَسْأَلُكَ بِالْمُحَمَّدِيَّةِ الْمُحْمُودَةِ وَ بِالْعُلُوبِيَّةِ الْعَالِيَةِ
وَ بِالْفَاطِمِيَّةِ الْبَيْضَاءِ إِلَّا تَفَضَّلْتَ عَلَيَّ تِهَامَةَ بِالرَّأْفَةِ وَ الرَّحْمَةِ فَوَ الَّذِي

They said, ‘O Abu Talib^{-asws}! We are saying with your^{-asws} words!’ Abu Talib^{-asws} wept and raised his^{-asws} hands to Allah^{-azwj} Mighty and Majestic and said: ‘My^{-asws} God^{-azwj} and my^{-asws} Master^{-azwj}! I^{-asws} 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 الْحَيَّةَ 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 ع أَشْرَقَتِ السَّمَاءُ بِضِيَائِهَا وَ تَضَاعَفَ نُورُ نُجُومِهَا وَ أَبْصُرَتْ مِنْ ذَلِكَ فُرَيْشٌ عَجَباً

(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 وَقَالُوا قَدْ أُحْدِثَ فِي السَّمَاءِ حَادِثَةٌ وَحَرَجَ أَبُو طَالِبٍ وَهُوَ يَتَخَلَّلُ سِكَكَ مَكَّةَ وَاسْوَأَقَهَا وَيَقُولُ يَا أَيُّهَا النَّاسُ تَمَّتْ حُجَّتُ اللَّهِ وَأَقْبَلَ النَّاسُ يَسْأَلُونَهُ عَنْ عَلَّةِ مَا بَرَزْتَهُ مِنْ إِشْرَاقِ السَّمَاءِ وَتَضَاعُفِ نُورِ النُّجُومِ

They agitated each other and said, ‘An event has occurred in the sky!’ And Abu Talib^{-asws} came out and he^{-asws} mingles in the market stalls of Makkah and its markets, and he^{-asws} said: ‘O you people! The Argument of Allah^{-azwj} is completed!’ And the people came to ask him^{-asws} about the reach of what they had seen, from the brightness of the sky and doubling of the radiance of the stars.

فَقَالَ لَهُمْ أَتَيْتُمْوهَا فَقَدْ ظَهَرَ فِي هَذِهِ اللَّيْلَةِ وَإِيَّيَّ مِنْ أَوْلِيَاءِ اللَّهِ يُكَمِّلُ اللَّهُ فِيهِ خِصَالَ الْحَبِيرِ وَيُخْتِمُ بِهِ الْوَصِيَّيْنَ وَهُوَ إِمَامُ الْمُتَّقِينَ وَنَاصِرُ الدِّينِ وَقَامِعُ الْمُشْرِكِينَ وَغَيْظُ الْمُنَافِقِينَ وَزَيْنُ الْعَابِدِينَ وَوَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ إِمَامُ هُدًى وَنَجْمٌ عَلَا وَمِصْبَاحٌ دُجَى وَ مُبِيدُ الشِّرْكِ وَالشُّبُهَاتِ وَهُوَ نَفْسُ الْيَقِينِ وَرَأْسُ 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 enragers of 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’.

فَلَمْ يَزَلْ يُكْرِرُ هَذِهِ الْكَلِمَاتِ وَالْأَلْفَاظِ إِلَى أَنْ أَصْبَحَ فَلَمَّا أَصْبَحَ غَابَ عَنْ قَوْمِهِ أَرْبَعِينَ صَبَاحاً قَالَ جَابِرٌ فَقُلْتُ يَا رَسُولَ اللَّهِ إِلَى أَيْنَ غَابَ

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 الْمَنْرَمَ كَانَ وَ قَدْ مَاتَ فِي جَبَلِ اللَّكَّامِ فَاتُّمُّ يَا جَابِرُ فَإِنَّهُ مِنْ أَسْرَارِ اللَّهِ الْمَكْنُونَةِ وَ عُلُومِهِ الْمَخْرُوجَةِ إِنَّ الْمَنْرَمَ كَانَ وَصَفَ لِأَبِي طَالِبٍ كَهْنَمًا فِي جَبَلِ اللَّكَّامِ وَقَالَ 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-Marsam had described a cave to Abu Talib^{-asws} 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 الْمَنْرَمَ مَيِّتًا جَسَداً مَلْفُوفَةً مَدْرَعَةً مُسَجَّى بِهَا إِلَى قِبْلَتِهِ فَإِذَا هُنَاكَ حَيَّانٍ إِخْدَاهُمَا بَيْضَاءَ وَالْأُخْرَى سَوْدَاءَ وَ هُمَا يَدْفَعَانِ عَنْهُ الْأَذَى فَلَمَّا بَصُرْنَا بِأَبِي طَالِبٍ غَرَبْنَا فِي الْكَهْفِ وَ دَخَلَ أَبُو طَالِبٍ إِلَيْهِ

When Abu Talib^{-asws} went to that cave and entered into it, he^{-asws} 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^{-asws}, they disappeared in the cave, and Abu Talib^{-asws} entered to see him^{-asws}.

فَقَالَ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَأَحْبَبَا اللَّهَ تَبَارَكَ وَتَعَالَى بِقُدْرَتِهِ الْمُرْمِ فَقَامَا قَائِمًا يَمْسُحُ وَجْهَهُ وَهُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عَلِيًّا وَلِيُّ اللَّهِ وَالْإِمَامُ 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 أَبْتِيزُ فَإِنَّ عَلِيًّا فَقَدْ طَلَعَ إِلَى الْأَرْضِ فَقَالَ مَا كَانَتْ عَلَامَةُ اللَّيْلَةِ الَّتِي طَلَعَ فِيهَا قَالَ أَبُو طَالِبٍ لَمَّا مَضَى مِنَ اللَّيْلِ التُّلُثُ أَخَذَتْ [أَخَذَ] فَاطِمَةُ مَا يَأْخُذُ النِّسَاءَ عِنْدَ الْوِلَادَةِ فَقُلْتُ لَهَا مَا بَالُكِ يَا سَيِّدَةَ النِّسَاءِ قَالَتْ إِنِّي أَجِدُ وَهَجًا فَفَرَأْتُ عَلَيْهَا الْإِسْمَ الَّذِي فِيهِ النِّجَاةُ فَسَكَتَتْ

Abu Talib^{-asws} 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^{-asws} said: 'When a third of the night had passed by, (Syeda) Fatima^{-asws} was alarmed by what tends to alarm the women when expecting. I^{-asws} said to her^{-asws}: 'What is the matter with you^{-asws}, O chieftess of the women?' She^{-asws} said, 'I^{-asws} felt a glow, so I^{-asws} recited the Name in which is the salvation, so it settled'.

فَقُلْتُ لَهَا إِنِّي أَهْتَضُ فَاتِيكِ بِنِسْوَةٍ مِنْ صَوَاحِبِكِ يُعْنِكِ عَلَى أَمْرِكِ فِي هَذِهِ اللَّيْلَةِ فَقَالَتْ رَأَيْتِ يَا أبا طَالِبٍ فَلَمَّا قُتِمْتُ لِذَلِكَ إِذَا أَنَا بِمَاتِفٍ هَتَفَ مِنْ رَاوِيَةِ الْبَيْتِ وَهُوَ يَقُولُ أَمْسِكْ يَا أبا طَالِبٍ فَإِنَّ وَلِيَّ اللَّهِ لَا تَمْسُهُ يَدُ نَجَسَةٍ

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

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

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

فَلَمَّا وُلِدَ انْتَهَيْتُ 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 وَصِيَّ مُحَمَّدٍ رَسُولِ اللَّهِ وَ بِمُحَمَّدٍ يَخْتِمُ اللَّهُ النَّبُوَّةَ وَ بِي يُنْمِ الْوَصِيَّةَ وَ أَنَا أَمِيرُ الْمُؤْمِنِينَ:

When he^{-asws} was blessed (to his^{-asws} parents^{-asws}), I^{-asws} 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^{-asws} was saying: 'I^{-asws} 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 ذَلِيٍّ دَرَبِ السَّلَامِ عَلَيْكَ يَا أُمَّهُ فَقَالَتْ وَ عَلَيْكَ يَا بُنَيَّ فَقَالَ مَا خَيْرٌ وَالِدِي قَالَتْ فِي نِعْمِ اللَّهِ يَنْقَلِبُ وَ صُحْبِيهِ يَنْتَعِمُ

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

فَلَمَّا سَمِعَتْ ذَلِكَ لَمَّا تَمَالَكَتُ أَنْ قُلْتُ يَا بُنَيَّ أَلَسْتُ بِأَبِيكَ قَالَ بَلَى وَ لَكِنِّي وَ إِيَّاكَ مِنْ صُلْبِ آدَمَ وَ هَذِهِ أُمِّي حَوَاءُ فَلَمَّا سَمِعَتْ ذَلِكَ غَطَّتْ رَأْسِي بِرِدَائِي وَ أَلْفَيْتُ نَفْسِي فِي زَاوِيَةِ النَّبِيِّ حَيَاءً مِنْهَا

When I^{-asws} heard that, I^{-asws} could not control myself^{-asws} to say: 'O my^{-asws} son^{-asws}! Aren't you^{-asws} with your^{-asws} father^{-asws}?' 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^{-asws} heard that, I^{-asws} covered my^{-asws} head with my^{-asws} 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 دَنَتْ أُخْرَى وَ مَعَهَا جُؤْنَةٌ فَأَخَذَتْ عَلِيًّا فَلَمَّا نَظَرَ إِلَى وَجْهِهَا قَالَ السَّلَامُ عَلَيْكَ يَا أُخْتِي قَالَتْ وَ عَلَيْكَ السَّلَامُ يَا أُخِي قَالَ فَمَا خَيْرٌ عَمِّي قَالَتْ خَيْرٌ وَ هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ فَقُلْتُ يَا بُنَيَّ أَيُّ أُخْتٍ هَذِهِ وَ أَيُّ عَمٍّ هَذَا قَالَ هَذِهِ مَرْيَمُ ابْنَةُ عِمْرَانَ وَ عَمِّي عَيْسَى ابْنُ مَرْيَمَ وَ طَيْبَتُهُ بِطَيْبٍ كَانَ فِي الْجُؤْنَةِ فَأَخَذَتْهُ أُخْرَى مِنْهُنَّ فَأَذْرَجَتْهُ فِي ثَوْبٍ كَانَ مَعَهَا

I^{-asws} said: 'O my^{-asws} 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 طَهَّرْتَهُ لَكَانَ أَحْفَافٌ عَلَيْهِ وَ ذَلِكَ أَنَّ الْعَرَبَ كَانَتْ تُطَهِّرُ أَوْلَادَهَا فَقَالَتْ يَا أَبَا طَالِبٍ إِنَّهُ وُلِدَ طَاهِرًا مُطَهَّرًا— لَا يُذِيقُهُ حَرُّ الْحَدِيدِ فِي الدُّنْيَا إِلَّا عَلَى يَدِ رَجُلٍ يُبْعِضُهُ اللَّهُ وَ رَسُولُهُ وَ مَلَائِكَتُهُ وَ السَّمَاوَاتُ وَ الْأَرْضُ وَ الْبِحَارُ وَ تَشْتَقِقُ إِلَيْهِ النَّارُ

Abu Talib^{-asws} said: 'I^{-asws} said: 'If we were to cleanse (circumcise) him^{-asws}, it would be lighter upon him^{-asws} (won't feel pain)' – and that is because the Arabs used to clean (circumcise) their children. She said, 'O Abu Talib^{-asws}! 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 فَعُلْنَ ابْنُ مُلْجِمٍ الْمُرَادِيُّ لَعْنَهُ اللَّهُ وَ هُوَ قَاتِلُهُ فِي الْكُوفَةِ سَنَةَ ثَلَاثِينَ مِنْ وَفَاةِ مُحَمَّدٍ ص

I^{-asws} 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^{-saww}'.

قَالَ أَبُو طَالِبٍ فَأَنَا كُنْتُ فِي السَّمْعِ قَوْلَهُنَّ ثُمَّ أَخَذَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنُ أَخِي مِنْ يَدَيْهِ وَ وَضَعَ يَدَهُ فِي يَدِهِ وَ تَكَلَّمَ مَعَهُ وَ سَأَلَهُ عَنْ كُلِّ شَيْءٍ فَخَاطَبَ مُحَمَّدٌ ص عَلِيًّا بِأَسْرَارٍ كَانَتْ بَيْنَهُمَا

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

ثُمَّ غَبَنَ النِّسْوَةَ فَلَمْ أَرَهُنَّ فَعُلْتُ فِي نَفْسِي لَوْ عَرَفْتُ الْمَرْأَتَيْنِ الْأُخْرَيْنِ فَأَلْهَمَ اللَّهُ عَلِيًّا فَقَالَ يَا أَبِي أَمَا الْمَرْأَةُ الْأُولَى فَكَانَتْ حَوَاءَ وَ أَمَا الَّتِي أَحْضَنْتَنِي فَهِيَ مَرْيَمُ بِنْتُ عِمْرَانَ - الَّتِي أَحْضَنْتَ فَرَجَهَا وَ أَمَا الَّتِي أَدْرَجْتَنِي فِي التُّوْبِ فَهِيَ آسِيَةُ بِنْتُ مُزَاهِمٍ وَ أَمَا صَاحِبَةُ الْجُوْنَةِ فَهِيَ أُمُّ مُوسَى بْنِ عِمْرَانَ فَالْحَقُّ بِالْمُتْرَمِ الْأَنْ وَ بَشِيرُهُ وَ حَبِيرُهُ بِمَا رَأَيْتَ فَإِنَّهُ فِي كَهْفٍ كَذَا فِي مَوْضِعٍ كَذَا

Then the women disappeared, and I^{-asws} could not see them. I^{-asws} said within myself^{-asws}: 'If only I^{-asws} could have recognise the other two women'. Allah^{-azwj} Inspired Ali^{-asws}. He^{-asws} said: 'O my^{-asws} father^{-asws}! As for the first woman, it was Hawwa^{-as}, and as for the one who held me^{-asws}, it is Maryam^{-as} 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^{-as} (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 فَرَعُ مِنَ الْمُنَاطَرَةِ مَعَ مُحَمَّدٍ ابْنِ أَخِي وَ مِنْ مُنَاطَرَتِي عَادَ إِلَى طُفُولِيَّتِهِ الْأُولَى فَعُلْتُ أَتَيْتُكَ أَبَيْتُكَ بِمَا عَانَيْتُهُ 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^{-saww}, son^{-saww} 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 الْمُتْرَمُ ثُمَّ سَجَدَ شُكْرًا لِلَّهِ ثُمَّ تَمَطَّى فَقَالَ عَطِيٍّ بِمَدْرَعَتِي فَعَطَبْتُهُ فَإِذَا أَنَا بِهِ مَيِّتٌ كَمَا كَانَ فَأَقَمْتُ ثَلَاثًا أَكَلِمٍ فَلَا أَجَابُ فَاسْتَوْحَشْتُ لِذَلِكَ وَ خَرَجْتُ الْحَيَّتَانِ فَقَالَا 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^{-asws}'. I^{-as} answered them.

ثُمَّ قَالَتَا لِي الْحَقُّ بَوْلِيَّ اللَّهُ فَإِنَّكَ أَحَقُّ بِصِيَانَتِهِ وَحِفْظِهِ مِنْ غَيْرِكَ فُقُلْتُ لهُمَا مَنْ أَنْتُمَا قَالَتَا نَحْنُ عَمَلُهُ الصَّالِحِ خَلَقَنَا اللَّهُ مِنْ خَيْرَاتِ عَمَلِهِ فَتَحْنُ نَدْبُ عُنَى الْأَدَى إِلَى أَنْ تَقُومَ السَّاعَةُ فَإِذَا قَامَتِ السَّاعَةُ كَانَ أَحَدُنَا قَائِدَهُ وَالْآخَرُ سَائِقَهُ وَدَلِيلُهُ 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 انصرفت أبو طالب إلى مكة

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

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

Jabir said, 'I said, 'O Rasool-Allah^{-saww}! Allah^{-azwj} is the Greatest! The people are saying that Abu Talib^{-asws} 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 أُخُوكَ طَالِبٌ

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

فُقُلْتُ لِهُي وَ سَيِّدِي فِيمَا نَالُوا 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^{-azwj}! Due to what have they^{-as} attained this rank?' He^{-azwj} Said: "Due to the concealing the Eman and their manifesting the Kufr, and their patience upon that until they^{-as} died"¹².

Appendix II: Additional Riwaya Ahadith on Amir Al-Momineen^{-asws}'s coming to the world

علل الشرائع مع، معاني الأخبار بي، الغيبة للنعمانى الدقاقى عن الأسدبى عن النخعي عن التوفلي عن محمد بن سنان عن المفضل عن ثابت بن دينار عن سعيد بن جببر قال قال يزيد بن قعنب كنت جالسا مع العباس بن عبد المطلب و فريقي من عبد العزى بإزاء بيت الله الحرام إذ أقبلت فاطمة بنت أسد أم أمير المؤمنين ع و كانت حاملا به لتسع أشهر و قد أخذها الطلق

(The books) 'Illal Al Sharaie' along with 'Ma'ani Al Akhbar', 'Al Ghaybat Al Numani' – From Al Asady, from Al Nakhaie, from Al Nowfali, from Muhammad Bin Sinan, from Al Mufazzal, from Sabit Bin Dinar, from Saeed Bin Jubeyr who said, 'Yazeed Bin Qa'anib said,

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

'I was seated with Al-Abbas son of Abdul Muttalib^{-asws} and a group from (clan of) Abdul Uzza facing the Sacred House of Allah^{-azwj}, when (Syeda) Fatima^{-asws} Bint Asad, mother^{-asws} of Amir Al-Momineen^{-asws}, came, and she^{-asws} was expecting him^{-asws} at the ninth month, and the pangs of childbirth had seized her^{-asws}.

فَقَالَتْ رَبِّ إِنِّي مُؤْمِنَةٌ بِكَ وَ بِمَا جَاءَ مِنْ عِنْدِكَ مِنْ رُسُلٍ وَ كُنْتُ وَ إِنِّي مُصَدِّقَةٌ بِكَلَامِ جَدِّي إِبْرَاهِيمَ الْحَلِيلِ وَ إِنَّهُ بَنَى الْبَيْتَ الْعَتِيقَ فَبِحَقِّ الَّذِي بَنَى هَذَا الْبَيْتَ وَ بِحَقِّ الْمُؤَلُّودِ الَّذِي فِي بَطْنِي لَمَّا يَسَّرْتَ عَلَيَّ وَ لَأَدِّي

She^{-asws} said, 'Lord^{-azwj}! I^{-asws} am a believer in You^{-azwj} and in whatever has come from Your^{-azwj} Presence from Rasools^{-as} and Books, and I^{-asws} am a ratifier with the speech of my^{-asws} grandfather^{-as} Ibrahim^{-as} the Friend (of the Beneficent), and he^{-as} had built the Ancient House (Kabah). So, by the right of the one^{-as} who built this House (Kabah), and by the right of the one^{-asws} to be blessed in its interior, Ease upon me^{-asws} my^{-asws} Gift !'

قَالَ يَزِيدُ بْنُ قَعْبٍ فَرَأَيْنَا الْبَيْتَ وَ قَدْ انْفَتَحَ عَنْ ظَهْرِهِ وَ دَخَلَتْ فَاطِمَةُ فِيهِ وَ غَابَتْ عَنْ أَبْصَارِنَا وَ التَّرَقُّ الْحَاظِطُ فَرَفَعْنَا أَنْ يَنْفَتِحَ لَنَا الْبَابَ فَلَمْ يَنْفَتِحْ فَعَلِمْنَا أَنَّ ذَلِكَ أَمْرٌ مِنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ

Yazeed Bin Qa'nab said, 'We saw the House and it had opened up from its back, and (Syeda) Fatima^{-asws} entered into it and disappeared from our sights, and the wall stuck (together again). So, we decided to open the lock of the door, but it did not open, and we came to know that, that is a Command from the Commands of Allah^{-azwj} Mighty and Majestic.

ثُمَّ خَرَجَتْ بَعْدَ الرَّابِعِ وَ بِيَدِهَا أَمِيرُ الْمُؤْمِنِينَ عِثْمُ قَالَتُ إِنِّي فَضَّلْتُ عَلَى مَنْ تَقَدَّمَ مِنِّي مِنَ النِّسَاءِ لِأَنَّ أَسِيَةَ بِنْتَ مُزَاهِمٍ عَبَدَتْ اللَّهَ عَزَّ وَ جَلَّ سِرًّا فِي مَوْضِعٍ لَا يُحِبُّ أَنْ يُعْبَدَ اللَّهُ فِيهِ إِلَّا اضْطِرَّارًا وَ إِنَّ مَرْيَمَ بِنْتَ عِمْرَانَ هَزَّتِ النَّخْلَةَ الْيَابِسَةَ بِيَدِهَا حَتَّى أَكَلَتْ مِنْهَا رَطْبًا جَبِيًّا وَ إِنِّي دَخَلْتُ بَيْتَ اللَّهِ الْحَرَامَ فَأَكَلْتُ مِنْ ثَمَارِ الْجَنَّةِ وَ أَرَوَّاقِهَا [أَرْزَاقِهَا]

Then she^{-asws} came out after the fourth (day) and in her^{-asws} hands was Amir Al-Momineen^{-asws}. Then she^{-asws} said, 'I^{-asws} have been merited over the ones from the women who have preceded me^{-asws} because Aasiya^{-as} Bint Muzahim^{-as} (wife of Pharaoh^{-la}) worshipped Allah^{-azwj} Mighty and Majestic secretly in a place in which it is not liked (Obligated) to worship Allah^{-azwj} in it except out of desperation, and that Maryam^{-as} Bint Imran^{-as} shook the dry palm tree by her^{-as} hand until she^{-as} ate ripe dates from it, and I^{-asws} entered the Sacred House of Allah^{-azwj} and ate from the fruit of the Paradise and its sustenance.

فَلَمَّا أَرَدْتُ أَنْ أَخْرُجَ هَتَفَ بِي هَاتِفٌ يَا فَاطِمَةُ سَمِّيه عَلِيًّا فَهُوَ عَلِيٌّ وَ اللَّهُ الْعَلِيُّ الْأَعْلَى يَقُولُ إِنِّي شَقَقْتُ اسْمَهُ مِنْ اسْمِي وَ أَذْبَنُتهُ بِأَدْبِي وَ وَقَفْتُهُ عَلَى غَامِضِ عِلْمِي وَ هُوَ الَّذِي يَكْسِرُ الْأَصْنَامَ فِي بَيْتِي وَ هُوَ الَّذِي يُرَدُّنَ فَوْقَ ظَهْرِ بَيْتِي وَ يُمَجِّدُنِي فَطَوْبَى لِمَنْ أَحَبَّهُ وَ أَطَاعَهُ وَ وَبِلَ لِمَنْ أَبْغَضَهُ وَ عَصَاهُ.

When I^{-asws} intended to exit, a caller called out to me^{-asws}: 'O Fatima^{-asws}! Name him^{-asws} as 'Ali', for he^{-asws} is exalted and Allah^{-azwj} is the most Exalted. He^{-azwj} Says: "I^{-azwj} Derived his^{-asws} name from My^{-azwj} Name, and I^{-azwj} Educated him^{-asws} with My^{-azwj} Education, and Harmonised him^{-asws} upon My^{-azwj} Mysterious Knowledge, and he^{-asws} is the one^{-asws} who will be breaking the idols (placed by the Polytheists) in My^{-azwj} House, and he^{-asws} is the one^{-asws} who will be permitted to be on the back (roof) of Me^{-azwj} House, and he^{-asws} will exclaim My^{-azwj} Holiness

and My^{-azwj} Glory. So, Beatitude is for the one who loves him^{-asws} and obeys him^{-asws}, and woe be unto the one who hates him^{-asws} and disobeys him^{-asws}.¹³

رضه، روضة الواعظين روى مُحَمَّدُ بْنُ الْفَضِيلِ عَنْ أَبِي حَزْرَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ ضَرَبَهَا الطَّلِيُّ وَ هِيَ فِي الطَّوَافِ فَدَخَلَتْ الْكَعْبَةَ فَوَلَدَتْ أَمِيرَ الْمُؤْمِنِينَ ع فِيهَا

(The book) 'Rowzat Al Waizeen' - It is reported by Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali who said,

'(Syeda) Fatima^{-asws} Bint Asad^{-as}, was alarmed while she^{-as} was performing the Tawaaf. She^{-as} entered the Kabah, and (Syeda) was blessed with Amir Al-Momineen^{-asws}.

قال عمرو بن عثمان: ذكرت هذا الحديث لسلمة بن الفضيل فقال- حدثني محمد بن إسحاق عن عمه موسى بن بشار أن علي بن أبي طالب ع ولد في الكعبة.

Amro Bin Usman said, 'I mentioned this Hadeeth to Salamah Bin Al-Fazeyl. He said, 'It is narrated to me by Muhammad Bin Is'haq, from his uncle Musa Bin Bashaar that Ali^{-asws} Bin Abu Talib^{-asws} was blessed (to his^{-asws} parents) in the Kabah".¹⁴

المنقب لابن شهر آشوب شيخ السنة القاضي أبو عمرو عثمان بن أحمد في خبر طويل إن فاطمة بنت أسد رأت النبي ص يأكل تمرًا له رائحة تزداد على كل الأطياب من المسك والعنبر من نخلة لا شماریخ لها فقالت ناوولي أنل منها قال لا تصلح إلا أن تشهدي معي أن لا إله إلا الله و أني محمد رسول الله

(The book) 'Al Manaqib' of Ibn Shehr Ashub, sheykh of the Sunnah, the judge, Abu Amro Usman Bin Ahmad, in a lengthy Hadeeth,

'(Syeda) Fatima^{-asws} Bint Asad^{-as} saw the Prophet^{-saww} eating a date having additional aroma for it over all the perfumes, from the musk and Al-Amber, being from a palm tree having no stalk for it. She^{-as} said, 'Give me^{-as} to take from it'. He^{-saww} said: 'It is not correct except if you^{-as} were to testify that there is no god except Allah^{-azwj} and I^{-saww} Muhammad^{-saww} am Rasool^{-saww} of Allah^{-azwj}'.

فشهدت الشهادتين فناولها فأكلت فأزدادت رغبها و طلبت أخرى لأبي طالب فعاهدتها أن لا تُعطيه إلا بعد الشهادتين فلما جرى عليه الليل اشتم أبو طالب نسيمًا ما اشتم مثله قط فأظهرت ما معها فالتمسهُ منها فأبث عليه إلا أن يشهد الشهادتين

She^{-as} testified the two testimonies. He^{-saww} gave it to her^{-as} and she^{-as} ate, and it increased her desire, and she^{-as} sought another for Abu Talib^{-asws}. He^{-saww} pacted to her^{-as} that she^{-as} would not give it to him^{-as} except after the two testimonies. When the night shielded upon him^{-as}, Abu Talib^{-asws} smelt a breeze he^{-as} had not smelt similar to it at all. She^{-as} revealed what was with her and he^{-as} sought it from her^{-as}. She^{-as} refused to him^{-as} except if he^{-as} were to testify the two testimonies.

¹³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 11 a

¹⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 17

فَلَمْ يَمْلِكْ نَفْسَهُ أَنْ شَهِدَ الشَّهَادَتَيْنِ عَيْرَ أَنَّهُ سَأَلَهَا أَنْ تُكْتُمَ عَلَيْهِ لِغَلَا تُعِيرَهُ فُرَيْشٌ فَعَاهَدَتْهُ عَلَى ذَلِكَ فَأَعْطَتْهُ مَا مَعَهَا وَ آوَى إِلَى زَوْجِيهِ فَعَلِقَتْ بِعَلِيٍّ ع
 فِي تِلْكَ اللَّيْلَةِ وَ لَمَّا حَمَلَتْ بِعَلِيٍّ عِزَادَ حُسْنُهَا فَكَانَ

He^{-as} could not control himself^{-as} to testify the two testimonies, apart from that he^{-as} asked her^{-as} to conceal it lest Quraysh were to fault him^{-as}. She^{-as} pacted to him^{-as} upon that and gave him^{-as} what was with her^{-as}, and he^{-as} sheltered to his^{-as} wife. She^{-as} conceived Ali^{-asws} during that night, and when she^{-as} was pregnant with Ali^{-asws}, her^{-as} beauty increased.

يَتَكَلَّمُ فِي بَطْنِهَا فَكَانَتْ فِي الْكَعْبَةِ فَتَكَلَّمَ عَلِيُّ ع مَعَ جَعْفَرٍ فَعُشِيَ عَلَيْهِ فَالْتَمَّتِ الْأَصْنَامُ حَرَّتْ عَلَى وَجُوهِهَا فَمَسَحَتْ عَلَى بَطْنِهَا وَ قَالَتْ يَا فُرَّةَ الْعَيْنِ
 سَجَدْنَاكَ الْأَصْنَامُ دَاحِلًا فَكَيْفَ شَأْنُكَ خَارِجًا وَ ذَكَرْتُ لِأَبِي طَالِبٍ ذَلِكَ فَقَالَ هُوَ الَّذِي قَالَ لِي أَسَدٌ فِي طَرِيقِ الطَّائِفِ.

He^{-asws} spoke to her^{-as} in her^{-as} holy lap. She^{-as} was in the Kabah, Ali^{-asws} spoke with Ja'far^{-as} and there was fainting upon him^{-as}. The idols fell down, falling upon their faces. She^{-as} caressed upon her^{-as} belly and said, 'O delight of the eyes, the idols are doing Sajdah to you^{-asws} inside the Kabah, so how would your^{-asws} situation be outside?', and she^{-as} mentioned that to Abu Talib^{-asws}. He^{-as} said: 'He^{-asws} is the one^{-asws} a lion had spoken to me^{-as} of in the road of Al-Taif'.¹⁵

Appendix III: Anas (Ibn Malik) says Amir Al-Momineen^{-asws}'s coming to the world is in Zil Hajj

وَ فِي رِوَايَةِ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَ رِوَايَةِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الصَّادِقِ ع وَ الْحَدِيثِ مُخْتَصَرًا أَنَّهُ انْفَتَحَ النَّبِيُّ مِنْ ظَهْرِهِ
 وَ دَخَلَتْ فَاطِمَةُ فِيهِ ثُمَّ عَادَتْ الْفَتْحَةَ وَ التَّصَفَّتْ وَ بَقِيَتْ فِيهِ ثَلَاثَةَ أَيَّامٍ فَأَكَلَتْ مِنْ ثَمَارِ الْجَنَّةِ فَلَمَّا خَرَجَتْ قَالَ عَلِيُّ ع السَّلَامُ عَلَيْكَ يَا أَبَةَ وَ رَحْمَةُ اللَّهِ
 وَ بَرَكَاتُهُ

And it a report of Sho'ba, from Qatadah, from Anas (a well-known fabricator), from Al Abbas Bin Abdul Muttalib, and a report of Al Hassan Bin Mahboub,

'From Al-Sadiq^{-asws}, and the Hadeeth is short – The House (Kabah) opened from its back (wall) and (Syeda) Fatima^{-asws} entered into it, then the opening returned and adhered, and she^{-as} remained in it for three days. She^{-as} are from dates of the Paradise. When she^{-as} came out, Ali^{-asws} said: 'The greetings be unto you^{-as}, O father^{-as} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings.

ثُمَّ تَنَحَّجَ وَ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْآيَاتِ فَقَالَ رَسُولُ اللَّهِ ص قَدْ أَفْلَحُوا بِكَ أَنْتَ وَ اللَّهُ أَمِيرُهُمْ تَمِيمُهُمْ مِنْ عِلْمِكَ فِيمَتَاوُونَ وَ
 أَنْتَ وَ اللَّهُ ذَلِيلُهُمْ وَ بِكَ وَ اللَّهُ يُهْتَدُونَ وَ وَضَعَ رَسُولُ اللَّهِ ص لِسَانَهُ فِي فِيهِ - فَأَنْفَجَرَتْ أَنْتَا عَشْرَةَ عَيْنًا

Then he^{-asws} cleared his^{-asws} throat and said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! **The Mominoun¹⁶ have succeeded [23:1]** – the Verses. Rasool-Allah^{-saww} said: 'They would be succeeding due to you^{-asws}. By Allah^{-azwj}! You^{-asws} are their commander instructing them from your^{-asws} knowledge so they would be learning, and by Allah^{-azwj}, you^{-asws} are their pointer, and by Allah^{-azwj} they would be guided by you^{-asws}' – and Rasool-Allah^{-saww} placed his^{-saww} tongue in his^{-asws} mouth, and twelve springs (of knowledge) burst forth.

¹⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Mominen^{asws}, Ch 1 H 14 a

¹⁶ Plural of the believers

قَالَ فَسَمِيَ ذَلِكَ الْيَوْمَ يَوْمَ التَّرْوِيَةِ فَلَمَّا كَانَ مِنْ غَدِهِ وَبَصُرَ عَلِيٌّ بِرَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَصَحَّكَ فِي وَجْهِهِ وَجَعَلَ يُشِيرُ إِلَيْهِ فَأَخَذَهُ رَسُولُ اللَّهِ ص فَقَالَتْ فَاطِمَةُ عَرَفَهُ فَسَمِيَ ذَلِكَ الْيَوْمَ عَرَفَةَ

He (the narrator) said, 'That day was named as the day of Al-Tarwiyya (saturation). When it was the next day and Ali^{-asws} sighted Rasool-Allah^{-saww}, greeted unto him^{-saww} and smiled in his^{-saww} face and went on to make gestures to him^{-saww}. Rasool-Allah^{-saww} took him^{-asws}. (Syeda) Fatima^{-asws} said, 'He^{-asws} is accustomed to his^{-saww} recognition'. That day was named as the day of Arafaah (recognition).

فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثِ وَكَانَ يَوْمَ الْعَاشِرِ مِنْ ذِي الْحِجَّةِ أَدَّنَ أَبُو طَالِبٍ فِي النَّاسِ أَذَانًا جَامِعًا وَقَالَ هَلُمُّوا إِلَيَّ وَلِيْمَةَ ابْنِي عَلِيٍّ وَنَحْرَ ثَلَاثِمِائَةٍ مِنَ الْإِبِلِ وَآلْفَ رَأْسٍ مِنَ الْبَقَرِ وَالْعَنَمِ وَاتَّخِذُوا وَلِيْمَةً وَقَالَ هَلُمُّوا وَطُوفُوا بِالْبَيْتِ سَبْعًا وَادْخُلُوا وَسَلِّمُوا عَلَيَّ وَلَدِي فَفَعَلَ النَّاسُ ذَلِكَ وَجَزَتْ بِهِ السُّنَّةُ

When it was the third days, and it was the tenth day from Zil Hajj, Abu Talib^{-asws} proclaimed among the people a proclamation of gathering, and said: 'Come to a feast of my^{-as} son^{-asws} Ali^{-asws}!' And he^{-as} slaughtered three hundred camels and a thousand heard from the cows and the sheep, and they took the feast. And he^{-as} said: 'And perform Tawaaf of the House (Kabah), seven (circuits), and greet unto Ali^{-asws} my^{-as} son^{-asws}!' The people did that and the Sunnah flowed by it.

وَضَعَتْهُ أُمُّهُ بَيْنَ يَدَيْ النَّبِيِّ ص فَفَتَحَ فَاةً بِلِسَانِهِ وَحَنَكَهُ وَأَدَّنَ فِي أُذُنِهِ الْيُمْنَى وَأَقَامَ فِي الْيُسْرَى فَعَرَفَ الشَّهَادَتَيْنِ وَوُلِدَ عَلَى الْفِطْرَةِ.

His^{-asws} mother^{-as} in front of the Prophet^{-saww}. He^{-saww} opened his^{-asws} mouth by his^{-saww} tongue and palated him^{-asws}, and recited Azaan in the right ear and Iqamah in the left. He^{-asws} recognised the two testimonies and was born upon the nature".¹⁷

Explanatory note: -

بيان: لا يخفى مخالفة هذا الخبر لما مر من التواريخ و يمكن حمله على النسب الذي كانت قريش ابتدعه في الجاهلية بأن يكون ولادته ع في رجب أو شعبان.

The differing in this Hadeeth is not hidden to what has passed from the historical accounts, and it is possible it is carried upon the forgetfulness which Quraysh had innovated it during the pre-Islamic period that his^{-asws} birth happened to be in Rajab or Shaban'.¹⁸ (P.s. – This is what you would expect from Anas Bin Malik narrating)

Appendix IV: As per a *Riwaya*, Amir Al-Momineen^{-asws}'s coming to the world is in the Month of Ramazan

This *Riwaya* is difficult to comprehend as it includes the communications with the 'sooth-sayer', which appears derogatory.

¹⁷ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 14 b

¹⁸ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 37

كَتَبَ الْكَرَاجِكِيُّ، رَوَى الْمُحَدِّثُونَ وَ سَطَرَ الْمُصَنِّفُونَ أَنَّ أَبَا طَالِبٍ وَ امْرَأَتَهُ فَاطِمَةَ بِنْتَ أَسَدٍ رَضُوا أَنَّ اللَّهَ عَلَيْهِمَا لَمَّا كَفَلَا رَسُولَ اللَّهِ ص اسْتَبَشَرَا بِعُزْرِهِ وَ اسْتَسْعَدَا بِطَلْعَتِهِ وَ اتَّخَذَاهُ وَلَدًا لِأَكْثَمًا لَمْ يَكُونَا رُزْقًا مِنَ الْوَلَدِ أَحَدًا ثُمَّ إِنَّهُ نَشَأَ أَحْسَنَ نَشْوَ وَ أَحْسَنَهُ وَ أَفْضَلَهُ وَ أَيْمَنَهُ

(The book) 'Kunz' Al Karajaki – It is reported by the narrators and writings of the compilers,

'Abu Talib^{-asws} and his^{-as} wife Fatima^{-asws} Bint Asad^{-as}, may Allah^{-azwj} be Pleased with them^{-as} both, when took the responsibility of Rasool-Allah^{-saww}, were cheerful at his^{-saww} honour and prepared for his^{-saww} emergence, and they^{-as} took him^{-saww} as a son^{-saww} of theirs^{-as}, because they^{-as} did not happen to have been graced with any child, then he^{-saww} would grow up with excellent upbringing, and his^{-saww} excellence and merits and auspiciousness.

فَرَأَى فَاطِمَةَ وَ رَغِبَتْهَا فِي الْوَلَدِ فَقَالَتْ لَهَا يَا أُمَّهُ قَرِّبِي قُرْبَانًا لِرُجُوهِ اللَّهِ تَعَالَى خَالِصًا وَ لَا تُشْرِكِي مَعَهُ أَحَدًا فَإِنَّهُ يَرْضَاهُ مِنْكَ وَ يَتَقَبَّلُهُ وَ يُعْطِيكَ طَيْبَتِكَ وَ يُعْجِلُهُ

(Syeda) Fatima^{-asws} viewed and she^{-as} became desirous regarding the child. He^{-saww} said to her^{-as}: 'O mother^{-as}! Offer an offering for the Face of Allah^{-azwj} the Exalted sincerely and do not associate with Him^{-azwj}, for He^{-azwj} would be Pleased from you^{-as} and Accept it and Give you^{-as} your^{-as} request and Hasten it'.

فَامْتَنَلَتْ فَاطِمَةُ أَمْرَهُ وَ قَرَّبَتْ قُرْبَانًا لِلَّهِ تَعَالَى خَالِصًا وَ سَأَلَتْهُ أَنْ يَرْزُقَهَا وَلَدًا ذَكَرًا فَأَجَابَ اللَّهُ تَعَالَى دُعَاءَهَا وَ بَلَغَ مِنْهَا وَ رَزَقَهَا مِنَ الْأَوْلَادِ حَمْسَةً - عَقِيلًا ثُمَّ طَالِبًا ثُمَّ جَعْفَرًا ثُمَّ عَلِيًّا ثُمَّ أُحْتَمَهُمْ فَاجْتَنَتِ الْمَعْرُوفَةَ بِأَمِّ هَانِي

(Syeda) Fatima^{-asws} complied with his^{-saww} instruction and offered and offering for Allah^{-azwj} the Exalted sincerely and asked Him^{-azwj} to Grace her^{-as} a male child. Allah^{-azwj} the Exalted Answered her^{-as} supplication and her^{-as} wish was reached, and she^{-as} was graced five children – Aqeel, then Talib, then Ja'far^{-as}, then Ali^{-asws}, then their sister Fakhta - the one well-known as Umm Hany.

فَمِمَّا جَاءَ مِنْ حَدِيثِهَا قَبْلَ أَنْ تُرْزَقَ أَوْلَادَهَا أَنَّهَا جَلَسَتْ يَوْمًا تَتَحَدَّثُ مَعَ عَجَائِزِ الْعَرَبِ وَ الْفَوَاطِمِ مِنْ قُرَيْشٍ مِنْهُمْ فَاطِمَةُ ابْنَةُ عَمْرِو بْنِ عَائِدِ بْنِ عِمْرَانَ بْنِ مَخْزُومٍ جَدَّةُ رَسُولِ اللَّهِ ص لِأَبِيهِ وَ فَاطِمَةُ ابْنَةُ زَائِدَةَ بْنِ الْأَصَمِ أُمُّ حَدِيجَةَ وَ فَاطِمَةُ ابْنَةُ عَبْدِ اللَّهِ بْنِ رِزَامٍ وَ فَاطِمَةُ ابْنَةُ الْحَارِثِ وَ تَمَامُ الْفَوَاطِمِ الَّتِي انْتَمَى إِلَيْهِنَّ رَسُولُ اللَّهِ ص - أُمُّ قُصَيِّ وَ هِيَ ابْنَةُ نَضْرٍ

From what has come from her^{-as} Hadeeth is that before she^{-as} was graced her^{-as} children, one day she^{-as} was seated discussing with the old women of the Arabs and the 'Fatimas' from Quraysh, from them was Fatima daughter of Amro Bin Aaz Bin Imran Bin Makhzum, a grandmother of Rasool-Allah^{-saww} to his^{-saww} father^{-as}, and Fatima daughter of Zaidah Bin Al-Asamma, mother of Khadeeja^{-asws}, and Fatima daughter of Abdullah Bin Rizam, and Fatima daughter of Al-Haris, and all the Fatimas whom Rasool-Allah^{-saww} belonged to, Umm Qusay, and she is daughter of Nazr.

فَأَمَّا جَلُوسُ إِذْ أَقْبَلَ رَسُولُ اللَّهِ ص بُنُورَهُ الْبَاهِرَ وَ سَعْدِهِ الظَّاهِرَ وَ قَدْ تَبِعَهُ بَعْضُ الْكُفَّانِ يَنْظُرُ إِلَيْهِ وَ يُطِيلُ فِرَاسَتَهُ فِيهِ إِلَى أَنْ أَتَى إِلَيْهِنَّ فَسَأَلْنَ عَنْهُ فَقُلْنَ هَذَا مُحَمَّدٌ ذُو الشَّرَفِ الْبَازِخِ وَ الْفَضْلِ الشَّامِخِ فَأَخْبَرْنَ الْكَاهِنَ بِمَا يَعْلَمُهُ مِنْ رَفِيعِ قَدْرِهِ وَ بَشْرَهُنَّ بِمَا سَيَكُونُ مِنْ مُسْتَقْبَلِ أَمْرِهِ وَ أَنَّهُ سَيَبْعَثُ نَبِيًّا وَ يَنَالُ مَنَالًا عَلِيًّا

They were seated when Rasool-Allah^{-saww} with his^{-saww} dazzling Noor and his^{-saww} apparent happiness, and one of the sooth-sayers had followed him^{-saww}, looking at him^{-saww} and prolonged his discernment regarding him^{-saww}, until he ended up to them. He asked them about him^{-saww}. They said, ‘This is Muhammad^{-saww}, with the high nobility and lofty merits’. They informed the sooth-sayer with what he already knew of his^{-as} high worth and gave them glad tidings with what would be happening from his^{-saww} future affairs, and that he^{-saww} would be Sent as a Prophet^{-saww} and achieve an exalted achievement’.

قَالَ وَ إِنَّ الَّتِي تَكْفُلُهُ مِنْكَ فِي صَغَرِهِ سَيَكْفُلُ لَهَا وَلَدًا يَكُونُ عُنْصُرُهُ مِنْ عُنْصُرِهِ يَخْتَصُّهُ بِسِرِّهِ وَ بِصُحْبَتِهِ وَ يَحِبُّهُ بِمُصَافَاتِهِ وَ أَحْوَتِهِ

He said, ‘And that the one from you who took his^{-saww} responsibility during his^{-saww} young age, he^{-saww} will guarantee a son^{-asws} for her^{-as} to be his^{-saww} affiliate from his^{-saww} affiliates, specialising him^{-asws} with his^{-saww} secrets and with his^{-saww} accompaniment, and love him^{-asws} with his^{-saww} affection and his^{-saww} brother-hood’.

فَقَالَتْ لَهُ فَاطِمَةُ بِنْتُ أَسَدٍ رَضَوُا اللهُ عَلَيْهَا أَنَا الَّتِي كَفَلْتُهُ وَ أَنَا زَوْجَتُهُ عَمِّهِ الَّذِي يَرْجُوهُ وَ يُؤْتِلُهُ

(Syeda) Fatima^{-asws} Bint Asad^{-as}, may the Pleasure of Allah^{-azwj} be upon her^{-as}, said to him, ‘I^{-as} am the one who took his^{-saww} responsibility, and I^{-as} am married to his^{-saww} uncle^{-as} who wished and hoped for him^{-saww}’.

فَقَالَ إِنْ كُنْتِ صَادِقَةً فَسَتَلِدِينَ عَلَامًا عَلَامًا مَطْوَعًا لِرَبِّهِ هُمَامًا اسْمُهُ عَلَى ثَلَاثَةِ أَحْرَافٍ يَلِي هَذَا النَّبِيِّ فِي جَمِيعِ أُمُورِهِ وَ يَنْصُرُهُ فِي قَلْبِهِ وَ كَثِيرِهِ حَتَّى يَكُونَ سَيْفَهُ عَلَى أَعْدَائِهِ وَ بَابَهُ لِأَوْلِيَائِهِ

He said, ‘If you^{-as} were truthful, then you^{-as} will be blessed with a boy^{-asws}, being a Sign, obedient to his^{-asws} Lord^{-azwj}, brave. His^{-asws} name would be upon three letters, following this Prophet^{-saww} in the entirety of his^{-saww} matters, and helping him^{-saww} in his^{-saww} little and his^{-saww} more, until he^{-asws} would become his^{-saww} against his^{-saww} enemies, and his^{-saww} door for his^{-saww} friends.

يُفْرَجُ عَنْ وَجْهِهِ الْكُرْبَاتُ وَ يَجْلُو عَنْهُ جَنْدِسَ الظُّلْمَاتِ تَهَابَ صَوْنَتُهُ أَطْفَالَ الْمَهَادِ وَ تَرْتَعِدُ مِنْ خِيَمَتِهِ الْفَرَايِصُ عَنِ الْجِلَادِ لَهُ فَصَائِلُ شَرِيفَةٍ وَ مَنَاقِبُ مَعْرُوفَةٍ وَ صِلَةٌ مَنِيغَةٌ وَ مَنْزِلَةٌ رَفِيعَةٌ يُهَاجِرُ إِلَى النَّبِيِّ فِي طَاعَتِهِ وَ يُجَاهِدُ بِنَفْسِهِ فِي نُصْرَتِهِ وَ هُوَ وَصِيَّةُ الدَّافِئِ لَهُ فِي حُجْرَتِهِ

He^{-asws} would relieve the worries from his^{-saww} face and eradicate the darkness from him^{-saww}, the darkness inflaming the cradles of the children, and the limbs of the executioners would tremble from fearing him^{-asws}, having noble merits and well known virtues, and invincible connections, and high status. He^{-asws} would emigrate to the Prophet^{-saww} being in his^{-saww} obedience, and fight with his^{-asws} own self and help him^{-saww} and he^{-asws} is his^{-saww} successor^{-asws}, the defender of his^{-asws} in his^{-as} chamber’.

قَالَتْ أُمُّ عَلِيٍّ ع فَجَعَلْتُ أَفْكُرَ فِي قَوْلِ الْكَاهِنِ فَلَمَّا كَانَ اللَّيْلُ رَأَيْتُ فِي مَنَامِي كَأَنَّ جِبَالَ الشَّامِ قَدْ أَقْبَلَتْ نَدْبًا وَ عَلَيْهَا جَلَابِيْبُ الْحَدِيدِ وَ هِيَ تَصْبِيحُ مِنْ صُدُورِهَا بِصَوْتِ مَهْوَلٍ فَاسْرَعْتُ فَأَقْبَلْتُ نَحْوَهَا جِبَالُ مَكَّةَ وَ أَحَابَتْهَا بِمِثْلِ صِيَابِحِهَا وَ أَهْوَلَ وَ هِيَ تَنْهَيجُ كَالشَّرْدِ الْمُحْمَرِّ وَ أَبُو فُبَيْسٍ يَنْتَفِضُ كَالْفَرَسِ وَ فَضَالُهُ تَسْفُطُ عَنْ يَمِينِهِ وَ شِمَالِهِ يَلْتَقِطُونَ ذَلِكَ فَلَقِطْتُ مَعَهُمْ أَرْبَعَةَ أَسْيَافٍ وَ بَيْضَةً حَدِيدَةً مَذْهَبَةً

The mother^{-as} of Ali^{-asws} said, ‘I^{-as} went on thinking regarding the words of the sooth-sayer. When it was the night, I^{-as} saw in my^{-as} dream as if the mountain of Syria had come walking

and upon it were iron coverings, and it was shouting from its middle with a loud voice. It quickened towards a mountain of Makkah and it answered with similar to its shout and more terrifying, and it was agitated like glowing red, and (mount) Abu Qubeys was trembling like the horse, and its young were falling on its right and its left, and (the people) were picking that. So, I^{as} picked up along with them, four swords and an iron helmet, gold plated.

فَأَوَّلَ مَا دَخَلْتُ مَكَّةَ سَقَطَتْ مِنْهَا سَيْفٌ فِي مَاءٍ فَغَبَّرَ وَ طَارَ وَ الثَّانِي فِي الْجَوِّ فَاسْتَمَرَّ وَ سَقَطَ الثَّلَاثُ إِلَى الْأَرْضِ فَانْكَسَرَ وَ بَقِيَ الرَّابِعُ فِي يَدِي مَسْلُوكًا
فَبَيْنَا أَنَا بِهِ أَصُولٌ إِذَا صَارَ السَّيْفُ شِبْلًا فَتَبَيَّنْتُهُ فَصَارَ لَنَا مَهْلُوكًا

When I^{as} entered Makkah, the first sword from these fell into the water and was immersed. It changed and flew away, and the second went in the air, and kept going, and the third fell into the ground and broke, and the fourth remained in my^{as} hand, unsheathed. While I^{as} was with it when it leapt and the sword became a (lion) cub, it manifested and became a terrifying lion.

فَخَرَجَ عَنِّي يَدِي وَ مَرَّ نَحْوَ الْجِبَالِ يُجُوبُ بِلَاطِحِهَا وَ يَخْرُقُ صِلَاطِحِهَا وَ النَّاسُ مِنْهُ مُشْفِقُونَ وَ مِنْ خَوْفِهِ حَادِرُونَ إِذْ أَتَى مُحَمَّدٌ فَقَبَضَ عَلَيَّ رَقَبَتِي فَأَنْقَادَ
لَهُ كَالطَّبِيَّةِ الْأَلُوفِ فَانْتَبَهْتُ وَ قَدْ رَاعِي الرُّمَعُ وَ الْفَرْعُ فَالْتَمَسْتُ الْمُفَسِّرِينَ وَ طَلَبْتُ الْقَائِفِينَ وَ الْمُخْبِرِينَ

It went out from my^{as} hand and passed towards the mountain scouring its blade and puncturing its solidness, and the people were fearful from it, and they were being cautious from its fear, when Muhammad^{saww} came and grabbed upon its neck and towed it like the antelope to the feeding. I^{as} woke up, and the trepidation and the panic had scared me^{as}. So, I^{as} sought the interpreters, and sought the lineage experts, and the informants.

فَوَجَدْتُ كَاهِنًا زَجَرَ لِي بِحَالِي وَ أَخْبَرَنِي بِمَنَامِي وَ قَالَ لِي أَنْتَ تَلِدِينَ أَرْبَعَةَ أَوْلَادٍ ذُكُورٍ وَ بِنْتًا بَعْدَهُمْ وَ إِنَّ أَحَدَ الْبَنِينَ يُعْرَقُ وَ الْآخَرَ يُقْتَلُ فِي الْحَرْبِ وَ
الْآخَرَ يَمُوتُ وَ يَبْقَى لَهُ عَقِبٌ وَ الرَّابِعُ يَكُونُ إِمَامًا لِلْخَلْقِ صَاحِبَ سَيْفٍ وَ حَقِّ ذَا فَضْلٍ وَ بَرَاعَةٍ يُطِيعُ النَّبِيَّ الْمُبْعُوثَ أَحْسَنَ طَاعَةٍ

I^{as} found a sooth-sayer who could foretell my^{as} state for me^{as} and inform me^{as} of my^{as} dream, and he said to me^{as}, ‘You^{as} will be blessed with four male children and a daughter after them, and that one of the sons would drown, and the other would be killed in the war, and the one would be dying, and there would remain a posterity for him, and the fourth would happen to be an Imam^{asws} of the people, owner of the sword and truth, with merits and excellence in ingenuity, obeying the Sent Prophet^{saww} with excellent obedience’.

فَقَالَتْ فَاطِمَةُ فَلَمَّ أَرَلُ مُفَكِّرَةٍ فِي ذَلِكَ وَ رُزِقْتُ بِنِي الثَّلَاثَةَ عَقِيلًا وَ طَالِبًا وَ جَعْفَرًا ثُمَّ حَمَلْتُ بِعَلِيِّ ع فِي عَشْرِ ذِي الْحِجَّةِ فَلَمَّا كَانَ الشَّهْرُ اللَّذِي وَلَدْتُهُ
فِيهِ وَ كَانَ شَهْرَ رَمَضَانَ رَأَيْتُ فِي مَنَامِي كَأَنَّ عَمُودَ حَدِيدٍ قَدْ انْتَرَعَ مِنْ أُمَّ رَأْسِي ثُمَّ سَطَعَ فِي الْهَوَاءِ حَتَّى بَلَغَ السَّمَاءَ ثُمَّ رَدَّ إِلَيَّ

(Syeda) Fatima^{asws} said, ‘I^{as} did not cease to be thinking regarding that, and I^{as} had been three sons – Aqeel, and Talib and Ja’far^{as}. Then I^{as} was expecting Ali^{asws} during the tenth of Zil Hajj. When it was the month in which I^{as} was to be blessed with him^{as}, and it was the month of Ramazan, I^{as} saw in my^{as} dream as if a pillar of iron had been snatched from the top of my^{as} head, then spread in the air until it reached the sky, then returned to me^{as}.

فَقُلْتُ مَا هَذَا فَقِيلَ لِي هَذَا قَاتِلُ أَهْلِ الْكُفْرِ وَ صَاحِبُ مِيثَاقِ النَّصْرِ بِأَسْهُ شَدِيدٍ يُفْرَغُ مِنْ حَبِيبَتِهِ وَ هُوَ مُعَوْنَةُ اللَّهِ لِنَبِيِّهِ وَ تَأْيِيدُهُ عَلَى عَدُوِّهِ

I^{as} said, 'What is this?' It was said to me^{as}, 'This is a killer of the people of Kufr, and owner of the covenant of victory. His^{asws} prowess is intense, they would panic from fearing him^{asws}, and he^{asws} is the Assistance of Allah^{azwj} to His^{azwj} Prophet^{saww} and His^{azwj} Aid against his^{saww} enemies'.

قَالَتْ فَوَلَدْتُ عَلِيًّا

She^{asws} said, 'And I^{asws} was blessed with Ali^{asws}'.

وَ جَاءَ فِي الْحَدِيثِ أَنَّمَا دَخَلَتْ الْكَعْبَةَ عَلَى مَا جَرَتْ بِهِ عَادَتُهَا فَصَادَفَ دُخُولُهَا وَقْتِ وِلَادَتِهَا فَوَلَدَتْ أَمِيرَ الْمُؤْمِنِينَ عَ دَاخِلَهَا وَ كَانَ ذَلِكَ فِي الرِّصْفِ مِنْ شَهْرِ رَمَضَانَ وَ لِرَسُولِ اللَّهِ ص ثَلَاثُونَ سَنَةً عَلَى الْكَمَالِ فَتَضَاعَفَ انْتِهَاجُهُ بِهِ وَ تَمَامَ مَسَرَّتِهِ وَ أَمْرَهَا أَنْ تَجْعَلَ مَهْدَهُ جَانِبَ فَرَشَتِهِ [فِرَاشِهِ]

And it has come in the Hadeeth that she^{as} entered the Kabah upon what had been in accordance with her^{as} habit, but her^{as} entry happened to be at the time of the coming of Amir Al-Momineen^{asws} inside it, and that was during the middle of the month of Ramazan, and for Rasool-Allah^{saww} there were thirty years upon the perfection. His^{as} joy doubled with him^{asws} and his^{saww} happiness was complete, and he^{saww} instructed her^{as} to make his^{asws} cradle to be beside his^{saww} bed.

وَ كَانَ يَلِي أَكْثَرَ تَرْبِيَّتِهِ وَ يُرَاعِيهِ فِي نَوْمِهِ وَ يَقْظَتِهِ وَ يَحْمِلُهُ عَلَى صَدْرِهِ وَ كَتِفِهِ وَ يَحْبُوهُ بِالطَّافِيهِ وَ تَحْفَهُ وَ يَقُولُ هَذَا أَحْيِي وَ صَفِيي وَ نَاصِرِي وَ وَصِيي

And he^{saww} took charge of most of his^{asws} upbringing and he^{saww} would take care of him^{asws} during his^{asws} sleep, and carry him^{asws} upon his^{saww} chest and his^{saww} shoulders, and loved him^{asws} with his^{saww} kindness and his^{saww} gifts, and he^{saww} would say: 'This is my^{saww} brother^{asws}, and my^{saww} elite, and my^{saww} helper, and my^{saww} successor^{asws}'.

فَلَمَّا تَزَوَّجَ النَّبِيُّ ص حَدِيجَةَ أَحْبَرَهَا بِوَجْدِهَا بِعَلِيٍّ ع وَ حَبَّبَهُ فَكَانَتْ تَسْتَرِيذُهُ وَ تُزِينُهُ وَ تُحْلِيهِ وَ تُلْبِسُهُ وَ تُرْسِلُهُ مَعَ وِلَادَتِهَا وَ يَحْمِلُهُ حَدْمُهَا فَيَقُولُ النَّاسُ هَذَا أَحْوُ مُحَمَّدٍ وَ أَحَبُّ الْخَلْقِ إِلَيْهِ وَ فَرَّةٌ عَيْنِ حَدِيجَةَ وَ مَنْ اشْتَمَلَتْ السَّعَادَةُ عَلَيْهِ

When the Prophet^{saww} married to (Syeda) Khadeeja^{asws}, informed her^{as} of his^{saww} feelings with Ali^{asws} and his^{saww} love. She^{as} used to increase it and adorn him^{asws} and dress him^{asws}, and ornament him^{asws}, and clothe him^{asws}, and send him^{asws} with her^{as} children, and her^{as} servants would carry him^{asws}. The people were saying, 'This is a brother^{asws} of Muhammad^{saww}, and the most beloved of the people to him^{saww}, and delight of the eyes of Khadeeja^{asws}, and the one^{asws} the happiness is inclusive upon'.

وَ كَانَتْ الْأَطْفَالَ حَدِيجَةَ تُطْرُقُ مَنْزِلَ أَبِي طَالِبٍ لَيْلًا وَ نَهَارًا وَ صَبَاحًا وَ مَسَاءً ثُمَّ إِنَّ فُرَيْشًا أَصَابَتْهَا أَرْمَةٌ مُهْلِكَةٌ وَ سَنَةٌ مُجْدِبَةٌ مِنْهَاكَ وَ كَانَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ دَا مَالٍ يَسِيرٍ وَ عِيَالٍ كَثِيرٍ فَأَصَابَهُ مَا أَصَابَ فُرَيْشًا مِنَ الْعُدْمِ وَ الْإِضْآقَةِ وَ الْجُهْدِ وَ الْفَاقَةِ

And the politeness of Khadeeja^{asws} was that she^{as} would knock on the door of Abu Talib^{asws} at night and day, and morning and evening. Then Quraysh were afflicted with fatal crisis, a year of severe drought, and Abu Talib^{asws}, may Allah^{azwj} be Pleased from him^{as} was with little wealth and a log of dependants, so it affected him^{as} what had affected Quraysh, from having nothing, and the troubles, and the efforts, and the destitution.

فَعِنْدَ ذَلِكَ دَعَا رَسُولُ اللَّهِ عَمَّهُ الْعَبَّاسَ فَقَالَ لَهُ يَا أَبَا الْفَضْلِ إِنَّ أَخَاكَ أَبَا طَالِبٍ كَثِيرُ الْعِيَالِ مُخْتَلٌ الْحَالِ ضَعِيفُ النَّهْضَةِ وَالْعَزْمَةِ وَقَدْ نَالَ مَا نَزَلَ بِالنَّاسِ مِنْ هَذِهِ الْأَزْمَةِ وَدُو الْأَرْحَامِ أَحَقُّ بِالرَّفْدِ وَأَوْلَى مِنْ حَمَلِ الْكَلِّ فِي سَاعَةِ الْجُهْدِ

During that, Rasool-Allah^{-saww} called his^{-saww} uncle Al-Abbas and said 'O Abu Al-Fazl! Your brother Abu Talib^{-asws} is with a lot of dependants, deficient state, weak advancement and determination, and it has afflicted him^{-as} what has befallen the people, from this crisis, and the ones with kinship are more rightful with the support, and foremost with carrying the children in time of struggle.

فَانْطَلِقْ بِنَا إِلَيْهِ لِنُعِينَهُ عَلَى مَا هُوَ عَلَيْهِ فَلِنَحْمِلَ عَنْهُ بَعْضَ أَنْقَالِهِ وَنُخَفِّفَ عَنْهُ مِنْ عِيَالِهِ يَاخُذُ كُلُّ وَاحِدٍ مِنَّا وَاحِدًا مِنْ بَنِيهِ يَسْهُلُ عَلَيْهِ بِذَلِكَ مَا هُوَ فِيهِ

So, come with us^{-saww} to him^{-as} for us to assist him^{-as} upon what predicament he^{-as} is in, and let us carry part of his^{-as} burden on his^{-as} befall and lighten it from him^{-saww} from his^{-as} dependant. Each one of us should take one of his^{-as} sons, to ease upon him^{-as} with that, what situation he^{-as} is in'.

فَقَالَ لَهُ الْعَبَّاسُ نِعْمَ مَا رَأَيْتَ وَالصَّوَابُ فِيمَا أَتَيْتَ هَذَا وَاللَّهُ الْفَضْلُ الْكَرِيمُ وَالْوَصْلُ الرَّحِيمُ

Al-Abbas said to him^{-saww}, 'Good is what you^{-saww} have viewed and correct is what you^{-saww} have come with. By Allah^{-azwj}! This is the honourable merit and the maintaining of the kinship'.

فَلَقِيَا أَبَا طَالِبٍ فَصَبَّرَاهُ وَ لِعُضْلِ آبَائِهِ ذِكْرَاهُ وَقَالَ لَهُ إِنَّا نُرِيدُ أَنْ نَحْمِلَ عَنْكَ بَعْضَ الْحَالِ فَادْفَعْ إِلَيْنَا مِنْ أَوْلَادِكَ مَنْ يَخْفُ عَنْكَ بِهِ الْأَثْقَالُ

They met Abu Talib^{-asws} and exhorted patience to him^{-as} and reminded him^{-as} of the merits of his^{-as} forefathers^{-as}, and said to him^{-as}: 'We want to carry one of the situation from you^{-as}, so hand over from your^{-as} children to us what would lighten the burden from you^{-as} by it'.

قَالَ أَبُو طَالِبٍ إِذَا تَرَكْتُمَا لِي عَقِيلًا وَ طَالِبًا فَافْعَلَا مَا شِئْتُمَا فَأَخَذَ الْعَبَّاسُ جَعْفَرًا وَ أَخَذَ رَسُولُ اللَّهِ ص عَلِيًّا فَانْتَجَبَهُ لِنَفْسِهِ وَ اصْطَفَاهُ لِمُهَيْمٍ أَمْرِهِ وَ عَوَّلَ عَلَيْهِ فِي سِرِّهِ وَ جَهْرِهِ وَ هُوَ مُسَارِعٌ لِمَرْضَاتِهِ مُوَفِّقٌ لِلسَّدَادِ فِي جَمِيعِ حَالَاتِهِ

Abu Talib^{-asws} said: 'When you were to leave Aqeel and Talib for me^{-as}, you can do whatever you so desire to'. So Al-Abbas took Ja'far^{-as} and Rasool-Allah^{-saww} took Ali^{-asws}. He^{-saww} chose him^{-asws} for himself^{-saww}, and selected him^{-asws} for his^{-saww} important matters. He^{-saww} relied upon him^{-asws} regarding his^{-saww} secrets, and he^{-asws} would be quick to his^{-saww} pleasure, in accordance to the guidance in the entirety of his^{-asws} situations.

وَ كَانَ رَسُولُ اللَّهِ ص فِي ابْتِدَاءِ طُرُقِ الْوَحْيِ إِلَيْهِ كَلَّمَا هَتَفَ بِهِ هَاتِفٌ أَوْ سَمِعَ مِنْ حَوْلِهِ رَجْفَةً رَاجِفٍ أَوْ رَأَى نُورًا أَوْ سَمِعَ كَلَامًا يُخَيِّرُ بِذَلِكَ خَدِيجَةَ وَ عَلِيًّا ع وَ يَسْتَسِيرُهُمَا هَذِهِ الْحَالِ

And Rasool-Allah^{-saww}, in the beginning of the descent of the Revelation to him^{-saww}, every time a caller called with it or he^{-saww} heard a trembling sound from around him^{-saww}, or saw a dream, or heard a speech, would inform Khadeeja^{-asws} and Ali^{-asws} with that, and would tell them to keep this state a secret.

فَكَانَتْ خَدِيجَةُ تُنَبِّئُهُ وَ تُصِرُّهُ وَ كَانَ عَلِيٌّ عَ يُهَيِّنُهُ وَ يُبَشِّرُهُ وَ يَقُولُ لَهُ وَ اللَّهُ يَا ابْنَ عَمِّ مَا كَذَبَ عَبْدُ الْمُطَّلِبِ فِيكَ وَ لَقَدْ صَدَقَتِ الْكُفَّاءُ فِيمَا نَسَبَتْهُ
إِلَيْكَ

So, (Syeda) Khadeeja^{-asws} used to confirm him^{-saww} and advise him^{-saww} to be patient, and Ali^{-asws} used to congratulate him^{-saww} and give him^{-saww} glad tidings, and saying to him^{-saww}, 'By Allah^{-azwj}, O son^{-saww} of uncle^{-as}! Abdul Muttalib^{-asws} has not lied regarding you^{-saww}, and it has ratified the sooth-sayers regarding what had been attributed to you^{-saww}'.

وَ لَمْ يَزَلْ كَذَلِكَ إِلَى أَنْ أُمِرَ صَ بِالتَّبْلِيغِ فَكَانَ أَوَّلَ مَنْ آمَنَ بِهِ مِنَ النِّسَاءِ خَدِيجَةُ وَ مِنَ الذُّكُورِ أَمِيرَ الْمُؤْمِنِينَ عَلِيٌّ بَنُ أَبِي طَالِبٍ عَ وَ عُمُرُهُ يَوْمَئِذٍ عَشْرُ
سِنِينَ.

And he^{-saww} did not cease to be like that until he^{-saww} was Commanded with the delivery. So, the first one from the women to believe him^{-saww} was (Syeda) Khadeeja^{-asws}, and from males it was Amir Al-Momineen Ali^{-asws} ibn Abu Talib^{-asws}, and on that day his^{-asws} age was of ten years".¹⁹

¹⁹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 38