

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

HISTORY

YEAR 9

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Abbreviations: -

azwj: - Az Za Wa Jalla

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

asws: - Allay hay Salawat Wass Salam

as: - Allahey Salam

LESSON 1: The Prophets^{as} and the Imams^{asws}

Imam Abu Abd Allah^{asws} (our 6th Imam^{asws} also known as Imam Jafar-e-Sadiq^{asws}) has said that the 'Nabi and Rasool' (Prophets and the Messengers) are of four types:

1. There were Prophets^{as} who were given Divine News (Allah^{azwj}'s Message) in their souls just for their own selves and for no one else.
2. There were also Prophets^{as} who were given Divine News in their dreams and would hear the Voice, but would not see anyone when awake and they were not sent to other people with such news. They had to follow an Imam^{as}, for example with Prophet Lut^{as} who followed Abraham^{as} (Prophet Abraham^{as} who was a Prophet^{as} as well as an Imam^{as}).
3. There were Prophets^{as} who would, in their dreams, hear the Voice, see the angels and were sent to a group of people to teach them. This is like Prophet Yunus^{as} (Jonah), as Allah^{azwj} Says: **'We sent him to a hundred thousand people or a few more.'** (37:148). The Imam^{asws} said that 'few more' were thirty thousand people led by an Imam^{as}.
4. There were those^{as} (Prophets^{as}) who would have religious experiences in their dreams, heard the Voice and saw the angels when awake, and were also an 'Imam^{as}'. Abraham^{as} was only a Prophet until Allah^{azwj} Said: **'I want to appoint you as the Imam for people.'** Those who have worshipped idols or statues will not become Imams.¹

The Divine Status of an Imam^{asws} is higher than the Prophet^{as}.

Imam Abu 'Abd Allah^{asws} said: Allah^{azwj} Chose Abraham^{as} as a servant before Choosing him as a 'Nabi' (Prophet^{as}). Allah^{azwj} Chose him as a 'Nabi' (Prophet) before Choosing him as a 'Rasool' (Messenger). Allah^{azwj} Chose him^{as} as 'Rasool' (Messenger) before Choosing him as a 'Khalil' (Friend), Allah^{azwj} Chose him as a 'Khalil' (Friend) before choosing him as an Imam^{as}.

¹ Al-Kafi, Vol. 1, Kitab ul Hujjah, Ch. 2, h 1.

Allah^{azwj} said, ***'I have certainly appointed you as the Imam for the people.'*** To Abraham^{as}, to be an Imam^{as} was so great that he asked, ***'Can this Imamat (Leadership with Divine Authority) be placed in my descendents also?'*** Allah^{azwj} said, ***'My covenant will not be made available to the unjust ones.'*** (2:124). The Imam^{asws} said that 'the unjust ones' cannot become the leaders (the Imams) of the pious ones.²

Those Who were both the Imam as well as the Prophet are the 'Ulul Azm' (Prophets)

Imam Abu Abd Allah^{asws} said: 'The leaders and masters of the prophets^{as} and the messengers^{as} are the five (5) who are called 'Ulul Azm' (People with determination) among the 'Rasool' (messengers) who have the central role. They are:

1. Prophet Noah^{as},
2. Prophet Abraham^{as},
3. Prophet Moses^{as},
4. Prophet Jesus^{as} (Isa) and
5. Prophet Mohammed^{saww}.³

² Ibid, h 2.

³ Ibid, h 3.

LESSON 2: 'Hadith-e-Kisa' the Narration of the Cloak

Imam Hassan Askari^{asws} (our 11th Imam^{asws}) says: Allah^{azwj} Strengthened Isa^{as} by the Holy Spirit, and it was Jibraeel^{as} who showed himself to the Rasool Allah^{saww} when he^{saww} put a 'Qatwany', cloak, over himself^{saww}, over Imam Ali^{asws} and Syeda Binte-Rasool Allah^{asws} and Imam Al-Hassan^{asws} and Imam Al-Hussain^{asws} and said: 'Our^{asws} Lord^{azwj}! These^{asws} are my^{saww} family. I^{saww} fight against those who fight against them^{asws}, and am peaceful with the one who makes peace with them^{asws}. I^{saww} love the one who loves them^{asws} and am hateful towards the one who hates them^{asws}. So, You^{azwj} Fight against those that fight them^{asws}, and Make peace with the one who makes peace with them^{asws}, and Love the one who loves them^{asws} and Hate the one who hates them^{asws}'.

Allah^{azwj} the Almighty Said: 'I^{azwj} have Approved (your prayers) O Mohammed^{saww}! Lady Umme Salma^{sa} lifted up a corner of the cloak and tried to enter it with them^{asws}, but the Rasool Allah^{saww} snatched it away from her^{asws} and said: 'Not there! You^{asws} are in good and on good'. Hazrat Jibraeel^{as} came over wearing a blanket and said: 'O Rasool Allah^{saww}, Allah^{azwj} has Sent me to you^{saww}! The Prophe^{saww} said: 'You^{as} are from us^{asws}'. Hazrat Jibraeel^{as} said: 'Shall I^{as} lift this cloak and enter with you^{asws}? 'The Prophet^{saww} said: 'Yes'. He entered under the cloak, and then came out of it and flew off to the sky towards the high Angels^{as}, and his^{as} beauty had increased manifold'.

The Angels^{as} said to him: 'When you have returned to your Majesty^{azwj} you appear different to when you left!' Hazrat Jibraeel^{as} said: 'Why should it not be that for I have been honoured as 'Ahl Al-Bayt' by Prophet Mohammed^{asws} and his^{saww} Household^{asws}? The Angels^{as} of the heavens and the Veils and the Chair and the Throne said: 'You are deserving of such prestige, if it is as you have said'. And whenever Imam Ali^{asws} used to go into battles, there used to be with him^{asws} the angel Jibraeel^{as} on his^{asws} right, and the angel Mikaeel^{as} on his^{asws} left and the angel Israfeel^{as} behind him^{asws} and the Angel of death in front of him^{asws}'.

LESSON 3: 'Prophet Mohammed^{saww}

The Holy Prophet^{saww} was Sent down to earth by Allah^{azwj} on the 17th of Rabi' al-Awwal, in the year of the Elephant on a Friday at noon.⁴

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

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

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

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

When the Rasool Allah^{saww} lost these two people it became very difficult for him^{saww} to live in Makkah. He^{saww} became extremely sad and prayed to Allah^{azwj}. Allah^{azwj} then Sent him^{saww} the Message to 'leave the town, the town of the unjust people'; after Hazrat Abu Talib^{asws} there was no one in Makkah to support him^{saww}. This is why he^{saww} was Commanded to migrate to Madinah.⁵

⁴ The Year when Ibrah came with elephants to demolish Kabahh (House of Allah^{azwj} in Mecca).

⁵ Al-Kafi, Vol. 1, Chapters on History.

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

Once someone asked Abu Abd Allah^{asws} (Imam Jafar e Sadiq^{asws}) 'Was the Rasool Allah^{saww} the master of the children of (Prophet) Adam^{as}?' The Imam^{asws} replied: 'By Allah^{azwj}, he^{saww} was the master of all whom Allah^{azwj} has Created. Allah^{azwj} has not Created any creature better than Prophet Mohammed^{saww}.⁶ Amir-ul-Momineen^{asws} (Imam Ali^{asws} ibn Abi Talib^{asws}) has also said this.

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

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

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

Then Allah^{azwj} Created Syeda Binte Rasool Allah^{asws} from a 'Noor' (Divine Light), with a Spirit that was Created first. Allah^{azwj} then Wiped us^{asws} so closely with Himself^{azwj} that His^{azwj} 'Noor' Started flowing into us.⁷

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

Whoever will obey you^{saww} obeys Me^{azwj} and whoever will disobey you disobeys Me^{azwj}. Similarly, I^{azwj} have Made the obedience to Ali^{asws} also obligatory as well as to those of his^{asws} descendants whom I^{azwj} have Chosen for Myself^{azwj}. (As the Divine Imams^{asws}, the 11 children of Imam Ali^{asws}).⁸

⁶ Ibid, h 1.

⁷ Ibid, h 3.

⁸ Ibid, h 4.

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

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

They^{asws} can, thus, make lawful whatever they^{asws} wish and unlawful whatever they^{asws} wish but they^{asws} never wish anything unless Allah^{azwj} Wishes.⁹

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

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

"I testify that no one other than Allah Deserves to be worshipped, 3 times, I testify that Mohammed is the Rasool Allah, 3 times: and that Ali is Amir-ul-Momineen (Leader with Divine Authority) in all truth, 3 times."¹⁰

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

I then asked, 'What is 'Ashbah? The Imam^{asws} said, 'It is the shadow of the 'Al-Noor' (Divine Light), the lighting bodies without the spirit. It was supported by one spirit, the Holy Spirit. In that state he^{saww} and his offspring^{asws} worshipped Allah^{azwj} and for this reason Allah^{azwj} Created them^{asws} forbearing Scholars, careful pure Ones who worship Allah^{azwj} through 'Salat' (Prayer),

⁹ Ibid, h 5.

¹⁰ Ibid, h 8.

'Soam' (Fasting), 'Sajda' (Prostration), 'Tasbeh' (speaking of His^{azwj} Glory) and the acknowledgment that He^{azwj} is the only Lord^{azwj}. They perform Salat, perform Hajj and fast.¹¹

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

1. Prophet Mohammed^{saww} did not have any shadow.
2. Whatever path Prophet Mohammed^{saww} walked on even after two or three days one could still notice his passing thereby due to his^{saww} fragrance that remained along the path.
3. On Prophet Mohammed^{saww}'s passing by, out of respect, every stone and tree did 'Sajada' (prostrated /bowed) before him^{saww}.¹²

Imam Jafar e Sadiq^{asws} has said, 'Once Hazrat Jibril^{as} came to the Holy Prophet^{saww} and said, "O Mohammed^{saww}, Allah^{azwj} Offers you 'Salam' (greetings of peace) and Says, 'I have Prohibited the fire to harm your parents and the people whose laps provided you protection and guardianship. The father is 'Abd Allah ibn 'Abd al-Muttalib^{asws} and the woman who brought you to the world is 'Amina^{asws}, daughter of Wahab, and the people whose laps provided you protection and guardianship are Hazrat Abu Talib^{asws} ibn Abdul Muttalib^{asws} and Fatimah^{asws} daughter of Asad^{asws}'.¹³

Once, Imam Mohammed Baqir^{asws} (our 5th Imam^{asws}) was asked: 'How many times was the Rasool Allah^{saww} taken for 'Miraj' (The ascension- when he rose to the Heavens)¹⁴? The Imam^{asws} said, 'It happened twice. Hazrat Jibril^{as} asked him^{saww} to stop at a place saying wait right there, O Mohammed^{saww}, you^{saww} have stood at a place where no angel^{as} or Prophet^{as} has ever stood before you^{saww}.

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

سُبُوحٌ قُدُّوسٌ أَنَا رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتِي غَضَبِي

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

¹¹ Ibid, h 10.

¹² Ibid, h 11.

¹³ Ibid, h 21

¹⁴ Trip to the Heavens

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

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

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

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

'The narrator has said that then the Imam^{asws} said to Abu Basir, 'O Abu Mohammed, by Allah^{azwj}, Wilayah (Mastership) of Amir-ul-Momineen Ali^{asws} did not come from Earth. It (Wilayah) came from the Heavens in Words that Allah^{azwj} Personally Spoke.¹⁵

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

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

¹⁵ Ibid, h 13.

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

The Rasool Allah^{saww} made a similar 'Misaaq' with all (12) Imams^{asws} and also from their^{asws} Shia . 'Offering to peace (Salam) to him is a mention of that promise and renewing it before Allah^{azwj}, so that perhaps He^{azwj} will allow that peace to take place soon for all of you with all that is therein.¹⁶

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

The narrator says: Once I asked Imam Abu Ja'far (our 5th Imam - Imam Mohammed Baqir^{asws}), 'Describe to me the (appearance of) the Rasool Allah^{saww}.' The Imam^{asws} said, 'The Holy Prophet^{saww} had a white reddish complexion, large sharp black and white eyes, the eyebrows almost joined, beautiful hands and feet as if gold molded to the form of his^{saww} fingers and toes and with clear shoulder bones. When he^{saww} would turn to a person he did so with the whole of his body, due to kind and tender heartiness. His^{saww} neck was long and clear, his^{saww} nose almost touched the water when he^{saww} wanted to drink and when walking he^{saww} somehow leaned forward as if walking on a downward slope. No one similar to him^{saww} was seen as such before or after the Holy Rasool Allah^{saww}.¹⁷

Imam Abu 'Abd Allah^{asws} has said, 'If one looked at the Rasool Allah^{saww} in the dark night he could see a light like that from the moon radiating from him^{saww}.¹⁸

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

'It was asked, 'What is that quality O Rasool Allah^{saww}? He^{saww} replied, 'It is forgiveness for those of them who are believers and that none of their minor or major sins will be left without being changed to good deeds.¹⁹

¹⁶ Ibid, h 40

¹⁷ Ibid, h 14.

¹⁸ Ibid, h 20

¹⁹ Ibid, h 15.

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

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

Then the Rasool Allah^{saww} said, ‘Allah^{azwj} has Decided and He^{azwj} has Done Justice. One group will go to ‘Jannah’ (Paradise) and the other group to ‘Naar’ (The Hell).²⁰

²⁰ Ibid, h 16.

LESSON 4: The Message of the Holy Prophet^{saww}

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

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

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

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

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

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

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

Allah^{azwj} Sent to him^{saww} the Book in which there is communication and explanations. The Rasool Allah^{saww} has explained it (the Book) to people. He^{saww} has arranged it into a system with the knowledge that explains in detail and a religion in which Allah^{azwj} has clearly Defined its

obligations, determined its limits for the people and has clarified for people (what is expected from them).

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

He^{saww} exercised patience for the sake of his Allah^{azwj} and worked hard in the way of Allah^{azwj}. The Rasool Allah^{saww} gave good advice to his followers and called them to salvation (Jannah-the Paradise). He^{saww} encouraged them in the matters of al-Dhikr (Remembrance of Allah^{azwj}) and showed them the 'Sabeel' (Imam Ali^{asws} - the right path). The Rasool Allah^{saww} did so with knowledge and with the sources of 'Noor' (Divine Light) which he^{saww} left with the Holy Imam^{asws} after him^{saww}. He^{saww} did that to make sure that Muslims will not be misled after him^{saww} and he^{saww} was very compassionate and kind to them.²¹

The narrator of a Hadith says:

'Abu Abdullah^{asws} (our 6th Imam^{asws}) said: 'Do you know how the women pledge their Allegiances to the Rasool-Allah^{saww}?' I said, 'Allah^{azwj} Knows, and the son^{asws} of His^{azwj} Rasool^{saww} knows'. He^{asws} said: 'They gathered around him^{saww}, then he^{saww} called for a container, and poured water into it, and immersed his^{saww} hand in it, then said: 'Hear me^{saww}, O those who are around. You will be pledging Allegiance upon the (conditions) that you will not associate anything with Allah^{azwj}, nor will you steal, nor kill your children, nor slander by forging with your hands and your feet, nor disobey me^{saww} regarding the good. Do you accept?' They said, 'Yes'. So he^{saww} took his^{saww} hand out from the container, then said to them: 'Immerse your hands'. So they did that'. The hand of the Rasool-Allah^{saww} was pure, and clean from being touched by a female who was not a 'Mahram' to him^{saww}.²²

²¹ Ibid, h 17

²² الكافي 5: 2 / 526

LESSON 5: The Ancestors of the Holy Prophet^{saww}

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

Imam Jafar e Sadiq^{asws} said: On the Day of 'Qiyamat' (Judgement) 'Hazrat Abd Al-Muttalib^{asws} (the grandfather of the Holy Prophet Mohammed^{saww}), who is the first who believed in 'Bada' (Allah^{azwj}'s Divine Plan for people), will be brought as a whole nation and he^{asws} will have a complexion like those of the Prophets^{asws} and a majestic presence like those of the kings.²³

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

The Rasool Allah^{saww} collected them all but had delayed in returning home. Hazrat 'Abd Al-Muttalib^{asws} out of anxiety was holding the ring of the door of Ka'ba. He^{asws} kept pleading, 'Our Allah^{azwj}, will You^{azwj} Destroy your own people? (Please do not do so). Then it means that You^{azwj} have Changed Your^{azwj} Decision.' The Rasool Allah^{saww} came with camels and Hazrat Abd Al-Muttalib^{asws} had sent people to search him^{saww} in all directions and valleys of (Makkah). When he^{asws} saw the Rasool Allah^{saww} he^{asws} held him^{saww} to kiss and said, 'Son, I^{asws} will never send you thereafter for anything. I am afraid for you^{saww} to be kidnapped and killed.'²⁴

The narrator of the Hadith says:

'I heard Amir-ul-Momineen^{asws} saying: 'By Allah^{azwj}! Neither my^{asws} father^{as}, nor my^{asws} grandfather^{as} Abdul Muttalib^{as}, nor Hashim^{as}, nor Abd Manaf^{as} worshipped idols at all'. It was said to him^{asws}, 'So what were they^{as} worshipping?' He^{asws} said: 'They were Praying to the House (Kabah), upon the Religion of Ibrahim^{as}, being attached to it'²⁵

²³ Ibid, h 22

²⁴ Ibid, h 24

²⁵ كمال الدين و تمام النعمة: 32 / 174.

LESSON 6: the Attack of the King of Ethiopia (Ibraha) on Kabah (The House of Allah^{azwj})

Imam Jafar e Sadiq^{asws} said: 'When the king (Ibraha) from Ethiopia marched with horses and elephants to destroy the Ka'ba (the House of Allah built by Prophet Ibrahim^{as}) they passed by the camels of Hazrat Abd Al-Muttalib^{asws} and they herded them together. When Hazrat Abd Al-Muttalib^{asws} learned about it, he^{asws} went to a Ethiopian man (the king's guard) and asked permission for a meeting with the king. His men told the king that Hazrat Abd Al-Muttalib Ibn Hashim^{asws} had asked permission for a meeting. He asked, 'What does he want?' The translator said, 'He has come asking that his camels be released.' The king of Ethiopia said to his people, 'This is the leader and the chief of the people here. I have come to destroy his house of worship but he asks me to order the release of his camels. Release his camels.'

Hazrat Abd Al-Muttalib^{asws} asked the translator, 'What did the king say?' When the words of the king were explained to him, he said, 'I am the 'Rab' (owner) of the camels. The house has a 'Rab' who is to Protect it.'

Hazrat Abd Al-Muttalib^{asws}'s camels were released and Hazrat Abd al-Muttalib^{asws} returned home. When passing by the elephant on his way home. Hazrat Abd Al-Muttalib^{asws} said to the elephant, 'O Mahmud. The elephant shook his head. Then Hazrat Abd Al-Muttalib^{asws} asked, 'Do you know why they have brought you here?' The elephant said by shaking his head, 'No, I do not know.' Hazrat Abd Al-Muttalib^{asws} said, 'They have brought you to destroy the house of your Allah^{azwj}. Will you do so?' The elephant by shaking his head said, 'I will not do so.'

Hazrat Abd Al-Muttalib^{asws} returned home. The next morning the Ethiopians tried to make the elephant enter the Holy courtyard (of the Kabah) to destroy it but the elephant refused.

Hazrat Abd Al-Muttalib^{asws} at that time said to one of his^{asws} servants, 'Climb up the hill and see if you can observe anything.' He said, 'I can see black spots in the direction of the sea (in the air). He^{asws} asked, 'Do you see all of it?' the servant said, 'Not all of it but almost.' When the black spots came closer he said, 'They are many birds. I can see that every bird has a pebble in his beak.'

Hazrat Abd al-Muttalib^{asws} said, 'I swear by my Lord^{azwj} that the birds aim only at those people.' When the birds arrived over their heads they threw the pebbles on the heads (of the attackers

from Ethiopia) and every pebble fell on top of their skulls and pierced its way down to their bottom end and left them dead. Only one man was left alive who went with the news to the others (to the people of the king). When he gave them the news a pebble fell on his head and killed him (too).²⁶

(Our sixth Imam^{asws}) Imam Jafar e Sadiq^{asws} said: At a certain place around the Ka'bah 'Hazrat Abd Al-Muttalib^{asws}'s people would spread house furnishings for him only and for no one else. His sons stood around him^{asws} for protection. Once the Rasool Allah^{saww}, then a small child who had just begun to walk, came to 'Hazrat Abd Al-Muttalib^{asws}' and sat in his lap. One of the people standing as a guard came to remove the child away but Hazrat Abd Al-Muttalib^{asws} said, 'Leave my^{asws} child^{saww} alone. The angel^{as} has just come to him.'²⁷

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

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

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

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

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

They found people of Quraysh around the Ka'bah. When they saw Hazrat Abu Talib^{asws} they read trouble from his^{asws} face. Hazrat Abu Talib^{asws} asked Hamza^{asws} to spread the contents of

²⁶ Ibid, h 25

²⁷ Ibid, h 26

the stomach of the camel against everyone's moustache and Hamza^{asws} did so to the last person. Abu Talib then turned to the Holy Prophet^{saww} and said, 'Son of my brother, this is how much we value your honour (we are ready to face such a great risk for it).'²⁸

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

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

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

The person then asked. 'What was the condition of Hazrat Abu Talib^{asws}?' The Imam^{asws} said. 'Hazrat Abu Talib^{asws} acknowledged the Holy Prophet^{saww} and his^{saww} Divine Message and delivered to him^{saww} the (items of) Wills and died on that day.'²⁹

Imam Jafar e Sadiq^{asws} said: "When Hazrat Abu Talib^{asws} passed away, Angel Jibril^{as} came to the Rasool Allah^{saww} and said, 'O Mohammed^{saww}, migrate from Makkah. There is no one to help and protect you.' Quraysh revolted against the Holy Prophet^{saww} and he^{saww} came out of Makkah running away (from disbelievers).'³⁰

²⁸ Ibid, h 30

²⁹ Ibid, h 18

³⁰ Ibid, h 31

LESSON 7: The Shahadat of Rasool Allah^{saww}

The Shahadad Day of the Holy Prophet^{saww}

The narrator of a Hadith says that the Soul of Rasool Allah was taken (to the Heavens) when two nights of Safar were remaining (therefore on the 28th of Safar).³¹

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

(The Imam^{asws} replied) Indeed Allah^{azwj} Says: **‘When he dies or is killed, will you turn back upon your heels? (Qur'an 3:144)**. The two women poisoned him^{saww} before death." (narrator and his^{asws} companions) said: ‘Those two women and their fathers were the worst creation of Allah^{azwj}’.³²

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

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

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

³¹ Bihar ul Anwar, Vol. 22, Chapter 514, pg. 16

³² Tafseer al ayyashi Vol.1 Pg.200

³³ Ibid, h 35

(Passed away). Imam Ali^{asws} then stood at the door and prayed for him. Then he^{asws} commanded every ten people to come in and pray for him and leave.³⁴

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

'Amir-ul-Momineen^{asws} said to Abu Bakr one day: **[3:169] And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being provided sustenance from their Lord**, and I^{asws} testify that Muhammad^{saww}, the Rasool^{saww} of Allah^{azwj} died as a martyr. And, by Allah^{azwj} he^{saww} will be coming to you. When he^{saww} does come to you, believe that it is him^{saww}, for the Satan^{la} cannot impersonate him^{saww}. So Ali^{asws} grabbed the hand of Abu Bakr and showed him the Prophet^{saww}. The Prophet^{saww} said: 'O Abu Bakr! Believe in Imam Ali^{asws} and in eleven from his^{asws} sons^{asws}. They^{asws} are all like me^{saww} except for the Prophet-hood. You have no right in it (taking the position as a successor and an Imam).' (The narrator) said, 'Then he^{saww} went away and was not seen'.³⁵

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

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

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

Next day we met them' and we all came together. 'Isma'il said, 'We asked your question and he^{asws} said this: "I do not want anyone to climb above his grave. I do not feel safe for anyone whose eyesight may go away because of catching sight of something that causes him such loss or sees him (the Holy Prophet^{saww}) standing in prayer'.³⁶

³⁴ Ibid, h 37

³⁵ الكافي 1: 13 / 448

³⁶ Al-Kafi, Vol. 1 Chapter on History, Ch. 2, h 1.

LESSON 8: Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws}

(It has been narrated) that Imam Ali^{asws} Ibn Abi Talib^{asws}'s 'Nazool' (coming to this world) was 30 years after the year of the elephant, in the Kabah on Friday on the night of 13th Rajab. His mother was, Syeda Fatimah^{asws}, daughter of Asad.

Imam Jafar e Sadiq^{asws} said that Amir-ul-Momineen^{asws} Ali^{asws} was sent thirty years after the holy Prophet^{saww} 37.

The Zahoor of Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} was in the Kabah (the House of Allah^{azwj}):

The narrator of the Hadith says I heard it from Imam Ali bin Al Hussain^{asws} that Bibi Fatima Binte Asad^{asws} was performing circumambulation (moving around, also known as tawaf) of the Kabah when its wall (suddenly) opened (with noise) and the Bibi^{asws} entered into the Kabah and there came (to this world) Amir-ul-Momaneen^{asws} 38.

Imam Ali^{asws} left this world on the twenty-first of the month of Ramadan on Sunday night aged 63 years old. Amir-ul-Momineen^{asws} lived for thirty years after the death of the Holy Prophet^{saww}.

A companion of the Rasool Allah^{saww} narrates:

On the day that Amir-ul-Momineen^{asws} Ali^{asws} was martyred, the place shook as people wept and cried, and they were frightened as they were on the day of the Holy Prophet^{saww}'s Shahadat (passing away).

In another hadith:

Once, 'Amir, 'Abd Allah ibn Jiza'a, Al-'Azdi and the narrator were in the presence of Abu Abd Allah^{asws} (our 6th Imam). The narrator has said that Amir said to the Imam^{asws} the following:

³⁷ Al-Kafi, Vol. 1, Chapters on History, Amir-ul-Momineen^{asws}, h 1.

³⁸ Rawzatul Waizeen Vol-1. Page-82 and also in Bihar Vol-35. Page-23

'May Allah^{azwj} Keep my soul in service for your^{asws} cause, people think Amir-ul-Momineen^{asws} Ali^{asws} was buried in al-Rahba (an open space near the mosque of Kufa).' The Imam^{asws} said, 'No, he^{asws} was not buried there.'

He then asked, 'Where is he^{asws} buried?' The Imam^{asws} said, 'After his^{asws} death, Imam al-Hassan^{asws} carried him to a place, behind Kufa which is near Al-Najaf, toward the right of al-Ghari and the left of al-Hira. He^{asws} buried him^{asws} among the small dunes of white sands.'

Later on, I went to the place and I thought of one area as being his^{asws} gravesite. I then returned and informed the Imam^{asws} about it. The Imam^{asws} said, 'You, may Allah^{azwj} grant you blessings, you found it (the gravesite) three times.'³⁹

Imam Al-Hassan said:

Imam Ali^{asws} was the standard bearer of the Rasool Allah^{saww}, with angel Jibra'il^{as} on his right and angel Micha'il^{as} on his^{asws} left. He^{asws} would not turn back until Allah^{azwj} Granted him^{asws} victory. By Allah^{azwj}, he^{asws} died during a night in which the executor of the will of Musa (Moses) Yusha' ibn Nun had passed away, the night in which Jesus^{as}, son of Mary^{as}, was taken to heaven and the night in which the Holy Quran was revealed.⁴⁰

Imam Abu Abd Allah (**Imam Jafar e Sadiq^{asws}**) said: 'When Amir-ul-Momineen^{asws} was washed for burial, (A Divine Caller) Called from the side of the house, 'If you lift up the front of the coffin then you do not need to lift up the back of the coffin and if you lift up the back then you do not need to lift up the front side (as Jibra'il^{as} and Mikha'il^{as} will lift from the other side).'⁴¹

³⁹ Ibid, h 5

⁴⁰ Ibid, h 8.

⁴¹ Ibid, h 9.

APPENDIX: References for teachers

وسائل الشيعة 10 454 19- باب استحباب صوم مولد النبي ص

13831- مُحَمَّدُ بْنُ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ عَيَّاشٍ عَنْ أَحْمَدَ بْنِ زَيْدٍ وَ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الْمُشْتَرِيِّ وَ عَنْ مُحَمَّدِ بْنِ اللَّيْثِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُحَمَّدٍ ع فِي حَدِيثٍ أَنَّ الْأَيَّامَ الَّتِي يُصَامُ فِيهَا مِنْهَا يَوْمَ مَوْلِدِ النَّبِيِّ ص يَوْمَ السَّابِعِ عَشَرَ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ

The Zahoor of Rasool Allah^{saww} is on the 17th of the month of Rabi-ul-Awwal.

وسائل الشيعة 10 456 19- باب استحباب صوم مولد النبي ص و

13837- مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْفُتَّالِ الْفَارِسِيُّ فِي رُوَاةِ الْوَاعِظِينَ قَالَ رُوِيَ أَنَّ يَوْمَ السَّابِعِ عَشَرَ مِنْ رَبِيعِ الْأَوَّلِ هُوَ يَوْمَ مَوْلِدِ النَّبِيِّ ص فَمَنْ صَامَهُ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ سَنَةً

The Zahoor of Rasool Allah^{saww} is on the 17th of the month of Rabi-ul-Awwal.

The Shahadad Day of Holy Prophet^{saww}

قصص الأنبياء عليهم السلام فُضِصَ النَّبِيُّ ص يَوْمَ الْإِنْتِنِ - لِلْيَلْتَنِ بَقِيَّتَا مِنْ صَفَرٍ سَنَةَ إِحْدَى عَشْرَةَ مِنَ الْمُهْجَرَةِ⁴².

The narrator of the Hadith says that the Soul of Rasool Allah was taken (to Heavens) when two nights of Safar were remaining (28th of Safar).⁴³

Amir-ul-Momaneen^{asws}'s Zahoor In Kabah⁴⁴

. وروى ان محمد بن الفضيل الدروقي عن أبي حمزة الثمالي، قال: سمعت علي بن الحسين " عليه السلام " يقول: إن فاطمة بنت أسد رضی الله عنها ضربها الطلق، وهي في الطواف فدخلت الكعبة فولدت أمير المؤمنين " عليه السلام " فيها.

Mohammed bin al-Fazeel al-Duruki narrates from Abu Hamza al-Sumali, who says I heard it from Imam Ali bin Al Hussain^{asws} that Fatma Bint Asad^{asws} was performing circumambulation of Kabahh when its wall (suddenly) opened (with noise) and Bibi^{asws} entered into Kabah and there came (to this world) Amir-ul-Momaneen^{asws}.

⁴² (7) قصص الأنبياء: مخطوط.

⁴³ Bihar ul Anwar, Vol. 22, Chapter 514, pg. 16

⁴⁴ Rawzatul Waizeen Vol-1. Page-82 and also in Bihar Vol-35. Page-23

التهديب: وُلِدَ عِمْكَةً فِي الْبَيْتِ الْحَرَامِ فِي يَوْمِ الْجُمُعَةِ لثَلَاثَ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ رَجَبٍ بَعْدَ عَامِ الْفِيلِ بِثَلَاثِينَ سَنَةً وَ قُبِضَ عَ قَتِيلًا بِالْكُوفَةِ - لَيْلَةَ الْجُمُعَةِ لَيْسَعِ لَيْلٍ بَقِيَتْ مِنْ شَهْرِ رَمَضَانَ سَنَةً أَرْبَعِينَ مِنَ الْهِجْرَةِ وَ لَهُ يَوْمَعِيدٌ ثَلَاثٌ وَ سِتُونَ سَنَةً وَ أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ وَ هُوَ أَوَّلُ هَاشِمِيٍّ وُلِدَ فِي الْإِسْلَامِ مِنْ هَاشِمِيٍّ وَ قَبْرُهُ بِالْعَرِيِّ مِنْ بَحْفِ الْكُوفَةِ⁴⁵.

(It has been narrated) that (Imam Ali^{asws} Ibn Abi Talib^{asws}) 's Zahoor was in the Sacred House in Mecca on Friday on the night of 13th of Rajab after thirty years in the elephant and was martyred in Kufa - Friday when there were 9 nights remained from the month of Ramadan (21st of the month of Ramadan) forty years after immigration, and that day Imam Ali^{asws} was sixty-three years and his mother Syeda Fatima^{asws} was daughter of Asad^{asws} Ibn Hashim^{asws} Ibn Abd Manaf^{asws} and was the first Hashemi from both Hashemites in Islam and was buried in Kufa, Najaf.

مجلس في ذكر مولد أمير المؤمنين علي ع

وَ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ بْنَ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ وَصِيَّ رَسُولِ اللَّهِ ص وَ خَلِيفَتَهُ الْإِمَامَ الْعَادِلَ وَ السَّيِّدَ الْمُرْتَشِدَ وَ الصِّدِّيقَ الْأَكْبَرَ سَيِّدَ الْوَصِيِّينَ وَ إِمَامَ الْمُؤَحَّدِينَ كُنِيَّتُهُ أَبُو الْحَسَنِ وُلِدَ عِمْكَةً فِي الْبَيْتِ الْحَرَامِ يَوْمَ الْجُمُعَةِ لثَلَاثَ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ رَجَبٍ بَعْدَ عَامِ الْفِيلِ بِثَلَاثِينَ سَنَةً وَ أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ وَ هُوَ أَوَّلُ هَاشِمِيٍّ فِي الْإِسْلَامِ مِنْ هَاشِمِيٍّ.

And it is narrated that the Amir-ul-Momineen (Commander of the Faithfuls) Ali^{asws} bin Abi Talib^{asws} bin Abdul Muttalib^{asws} and his^{saww} successor, the Just Imam^{asws} and the Chief of the Guides, and the Grand Truthful and the Chief of the successors and the Imam of the monotheists known as Abu Hassan^{asws} 's Zahoor took place in Mecca in the Sacred House on Friday to thirteen night Rajab, after thirty years in the elephant and his^{asws} mother Syeda Fatima^{asws} was the daughter of Asad^{asws} ibn Hashim^{asws} ibn Abd Manaf^{asws} and is the first in Islam Hashemi of the Hashemites (to be Hashemi from both sides).⁴⁶

⁴⁵ (6) التهديب 2: 7.

⁴⁶ Ref. Roza tul wazayeen wa Baseera tul mutzteen, vol. 1, pg. 76