

It would be interesting if we analyze the verses that some Sunni commentators have alleged to have revealed for the disbelief of Abu Talib (RA). The first one is:

Surah VI - The Cattle (An'aam) - Verse 26  
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And they prohibit ( others ) from it and go far away from it,  
and they only bring destruction upon their own souls while they  
do not perceive it.

- Tabari relates from Sufiyan Soori who relates it from Habeeb ibn Abu Sabit who narrated it from somebody saying that Ibn Abbas  
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said 'that this verse came down for Abu Talib, because he used to protect Muhammad from the Kufar but he never recited the Kalima.'

Sunni references

- Tabaqat of Ibne Sa'ad, v 2 p 105
- History of Tabari, v 7 p 100
- Tafseer Ibn Katheer, v 2 p 127
- Tafseer Kashaf, v 1 p 448
- Tafseer Qurtubi, v 6 p 406
- ... and many many more

Now let us see for ourselves if the ideology behind the above interpretation is correct or not, so that we would have no doubts in our minds. Further scrutiny of the above interpretation would lead us to believe that it is nothing but a futile effort to discredit Abu Talib:

- The verse talks about living people, since the verse mentions that ' people who prevent others from doing it and neither do it '. Of course a dead person can't think of preventing others from a course of action, and they have to be living to do so. This convinces us to believe that this verse can't be for Abu Talib.
- The chain of narrators terminates after Habeeb ibn Abu Sabit and Sufyan doesn't mention who narrated it from Habeeb ibn Abu Sabit, and all he says that he ( Habeeb ) narrated it from some one who heard it from Ibn Abbas.

This criterion is not acceptable according to the standards of hadeeth, since the chain of narrators is incomplete, therefore this hadeeth is unacceptable.

But for argument sake if we still accept the chain of narrators, and the fact that Habeeb ibn Abu Sabit is the only person who narrates it, the books of Rijal testify to the fact that we can't accept this tradition, for the following reasons

- In the eyes of Ibn Habban, Habeeb is a 'deceiver', and Aqeeli Ibn Aun has 'avoided' Habeeb since Habeeb has copied hadeeths from Ata'a which are ' absolutely unacceptable '. Qita'an says that Habeeb's hadeeths other than Ata'a are also unacceptable and are not safe from being fake. Abu Dawood quotes from Ajri that the hadeeths narrated by Habeeb from Ibn Zamrah are not correct. Ibn Khazeema comments that Habeeb is a 'deceiver'

Sunni reference

- Tahzeeb al-Tahzeeb, by Ibn Hajar al-Asqalani, v 2 p 179

Therefore the tradition narrated by Habeeb is his personal innovation, and after reading the views of so many Rijal experts how can we accept his hadeeth?

But this shouldn't stop us from further investigating the issue, and if we accept the fact that Habeeb can be trusted, let us look at Sufyan who is the last narrator in the chain of the tradition against Abu Talib. We still have to declare this hadeeth void, because, al-Dhahabi writes about him that

"Sufyan narrations are lies"

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Sunni reference

- Mizan al-Itidal, by al-Dhahabi, v 1 p 396

I find it very difficult to believe that despite the fact the commentators who have written down the traditions are respectable personalities, they have copied it down from cheap people such as above, without any hesitation.

Despite all these weak traditions that have been narrated by weak narrators, we find hadeeths related by Ibn Abbas that are genuine and state the opposite of what we find in the hadeeth mentioned above. Let see what they have to offer

- Tabari states that the above verse came down for all the mushrikeen who used to stay away from the Prophet and used to advise others to stay away from him ( the Prophet ).

Sunni reference

- Tafseer Tabari, v 7 p 109  
- Tafseer Durre Manthoor, v 3 p 8

The fact is that Abu Talib never advised others to stay away from Prophet (PBUH&HF). Even many of those who accused him for not uttering Shahadah, confess that he helped the Holy Prophet (PBUH&HF) during those days of tribulations of the young Islam with all his means. Also he raised the Prophet when he was child, and then accepted that Imam Ali (AS) to be raised by Prophet. He, in fact, was Muslim from the beginning, but was ordered by Prophet to practice Taqiyya (to conceal his belief) so that he could play as a mediator between Prophet and chiefs of unbelievers in Mecca (like Abu Sufyan).

Also it is important to note that we do NOT believe that the parents of Prophets and Imams were necessarily perfect (Infallible). However we believe that their parents and all their forefathers were righteous and believers and monotheist during their entire life.

A number of historians and hadith recorders reported that Abu Talib died while he was a pagan. Some of them reported the verse ' It is not permissible to the Prophet and the believers to ask God to forgive the pagans even if they were akin to them, after it became clear to them that those pagans are from the people of hell .'

Such false commentaries and statements were fabricated as a part of the smear campaign which the Omayyads and their allies waged against Imam Ali (AS). By fabricating such traditions they tried these to convince people that Abu Sufyan, father of Muawiyah was better than Abu Talib, father of

Imam Ali, claiming that Abu Sufyan died while he was a Muslim and Abu Talib died while he was a pagan.

The recorders of the hadiths and the historians took these hadiths without paying attention to the evidence of their forgery. They did not try to examine these hadiths, yet the date of the revelation of the above mentioned verse testifies that it was not revealed about a matter pertaining to Abu Talib ( May Allah be well pleased with him ).

Now coming to the hadith by itself, let see what the most authenticated book in the eyes of the Sunnis has to say.

al-Bukhari in his Sahih writes

Narrated Al Musaiyab : When Abu Talibs death approached, the Prophet ( saw ) went to him while Abu Jahl and Abdullah bin Abi Umaiya were present with him. The Prophet ( saw ) said : ' O Uncle, say : None has the right to be worshipped except Allah, so that I may argue for your case with it before Allah. ' On that Abu Jahl and Abdullah bin Abi Umaiya said : ' O Abu Talib ! Do you want to renounce Abdul Muttalib's religion ? ' Then the Prophet ( saw ) said, ' I will keep on asking ( Allah for ) forgiveness for you unless I am forbidden to do so. ' Then there was revealed

It is not fitting for the Prophet and those who believe that they should pray for forgiveness for pagans even though they be of kin, after it has become clear to them that they are the companions of the fire. [ 9 : 113 ]

Sahih Bukhari Kitabul Tafseer  
Arabic English  
Volume 6  
Page 158 Tradition no. 197

The above mentioned verse is a part of the Chapter of Baraat ( number 9 ).  
A few points on this Chapter

- this is a totally medinite Chapter, with the exception of the last two verses ( 128 and 129 )
- the verse which is the subject of our discussion is Verse 113
- the Chapter of Baarat was revealed during the ninth ( 9th ) year of Hijra. The chapter speaks of the events that took place during the campaign of Tabuk, which was during the month of Rajab in the ninth Year. The Prophet ( saw ) had ordered Abu Bakr to announce first part of it during the days of the pilgrimage of that year when he sent him as an ' Amir Al Hajj '. Then he sent Imam Ali to take that part from him and announce it, because God commanded him that no one should deliver the revelation other than himself or a man from the members of his House. The chapter speaks of the events that took place during the campaign of Tabouk, which was during the month of Rajab in the ninth Year.

Many Sunni traditionist reported that:

The Messenger of Allah send Abu Bakr to the people of Mecca with the Chapter of al-Bara'ah and when he proceeded, (the Prophet) sent for him and asked him to return the chapter and said: "No one takes it to them except one of my Ahlul-Bayt." and thus he sent Ali for this mission."

Sunni references:

- Sahih al-Tirmidhi, v2, p183, v5, pp 275,283



not worthy taking as reliable because the last narrator is Musaiyyab who embraced Islam after the fall of Mecca, and was not himself present at the time of Abu Talib's death. It is on this account that al Aini in his commentary has remarked that this tradition is MURSAL (Al Aini, Chapter Janaiz or Funeral, VOL IV, p 200 ).

Also he writes on page 221

Abu Talib made great sacrifices for the Prophet none can deny that. He would even sacrifice his own children for his sake. For his sake he had exposed himself to the odium of the whole country, and for his sake he had passed years in state of siege, suffering starvation as an exile, unprovided with food or drink. Will all this love, sacrifice and devotion go unrewarded ?

- asking God to forgive a deceased usually takes place at the time of the funeral prayer. The wording of the verse ' It is not permissible to the Prophet and the believers to ask God to forgive the pagans ' , indicates that the Prophet was with other believers ( in a congregational prayer ) when he asked forgiveness for the pagans.

- as a matter of fact, the funeral prayer was not instituted before the Hijrah (migration to Medina). The first prayer offered by the Messenger for a deceased was his prayer for Al Bura Ibn Maarour.

it is likely that this verse was revealed after the Prophet offered a funeral prayer for one of the hypocrites who used to pretend Islam and conceal paganism. It is very likely that the verse was revealed when the Holy Prophet ( saw ) offered a funeral prayer for Abdullah bin Obai bin Salool who died during the ninth year and who was well noted in his hypocrisy, his hatred towards the Messenger of Allah and his adversary to the faith of Islam. About him and his followers, the Chapter of Al Munafiqoon ( the Hypocrites ) was revealed before that time. Had historians and hadith recorders thought with some depth and logic, they would not have committed this terrible historical error !

Here is another hadeeth from Sahih Bukhari that mentions the event similar to the previous hadeeth

Narrated Al Musaiyab : When Abu Talib was on his death bed, Allah's Apostle came to him and found Abi Umaiya bin Al Mughira. Allah's Apostle said : ' O uncle ! say : None has the right to be worshipped except Allah, a sentence with which I will defend you before Allah. ' On that Abu Jahl and Abdullah bin Abi Umaiya said to Abu Talib : ' Will now you leave the religion of Abdul Mutallaib ? ' Allah's apostle kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abu Talib said as a last thing then he said to them , ' I am on the religion of Abdul Muttalib ' and refused to say : None has the right to be worshipped except Allah. On that Allah's Apostle said : ' By Allah I will keep on asking Allah's forgiveness for you unless I am forbidden ( by Allah ) to do so. So Allah revealed

It is not fitting for the Prophet and those who believe that they should invoke ( Allah ) for forgiveness for pagans ( 9 : 113 )

And then Allah revealed especially about Abu Talib :

Verily ! You ( O, Muhammad ) guide not whom you like, but Allah guides whom He will (28:56)

Tradition no. 295

Readers will be surprised to know that the two hadeeths cited above, prove that the two verses descended one after the other. But this is contrary to another hadeeth that Bukhari cites in his Sahih, and it proves that Surah Baarat was among the last revealed chapters. Here is the hadith

Narrated Al Bara : The last Sura that was revealed was Bara'a ...  
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Sahih Bukhari Kitabul Tafseer  
Arabic English  
Volume 6  
Page 101 Tradition 129

Other Sunni references that affirm to the fact that Sura Baarat was among the last revealed chapters and a Medanite Sura, please refer to

- Tafseer Kashshaf, v 2 p 49
- Tafseer Qurtubi, v 8 p 273
- Tafseer Itqan, v 1 p 18
- Tafseer Showkani, v 3 p 316

But where is the fault in the Hadeeths? The verse cited from Surah Qasas, was revealed at least ten (10) years before Surah Baarat, and that it was revealed in Mecca, where as Surah Baarat was revealed in Medina. Please think about it, and you shall find out that in a futile effort to discredit Abu Talib and declare him as an unbeliever, the order of the revelation of the Quran was not taken into consideration. Just imagine the time gap in between the revelation of the two chapters, and the matter will be very clear.

Also history tells us that Al Musaiyab

- disliked Imam Ali
- refused to say the funeral prayers for the grandson of Imam Ali, and the son of Imam Hussain, Imam Zainul Abidin

Sunni Reference

- Sharah of Ibn al Hadid, v 1 p 370

One could conclude that this fabrication was done to simply elevate Umayyad over Hashimites.

Also I came across a very ashtonishing commentary, by the most reverred Sunni commentator, Fakr ar Din Al Razi in his Tafseer, with reference to Surah Qasas (28:56). He has mentioned this verse about Abu Talib, \* not \* because of his personal opinion; because of the opinion of some other scholars '. Surprisingly, he admits, that this verse could not be associated with Abu Talib's beliefs ...

Reference: Tafseer Kabir, v 25 p 3 ( Fakhr ar Din al Razi )

Quran and the unbelievers  
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It is not ( fit ) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire. [ 9 : 113 ]

Now since we have already proved that the above verse was not revealed for

Abu Talib, where the Prophet and the Muslims have been advised not to pray for the polytheists, it would help us to look at those verses that asked the Prophet and the Believers not to establish relations for the polytheists, let alone pray for them, out of love and respect !

Surah 58 - The Pleading One (Mujadilah) - Verse 22

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You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they were their own fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well pleased with them and they are well pleased with Him; these are Allah's party: Surely the party of Allah are the successful ones.

This was revealed in the Battle of Badr and this event occurred in the 2 year of the Hijra. However there are some commentators that relate its revelation with The Battle of the Uhud, that occurred in the 3 year of the Hijra. However, the verse advises us not to make friends with the non believers or even love them. This Chapter was revealed well before Surah Baarat ( Chapter 9, for the verse cited in the beginning )

Sunni references

- Tafseer Ibn Katheer, v 4 p 329
- Tafseer Sho Kafi, v 5 p 189
- Tafseer Aloosi, v 28 p 37

Surah IV - Women (Surah Al Nisa)- Verses 139 and 144

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Those who take the unbelievers for guardians rather than believers. Do they seek honor for them ? Then surely all honor is for Allah.

O you who believe ! do not take the unbelievers as protectors instead of than believers; do you desire that you should give to Allah a manifest proof against yourselves ?

This is a Meccan Surah, where the above verses advise the believers not to take unbelievers as helpers or protectors. How could the Prophet get help from an unbeliever if we assume Abu Talib is unbeliever?! Ofcourse, this verse was revealed well before Chapter 9, that has been the focus our attention!

Sunni reference :

- Tafseer Qurtubi, v 5 p 1

Surah III - The Family Of Imran (Surah Ale Imran) - Verse 28

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Let not the believers take the unbelievers for friends rather than the believers; and whoever does this, he shall have nothing of ( the guardianship ) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of ( retribution from ) Himself; and to Allah is the eventual journey.

According to reference ( 1 ) the first eighty ( 80 ) verses of this Chapter were revealed during the beginning of the Hijra. The latter references indicate that the above verse ( verse 28 ) was revealed during the Battle of Ihzab ( 5 Hijra ). The last reference indicates that Surah Ale Imran and Surah Baarat were revealed with a difference of four Surahs.

Sunni references

- Seera of Ibn Hisham, v 2 p 207
- Tafseer Qurtubi, v 4 p 58
- Tafseer Khazan, v 1 p 235
- Tafseer Itqan, v 1 p 17

Surah IX - Repentance - Verses 23 and 80 ( Surah Baarat )

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O you who believe ! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and who ever of you takes them for a guardian, these it is that are the unjust.

Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and the Apostle, and Allah does not guide the transgressing people.

These two verses were revealed before Verse 9:113 (the verse used against Abu Talib), and as I conclude this discussion, let me pose a question to these accusers:

- Is it possible that the Prophet ( saw ) would ask for forgiveness for Abu Talib ( May Allah bless his soul ), especially when these two verses declare that it is futile to do so, assuming that Abu Talib died as an unbeliever? If your answer is yes, then isn't it against the text of the Holy Book and the Will of Allah, the Almighty?!!

- The fact is that the verse 9:113 is just a command to Prophets in general, and not apprehension for what Prophet Muhammad did not! This will become clear when one looks at the next verse that (i.e., 9:114) which shows this is the command of Allah to Prophet Abraham who prayed for his uncle Azar (not to be confused with his father whose name was Tarokh. This needs a separate discussion) before it was known to him that he is the enemy of Allah. Quran states:

.. But when it became clear to him that he (Azar) was an enemy to Allah he dissociated himself from him; for Abraham was most tender-hearted forbearing. [9:114]

Certainly what has been said about this topic in the last parts, must have left some questions unanswered, and this article would focus on the attitude adopted by Abu Talib ( May Allah bless his soul ) towards his nephew, the Prophet Muhammad ( Peace be upon him and his cleansed progeny ), and his contribution towards spreading Islam, and the declaration of his faith in several occasions reported by the Sunnis.

The readers of Islamic History know how the Quraish clans delivered to Abu Talib an ultimatum, to stop his nephew from defaming their fathers and belittling their gods and ridiculing their minds; otherwise, they would confront him and the Prophet (PBUH&HF) on a battlefield until one of the two parties perished. Abu Talib had no doubt that his acceptance of the





- Fath al Bari ( Sharah of Sahih Bukhari ), v 7 p 153
- Al Isaba, v 4 p 116
- Al Seerah Al Halebiyyah, v 1 p 305
- Talba tul Talib, p 5

The above highlighted part is another obvious statement which proves his Islam.

The Quraish could see that despite their obstructive efforts the progress of Islam had continued. They now decided to put an end to the Prophet and his family in a state of siege and excommunication till they were all done away with. With this end in view a pact was drawn, to which each tribe was a party and it was to the effect that none should have marital ties with Banu Hashim or do any buying or selling with them; and none was to associate with them or allow any provision to them. This was to continue till the Prophet's family handed him over for execution. This pact was then hung on the door of the Kaaba. Thus forced Abu Talib with the whole family moved to a mountain cave known as ' Shi'b Abi Talib '. Now the Hashmites were entirely alienated from the rest of the town dwellers. The fortress was also beleaguered at times by the Quraish to enforce the ban in all its rigour, and to prevent the possibility of supplies. They found themselves sometimes reduced to starvation for want of supplies. Under constant surveillance by the Quraish, Abu Talib even feared night attacks and for this reason he was on guard for the safety of Muhammad (PBUH&HF), and often chaged room as a precaution aganist sudden violence.

At the close of the third year of the Interdict, Mohammad (PBUH&HF) told his uncle Abu Talib, that Allah had shown His disapproval of the convention against him, and had sent out worms to eat every word of the document placed in the Kaaba, except His own name written thereon.

Abu Talib believing his nephew (PBUH&HF) as the receiver of the revelations from heavens, unhesitatingly went to the Quraish and told them what Muhammad (PBUH&HF) had spoken. The discussion is recorded as follows

Muhammad has informed us and I ask you to confirm it for yourselves. For if it is true then I ask you to rethink, instead of troubling Muhammad or putting our patience to the test. Believe us, we would prefer to lay down our lives; rather hand over Muhammad to you. And if Muhammad proves to be wrong in his words, then we would hand over Muhammad to you unconditionally. Then you have the liberty of treating him any way you like; kill him or keep him alive.

To these proposals of Abu Talib, the Quraish agreed upon to inspect the document, and to their ashtonishment they found it worm eaten; only the name of Allah was still there and no more, and they said that it was an enchantment of Muhammad (PBUH&HF). Abu Talib enraged upon the Quraish and demanded that the document be declared void and the ban be removed. Then he clutched to one end of the cloth of the Kaaba, as he raised the second hand in the air and prayed

O Lord ! Help us against those, who have subjugated us to  
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 torture ...  
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Sunni references :

- Tabaqat of Ibne Sa'ad, v 1 p 183
- Seerah of Ibn Hisham, v 1 p 399 and p 404
- Aiwanul Ikbar by Qutaiyah, v 2 p 151
- Tareekh Ya'qoobi, v 2 p 22
- Al Istiab, v 2 p 57

- Khazantul Ihab by Khateeb Baghdadi, v 1 p 252
- History of Ibn Katheer, v 3 p 84
- Al Khasais al Kubra, v 1 p 151
- Al Seerah Al Halebiyyah, v 1 p 286

Once during the childhood of the Prophet (PBUH&HF) on the occasion of a scarcity of rains Abu Talib took him (PBUH&HF) to the Holy Kaaba and standing with his back touching the wall of the sanctuary lifted up the Prophet (PBUH&HF) in his lap and sought medium in his prayers to the Almighty for the rains. The Prophet (PBUH&HF) also joined him in his prayers with his face upturned. The prayers were not finished when the clouds began to appear and the rain fell in torrents. This incident is alluded in the following verses composed by Abu Talib:

Don't you see that we have found Mohammed a prophet like Moses;  
 he is already predicted in the previous Scriptures.

He is the illumined face which is the medium for the rains; he is the spring for the orphan and a protector for the widow.

Sunni references

- Sharah of Bukhari by Qastalani, v 2 p 227
- Al Seerah Al Halebeyah, v 1 p 125

Another verse that testify's to the belief of Abu Talib is as follows

To exalt him He derived his name from His own; the One on  
 High is called Mahmud while He named him Mohammed

There is no doubt that Allah appointed Muhammed as a prophet,  
 therefore Ahmed is the most exalted personality in the entire  
 Universe.

Sunni references

- Dalail al-Nubuwwah, by Abu Nu'aym, v 1 p 6
- History of Ibn Asakeer, v 1 p 275
- Sharah of Ibn al Hadid, v 3 p 315
- History of Ibn Katheer, v 1 p 266
- Tareekhe Khamees, v 1 p 254

Abu Talib was a man of great faith and had strong belief in the truthfulness of Mohammed (PBUH&HF). He lived with that mission for about eleven years, and the difficulties for Muhammad and him increased in size by the passage of time. This was especially noticeable after his death, since the Quraish subjected him to more sufferings; sufferings that were not imaginable during the life time of Abu Talib. Ibn Abbas narrates a tradition that when a person from the Quraish put dirt on his head, he went home. It was on this occasion that the Prophet (PBUH&HF) remarked :

... The Quraish never met me with such treatment during the life time of Abu Talib, since they were cowards ...

Sunni references

- History of Tabari, v 2 p 229
- History of Ibn Asakeer, v 1 p 284
- Mustadrak of Al Hakim, v 2 p 622
- History of Ibn Katheer, v 3 p 122
- Al Faiq by Al Zamakshari, v 2 p 213
- Tareekhe Khamees, v 1 p 253
- Al Serah Al Halebiyyah, v 1 p 375
- Fathul Bari, v 7 p 153 and p 154
- Seerah of Ibn Husham, v 2 p 58

The Marriage Ceremony of the Prophet (PBUH&HF)

Abu Talib addresses the men of Quraysh, who were present at the marriage ceremony as follows:

Praise be to Allah Who made us from the seed of Abraham and progeny of Ishmael. He granted as a Sacred house and a place of pilgrimage. He made us to dwell in a secure sanctuary (haram), to which the fruits of everything are brought. He made us, moreover, arbiters in men's affairs, and blessed for us this land in which we dwell.

Then he said:

Were Muhammad (PBUH&HF), the son of my brother 'Abdullah son of Abdul Muttalib ', to be weighed any man among the Arabs, he would excel him. Nor would any man be comparable to him. He is peerless among men, even though he is a man of little wealth. Yet riches are only transient possessions, and an ephermal security. He has expressed a desire for Khadijah, and she likewise has shown interest in him. As for any bride gift (mahr) you demand, both the part to be presented now and the one presented at a later date - it will be of my own wealth.

Sunni reference:

- Seerah al-Halabiyyah, vol 1 p 139

Abu Talib's (May Allah bless his soul) last breath

In spite of his concealing his faith, Abu Talib, on more than one occasion made his belief in Islam clearly known (as already mentioned above) long before his death. But it would be interesting to quote his saying at his deathbed.

While on his death bed, Abu Talib said to the Hashimites :

I command you to be good to Mohammed. He is the most trustwoty of the Quraish and the ever truthful of the Arabs. He brought a message which is accepted by the heart and denied by the tongue for fear of hostility. By God whoever walks in the way of Mohammed shall be on the right road and whoever follows his guidance shall have the happy future.

And you Hashimites, respond to Muhammaed's invitation and believe him. You will succeed and be well guided; certainly he is the guide to the right path.

Sunni references

- Al Muhabil Dunya, v 1 p 72
- Tareekhe Khamees, v 1 p 339
- Balughul Adaab, v 1 p 327
- Al Seerah Al Halebeyah, v 1 p 375
- Sunni al Mutalib, p 5
- Uruzul Anaf, v 1 p 259
- Tabaqat of Ibn Sa'ad, v 1 p 123

It is reported in the book of al-Bayhaqi (Dalail al-Nubuwwah) that when Abu Talib was at the point of death, he was seen moving his lips. al Abbas (the Prophet's uncle) bent down to listen to what he was saying. he then lifted his head and said:

By Allah, he has uttered the word which you requested,  
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O Messenger of Allah!.  
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Sunni references:

- Dalail al-Nubuwwah by al-Bayhaqi, vol 2 p 101
- Ibn Hisham, Cairo Edition, p146 as quoted in Siratun Nabi, by Shibli Numani, v1, pp 219-220

Also in the same book, it is related that the Prophet (saw) stood at the funeral of Abu Talib and said:

You have indeed acted kindly to your next of kin;  
may you be well rewarded, O uncle.

Sunni references:

- Dalail al-Nubuwwah by al-Bayhaqi, vol 2 p 101
- Ibid, vol 2 p 103
- History of Khateeb Baghdadi, vol 13 p 196
- History of Ibn Katheer, vol 3 p 125
- al Isaba, vol 4 p 116
- Tadhkirat Sibt, p 2
- History of Yaquubi, vol 2 p26

Some Shi'ite references on Abu Talib  
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Abu Abdillah, Imam Ja'far al-Sadiq (AS) said:

The case of Abu Talib was like that of the people of the Cave [Quran 18:9-26]; they concealed their faith and disclosed shirk. Yet Allah bestowed upon them double reward.

Shia Reference:

- al Kulayni in al Kafi, vol 1 p 448
- al Amini, al Ghadir, vol 7 p 330

In another tradition, Imam Jafer al-Sadiq (AS) said:

While Imam Ali (AS) was sitting with Ruhbah in Kufa, surrounded by a group, a man stood up and said : ' Commander of the Believers, you are in this great position at which God has placed you while your father is suffering in hell. ' The Imam replied, saying : Be silent. May God disfigure your mouth. By the One Who sent Mohammed (PBUH&HF) with the truth, if my father intercedes for every sinner on the face of the earth, God would accept his intercession.

Shia reference: al-Ihtijaj, by al-Tabarsi, v1, p341

Now, I would like to end this discussion with the following thoughtful questions:

- Why is it that we accuse Abu Talib of paganism, when he chose to believe in the Prophet's (PBUH&HF) message and declared it by political statements and sometimes by frank declarations?
- What benefit does it have for us to daclare him Kafir when there are strong proofs to the contrary? Do we get any other benefit except to make ourselves Kafir by pronouncing one of the early Muslim as Kafir?
- Why do we accuse him of paganism when he defended the Prophet (PBUH&HF) by all of what he had of men and means? Why do we attribute paganism to such a personality who was so benevolent to all the Muslims by guarding the life of the Messenger of Allah (PBUH&HF) for 11 years ?
- Why do we attribute paganism to the man who read the Nikah for the Prophet (PBUH&HF) ? How can your mind comprehend the notion of a pagan/disbeliever carrying out the ceremony of the marriage for a Prophet?
- Isn't this ungratefulness in the worst form ?
- Isn't this the worst insult in reward of the great favor that he did for the Prophet (PBUH&HF) ?

Indeed his presence in relation to the continuity of Islam was NOT incidental and we Muslims all owe him! May Allah grant us his intercession.

End of Part 4 of 4

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Some Side Comments on Abu Talib  
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I brother mentioned

I had a carefull examination of what you wrote but one thing is not clear wheather Abu Talib did ever uttered 'my god'. So far you informed there is that Abu Talib several times uttered ' Mohammed's god' and seemed he had faith in that god but he could never say 'my god'. That obviously reveals that he never explicitly uttered Islamic belief although it seems that he believed it.

Here I present two references that testify to the fact that Abu Talib uttered the credo of Islam before his death. I am sure that I cited this reference in Part # 2 of my article ( s ), perhaps you missed it ...

Ibn Ishaq says that while dying Abu Talib's lips were in motion. Abbas who was an unbeliever till then put his ear to the lips and then said to the Prophet that he was reciting the KALIMA the Prophet had wanted

of him.

- Ibn Hisham, Cairo Edition, p 146 ( as quoted by Shibli Numani )

A similar tradition is as follows ...

Abu Talib moved his lips as he was about to die. Abbas then heard what he uttered, and he said to the Prophet that Abu Talib had uttered the KALIMA that was required by you.

- Tarike Abul Fida, V 1 p 120

Thus his Shahadah before his death is established by the Sunni historians. However my argument was that he UTTERED shahadah from the very beginning of Islam, but NOT in public. So it is natural that no explicit proof for that could be found in the history, for history is written based on the public news (and not private ones!). However, there are implicit proofs in the history which could lead even Sunnis to believe that he was a Muslim long before his death. One could be what you referred to. He said to the unbelievers that "I swear by the God of Muhammad!". Does history have another example where an unbeliever swears by the name of God who does not believe? When one wants to swear, he/she swears by something that is eminent for him/her. Otherwise he/she does not make his statement any more credible for others. Let me give you an example. If a man goes to court here in USA, if he is Christian he will have to swear by Bible. But if he declares to be non-Christian, then he will have to swear by his holy book (or any important thing otherwise) and not the bible because his swear by bible does not make the court convinced because he performed the oath.

Please think about it. Quraish have had many important Gods at that time (like Hubal and Uzza). Why should Abu Talib leave all of them beside and swears by the God that he does not believe in?!

The Sunni brother further commented:

Is it possible for some one to be a Muslim without explicitly pronouncing this belief ? True, he was a monotheist and not a Mushrik. But All monotheists are not Muslim. Your kind opinion please ....

Islam is the state of submission in ones heart. A Hypocrite, though declares that he is Muslim, is indeed non-Muslim. For this very reason, it is difficult to judge if one is Muslim or not. However you are right. One has to utter Shahadah to become Muslim, but he does NOT have to do it in public if he fears of prosecution or if he finds out that by concealing his belief he can serve better to his noble thoughts. This is called Taqiyyah. So one can Utter his Shahadah privately (for instance when he is alone or when he is with the Prophet (PBUH&HF) alone) and he will be Muslim.

In fact Taqiyyah and hypocrisy are two opposite extremes. I have a file on that which I will send you shortly Insha Allah, which proves it from Quran and the Hadith perspective as well as Logic.

## **Historical evidences of Abu Talib (A)'s firm faith in Prophet (S)**

**By: Abdullah al-Khunayzi**

**(Saudi author of historic book "Momin-i-Quraysh". He was severely punished by the government for writing this book)**

Leadership and sovereignty wouldn't be gained without plenty of money but although Abu Talib (a) was not so rich, he was the respected leader, the first master and the obeyed chief and this might be the characteristic of Abu Talib alone and no one else other than him.

Even though he was empty-handed but he had a great rich spirit. He was so great with his

qualities and virtues and no one would ever replace him.

The existence of Abu Talib (a) after Abdul Muttalib (a) was an inevitable necessity. Such departure had to be a sign for a divine mission, which would shine to drive the dark cloud prevailing over the existence away. But it might be surprising for those, who used to live under the darkness and that it might be too difficult for them to open their eyes before a bright lamp.

No one would deny that the personality of Abu Talib had all the qualities of the well-qualified leader, the virtuous aspects and the high excellences, which made him distinguished from all around him and surrounded him with a halo of respect and admiration.

Many qualities gathered into the personality of Abu Talib; greatness, exaltedness and self-making. He was the adopter of the orphan Muhammad, the protector and supporter of Prophet Muhammad and the believer in Muhammad's mission. He was Sheikhul Bat~ha' and Baydhatul Balad.

It had been decided by the Heaven that Abu Talib would undertake this task and he carried out the task in the best way. He supported the mission of the Heaven as possible as he could.

Ibn Assakir mentioned in his book that Jalhama bin Arfata had said: (2) "Once I came to Mecca where it was a year of rainlessness. Some said: Let's go to al-Lat and al-Ozza. Another said: Let's go to Manat. A prudent handsome old man said: Why do you turn away whereas the remainder of Abraham and the progeny of Ishmael is among you? They said: As if you mean Abu Talib! He said: Yes, I do.

They all, and I was with them, went to Abu Talib. We knocked at the door. A pretty-faced man wearing loincloth came out. They rushed to him and said: O Abu Talib, the valley became rainless and people became miserable. Would you please pray to Allah for rain?

Abu Talib went out with a little boy; it was Muhammad, who was as a sun appearing among dark clouds. Abu Talib took the boy and stuck his back to the Kaaba. The boy pointed to the Heaven with his finger suppliantly. There was no a bit of cloud in the sky. The clouds began to come from here and there. The valley was filled with water and the ground became green and fresh."

With these high qualities, virtues and excellences Abu Talib had had his high position and made the hearts submit to him lovingly, surround him with respect and glorification and let the leadership to be for him alone ... and who would be better than him for that? He was like his father; a carpet was put to him around the Kaaba and he sat on it alone. Muhammad came and sat with his uncle on the carpet. Abu Talib said: "My nephew feels blessedness or great glory."

### **Signs:**

The poetry of Abu Talib (a) had evidence showing that he had known about the prophethood of Muhammad (s) before he was sent as prophet according to what the monk Buhayra had told him and according to many other signs. The knowing of Abu Talib about the prophethood of Muhammad (s) was mentioned by many historians besides that it was understood through his poetry.

Imam Abudl Wahid as-Safaqissi

As-Seera an-Nabawiyya, vol.1 p.88.

Abu Talib said: "My father read all of the books. He had said: From among my progeny there will be a prophet. I wish I live until that moment to believe in him. Whoever of my progeny attains him is to believe in him." (1)

Abu Talib was not in need of this saying to show new evidence about the prophecy because his belief was deep-rooted and his faith was firm. He had many evidences even that one of them



was enough to prove his intent. These clear evidences confirmed the faith of Abu Talib, who had never been hesitant at any moment.

He had known definitely and without any bit of doubt that his nephew would be that expected prophet, about whom he and his father had read in the divine books and the divine missions had talked about since the first days of their revelation.

Besides that certain knowledge Abu Talib saw clear signs and bright evidences that no one would but to submit to. He saw some of those signs while his father Abdul Muttalib was still alive. Abdul Muttalib often saw some of those signs and informed Abu Talib of them. But today as he was the first guardian of his orphan nephew, he would see many many of those signs, which no day passed or no cloud traveled away unless he would see a sign of the prophecy through its folds.

He saw in his nephew things, aspects and qualities that would never be of an ordinary man, who would live and die as if nothing had happened ... certainly not! He saw in his nephew the most perfect image of the creation of Allah since the creation of Adam until the Day of Resurrection. He saw that his nephew was the ideal copy of the exaltedness of man with the highest values.

Among those many signs -rather than the spiritual and moral signs- there were many touchable signs that even the materialists, who didn't see but by their eyes and didn't touch but by their hands, would easily feel them so how about the prudent, the discerning and the faithful persons!

We don't want to wedge the signs and evidences available in the different books in this book for it needs a long time but we just want to show the reader some of them as examples.

### **The Spring:**

The historians mentioned that among the signs that preceded the prophethood of the Prophet (s) was that one day Muhammad was with his uncle Abu Talib in Thul Majaz. (1) Abu Talib felt thirsty and there was no water with them at all. He told his nephew about his thirst. Muhammad (s) kicked a rock with his leg and water began to flow. Abu Talib drank and then Muhammad (s) kicked the rock again and it returned to its previous state. (1)

### **With the Diviner:**

A man of Lihb (2) was a diviner. Whenever he came to Makkah, the men of Quraysh came to him with their boys to predict about them. One of those men was Abu Talib, who had come with his nephew Muhammad (s). The diviner looked at Muhammad (s) and then he became busy with another thing. When he finished he said: "The boy! Bring me the boy!"

When Abu Talib saw that the diviner paid much attention to the boy, he became afraid and felt there was something. He thought that he had to hide his nephew so that the diviner's piercing eyes wouldn't glance at him. The diviner shouted: "O you! Bring me the boy, whom I just saw. By Allah, he will be of great importance!" (3)

This word of the diviner was not new for Abu Talib because he knew well that his nephew would be of great importance.

You are blessed:

Abu Talib saw a clear thing showing a bright sign since Muhammad (s) had joined his family after the death of Abdul Muttalib. Abu Talib's family was numerous and he was not wealthy. This wouldn't let his family be satiated when having their meals. But whenever Muhammad (s) was among them at the meal, the all would be satiated and some food would remain yet. So Abu Talib often said to his family when it was the time of the meals and he didn't see his nephew among them: "Don't eat until my son comes!"

Anyone of his family would drink the entire cup of milk but Abu Talib took the cup to let Muhammad (s) drink first and then the all would drink from the very cup. Then Abu Talib said to his nephew: "You are blessed."

To Sham:

Abu Talib's care for Muhammad (s) reached an extent beyond description. Their two souls united that it was difficult for each of them to separate from the other. When Muhammad (s) saw that his uncle was preparing to travel, he became upset and uncomfortable that the travel might be long. He wouldn't tolerate this separation and it wouldn't be easy for him to resort to a fortress protecting him from the gales save this merciful old man. If he traveled, then who would pat upon his shoulder, who would join him to his warm chest, who would grant him pity and sympathy to make him forget his orphancy?

As soon as Muhammad (s) saw his uncle stepping towards his sumpter, his tears began to fall from his eyes towards his cheeks.

When this merciful old man saw the tears of the orphan falling down, his compassionate heart began to beat and couldn't tolerate his nephew's words: "O uncle, to whom will you leave me? Neither a father nor a mother I have."

Abu Talib couldn't but to say: "By Allah, I won't go without him. I won't part from him nor will be part from me at all."

He took him on the same sumpter to be near to each other always. The caravan went on through the desert until it reached Busra; a country in Sham. They stopped to rest after a long travel. (1) There was a monk called Buhayra living in his cell. But it was the first time for the caravan to see this monk. As much as they traveled through this land but they hadn't met or talked with this monk.

The monk came out of his cell and saw the caravan. There was something that drew his attention. There was a cloud moving to shadow one of those in the caravan. When the caravan stopped, the monk noticed another thing. He noticed that the tree, which they stopped near, bent its branches to shadow the same one, who had been shadowed by the cloud.

He was so astonished but when he remembered who was there between the lines of the holy Book he had, his astonishment left his prudent mind. He came down from his cell, ordered his companions to serve food and invited the caravan saying: "O people of Quraysh, I have served some food for you. I like that all of you; the little boys and the old men, the servants and the masters to come."

One from among the caravan said: "O Buhayra, by Allah you have something in your mind today. We passed by you times and times but you did never do such a thing for us. What is the matter today?"

They accepted his invitation and came with him except one, who was the very point of the monk's attention. It was Muhammad (s), who stayed under the tree with the baggage.

The monk's eyes roved here and there but they didn't see what they looked for.

O Buhayra, all of them were here except a little boy. He stayed with the baggage.

But the questions of Buhayra wouldn't stop unless that little boy came. Some one went to bring the boy. The deep examining looks of the monk began to check some things of the boy's body to find the description he had read in the holy Book about this great boy.

When they finished eating their food, Buhayra began to ask Muhammad (s) some questions to be sure about what he had in his mind.

The Monk turned to Abu Talib asking: "What relation is between you and this boy?"

Abu Talib said: "He is my son."

The monk said: "He is not your son. His father must not be alive."

Abu Talib said: "He died while his mother was expecting him."

The monk said: "You are true. Go back with your nephew to your country and be careful of the Jews. By Allah, if they see him and know what I know, they will do their best to do away with him. Your nephew will be of great importance. Hurry up with him to your country."

(1 As-Seera al-Hishamiyya, vol.1 p.191-194, As-Seera an-Nabawiyya, vol.1 p.90-92, as-Seera al-Halabiyya, vol.1 p.139-142, at-Tabari's Tareekh, vol.2 p.22-24, al-Kamil by ibnul Atheer, vol.2 p.23-24, Qissas al-Arab, vol.1 p.99-100, Biharul Anwar, vol.6 p.59-61, 62, 129, 130, Abu Talib p.31).

Muhammad (s) came back with his uncle after seeing different sides of life and after roving through a new world rather than Makkah, in which he lived and grew. Abu Talib came back with his nephew more carefully, surrounding him with care and love. He strived with caution to protect him from that fatal group, the wicked Jews, who intended if they could to cut this bud before blooming. These images wouldn't leave Abu Talib's imagination. They were engraved inside his mind. He wanted to record them in order to be engraved upon the forehead of the time to be read by all the generations so he documented them in his poetry:

The son of Aamina, (1) Prophet Muhammad to me  
was much lovelier than my sons.  
When he clung to the rain I pitied him  
whereas the camels were about to set out  
my eyes rained with tears like scattered pearls.  
I considered his close relation and regarded the will of  
the grandfather.  
I asked him to travel with generous, brave uncles,  
who moved to the farthest known place,  
until they reached Busra and saw a monk,  
who told them a truthful talk about him,  
who must be protected against the enviers;  
the Jews, who strived to kill Muhammad when seeing the signs.

Abu Talib recorded this event with his verses and showed the situation of Buhayra the monk when he stood against the three Jewish rabbis, who plotted to kill Muhammad, the expected prophet:

They came deciding to kill Muhammad  
but he prevented them by showing what the Torah had.  
He said to them: you intend the worst of aims;  
do you want to kill Prophet Muhammad?  
Then you be disgraced with your sins!  
Your evil will never be.  
There is a One to protect him against every intrigue!  
That is one of his signs,  
and the light of day is not like the darkness. (1)

After all that we don't doubt that Abu Talib was certain about the great future of his nephew after he had seen all those signs, which he paid his full attention and care for, because what happened wouldn't make anyone indifferent to because what happened were extraordinary things.  
All those signs and evidences Abu Talib saw in his nephew, he wouldn't see in anyone else.

Why the diviner asked him to bring him back the boy whereas he had met many many others?  
Why did he say: "He will be of great importance?"

Then the care of the monk Buhayra towards the caravan whereas the caravan used to pass by the cell since a long time without attracting a bit of Buhayra's attention so why it was so that day?

And the conversation between Buhayra and Abu Talib, which had firm evidence ... Abu Talib said that he was his son but Buhayra answered with no any doubt that he was not Abu Talib's son and that his father would not be alive and then he warned him of the Jews because he would be of great importance! They were clear signs on doubt!

These evidences, besides what he had heard from his father Abdul Muttalib, the blessedness of this boy when he participated them in their meals, the flowing water from the rock, which this boy had kicked, the cloud that traveled with the caravan to shadow this boy and the branches of the tree when bending to shadow this blessed boy made Abu Talib believe definitely that his nephew would be greater than the others at all.

Abu Talib saw all that in his nephew besides the personal qualities and virtues such as his truthfulness, honesty, ideality of morals, kindness, gentleness, eloquence ... to the infinite chain of good aspects and high qualities he had. This made Abu Talib think a lot about this boy, whose qualities were not found in that low society with its bad traditions and low habits. Not only Abu Talib had noticed these nonesuch qualities in his nephew but also all the people of Mecca. They called him the truthful, the trustworthy. They all accepted him to judge between them. He talked and they believed and he ordered and they obeyed.

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Further evidence:

*Did He not find thee an orphan and give thee shelter, and He found thee lost (in thy tribe) and guided (them towards thee), and found thee in need and made thee free from want? (Qur'an, 93:6-8)*

Some commentators of the Qur'an say that the first ayat means: "Did He not find thee an orphan and give thee shelter with Abu Talib?", and the last ayat means: "He found thee poor and made thee rich through Khadijah.

Even on his death-bed, while there was still a chance that he might recover, he very diplomatically announced his faith in such a way that the Quraish could not understand what he meant. When they asked him on which religion he was dying, he replied:

"On the religion of my forefathers."

Naturally, seeing that Abu Talib's forefathers were great mu'mineen, like Abdul-Muttalib (AS), Isma'il (AS) and Ebrahim (AS)

'Abdul-Muttalib and all his ancestors were followers of the Divine religion, one cannot but admire the prudence and wisdom of Abu Talib in that difficult situation.

Abu Talib was also married to Fatima bint Asad (mother of Ali), she was a known muslim all her life, yet how could she be married to a mushrik husband?

Certainly, the Holy Prophet (s.a.w.s.) was present at the funeral of Abu Talib (may Allah be pleased with him). The Messenger of Allah (s.a.w.s.) remained with the bier of Abu Talib till he was entrusted to the grave. Then he said:

*"You have done Sile Rahem (that fulfilled the rights of relationship), o my uncle, you will be given a good compensation for this. I was brought up under your care and when I grew up, you supported me. By Allah! I will do such Isteghfar (seek repentance) for you and do intercession for you, that the Jinns and men will be astounded."*

(Sibte Ibne Jauzi, Tadkeraku Khawaas, Asnaul Matalib Pg. 15)

## **EVIDENCE FOR ABU TALIB'S BELIEF**

There is plenty of evidence to prove the belief of Abu Talib.

(1) The Holy Prophet says in a hadith (joining his two fingers): "I and the supporter of the orphan are together in Paradise like these two fingers."

Ibn Abi'l-Hadid also has reported this hadith in his Sharh-e-Nahju'l-Balagha, vol.IV, p.312, where he says that it is obvious that the Holy Prophets statement does not mean all supporters of orphans, since most of the supporters of orphans are sinners. So the Holy Prophet meant by it Abu Talib and his distinguished grandfather, Abdu'l-Muttalib, who looked after the Holy Prophet. The Holy Prophet was known in Mecca as the yatim (orphan) of Abu Talib because after the passing away of Abdu'l-Muttalib, the Prophet, from the age of eight, had been in the care of Abu Talib.

(2) There is a well known hadith which both the Shia and Sunni sects have narrated in different ways. Some of them say that the Holy Prophet said: "Gabriel came to me and gave me good news in these words: 'Allah has definitely exempted from the fire the loins through which you appeared, the womb which sustained you, the breasts which suckled you, and the lap which supported you.'"

Mir Seyyed Ali Hamadani in his Mawaddatu'l-Qurba, Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, and Qazi Shukani in his Hadith-e-Qudsi have reported that the Holy Prophet said: "Gabriel came to me and said 'Allah sends greetings to you and says verily He has exempted from the fire the loins which gave you shelter, the womb which sustained your weight, and the lap which supported you.'"

These reports and hadith clearly prove the faith of the Prophet's supporters, namely, Abdu'l-Muttalib, Abu Talib and his wife Fatima Bint Asad, and also the Holy Prophet's father, Abdullah, and mother, Amina Bint Wahhab, and his wet nurse, Halima.

## **IBN ABI'L-HADID'S COUPLETS IN**

### **PRAISE OF ABU TALIB**

(3) Your great scholar, Izzu'd-din Abdu'l-Hamid Ibn Abi'l-Hadid Mu'tazali, composed the following couplets in praise of Abu Talib. They are recorded in Sharh-e-Nahju'l-Balagha, vol.III, p.318: "Without Abu Talib and his son (Ali Bin Abi Talib), Islam would have no distinction or strength. Abu Talib protected the Holy Prophet in Mecca and supported him and Ali in Medina. Abda'l-Manaf (Abi Talib) by order of his father Abdu'l-Muttalib, continued taking care of the Holy Prophet and Ali and perfected those efforts.

When Abu Talib died through Allah's will, it did not cause any loss because he left his fragrance (Ali) as his memory. Abu Talib initiated outstanding services in the way of Allah, and Ali perfected them for the sake of Allah.

Abu Talib's eminence cannot be harmed by the foolish utterances of people, or by the willful suppression of his virtues (by his opponents), just as when a man calls the light of day darkness, the light will not be affected."

## COUPLETS OF ABU TALIB PROVE HIS ISLAM

Similarly, the couplets Abu Talib himself composed in praise of the Holy Prophet are a clear proof of his faith. Some of these couplets have been recorded by Ibn Abi'l-Hadid in his *Sharh-e-Nahju'l-Balagha*, vol.III, p.316. Moreover, your prominent ulema, like Sheikh Abu'l-Qasim Balkhi and Abu Ja'far Askafi, have produced them as evidence for Abu Talib's belief.

Abu Talib wrote: "I seek shelter in Allah from those who rail at us or attribute profanity to us, from the sinner who speaks ill of us, and from the person who associates things in religion from which we are aloof.

I swear by the House of Allah that he lies who says that we shall leave Muhammad, though we have not yet fought against his enemy with the sword and lance.

We will indeed help him until we have crushed his enemy. We will offer such sacrifice that we will forget our wife and children.

His light is such that through the brightness of his face we invoke the shower of Allah's mercy.

He comes to the assistance of orphans; he is the refuge of widows. The helpless people of the Bani Hashim go to him for help and are blessed with all kinds of favors.

I swear by my life that I have a passionate love for Ahmad. I love him like a pure friend.

I found my self fit for sacrifice to him, so I helped him as he is an ornament for the people of the world, a curse for enemies, and a grace for society.

May the Creator of the World support him with His help and reveal His religion, which is the way to Allah, and in which there is not a particle of wrong."

There are some special couplets of Abu Talib which Ibn Abi'l-Hadid in his *Sharh-e-Nahju'l-Balagha*, vol.III, p.312, and others have quoted in proof of his belief. In his panegyric, he says:

"These people expect us to fight against Islam with sword and lance; they think that we will kill Muhammad. But our faces have not yet been colored with blood in his help. I swear by the House of Allah that you have told me a lie; you may fall into disaster. Hatim and Zamzam may fill to the brim with severed heads. Injustice is being done to the Prophet, who has been sent by Allah to guide the people. He has been given the book, which has been revealed by the Lord of the Sky."

Apart from these clear evidences, which prove the faith of Abu Talib, Ibn Abi'l-Hadid in his *Sharh-e-Nahju'l-Balagha*, v.III, p.315, quotes the following couplets:

"You bear witness to the existence of Allah! Bear witness that verily I follow the religion of the Prophet of Allah, namely, Ahmad. Others may be misled in their religion, but I am one of these who are guided."

Be fair and tell us if the writer of such couplets can be called an infidel.

If you reflect for a moment that if these couplets have not been continuously reported by individuals, even so, taken as a whole, they prove that Abu Talib believed in the Prophethood of the Holy Prophet. There are many such things whose continuity of narration is determined in the same way. For instance, the battles of the Commander of the Faithful and the examples of his bravery also depend upon lone reports. But taken as a whole these reports create the sense of continuity, which gives us the necessary knowledge of his valor. Hatim's generosity and Nushirwan's justice are known in the same way. The Hadith of Zuhza has been successively transmitted.

# **ABU TALIB'S ACKNOWLEDGEMENT OF HIS BELIEF IN ALLAH AT THE TIME OF HIS DEATH**

It is necessary to express one's acknowledgement of the unity of Allah, prophethood, the Day of Resurrection, etc. in prose. But if one composes couplets in which he expresses his belief, it is quite sufficient. When Abu Talib said: "You who believe in Allah! Bear witness that verily I follow the religion of the Prophet of Allah, Ahmad," it had the same effect as if he had said it in prose.

Besides this, he acknowledged his belief at the time of his death in prose as well. Seyyed Muhammad Rasuli Bazranji, Hafiz Abu Nu'aim, and Baihaqi have reported that a party of the chiefs of the Quraish, including Abu Jahl and Abdullah Ibn Abi Umayya, came to Abu Talib when he was dying. At that time the Holy Prophet said to his uncle Abu Talib: "Say that 'there is no god but Allah,' so that I may bear witness to it before Allah." Instantly Abu Jahl and Abi Umayya said, "Abu Talib! Will you turn away from the creed of Abdu'l-Muttalib?" They repeated these words time and again until he said, "You should know that Abu Talib follows the creed of Abdu'l-Muttalib." The result was that those people went away well pleased. When the signs of death appeared on Abu Talib, his brother Abbas, who was sitting on the edge of his bed, saw that his lips were moving. When he listened to what he said, he heard him saying: "There is no god but Allah." Abbas said to the Holy Prophet: "Nephew! I swear by Allah that my brother (Abu Talib) has said what you ordered him to say." Since Abbas had not himself embraced Islam at that time, he did not utter those words.

We have proved earlier that the ancestors of the Holy Prophet were all believers in the unity of Allah. You should know that it was expedient for Abu Talib to say that he followed the creed of Abdu'l-Muttalib. He satisfied those people, and in reality he acknowledged his faith in the unity of Allah because Abdu'l-Muttalib followed the creed of the Prophet Abraham. Moreover, he did utter the words "There is no god but Allah." If you study the historical facts about Abu Talib, you will certainly acknowledge that he was a believer.

## **ABU TALIB WAS A SUPPORTER AND GUARDIAN OF THE HOLY PROPHET**

Most of your prominent ulema have recorded this fact. You might consult Sheikh Sulayman Balkhi Hanafi's Yanabiu'l-Mawadda, ch.52, in which it is reported from Abu Uthman Amr Bin Bahr Jahiz that, writing about Abu Talib, he said, "Abu Talib was a supporter of the prophethood and messengership of the Holy Prophet. He wrote many couplets in praise of the Holy Prophet. He was the leader of the Quraish."

This clear evidence proves the sincerity of Abu Talib's faith. Of course the Bani Umayya encouraged people to curse the chief of the monotheists, the Commander of the Faithful, and the grandsons of the Holy Prophet, Hasan and Husain. They also fabricated hadith condemning the holy imam and forged reports that his father (Abu Talib), died an infidel. The reporter was the accursed Mughira Bin Sha'ba, an enemy of Ali and friend of Mu'awiya. The Kharijis and Nasibis propagated the view that Abu Talib was an infidel. The simple people were led to believe that it was a correct view. It is strange that they consider Abu Sufyan, Mu'awiya, and Yazid (May Allah's curse be upon them) believers and Muslims, even though there are countless indications to the contrary. And yet they attribute infidelity to Abu Talib in spite of clear proofs which show that he was a firm believer.

# **ABU TALIB ASSURES HOLY PROPHET OF FULL SUPPORT AND ALSO RECITES COUPLETS IN PRAISE OF ISLAM**

But, on the contrary, when the Holy Prophet sought his help, Abu Talib said: "O my nephew! Proceed with your mission. Verily, you are high in rank, strong in your clan and the most exalted in family lineage. I swear by Allah that the tongue which speaks ill of you will be answered by me with sharp swords. By Allah, the whole Arab world will kneel down before you, as an animal humbles itself before its master."

Moreover, he composed the following verses, referring to the Prophet's mission. These have been recorded by Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol.III, p. 306, and Sibti Ibn Jauzi in his Tadhkira, p. 5:

"I swear by Allah that those people with their partisans will never reach you, till I consign them to their graves.

So you should go on performing your duty. I give you the good news of your success. Make your eyes cool with it.

You have called me to your religion. I believe that you have guided me to the right path; you are surely the truthful one and have ever been trustworthy.

You have brought us a religion which I know is the best of all religions.

If I had no fear of taunt and reproach, you would have found me openly supporting you."

These couplets show that Abu Talib recognized Muhammad to be a messenger of Allah. There are however many other similar couplets which Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, and many other ulema, have recorded in their books.

Is a man who recites such couplets an infidel or a true believer?

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Here are some other logical questions:

- If we look at the story of the Mother of Musa (AS)  
Musa (AS) did not suckle from any of the kaafirah/ muskrikah women when he was a babe until his own mother (AS) was summoned to Pharaoh's kingdom and so she (AS) eventually was the one to breastfeed him (AS). If this is the case with Musa (AS), then did not Allah's beloved Muhammad (SAWAS) know not to eat and sleep in the house of his Kaafir uncle for most of his youth?
- When RasulAllah (SAW) was getting married to Khatijah (SA), who is unanimously reported to have carried out the rites of the nikkah ceremony? Abu Talib. So, Would the Prophet of Allah (SAWAS) have his nikkah read by a non-muslim?