

**The Role of al-Imam Abu Talib (as) in the Daw'ah of Islam:
A Shi'i Ismaili Perspective on the Early History of Islam**

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This article is dedicated to the Shi'i Fatimi Ismaili Du'at who promoted an intellectual understanding of Islam.

Abstract: *This study examines the formative environment in which Rasulullah (S) was nurtured and argues that the early success of the Daw'ah of Islam cannot be understood without recognizing the decisive role of Al Imam Abu Talib (as). Far from being a marginal figure, Moula Abu Talib (as) emerges in Shi'i and especially Fatimi Ismaili memory as the protector, guardian, and strategic supporter of Muhammad (S) at the most vulnerable stage of the divine mission. The article situates his contribution within the lineage of the pure ancestors of Rasulullah (S), the sacred legacy of Ibrahim (as), and the doctrine of divinely guided succession. It further explores major episodes associated with the house of Al Imam Abd al-Muttalib (as) and Al Imam Abu Talib (as), including the guardianship of Rasulullah (S), the rediscovery of Zamzam, the event of Christian Emperor Abraha and the protection of the Ka'bah, the meeting with Buhayra al-Rahib, and Al Imam Abu Talib's poetic testimony to the truth of Muhammad's Nubuwwah. Special attention is given to the Diw'an of Abu Talib (as) as a textual witness to his Aqidah of Tawhid and his conscious support for Islam. The study also analyzes the polemical campaign launched against Al Imam Abu Talib (as) in later Muslim history, particularly under Umayyad and Abbasid tyrannical nasty influence. It argues that attempts to portray him as lacking faith were not neutral theological judgments but products of sectarian hostility toward Amir al-Mumineen Ali (as), Ahl al-Bayt (as), and their rightful spiritual authority. In response, the article presents evidence from historical reports, poetic material, statements attributed to Ash'ab, and Shi'i Devotional and Doctrinal Literature to affirm Moula Abu Talib's exalted rank. Within Fatimi Ismaili thought, he is understood as part of the sacred chain through which divine strategy safeguarded Rasulullah (S) and prepared the ground for the spread of Islam. The article concludes that the Kifalah, sacrifice, and spiritual insight of Al Imam Abu Talib (as) constitute an indispensable chapter in the history of Islam and in the theology of devotion to Ahl al-Bayt (as).*

Keywords: Al Imam Abu Talib (as); Rasulullah (S); Daw'ah of Islam; Ahl al-Bayt (as); Fatimi Ismaili thought; Shiah; Imamah; Tawhid; Diw'an; Qur'an; Zamzam; Umayyads; Abbasids

1. Introduction:

This research study presents the hostile environment in which Rasulallah (S) was nourished and prepared strategy of the Daw'ah of Islam. In this regard, the role of Al Imam Abu Talib (as) is an unforgettable, wonderful chapter in the history of Islam which is acknowledged even by the Qur'an. Only the enemies of Ali (as) and Ahl al-Bayt (as) who hijacked the real Islam for their political and worldly motives defame Al Imam Abu Talib (as). History has recorded Umayyad's atrocities which includes, sending La'anah (curse) upon Ali (as) and his father in Jum'ah Salaat in their respective jurisdictions. Their successors, the cruel Abbasids, prepared concocted accounts and tried their best to continue the mission of their nasty predecessors, Umayyads, through various manners in absolute enmity of Ahl al-Bayt (as). Still today, off springs of those snatchers of the "Right" of Ahl al-Bayt - the children of Ali (as) and Fatimah (as) (as) continue mission of their notorious predecessors, without any shame. I will discuss in sha Allah Shi'i Ismaili sources regarding the divine status of Al Imam Abu Talib (as), who is infact supporter of the Daw'ah of Islam.

2). The Ancestors of Rasulallah (S):

It is worth mentioning that all the Anbiya from Adam (as) to Muhammad (S) were born in a pure state of physicality, and their upbringing was bestowed to those who themselves were ideal and untainted by action and deed; and they refrained from anything Har'am by the y'at 'ilahiyyah (divine will). It was Ibrahim (as) who performed Dua for the Imamah in his generation, and Allah answered it: [1]

"And We bestowed on him (Ibrahim), Ishaq and Yaqub, and ordained among his offspring Nubuwwah and the Book (the Torah to Musa), the Injil (to Essa), the Qur'an (to Muhammad), all from the offspring of Ibrahim, and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous."

The father of Muhammed (S), Al Imam Abdullah's (as) health was critical when Rasulallah (S) was in his mother's womb hence he requested his father, Al Imam Abd al-Muttalib (as), to take the charge of Kifalah (guardianship) of his awaited son, Muhammad (S). Those who raise objection about the Imamah of Al Imam Abdullah (as) as null and void, as he expired during the life time of his father, are completely unaware of the historical facts. Just six months after the birth of Muhammad (S), his mother Aaminah bint al-Wahab also departed. Therefore, Al Imam Abd al-Muttalib (as) completely cared for and taught his grandson, well aware of his divine status. Always a Suzeni (carpet) was spread for Al Imam Abd al-Muttalib (as) in the precincts of Kab'ah and no one dared sit on it, till his grandson came, and overstepping all the leaders of Quraish, sat besides his grandfather. Sometimes, in the absence of his grandfather, he presided himself at the seat of Al Imam Abd al-Muttalib (as) and when the latter came and these chieftains tried to pull the Suzeni, his grandfather stopped them and instructed:

"Let my son sit! He feels that he will be an important man. I know that he will reach the destiny of glory that none of the Arabs have before him, nor anyone will after him".

At his final phase of life, Al Imam Abd al-Muttalib (as) appointed his son Al Imam Abu Talib (as) as a Kafeel (guardian) of his eight year old grandson, and assigned him the duty to safeguard Muhammad from the mischief and evil eye of the enemies. He instructed in verses:

*Uṣṣika yā ‘Abda Manāfin ba’dī,
bi-muwahhidin ba’da abīhi fa...*

*“I entrust you (with Muhammad), O Abd Manaf, after me,
This boy will be of great importance! Protect him and keep him in vigil.*

*Faraqahu wa Hu Zajirol Mahadee;
Fakuntu Kalummee Lahu Fil Wujdee*

*He was an orphan from his earliest days;
And I was anxious for him, as a mother is for her child.*

Al Imam Abu Talib (as) spontaneously responded to his father in a poetic form:

*Lā tūṣinī bi-lāzimin wa-wājibin,
Innī sami’tu a’jaba al-‘ajā’ibi.*

*I understand my responsibility therefore there is no need of a will;
I have heard amazing wonders concerning him (Rasulullah)*

*Min kulli ḥibrin ‘ālimin wa-kātibin,
bi-anna yaḥmadul’lāha qawla ar-rāhibi.*

*From every learned scholar and scribe,
I heard that he praises Allah - the saying of the Rahib.*

The name of Ali’s (as) father was Abd Manaf, but he is famous by his Laqab - Abu Talib. His mother’s name was Fatimah bint Asad, who belonged to the Bani al-Makhzum tribe. He was famous among the tribes of Arabia as “Shaikh al-Bat’ha” and ibn Shaybat al-Hamd. He was also known as “Imr’an”, and the entire “Surah Ali Imr’an” is attributed to him exclusively and his son Ali (as). Imr’an is from Aal’e Ismail and Aal’e Ismail is Aal’e Ibrahim. In the Arab culture it is common practice to address a person honourably by the name of his son or by a suitable epithet rather than by the actual name. Al Imam Abu Talib (as) with utmost kindness favoured Rasulullah (S), assisting him in every domestic affair and took great care of him; he played a major role in preparing the ground for the Daw’ah of Islam and contributed towards constituting the mighty personality of Rasulullah (S). Infact, it wouldn’t be wrong to say that Al Imam Abu Talib (as) took care of Muhammad (S) more than his own sons.

As Muhammad (S) grew older, he began to help his uncle and also took responsibility in the upbringing of his beloved cousin Ali (as), the son of Al Imam Abu Talib (as). When an economic crisis came about in Makkah due to a famine, Al Imam Abu Talib (as) was heavily affected financially hence Muhammad (S) asked his uncles Hamzah and al-Abbas to help out his uncle

Abu Talib by adopting his children, Jafar, Talib, Aqeel, and Ali. Talib was the eldest son of Imr'an (Abu Talib) while Ali (as) was the youngest. They discussed this matter with Al Imam Abu Talib (as) who agreed but resolved:

"Leave Aqeel to me and take whoever you want!"

Since Al Imam Abu Talib (as) had a soft corner for Aqeel, al-Abbas chosed Talib, Hamzah chosed Jafar and Muhammad (S) chosed Ali (as) for himself. Muhammad (S) announced: [2]

"I have chosen whoever Allah has chosen for me".

Al Imam Abu Talib (as) on the other hand appointed Ali (as) as the associate of Rasulullah (S). In the command of Rasulullah (S), Ali (as) contributed significantly for the Daw'ah of Islam.

3. Discussion among the Learned:

It might be interesting at this point to share the following discussion I once had with my very learned Sunni friends. I asked them:

"Who is this Imr'an that Qur'an has mentioned in the Ayah [3]?"

"Allah did choose Adam and Nuh, the family of Ibrahim, and the family of Imr'an above all people - a line of descendants, one succeeding the other; and Allah hears and knows all things."

One said that "It is the father of Musa (as)"

One of the Shaikhs of Jame al-Azhar replied:

"No! It is the father of Mariyam, the mother of Essa (as)."

A Professor of the American University of Qahirah said in response:

"So, should I assume that you have lived forty years of your life with a misunderstood message of the Qur'an? One of you believed it was the father of Musa (as) while the other believed it to be the maternal grandfather of Essa (as)."

"I think it was necessary for the Qur'an to clarify which Imr'an was meant here" replied the Shaikh.

"So you imply that the reason behind the confusion is sacred, don't you? However, for me, I don't see any confusion, and therefore no need for any clarification," I said.

"What do you mean? Can you explain?" the professor asked.

"It is neither the father of Musa (as) nor of Mariyam that the Ayah is referring to here. It is the father of Ali (as) whose name was also Imr'an but who was popularly known as Abu Talib," I replied.

The Shaikh asked: "what is the rationale to conclude that it is Ali's father, Imr'an, and not the father of Mariyam, or of Musa (as)?"

I replied: "well, in the above Ayah, we find Adam's family lineage ends where Nuh's begins. The family lineage of Nuh (as) ends where Ibrahim's (as) starts. Imr'an is one of the descendents of Ibrahim (as), Ali Ibn Abi Talib (as) is his youngest son from whose son Husayn Ibn Ali (as) the chain of the Imamah has to continue till the day of the Qiyamah."

"It does not conclusively prove that the Imr'an in the above Ayah is the father of Ali, Abu Talib. It could very well be the father of Musa or of Mariyam," argued the other.

"Let me explain further," I replied.

"Will you notice that the Qur'an has named the chosen families in the Ayah in a chronological order? The father of Musa (as) and the father of Mariyam (as) from the family of Ibrahim are dealt with as the predecessors of Rasulullah (S), who is also from the family of Ibrahim (as) through Ismail (as) and only from him the family of Ibrahim (as) is perfected. Therefore, the

Imr'an mentioned in the above Ayah has to be one who nourished and looked after Rasulullah (S). And, that is what exactly has happened here. Ali, the son of Imr'an (Al Imam Abu Talib) appointed by Nass'i Jali as per the divine will when Rasulullah(S) declared him at a designated location named "Ghadir al-Khum" [4], a sanctuary between Makkah and Madinah. There is no dead-end to the lineage of the Imamah of Ali (as), so his dynasty of the Imams of Ahl al-Bayt (as) shall continue till the Day of Qiyamah. The above Ayah is so crystal-clear that there is no need of any clarification."

To prove my point further, I said:

"Islam is rational and not irrational. After the family of Ibrahim (as) linked with Muhammad(S), it would be irrational to turn around and return to either of the other two Imr'ans from the family of Ibrahim (as). We have to look for an Imr'an who was Muhammad's contemporary. Therefore, the father of Ali (as) - Imr'an (Abu Talib) is the only unavoidable answer."

4). Rediscovery of Zamzam:

"Sayyid al-Batha, Shaybat al-Hamd", Al Imam Abd al-Muttalib's name will live on till the day of Qiyamah due to two amazing miracles:

i). Rediscovery of Zamzam

ii). Mustaj'ab al-Daw'ah

Al Imam Abd al-Muttalib (as) once saw someone in his dream who instructed him to dig the well of Zamzam. Upon waking up from the dream, he prayed to be guided to the place and slept again.

Then again he received guidance in his dream:

"Dig the well of Zamzam and do not worry."

He woke up and requested further clarity on what was being signaled and then slept again.

Once more, he was directed:

"Dig the well of Zamzam and quench the thirst of Zaireen."

On waking up again, he sought divine guidance about the location of the water since it was still unclear. He was told:

"Dig Zamzam between Fars and Dum."

He woke up and walked towards the Kab'ah, waiting for what had been told to him. In the meanwhile a cow approached which was caught for slaughter but had escaped. People rushed towards the cow, slaughtered it and distributed its meat among the people. Then Imam Abd al-Muttalib (as) stood and dug Zamzam at that place. The Quraish approached and asked him:

"Why are you digging this sacred place?"

Al Imam Abd al-Muttalib (as) replied:

"I am digging for the watercourse hidden here. I will counter whoever will create any hurdle in my work."

He continued excavating and finally found swords and suits of armor buried there by the Jorhomi ruler, Amr bin Haris, more than three centuries before. When the Quraish saw this they chanted:

"We have found what you have found".

Al Imam Abd al-Muttalib (as) declared:

"All these things are exclusively for the Kab'ah".

He then continued to dig as the spring flew and prepared a tank. The Zamzam was the spring of Ismail; when he migrated from Makkah, he buried whatever he wanted to for the purpose of hiding. Al Imam Abd al-Muttalib (as) further received divine inspiration:

“Wake and invite people to the fresh water which is not saturated with dirt. Thus let everyone drink it. It is the heritage from your grandfather (Ismail), so do not be afraid, do not worry and quench the thirst of Zaireen” [5].

5). Mustaj'ab al-Daw'ah:

The accursed Abraha was the viceroy of Yemen on behalf of the Ethiopian emperor Najashi, then a superpower. As a Christian, he built a grand church in Sanaa and forced people to visit his church instead of the Kab'ah in order to propagate his faith. News of his new church spread like fire in Arabia, but people continued to visit the Kab'ah. In the meanwhile, a person from Bani Kinana visited Sanaa and threw dirt in the church which angered Abraha and he vowed to destroy the Kab'ah. With this evil intention he prepared an elephant squadron and led the military expedition towards Makkah. In his way to Makkah, those who created any hurdle for his force were brutally crushed. Eventually he reached in the vicinity of Makkah. To inform about his evil intention of destroying the Kab'ah, he ordered arrest of animals of the natives of Makkah, which included two hundred camels of Al Imam Abd al-Muttalib (as). When this news reached Al Imam Abd al-Muttalib (as), he rushed towards the Kab'ah and hugged the walls of Baitullah al-Haram as a child hugs his mother and with tears recited the following Munaj'at:

Allāhumma inna al-‘abda yamna‘u raḥlahu fa-mna‘ ḥilālaka,
lā yaghlibanna ṣalibuhum wa-miḥāluhum ghadwan miḥālaka.

O Allah, a man protects his own possession, so protect Your sanctuary.
Let not their cross and their might overcome Your might this morning.

He continued his Munaj'at with tears. He then received divine inspiration which provided him Itmin'an (relief) and he addressed his followers and gave them assurance not to be fearful as Allah would protect His House. He then proceeded towards Abraha with a high profile delegation of the Quraish. Abraha inquired about the reason for their arrival. Al Imam Abd al-Muttalib (as) replied:

“You must release my 200 camels which were captured by your soldiers”.

Abraha was shocked because he was under the impression that Al Imam Abd al-Muttalib (as) would request him not to demolish the Kab'ah but he seemed to be only worried for his camels. Sensing Abraha's confusion, Al Imam Abd al-Muttalib (as) clarified:

“I am supposed to worry about my belongings. Kab'ah is the House of Allah and He will protect His House”.

This spontaneous reply is clear proof that Al Imam Abd al-Muttalib (as) was “Kamil al-Im'an” and not an idol worshipper. Abraha bin Sabah wanted to harass and terrorize Al Imam Abd al-Muttalib (as), but he was very impressed by his radiant appearance and visible nobility. He paid him due respect and tried to impress him by showing his military power. His famed elephant squadron was supposed to be a death squad for any force. One white warrior elephant, known as Mahmood, led this death squad which was decorated with ornaments of gold and precious cloths. It was also loaded with weapons. Abraha ordered his solders to bring that elephant

before Al Imam Abd al-Muttalib (as). The elephant appeared in its full grandeur. This was part of the strategy of Abraha to display his military prowess to intimidate his opponents. As soon as the elephant came, he kissed the land with his nose right before Al Imam Abd al-Muttalib (as), something he had never done even for his master. By the order of Allah, the elephant recited the following Salaam in Arabi:

Yā nūra al-kawni, ‘alayka al-salām
Yā sādina al-Ka‘bati wa Zamzama
Laka al-sharafu wa al-rif‘ah

“O Light of the Universe, peace be upon you.
O custodian of the Ka‘bah and Zamzam.
Honor and exalted rank are yours.”

Al Imam Abd al-Muttalib (as) returned towards Makkah, satisfied upon having received divine encouragement. When the force of Ibraha advanced towards Makkah, an extremely huge flock of martin swallow birds (Ababil) dropped tiny stones on the force and turned it into ashes. Abraha himself died on his return to Sanaa. Surah al-Feel 105 [6] is the evidence of the miracle which happened as the result of the Dua of Al Imam Abd al-Muttalib (as), “Mustaj‘ab al-Daw‘ah”.

6). The Diw‘an Al Imam Abu Talib (as); an evidence of the Ibrahimi legacy:

As per tradition, the Arabian region had vulgar poetic literature due its poets degraded approach. Prior to the dawn of Islam, vulgar poetry was considered a master piece of literature. They proudly maintained their Diw‘an (poetic collection). The Qur‘an also guided the poets in this regard in Surah al-Shuara 26: [7]

“As for those poets, only the wicked follow them. Do you not see that they go too far in every direction and say things, which they cannot do?”

It is apparent from the poetic collection of Al Imam Abu Talib (as) that he was well versed with all the previous scriptures in which tidings of Muhammad (S) or Ahmad (S) were mentioned. His Diw‘an consisted of more than 500 verses, divided in 66 poems and speaking for his pious Aqidah. As an Imam and the successor of the Ibrahimi legacy, he knew that his nephew not only had all the qualities of the past Anbiya, but he exceeded them. The people of Arabia had observed the poetic command of Al Imam Abd al-Muttalib (as) and his son, Al Imam Abu Talib (as), grandfather and father of Ali (as) respectively. His contribution towards the promotion of the Daw‘ah of Islam is an undeniable fact, the evidence of which can also be found in his foremost poems that educate about the Aqidah of Tawhid during the era of “Jahiliyyah” [8], a period when people forgot the Talim of Anbiya. One objective, unbiased look at these testimonies will reveal the Aqidah of Al Imam Abu Talib (as) beyond a shadow of doubt: [9]

Wa ṣādiqul-qawli, lā lahwā wa lā la‘iba;
Anta al-Amīnu, Amīnullāhi, lā kadhiba.

You [Muhammad] are truthful, who never indulged in gossip;
You are the trustworthy and trustful of Allah, never telling a lie

*Anta Rasūlul'lāhi lā na'lamuhu
'Alayka tanzilu min dhī'l-'izzati'l-kutubu*

*You are the Rasul of Allah; of this we have no doubt.
Upon you descended the Scriptures from the Lord of Majesty.*

*Innal-wathīqata fī luzūmi Muḥammadin
Fa-shdud biṣuḥbatihī 'alā yadayka*

*Surely, the surest bond is steadfast attachment to Muhammad;
So grasp his companionship firmly with both hands.*

Al Ustad Muhammad Khalil al-Khateeb, senior faculty of Al Jame al-Azhar diligently researched and prepared an edited Diw'an [10] of Al Imam Abu Talib (as). When Mushrikeen created hurdles in the early days of Daw'ah, and Rasulullah (S) faced difficulty, Al Imam Abu Talib (as) encouraged him and said:

*Wallāhi lan yaṣilū ilayka bijam'ihim;
Hattā uwassada fīt-turābi dafīnā.*

*By Allah! Even gathered together, they will never be able to harm you,
Until I am placed in the dust and buried.*

*Faṣḍa' bi-amrika mā 'alayka ghaḍāḍah;
Wa-abshir bi-dhāka wa-qirra minka 'uyūnā.*

*Then declare your mission openly, fearlessly - no shame or blame can touch you;
Receive glad tidings, and may eyes be comforted and delighted through you.*

Al Imam Abu Talib (as) sent the message of Daw'ah to the Emperor of Ethiopia and introduced his nephew as Nabi, like Musa (as) and Essa (as). He said: [11]

*A-ta'lamu malika l-Ḥabash(i) anna Muḥammadan;
Nabiyyun ka-Mūsā wal-Masīḥ ibni Maryama.*

*O Emperor of Ethiopia, know well that Muhammad
Is a Nabi, like Musa and the Masih, the son of Maryam.*

*Atā bi-hudā mithla lladhī atayā bihi;
Wa-kullun bi-amri llāhi yahdī wa-ya'ṣimu.*

*He came with the same light of guidance as the messengers before him brought;
And each one, by Allah's command, guides people and safeguards them.*

*Wa-innakum la-tatlūnahu fī kitābikum;
Bi-ṣidqi ḥadīthin lā bi-ṣidqi tarājimi.*

*And indeed, you already read of him in your scriptures,
As a truthful account - not as fabricated stories or borrowed legends.
Fa-lā taj'alū li-llāhi niddan wa-aslimū;
Wa-inna ṭarīqa l-ḥaqqi laysa bi-muḥlimi.*

*Therefore, do not ascribe any partner to Allah - submit instead;
For the path of truth is not veiled in darkness.*

*Ibn Abi al-Hadid al-Mutazali also recorded wordings of Amir al-Mumineen Ali (as): [12]
My father said: O son, hold on to your cousin (Rasulullah), for with him you will be immune
from all evil, be it present or future.*

Then Amir al-Mumineen Ali (as) narrated that Abu Talib recited the following verses:

*Inna al-wathīqata fī luzūmi Muḥammadin
Fa-shdud biṣuḥbatihī 'alā yadayka*

*Surely, the sure bond is in adhering to Muhammad;
So grasp his companionship firmly with both hands.*

Ibn Abi al-Hadid further quoted another poem of Al Imam Abi Talib (as):

*Inna 'Aliyyan wa-Ja'faran thiqaṭi;
'inda muḥlimāti z-zamāni wa-n-nawā'ibi.*

*Surely Ali and Jafar are those I rely upon,
when the age grows dark and afflictions descend.*

*Lā takhdhulā wa 'nṣurā ibna 'ammikumā
Akhī li-ummī min baynihim wa abī*

*Do not abandon him, and stand by your cousin;
To me, among them all, he is as a full brother-born of my mother and my father.*

*Wallāhi lā akhdhulu n-nabiyya wa-lā;
yakhdhuluhu min banīyya dhū ḥasabin.*

*By Allah! I will never abandon Rasulullah (S),
and none of my sons of honorable lineage will abandon him either.*

7). Evidences of the Ash'ab:

The enemies of Ali (as) allege that Al Imam Abu Talib (as) never recited the Kalimah in Zahir, while others argue that he clearly recited the Kalimah and was a Muslim. Besides these two opinions, a third group firmly believes him to be a "Mumin" - this opinion is shared by Ibn Abi al-

Hadid al-Mutazali [13]. Al Imam Abu Talib (as) concealed his Aqidah only to protect Rasulullah (S) in his difficult task of extending the Daw'ah of Islam in its promising phase. It is regretful that the biased question the Im'an of the Imam from the lineage of Ibrahim (as) who was "Kamil al-Im'an" (Perfect in faith). Abdullah bin Abbas (ra) was asked by a person: [14]

O cousin of Rasulullah (S)! Tell me about Abu Talib, was he a Muslim?

Ibn Abbas (ra) answered:

How can Abu Talib be a non-Muslim when he announced (regarding Rasulullah): "Did not they know that we believe that our son (nephew) never lies? And He does not care for wrong sayings".

Ibn Abbas (ra) added:

Abu Talib was like "Ash'ab al-Kahaf" [15] (the people of the cave), who kept their 'im'an a secret so Allah multiplied their reward.

Moreover, Sayyiduna Abu Dhar al-Ghifari (ra) said: [16]

Wallah! Abu Talib (as) did not depart (this world) but as Muslim.

Hassaan bin Thabit, the poet of Rasulullah (S), said about Hamzah (as) and Abu Talib (as): [17]

"If you want to mourn the dead, then weep on the faithful (Hamzah) the brother of the faithful (Abu Talib)"

Abul Jahm bin Huthafa used to say: [18]

I bear witness that Abu Talib was a Mumin.

Famous Sunni scholar witnesses (see references) [19] and Suyuti wrote an entire book proving that Al Imam Abu Talib (as) was a Mumin [20].

Sibt Ibn al-Jawzi in his book says: [21]

"The fact that Abu Talib is from the people of Jannah does not need research as its evidence is more than can be mentioned. His efforts in sponsoring, supporting and protecting Rasulullah (S) from the harm of wrongdoers and non-believers is known. Therefore, on his demise, Rasulullah (S) felt deep grief and declared the year of his demise and Khadijah's as the year of Huzn (sadness). He extended Shaf'at for both of them long after their deaths and nobody doubts the Mustajab Dua of Rasulullah (S) which he often repeated."

Al Shaikh Abd al-Husain al-Ameeni in his encyclopedia "Al Ghadir" [22] mentions a long list of the names of Sunni scholars who admitted that Abu Talib (as) was a Mumin. It is also worth mentioning that Shaikh Abd al-Husain al-Ameeni collected forty authentic Ahadith [23] on the 'im'an and great status of Al Imam Abu Talib (as) in his books, thereby being an authority on the subject.

8). The unforgettable contribution of Moula Abu Talib for Islam:

Famous commentator of "Nahj al-Balagha", Ibn Abi al-Hadid has praised the unmistakable contributions of Al Imam Abu Talib (as) and his son Amir al-Mumineen Ali (as) for the establishment of the Daw'ah of Islam. In one of his famous Qasaid, Ibn Abi al-Hadid says: [24]

Wa lawlā Abū Ṭālibin wab nuhu,
lamā mathalad-dīnu shakhsan wa-qāmā.

*If Abu Talib and his son Ali had not supported (the Rasulullah),
the religion of Islam would not have stood firm and upright.*

*Fa dhāka bi-Makkata āwā wa ḥamā
Wa hādhā bi-Yathriba jassa 'l-ḥimām(a)*

*He, in Makkah, sheltered and defended Rasulullah (S);
And this one, in Yathrib, confronted death itself for his sake.*

*Takaffala 'Abdu Manāfin bi-amrin
Wa awfā fa-kāna 'Aliyyun tamāman*

*Abd Manaf assumed the entrusted duty by command;
And Ali carried it through to perfect completion.*

When Moula Abu Talib (as) recited Munaj'at in the darkness of the night, it felt as if a child was crying for food [25]. When "Baab Madinat al-'ilm" delivered sermons among the masses, his listeners were spell bound by his miraculous wordings. He provided Arabi prose and poetry a new spirit, a new dimension; in short and precise words, he communicated comprehensively [26].

Except for the forefathers of Rasulullah (S) and Ali (as), no one was a pure or correct believer of Tawhid. The Wasiyah (last will) of Al Imam Abu Talib (as), which he announced amongst his children, is ample evidence of his Aqidah: [27]

"I recommend Muhammad(S) to you because he is the trusted of Quraysh, and the truthful in Arabia, possessing every virtue. He has brought a religion which has been accepted by the hearts, but the tongues have chosen to deny it on account of fear of taunts. I can see that the weak and the helpless of Arabia have got up to support Muhammad (S) and believe in him, and he has also risen to help them in breaking the ranks of Quraysh. He has humiliated the chiefs of Quraysh and devastated their homes, and has made the helpless strong, and given them status."

Al Imam Abu Talib (as) concluded his Wasiyah with these words:

"O my kinsmen! Become the friends and supporters of his Aqidah (Islam). Whoever follows him becomes prosperous. If destiny had given me some more time, I would have warded off all the dangers that came to him."

9). The Qur'an praised Moula Abu Talib (as):

Isn't it amazing that shelter was provided to Rasulullah(S) by Al Imam Abu Talib (as) and the Qur'an says: [28]

"Did He (Allah) not find you - O Muhammad (S) - "Yatim" - an orphan and gave you Shelter?" Contribution of Al Imam Abu Talib (as) is appreciated by the Qur'an and his action is counted as a divine one. This is enough evidence of the Qurba (nearness) and Zulfa (high rank) of Al Imam Abu Talib (as) with Allah. After this clear appreciation in the Qur'an, Al Imam Abu Talib (as) does

not require recommendation of any Ins'an. The word Yatim (orphan) used in this Ayah has two meanings simultaneously, in Zahir and Batin. Allah then made His Rasul (S) financially sound through the wealth of Sayyidah Khadijah (as). If the wealth of Khadijah (as) and Dhulfiqar of Ali (as) were not available, Islam would not have survived. Read history and see for yourself how Allah rewarded Al Imam Abu Talib (as) and Sayyidah Khudaijah (as). By the Wahy, it is made compulsory for each Muslim to recite Salaw'at on Aal'e Muhammad (as) (lineage from Ali and Fatimah - the only daughter of Rasulullah), in each Salaat. Muhammad bin Idris, founder of the famous Sunni Shafa'e Madhab says: [29]

Yā ahla bayti Rasūlil'lāhi ḥubbukum
Farḍun minal'lāhi fī'l-Qur'āni anzalahu

O Family of the Rasul of Allah, love for you
Is a duty imposed by Allah in the Qur'an He sent down.

Kafākum min 'aẓīmil-fakhri annakum
Man lam yuṣalli 'alaykum lā ṣalāta lahu

It is enough for your exalted distinction that:
He who does not send Salawaat upon you-his Salaat is of no worth.

We can thus conclude that Kifalah of Rasulullah (S) by Al Imam Abu Talib (as) was not accidental but destined. Commentators of the Qur'an wrongly translated Ayah 54 of Surah Ali Imr'an: [30] "And the disbelievers plotted, but Allah planned. And Allah is the best of planners" Mufasssireen used incorrect word to explain "Makarullah," and said that it means "Trick", "Trap", while its real sense is "Divine Strategy". Al Imam Abu Talib (as) holds the exalted status of Imamah, and he himself was the main part of that "Divine Strategy" of Allah through which Allah protected His Nabi (S) and spread Islam.

10). Wasilah of Nabi (S) taken by Moula Abu Talib (as):

Makkah and its villages dried up as there was no rain for some years. [31] The people came to "Shaikh al-Batha", "ibn Shaybat al-Hamd" Moula Abu Talib (as) and requested him:

Abu Talib! The valley's become rainless.

Our families are without food.

So, come and make Dua for rain.

Al Imam Abu Talib (as) went out with great confidence in Allah and took his nephew Muhammad (S) with him. They both kissed the corner of the Kab'ah and then proceeded towards the mountain of Arafah, recited Dua as follows:

"O Allah! We are your slaves and sons of your slaves, and your bondmaids and daughters of your bondmaids. You see what we are afflicted with. The barren years exhausted us and did away all our cattle. O Allah bring rain, fertility and revival."

Moula Abu Talib (as) asked Allah by the Wasilah of his nephew while Muhammad (S) also looked at the sky longingly. In no time, the sky was full of clouds. The rain poured heavily and filled the villages. The people came back pleased, thanking Allah for the blessing. In praise of his nephew, Al Imam Abu Talib (as) spontaneously recited the following verses: [32]

*Wa abyādu yustasqā 'l-ghamāmu bi-wajhihi
Thimālu 'l-yatāmā 'işmatun li'l-arāmili*

*He is the fair and luminous one through whose blessed face rain is implored from the clouds;
the support of orphans and the safeguard of widows.*

The above verse shows that Al Imam Abu Talib (as) was not only an outstanding orator but also a poet extraordinaire. This event not only reiterates the significance of Wasilah, but provides an opportunity to understand the meaning of the Ayah which says: [33]

“O you who believe, fear Allah and seek the Wasilah [source of nearness] to Him and strive in His cause that you may succeed.”

A large wing of radical Muslims claim that asking for help apart from Allah is Shirk. Such people should never go to the doctor when they fall sick because according to their own belief, this would also be counted as Shirk! According to the faith of such people, they should not ask any question from anyone or request anything from any one because all this amounts to Shirk.

If they say that we do all these because Allah told us to do so, then based on their own doctrine it means Allah forced them to commit Shirk, Naudubillah! Here is what they are missing: If we get help from anybody, we do it with the understanding that he by his own cannot help us. He cannot benefit us unless Allah wishes to. If one calls Muhammad (S) or Ali (as) for help, he is, in fact, calling Allah for help through the Wasilah (intercession) of Nabi or the Imams, and he does that with the understanding that Nabi or the Imams do not have any independent power, but what they have (which many others lack) is credibility in front of Allah and that Allah does not put down their requests if they pray on their believers behalf.

In fact, both Tawassul and Wasilah are from the same root. When we make Tawassul, it means that we seek the Rahmah of Allah by resorting to a connection that was more obedient towards Allah and, as a result, Allah answers their Dua faster than others. Allah may forgive us for the credit and the honour of that man/woman. The Qur'an says regarding Shafa'at:

“Who can do Shafa'at (intercedes) to Him except those who have His Idhn (permission)?” [34]

Another Ayah clarified the exclusive Right of the 'izn of the chosen ones of Allah:

i). “They cannot precede Him in word, and they act by His command. He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.”

ii). “They (i.e., Anbiya and Imams) do not say anything until He commands. He knows what is [presently] before them and what is behind them and they (i.e. those saints) offer no intercession except for anyone whom Allah accepts, and they are in awe and reverence of His (glory).” [35]

This historical record confirms the exalted status of Al Imam Abu Talib (as), as “Mustaj'ab al-Daw'ah” [36] (one whose Dua is accepted quickly). Moreover, this happening indicates reverence of the people for Al Imam Abu Talib (as), as he was the successor of the Ibrahimi lineage of the Imamah.

11). Conspiracy against “Mumin al-Quraish” and the Ahl al-Bayt (as)

It is amazing that in the vast Muslim history no other person was targeted for their Aqidah, like Al Imam Abu Talib (as). Historians hostile to Ahl al-Bayt (as) closed their eyes to those tyrants who tortured Rasulullah (S) for long and house arrested him in “Sh’ib Abi Talib” [37]. During this testing time Rasulullah (S) was defended and protected in the valley – Sh’ib Abi Talib - only by Al Imam Abu Talib (as) for three long years, accompanied by a few selected others, during the strict boycott. Enemies of Ali (as) should note that the prologue of “Sirah al-Nabi” cannot be completed without the discussion of the magnificent contribution of the father of Ali, Al Imam Abu Talib (as). Opponents spend their entire energy in proving Shirk and Kufr of Al Imam Abu Talib (as). If the blind cannot see the radiance of the Sun, it is not the fault of the Sun. Is it not to be pondered upon that the ideal hero of Nawasib and Khawarij (Wahabi-Salafis) is Abu Sufiyan who fought Badr, Uhud and Khandaq against Rasulullah (S) and who harassed him in Makkah to such an extent that he had to migrate to Madinah. Abu Sufiyan came in the Nabavi presence and only accepted Islam when the swords of Ali (as) and Hamzah (as) were ready to separate his head.

Is it not shocking that people claiming love for Rasulullah (S) are equally devoted to those who were his deadly enemies? Today we find many Muslims whose parents name them Abu Sufiyan, Hind, Marw’an, Shimar, Ibn Marjanah, Hurmala, Khuli etc. Isn’t it appalling that Al Imam al-Mazlum, Abu Talib (as), who fulfilled the responsibility of fostering, upbringing and training Rasulullah (S) more honestly than his own sons and provided him complete protection to institute the Daw’ah of Islam, is considered among the people of Jahannam, Naudubillah?

It was Abu Talib (as) who performed the Nikah of Muhammad (S) as “Aaqid un-Nikah” (master of the marriage ceremony who recites the Khutbah of Nikah) with Sayyidah Khadijah (as) in the presence of her “Wakil” (assigned representative), Waraqah bin Nawfil. [38]

Q. Can a Mushrik and Kafir recite Hamd in Khutbah of Nikah?

Q. If the Khawarij and the Nawasib (Wahabis Salafis) hated the father of Ali (as), is it legal for Muslims to follow them and forget the Nabi (S) and his Sunnah and Sirah?

Someone in the presence of Al Imam Ali Zain al-Abideen (as) questioned the Aqidah of Al Imam Abu Talib (as). The Imam (as) responded: [39]

“I wonder why people doubt the Aqidah of Al Imam Abu Talib (as)? When a Muslim woman cannot continue her matrimonial alliance with her non-Muslim husband after she has embraced Islam, then Fatimah, the daughter of Asad, was amongst those pious women who embraced Islam at a very early stage and still remained his wife till he breathed his last.”

Al Imam Muhammad al-Baqir (as) says: [40]

“The Aqidah of Abu Talib (as) was superior to the Aqidah of many, and Amir al-Mumineen Ali (as) ordered that Haj should be performed on his behalf.”

Al Imam Jafar al-Sadiq (as) says: [41]

Al Imam Abu Talib (as) was like “Ash’ab al-Kahf, who had kept their Aqidah in their hearts and (for Taqiyyah), pretended to be from them. For this reason they will be rewarded twice”.

The historical event of Ash’ab al-Kahf took place around 250 CE during the era of Roman Emperor Daqyanus (Decius).

12). A few logical questions:

1). As per the principal of Fiqh: [42]

Al-ḥukmu ‘alā mā ṣāhara

“Judgment is based on what is outwardly apparent.”

Are the poetries, sermons, actions, and role played in his whole life as an arch guardian of Rasulullah (S) not sufficient to prove Aqidah of Tawhid of Al Imam Abu Talib (as)?

2). The Qur’an says: [43]

Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allah as well as those who gave (them) asylum and help, these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allah is the All-Seer of what you do.

This Ayah really proves that Al Imam Abu Talib (as) was the best of them as he was the custodian and sponsor of Rasulullah (S).

3). *Why did Rasulullah (S) offered “Dua al-Tarhim” at the Janazah of Al Imam Abu Talib (as) and discussed his Ehsan’at with tears, embraced Ali (as) and they both wept? Those accursed who argue against Al Imam Abu Talib (as) should explain whether Allah will ever reject the Dua of his Rasul (S)? Is the Dua of Rasul (S) not sufficient to prove that Al Imam Abu Talib (as) was “Kamil al-Im’an”? Amir al-Mumineen Ali (as) remembered his father, his courageous role in supporting Rasulullah (S) in continuing his great mission of Islam and his devotion and readiness to sacrifice his and his children’s lives upon his nephew to protect him. In intensity of emotion and pain, a string of tears rolling from his eyes, he recited the following Marthiyah:*

The shelter for the one who asks for help

The rain for barren lands

The light in darkness

Losing you undermined us

Allah may have mercy upon you

Allah may please you

That you were a good uncle for al Mustafa (S)

4). *Do the words of the famous Ash’ab regarding the Im’an of Al Imam Abu Talib (as) not suffice, as per the “Law of Evidence of Islam” [44]?*

5). *Amir al-Mumineen Ali (as) used to send Muslims every year for Haj on behalf of Al Imam Abdullah (as) and Sayyidah Aamina (as) (Parents of the Nabi) as well as on behalf of Al Imam Abu Talib (as). Can Haj, which is one of the Faraid, be performed on behalf of a Mushrik?*

6). *Al Imam Abu Talib (as) passed away two or three years before Hijrah while Rasulullah (S) spent nine or ten years in Makkah. Al Najam 29 is one of the very earliest Surah [45], in which Allah warned His Rasul:*

“Therefore Withdraw (O Muhammad) from him who turns away from Our Reminder (this Qur’an) and desires nothing but the life of this world.”

Why didn’t Rasulullah (S) dissociate himself from Al Imam Abu Talib (as), if, according to the Umayyads and Abbasids tout historians, he was a Kafir?

7). Does not suspecting Im’an of Al-Imam Abu Talib (as) means defying the Nabi (S) from the command of His Rabb?

8). According to the concocted Hadith [46], Ayah 113 of Surah al-Taubah 9 was allegedly revealed to the effect of ‘disbelieving’ Al Imam Abu Talib (as). It is a blatant lie as Surah al-Taubah was revealed in Madinah around twelve or thirteen years after the demise of Al Imam Abu Talib (as). Was the Ayah addressing a person in the grave? As per the 2nd Ayah, a tradition states [47]:

“The Ayah was revealed when Rasulullah (S) wanted Harith ibn al-Nauman to embrace Islam and he remained hesitant to accept the new creed”.

A version by one of the wives of Rasulullah (S) suggested [48] that the above Ayah was revealed three or four years after the demise of Al Imam Abu Talib (as) while Ghazw’ah of Uhud was fought in the year 3 AH that is six years after the demise of Al Imam Abu Talib (as).

9). Is this Hadith not enough? [49]

“He (al Imam Abu Talib) expired as part of the ‘Religion’ of his father, Al Imam Abd al-Muttalib (as)”!

i). What was the religion of al Imam Abd al-Muttalib (as), the custodian of the Kab’ah?

ii). Was not Al Imam Abd al-Muttalib (as) the one whose ancestor was Ibrahim (as)?

iii). Was not Al Imam Abd al-Muttalib (as) the one who named our Rasul (S) “Muhammad” and did his Kifal’ah?

iv). Was not Al Imam Abd al-Muttalib (as) the one who delivered sermon in the Kab’ah on the birth of Muhammad(S) and performed all his rituals?

v). Was not Al Imam Abd al-Muttalib (as) the one who discovered the “Lost” and “Forgotten” Zamzam?

vi). Was not Al Imam Abd al-Muttalib (as) “Mustaj’ab al-Daw’ah”, in response of whose Dua Allah sent the force of “Ababil” (deathly birds) who perished the “elephant brigade” within a few seconds?

10). Mumineen are not allowed to succeed properties of Mushrik and Kafir, according to the Law of Islam! Why did Ali (as) and his brother Talib inherit their father Al Imam Abu Talib’s properties with the approval of Rasulullah (S)? [50]

11). Why did Rasulullah(S) not dissolve the Nikah tie (marriage) of Fatimah bint Asad, wife of Al Imam Abu Talib (as) and mother of Ali (as), whom He (S) addressed as ‘Mother’, with a non Muslim? She was a known Muminah and a Mumin is not allowed to continue marital relations with a Mushrik or Kafir, as per the ruling of the Shariah.

13). The Sheer Hostility of the Umayyads, Abbasids and their Successors:

It is a historical fact that under the Shami monarch, the many hostile to Amir al-Mumineen Ali ibn Abi Talib (as) were assigned to produce fabricated and concocted Ahadith of their choice. The following fabricated Hadith is an evidence of the production of the Shami factory of Ahadith which states that al Imam Abu Talib (as), prior to his demise, moved his lips and uttered "Kalimah." Abul Fida wrote: [51]

"When Abu Talib's time of death approached, he moved his lips. Al-Abbas moved towards him and then said to Rasulullah (S): O son of my brother! Abu Talib has recited the Kalimah that you wanted him to recite; Rasulullah (S) said: [52]

"Thank Allah for He guided you".

Can someone ask those who recorded this concocted Hadith to defame the father of Ali (as) the following:

- i). Q. Who heard these words of Abu Talib (as)?*
- ii). Q. Who was present when he allegedly whispered?*
- iii). Q. What, or who was the source of this transmission?*
- iv). Q. Who was that "someone" who heard it?*
- v). Q. Why not given the specific reliable name and unbroken chain of transmitters?*

I don't want to comment on the character of the transmitters of these fabricated Ahadith because many books are available on the topic [53]. No authentic name or chain of transmitters is available in support of the forged Ahadith manufacturers. Not a single credible and reliable source supports this bulk. Assuming if this were true, how did the outsiders transmit this closed discussion?

Ibn Hajar writes: [54]

"Musayyab only quoted Abu Sufiyan ibn Harb and his own father."

Nawasib and Khawarij are trying to prove the Shirk and Kufr of the father of Ali (as) for fourteen centuries but cheer the accursed Abu Lahb, another uncle of Rasulullah (S) for whom the Qur'an conferred eternal Az'ab through Surah al-Masad - 111[55].

The Khawarij and Nawasib knew well that it was difficult to defame Ali Ibn Abi Talib (as) so they targeted his Mazlum father Al Imam Abu Talib (as) and vomited poison. This nefarious action was continued by the Umayyad court whose only aim was political and religious command of the Muslim world. Paid writers created volumes of concocted Ahadith and traditions under the patronage of the Umayyads in Sham and Spanish factories against Al Imam Abu Talib (as), just for worldly achievements. Modern scholars filtered this fabricated literature following scientific methodology, and passed their adverse comments against the unfair Umayyads and Abbasids writers and their patrons. The fabrication of the Ahadith aims to do the following:

- i). Hiding the virtues of Ali (as) and his father.*
- ii). Through fabrication turning the background of the Nuzul of the Ay'at of the Qur'an*
- iii). Forcefully assigning and associating virtues to others so Muslims never know the "Real Heroes of Islam"- The Ahl al-Bayt (as).*

The Shami Umayyad monarch issued an explicit order that in the court of law evidence given by the devotees of Ali (as) should be null and void in all cases. Funds of "Bait al-Ma'al were totally

prohibited for all those with soft corners for Bani Hashim. Bribes, gifts and lucrative positions were given to buy people who later on produced Ahadith in favour of the children of Abu Sufiyan.

The Umayyads began to curse Amir al-Mumineen Ali (as) and his family from the Minbar of Masjid on every Jum'ah Salaat in Khutbah which led the Shami to believe that the family of the Nabi were (Naudubillah) looters and not morally upright. It is shocking that Abu Sufiyan who fought Rasulallah (S) and led the opposition movement against Islam was repainted as someone who repented and embraced Islam; he is now considered by the radicals as "One of the Leading Ash'ab" [56]. This doesn't stop here as his wife Hind was also introduced as a "Superwoman of Islam" [57]. History is witness to the fact that Abu Sufiyan and his wife Hind swore to avenge deaths of their blood relatives in Badr. Hind lamented the deaths of her father Atabah, brother Walid and uncle Shaybah. When the battle of Uhad started, Hind and other women of her family began to play musical instruments and sang filthy songs provoking towards sex and encouraging the force to fight fiercely, reciting:

"We are the daughters of the night;
We walk upon the plush carpets.

Our walk does friendliness tell;
Our hands are perfumed musk smell.

Pearls are strung around our necks;
So come and embrace us.

Whoever refuses (us) will be separated forever;
To defend their women is there no noble lover".

Hind offered Wahshi, the slave of Jubair bin Mutam, that he would be richly rewarded if he succeeded in killing Rasulallah (S), Ali and Hamzah. When Wahshi came to the battlefield, he saw that it was impossible to reach Rasulallah (S) as Ali (as) was his shield but Hamzah (as) was fighting with such passion that now and then he became oblivious to the surrounding. Hence Wahshi began to pursue him and when Hamzah killed Sabbagh bin Abd al-Izzi, Wahshi hid in an ambush and threw his Javelin towards Hamzah. It cut through the navel and came out breaking the back. In this condition also, Hamzah (as) tried to pursue him but he fell down and reached the Jannah. Wahshi slit open the belly of Hamzah (as), took out his liver, came to Hind and said: "This is the liver of the killer of your father."

Hind took the liver in her hand and before she could put it in her mouth, by the Mashiy'at-Illahiyy'ah the entire organ turned into stone. Therefore, she did not succeed in her evil attempt. Whatever dresses and jewelery Hind had, she gifted it all in reward to Wahshi and also promised him more reward upon her return to Makkah. Then she expressed the desire to visit the site of Hamzah's body. When she reached there, she mutilated his body and she cut off his organs and took them to Makkah. Hind recited the following couplets in joy:

*Shufītu min Ḥamzata nafsī bi-Uḥudin
Ḥattā baqartu baṭnahu ‘ani ‘l-kabidi*

*At Uḥud I soothed my heart’s rage against Ḥamzah,
Until I tore open his belly and reached the liver.*

*Shafaytu nafsī wa qaḍaytu nadhrī
Shafayta Waḥshiyyu ghalīla ṣadrī*

*I have appeased my soul and discharged my vow;
O Waḥshi, you have quenched the heat within my chest.*

Muslim historians as well as Orientals like Edward Gibbon [58] have labeled her: “Hind - the Liver Eater”. Moreover, today her descendents desecrated the graves of Ḥamzah and Ahl al-Bayt (as), in Jannat al-Baqee.

On the day of the conquest of Makkah when Abu Sufiyan observed the military power of Rasulullah (S), he escaped towards his people to persuade the Kuffaar not to attack Muslims; Hind pulled at his beard and addressed Mushrikeen:

“O progeny of victors! Kill this aged fool so that he may not speak of such things.”

Historians recorded that these people were granted amnesty by the order of Rasulullah (S) on the conquest of Makkah. He recited a historical sentence:

“Antum’ut Tuluq’a”

You are the freed ones

These freed captives took over the charge of the Hidayah of the Ummah later on, upon whom Rasulullah (S) declared Khilafah Har’am. After the demise of Rasulullah (S), distorted Ahadith and biased interpretations came out from the lips of Umayyads and they recorded it with such words:

“We heard Rasulullah (S) said.....”

Historians wrote that Rasulullah (S) used to turn his face away in aversion whenever he saw Hind, wife of Abu Sufiyan. Ibn Al Wardi recorded: [59]

Rasulullah (S) offered Salaat al-Janazah of all the Shuhada jointly, but for Ḥamzah (as) he offered Salaat al-Janazah seventy two times. There is always Hikmah in the words and deeds of the Anbiya and the Aimmah of the Ahl al-Bayt (as) [60].

The gang of “Tuluqa” - the freed - became the “heroes of Islam” by the magic of the Umayyad writers. What treachery. Otherwise, the hostiles entered into the fold of Islam just to save their necks. Al Abbas arrested Abu Sufiyan and presented him before Rasulullah (S) who questioned:

“Woe to you Abu Sufiyan! When will you believe that there is no God but Allah?”

Abu Sufiyan replied:

“How merciful, patient and generous you are. Wallah! I think, if there was another God beside Allah, he would be sufficient for me.”

Rasulullah (S) again questioned:

“Woe to you, when will you believe that I am the Rasul of Allah?”

He replied that he still had doubt. Al Abbas instructed him:

“Pronounce the Kalimah or your head will be cut.”

This was how Abu Sufiyan entered into the fold of Islam. Now he is the hero of Nawasib.

The history of Islam contains many dark chapters marked by the treachery of the Munafiqeen, who in every age targeted the Ahl al-Bayt (as) and their devoted followers. Among the clearest examples are the Umayyads, Abbasids, Zubayrids, Ayyubids, Seljuqs, Ottomans, Mamluks, Ghaznavids dynasties, the list is long - they committed grave injustices against the family of Rasulullah (S). The Abbasids, who successfully revolted against the Umayyads under the slogan of seeking Justice for the Ahl al-Bayt (as) and restoring authority to Bani Hashim, ultimately proved no less oppressive, and in many respects even worse, than the Umayyads. Although they rose to power by invoking the cause of Itrat Tahirah of Rasulullah (S), their true objective was worldly dominion. The Imam of the era and the Husayni Sadaat did not support the Abbasid movement, while many among the Hasani Sadaat participated in the struggle against the Umayyads. Yet, once the Abbasids secured power, they betrayed the Hasani Sadaat, turned against them, and began persecuting and massacring them, even as the Hasani Sadaat asserted their own claim to the Khilafah. Their hostility was not limited to political suppression. Out of hatred for Amir al-Muminin Ali (as), his noble father Al Imam Abu Talib (as), and the children of Sayyidah Fatimah (as), the Abbasids resorted to propaganda in an effort to legitimize their rule. One of their secondary but deeply malicious crimes was the public vilification of Al Imam Abu Talib (as), whom they falsely accused of Shirk. By spreading this claim, they sought to weaken the moral and spiritual standing of both the Hasani and Husayni Sadaat, while advancing the argument that their own ancestor, al-Abbas, had died as a Muslim and was therefore a stronger basis for their claim to the Khilafah. The crimes of the Umayyads and Abbasids, however, went far beyond Zulm. The books of history are replete with accounts of their brutal oppression of the children of Rasulullah (S) and their loyal devotees. Various rulers from both dynasties repeatedly desecrated and destroyed the Atabat al-Muqaddasah-including the Shrine of Amir al-Muminin Ali ibn Abi Talib (as) in Al-Najaf al-Ashraf, and the Shrines of Al Imam al-Husayn (as) and Sayyidi Abal-Fadl al-Abbas ibn Ali (as) in Karbala al-Muqaddasah. These acts stand as enduring testimony to the depth of their enmity toward the Ahl al-Bayt (as) and all who remained devoted to them.

Ibn Taymiyyah [61] devotedly followed the Umayyad and Abbasid legacy and therefore proved himself to be a great Nasibi who especially hated Amir al-Mumineen Ali (as) and his sons Al Imam al-Hasan (as) and Al Imam al-Husayn (as), evident from his writings. What a pity that Nawasib discussed Yazid as “The Learned Prince”, while introducing the grandson of Rasulullah (S), Moula Al Husayn ibn Ali (as) as “Baghee” (rebel) who revolted against the “Shami Emperor”. These enemies of Ahl al-Bayt (as) are today broadcasting that Al Imam Abu Talib (as) died as a “Mushrik” and his grandson Husayn was a “Rebel” of the “Muslim State”. They aren’t ashamed when providing protection to Yazid Maloon, the grandson of Abu Sufiyan, who recited the following couplets: [62]

*Layta ashyākhī bi-Badrin shahidū
jaza‘a al-Khazraji min waq‘i al-asali*

*Would that my elders at Badr had seen
The Khazraj’s panic beneath the thrust of spears.*

*la-ahallū wa-stahallū farihan
thumma qālū yā Yazīdu lā tushal*

*They would have chanted out in joy and exultation,
then said: O Yazid, may your hand not be paralyzed.*

*qad qatalnā al-qirma min sādātihim
wa-‘adalnāhu bi-Badrin fa‘tadal*

*Indeed, we have slaughtered the noble chief from among their leaders.
And thereby redressed the account of Badr.*

*la‘ibat Hāshimu bil-mulki falā
khabarun jā’a wa-lā wahyun nazal*

*A Hashimi only played a (drama) for kingship;
Otherwise No Rasul came and No Wahy descended.*

*lastu min Khindifin in lam antaqim
min Bani Aḥmada mā kāna fa‘al*

*“I am not of Khindif if I do not take revenge
From Banu Aḥmad (Husayn) for what was done*

*After reading these blasphemous couplets, does any sane Muslim doubt the irtidād ‘an al-Islām
[63] of Yazid?*

History has recorded the poems of Yazid ibn Muawiyyah in which he rejected openly the Nubuwwah and Wahi - the Qur’an. Only Nawasib and Khawarij and followers of “Ghazali” (one of the top advocates of Yazid), considered him spotless and a literary figure of Islam. To provide safe shelter to Yazid, his spiritual children take refuge in a concocted “Hadith Constantinople” - according to which Rasulullah (S) granted advance certificate of Jannah to all those who were in this military expedition. In fact, Rasulullah (S) granted certificate of Jahannam to Yazid through this Dua: [64]

*“Lā bāraka ‘llāhu fī Yazīd, wa dami‘at ‘aynuhu
May Allah grant no blessing to Yazid, and may his eye weep.*

The Nawasib and Khawarij addressed Yazid (L) as the “Conqueror of Constantinople”, while the city was conquered by the Ottomans (1453 AD). Those who quoted the Hadith of Constantinople to save the skin of their beloved Yazid should know that not only Rasulullah (S) but his Ash‘ab

were aware of what will happen with Moula al-Husayn ibn Ali (as) in Karbala. Is it possible that Rasulullah (S) granted tiding of Jannah to the accursed who committed following major sins and compound crimes:

i). Slaughter of the children of Rasulullah (S) Husayn Ibn Ali (as) with Ahl al-Bayt (as) and Ash'ab (ra) in Karbala.

ii). Arrested Al Imam al-Sajjad (as) and Sayyed'at (as) as prisoners of war and kept them in torture camp for one year.

iii). Invaded Madinah with a force of 12000 soldiers, consisting of rascals, looters, rapests, and criminals and granted them permission of "operation with free hands"(license to kill and loot). His forces raped more than a thousand women and girls, 10,000 people were slaughtered, many of whom were scholars of the Qur'an and Ahadith. This satanic barbaric force even slaughtered infants in their mother's laps. By the orders of Yazid (L), horses of his force urinated in Masjid al-Nabi and desensitized the spot of "Riyad al-Jannah" (in between the Qabar al-Nabi and the Minbar). Sunni sources quoted that Adh'an and Salaat were banned for several days in Masjid al-Nabi.

iv). Forces of Yazid(L) invaded Makkah, attacked Kab'ah by "Munjaniq"(canon) and bombed it for three continuous days destroying the ceiling of the Kab'ah, burning the Ghil'af and other Tabarruk'at from the time of Ibrahim(as) inside of the Kab'ah.

14). Hating Moula Abu Talib translates to hatred for Rasulullah (S):

i. Al Talmassani issued a Fatwa mentioning Abu Talib: [65]

"He protected and supported Rasulullah (S) in saying and doing. Criticizing Abu Talib means torturing Rasulullah (S) and the one who gives pain to Rasulullah (S) is an unbeliever and he should be killed."

Muslims agree upon killing the one who harmed Rasulullah (S) according to the Qur'an which confirmed that whoever harmed Rasulullah (S) would be in Jahannam for ever. Ahmed bin al-

ii. Husayn al-Mawsily al-Hanafi, known as ibn Wahshi, declared: [66]

"Hating Abu Talib is Kufr (disbelieving in Islam)."

iii. This same Fatwa was issued by al-Ajhoori [67]. Malikis determined that:

"Harming Rasulullah (S) is Kufr (disbelief). Whoever does that and doesn't repent shall be killed."

The Malikis thought that whoever harmed and displeased Rasulullah (S) by actions, deeds and words should be killed even if he repented. If it was so according to their thought, then wouldn't defaming Al Imam Abu Talib (as) and accusing him as Mushrik and Kafir hurt Rasulullah (S)?

iv. Suyuti argued: [68]

"Their purpose behind defaming Abu Talib was to defame Ali but their arrow strayed and hit the parents of Rasulullah (S); Abdullah and Aamina, and grandfather Abd al-Muttalib. Anyhow Muhammad (S) and Ali (as) were as one soul in two bodies and the religious status of

Abu Talib was to Rasulallah (S) as that of his father Abdullah and Abd al-Muttallib. And Ali's mother Fatimah bint Asad was to Rasullallah (S) as his real mother Aamina. This was because both parented, nurtured and cared for him."

15). Meeting with Buhaira al-Rahib, Jarjees:

Al Imam Abu Talib (as) knew from the childhood of Rasulallah (S) that he was the awaited Nabi and Rasul. As an Imam, Abu Talib was well aware with the divine tidings that soon the "Sun of Nubuawah" would shine in the horizons of Arabia; hence, he took care of his nephew. He never left his side but accompanied him whenever he went around Makkah or on trade. Al Imam Abu Talib (as) planned a journey to Sham (Syria), taking along Muhammad (S) who was around nine years old at the time (some sources believe that Muhammad (S) was thirteen). In Zahir [69], it was a trade journey but in Batin [70] it was a journey to take over the Aman'at [71] of the past Anbiya from the last Hujjah [72] of the era of Essa (as), Buhaira al-Rahib [73], whose name was Jarjees of Banu Abd al-Qays. In Basra, a city situated on the trade road, his caravan passed by an abbey. He eagerly waited to deliver the Aman'at.

When the caravan halted at the station at Basra, in 583 (A.D.) Buhaira al-Rahib was busy reading at his monastery. In the scorching heat, he saw a caravan approaching with a cloud covering it. It looked as if the cloud was protecting a particular person from the sun. Buhaira observed that the caravan stopped near a green patch of trees. As soon as the travelers came under its shade, the cloud disappeared. Buhaira proceeded to meet the members of the caravan and invited them for a meal. From a distance, he noticed that the tree would bend forward to shadow someone. He inquired about the person, but did not get a satisfactory reply. At last he waited till everyone had gathered at a place and approached the conductor of merchants and asked them whether all the members of the caravan were present. Al Imam Abu Talib (as) replied:

"My nephew is not here. He is busy with the camels. As he is very young, we left him over there."

Buhaira showed a keen interest in meeting him and proceeded towards the place where Muhammad (S) was nourishing the camels. Buhaira observed how the branches of the tree bowed down to shade Rasulallah (S) from the Sun and the cloud also shadowed him. Buhaira was inspired by what he saw and it was confirmed to him that it was indeed "Ahmad", the Nabi whom Essa (as) had foretold. The Jews had also gotten the whiff about the arrival of Muhammad and soon gathered around the place. They however had not come to greet the future Nabi but planned to kill him instead. Buhaira asked several questions to Al Imam Abu Talib (as) and he responded accordingly. He confirmed that he was Muhammad, the awaited. It was revealed to him that he was the one for whom he was waiting. In the previous Sculptures, he had found several signs about the forthcoming Rasul which were clearly visible in Muhammad (S). Lastly he tested Muhammad (S) by asking him to swear by the gods of the Ka'aba, Laat and Uzza, whereupon Muhammad (S) refused. Buhaira then questioned him about his daily routine and habits. He discovered that these signs were in accordance with those that he had found in the religious books of Christians as signs of the forthcoming Nabi. He then looked for the "Seal of Nubuawah" between his shoulders, which too was described in those books. Buhaira spoke at once to Al Imam Abu Talib (as):

"This child is destined for greatness."

Buhaira also handed over several Aman'at to Rasulullah (S) in seclusion, which he had possessed for years. As the discussion prolonged, the Jews doubted the role of Buhaira and sensing an unrevealed mystery, seized the monastery. Buhaira came out and handled the situation diplomatically by telling them that the kid was ordinary. Al Imam Abu Talib (as) returned to Makkah and paid special attention to his nephew's safety. Al Imam Abu Talib (as) demonstrated the exalted divine status of Muhammad(S) in his Dua while taking his Wasilah for seeking rain. [74]! Historians and Sirah writers both fail to mention a single person who loved Muhammad (S) as Al Imam Abu Talib (as) did, with ideal Ma'arifah. The early Muslim historians such as Ibn Hisham [75], Ibn Saad al-Baghdadi [76], and Muhammad Jarir al-Tabari [77] have all quoted this important episode with slight variations. Buhaira al-Rahib advised Al Imam Abu Talib (as) thus to:

"Go back to Makkah and protect your nephew from Jews [78] and from the Byzantines [79] because he will attain great excellence and be exalted to spiritual heights"

Both Ibn Saad and al-Tabari wrote: [80]

It is noteworthy to discuss that "Buhaira discovered the glad tidings of the coming of Muhammad (S) in the original, unaltered "'injl al-Muqaddas" of Gospel [81] which he possessed.

Buhaira discussed the divine status and celestial realities in his famous Qasidah in praise of Rasulullah(S) in which he submitted:

*"You resemble the moon of 14th night; you are even brighter than it;
Your face is most attractive and full of charm.*

*The 3rd part of your Nasut is Kafur and the 4th one is Anbar;
The 5th is Yaqut and the rest is Jawhar.*

*Your creation was done with Ishr'aq, Noor and Bah'a;
In my heart your image is very superior".*

*(Nasut: appearance; Kafur: camphor; Anbar: ambergris; Yaqut: Ruby; Jawhar: Jewel;
Ishr'aq: radiance; Noor: light; Bah'a: magnificent)*

During the glorious era of the Bani Fatimah (as), in their "Khazanat al-Kutub Fil-Qasar" and in "Dar al-Hikmah" and in the personal libraries of their Du'at, several copies of 'injl al-Muqaddas were available in which tidings regarding Rasulullah (S) and his Ahl al-Bayt (as) were recorded. Alas these "Khazain al-Qusur" (Treasures of Palaces) were looted by the order of the successive userper ruler Salahuddin al-Ayyubi, which is the greatest tragedy of the literary world. Tourist guides of Al Muizziyyah al-Qahirah still today show the site of "Tila al-Kutub" (rock of books) where precious books were dumped and destroyed. Time passed and sand, water and wind turned this bulk of books into a large rockery, for years.

16). The Shi'i Fatimi Ismaili Aqidah regarding Al Imam Abu Talib (as):

Two classical terminologies of Mustaqar and Mustawda are frequently used by the Shia Fatimi Ismailis to distinguish the class and status of the Aimmah, which occurs in the Qur'an: [82]

"It is He who produced you from one living soul, and then there is (for you) a lodging-place (Mustaqar) and a repository (Mustawda)."

Mustawda Imams hold the office of Nubuwwah from the lineage of Ishaq ibn Ibrahim (as) and served for centuries to Mustaqar Imams, from the lineage of Ismail ibn Ibrahim (as). Services that Mustawda Imams (Anbiya Bani Israel) extended to the Mustaqar Imams (Aal'e Ismail) was Mashiy'at 'ilahiyyah (divine diplomacy) to continue Daw'ah (the divine mission of Guidance). The famous commentator Baidawi writes: [83]

"The word Mustaqar in the above Ayah means the man's backbone (Sulb, pl. Asl'ab), believed to be the "lodging place" of the sperm, while the word Mustawda means the repository of the sperm in the female, i.e. the Rahim (womb)."

Abu Hayyan also comments: [84]

"Mustaqar and Mustawda are explained here as meaning the loins of the father and the womb of the mother, as standing for the male and the female."

Therefore, the Mustaqar is considered to be the male, whereas the Mustawda is reckoned as the female. As the female receives the sperm from the male, the Mustawda receives Talim from the Mustaqar. The latter is the lodging place of 'ilm which settles (Tastaqirru, a verb from which the noun of Mustaqar is derived) and dwells (Tuqimu) in the person of the Imam. He thus becomes the Mustaqar of 'ilm i.e., the place in which Noor has settled. This Mustaqar is sometimes called Muqam, a noun derived from the verb Qaam, Yaqoomo, Maqaman. It means therefore the place where Amanat dwells (tuqimu). In other words, Mustaqar Imam is one in whose progeny the spiritual hierarchy of Imamate is transferred from father to son and a Mustawda Imam is one whose progeny is deprived of Noore Imamate.

Da'i Hatim bin Imr'an bin Zahra (d. 1104) writes in his Risalah: [85]

"After him (Ali bin Abu Talib), his son Al Hasan (as) undertook the Amr (the divine authority); he was the Mustawda (Trustee) Imam, and lived forty seven years. Then after him came his brother Al Husain (as); he was the Mustaqar (permanent) Imam."

This is stated by several other scholars as well such as Sayyiduna al-Khattab bin Hasan (d. 1138) in "Ghayat al-Mawalid"[86] and Sayyiduna Husayn bin Ali bin Muhammad bin al-Waleed (d. 1215) in "Risalat al-Idah"[87] and in "Tuhfat al-Murtad"[88]. This is further echoed in "Al Risalah al-Shafiyah": [89]

"And the Pure Foundation of Religion - Ali bin Abu Talib (as) passed away, conveying the Amr (authority) to al-Husayn (as). He conveyed the exoteric knowledge and the religion to al-Hasan (as), who was endowed with trusteeship of Imamate."

According to "The Encyclopedia of Islam": [90]

"Deviations from the strictly linear descendants in the succession to the Imamah were often explained in terms of a Mastawda (depository) Imams which had to be returned to the line of Mustaqar (permanent) Imams. Thus Al Hasan was sometimes considered as a depository

Imam, since the Imamah was carried on among the descendants of Al Husain, the Mustaqar Imam.”

Shaikh Radi al-Yaseen writes: [91]

“When Ali bin Abi Talib (as) was about to breathe his last, he entrusted al Hasan (as) and said, my son, you are the trustee of authority and of blood.”

Husain (as) was thus the Mustaqar Imam who sacrificed his life for the cause of Islam; and Hasan (as) was the Mustawda Imam, who withdrew himself from the temporal power for restoring peace for the cause of Islam but was killed by poison.

In view of the above article, there is no doubt that the forefathers of Rasulullah (S) were the flag bearers of the Deen’e Hanif of Ibrahim (as) and his Wasi Ismail (as). According to the Shi’i Fatimi Ismaili Aqidah all these pious persons were Mustaqar Imams, in whose generation Imamah persists without any interruptions of assignment or appointment. In the context of the above referred statement that these divinely endowed personalities inherited, transferred and entrusted their blessed corporeal and spiritual traces and deposits viz Noor, saliva, Salaam, Kalaam etc to the right successor of the Imamah and used to perpetuate among them which was a tradition observed to determine and designate the true Imam.

17. Conclusion:

The life and role of Al Imam Abu Talib (as) occupy a foundational place in any serious reconstruction of the earliest phase of Islam. The evidence surveyed in this study shows that he was not merely the Rasulullah’s uncle in a biological or tribal sense, but his guardian, defender, strategist, and devoted supporter during the most precarious years of the Daw’ah. From the transfer of guardianship after Abd al-Muttalib (as), to the sheltering of Rasulullah (S), to the unwavering defense of him during public hostility and boycott, Abu Talib (as) appears as one of the principal earthly means through which Allah preserved His Rasul. His support was practical, moral, literary, and spiritual. His poetry bears witness to a clear recognition of Muhammad (S) as Rasulullah, while reports surrounding his conduct reflect deep conviction rather than mere customary loyalty. The attempt by later polemicists to diminish Abu Talib’s rank cannot be separated from broader political and sectarian projects aimed at undermining Ali (as) and the Ahl al-Bayt (as). Umayyad and Abbasid narratives, shaped by rivalry over legitimacy and authority, generated a discourse in which the faith of Abu Talib (as) became a target. Yet the persistence of testimonies in favor of his iman, preserved by Shi’i traditions and acknowledged by a number of non-Shi’i authorities, demonstrates that the matter was never as simple as hostile historiography attempted to portray it.

From the standpoint of Shi’i Fatimi Ismaili Aqidah, Moula Abu Talib (as) belongs within the sacred architecture of Hidayah, linked to the Ibrahimi inheritance and the unfolding continuity of Imamah. His role in protecting the Rasulullah (S) was itself part of divine strategy. To recognize Al Imam Abu Talib (as) is therefore to recognize an essential dimension of how Islam was safeguarded in its infancy. His memory remains inseparable from the memory of Rasulullah (S), the honor of Ahl al-Bayt (as), and the historical truth that the rise of Islam was sustained not only by revelation, but also by the sacrifices of those chosen to protect it.

18. My Aqidah In My Qasidah:

I have composed this Qasidah on the blessed night of Laylat al-Qadr, 1447 Hijrah, in praise of Moula al-Imam Abu Talib (as). May he graciously accept this arz and fulfill the Hajaat of every Mumin, as well as of this Haqir slave: [92]

*Yā Abā Ṭālibin wa-faḍluka fī al-warā
Kan nūri yasrī fī ad-dujā lil-murtaqīb*

*O Abu Talib, your merit among creation
Is like a Noor flowing through darkness for the watchful soul.*

*Āwayta yatma al-Muṣṭafā mutaḥanninan
wa-kafaltahu bil-qalbi ghayra mughayyab*

*You sheltered the orphanhood of al-Muṣṭafā with tenderness,
And guarded him with a heart never absent from his care.*

*Wa-raʿaytahu lammā tafarrada dahrū
Raʿya al-umūmati liṭ-ṭifli al-qarīb*

*You cared for him when time had left him alone,
Like a mother tending her beloved child.*

*Wa-raʿā jadduhu as-saʿīdu maqāmahu
fa-awṣā bihi laka waṣiyya mujīb*

*His blessed grandfather beheld his lofty rank,
And entrusted him to you in a charge nobly received.*

*Fa-qabilta dhāka al-ʿahda ʿilman ṣādiqan
wa-samīʿta fīhi bashāʾira min katīb*

*You accepted that trust with true knowledge,
Having heard of him glad tidings from learned writ.*

*Wa-bi-shiʿbika al-mashhūdi qumta mudāfiʿan
ʿan khayri mabʿūthin wa-khayri najīb*

*In your valley of trial you stood as defender
Of the best of those sent forth, the noblest of the pure.*

*Lammā tajammaʿati al-jufātu ʿalā al-adhā
Kunta al-ḥiṣāra ʿalā al-ʿaduwwi al-murīb*

*When the harsh ones gathered to inflict injury,
You became the fortress against the doubting foe.*

*Wa-qulta: a'lin amra rabbika jāhīran
fa-Allāhu yaḥrusuka al-ḥifāzata lin-nabīb*

*You said: Proclaim command of your Rabb openly
For Allah shall guard you with the protection due His Nabi.*

*Wa-ḥalafta an lā yaṣilū li-janābihi
ḥattā tuwassada fī at-turābi al-gharīb*

*And you swore they would never reach his sacred person
until you yourself were laid beneath the earth.*

*Wa-bi-wajhi Aḥmada qad istasqayta rabbaka idh
Jaffat rubū'u al-bādi wa-al-arḍu al-jadīb*

*By Ahmad's face you sought rain from your Lord
When the lands had withered and the earth lay barren.*

*Fa-talabbadat suḥbu as-samā'i wa-aqbalat
bil-ghaythi tajrī kal-bashā'iri lil-khaṣīb*

*Then the clouds gathered and advanced,
Pouring rain like tidings of abundance.*

*Wa-anta alladhī bayna al-ḥaṭīmi wa-Zamzamin
talaqqā al-fu'ādu hudan bisirrin 'ajīb*

*You were of those whose heart, between al-Ḥaṭīm and Zamzam,
Received guidance in a wondrous hidden way.*

*Wa-majdu bayti Allāhi 'indaka ḥurmatun
samat fawqa kulli muhannadin wa-qaḍīb*

*The sanctity of the House of Allah with you
Rose above every sword and spear.*

*Lammā atā al-fīlu al-'anīdu muhaddidan
radadta amra al-bayti lir-rabbi al-mujīb*

*When the arrogant elephant-force came threatening,
You returned the affair of the House to the Lord Who answers.*

*Fa-atat junūdu Allāhi min fawqi as-samā
tarmī aṭ-ṭughāta bi-ḥāṣibin mutalahhib*

*Then came troops of Allah from above the sky,
Striking the tyrants with a blazing storm of stones.*

*Wa-laqad ‘arafta bi-Buḥayrati ar-rāhibi alladhī
abšara an-nubuwwata bisirrihi al-mutaḥajjib*

*And you knew through Buḥayra the monk,
Who beheld Nubuwah in its veiled mystery.*

*Fa-ra‘aytahu fī as-safari ra‘ya baṣīratin
lam taghful al-ayyāmu ‘anhu bi-maghīb*

*Therefore, you guarded him in travel with inward sight;
The passing days never made you heedless of him.*

*Wa-awṣayta Ja‘faran wa-‘Aliyyan nuṣratan
li-bni al-‘umūmati khayri ṣidqin muṣīb*

*And you charged Jafar and Ali to support
Their cousin-the truest, most rightly guided of men.*

*Fa-Abū al-Ḥasani min dawḥatayka tafattaḥat
fīhi al-wiṣāyatu ka-ḍ-ḍiyā‘i ar-raṭīb*

*Thus Abu al-Ḥasan blossomed from your noble tree,
and in him the trust of succession shone like living light.*

*Fa-‘alayka yā mawlā as-salāmu mu’abbadan
mā lāḥa fajrun aw talā qalbun ḥabīb*

*So Salaam be upon you, my master, forever
as long as dawn appears, and loving hearts recite your praise.*

*Waqḍi al-murāda li-Burhānī wa-usratihī
bi-jāhi Ḥaydara wa-al-Batūli an-najīb*

*Fulfil the wish of Borhany and his family,
by the rank of Haydar and the noble Batul.*

*Wa-hab li-kulli ibnin wa-bintin minka mā
yufđi ilā khayriz-zawāji bi-taṭyīb*

*Bestow upon every son and daughter, from Your grace,
that which leads them to the best and most blessed life partner.*

*bi-jāhi Ḥaydara wa-al-Batūli wa-ṣalli ‘alā
Muḥammadin wa-al-‘itrati al-ghurri an-nujub*

*by the exalted rank of Haydar and the Batul, and send blessings upon
Muhammad and his radiant, noble progeny.*

19. Salaam Upon Al Imam Abu Talib (as)

*As-salāmu ‘alayka yā Mawlāya, yā Abā Ṭālibin wa yā Muṭṭiya al-maṭālib.
As-salāmu ‘alayka yā Wajh Allāhi al-bāqī, wa yā sullama al-najāti lil-rāqī.
As-salāmu ‘alayka yā Abā Ṭālibin wa raḥmatullāhi wa barakātuḥu.*

*Salaam be upon you, my Moula, O father of those who ask, and O giver of what people seek.
Salaam be upon you, O lasting Face of Allah, and O ladder of Najat for the one who wants to
rise.*

*Salaam be upon you, O father of those who ask. May Rahmah and Barakah of Allah be upon
you.*

Bibliography and Short Notes:

- 1). Ayah 27, Surah al-Anakabut 29
- 2). *"Al Sirah"*, Ibn Hisham, vol. I, p.162; *"Tarikh al-Tabari"*, vol 2, p.63; *"Tarikh ibn al-Athir"*, vol 2, p.24; *"Musnad"* Ahmed ibn Hanbal, vol 1, p.159; *"Al Sirah al-Nabaviyyah"*, ibn Kathir, vol 1, p.457-459; *"Sunan al-Tirmidi"*, vol 2, p.301; *"Al Tabaqat al-Kubra"*, ibn Sa'd, vol 3, p.12, *"Usd ul-Ghabah"*, vol 4, p.17; *Kanz al-Ummal*, vol 6, p.400; *Tarikh al-Tabari*, vol 2, p.55; *Tarikh Baghdad*, vol 2, p.18; *"Muhammad: A Biography of the Rasulullah"*, Karen Armstrong, (1993), San Francisco; *"The History of al-Tabari"*. Albany: State University Press. 1985. p. 83.
- 3). Ayah 33, Surah Ali Imr'an 3
- 4). *"Ghadir al-Khum"*, See for further study:
<https://www.al-islam.org/shiite-encyclopedia-ahlul-bayt-dilp-team/ghadir-khum-part-1>
- 5). *"Kit'ab al-Manaqib wal Mathalib"*, Sayyiduna Al Qadi al-Nauman, Beirut, Lebanon
- 6). *"Surah al-Feel 105"*: Study the background of the Nuzul of this Surah. It would reveal the towering status of Al Imam Abd al-Muttalib who was *"Mustaj'ab al-Dua"*. Allah sent Ababil to destroy the elephant squadron of Abraha with Kankar (tiny boulder) in response to his Dua.
- 7). Ayah 224-227: Surah al-Shu'ara 26
- 8). *"Jahiliyyah"*: It refers to the pre-Islamic era that existed in Arabia. It is a combination of views, ideas, and practices that totally defy and reject the Talim of the Qur'an and previous scriptures. People who were worshipers of idol, fire, men, wood and animals forgot the Talim of the past Anbiya.
- 9). *"Diw'an Abu Talib"*; *"Tarikh Ibn Kathir"*, vol. 3, p.42; *"Fath al-Baari Fi Sharh Saheeh al-Bukhari"*, vol 7, p. 153; *"Al Isaabah"*, vol. 4, p. 116.
- 10). *"Ghayat al-Matalib Fi Sharh Diw'an Abi Talib"*, Al Ustad Muhammad Khalil al-Khatib, Qahira
- 11). *"Majma al-Bay'an"*, vol.7, p.36; *"Sirah"*, Ibn Hish'am, vol. I, pp. 352-353; *"Diw'an Abu Talib"*
- 12). *"Sharh Nahj al-Balagha"* (Commentary), ibn Abi al-Hadid, Beirut, Lebanon
- 13). *ibid*
- 14). Abdullah bin Abbas (ra) was one of the leading Ash'ab who witnessed that Al Imam Abu Talib (as) was *"Kamil al-Im'an"*
- 15). *"Ash'ab al-Kahf"*: The following names of Ash'ab al-Kahf are inscribed on the wall outside the cave in Jordon. i) Yamlikha, ii) Maksalmina, iii) Maslina, iv) Marnosh, v) Dabarnosh, vi) Shaznosh, vii) Kafshat-tayush, viii) Qutmir. According to the Zahiri Tafsir, they were the inhabitants of Rome, which was under King Daqyanus, who used to worship idols and also forced the public to follow him. Ash'ab al-Kahf were the 'selected people' of Allah and never worshipped idols. On the report of his intelligence, the ordered their arrest and killing. To save themselves, the Ash'ab al-Kahf escaped and took refuge in a cave and offered Dua for their safety. When the king's force entered the cave, it seemed as if those men were not sleeping but had been killed already. This was the result of their sincere Dua. When the king arrived at the cave with his solders, he found them to be dead and went away. By the order of Allah, around three centuries later when they woke up, and feeling starved, went to the town only to find that everything had changed. The coins that they had were outdated. When the king of that time heard of this incident, he decided to pay a visit. When Ash'ab al-Kahf heard about his expected visit, they became very worried and offered Dua to keep them in the same condition as they were before. So they went to sleep again. When the king came, he saw them and ordered the cave to be closed and they are still sleeping till this day.

- 16). *"Al Ghadir"*, Abd ul-Husayn al-Amini, vol. 7, p. 398; *"Bughyat al-Talib Li'im'an Abi Talib"*; *"al-Zaree'a"*, al-Tahrani, vol 2, p. 511.
- 17). *"Al Ghadir"*, Hassan bin Sabit - the poet, Abdulhusain al-Amini, vol. 7: p.398
- 18). *"Al Ghadir"*, Abul Jahm, Abd ul-Husayn al-Amini, vol. 7:p. 398
- 19). *"Sunni Scholars"*: *"Al Mubarrad"*, *"Al Kamil"*; *"Ibn Ma'ad"*, *"al-Hujjah"*, p. 263; *"Abu Jafar al-Isk'afi"*, *"Rasa'il al-Jaahiz"*, 32; *"Zaini Dahlan"*, *"Asna al-Mat'alib"*, pp. 6-7; *"Abu Talib"*, by al-Urfi, p. 144;
- Zaydis – *"Sharh Nahj al-Balagha"*, vol.3, p.310, Shaikh ul-Abtah, p.55, *"A'yan al-Shia"*, vol.39, p.135; Shaikh Abul Qasim al-Balkhi, Abu Jafar al-Iskafi; *"Sharh Nahj al-Balagha"*, vol.3, p.310, *"As Sirah al-Nabawiyyah"*, vol.1, p.87, *"al-Ghadir"*, Abd ul-Husain al-Amini, vol.7, p.382, al Qurtubi, as-Sabki, ash-Sha'arani; *"Al Ghadir"*, Abd ul-Husain al-Amini, vol.7 p.38321. *"Tadhkirat al-Khaw'as"*, Sibti 'ibn'il Jawzi, P. 10, vol 11
- 22). *"al-Ghadir"*, Abd ul-Husain al-Amini, vol. 7, p 268
- 23). 40 authentic Ahadith in recognition of the 'im'an of Al Imam Abu Talib, Abd ul-Husain al-Amini
- 24). *"Sharh Nahj al-Balagha"*, Ibn Abi al-Hadid, Beirut
- 25). *"Sahifah al-Alaviyyah"*.
- 26). *"Nahj al-Balagha"*.
- 27). *"Al Sirah al-Halabiyyah"*, Ali ibn Burhanuddin al-Halabi, vol. I, p.390
- 28). Ayah 6, Surah al-Duha 93
- 29). *Muhammad bin Idris al-Shafa'e*: He was one of the four Sunni founders of the Fiqh who lived from 150–204 AH (767–820 CE). He belonged to the Qurayshi clan Banu Muttalib, which was the sister clan of the Banu Hashim to which Rasulullah (S) belonged. This lineage may have given him prestige, arising from his belonging to the tribe of Muhammad.
- 30). Ayah 54, Surah Ali Imr'an
- 31). *"Saheeh al-Bukhari"*, vol 2, p.122
- 32). *"Al Sirah al-Halabiyyah"*, Ali ibn Burhanuddin al-Halabi, vol. I, p.125
- 33). Ayah 35: Surah al-Ma'idah 5
- 34). Ayah 255: Surah al-Baqarah 2
- 35). Ayah 27-28, Surah al-Anbiya 21
- 36). *"Mustajab al-Daw'ah"*: He is the person favoured by Allah with the gift of the definite acceptance of Dua. All the Anbiya, Awsiya, Aimmah, Awliya and selected Muttaqi persons were bestowed with this gift.
- 37). *"Shi'b Abi Talib"*: Quraish declared 'public boycott' with Bani Hashim to pressurize them to withdraw support and protection from Muhammad (S). Those days were very hard for Bani Hashim exclusively. Al Imam Abu Talib took Bani Hashim to his valley - Shi'b Abi Talib, where they spent three difficult years, suffering from immense hardship. History provides only a few names of the Ash'ab who were the true devotees of Ahl al-Bayt (as). They frequently visited and helped Rasulullah (S) and Al Imam Abu Talib in this critical time.
- 38). Al Imam Abu Talib recited sermon of Nikah of Rasulullah (S) with Sayyidah Khadijah (as) in the presence of her cousin, Waraqah bin Nawfil, one of the last "Nuquba" of the era of Essa (as) and also Wali of Sayyidah Khudaijah(as).
- 39). *"Usul al-Kafi"*, p.244

- 40). *"Sharh Nahj al-Balaghah"*, vol. XIV, p.68
- 41). *"Usul al-Kafi"*, p. 244
- 42). *"Al Hukum Ala Ma Zahr"*: This is the principle of law that the order is always enforced on the apparent action (not on hidden intention)
- 43). Ayah 72: Surah al-Anfal 8
- 44). According to Shariah, two valid witnesses are required for evidence whereas multiple leading Ash'ab confirmed the Aqidah of Tawhid of Al Imam Abu Talib, besides the non-questionable witnesses of the Aimmah of Ahl al-Bayt (as).
- 45). Surah al-Najam 53
- 46). Ayah 113, Surah al-Taubah 9
- 47). *"Sunan al-Tirmizi"*, footnote, vol. 2, p. 96
- 48). *ibid*
- 49). *"Mustanad Hadith"*: It is confirmed by the Aimmah Ahl al-Bayt (as):
- 50). *"Sahih al-Bukhari"*, 5.579; *"Muwatta"*,
- 51). *"Tarikh Abul Fida"*, vol. 1, p.120.
- 52). *ibid*
- 53). *"Fabricated Hadith inventors"*: Several books are available on this topic.
- 54). *"Tahdhib al-Tahdhib"*, Ibn Hajar,
- 55). Surah al-Masad 111
- 56). *"Abu Sufiyan"*: Umayyads tried to make him one of the "Leading Ash'ab". This magic happened due to the pens of touts and ghost writers.
- 57). *"Hind bint Atabah"*: for further study: https://en.wikipedia.org/wiki/Hind_bint_Utbah
- 58). *"The Decline and Fall of the Roman Empire"*, Edward Gibbon; ibn Hisham mentioned that Hind was one of those women who hung the cut organs of the Shuhada in his vol 2, P. 90
- 59). *Tarikh Ibn al-Wardi*.
- 60). *"Hikmah"*: Like Wahi, Hikmah is a divine faculty of guidance. In the words and deeds of Anbiya, Awsiya, Aimmah and Awliya - Hikmah is always available.
- 61). *"Ibn Taymiyyah"*: Taqiuddin Abul Abbas (born 1263, Harran, Mesopotamia-died September 26, 1328, Damascus, Syria), one of the most forceful theologians, who, as a member of the Hanbali school, sought the return of the Umayyad origin. He is the fountainhead of the Wahabiyyah, a mid 18th century radical movement.
- 62). *"Al Sawaeq al-Muharraqa"*, Ibn Hajar al-Makki; *"Wasilat un-Naj'at"*, Moulvi Mubeen Farangi Mahali, Karachi.
- 63). In this last couplet, Yazid (L) exceeded all limits and openly committed the sin of "irtid'ad An al-Islam" - liable of "Hadd punishment". He thereby explicitly proved and declared himself as a Murtad. He confirmed and declared by his actions that in reality from Badar to Karbala the history is the same. Yazid also recited the sacrilegious verses. His wish of revenge for the deaths of his ancestors in the Badar, from the descendants of Muhammad, explains the entire episode of Karbala.
- 64). *"Hadith Constantinople"*: One of the major problems in the Muslim world today is distortion, adulteration and fabrication of Ahadith. Today, Ahl al-Bayt (as) are still under target due to such concocted literature. They are still being defamed and cursed by Khawarij and Nawasib on Minbar in Salaat al-Jumua - the sects are based on the enmity of Ahl al-Bayt (as). They infused hatred in the minds of thousands to such an extent that they are now not ready even to hear the names of Ahl al-

Bayt (as). *"Dua of Rasulullah (S) for Yazid"*: [1081] *"Sharh ul-Akhhb'ar"*, Sayyiduna Al Qadi al-Nauman, vol 3, Qum, Iran

65). *"Al Ghadir"*, vol.7, p.382

66). Ahmed bin al-Husain al-Musily al-Hanafi, known as ibn Wahshi

67). *"Al Ghadir"*, vol.7, p.382-3 Al Ajhoori, one of the Maliki jurist,

68). Suyuti, Abd al-Rahman ibn Abi Bakr was a religious scholar, juristic expert and teacher, and one of the most prolific writers of the Misr – of Middle Ages of Persian origin whose works deal with Islamic theology.

69). *"Zahir"*: The outward, apparent or exoteric meaning of a sacred text, ritual or religious prescription, from which the Batin is concentrated.

70). *"Batin"*: The inner or esoteric meaning of a sacred text, ritual or religious prescription, often contrasted with Zahir.

71). *"Amanat 'ilahiyyah"*: Trust of Allah

72). *"Hujjah"*: Indeed, very little is known about the Daw'ah system prior to Rasulullah (S). In the broadest terms, it seems that Imam was represented by twelve Hujjah in different regions, and under them, a hierarchy of Du'at (missionaries) conducted the different tasks of initiation and instruction.

73). *"Buhaira"*, *"Encyclopedia of Islam"*, Abel, A., 2nd ed. Brill

74). *"Sahih al-Bukhari"*, 1008, 1009, Book 15, Hadith 4, USC-MSA web (English) ref. vol. 2, Book 17, Hadith 122

75). *"Al Sirah"*, Ibn Hisham edited the biography of Muhammad Rasulullah (S) written by Ibn Ishaq, whose work is lost and is now only known by Ibn Hisham and al-Tabari. *"Al Sirah al-Nabawiyyah"*, an edited (though not copied) version of Ibn Ishaq's original work. Ibn Ishaq and Ibn Hisham, were both hostile to Ahl al-Bayt (as) to such an extent that in Sirah one cannot find references or merits related to them.

76). *"Kit'ab Tabaqat al-Kubra"*, Ibn Saad al-Baghdadi, it is a compendium of biographical information about famous Islamic personalities. This eight-volume work contains the lives of Muhammad (S), his Ash'ab and helpers.

77). *"Tarikh al-Rusul wal-Muluk"*, Muhammad ibn Jarir al-Tabari: He was a prominent and influential Persian scholar, historian and exegete of the Qur'an from Tabaristan, modern Mazandaran Province in Iran. Today, he is best known for his expertise in Tafsir, Fiqh, and history, but he has been described as an impressively prolific polymath. He wrote on subjects such as poetry, lexicography, grammar, ethics, mathematics, and medicine.

78). *"Zionist"*: Supporter of Zionism; a person who believes in the development and protection of a Jewish nation and land. In today's world, this term is also used for Christian Zionists and Hindu Zionists to explain their superiority of nation concept over others.

79). *"Byzantines"*: The Byzantine Empire, also referred to as the Eastern Roman Empire, was the continuation of the Roman Empire in the East during the Late Antiquity and Middle Ages, when its capital city was Constantinople.

80). Ibn Saad: See ref. 73; al Tabari: See ref. 74

81). *"Injil al-Muqaddas"* (The Gospels) recount the life of Essa (as) - Jesus of Nazareth and his teachings. Several Gospels had been written by the disciples of Jesus during the centuries following his death, but only four were authorized by the Council of Nicaea in AD 325 for inclusion in the Christian Bible. These four were attributed to St. Matthew, St. Mark, St. Luke and St. John, known as the four

Evangelists. Perhaps the oldest dated Arabi copy of the Four Gospels is in the library at Mount Sinai dated 859. In the Vatican, there are many giant underground halls, where thousands of novelties and antique collections of manuscripts and scriptures are preserved. In those treasures, historical discoveries are stored which confirm the divine status of Muhammad (S), Ali (as), Fatimah (as), Hasan (as) and Husain (as). Due to the fear of spreading of Islam, through clear tidings regarding Ahl al-Bayt (as) in scriptures, the Christian priests decided that it was in thier best interest to hide these evidences underground.

82). Ayah 98: Surah al-An'am 6. According to the Ismailis, Mustawda Imam has the authority to take Misaq and establish Daw'ah in Zahir without disclosing the details of the Mustaqr Imam, because in Zahir, he acts as the Imam as long as the Mustaqar Imam chooses not to establish his authority.

83). "Anwar al-Tanzil wa Asrar al-Tawil", Nasiruddin Abul Khair Baidawi (d. 1286), 1st vol., p. 303. The above mentioned work is largely a condensed and amended edition of al Kasha'af of Al Zamakhshari.

84). "Al Bahr al-Muheet", Abu Hayyan (d. 1344),

85). "Risalatil Usul wal-Aahk'am", by: Da'i Hatim bin Imr'an bin Zahra. He was one of the leading Ismaili Du'at. Mustafa Ghalib has discussed him in his work: "Aal'am al-Ismailiyyah", similarly Aarif Tamir quoted him in his compilation: "Arbaa Rasa'il Ismailiyyah". His "Risalat'il Usul wal Aahk'am" is the reproduction of "Al Risalah al-Mudhibah" of Sayyiduna Al Qadi al-Nauman (ra), as per my comparative study.

86). "Ghayat al-Mawalid", Sayyiduna al-Khattab bin al-Hasan (d. 1138), p. 35

87). "Risalat al-Idah", Sayyiduna Husain b. Sayyiduna Ali bin Muhammad al-Waleed (d. 1215), p. 139

88). "Tuhfat al-Murtad", Sayyiduna Husain bin Ali bin Muhammad al-Waleed, p. 168

89). "Al Risalah al-Shafiyah", Da'i Shehabuddin Abu Fir'as, pp. 146-49, 221

90). "The Encyclopedia of Islam", Leiden, 1971, 3rd vol., p. 1167,

91). "Sulh al-Hasan", Shaikh Radi al-Yaseen, Qum, 1998, pp. 31-32

92). "Zahru Rawd al-Madinah", p.97, 1358 AH, Mumbai, India

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