

## Chapter 1: The Route of Life

### A House

In a dark milieu and ignorant environment—a milieu that fell under obscurity and un-enlightenment concerning the religious view where the idols were so many that every tribe had its gods and every family had its gods! In fact every person had his or her god that no one participated him/her with.

In that milieu and in that environment where the feeling was inactive, the sense was lost and the eyes were closed to see every sign showing that God was but one and only with no participant in His rule.

In that milieu where the strong wind invaded to change the divine religion and the true belief of Abraham to the worship of pieces of stone and wood, which did not hear, see or perceive and did not benefit or harm. Man hewed his god with his hands to be his intercessor with Allah.

In that milieu where the night covered with its darkness and from among those masses of people with their closed eyes, locked hearts and dead senses, who lived in that darkness and that abyss of un-enlightenment... from among thousands and thousands of people a man might break the rule and from among millions of houses a house might be different.

Among these and those of the crowded masses of people a man might excel to see with a new eye and a full-blown heart a ray of light, which would light his way through that darkness... he would read in the divine books to quiet his heart and conscience after long doubting where he passed by a critical stage, which was the worse stage of change and development with all its fears and fatigues.

He read in those books to find that they brought good news about a new prophet. He saw the nature informing of a new prophet to be sent. He found everything around him referring to the necessity of the existence of that prophet and confirming that his expected coming would be soon.

He found in the books what defined the land of that prophet. Was it but Mecca, from which that light would shine? His heart frisked and his soul became refreshed. He wished he would be one of those, who would get a bit of that shining ray and to defend that guiding light.

And from among these and those... and from among those houses, which no one of them was without a piece of stone or wood that everyone in the house had to prostrate himself or herself before and to tend to servilely. It was the last thing to be fare welled and the first thing to be, received when one was to travel. From this still god they expected help and success. The same hands, which made this god, extended towards it praying, begging, and fearing so much. That was the utmost decline of the intellectuality, the human values and the creative mind of man.

From among those houses there was one house that no thread of that darkness entered and the lamp, which Prophet Abraham (as) had lit, was still alight and no wind could put it out. This house still believed in the true belief of Abraham. This house never doubted about the truthfulness of the mission of Abraham, by which he had proved the monotheism of the One and Only God.

This house, which was related to Abraham in two ways; the way of progeny and fatherhood and the way of faith and monotheism, was but continuance of the mission of Abraham (as).

In this faithful house, which neither ignorance nor polytheism had soiled... in this honored house Abu Talib opened his eyes towards the route of life. He saw in this house a life different from the life he saw among people and he lived a life different from that people lived.

He saw in the chief of this house –his father Abdul Muttalib– a man different from the other men. He did not see in those people save masses of flesh and bones or dolls without a bit of reason. He opened his eyes to see as what Di'bil<sup>1</sup> later on would open his eyes to see and to cry:

“I open my eyes towards many, but I see none!”

He saw in his father, Abdul Muttalib, the obeyed leader and the respected man, who carried out whatever he said and judged and no one would deny his judgment. He was so generous. He used to serve banquets that even the rider would get his share from upon his camel. Some food was put on the tops of the mountains that birds and beasts might eat from until he was called (the pro-fluent) and (the feeder of the birds of the sky).

He prayed Allah and Allah responded to his prayers. He was pleased with by Allah in the heaven and was praised on the earth; therefore he was called (Shaybatul Hamd; the old man of praise).

He saw in his father many excellences that no one other than his father had. Abdul Muttalib enacted many laws that showed his guidance, sublimity, purity of inner-self and the great faith that he complied with what Abraham (as) had preached at. He forbade himself from drinking wine, forbade marrying the mahrams,<sup>2</sup> Limited the circumambulation around the Kaaba with seven turns after it was unlimited, forbade circumambulating around the Kaaba nakedly. Ordered to cut the stealer's hand, forbade adultery, forbade burying newborn girls alive, forbade gambling, forbade eating from the meat of the animals sacrificed for the idols and enacted carrying out the vow.<sup>3</sup>

Islam came and ratified all those rules enacted by Abdul Muttalib.

Abdul Muttalib associated with Harb bin Umayya bin Abd Shams—the father of Mo'awiya— for some time. One of the Jews was under the protection of Abdul Muttalib. One day this Jew spoke roughly to Harb in one of the markets of Tehama. Harb became angry. He incited someone to assassinate the Jew. He inherited treachery from his grandfather Abd Shams. Treachery was a characteristic of this family along the ages.

When Abdul Muttalib knew about the doing of Harb, he deserted him for he did not want to associate with a treacherous man. But he didn't let Harb get free. He forced him to pay one hundred she-camels to the killed Jew's cousin as blood-money.[4](#)

Besides all that, Abdul Muttalib refused to lower his head to prostrate before an idol, to worship a solid stone or a ragged piece of wood where he was of high reason, prudence, and acumen.[5](#)

He was the first to devote himself to God in the cave of Hara'. When the month of Ramadan came, he went up the mountain to worship for some nights and to think about the loftiness and the greatness of Allah.

Ebraha, the king of Yemen, came to destroy the Kaaba. He seized some camels of Abdul Muttalib. Abu Talib saw his father when asking Ebraha for his camels but not mentioning anything about the Kaaba, which Ebraha had come to destroy. Abdul Muttalib was about to be lowly before his son but he answered as a certain faithful to Allah: "I am the lord of my camels and the Kaaba has its Lord to guard it."

Abdul Muttalib went to the Kaaba. He held the ferrule of the gate of the Kaaba and began to talk to his god reciting:

*O my God! I don't hope but you.  
O God! Save Your sanctuary from them!  
The enemy of the House (Kaaba) is Your enemy,  
So prevent them from destroying Your courtyard![6](#)*

Then he recited again in a way that he was certain about the result:

*O Allah! Man strives to defend his baggage,  
So defend Your possession!  
Let their cross and their cunning not defeat Your cunning.  
If You do, it will be a doing that You complete Your doings  
With.  
It is You, Whom we hope when oppressors come.  
They will flee with disgrace or You will perish them there.*

*I have heard of no more obscene than them at all.  
They brought all of their people and the elephant to  
Captive Your people.  
They intended to plot against your sanctum not heeding  
Your loftiness.  
If You will leave them alone with Your Kaaba, it is Your  
Will.*

Then he said, “O people of Quraysh, he can never destroy the house (the Kaaba). It has a Lord, Who will protect it.”

Then he prayed Allah and Allah sent flocks of birds throwing stones upon Ebraha and his soldiers’ heads. Those stones were quicker in killing than the atomic bombs but they only killed the criminals without harming any innocent one not like the atomic bombs when annihilating the innocent nations for these were made by man while those were made by the Creator.

Abu Talib was among his nine brothers when his father Abdul Muttalib taught them his valuable lessons. Ordered them to obey the divine orders, forbade them from committing bad doings. Ordered them to avoid injustice and oppression, encouraged them to keep to the nobilities of character, and warned them of a day where everyone would get one’s reward according to what one had done whether good or bad. Abu Talib often heard his father saying like this: “No unjust one leaves this life unless he is revenged on and is afflicted with punishment.”

Someone defied Abdul Muttalib when an unjust man of Sham died without facing any evil throughout his life. Abdul Muttalib answered: “By Allah, there is another world after this world, in which the benevolent will be rewarded for their benevolence and the evil doers will be punished for their evil doing.”<sup>7</sup>

Abu Talib saw his father Abdul Muttalib when he was newswed that his son Abdullah (Abdul Muttalib’s son) had begot a newborn baby—this newborn baby, which the universe had been waiting for to receive the shine of its brightness. As soon as this baby faced the universe, the grandfather was newswed. He came to the baby’s mother asking her to tell him of all what she saw during the giving birth to her baby. Then he took the baby to the Kaaba to pray Allah and to thank Him for this great favor. He began to recite:

*Praise be to Allah, Who granted me this good boy  
He masters over all the boys although he is yet in cradle  
I pray Allah to protect him until I see him be a man  
I pray Allah to protect him from the evil of every spiteful  
And every envier.*<sup>8</sup>

Abdul Muttalib took much care of this orphan (Muhammad) and tried his best to bring him up. He looked at this boy with a deep inspective look piercing through the future and seeing that this orphan would

make the earth; east or west, submit to his greatness and would make the hearts pulse with his love and follow his mission and the tongues speak of him and praise him with the signs of honoring constantly.

A carpet was spread for Abdul Muttalib, the respected leader, the glorified man among Quraysh and the obeyed chief among the Arabs, around the Kaaba and the chiefs of Quraysh surrounded him but no one of them could tread on an end of his carpet rather than to sit with him upon it. But this orphan child came, with his ambition and determination, overstepping all of the people to sit beside his grandfather or sometimes he might precede and sit in his grandfather's place and when his grandfather came and they wanted to make this orphan away from his place, Abdul Muttalib would scold whoever dared to put this great child aside! Once he said, "Leave him alone! He will be of great importance."

Abdul Muttalib seated this orphan child beside him and patted on his back and the signs of cheer, contentment and happiness appeared on his face. He would never disappoint the fresh hope in this child's heart! Once again, he said to the one, who wanted to prevent Muhammad from sitting on his grandfather's carpet: "Let my son sit! He feels that he will be an important man. I hope that he will reach a high glory that no one of the Arabs had reached before him; no anyone will reach after him."

A third time he said: "Return my son to my seat! He forefeels of a great rule. He will be of great importance."<sup>9</sup>

Once he recommended Abu Talib to take care of him: "O Abu Talib, this boy will be of great importance! Protect him and keep to him. Be as mother to him. Don't let anything bad happen to him."<sup>10</sup>

Abdul Muttalib was not of those, who spoke at random, nor would he ramble or rave with what he did not know. He knew well that his grandson would have a great standing... and what a standing it would be!

There were many evidences showed that Abdul Muttalib had predicted with his sharp insight that his grandson would be of great importance. In fact, his own life and honest conduct was one of those evidences of the importance of his grandson. He was certain of what he had predicted for all the surroundings and phenomena certified his feeling.

Some people of Midlaj,<sup>11</sup> who knew about archeology, said to Abdul Muttalib: "Take much care for Muhammad. We haven't seen any foot more similar to the foot (of Abraham) in the shrine."<sup>12</sup>

When Sayf bin Thi Yazn al-Himyari became the king of Abyssinia two years after the birth of Muhammad, the delegations of the Arabs set out to congratulate him after restoring the rule of his ancestors. In the front was the delegation of Quraysh, whose chief was Abdul Muttalib.

Abdul Muttalib stood up to do his speech in front of Sayf. His speech was a sign of eloquence that made Sayf bow before this nonesuch personality and glorified leader. Sayf welcomed them warmly and they became his guests.

It happened that their stay lasted somehow long with Sayf as guests until a month passed. Sayf bin Thi

Yazn approximated Abdul Muttalib to him. He wanted to tell him about an important secret thinking that Abdul Muttalib had not known about it. He wanted to tell him about something that would have the dignity of life and the virtue after death for all of the human beings and that Abdul Muttalib would have the better share and the best luck of it. He said to him, "If a boy is born in Tehama having a mole between his shoulders, he will be of great importance and you will have the leading by virtue of him until the day of punishment." Then he added after saying something to Abdul Muttalib: "His name is Muhammad. His father and mother die. He is adopted by his grandfather and his uncle." Then he removed the cover and disclosed the secret: "I swear by the House (the Kaaba) that you are his grandfather definitely, o Abdul Muttalib!"<sup>13</sup>

Then Abdul Muttalib prostrated himself before his God thanking Him for this great blessing. He raised his head happily and smilingly to tell the king about something of the life of this great prophet: "His father and mother died and I and his uncle have adopted him."<sup>14</sup>

Those were some evidences Abdul Muttalib saw besides many others that the life of his grandson was full of. And if there was but one evidence, it would be enough to prove that his grandson Muhammad was the very one, who would be that expected prophet, about whom the divine Books of the previous prophets had talked.

Some barren years passed. The rain stopped and the water became rare. The green grass yellowed and that torrential milk of the udders dried. Life became so difficult. Grief overcame the faces. Fear of the unknown darkened the eyes. No one was to intercede for them save Abdul Muttalib. With his great spirit, they asked him to intercede with his God. The heaven rained heavily and life refreshed again. The prayer of the intercessor was responded by his God to revive those dying souls after the loss of monies and the death of cattle.

A vision in the sleep had led them to this man, who was notable near Allah, to intercede for them and that his intercession would not, be denied. It was a vision that talked about honored qualities and amiable descriptions.<sup>15</sup>

Abdul Muttalib, surrounded by a halo of cadets and groups of phratries of Quraysh, kissed the corner of the Kaaba on their way to the top of Mountain Abu Qubays. He took his grandson Muhammad with him. His lips uttered with prayers coming out of a sensitive faithful heart: "O Allah, these 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. They did away with all the cattle and they are about to do with the selves. O Allah, take away the barrenness and bring us rain, fertility and revival!"

What a truthful prayer it was! As soon as it ascended to the Heaven, the Beneficent God responded to it.

As soon as they left the mountain, the sky was covered with heavy clouds bearing fertility and revival and driving away the barrenness. It began to rain and the valleys were filled with goodness. The lips smiled, the hearts danced and the eyes shined with happiness... but nevertheless some faces frowned,

some lips writhed, some hearts were disgusted and some eyes scattered rays of grudge!

The caravan was about to reach Mecca when a sweet sound came out of one of the houses of Mecca expressing joy and happiness after Allah had responded to the prayer of Abdul Muttalib. It was Raqeeqa bint Abu Sayfi bin Sham, whose lips announced her sweet verses:

*By Shaybatul Hamd [16](#) Allah irrigated our country  
After we lost the means of life and the rain retarded much.  
The valley flowed with water where cattle and trees revive.  
It was a blessing of Allah and thanks to this man that Mudhar  
Had never newsed with better than.  
What a blessed name it was that Allah made the clouds rain for  
The sake of him, who had no similar among people at all. [17](#)*

When it rained, the valleys were filled with water and the pastures became green but the country of Qayss and Mudhar had no chance of having a share of that. The clouds didn't water their lands.

Their chiefs and notable men met to discuss the matter. They agreed that no one but Abdul Muttalib, whom they would resort to. It was he, to whose prayer Allah had responded and watered Mecca from the heaven and the earth. [18](#) Allah would not refuse a prayer coming out of the heart of this old man, who had a high position near Him. They said, "We have been in such difficulty of living and barrenness. Allah has watered people according to the prayer of Abdul Muttalib so let's go to him that he may pray to Allah to have mercy upon us!"

They reached Mecca and went to Abdul Muttalib. He welcomed them. Their speaker stood up to inform Abdul Muttalib of their want by saying: "Barren years have afflicted us and we have heard about your effectiveness and about what you have done. We have come to you that you may intercede for us with Him, Who has responded to you and made the clouds water your people."

Next day Abdul Muttalib went to achieve his promise to them. He went towards Mountain Arafat surrounded by his sons and people. Among them was his beloved orphan grandson Muhammad. He took his seat and his honored grandson was in his lap. He raised his hands towards the Heaven. His eyes shone with faith, his heart pulsed with sincerity, and his tongue prayed submissively: "O Allah, the God of the swift lightning, and the God of the pealing thunder, the God of the gods and the Solver of the difficulties! These are Qayss and Mudhar, [19](#) who are the best among the peoples. Their heads are disheveled and their backs are hunched. They complain to you their weakness and the loss of selves and monies! O Allah, give them thundering clouds and pouring sky to make their land smile and their damage disappear!"

As soon as he uttered these words, a thundering dark cloud was traveling towards him, as a response for his pray, on its way towards the barren country of those people. Then Abdul Muttalib said to them: "O people of Qayss and Mudhar, go back! You are watered." [20](#)

Abu Talib began to recite:

*Our father was the intercessor, by whom people were  
Watered by heavy thundering clouds.*

*Before they were about to leave the place, they saw the  
Rain–clouds coming with goodness.*

*Qayss came to us after distress and disaster...*

*After it was bitten by a bad time.*

*They did not leave until Allah watered their lands*

*Responding to Shayba<sup>21</sup>*

*Rains came to turn their lands green.<sup>22</sup>*

The life of Abdul Muttalib went on shiningly with the signs of the expected prophet, about whom he had read in the divine books, and when he knew that it was his grandson, he embraced him to his chest and became his merciful educator.

Abdul Muttalib would not forget this orphan, who occupied his heart and became more preferable even to his own sons, for a moment. He wouldn't forget him even in the last moment of his long life, which lasted for one hundred and twenty years according to one saying and more than eighty–five according to another saying.

When he was dying, he turned his eyes towards his sons, who surrounded him, to choose one among them in order to entrust him with a task that busied his mind too much. It was not an ordinary task. He had to choose the most suitable one for the task to die with delighted eyes. His sight roved here and there until it met Abu Talib, whom no one was better than to undertake this heavy task, besides that he had participated in carrying out the task since the light of this shining lamp had shone:

*O Abd Manaf<sup>23</sup> I entrust you with this alone one after me.<sup>24</sup>*

Abu Talib accepted this task willingly and delightfully. He recited:

*You do not need to recommend me to my duty,*

*I have heard of the most of wonders,*

*From every bishop and scholar.*

*The monk's saying; by the virtue of Allah–became true.<sup>25</sup>*

Abdul Muttalib said again to Abu Talib, “O Abu Talib! Take much care of this alone one, who had neither smelt his father's smell nor tasted his mother's pity. Consider him as the liver to your body! I have left all my sons to trust you with him because you are the son of his father's mother. Know<sup>26</sup> that you are to follow him as possible as you can and to support him with your tongue, hand and money. By Allah, he will be the master over you and he will rule as no one of my ancestors had ever ruled. Do you accept this?”

Abu Talib said: “I accept and Allah is the witness of this.”

He stretched his hand and patted on his son Abu Talib’s hand. He said his last word to receive the death with comfortable conscience after being assured about this important task: “Now death becomes easy to me.”

He began to flood him with kisses of pity and sympathy of a merciful father saying: “Witness that I have never seen among my sons one more beautiful or more sweet-smelling than you.”[27](#)

## Personality

In that great highbred house and under the care of that merciful father, from whose high instructions and great school Abu Talib had graduated. He entered from the wide gate of life armed with the high principles of the great house and the glorious past of his fathers.

Since heredity had important effect in forming the personality of man, as the psychologists said, so Abu Talib had made infinite use of this heredity.

Abu Talib was a clear image of a bright past. He had qualities of his father Abdul Muttalib, his grandfather Hashem and his great grandfathers that made of him that bright wonderful image.

No one would deny that Abu Talib, as Allah willed, was the adopter of the Prophet of Islam, who was the perfect image of man and the ideal copy of humanity.

No one would deny that the Prophet had grown, been brought up and spent his youth, which was the greater and the more effective, critical, sensitive and affective stage of man’s life, under the care of Abu Talib.

Hence many qualities gathered into the personality of Abu Talib; greatness, exaltedness and self-making. He was the adopter of the orphan Muhammad, the protector and supporter of Prophet Muhammad and the believer in Muhammad’s mission. He was Sheikhuḥl Bat~ha’ and Baydhatul Balad.[28](#)

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

No one would deny that Abu Talib had participated, his father in the leadership when he was alive to be the first personality after his father Abdul Muttalib. He also participated in taking care of the Prophet (S)[29](#) and finally, after the death of his father, he was alone with the two tasks; the leadership (of Quraysh) and the taking care of the orphan Muhammad. So he became the only leader and the only guardian without any partner.

A splendid past and a bright present formed a virtuous life that produced ripe fruits and spread fragrance that perfumed the space for the friend and the enemy as the sun when sending its rays to the caves and

to the tops of mountains. But the colded nose wouldn't smell the redolent fragrance and the sore-eye wouldn't see the rays of the sun!

Leadership and sovereignty wouldn't be gained without plenty of money but although Abu Talib was not so rich, he was the respected leader, the first master and the obeyed chief and this might be the characteristic of Abu Talib alone and no one else other than him.[30](#)

Even though he was empty-handed but he had a great rich spirit. He was so great with his qualities and virtues and no one would ever replace him.

He inherited his father's qualities. He forgave without being asked for and gave open-handedly without considering it as doing favor. He often gave people in spite of that he himself was in need of money. He burdened himself with debts lest he would leave a favor his father used to do before.

He began to water the pilgrims as his father had been doing before after he had dug the well of Zamzam. He often added dates and raisins to the water in order to make it taste sweet.

Once a difficult year came, Abu Talib became needy. He found himself unable to keep on his tradition. At the same time, he wouldn't give up his father's noble deeds. He borrowed from his brother al-Abbas ten thousand dirhams to be paid back in the next year.

The next year came and he could not pay his debt back to his brother. He found himself in a bad situation that he might not be able to serve the pilgrims. He decided to borrow fourteen thousand dirhams from his brother again. But al-Abbas in this time wouldn't lend him the money except on a condition that if he couldn't pay the debt in the next year, he would have to give up watering the pilgrims and to let al-Abbas undertake it... and it was so.[31](#)

The loss of watering the pilgrims didn't affect his high position nor harmed his leadership that he was the fount of goodness in Mecca and he, whose prayers were always responded to, was the point of connection between the Heaven and the earth.

He had so much high qualities that made him a leader surrounded by honor and glory and made him as a fortress that no defame might reach him nor he might be shaken before a wind.

His qualities imposed upon us to believe that he had followed the belief of Prophet Abraham (as).[32](#) The pre-Islamic age with all its filths, evils and sins wouldn't affect him or make him deviate from the right way he had followed.

Neither the environment he lived in could adapt him nor was he affected by its evils. He still had had his exalted thinking, his high insight, his virtuous soul, and all his inherited good qualities. All these made him so strong that he would not be drifted by the sins of the milieu he lived in. Nevertheless he was so firm enough to educate that low society with high lessons of morals and principles.

It was so necessary for such a man to be existed in a period between two prophets or after the cease of the divine revelation lest Allah would not be answerable before his people.[33](#)

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

There must be a lamp sending a ray as a good omen of shining light later on and there must be a star to guide those, who walked under the darkness of the night lest they fell into an abyss of deviation... so there must be one like Abu Talib to be as evidence of Allah before His people. And really he was. He was the educator of Muhammad (S) and one of the signs leading to the near appearing of the prophecy.

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

He was the fount of goodness and the protective fortress, to which wronged, and weak people resorted. He was the generous, from whose hand the destitute ladled. He was the one, whom people entreated when the Heaven held its rain.

He was so humane towards his relatives. He hurried to relieve the distressed. He was merciful, pious, generous, determined, eloquent, heart-some, certain, handsome, respected, honored and glorified.[34](#)

He knew much about divine laws. He was of comprehensive knowledge and science. He forbade himself from drinking wine, committing sins[35](#) and all of the dirt of polytheism and evils of the low milieu around him. His soul was high in a wide exalted horizon flying in a pure space.

He was the first one, who enacted the law of (qassama)[36](#) when Amr bin Alqama was killed. Later on the prophetic Sunna confirmed it.[37](#)

There was a spiritual phenomenon in Abu Talib's life happened during the war of al-Fijar between Hawazin and Kinana.[38](#) Whenever Abu Talib attended with Muhammad the victory became on the side of Hawazin but whenever he was absent Hawazin would lose much. So Hawazin asked Abu Talib not to be absent in order to obtain victory and he did.[39](#)

Ibn Assakir mentioned in his book that Jalhama bin Arfata had said:[40](#) "Once I came to Mecca where it was a year of rainlessness. Some said: Let us go to al-Lat and al-Ozza.[41](#) Another said: Let's go to Manat.[42](#) A prudent handsome old man said: Why do you turn away whereas the remainder of Abraham and the progeny of Ishmael is among you? They said: As if, you mean Abu Talib! He said, Yes, I do.

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

became miserable. Would you please pray to Allah for rain?

Abu Talib went out with a little boy; it was Muhammad, who was as a sun appearing among dark clouds. Abu Talib took the boy and stuck his back to the Kaaba. The boy pointed to the Heaven with his finger suppliantly. There was no a bit of cloud in the sky. The clouds began to come from here and there. The valley was filled with water and the ground became green and fresh.”[43](#)

With these high qualities, virtues and excellences Abu Talib had had his high position and made the hearts submit to him lovingly, surround him with respect and glorification and let the leadership to be for him alone... and who would be better than him for that? He was like his father; a carpet was put to him around the Kaaba and he sat on it alone. Muhammad came and sat with his uncle on the carpet. Abu Talib said: “My nephew feels blessedness or great glory.”[44](#)

## Signs

The poetry of Abu Talib had evidence showing that he had known about the prophecy of Muhammad (S) before he was sent as prophet according to what the monk Buhayra had told him and according to many other signs. The knowing of Abu Talib about the prophecy of Muhammad (S) was mentioned by many historians besides that it was understood through his poetry[45](#).

Abu Talib said: “My father read all of the books. He had said, From among my progeny, there will be a prophet. I wish I live until that moment to believe in him. Whoever of my progeny attains him is to believe in him.”[46](#)

Abu Talib was not in need of this saying to show new evidence about the prophecy because his belief was deep-rooted and his faith was firm. He had many evidences even that one of them was enough to prove his intent. These clear evidences confirmed the faith of Abu Talib, who had never been hesitant at any moment.

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

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

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

the ideal copy of the exaltedness of man with the highest values.

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

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

## **The Spring**

The historians mentioned that among the signs that proceeded the prophecy of the Prophet (S) was that one day Muhammad was with his uncle Abu Talib in Thul Majaz.<sup>47</sup> Abu Talib felt thirsty and there was no water with them at all. He told his nephew about his thirst. Muhammad (S) kicked a rock with his leg and water began to flow. Abu Talib drank and then Muhammad (S) kicked the rock again and it returned to its previous state.<sup>48</sup>

## **With the Diviner**

A man of Lihb<sup>49</sup> was a diviner. Whenever he came to Mecca, the men of Quraysh came to him with their boys to predict about them. One of those men was Abu Talib, who had come with his nephew Muhammad (S). The diviner looked at Muhammad (S) and then he became busy with another thing. When he finished he said, "The boy! Bring me the boy!"

When Abu Talib saw that the diviner paid much attention to the boy, he became afraid and felt there was something. He thought that he had to hide his nephew so that the diviner's piercing eyes would not glance at him. The diviner shouted: "O you! Bring me the boy, whom I just saw. By Allah, he will be of great importance!"<sup>50</sup>

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

## **You are Blessed**

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

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

blessed.”[51](#)

## To Sham

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

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

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

Abu Talib could not but to say, “By Allah, I won’t go without him. I won’t part from him nor will he part from me at all.”

He took him on the same sumpter to be near to each other always. The caravan went on through the desert until it reached Busra, a country in Sham. They stopped to rest after a long travel.[52](#) There was a monk called Buhayra living in his cell. But it was the first time for the caravan to see this monk. As much as they traveled through this land but they had not met or talked with this monk.

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

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

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

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

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

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

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

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

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

Abu Talib said: "He is my son."

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

Abu Talib said: "He is my nephew."

The monk asked: "What about his father?"

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

The monk said: "You are true. Go back with your nephew to your country and be careful of the Jews. By Allah, if they see him and know what I know, they will do their best to do away with him. Your nephew will be of great importance. Hurry up with him to your country."[53](#)

Muhammad (S) came back with his uncle after seeing different sides of life and after roving through a new world rather than Mecca, in which he lived and grew.

Abu Talib came back with his nephew more carefully, surrounding him with care and love. He strived with caution to protect him from that fatal group, the wicked Jews, who intended if they could to cut this bud before blooming.

These images would not leave Abu Talib's imagination. They were engraved inside his mind. He wanted to record them in order to be engraved upon the forehead of the time to be read by all the generations so he documented them in his poetry:

*The son of Aamina,[54](#) Prophet Muhammad to me  
Was much lovelier than my sons.  
When he clung to the rein, I pitied him  
Whereas the camels were about to set out  
My eyes rained with tears like scattered pearls.  
I considered his close relation and regarded the will of*

*The grandfather.*

*I asked him to travel with generous, brave uncles,*

*Who moved to the farthest known place,*

*Until they reached Busra and saw a monk,*

*Who told them a truthful talk about him,*

*Who must be protected against the enviers;*

*The Jews, who strived to kill Muhammad when seeing the signs.*

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

*They came deciding to kill Muhammad,*

*But he prevented them by showing what the Torah had.*

*He said to them, you intend the worst of aims;*

*Do you want to kill Prophet Muhammad?*

*Then you be disgraced with your sins!*

*Your evil will never be,*

*There is a One to protect him against every intrigue!*

*That is one of his signs,*

*And the light of day is not like the darkness.* [55](#)

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

All those signs and evidences Abu Talib saw in his nephew, he would not see in anyone else.

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

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

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

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

others at all.

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

## Marriage

That successful trip made Abu Talib, who had a big family and whose income was not enough, ask his nephew to look for a job in order that he might help his somehow needy uncle in his big family's expenses. Moreover he thought that a great future awaiting his nephew and he did not want him to be dependent or inactive.

He thought that it would be better for his nephew to work in trade for one of those wealthy people of Mecca. The position and the high qualities his nephew had would make everyone happy to employ him. In fact, the merchants would compete to win him.

Khadijah<sup>56</sup> heard of what conversation was between Abu Talib and his nephew. She sent for him and she would be very happy to employ such truthful and trustworthy man to undertake her trades.

Muhammad (S) came back with great profits. This made him have a good position in Khadijah's good heart until she loved him and wished if he would be her spouse. She would not find anyone better than him in his handsomeness, morals, honesty, truthfulness, and pure deeds.

Khadijah, since that moment when she listened to her servant Maysara, who accompanied Muhammad (S) in his travels, when telling her about every sign happened to Muhammad (S) on their way to Sham, began to think of him and ignored everything else. She found that he was the perfect man that she would never accept to be a wife of other than.

But how would she achieve her aim whereas many traditions and obstacles blocking her way towards her sweet expectation?

The traditions decided that the man, who had to propose to engage the woman and it, was not possible for the woman to do so.

Would she submit to the traditions to lose her hope? Alternatively, would she overstep this dam before her heart broke and her life lost when Muhammad would be the share of other than her?

She thought of an idea that no one would feel that she had trespassed, the traditions. She sent a woman

called Nafeesa bint Munya to tell Muhammad (S) about the wish of Khadijah. Khadijah waited for her woman that she might bring her good news.

Nafeesa brought the good news and Muhammad hurried to his uncle full of delight.

The wedding took place. The leader of Quraysh and the master of the Arabs, at that time, Abu Talib stood up to do a speech. He said, "Praise is to Allah, Who has made us of the progeny of Abraham and the descent of Ishmael and the origin of Mi'add and the race of Mudhar. He has made us the guardians of His House and the guards of His sanctum. He has made for us a House, to which people intend from everywhere, made for us a safe sanctum and has made us the rulers over the people.

My nephew Muhammad bin Abdullah is not compared with a man unless he will be preferred to him in honor, nobility, virtue, and reason. If he has a little money, money is a transient shadow, a changeable thing and a paid back debt.

Here is Muhammad. You know his lineage well.... He proposed to engage Khadijah bint Khuwaylid and paid her dowry as so and so...

By Allah, he will be of high position and great importance."[57](#)

This speech of Abu Talib showed two things:

He began his speech with praising Allah for making them of the progeny of Abraham and the descents of Ishmael that the idolatry had never polluted them with its filths and that they—the Hashemites— were a continuous origin and a remainder ray connected with the first light of Abraham so they were an eternal symbol of the divine mission of Abraham (as).

This quality that distinguished them from the rest of people made them the guardians of the Holy House (the Kaaba), which had been built by their father Abraham on the order of Allah. Hence they alone were the guardians of the Kaaba; therefore they became the rulers over the people.

Then he went on showing the excellences of his nephew. He declared that his nephew was the perfect man and he was preferable to the all in the scales of morals and values. No one would be comparable to him in his qualities and excellences at all.

After all that he would be –in the near future– greater and higher than what he was at that day. Abu Talib swore by Allah and definitely, his swear had its meaning and value when he said, He will be of high position and great importance.

It was not but the divine mission, with which he had guided the human beings to end the page of prophecy with the brightest ray and the best shining light.

Abu Talib looked farther than his day and beyond the reality, in which he lived, to announce to the

delightful party about that great importance (the Prophecy) so that they would not be surprised with it.

## The Dawn of the Mission

### The First Dawn

The orphan, who had spent those years of his life under the wings of his uncle, became a muscular man today. He became a master of a family and a father of children. Although he was not of so much money, his family lived happily and safely to the full.

Did the task of Abu Talib end now? Did he carry out the will of his father Abdul Muttalib concerning his orphan grandson? Did he fulfill his duty towards his nephew to turn towards his own family and children, who did not have their sufficient share of their father since he had been busy with his nephew with all of his heart and mind?

Certainly the answer would be NO!

The answer might be YES if the orphan was not the son of Abdullah bin Abdul Muttalib. The answer might be YES if the orphan was anyone else, not this one, who would change the line of history and who would spread the light all over this dark universe.

As the orphan was the son of Abdullah, so the task of Abu Talib would not end even now when the orphan became the husband of Khadijah and the father of smiling flowers.

In fact the task would begin since now; since this day when Muhammad (S) had passed the forty years of his honored life!

It was the expected day where Abdul Muttalib had wished from his deep heart to be alive to see its shining sun and to follow its guiding rays but when he saw that he was about to leave for the other world, he recommended his lovely son Abu Talib to save the man of this great day and asked his other sons, whoever of them would remain until this day, to believe in him; the man, who would be chosen by the Heaven for the great mission.

Since the death of Abdul Muttalib, Abu Talib had been waiting for the dawn of this day impatiently for he did not know whether his life would reach this day or his page would be folded. He was afraid that the death might attack him as his father without attending the dawn of this day and he would miss the honor of believing in its rightness, glory, and greatness.

Yes, that day came with its smiling face and Abu Talib's face shone, his heart delighted and his soul contented to see with his eyes the dawn of that expected day.

Now Muhammad the Prophet (S) went to his uncle al-Abbas, Abu Talib's brother, and said to him, "Allah has ordered me to announce my mission." He asked his uncle to support him, but al-Abbas found that

he was not able to undertake this heavy task so he apologized to his nephew saying: "...but you ask your uncle Abu Talib because he is the eldest of your uncles and if he doesn't support you, certainly he won't disappoint you or betray you."

When Abu Talib saw them both, he thought that there was something important. He asked, "What is the matter? What made you come at this time?"

He listened to his brother al-Abbas telling him of what matter their nephew had brought. As soon as Abu Talib heard that, his eyes shone delightfully and said his saying, which would fill the heart of Muhammad (S) with happiness, courage and power to go on carrying out the order of his God stably, courageously and faithfully because he got a good assistant and a strong fortress, to which he would resort if any storm faced him. Abu Talib said, "O my nephew, set about! You are exalted, defended by a great party, and honored of a great father."

By Allah, no one confutes you, unless he will be confuted with sharp tongues and sharp swords. By Allah, the Arabs will submit to you. My father had read all the books and he often said: "There will be a prophet from my progeny. I wish I would live till that day to believe in him. Whoever of my children lives until that day has to believe in him."[58](#)

Abu Talib encouraged Muhammad (S) to go on his mission and promised to defend him, to support him and to sacrifice for the sake of the mission. Then he remembered what his father had said to him and to his brothers in his will. The expected day came and Muhammad (S) became the Apostle of Allah so Abu Talib had to believe in him and to support him to achieve the will of his father so that the soul of Abdul Muttalib would content and his eye would delight.

This was the first evidence of Abu Talib's faith in Muhammad's mission, otherwise he would be the first to deny it and refute what Muhammad (S) pretended. He could do that whereas Muhammad was his foster-son besides that his mission was not yet active or accepted by anyone. It was still a seed without a stem yet. It was easy for him to perish it without any difficulty or at least he could let his nephew alone without promising to support him or to encourage him so enthusiastically.

But we found that Abu Talib was waiting for that expected event to occur in a moment or another and when he saw the first sign of the prophecy he didn't become surprised; therefore as soon as al-Abbas ended his talk with his nephew, Abu Talib encouraged Muhammad (S) to announce his mission without any hesitation.

If Abu Talib had not believed in his nephew's pretense, he would not have encouraged him to spread it and he would have taken a different situation. But his faith and certainty about the mission led him to assist his nephew so enthusiastically for the task he would undertake was so heavy that he had to assist and defend as possible as he could because he knew well that it was the very divine mission, which the holy books had talked about as Abdul Muttalib had read.

## The Day of the Warning

Another day came. It was not less important than that day of the revelation of the mission.

When the Quranic verse of the Warning was revealed to the Prophet (S),

**..And warn your nearest relations, (Holy Quran, Shakir 26:214)**

He ordered Imam Ali, who was the first one who believed in the mission, to invite the close relatives of Quraysh and to tell them about the purpose of this invitation but the crowd separated without any use.

The Prophet (S) tried again to gather them. And as soon as he finished his speech, his uncle Abu Talib said to him: “How much we like to assist you, to accept your advice and to believe your sayings. Here are your relatives gathering and I am one of them but I am the first of them to do what you like. Follow what you are ordered of. By Allah, I will still be your guard and protector but my self does not obey me to give up the religion of Abdul Muttalib.”[59](#)

Abu Lahab[60](#) objected to Abu Talib by saying: “By Allah, this is the evil! Prevent him (Muhammad) before he will spoil the others.”

Abu Talib answered him: “By Allah, we will defend him as long as we are alive.”[61](#)

Then he turned to his nephew and said, “O my master! Get up and say whatever you like. Inform of your God’s mission. You are the most truthful, the most honest.”[62](#)

What a faith that overcame Abu Talib to make him rush from among more than forty persons, who were seized by ignorance and whose eyes were covered by a haze that they could not see the light shining from the mission of this new prophet.

It was Abu Talib, who offered his support, who accepted the advice and who believed what his nephew had said. Wouldn’t this refer to the deep faith, the true submission, and the reasonable obedience of him, who could distinguish between the truth and the falsehood?

If Abu Talib hadn’t believed in the Prophet’s mission, he would have adopted another situation like that of Abu Lahab and he wouldn’t confute Abu Lahab so severely until he said to him: “Be silent, O you one-eyed! What are you to say so...?”[63](#)

Weren’t Abu Talib and Abu Lahab two brothers and both of them were uncles of the Prophet (S)? So why did each of them have a different situation?

This defended, assisted, encouraged the Prophet (S), and strived against the arrogant individuals of Quraysh with a sharp tongue and that defamed the Prophet, prevented people from believing him, disturbed his speech and mocked his mission.

Wasn't the faith –alone– that imposed upon Abu Talib his situation, which he had never deviated from? And wasn't the polytheism –alone– that imposed upon Abu Lahab his situation, which he had never given up?

After Abu Talib showed the arrogant individuals of Quraysh that he had submitted to the mission of Muhammad (S), he saw some eyes looking askance at him and trying to devour him grudgingly. He thought that he had to mystify his real situation to be free in working for the sake of the mission without being restrained by any one of those arrogant individuals. This explained his saying: "...but I don't obey me to give up the religion of Abdul Muttalib."

But what was the religion of Abdul Muttalib? It was the very religion of Abraham (as). And this new religion of Muhammad (S) was but a continuation of that religion and a completion of all those previous divine religions.

This was the way, which Abu Talib decided to follow in order to confuse the arrogant individuals of Quraysh about the truth of his real belief. He said to his nephew, "Get up o my master!" This word (my master) was certain evidence that Abu Talib had believed in the mission of his nephew. My master was a word that Abu Talib addressed his nephew; the orphan, whom Abu Talib himself had brought up, whereas it was Muhammad (S), who had to say it to his uncle with his many years of old, but it was the prophecy that made Abu Talib say it! But Allah gave Muhammad (S) many excellences when He had chosen him for the mission that were above uncle-ship, oldness, bringing up and guarding.

All that Abu Talib had perceived when he said to his nephew: "Get up my master!" He was his master as long as he was the Prophet. He had to believe in his mission, to obey him and to submit to his orders. Then he added after saying, "...my master... Say whatever you like and announce your mission. You are the most truthful and the most trustworthy."

As long as Abu Talib thought that Muhammad (S) was the most truthful one, so how would he deny his mission? But he noticed some eyes winking and some tongues backbiting with sarcasm and mockery until he heard someone saying: "He ordered you to obey your son."<sup>64</sup> They meant Ali when the Prophet (S) had appointed him as his guardian.

But Abu Talib didn't pay any attention to what they said. In fact, he answered them with a word that disappointed them and supplied his son Ali with a great power of encouragement: "Let him (Ali) alone. He would never fail to assist his cousin (Muhammad)...."<sup>65</sup>

This was not the first word that Ali had heard from his father showing his contentment with his supporting his cousin; the master of the humanity. Abu Talib had seen Ali offering the prayer behind the Prophet (S) in the first moments of the mission in a secret place for fear of the polytheists. Then Ali answered his father: "O father! I have believed in Allah and His Apostle. I have believed in all what the Prophet has said. I have offered the prayer with him and followed him."

Abu Talib said to his son: “As long as he invites you for goodness, you are to keep to him.”[66](#)

What a fine word it was that showed a deep faith rooted in the heart of its sayer. The Prophet (S) would invite but to goodness and so every reasonable one had to keep to him. This was also evidence showing the faith of Abu Talib otherwise he would not encourage his son to keep to the Prophet (S) with his mission. If it was not so, he would prevent his son from following Muhammad and to deny his mission and to direct his son to the right way according to his own thought. Abu Talib was certain that his nephew was inspired by the Heaven; therefore he encouraged his son to keep to him.

This was not the only line in the shining page of Abu Talib’s history but there were many other bright lines.

It was mentioned that Imam Ali (as) had said: “My father said to me: O my son! Keep to your cousin for you will be safe from any immediate or later evil. Then he recited:

*The best of deeds is keeping to Muhammad,  
So be firm in that o Ali, with all of your power.”*[67](#)

Another once he saw the Prophet (S) offering the prayer and Ali was beside him on the right hand. He noticed his son Ja’far and shouted at him: “Keep the side of your cousin and offer the prayer at his left hand.”[68](#)

Then Abu Talib recited some verses of poetry, in which he mentioned his two sons; Ali and Ja’far as his trustee men against the difficulties of life and he chose them for a great task; the task of supporting their cousin:

*Ali and Ja’far are my trusts  
Whenever the time brings distresses and disasters.  
O you both! Support your cousin and do not fail him.  
He is my blood brother’s son.  
By Allah, I will not fail the Prophet  
Neither will any of my sons.*[69](#)

It was a clear confession of Abu Talib when saying, ‘By Allah, I won’t fail the Prophet.’ It was a great swear that Abu Talib had really been loyal to and had done his best to carry out. Neither he nor any of his sons tried to fail the Prophet (S) a moment throughout their lifetime. They supported him until the last moment of their lives.

Once again Abu Talib invited his brother Hamza (Abu Ya’la)[70](#) to spread the religion of Allah and encouraged him to tolerate the distresses he would face in the way of this great task and asked him to assist his nephew, whom Allah had entrusted with this mission, with all power he had.

He recited:

*O Abu Ya'la! Be patient with the distresses you face  
In revealing the mission of Ahmad.[71](#)  
Strive to firm this religion!  
Surely you will succeed with your hard attempt.  
Follow him, who has been sent by Allah, sincerely and  
Determinedly,  
O Hamza, do not be unbeliever!  
I am so happy when you say: I am a believer,  
So be a supporter of the Prophet for the sake of Allah.  
Talk to Quraysh about what you believe in,  
And say loudly to them: Ahmad has never been a  
Magician![72](#)*

Abu Talib was an Islamic propagandist, who seized any opportunity to express what there was in his heart. He would be very happy when Hamza would say: I am a believer. Declaring this, he had to support the Prophet (S) for the sake of Allah and not for the kinship, because faith and religion would be above anything else according to Abu Talib's thought!

It would be better to end this chapter with a word by al-Barazanji. He said: "It was mentioned so recurrently by many of the historians that Abu Talib loved the Prophet (S), guarded him, supported him, assisted him in revealing the mission, believed in all what he had said and ordered his sons like Ali and Ja'far to follow him and support him." Then he added, "These facts showed clearly that Abu Talib's heart was full of faith in the Prophet (S)."[73](#)

## Jihad

The mission of the Prophet (S) became so active and spread its rays here and there for the Prophet (S) had a strong fortress saving him from the storms. His uncle Abu Talib had promised Allah to support His religion, which his nephew had been entrusted with by his God. Abu Talib tried his best to save and support his nephew even if he would be to sacrifice his sons or himself for the sake of the Prophet's mission.

The Prophet (S) began to announce his mission openly after being surrounded by this guard and support. He set out courageously and bravely without fearing anything as long as he had a fortress, he could resort to.

Now a new bright page of Abu Talib's history opened. After the page of believing, the page of jihad and firm defense began its shining lines in the way of the real sacrifice for the true belief. He defended the Prophet (S) against the arrogant individuals of Quraysh and made the way free for him to spread his mission. Abu Talib not only defended the Prophet (S) but he also defended anyone, who had believed in the Prophet (S), against the tormenting of the oppressive polytheists of Quraysh.

It was a page full of sacrifice, true jihad, and steadfast defending. Would life have a meaning without a firm belief, deep-rooted faith, steadfast jihad, and a truthful brave tongue? If the tongue could not carry out the task alone, there would be sharp swords, muscular hands, and great wills.

Hence the Prophet (S) became so active in his mission and his voice became so loud. Quraysh began to fear this new mission, which invited the people to profess in the unity of the One and Only God and to discard those idols, which were made of wood and stone by their own hands and which didn't hear or see and didn't benefit or harm. People stood up before those idols tied up like subservient slaves losing power, option and reason in front of dead substances. It did not show save the ossification of minds, the death of senses and the stupidity of traditions.

The new mission spread widely and the believers increased. The Prophet (S) began to announce his mission openly. He mocked the idols, around which there were flocks of beastly people ready to sacrifice themselves for. The Prophet (S) began to make them think about their dark and bitter reality they lived in and invited them to come out of their deviation and ignorance into the bright way and the shiny sphere. But alas! The blind would not know what light was as the bat, which would not fly during the brightness of the day!

The people of Quraysh became so angry when Muhammad (S) defamed their idols. They did not find save Abu Talib to make reparation to them. A group of notable men of Quraysh went to Abu Talib complaining against his nephew. They said, "O Abu Talib! Your nephew abused our gods, faulted our beliefs, stultified our traditions, and considered our ancestors as deviants. So either you prevent him from doing that or you leave him alone to us. And as you are in disagreement with him as we are, so we will relieve you of him."<sup>74</sup>

Abu Talib answered them leniently and gently until they left but the Prophet; (S) kept on spreading his mission.

But when they didn't find any result for their complaint, they decided to go to Abu Talib complaining again: "O Abu Talib! You are so old and you have honor and high position among us. We asked you to prevent your nephew from keeping on his doing but you did not. By Allah, we will not tolerate abusing our ancestors, faulting our traditions and defaming our gods. Therefore, either you make him refrain from his doings or we will fight him and you until one of the parties will be defeated."

Abu Talib stopped between two difficult situations; each of them was so serious. He was afraid if he declared the war against his people that it would do away with the young and the old and at the same time, he could never fail the divine mission where he had promised to support his nephew, the Apostle of Allah. Moreover, he had been, recommended by his father Abdul Muttalib to support Muhammad (S) and to believe in him when the Heaven would choose him.

He made up his mind. He called for his nephew and told him of what the delegation of Quraysh had said to him. He wanted to be sure about the determination of his nephew in carrying out the mission. Then he

said to him, “Save you and save me and do not burden me with what I can’t bear.” He did not notice of his nephew but determination, strictness, firmness and seriousness. His nephew said, “O uncle! If they put the sun in my right hand and the moon in my left hand to give up this matter, I will never do until Allah makes it overcome or I die for it.’

He had a look at his nephew as he got up to leave and a deep pain was inside his heart thinking that—as some historians mentioned—his uncle would betray him or would leave him alone without any support so some tears fell down from the Prophet’s eyes...[75](#)

Abu Talib noticed that and became uncomfortable... a moment passed and he became more determined and firm. He determined to support the Prophet (S) and his mission even if he would confront all of Quraysh or even the Arabs all in all.

He had to strive as long as the divine will had chosen him to be the guardian of the Prophet (S) since the first day and since the first dawn of the mission.

“O my nephew! Come on!”

With this word, Abu Talib broke the silence and the long pondering of his nephew. He added, “O my nephew, go ahead! Say whatever you like! By Allah, I will never betray you whatever happen.”[76](#)

Then he recited:

*By Allah, they will not reach you whatever numerous they were*

*Until I am buried under the ground.*

*Announce your mission and never mind anything,*

*And let your eyes be delighted.*

*You invited me and I knew that you were sincere to me.*

*You are the most truthful, the most honest.*

*I have known that the religion of Muhammad*

*Is the best of religions among all of the peoples.*[77](#)

We do not have to pass by these verses without paying attention to them. These verses showed clearly the faith of Abu Talib in wonderful images and certain concepts that could not be distorted or misworded.

After the conversation occurred between Abu Talib and the delegation of Quraysh, Abu Talib wanted to relieve his nephew and to reassure his heart! So he recited these verses to show his nephew that his uncle was still the supporter, the assistant and the defender as ever as he had been and as ever as he would be until he would meet his God after contenting his conscience, achieving his promise and carrying out his father’s will.

He would never fail his nephew or leave him alone. He assured him that he would never mind for the deviate flocks of Quraysh for no one of them would harm him until Abu Talib would be buried under the

ground. The last verse confirmed Abu Talib's faith in Muhammad's mission after he had encouraged his nephew to announce his mission openly in the previous verses.

These verses showed the true faith of Abu Talib besides his full knowing about the other religions when saying that the religion of Muhammad (S) was the best of religions at all.

But the evil fancies and the bad intentions didn't want to let the brightness of these verses spread easily so they tried to throw some ashes upon it. They added another verse to distort the pure image that expressed the faith of Abu Talib. They fabricated the following verse:

*Lest I will be blamed or it will be shameful to me,  
I may declare believing!*

You can see clearly the great difference between this verse and the verses you have just read above.

Ahmad Zayni Dahlan said about this further verse: "It was said that this verse was fabricated and added to the poetry of Abu Talib. It was not of his actual saying."<sup>78</sup>

And if we agreed with those, who ascribed the verse to Abu Talib, who hadn't said it; nevertheless it wouldn't serve their aim and wouldn't satisfy their purpose. The meaning of the verse would be thus: if he did not fear to be blamed or abused, he would be able to declare his faith in the mission of Muhammad (S) openly in front of the people of Quraysh and would not keep it secret. It did not mean that if he did not fear to be blamed, he would be a believer. If it had this meaning so it would definitely contradict the meaning of the previous verses, in which he had confirmed his believing in his nephew when he had invited him to his mission.

Until now everyone, even those who tried to distort the real image of Abu Talib, said, that Abu Talib was acute, prudent, quick-witted, eloquent, and sharply discerning. Would it be acceptable for him to contradict himself within a few lines of poetry?

Quraysh knew the real situation of Abu Talib towards the new mission and towards the Prophet (S). They became so angry that he had this firm situation and that all their attempts failed. They asked him to prevent his nephew from abusing their gods but he did not. They asked him to leave Muhammad (S) alone to them but they found that he encouraged Muhammad (S) to spread his mission and that he promised to support and to defend him.

After all, of that the polytheists of Quraysh found a new way to conclude a deal with Abu Talib. They came to Abu Talib bringing with them Imara bin al-Waleed. They said to him, "O Abu Talib! This is Imara bin al-Waleed. He is the best young man and the most handsome of Quraysh. Take him as your son and give us your nephew, who denied your religion and your ancestors' religion, separated the unity of your people, and mocked their traditions. We kill him and it will be a man for a man."

If Abu Talib did not know how to behave in the serious situations, he would send a loud laugh scornfully

and slightly towards this silly word but he said prudently and bravely, “By Allah! What a bad deal it is! Do you give me your son to feed him for you and I give you my son to be killed? By Allah, this will never be at all!”

What silliness it was indeed. It showed the devaluation, the irrationality, and the un-intellectuality of those people.

Then al-Mut'im bin Adiy bin Nawfal bin Abd Manaf, who was an ally of Abu Talib, said: “O Abu Talib! By Allah, your people have been fair to you. They try to rid you from what you hate... but I don't see that you want to accept their attempt...!”

Abu Talib answered him: “By Allah, they haven't been fair to me. But you failed me and supported them against me. Do whatever you like!”<sup>79</sup>

Then Abu Talib recited a poem criticizing al-Mut'im bin Adiy about his betraying and then he criticized everyone betraying him of the family of Abd Manaf<sup>80</sup> and every one of Quraysh bearing enmity against him.

Abu Talib thought, after declaring his situation towards Quraysh that he had to armor himself and to be ready for the emergencies he might face from Quraysh after they knew his situation. He did not find save the Hashemites to depend upon in his struggle against Quraysh.

He invited them to be with him to defend the new religion and to protect the Prophet (S) against the evil doers of Quraysh if they would try to do any harm to the Prophet (S). All the Hashemites complied with his invitation except that deviate brother Abu Lahab, the cursed.

Abu Talib became so delighted when he saw the great situations of the Hashemites that he would not worry much about the Prophet (S). He thanked his kin and praised them for their support and assistance. He poetized this gratitude and praise in a poem to be eternal throughout the generations. He had to mention Muhammad (S), who had the great honor and glory that no one else than him had. He recited:

*If one day Quraysh gathers to pride,  
Abd Manaf will be their best and purest essence.  
And if Abd Manaf gets the honor,  
Hashem will be the most honorable among them.  
And if the Hashemites pride one day,  
Muhammad will be their most glorified essence.  
Quraysh, overall, rushed against us,  
But they failed and lost their reason.  
We have never accepted any unfairness,  
And if they show haughtiness, we are always humble to people.*

*We defend our sanctuary whenever there is a danger,  
And strike whoever tries to harm a rock of it.  
With us, the withered plant becomes fresh,  
And under our shadows it grows and lasts.*[81](#)

The Prophet (S) and his mission became so strong and the disagreement increased between the Hashemites and Quraysh. Abu Talib began to fear for the Prophet (S) from Quraysh more than before. He began to care much for him and tried not to let him alone so that he might be hurt by anyone of Quraysh.

Once, Abu Talib missed his nephew. He looked for him but he did not find him. He became so worried and upset. He determined to revenge after hearing that Quraysh intended to assassinate the Prophet (S) to do away with the new mission.

He called for the young men of the Hashemites and ordered each of them to hide a weapon under his cloths. He ordered each one of them to stay beside a chief of Quraysh and agreed with them upon a certain sign that if he failed to find Muhammad (S), they would revenge Muhammad's blood upon those men of Quraysh at the same moment.

The young men took their places as they were ordered by the old man. He went to look for his nephew. When he found him safe, he took him by the hand and stood before the people of Quraysh shouting: "O people of Quraysh! Do you know what I have intended to do...?" He told them about his plan and his young men's intention and asked his young men to show their weapons. He challenged them by showing them his powerfulness. The defeat appeared upon the faces of Quraysh especially the arrogant Abu Jahl.

Abu Talib said to them, "By Allah! If you kill him, I will never let any of you alive. It will be the war until we or you are perished."[82](#)

Then Abu Talib recited some verses praising his nephew after criticizing the bad situation of Quraysh. He declared for Quraysh that he was the guardian of Muhammad (S) and his family:

*Inform Quraysh wherever they are,  
Even though that everything of them is but haughtiness,  
That I am, with swearing by the reciters,  
The books and the scientists,  
A sincere guardian of Muhammad's family.  
My heart and conscience love them.  
I will not give up my kin and sons,  
Even, if the war brings its disasters.  
Do they order their people to kill Muhammad so unfairly?  
I swear that Quraysh will gain nothing,*

*Where their reason is lost.*

*My nephew is my heart-root.*

*Will the young men drink pure water?*

*While Ahmad will be in the grave?*

*O you, the son of the master of Qussay!*[83](#)

*As if, your face is like the full moon.*[84](#)

There was another event, in which Abu Talib had proved his powerfulness and sovereignty over Quraysh.

One day while the Prophet (S) was offering the prayer, Quraysh wanted to mock at him and to disturb his prayer. They asked Abdullah bin az-Ziba'ra to undertake this mean task. He took some feces and blood of an animal and stained the Prophet (S) while he was prostrating in his prayer.

The Prophet (S) had not save Abu Talib to resort to. He went to his uncle heartbrokenly and his eyes were full of tears. It was a great insult.

His uncle became very angry about what happened to his nephew. He had to revenge him on them and to repay them the insult.

He, holding his sword, rushed towards them with his nephew. His face was overcome with rage and the signs of revenge were talking loudly until he reached the meeting of the people. They were afraid of his angry look. They tried to run away before him but he nailed them in their places with a sudden word: "By Allah, if any of you moves from his place, I will cut him with my sword."

They stuck to the ground as if they lost their will. He approached to them and asked his nephew, "My son! Who is the doer?"

The Prophet (S) pointed to Abdullah bin az-Ziba'ra. Abu Talib approached to him and hit him on his nose. Then he stained the people's faces, beards, and cloths with feces and blood. He scolded and insulted them severely. Then he turned to his nephew saying victoriously: "O my nephew! Are you satisfied now? Do you know who you are? You are Muhammad bin Abdullah (he detailed his lineage). By Allah, you have the most honored ancestry and the highest rank among the all. O people of Quraysh! Whoever of you wants to move, let him do. You know well who I am!"[85](#)

Then Abu Talib recited:

*You are Muhammad the Prophet*

*A generous master and a son of generous masters.*

*They are highborn and so are you.*

*The best of the origin was the root; Amr*[86](#)

*Who crumbled bread in the bowels?*

*When, the life of Mecca was miserable!*

*How are you, wronged while I am still alive?*

*I am the brave, the powerful!*

*And your men, as if they are lions!*

*I have known that you are truthful;*

*You haven't said but the truth since you have been a child!*[87](#)

Abu Talib began his poem with a clear confession that would let no way for anyone to argue or to object... so what was the difference between saying the shahada (... and I witness that Muhammad is His Apostle) and Abu Talib's confession (You are Muhammad the Prophet)? There was no difference, for both showed confessing the prophecy of Muhammad (S). But the black hearts and the filthy consciences had their own purposes when distorting the truth and changing the reality.

After he praised his ancestors and mentioned the deeds of Amr (Hashem, their grandfather) who enacted feeding the pilgrims when Mecca was afflicted with some years of barrenness. He satiated the hungry stomachs and relieved the distressed hearts.

After that, Abu Talib showed his sympathy towards his nephew and assured that, his nephew would not be defeated as long as he was surrounded by lions that would tread upon whoever thought of doing any evil against him. Then he ended his poem with two verses, in which he certified the truthfulness of his nephew and that he had never heard him saying but truth and rightness since his earliest childhood and he had never found him deviate from the right way at all.

This was but a clear confession of the Prophet's mission by Abu Talib as a divine mission. It showed the definite faith of Abu Talib.

It would be better to quote these verses too to show the reader the real thinking of Abu Talib towards Muhammad (S) and his encouraging him to keep on carrying out his task determinedly.

Before these verses ibn Abul Hadeed said in his Sharh Nahjul Balagha: "... and from among his (Abu Talib's) famous poetry are these verses, in which he addresses Muhammad, calms his heart and orders him to announce his mission."[88](#)

*Never let those sinuous hands and cawing voices*

*Prevent you from the rightful task you carry out.*

*My hand is yours whenever you face your opponent,*

*And my soul is sacrificed for yours in the disasters.*[89](#)

If we investigate all the poetry of Abu Talib about this subject, our way, will be so long and ramified but let us go back to our main subject.

Abu Talib would not support Muhammad, as he had done since his childhood until he was chosen by the

Heaven for the divine mission, as a kin but he supported the very mission, in which he believed, and he supported everyone, who believed in it. He would not be tranquil if any one of Muhammad's follower was harmed because of the mission.

He had many shining pages of such support that we would not pass by without referring to some of them.

The polytheists of Quraysh tortured Othman bin Madh'oon aj-Jumahi when he became a Muslim. They wanted to deviate him from the right way he had chosen. When Abu Talib heard of that, he revenged Othman on Quraysh. Then he recited:

*Is it because you remember untrustworthy time,  
You are sad and you cry with agony?  
Or you remember impudent people,  
Wronging whoever invites to faith?  
Didn't you see, o Quraysh--Allah may degrade you all--,  
That we revenged for torturing Othman bin Madh'oon?  
We fight injustice and face whoever wants to harm us  
With every sharp weapon in our hands.  
Sharp swords, as if they are mixed with salt,  
Relieve our avengement on the maid's heads,  
Until the men of no reason submit,  
And become lenient after haughtiness,  
Or until they believe in a wonderful divine book revealed  
To a prophet like Moses or Jonah.* [90](#)

What did he mean in his last verse by a wonderful book revealed to a prophet like Moses or Jonah? Would it be but believing in the holy Quran? It was a divine book revealed to a prophet among the prophets, whom Allah had chosen.

After all these things, could anyone deny the faith of Abu Talib unless that one was a deviate enemy?

Besides the evidence this poetry had that proved the faith of Abu Talib, it certified what we have said before that Abu Talib had known much about the previous religions that preceded the mission of Muhammad (S), which confirmed the continuity of the religion of Abraham otherwise Abu Talib wouldn't mention these religions.

Then he was not satisfied with that until he invited the polytheists to follow this new religion. He made them choose either to be stricken by the sharp swords or to believe in this wonderful book.

Describing the Quran as (wonderful book) had its similar thing mentioned in the holy Quran itself:

***Surely, we have heard a wonderful Quran, guiding to the right way, so we believe in it. (The Holy Quran, Shakir 72: 1-2)***

Quraysh tortured many Muslims in order to make them give up Islam. Among those, who had been tortured, was Abu Salama bin Abdul Assad al-Makhzumi, who didn't find save Abu Talib to resort to in order to be saved from the torture of Quraysh.

When the tribe of Makhzoon knew that Abu Talib had protected their man, they sent a delegation to him. They said to Abu Talib, "O Abu Talib! You have protected your nephew Muhammad from us then why do you protect our man from us?"

He answered them: "He resorted to me and he was my nephew (sister's son; because Abu Talib's mother was from the tribe of Makhzoom)<sup>91</sup> and if I didn't protect my (sister's son) I wouldn't protect my (brother's son)."

Much ado and argument happened. The delegation-feared sedition to take place that might bring bad consequences so they returned empty-handed.

The jihad of Abu Talib was not limited to defend the Prophet (S), to resist his enemies, to safeguard him against the plots of Quraysh or to protect the tortured Muslims, who used to resort to him. These things were not the only things he had done, although they were the first to attract his attention. There was another side having its virtuous moral value although it was a silent jihad.

Abu Talib was an Islamic propagandist. He revealed every sign or virtue of the Prophet (S) one time, glorified and praised the religion another time, invited people to believe in the Prophet (S) a third time and warned Quraysh of the bad end if they persisted in their deviation and indifference and many other doings he did and poetized them in his poetry to be passed from mouth to mouth as a means of media at that time.

When the Muslims met so much torment and discrimination from Quraysh, they decided to emigrate for Abyssinia. Among the emigrants, there was Ja'far, the son of Abu Talib.

The cause that made Ja'far emigrate was not the same cause of the other Muslims, who left their mother country. Ja'far was mighty and respectable and it was enough for him to be the son of Abu Talib that Quraysh would not dare to harm him. But his emigration was of another kind. It had a high purpose. He wanted to be the incentive to the emigration, the guardian of the emigrants and the mediator between the emigrants and their religion's source, from which they were forced to be far by the unjust power of Quraysh.

However, the meanness and the lowness of Quraysh would not end to a limit. They delegated Amr bin al-Aass and Imara bin al-Waleed after the Muslims to Abyssinia in order to plot and to fabricate every lie against the Muslims as possible as they could to make the king of Abyssinia drive them away from his

country. Nevertheless, the prudence, the deep insight, and the firm faith of Ja'far uncovered the plots of the delegated persons and made them return empty-handed.

We didn't want to mention this event but the pen wanted to record its first lines. Whoever wants to read the details let him refer to its sources in the books of history. We wanted to say that when Abu Talib heard about this plot of Quraysh, he sent some verses of poetry to the Negus of Abyssinia asking him to treat Ja'far well and not to listen to the fabrication of the lying sinner Amr bin al-Aass.

Abu Talib said in his verses:

*I wish I knew what affairs of Ja'far among people there,  
And of Amr and the kin enemies of the Prophet!  
Did the goodness of Negus reach Ja'far and his companions?  
Or it was prevented by a seditious offender?  
You know o Negus, glory be to you, that you are so generous,  
That whoever resorts to you will not be disappointed.  
You know that Allah has given you great authority,  
And every means of goodness,  
That still keeps to your high qualities.* [92](#)

As long as the verses reached the Negus, he became delighted. He thought that he had to be grateful to the praise of Abu Talib by being kind to those, who had left their country and resorted to him to live under his protection. He approached them to him and treated them kindly.

When Abu Talib knew about the kindness of the Negus to the Muslims, he sent him other verses of poetry, in which he invited him to believe in Islam, which the great Prophet (S) had been sent with for the peoples all over the world:

*You know o king of Abyssinia!  
Muhammad is a prophet like Moses and Jesus, the son  
Of Blessed, Marry.  
He came with guidance as they both had come with.  
Each-according to the order of Allah-guides and educates.  
You recite it in your Book as a true speech not a divination.  
So do not make a partner with Allah and let you come to Islam,  
The way of the rightness is not dark.  
Whatever group of ours comes to you,  
It will be back with honor and glory.* [93](#)

These verses were clear evidence confirming the faith of Abu Talib and they were a talking proof showing that he was an Islamic propagandist trying his best to spread Islam as a divine belief and inviting people to believe in Muhammad (S) as a chosen Apostle by the Heaven. It was also another

evidence showing his knowledge of the divine books and the previous missions and apostles of Allah as we mentioned before. It was a certification of all what was revealed from Allah and acknowledgement of the prophecy of all His apostles; Muhammad, Jesus Christ and Moses (as). The guidance Muhammad (S) had received from Allah was the same that had been received by Jesus Christ and Moses. It was but the guidance of Allah.

He proved his saying with evidence that as the Negus was Christian so he argued with him by the Bible, in which it had been mentioned that there would be a prophet after Jesus Christ called Ahmad. Here we noticed that Abu Talib had known much about the religion of Jesus Christ (S). After that, he invited him to believe in the monotheism and to submit to Islam.

It would be impudence if we said after all that that Abu Talib had not become a Muslim whereas he spent his years inviting people to believe in Islam and that he was certain about the straightway of the rightness, which would save people from deviation and lead them to the light of guidance.

I pray Allah for forgiveness! No one would say that save the light-headed, the impudent and the deviant, who did not refrain from fabricating lies and committing sins.

Abu Talib, besides his firm faith, believed in the miracles with no doubt and miracles would not happen save for the prophets or the infallible persons.

One day Abu Jahl came to the Prophet (S) with a stone in his hand. He intended to hit the Prophet (S) during his prostration when offering the prayer. However, his power dispersed and his fingers remained stuck to the stone without being able to do anything. He returned frightened and was unable to imagine what happened to him. He was filled with fright that perished his determination.

Abu Talib predicted a bad future for Abu Jahl and his people if they would keep on their reluctance and if they closed their ears and hearts not to hear the divine call of the Prophet (S). Their end would be like that of the people of Prophet Salih (as) when they killed the she-camel of Allah and then Allah crushed them and sent His torture to befall unto them.

Abu Talib recited:

*O our cousins! Be watchful and give up your deviation!  
Otherwise I fear disasters and distresses may occur to you.  
By Allah they will be hard lessons for you,  
As Thamud and Aad had been tortured before you,  
When they were surprised with a bad gale when they killed  
The she-camel of the Almighty,  
As it was about to drink from the well.  
Therefore, the wrath of Allah overcame them in a sudden hit of Him.  
But more surprising than that was of your affair,*

*When the stone stuck in the hand of him,  
who wanted to hit the patient, the truthful, the pious,  
But Allah fixed it in the hand of that foolish treacherous sinner.* [94](#)

I felt in this poem, besides the truthful accent, which was available in all of his poetry, a pitiful accent showing Abu Talib's sincere pity and emotion towards those, who would keep on their deviation and reluctance and then they would be liable to the wrath of Allah.

It was a high humane look of Abu Talib towards his people. He tried to affect their hearts when he reminded them of the bad end of the people of Prophet Salih (S) when they insisted on their reluctance and didn't listen to the advice of their prophet. Thus, the same end would wait for these people if they insisted on their situation towards their prophet Muhammad (S). Its first signs appeared. It was the stone, which Allah had fixed in the hand of this treacherous Abu Jahl.

Abu Talib described the Prophet (S) as patient, truthful and pious out of his firm faith in him; moreover he found that the miracle of the stone as a warning for the people... and what dreadful the warning of Allah would be!

## **Ash-Shi'b and As-Saheefa**

The polytheists became very angry when the Prophet (S) became so powerful and his mission spread so widely that many people of different classes and countries believed in sincerely to a degree that they preferred dying to giving up their new belief when they were punished with severest kinds of torture. In fact, they tolerated pains as if they enjoyed pleasures.

The pain for the sake of the mission was sweeter than any other ease and the midday heat of the desert was more verdant than any other place.

No one of them would utter a word that might make the polytheists feel that they might yield or give up the right way of Allah they had chosen heartedly.

They preferred to leave their homes, their countries, and their lovers in order to be safe with their religion.

Quraysh began to think and think, create tricks and look for new plots that might be of use to restrain the spreading mission and to suppress its voice, which entered the hearts without asking permission.

Every plot and every trick the people of Quraysh used didn't achieve a bit of their aim, didn't satisfy their beastliness against the new mission and didn't relieve their fear and worry about their gods, which were about to be trodden by the feet of the Mohammedans.

More important that Quraysh was afraid that the authority and the leadership would be lost and this

made Quraysh strive day and night to do away with this mission and its leader.

Quraysh tried to put out this flame, to silence this voice and to cut this twig but it returned empty-handed because his uncle with his men safeguarded Muhammad (S). He was in a strong fortress that no storm could shake.

If a single hand stretched to harm Muhammad or to shed a drop of his blood, hundreds of swords would be unsheathed to pluck out all of Quraysh. Then the mission would be mixed with the blood of the holiest man on the earth and this would have a great effect in the hearts of Muhammad's followers and it would hasten spreading the mission everywhere.

Quraysh resisted the Prophet's companions, seduced them, and tortured them but it found itself in front of iron that could not be, notched, rocks that could not be, crumbled, and mountains that could not be shaken.

Neither torture nor discrimination would make a true faithful give up his faith. In fact all of that firmed the faith in the hearts and rooted it in the consciences especially when those believers longed for Paradise and its eternal blessedness.

Then what would Quraysh do as long as all its means were useless?

In that, critical situation and that difficult distress one of the devils of Quraysh thought of a satanic idea. It would satisfy their furious grudge and get them to their sought aim. They thought of the blockade against whoever assisted and protected Muhammad (S).

They had to declare a cold war to be safe from victims and losses and to force their enemy either to yield and prevent Muhammad (S) from spreading his mission or to hand him over to Quraysh as cheap victim and priceless prey.

Quraysh wrote down a covenant including some articles; to be as one hand against the Hashemites, to be in a state of war against them without any truce, not to marry from them and not to let them marry from them, not to sell or buy from each other, not accept any peace with them at all and to carry out these conditions without a bit of mercy or pity.

Nothing would make Quraysh give up this blockade unless the Hashemites handed Muhammad over to the polytheists of Quraysh then the blockade would be annulled and the Hashemites would live normally as before.

They signed the sheet of the covenant and hanged a copy on the wall of the Kaaba. This was after seven years of the mission.

When Abu Talib knew what Quraysh had decided, he criticized it and warned it of bad wars and disasters to take place. He recited a poem about that situation; here are some verses of it:

*They expect from us a thing,  
They will not get without striking and stabbing with sharp swords.  
They hope we give them Muhammad to be, killed,  
Before the heads are dyed with blood!  
By the House of Allah! You have told lies!  
It will not be until your heads are split and your skulls thrown  
In Hateem and Zamzam,  
Kinship is perished, a wife forgets her husband and one is killed  
After one, that is your hatred, oppression, deviation,  
Committing sins and wronging a prophet inviting to  
Guidance  
And a matter revealed by the Almighty!  
Do not think we hand him over to you,  
His like will never be handed over by any people!<sup>95</sup>*

It was not important for us what the poem had of brave challenging and threatening Quraysh of a bad war; what we have left of the poem showed this side much clearly. However, the last two verses we mentioned were so important for they showed the faith in Muhammad as prophet and that his mission was but guidance for people revealed by the Beneficent, the Almighty.

Abu Talib confirmed in his poem that they (the Hashemites) were so proud that Muhammad was one of them and that he was the Prophet, whom Allah had sent to guide them and they, whatever happened, would never leave him alone or betray him at all for they would win glory and honor with him.

Wasn't this but a clear declaration of Abu Talib's true faith in the Prophet (S)? Would anyone, who accused Abu Talib of being unbeliever, be fair in his judgment? Would the accuser himself express his faith more eloquent than Abu Talib's expression?

Abu Talib pondered thoughtfully and found himself in a critical situation and difficult distresses. He had to make up his mind and to take the final decision. He called for the men of the Hashemites. They decided to go to the Shi'b<sup>96</sup> (mountain pass) to be safe from Quraysh, which determined to carry out the unjust covenant. All the Hashemites submitted to Abu Talib's thought and they all followed him except his deviate brother Abu Lahab, who supported Quraysh against his kin.<sup>97</sup>

The days passed without any glow of hope or relief. They were in extreme distress. Hunger left its bad lines upon their bodies.

Everyone, who would think of helping them even with a crumb of bread; would be, considered as treacherous criminal by Quraysh and then he would be, punished severely. So the Hashemites became in a miserable condition. Hunger harmed them extremely until they were obliged to eat the leaves of the trees.

In spite of all that, Abu Talib was very watchful and careful for his nephew that he might be a victim of a secret plot hatched by Quraysh.

Whenever night came and it was time for sleeping, he spread the bed of his nephew before the sight of the all. He remained awake until the all slept soundly; he took his nephew to the bed of his son Ali and took his son to the bed of his nephew that if anyone had an evil will, his son Ali would be the victim and the Prophet (S) would be saved.

What a great sacrifice it was! Let history record it with shiny letters in order to be an eternal example of sacrifice, altruism, love, faith, and belief!

The malevolent justified Abu Talib's defense and jihad to safeguard his nephew as a matter of kinship. Was his nephew Muhammad closer to him than his son Ali? So why did he try to sacrifice his son for his nephew?

They ignored that the zealotry of religion was stronger than the zealotry of kinship. Unless Abu Talib believed in the prophecy of his nephew, he would not sacrifice his dearest son for him.

Wasn't Abu Lahab the brother of Abu Talib and had the same kinship with Muhammad (S) so why didn't the zealotry of kinship lead him to defend his nephew too?

We will mention in a next chapter some events, in which some Muslims tried to kill their fathers or their sons because they were polytheists and enemies of Islam, confirming that the zealotry of faith was higher than the zealotry of kinship.

One night Abu Talib took his son Ali to the bed of Muhammad (S). Ali said: "O father! I am going to be killed."

But Abu Talib asked his son to be patient and not to be afraid of death because it would be the natural end of life and the fate of existence. Life would be not but a way towards death. Abu Talib told his son that he would be a sacrifice for his preferable beloved:

*O my son! Be patient! Patience is the best of reason.*

*Every liver is going to die!*

*We offer you, although it is so expensive,*

*As a sacrifice for the beloved and the son of the beloved,*

*The honorable, the highborn, the generous.*

*If your fate comes, it will be inevitable.*

*Every liver, how long he lives,*

*Is to taste death one day!*

His son Ali; the brave, who had never feared death or harm a single moment throughout his virtuous life and who would be so delighted to sacrifice himself for the Prophet (S), answered his father:

*Do you order me to be patient in supporting Ahmad?  
By Allah, I did not say what I said out of anger,  
But I liked you to see my support  
And to know that I was still your obedient.  
I will strive, for the sake of Allah, to support Ahmad,  
The prophet of guidance, the praised when a child  
And a young man.* [98](#)

Whenever Abu Talib's feelings were affected during the period of the blockade, he expressed his bitter pains with poetry:

*Don't you know that we have found Muhammad as prophet,  
Like Moses, it was, mentioned in the first books.  
He is to be loved by people,  
Allah has imposed upon people loving him!*

*By the House of Allah!  
We will never forsake Ahmad whatever distresses we get.*

*We will not be tired of war until it becomes tired of us,  
And we do not complain whatever disasters we face!  
But we are people of reason and prudence,  
When the minds of others fly of terrors.* [99](#)

The first verses of the poem were enough to confirm Abu Talib's knowledge about the divine religions and his faith in the prophets and the Books of Allah. He had never been a polytheist at all. He had believed in the monotheism since the beginnings of his life. We let the other verses of the poem for the reader to see what great meanings they had.

It would be better to quote this passage of one of his poems that might be said during the stay in the Shi'b. We just quoted the verses that express the deep faith and the clear belief of Abu Talib:

*Don't you know that boycott is a sin!  
And a reasonless matter of distress?  
The way of guidance will be known tomorrow,  
And the ease of life will not last forever.  
Do not mistreat Muhammad,  
And don't follow the deviants.  
You wish to kill him; your wishes are like dreams of a sleeper.  
By Allah! You never kill him unless you see picking the skulls!  
You pretend that we give you Muhammad,  
Before we compete and attack.*

*He is a prophet; revelation comes to him from his God,  
And whoever denies, the loss will be great then! [100](#)*

He criticized Quraysh about the boycott, which would defame and disgrace it and it would bring it lasting distresses. Then he warned it of the bad end it was going to face as a result of its bad doings.

The way of winning the contentment of Allah was clear and its results would be known in the Day of Resurrection when every soul would meet what it had done in the worldly life but as for the pleasures of this life, they would vanish no doubt whatever one's age lasted long. Man would never live forever. The meeting with the Just Judge would come sooner or later.

He asked Quraysh to give up the enmity against the Prophet (S) and not to follow the deviate sinners.

After he had declared his situation, which they had known well, that he would never give them Muhammad until heads would be cut, bloods would be shed and a massacre would be happened... and after he had mentioned the virtues of his nephew, he announced his own thought about Muhammad; that he was a prophet sent by Allah and he received the revelation from his God to carry out His orders and to spread His mission.

And as for those, who denied it and doubted about it, they would bite their hands regretfully, but alas! The time would have passed for regretting!

After this clear confession of Abu Talib, was there anything but faith, submission and acknowledgement of the prophecy of his nephew?

Was there any difference between (Muhammad is the messenger of Allah) and (Muhammad is a prophet receiving revelation from his God) or any other word having the same meaning? Would it be fair to call that one, who said the first word, a believer and this one, who said the other word a polytheist?

O Allah! It was not but ignorance, deviation and evil wills.

Among Abu Talib's poetry were these verses, in which he blamed Quraysh for the boycott, neglecting the kinship and separating the unity in order to achieve its low purposes and bad fancies:

*Allah may reward Abd Shams, Nawfal, Taym and Makhzoom, [101](#)*

*For their impiety and sins,*

*And for their separating our unity after that intimacy,*

*Just for achieving their evil wills.*

*By the House of Allah, I swear! Lies you tell!*

*We will never betray Muhammad,*

*Until the day when no one of us remains alive in the Shi'b! [102](#)*

A day after a day and a month after a month passed. The Prophet (S), his guardian, and all the

Hashemites were still in the Shi'b suffering the bitterest pains and distresses. Abu Talib puffed his fiery poetry whenever his inside began to boil.

Two or three years passed and this extremely miserable life remained as it was until a day came when Allah revealed to the Prophet (S) that He had made the termite eat the document of the blockade hanged on the Kaaba except the holy name of Allah, which was left safe.

The Prophet (S) told his uncle of this happy news. He became delighted and the worry and pain calmed down inside him but he asked his nephew to be more certain:

“O my nephew! Did your God tell you that?” When the Prophet (S) replied positively, Abu Talib said, “I swear by the stars, that you have never told a lie at all.”

Abu Talib left the Shi'b surrounded by some of the Hashemites until they came to the Kaaba. When the people of Quraysh saw them, they thought that they came to hand Muhammad (S) over to them after they became intolerant of the sufferings of the blockade.

Abu Talib said confidently, “O people of Quraysh! Some things happened between us and you. They were not mentioned in the document of the covenant. Bring the document to see that there may be a peace between us and you.” He said so to mystify the result in order not to open the document before they would bring it in front of the all.

As they brought it, they were certain that they would catch the prey that they had set many traps for since a long time. They thought that Abu Talib himself came to deliver them his nephew to do away with him as they had tried since long ago.

However, they were surprised when Abu Talib said to them, “It is time for you to cancel what you made against us and against yourselves.”

He said this when they brought the document and put it among them. It was not opened yet. Abu Talib kept on his speech confidently and he had been certain of the result that his truthful nephew, who had never told a lie at all, had told him about. He added, “I have come to you for a matter between us and you. My nephew told me, and he has never told a lie at all, that Allah has sent a termite to your document. It has eaten everything in it except the holy name of Allah. If it is as he said, so you have to revive your minds. By Allah we will never hand him over to you until we all are killed. But if it is not so, we will hand him over to you. Then you are free either to kill him or to let him alive.”

They agreed and opened the document. They were astonished to see that it was just as what Abu Talib said but in spite of that, they insisted on their situation and said, “It is your nephew's magic.”

Abu Talib said after winning the situation: “Why are we blockaded and the truth is cleared now that you are unjust and unfair?”

Then he and his followers touched the curtains of the Kaaba praying to Allah: “O Allah! Support us against those, who have wronged us, prevented us from our relatives, and violated our rights!”

Then a group of Quraysh annulled the blockade after finding that they were extremely unjust to the Hashemites, who returned to live their ordinary life after two or three years of hunger, pain, misery.... [103](#)

We find in every word of Abu Talib’s a clear image of his deep faith and certainty. The Prophet (S) told him about the termite that had eaten the document of Quraysh and he asked him, “Did your God reveal that to you?”

His asking was not about the origin of the revelation but to show that his faith was a faith of a researcher expert and not of a submissive naive believer. His faith was of that kind, which Allah had mentioned in the holy Quran:

***He said: What! And do you not believe? He said: Yes, but that my heart may be at ease. (The Holy Quran, Shakir 2:260)***

With this certain faith, Abu Talib rushed towards Quraysh arguing about the document of the blockade. He was very sure of what his nephew had told him otherwise he wouldn’t give them the option that if what he had said was false, Muhammad would be handed over to them whether they wanted to kill him or not. What firm faith Abu Talib had! He believed his nephew to the extent that he challenged Quraysh so confidently before he saw the document for he had never thought that his nephew would tell him a lie.

Let’s suppose that Abu Talib hadn’t believed in the Prophet (S) before, and then would it be acceptable that Abu Talib, after being certain of the truthfulness of what the Prophet (S) had told him of the unseen that was revealed to him by Allah, would still be unfaithful and wouldn’t believe in his nephew’s divine mission in spite of that he had confirmed many times that Muhammad had never and would never tell a lie?

In fact, we found in this event the extreme faith of Abu Talib; in every word, he said especially when he offered them the option of killing his dear nephew if his saying would be false. He would never say that unless he was certain about the result without any doubt at all.

If his nephew was true when he told him that Allah had revealed to him about the termite and the document, so he would be a prophet chosen by Allah to guide His people and then Abu Talib had to follow him and to support him until the last moment of his life but if he was a liar then he would deserve to be killed for he had ascribed a lie to Allah.

If the support of Abu Talib was not for the sake of the religion and the mission away from the kinship, he would not challenge them by giving them the option to do to Muhammad whatever they liked but if his support was because of the kinship, Muhammad was still his nephew whether he was truthful or a liar. But since Abu Talib’s enthusiasm was for the sake of the mission and the Lord of the Heaven, he said so

that he was certain about the result and that was an evidence of his faith in the Prophet (S).

When the blockade was cancelled and the Hashemites left the Shi'b victoriously whereas the other side appeared to be unjust and oppressive, Abu Talib seized the opportunity to mention this event in his poetry:

*In the matter of the document an example was!  
Would be astonished whoever was told of.  
From it, Allah removed their unbelief and impiety,  
And the rightness they denied certainly would appear!  
Whatever they said became false,  
Whoever said but truthfulness certainly he would lie. [104](#)*

Abu Talib in his verses considered what happened to the document of the blockade by the termite as a divine example and warning that made the souls astonished. What happened invited them to believe in the divine mission, to give up injustice, oppression, unbelief and impiety and to be away from the bad party spirit.

He said that whatever rightness the Prophet (S) invited them for would never be hidden and as long as they did not deny save the rightness so whatever they did was null because there would be nothing instead of rightness save deviation.

Abu Talib had another poem about this very subject. He mentioned what Allah had done with the document and then he talked about their (the Hashemites') glorious past and their shining present with this great Prophet (S). We quoted from it some verses that might not be arranged as the origin:

*I wish one could reach our companions [105](#) though far they are,  
To tell them what our God, the Most Merciful, has done!  
To tell them that the document was eaten!  
All what Allah doesn't accept will be null.*

*The best of the peoples, when masters are considered,  
Ahmad is!  
The Prophet of God, the generous in lineage and morals,  
The prudent, the favored.  
He is brave against disasters as a shining star!  
He is from the generous of Lu'ay bin Ghalib,  
Never submits to disgrace... etc. [106](#)*

Did you see how Abu Talib praised his nephew and what high position that he found him in from among all the peoples?

His nephew was the best of the human beings whether in personality or lineage. He had the highest virtues if he had been compared with the masters of mankind. Besides that, he was the Prophet, whom Allah had chosen to undertake His mission. He was assisted by the support of Allah. He was the brave man, who would never submit or be weak before the distresses. He was like the star, which lighted the way for those, who walked in the night towards their rightful aims, and whose light would never be put out whatever storms blew. Abu Talib praised his nephew in his poem with many qualities that Muhammad (S) had had like glory, generosity, high morals, honored lineage, striving for the commonweal, cheerfulness... etc.

Such praise wouldn't be said by an uncle, an old man and a glorified leader towards his nephew, who had been brought up by him and had been like his son, unless there was a great faith that old man had in his nephew's mission. This praise would not be said out of supporting the kinship. Certainly not! Abu Talib praised his nephew in such a way because definitely he believed in Muhammad as a prophet of Allah not as a son of his brother Abdullah.

## At Dying

That tall tree, which shadowed Islam and protected the Prophet of Islam from the midday heat, began to wither little by little; its branches began to dangle faintly and its leaves began to yellow until the yellowness of death crept into all of its parts.

It was time for that tired old man, who had offered his power, had presented his abilities and had done his duties, to rest his exhausted body, his tired soul, his troubled nerves and his sad-happy spirit. Sad because of what troubles would face this religion and its followers by those beasts, and happy because he remained alive until he could offer his virtuous services and could do his duties and believed in the religion that his father Abdul Muttalib had told him about and recommended him to believe in, to follow and to support.

It was time for him to taste the sweetness of the fruits of his efforts and to gain the reward of his great deeds... but Abu Talib, even he was dying, didn't forget to recommend of his nephew. He ordered his sons and family around him to undertake this important task, which he had undertaken alone.

His eyes would be delighted for his brave family would never fail the task whatever heavy it was. Among them were his son Ali; the first believer and the only supporter! He would complete the task his father carried upon his shoulders. He would sacrifice everything just to support the Apostle of the Heaven.

Abu Talib turned his eyes here and there at the last moment before he would leave for the better world. Then he uttered with a faint voice overcome with the awe of death and the weakness of old age to say his last will, which he wanted the notable men of Quraysh, whom he had called for to hear, that Allah may guide them to His religion.

He said, “O people of Quraysh! You are the choice of Allah among His people and you are the heart of the Arabs. Among you, there are the obeyed masters, the intrepid, the courageous, and the generous men. Know that you have not left any virtue among the Arabs unless you have the greatest share of it and no honor unless you gain it. By this you are preferable to the Arabs and they are in need of you. People are against you and they gather to fight you. I recommend you to glorify the Kaaba because it is the cause of Allah’s contentment, the source of your good living and the means of your authority. Keep contact with your relatives because it prolongs one’s life and increases the family.

Avoid injustice and impiety because due to these things the nations before you had been perished. Help whoever asks you for help and give the needy as you can because this brings honor during life and after death. You are to be truthful in your sayings and to pay the deposit to its possessor because this leads to cordiality and dignity. I do recommend you of Muhammad! He is the most trusty among Quraysh, the most truthful among the Arabs and he has all the qualities I have recommended you of. He has brought us a thing that the heart accepted and the tongue denied for fear of blame. By Allah, as if I see that the paupers, the wretched and the people of the countryside will believe in him, support him and firm his mission.

He (Muhammad) will plunge into the fields of death with these followers and then the chiefs of Quraysh will be mean, their houses will be ruined and the weak people of Quraysh will be masters. Then he, who was an opponent of him, will be the most in need of him and that, who was the farthest from him will be the closest to him. The Arabs will submit to him, be sincere to him, and let him be their leader. O people of Quraysh! Be good followers of him and good defenders of his party! By Allah, no one follows his way unless he succeeds and no one follows his guidance unless he will be pleased. If I live longer, I will protect him from every distress and defend him against every disaster...”[107](#)

Even if Abu Talib had nothing save this will, it would be sufficient evidence showing his deep faith. It showed his religion and belief very clearly. Every word in his will cleared his firm faith.

It was a piece of faith that would not accept any doubt or suspect. It refuted every lie fabricated by the liars against this man. It exposed the evil wills of the opponents, who tried their best to distort the bright past of this man.

Abu Talib recommended them with recommendation, that wouldn’t come out except of a sincere believer, who knew much about the secrets of the divine legislation and who had an eye that could see through the covers of the unseen to tell about some events of the future.

He recommended them to glorify the Kaaba, the sanctum of Allah, because glorifying it was one of the rites of Allah and that would definitely please Allah. This showed that Abu Talib’s heart was full of faith when recommending of the obligations of Allah.

He told them that religion would give further power to better their living and to be firmer before distresses and disasters.

He ordered them to care much for their kinship and to keep contact with their relatives because that would delay their death and would increase their families.

Later on, we found that the Islamic Sharia confirmed what Abu Talib had recommended in his will.

Islam ordered the Muslims to be more careful about kinship and justified it as Abu Talib had justified it before. Islam forbade injustice and impiety and ordered the Muslims to help whoever was in need of help. It ordered them to be truthful and loyal in repaying the deposits.

All these were human laws and Islamic obligations legislated by Islam. It showed that Abu Talib had believed in these principles considering them as a part of the religion of Allah. He wanted to recommend the notable men of Quraysh of these principles at the last moments of his life, to be the first step for them to believe in Muhammad (S) because they were the same principles that Muhammad (S) invited them for.

Finally he limited his will to his nephew Muhammad, who had all the high qualities he had recommended them of as he thought and who was the bearer of the greatest divine mission.

And here was the essence of his will. He said that Muhammad (S) was the most truthful and the most loyal of Quraysh and the Arabs. Abu Talib's confession of the truthfulness and loyalty of Muhammad (S) was a confession of the prophecy and the mission. [108](#)

He was not satisfied in his acknowledgement of his nephew's prophecy to this point but he declared his acknowledgement more clearly, when he said, "He has brought us a thing that the heart accepted and the tongue denied for fear of blame."

He said that Muhammad (S) came to them with a thing (the mission) that the heart accepted and believed in, but the tongue refused to announce for fear of something imposed upon him by that critical situation and it was for the sake of the benefit of the mission itself and of the safety of the messenger. Abu Talib concealed his faith in that critical situation to be free when trying to carry out his duties in supporting the mission and the Prophet (S).

Then Abu Talib had a look from behind the cover of the unseen to see a shiny line talking about the success of his nephew's mission. He foresaw how his nephew's mission would rest in the hearts and how the oppressive tyrants would submit to him like the slaves whereas the paupers and the wretched would be great and high with the virtue of Islam... and how... and how...

Then he urged them to follow the Prophet's method, to support him and to be sincere guards to him and to his followers. If they followed his way and guidance, they would be successful and happy.

Then he felt sorry that he had no chance to remain alive in order to support his nephew as much as he could and to protect him against the disasters and against the oppressive polytheists.

The will of Abu Talib was a great example of the deep faith and devotedness in the way of the belief. He did not stop or hesitate in defending the mission of his nephew even in the most critical moments of his life.

He wanted to declare his thought and to record his confession on the pages of history to be as sharp weapon against every lie that would be fabricated by the opponents of the Hashemites.

Abu Talib declared his will before the public of Quraysh to make those, who thought that he was on their side, know that he had believed in Islam and had responded to the mission of the messenger of Allah.

He directed a piece of his would to the Hashemites advising them to obey Muhammad in order to gain success and goodness. He said to them, "You will be successful as long as you listen to Muhammad and obey his orders. So you are to follow him and to support him in order to be guided... O people of Hashem, Obey Muhammad and believe him so that you will succeed and be rightly guided!" [109](#)

Then he addressed four men of the Hashemites to support and to sacrifice themselves for the Prophet (S). He recited:

*I recommend four to support the Prophet of goodness;  
My son Ali, the good uncle Abbas, Hamza the lion,  
Whose attack has no like: and Ja'far.  
You have to protect him against people,  
Be for Ahmad as armors before people!  
Defend him with every shining sharp sword,  
That it may be thought as lightening in the darkness of night!* [110](#)

It was far away from reason that such a man, who spent years of his life inviting people to believe in Muhammad, to follow his mission and to support him devotedly because, as he thought, that his mission was a source of success, guidance, and goodness, would not be a believer!

It was far away from reason that such a man, who acknowledged the success and goodness of the mission, would unbeliever in it and would be indifferent to it or he would keep on his deviation, Allah forbid!

With these shining lines, which were full of flaming faith and brighting belief, Abu Talib folded the page of his shiny life. With these lines, he ended his life, which was full of jihad and sacrifice in the way of the true religion. With words full of faith calling for supporting the great Prophet, he left for the better world.

What a faithful man he was!

And what a loyal guardian he was!

[1.](#) He was a famous poet. He lived during the Abbasid age. He used to defend the Hashemites and to criticize the rulers in

his poems.

[2.](#) Mahram: the near relative, with whom marriage is not permissible.

[3.](#) Refer to as-Seera al-Halabiyya, vol.1 p.5, As-Seera an-Nabawiyya, vol.1 p.21, Biharul Anwar, vol.6 p.38, al-Abbas p.17 and Yanabee'ul Mawadda, vol.2 p.90.

[4.](#) Ibid p. 4, Ibnul Atheer, in his Tareekh p.209, mentioned this event in another way. He said that the Jew was a rich merchant and that made Harb envious and angry. He sent him someone to kill him and seize his wealth. The author added that they prosecuted their suit to an-Najashi the king of Abyssinia but he refused to intervene between them. Then Nufeil bin Abdul Ozza al-Adawi judged between them.

He said to Harb: "O Abu Amr! Do you dispute with a man, who is taller than you, more handsome, stronger, and less blamable, have more sons, more generous, more able to quarrel than you... etc?" It was mentioned in Haleef Beni Makhzoom p.27 in a way somehow different and it was mentioned in al-Bayan wet-Tebyeen, vol.1 p.293.

[5.](#) Ibn Abul Heed said in his Sharh Nahjul Balagha, vol.1 p.39 when he talked about the nation that Allah had sent Muhammad (S) as prophet for: "Those, who didn't deny the existence of the Creator and the resurrection among the Arabs, were very few. They were God-fearing and pious. They refrained from committing obscenities. Among them were Abdullah (the Prophet's father), Abdul Muttalib and his son Abu Talib... etc."

[6.](#) Refer to al-Kamil by ibnul Atheer, vol.1 p.261, Biharul Anwar, vol.6 p.23 and Murooj ath-Thahab, vol.2 p.128.

[7.](#) Refer to As-Seera an-Nabawiyya, vol.2 p.21, as-Seera al-Halabiyya, vol.1 p.4, al-Abbas p.17 and al-Ghadeer, vol.7 p.352.

[8.](#) Refer to A'yan ash-Shia, vol.2 p.6-7, Murooj ath-Thahab, vol.2 p.281 and Biharul Anwar, vol.6 p.79, 91.

[9.](#) As-Seera al-Halabiyya, vol.1 p.129, As-Seera an-Nabawiyya, vol.1 p.23, as-Seera al-Hishamiyya, vol.1 p.178, Biharul Anwar, vol.6 p.42, al-Abbas p.18.

[10.](#) Al-Majaliss as-Saniyya, vol.4 p.36.

[11.](#) It was one of the Arab tribes at that time.

[12.](#) Refer to as-Seera al-Halabiyya, vol.1 p.129, Biharul Anwar, vol.6 p.48, Tathkiratul Khawass p.8 and A'yan ash-Shia, vol.2 p.10.

[13.](#) Refer to A'yan ash-Shia, vol.2 p.9.

[14.](#) Refer to as-Seera al-Halabiyya, vol.1 p.135-137, As-Seera an-Nabawiyya, vol.1 p.66-68, 79 and Biharul Anwar, vol.6 p.28.

[15.](#) Ibid p.131-133 and Sharh Nahjul Balagha, vol.2 p.255 to know more about this vision.

[16.](#) The surname of Abdul Muttalib.

[17.](#) As-Seera al-Halabiyya, vol.1 p.133, As-Seera an-Nabawiyya, vol.1 p.64, Biharul Anwar, vol.6 p.127-128, Sharh Nahjul Balagha, vol.2 p.255.

[18.](#) With reference to that when he was ordered to dig the well of Zamzam... and when water welled from under the hoofs of his horse when he was on his way to the judgment of Quraysh that his companions were about to die of thirst but the people of Quraysh refused to give them even a sip of water. Allah granted him that flowing water, from which he watered the all even those who prevented him, and hence they submitted to him before they reached to the rule. History repeated itself when Mo'awiya prevented Imam Ali and his army from water but when Imam Ali controlled the drinking fountains, he didn't prevent them from it... and then the same story of Yazeed with Imam Husayn!

[19.](#) Qayss and Mudhar were two tribes of the Arabia.

[20.](#) Refer to as-Seera al-Halabiyya, vol.1 p.133 and As-Seera an-Nabawiyya, vol.1 p.65.

[21.](#) Abdul Muttalib.

[22.](#) Ithbatul Wasiyya p.87.

[23.](#) It was the name of Abu Talib. Abu Talib was his surname.

[24.](#) Refer to A'yan ash-Shia, vol.3 p.7, vol.39 p.125, Omdat at-Talib p.6, al-Manaqib, vol.1 p.21, Biharul Anwar, vol.6 p.47 and Mo'jamul Quboor, vol.1 p.183.

[25.](#) Al-Manaqib, vol.1 p.21, al-Abbas p.19, A'yan ash-Shia, vol.39 p.125.

[26.](#) In al-Majaliss as-Saniyya, vol.4 p.37 and Biharul Anwar, vol.6 p.43 there is an addition after this: "O Abu Talib, if you

remain alive until his days, you will know that I am the most discerning and the most knowing about him... etc.”

[27.](#) Refer to Biharul Anwar, vol.6 p.43. It was mentioned in another ways in Ithbatul Wassiyya p. 107 and Al-Hujja p.77.

[28.](#) Two surnames of Abu Talib. Sheikhu Bat-ha' means: sheikh of (the valley) or of Mecca. Baydhatul Balad means: the master of the country.

[29.](#) As-Seera al-Halabiyya, vol. 1 p. 137.

[30.](#) Refer to Sharh Nahjul Balagha, vol. 1 p.9, vol.3 p.461, As-Seera an-Nabawiyya, vol. 1 p.99, as-Seera al-Halabiyya, vol. 1 p. 153, the Thesis of aj-Jahidh p. 109, Mo'jamul Quboor, vol. 1 p. 198, A'yan ash-Shia, vol.39 p. 124 and Imam Ali; The Voice of Justice, vol. 1 p.55.

[31.](#) Sharh Nahjul Balagha, vol.3 p.461, as-Seera al-Halabiyya, vol. 1 p. 17, As-Seera an-Nabawiyya, vol. 1 p.99, al-Kamil by ibnul Atheer, vol.2 p. 14, al-Majaliss by Tha'lab, vol. 1 p.37.

[32.](#) Refer to Sharh Nahjul Balagha, vol. 1 p.37.

[33.](#) Refer to al-Abbas p. 18–19, Biharul Anwar, vol.6 p.302, 475, Ikmaluddeen p. 102, Mo'jamul Quboor, vol. 1 p. 190, 200 and al-Ghadeer, vol.7 p.390, 395.

[34.](#) Thus he was described by the historians. Refer to Ithbatul Wassiyya, p. 107–108.

[35.](#) As-Seera an-Nabawiyya, vol. 1 p.79, as-Seera al-Halabiyya, vol. 1 p. 134, Abu Talib p.23, Hashem and Umayya p.157, Mo'jamul Quboor, vol. 1 p. 198.

[36.](#) Qassama means swearing. The relatives of the killed person gathered to swear that a certain person was the killer if there was no clear evidence.

[37.](#) Sharh Nahjul Balagha, vol.3 p.461, Sahih of al-Bukhari, vol.2 p. 196.

[38.](#) Two Arab tribes.

[39.](#) Sharh Nahjul Balagha, vol.3 p.462, As-Seera an-Nabawiyya, vol. 1 p.98, as-Seera al-Halabiyya, vol. 1 p. 152.

[40.](#) As-Seera an-Nabawiyya, vol. 1 p.80, as-Seera al-Halabiyya, vol. 1 p. 138.

[41.](#) The most famous idols of Quraysh.

[42.](#) Another famous idol.

[43.](#) This event was mentioned in al-Ghadeer, vol.7 p.346 with reference to Sharh al-Bukhari by al-Qastalani, vol.2 p.227, al-Mawahib al-Laduniyya, vol. 1 p. 1 p.48, al-Khassa'issul Kubra, vol. 1 p.86, 124 and Tulbat at-Talib p.42. Refer to Al-Hujja p.91, Biharul Anwar, vol.6 p.388, Abu Talib p.49, Imam Ali, the Voice of Justice p.34, vol. 1 p.55 and A'yan ash-Shia, vol.39 p. 126.

[44.](#) As-Seera an-Nabawiyya, vol. 1 p.80, as-Seera al-Halabiyya, vol. 1 p. 138, Biharul Anwar, vol.6 p. 129, A'yan ash-Shia, vol.2 p. 11.

[45.](#) Imam Abdul Wahid as-Safaqissi: As-Seera an-Nabawiyya, vol. 1 p.88.

[46.](#) Sheikhu Abtah p.22, al-Ghadeer, vol.7 p.348, al-Abbas p. 18, 21.

[47.](#) It was a place that was taken as a market in the pre-Islamic time at a distance from Arafa.

[48.](#) Refer to As-Seera an-Nabawiyya, vol. 1 p.89, as-Seera al-Halabiyya, vol. 1 p. 139, Tathkiratul Khawass p.9, al-Abbas 20 and Biharul Anwar, 6 p. 129.

[49.](#) A name of a family or a tribe.

[50.](#) As-Seera al-Hishamiyya, vol. 1 p. 190, As-Seera an-Nabawiyya, vol. 1 p. 190, as-Seera al-Halabiyya, vol. 1 p. 139, Abu Talib p. 32.

[51.](#) As-Seera an-Nabawiyya, vol. 1 p. 180, as-Seera al-Halabiyya, vol. 1 137–138, Biharul Anwar, vol.6 p. 124, 129. Omar Abu an-Nasr mentioned this in his book Fatima Bint Muhammad p. 18 and in his book Muhammad, the Arab Prophet p.47. It was mentioned in the book al-Abbas p.20. Abu Talib saw the same thing in the day when the Quranic verse of al-Inthar (the warning) was revealed. He saw that the Prophet (S) had made forty persons drink from one cup of milk as it was narrated by Imam Ali (S). All of the historians mentioned this event so there is no need to mention the reference books.

[52.](#) When As-Seera an-Nabawiyya, vol. 1 p. 190 and as-Seera al-Halabiyya, vol. 1 p. 140 mentioned this event, they added: “Before the caravan reached Busra it stopped at a monastery. The monk of the monastery said to Abu Talib: What relation is between this boy and you? Abu Talib said: He is my son. The monk said: He is not your son and his father must not be alive because these qualities are of a prophet and the sign of the prophet according to the old books that his father dies while he is still in his mother's womb and then his mother dies when he is yet a child. Abu Talib asked: What is a prophet?

The monk said: It is he, who receives revelations from the Heaven to inform the people of the earth of them. Abu Talib said: Allah is more glorious than what you say. The monk warned Abu Talib and asked him to protect this boy from the Jews. The caravan passed by another monastery and there was a same conversation between Abu Talib and the monk of the other monastery. After that Abu Talib said to his nephew: O my nephew! Do you hear what they say? He said: O uncle, don't deny the power of Allah!"

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

[54.](#) The mother of the Prophet (S).

[55.](#) Al–Ghadeer, vol. 7 p.345–346, Al–Hujja p.77–78, A'yan ash–Shia, vol. 39 p.148, Mo'jamul Quboor, vol. 1 p.185.

[56.](#) She was one of the wealthiest people of Mecca. Later on she became the wife of the Prophet (S).

[57.](#) As–Seera an–Nabawiyya, vol. 1 p.106, as–Seera al–Halabiyya, vol. 1 p.165, Fatima bint Muhammad p.44, Sharh Nahjul Balagha, vol.3 p.312, Abu Talib p.4, Al–Hujja p.36, Biharul Anwar, vol.6 p.135, Tathkiratul Khawass p.312 and al–Ghadeer, vol.7 p.274. Some of this speech was mentioned in I'jazul Quran by al–Baqillany p.234, A'yan ash–Shia, vol.39 p.137 and al–Kamil by al–Mubarrid, vol.3 p.1174–1175.

[58.](#) Refer to al–Ghadeer, vol.7 p.348, at–Tara'if by ibn Tawoos p.8, Dhiya'ul Aalameen by sheikh Abul Hassan ash–Shareef, Sheikhu Abtah p.22 and al–Abbas p.18, 21.

[59.](#) Al–Kamil by ibnul Atheer, vol.2 p.41.

[60.](#) He was one of the Prophet's uncles.

[61.](#) Al–Kamil by ibnul Atheer, vol.2 p.41, as–Seera al–Halabiyya, vol. 1 p.321.

[62.](#) Sheikhu Abtah p.22 and al–Ghadeer, vol.7 p.355.

[63.](#) Biharul Anwar, vol.6 p.450, al–Ghadeer, vol.7 p.355 and Sheikhu Abtah p.22.

[64.](#) Refer to al–Kamil by ibnul Atheer, vol.2 p.41, at–Tabari's Tareekh, vol.2 p.63, Ghayatul Maram p.70,78,153,164,185,320,322,613, al– Ghadeer, vol2 p.279–283, vol.3 p.209, A'yan ash–Shia, vol.2 p.98–102, vol.39 p.164, the Thesis of aj–Jahidh p.31 and ad–Da'wa by the father the author of this book, vol.1 p.124,241.

[65.](#) Al–Ghadeer, vol.7 p.355.

[66.](#) Refer to at–Tabari's Tareekh, vol.2 p.58, al–Issaba, vol.4 p.216, as–Seera al–Hishamiyya, vol.1 p.264, As–Seera an–Nabawiyya, vol.1 p.176, as–Seera al–Halabiyya, vol.1 p.306, Sharh Nahjul Balagha, vol.3 p.305, Yanabee'ul Mawadda p.168 (vol.2 p.28), ar–Riyadh an–Nadhira, vol.2 p.159, Ghayatul Maram p.500, Abu Talib p.50, al–Abbas p.23, al–Ghadeer, vol.7 p.356, ath–Tha'labi's Tafseer, Oyoonul Aathar, vol.1 p.94 and Assna al–Matalib p.10.

[67.](#) Sharh Nahjul Balagha, vol. 3 p.314, al–Hujja ala ath–Thahib ila Eeman Abu Talib p.63, A'yan ash–Shia, vol.3 p.9, vol.39 p.144, Hashem and Umayya p.163.

[68.](#) Refer to As–Seera an–Nabawiyya, vol. 1 p.177, as–Seera al–Halabiyya, vol. 1 p.304,al–Issaba, vol.4 p.116, Sharh Nahjul Balagha, vol. 3 p.272, Al–Hujja p.65, Biharul Anwar, vol.6 p.403,444,445, A'yan ash–Shia, vol.3 p.9, vol.16 p.10,11, vol.39 p.139, Tafseer of Ali bin Ibraheem p.353, Abu Talib p.50,Hashem and Umayya p.163, al–Ghadeer, vol.7 p.357, Ossdul Ghaba, vol.1 p.287, Assna al–Matalib p.6, al–Awayil by al–Asskari and the Thesis of aj–Jahidh p.49, 51.

[69.](#) Sharh Nahjul Balagha, vol. 3 p.272, 314, Al–Hujja p.65, Divan Abu Talib p.11, Sheikhu Abtah p.38, Eeman Abu Talib p.19, A'yan ash–Shia, vol.3 p.9, vol.16 p.11, vol.39 p.144, Mo'jamul Quboor, vol.1 p.196,201, al–Ghadeer, vol.7 p.356 and the Thesis of aj–Jahidh p.49.

[70.](#) Abu Ya'la was the surname of Hamza.

[71.](#) Another name of Muhammad (S).

[72.](#) Sharh Nahjul Balagha, vol.3 p.315, al–Hujja ala ath–Thahib ila Eeman Abu Talib p.71, al–Manaqib p.36, Biharul Anwar, vol.6 p.454, al–Abbas p.22, Eeman Abu Talib p.16, A'yan ash–Shia, vol.39 p.144,145 and Majma'ul Bayan, vol. 7 p.37.

[73.](#) Refer to al–Ghadeer, vol.7 p.358.

[74.](#) This showed the secret of concealing the faith by Abu Talib; otherwise they wouldn't go to him complaining against his nephew unless they thought that Abu Talib had the same belief of theirs. But if they knew that he had believed in the Prophet (S), they would declare the war against him and the results would be very bad against the new mission, which was still fresh and in the beginning of its long difficult way.

[75.](#) We don't think that the Prophet (S) thought that his uncle would fail him whereas he knew well his uncle's firm situation but those tears were because the Prophet (S) felt pity for his uncle, who would be in a very critical situation for the sake of him.

[76.](#) At-Tabari's Tareekh, vol.2 p.64,67, As-Seera an-Nabawiyya, vol. 1 p.196, as-Seera al-Halabiyya, vol. 1 p.323, as-Seera al-Hishamiyya, vol. 1 p.283,285, Sharh Nahjul Balagha, vol. 3 p.305, 306, Abu Talib p.57,61, Hashem and Umayya p.166, A'yan ash-Shia, vol.39 p.127,128, al-Ghadeer, vol.7 p.363.

[77.](#) Sharh Nahjul Balagha, vol. 3 p.306, As-Seera an-Nabawiyya, vol. 1 p.85, 197, Thamarat al-Awraq, vol.2 p.4, al-Abbas p.22,23, Hashem and Umayya 167, al-Kashshaf, vol.1 448 (vol.2p.10), Tathkiratul Khawass p.9, Mo'jamul Quboor, vol.1 p.186, al-Manaqib p.34, Divan Abu Talib p.7, A'yan ash-Shia, vol.39 p.128,as-Seera al-Halabiyya, vol. 1 p.322, al-Issaba, vol.4 p.116, Al-Hujja p.63, Sheikhul Abtah p.27, al-Ghadeer, vol.7 p.334.

[78.](#) Refer to al-Ghadeer, vol.7 p.334, Assna al-Matalib p.14.

[79.](#) At-Tabari's Tareekh, vol.2 p.67, as-Seera al-Halabiyya, vol. 1 p.323, As-Seera an-Nabawiyya, vol. 1 p.197, as-Seera al-Hishamiyya, vol. 1 p.286, Sharh Nahjul Balagha, vol. 3 p.306, Abu Talib p.61, 63, Biharul Anwar, vol. 6 p.446, Tathkiratul Khawass, al-Ghadeer, vol.7 p.360, A'yan ash-Shia, vol. 39 p.129.

[80.](#) Abd Manaf was the father of Hashem and Hashem was the grandfather of Abu Talib and Muhammad (S).

[81.](#) Refer to Al-Hujja p.61, al-Ghadeer, vol. 7 p.349, 352, Sheikhul Abtah p.26-27, Ithbatul Wassiyya p.96 and Abu Talib p.67-68.

[82.](#) Qussay was the tribe of the Hashemites (their great grandfather).

[83.](#) Qussay was the tribe of the Hashemites (their great grandfather).

[84.](#) Al-Ghadeer, vol. 7 p.350-351, A'yan ash-Shia, vol. 39 p.149.

[85.](#) Sharh Nahjul Balagha, vol. 3 p.315, Al-Hujja p.72, Sheikhul Abtah p. 28, Hashem and Umayya p.173-174, Divan Abu Talib p.12-13, A'yan ash-Shia, vol. 39 p.143, al-Ghadeer, vol. 7 p.336.

[86.](#) Al-Ghadeer, vol. 7 p.395, Sheikhul Abtah p.28, Al-Hujja p.106, 108, Thamaratul Awraq, vol.2 p.3-4, Abu Talib p.63, al-Manaqib p.35.

[87.](#) Hashem; their grandfather.

[88.](#) Sharh Nahjul Balagha, vol. 3 p.315, Al-Hujja p.72, Sheikhul Abtah p.28, Hashem and Umayya p.173-174, Divan Abu Talib p.12-13, A'yan ash-Shia, vol. 39 p.143, al-Ghadeer, vol. 7 p.336.

[89.](#) Sharh Nahjul Balagha, vol. 3 p.315, al-Ghadeer, vol. 7 p., Al-Hujja p.74, Abu Talib p.33, Divan Abu Talib p.11, A'yan ash-Shia, vol. 39 p.150.

[90.](#) Sharh Nahjul Balagha, vol. 3 p.313, Al-Hujja p.50, al-Ghadeer, vol. 7 335, Hashem and Umayya p.164, Sheikhul Abtah p.30, Divan Abu Talib p.9-10, A'yan ash-Shia, vol. 39 p.42.

[91.](#) The Arabs use the words uncle and nephew for persons even if they are not direct uncles and direct nephews just because the mother or the grandmother is from that certain family or tribe.

[92.](#) Sharh Nahjul Balagha, vol. 2 p.314, as-Seera al-Hishamiyya, vol. 1 375, Al-Hujja p.56, al-Ghadeer, vol. 7 p.337, A'yan ash-Shia, vol. 39 p.144, vol.16 p.27, Hashem and Umayya p.164.

[93.](#) Al-Hujja p.56-57, Biharul Anwar, vol. 6 p.521, Eeman Abu Talib p.18, Sheikhul Abtah p.87-88, Majma'ul Bayan, vol.7 p.37, al-Abbas p.22, al-Ghadeer, vol. 7 p.331, A'yan ash-Shia, vol. 16 p.19.

[94.](#) Al-Hujja p.62, Sharh Nahjul Balagha, vol. 3 p.314, al-Ghadeer, vol. 7 p.336-337, A'yan ash-Shia, vol. 39 p.142-143, Divan Abu Talib p.9, 10.

[95.](#) Sharh Nahjul Balagha, vol. 3 p.312-313, Al-Hujja p.37-38, al-Ghadeer, vol. 7 p.333-334, Eeman Abu Talib p.13, Hashem and Umayya p.171-172, A'yan ash-Shia, vol. 39 p.141.

[96.](#) Refer to Mo'jamul Buldan by Yaqoot al-Hamawi, vol.5 p.270 (vol.3 p.347).

[97.](#) At-Tabari's Tareekh, vol.2 p.74, al-Kamil by ibnul Atheer, vol.2 p.59, as-Seera al-Hishamiyya, vol. 1 p.375-376. As-Seera an-Nabawiyya, vol. 1 p.173, as-Seera al-Halabiyya, vol. 1 p.374, Sharh Nahjul Balagha, vol. 3 307, al-Ghadeer, vol. 7 p.363.

[98.](#) Sharh Nahjul Balagha, vol. 3 p.310, al-Manaqib, vol.1 p.37, Al-Hujja p.70, al-Ghadeer, vol. 7 p.358, A'yan ash-Shia, vol. 39 p.12, As-Seera an-Nabawiyya, vol. 1 p.276, as-Seera al-Halabiyya, vol. 1 p.38, Abu Talib p.73-74.

[99.](#) Sharh Nahjul Balagha, vol. 3 p.313, as-Seera al-Hishamiyya, vol. 1 p.377-379, Al-Hujja p.39-40, Hashem and

Umayya 172–173, Eeman Abu Talib p.15, al-Manaqib vol.1 p.36, Sheikhul Abtah p. 35–36, al- Ghadeer, vol. 7 p.332–333, A'yan ash-Shia, vol. 39 p.140–141.

[100.](#) Sharh Nahjul Balagha, vol. 3 p.313, Al-Hujja p.43–44, Sheikhul Abtah p. 38–39, Hashem and Umayya p.173, al-Ghadeer, vol. 7 p.331–332, Eeman Abu Talib p.14, al-Abbas p.22, A'yan ash-Shia, vol. 39 p.141–142.

[101.](#) Abd Shams, Nawfal, Taym and Makhzoom were great grandfathers of some families of Quraysh.

[102.](#) Mo'jamul Buldan vol.5 p.270 (vol.3 p.347), as-Seera al-Hishamiyya, vol. 2 p.11. The first verse was mentioned in As-Seera an-Nabawiyya, vol. 1 p.273 and as-Seera al-Halabiyya, vol. 1 p.375 as a first verse of one of Abu Talib's poems.

[103.](#) Refer to As-Seera an-Nabawiyya, vol. 2 p.276–277, as-Seera al-Halabiyya, vol. 1 p.381–382, as-Seera al-Hishamiyya, vol. 2 p.160, al-Kamil by ibnul Atheer, vol.2 p.71, Al-Hujja p.41, al-Ghadeer, vol. 7 p.364, Biharul Anwar, vol. 6 p.425, 523 and A'yan ash-Shia, vol. 9 p.130, 132.

[104.](#) Al-Kamil by ibnul Atheer, vol.2 p.61–62, Al-Hujja p.45–46, Biharul Anwar, vol. 6 p.523, A'yan ash-Shia, vol. 39 p.146, Eeman Abu Talib p.15–16, al-Manaqib vol.1 p.37, al-Ghadeer, vol. 7 p.369, Majma'ul Bayan, vol.7 p.37.

[105.](#) The emigrant Muslims in Abyssinia.

[106.](#) As-Seera al-Hishamiyya, vol. 2 p.17–19, al-Istee'ab vol.2 p.92, Nasab Quraysh p.431, al-Ghadeer, vol. 7 p.365–366, Divan Abu Talib p.6–7, A'yan ash-Shia, vol. 39 p.134.

[107.](#) As-Seera an-Nabawiyya, vol. 1 p.86–87, as-Seera al-Halabiyya, vol. 1 p.390–391, Thamaratul Awwaq, vol.2 p.14–15, Sheikhul Abtah p. 39–41, A'yan ash-Shia, vol. 39 p.164–165, al-Ghadeer, vol.7 p.367–368, al- Abbas p.21, Imam Ali, the Voice of Justice p.36 (vol.1 p.59–60).

[108.](#) This was a definite conclusion because when Abu Talib witnessed that his nephew was the most truthful and the most loyal one among the Arabs, surely he would believe him when he said that he was the messenger of Allah, whereas the polytheists of Quraysh, who were certain that Muhammad was the most truthful –and they always called him the truthful, the loyal– before the mission, after the mission they began to describe him oppositely. They described him as magician and liar. It was because they hadn't believed in him as prophet.

[109.](#) As-Seera an-Nabawiyya, vol. 1 p.86,281, as-Seera al-Halabiyya, vol. 1 p.388,391, Abu Talib p.91, al-Ghadeer, vol. 7 p.368.

[110.](#) al-Ghadeer, vol. 1 p.342, vol.7 p.401, Eeman Abu Talib p.17, Al-Hujja p.97–98, al-Manaqib, vol.1 p.35, A'yan ash-Shia, vol. 2 p.120–121, vol.35 p.145, Majma'ul Bayan, vol.7 p.37.

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