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## **Chapter 2: In the Conscience of History**

## After the Death

The Prophet (S), who was the highest example of loyalty, fealty and fairness, would never deny a favor of any one; therefore, the death of Abu Talib had left a deep effect upon him. He became so distressed and felt the great gap the absence of his uncle caused.

As soon as Imam Ali told him of the bad news of the disaster, his eyes began to flow with tears. After he wiped off his tears, he ordered Ali in a sad voice saying: "Go to wash him, enshroud him, and bury him! May Allah forgive him and have mercy upon him." 1

This was evidence besides many other evidences proving the faith of Abu Talib.

The Prophet (S) ordered Ali, and no one at all would think that Ali was not a Muslim, to wash his father (to do the ghussl). Islam would not permit a Muslim to wash an unbeliever.

The Prophet (S) prayed Allah to forgive his uncle and prayed Allah to have mercy upon him. It was definitely that the Prophet (S) was so strict against the unbelievers and he was merciful and kind to the believers only.

After Ali had washed his dead father and the body of the supporter of Islam had been carried on the shoulders of the men, Ali came back to tell the Prophet (S). The Prophet (S) stood up in front of the body of his uncle to escort him with signs of praise and glorification and to be sincere to his favors he had done to Islam. The Prophet (S) said, "O uncle! Mercy may be upon you and you may be rewarded with good. You brought me up and adopted me when I was a child and you assisted and supported me when I became a man."3

The Prophet (S) participated in the funeral until his uncle was buried then he said: "By Allah, I will pray Allah to forgive you and I will intercede for you that the mankind and the jinn will be surprised."4

The Prophet (S) mentioned the virtues of his uncle, prayed Allah to forgive him and promised to intercede for him in the Day of Resurrection that would surprise the humankind and the jinn.

What would that intercession be?

Let us suppose that Abu Talib was unbeliever–although it was not so and would never be accepted by the rightness and the fair conscience–and did not support the Prophet (S) at all but the Prophet (S) would intercede for him to be in Paradise. This intercession would not surprise the two groups of humankind and jinn because the Prophet (S) would never intercede for an unbeliever.

But if Abu Talib would be rewarded with entering Paradise for his virtues and good deeds, hence the intercession of the Prophet (S) would be further than entering Paradise and this would surprise man and the jinn.

The Prophet (S), besides being loyal to his uncle's favors, wanted by saying this to refute those who wrongly thought that Abu Talib hadn't believed in the mission just because that he sometimes concealed his faith when the circumstances were not suitable for him to announce his faith openly in order to be able to carry out his tasks in the interest of the mission without obstacles.

Then the Prophet (S) added to his word this lament: "Ah father! Ah Abu Talib! O uncle, how bitter my sorrow is! How can I forget you! You brought me up when I was a child, responded to me when I was a man and I was for you as the pupil for the eye and as the soul for the body."5

This was evidence by the Prophet (S) proving the faith of Abu Talib when saying: "... responded to me when I was a man..."

Let us ponder about this delicate expression of the Prophet (S): he said that his position in his uncle's heart was like the eye and the soul. What an accurate imaging showing how much Abu Talib had loved the Prophet (S) and what a great position he had in his uncle's heart.

Would such a man, who had all that love and that respect to the Prophet (S), not believe in the Prophet's mission? Certainly not! It would be beyond impossibility!

But now as the fortress, which protected the Prophet (S) from the evils of Quraysh, was ruined when the defending lion was put in the grave, the beasts of Quraysh found the way empty and guardless. So they began to harm the Prophet (S) with all kinds of harm, torment, mockery and bitter insult; therefore the image of Abu Talib would have never left the mind of the Prophet (S) especially at this moment when he felt that he was in extreme need of him.

Once he came into his house and his hair was stained with dust that some of the impudents of Quraysh had poured upon his head. His daughter became sad and began to cry. She tried to remove the dust from her father's head. He calmed her down saying: "Don't cry my daughter! Allah protects your father."

Then he added after remembering the past of his uncle Abu Talib when no one could dare to touch a hair of him: "Quraysh couldn't hurt me until Abu Talib died!"6

On every occasion, such words came out of his mouth expressing his longing to his uncle and his need of him and of his glorious past: "O uncle! How sudden I felt your absence!"7

Allah willed to try his messenger. It was fated that he had to face two disasters each of them was bitterer that the other. Nearly in the same days he lost two supporters, who so often assisted and supported him in his distresses; Abu Talib, with his powerfulness and strength, who had prevented Quraysh from daring to do any harm to the Prophet (S) and Khadeeja, with her money, kindness, emotion, loyalty and devotedness, who so often assisted him against the distresses, eased his pains and nursed his wounds.

He lost both of them in a very critical time. The wide space would be narrow and the existence would be dark to him, unless he did not trust in Allah and depend upon Him besides the full mercy of Allah.

He lost them after those hard years they had spent in the Shi'b when his uncle was more than eighty years old. Those years were full of strife and struggle and therefore they gave good fruits and left a great glory, which became greater and greater later on.9

In one of the moments of his pain, an over-burdened sad word came out of his mouth but was full of trust in Allah, full of hope in His contentment, full of patience towards the fate... complaining to his God what harms, contempt and pains he got from people: "O Allah! To You I complain my weakness, my little supports, and my being disdained by people! O Allah, the Most Merciful! You are the Lord of the weak; You are my Lord; to whom You leave me? To an opponent frowning at me... or to an enemy overcoming me? If You are not angry with me, I will never mind... but Your blessing will be better to me... I resort to the light of Your face, with which the darkness becomes shiny and the affairs of the life and the afterlife become virtuous, so that not to let Your rage afflict me and Your wrath befall on me. I request Your forgiveness until You become pleased with me. There is no power, save in You..."10

After Abu Talib, no shelter remained for the Prophet (S) to resort to in Mecca. That defensive fortress, which protected him from the disasters, was demolished and the supporter, who sacrificed everything for him, was no longer alive.

In the midst of his distress and pain, the angel revealed to him this divine order: "Go out of it (Mecca)! Your supporter has died."11

## **Pleasant Mention**

### The Sayings of the Prophet (S)

The situations of Abu Talib would never be away from the Prophet's mind nor would his image leave his sight. He did not forget his uncle for a while. He still remembered him, praised him, and prayed to him

for his eternal deeds and his glorious situations in order to be grateful to that man, who had done him many favors.

The Prophet (S) would never be indifferent to any favor done to him. So he often mentioned that to be grateful on one side and on the other side he wanted to encourage the others to follow the same way.

One day a nomad, with signs of sorrow and sadness appeared on his face, came to the Prophet (S) hoping to get something that might relieve some of his sorrow. He said to the Prophet (S), "O messenger of Allah! We have come to you and we have no any camel nor can any of our children find anything to eat." Then he recited some verses of poetry:

We have come to you and our virgin's breast disappeared,

And the mother ignored her baby. 12

The hands of the child dangled and he fainted to the ground,

He could do nothing nor could he move.

Nothing to eat we have save colocynth,

Blood and hair of camels.

We do not have save you to resort to.

Do people resort but to the prophets?

The merciful Prophet (S) stood up deeply affected by this tragic scene dragging his feet towards the minbar. After praising Allah, he began to pray Him: "O Allah! Send us abundant rain pouring plentifully to produce the plants, to fill the udders and to give life to the earth after its death... and thus shall you be brought forth."

As soon as the Prophet (S) finished his praying, the sky began to lighten and the ground began to receive the abundant rain.

A man came to the Prophet (S) crying: "O messenger of Allah! It is the flood! It is the flood!"

The Prophet's hands, whose hopes would never be refused, stretched towards the Heaven and his lips, whose praying would never be disappointed by Allah, uttered: "Let it be around us and not upon us!"

The heavy clouds began to leave taking with them the terror out of the people's hearts.

The Prophet (S) became delighted and his lips smiled but he remembered the near past and sighed: "What a man Abu Talib was! If he is alive, he will be delighted. Who will recite us his poetry?"

His cousin Imam Ali stood up and said, "O messenger of Allah! You may mean his saying:

And a white-faced, with whose face it is prayed,

So that the clouds bring goodness.

He is the shelter of the orphans and the guardian of the widows.

As the Prophet (S) said, "Yes" Ali kept on reciting other verses of his father's poem and the Prophet (S) from above the minbar kept on praying Allah to forgive his sincere uncle.

Would we stop here with the Prophet when praying Allah to forgive his uncle after his death?

The Prophet (S) mentioned his uncle when every occasion passed by him because his mind was always busy with his good deeds and he always remembered his great situations. Quite often, the Prophet (S) praised his uncle with worthy words and it was definitely that the Prophet (S) would not praise any one, who did not deserve that. He kept on praying Allah to forgive his uncle when Ali was reciting his father's poetry and it was definitely that the Prophet (S) would never pray Allah to forgive anyone, who was not faithful.

The Prophet (S) said, "Being loyal to a man (after his death) is by being loyal to his children." And who would be worthier than the Prophet (S) to achieve his own sayings?

The Prophet (S) remained loyal to his uncle Abu Talib by being loyal to his son Ali.

Once he said to Imam Ali: "No one is worthier than you of my position; you are the first in being a Muslim, you are my cousin and my son-in-law. You have Fatima, the head lady of the believing women. Before that, your father was my guardian and supporter when the Quran was revealed and I am so careful to keep that for him by taking much care of his offspring after him." 13

Did you see what position Abu Talib had in the Prophet™s heart? The Prophet (S) considered the situation of Abu Talib during the revelation of the Quran as one of the virtues of Ali. He thought that it imposed upon him to consider that Ali was the worthier one of his position– the position of prophecy. He added this virtue to the other virtues of Ali like his preceding in being a Muslim, being his cousin and his son–in–law...

The Prophet (S) revealed to Ali that he would keep on being grateful to Abu Talib by taking much care of his sons.

So no one but Ali was to be the successor of the Prophet (S) for there was no one worthier than him of all these virtues!

Once again he said to Aqeel 14: "O Abu Yazeed, 15 I love you twice; once for your kinship with me and the other for I know how much my uncle had loved you." 16

What great love the Prophet (S) had for his uncle! He loved Aqeel for the kinship between them and the other love because he knew that Abu Talib had loved Aqeel too much. He thought that his uncle's love for someone imposed upon him to love that one too.

It was true evidence showing us the great love the Prophet (S) had towards his uncle Abu Talib.

On the day of Badr<u>17</u> while the battle was in its excitement, Abu Obayda bin al-Harth bin al-Muttalib approached to meet the polytheists defending his religion. When his leg was cut by Otba bin Rabee'a – or Shayba as it was mentioned– two drawn swords of the swords of Allah; Ali and Hamza rushed, stroke the enemy with their unavoidable swords and saved their companion and carried him to the arbor where the Prophet (S) was.

Obayda's leg, which was cut and was bleeding, did not distract him from opening his eyes to say to the Prophet (S) in a quivering voice: "O messenger of Allah! If Abu Talib were alive, he would know that he had been truthful when he had said (addressing the polytheists):

I swear by the House of Allah that you have told lies!
We never give up Muhammad; we struggle and fight for him,
We support him until we are killed around him.
For him we ignore our wives and children.

The Prophet (S) was affected by the mention of his uncle and began praying Allah to forgive him and Abu Obayda. 18

When Quraysh was defeated and the battle stopped, the Prophet (S) had a pondering look at the dead bodies of the polytheists and remembered something. Abu Bakr was beside him. He said to Abu Bakr, "I wish Abu Talib was alive! He would know what our swords have done to the greats." 19 He referred to the verse of Abu Talib's poem:

By the House of Allah! You have lied.

If what I foresee be serious, our swords will pierce the greats.

Once al-Abbas asked the Prophet (S): "O messenger of Allah! Do you pray for Abu Talib?"

The Prophet (S) answered him: "Every good I hope for him from my God."20

The books of Hadith mentioned a true tradition that the Prophet (S) had said: "On the Day of Resurrection I intercede for my father, my mother, my uncle-Abu Talib- and a brother of mine, who lived in the pre-Islamic age."

This tradition was mentioned in different ways but it had the same meaning.21

These traditions imposed upon us to acknowledge the faith of the Prophet's supporter, whom the Prophet (S) did not mention unless he praised with the best of words.

He often prayed His God for him. Definitely, the Prophet (S) would never follow his passion but put every one in his suitable position whether good or bad.

If the Prophet (S) praised his uncle and prayed Allah to forgive him whereas his uncle had been not a

Muslim –which was far away from the Prophet (S) – then the Prophet (S) would disobey Allah –Allah forbid! – according to many Quranic verses as:

1. You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith. (The Holy Quran, Shakir 58:22)

The holy Quran denied that there were people, who believed in Allah and the Day of Resurrection, having a bit of love to those, who had enmity against Allah and His messenger even though there was close kinship between them.

Allah confirmed that it was impossible for believing in Him and loving the unbelievers to be in one heart. It would be better to quote the interpretation of az–Zamakhshari about this Quranic verse: "It appears that it is impossible to find believing people loving the polytheists. The purpose behind that is to make the believers avoid the enemies of Allah completely and beware of mixing with them at all. Allah has confirmed that by saying: (even though they were their (own) fathers) and: (these are they into whose hearts He has impressed faith), and by comparing His saying: (those are the Shaitan's party) with His saying: (these are Allah's party) you won't find anything more loyal in faith than to love the lovers of Allah and to avoid the enemies of Allah. In fact this is the very sincerest faith."22

After that, he mentioned the Prophet (S) had said a tradition: "O Allah! Do not make a dissolute or an unbeliever have a chance of getting my kindness! For I have among what has been revealed to me this verse:

(You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith.)"23 (Shakir 58:22)

The author of Majma'ul Bayan said: "It means that loving the unbelievers and faith won't be together in one's heart."24

2. O you who believe! Do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth. (The Holy Quran, Shakir 60:1)

In this verse, Allah had forbidden the believers from taking the unbelievers as friends, loving them, supporting them, or asking them for support.

3. O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust Say: If your fathers and your sons and your brethren and your mates and your kinsfolk

and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people. (The Holy Quran, Shakir 9:23–24)

In these verses, Allah had forbidden the believers from taking their fathers and brothers as guardians if they were unbelievers. Faith would be the cause of preventing the sentiment between the believer and the unbeliever even if the unbeliever was the believer's father or brother, who were be the closest relatives of him. Then Allah said that loving the unbelievers or regarding them as guardians would bring the believer out of the sphere of faith and join him to the unjust people. Then Allah threatened the unbelievers of waiting for His punishment because they were not but transgressing people.

Az–Zamakhshari when interpreting these verses mentioned that the Prophet (S) had said: "No one of you becomes a faithful until he loves for the sake of Allah and hates for the sake of Allah; he loves the farthest one to him and hates the closest one to him for the sake of Allah."25

"This is a very severe verse or it may be the severest one that blames people for their leniency in the firm affairs of religion and for their confusion in the strict way of faithfulness... let the most pious men try themselves, will they find that they are strict in obeying the obligations of Allah, will they prefer the religion of Allah to their fathers and children...?"26

The author of Majma'ul Bayan said, "The matter of religion is preferred to kinship even if it leads to cut the relationship of the parents because the faithful foreigner is better than the unfaithful relative. Al–Hassan said: He, who follows the polytheists, is a polytheist."27

- 4. O you who believe! Whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers. (The Holy Quran, Shakir 5:54)
- 5. And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but! most of them are transgressors. (The Holy Quran, Shakir 5:81)

Allah had made among the conditions of faithfulness the cordiality and the familiarity among the believers to be as one hand or as the compact structure; each part tightened the other.

The mightiness and severity against the unbelievers would restrain them from ravaging the tight structure of the believers and from separating their firm unity.

Ibn Abbas said: "You find that the believers are kind and lenient to each other as the child to his father and as the slave to his master and you found them severe and rough towards the unbelievers like the beast towards his prey." 28

In the second verse, Allah denied the faith of those, who took the unbelievers as friends and hence they

deserved rage and wrath of Allah. They would remain in Hell forever.

"Supporting the unbelievers by some of the believers is sufficient evidence proving their hypocrisy and that their faith is not true but they still keep on their unbelief and hypocrisy."29

## 6. Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves. (The Holy Quran, Shakir 48:29)

The interpreters mentioned after this verse a saying of al-Hassan: fiThey-the believers-avoided the unbelievers and the polytheists to a degree that they tried to evade even their cloths not to touch their own cloths and their bodies not to touch their own bodies."30

After some sayings mentioned by az–Zamakhshari he added, "The Muslims at every age have to pay much attention to this avoidance. They have to be strict towards those, who don't believe in their own religion and beliefs, and have to avoid them. 31 They have to be kind to their brethren in Islam, to treat them benevolently, to defend them against any harm, to help them, to be lenient to them and to be very polite and honest with them."32

But unfortunately the Muslims did the opposite. As if the verse was reversed in their minds. They became kind to their opponents, strict, and severe among themselves. Some of them sacrificed their brothers in religion for the sake of their enemies. Some of them did evil to each other that even the enemy would not do. Unfortunately, they submitted to the enemies of their religion whether in the same country, they were or abroad; in the west or in the east and loved them more than their fellow people. They exceeded in committing crimes and treason to achieve their private interests, which were, in fact, the interests of the enemy of their religion. They sacrificed their citizens and presented their nation as delicious bite to the odious colonist.

Such people, at last, would never get save bad rewards for the sins they committed.

Hence, the ties of the umma split and the unity crumbled. The fire of disagreement crept into everything like the flame when breaking out in the dry firewood.

Let us go back to our subject of the verses mentioned above. Was it possible for the Prophet of Islam to be kind and merciful to a polytheist unbeliever just because that polytheist was his relative and to deny all those verses that were revealed to him by the Heaven?

Would he accept to be defended by a polytheist unbeliever whereas he himself had said: "O Allah! Don't make a dissolute or an unbeliever have a chance of getting my kindness!" ...?

The truth was that this man, who assisted, supported and did the Prophet (S) favors, and then the Prophet (S) had to be grateful to him and had to love him and to praise him often and often... this truth would contradict the meanings of these verses, which were full of threat, severity, warning and wrath.

This would not be justified unless we said-Allah forbid!-that the Prophet (S) didn't pay any attention to the orders of his God that were revealed to him and that he indifferently contradicted the principles of the holy Quran! We would say so to justify the saying of the fabricators that Abu Talib was unbeliever after it had been proved that he had assisted and protected the Prophet (S) and his mission so firmly and bravely.

Since no one could dare to say this, so one would be obliged to confess that Abu Talib was a faithful after it was proved without any doubt that the Prophet (S) had often prayed for him, praised him and glorified him whenever mentioning him.

All that, away from the great deeds Abu Talib had done and the acknowledgment he had left on the page of the existence, made the light of Abu Talib's faith shine with the rays of certainty.

#### The Sayings of Imam Ali (as)

When we move to the sayings of Imam Ali (as) about his father, we will find many evidences confirming the true faith of his father to confute all the fabricated lies about his unfaithfulness.

When his father closed his eyes and his soul went high to the better world, he came to tell the Prophet (S) of the sad news. The Prophet (S) instructed him of what to do. He washed his father's body (did the ghusl), embalmed it and enshrouded it and then he escorted his father towards the tomb as the Prophet (S) had ordered him to do.

Would these things have been done for other than the Muslims? I do not know what to say...!

Then he saw the Prophet (S) standing in front of his father's body; praising him with the best of words, his tears coming down from his eyes and the sighs of pain stumbling in his chest.

Days passed. The Prophet (S) became so distressed. Difficult conditions surrounded him from every side. He became in a critical situation. He began to sigh with complaint and pain for the great loss of his kind uncle.

The image of Abu Talib passed by Ali's mind. He remembered his father's brave situations towards the mission and how he had defended and protected the Prophet (S). His emotions began to boil and the thorn of his inner pain began to sting him. Tears came down of his eyes while uttering these verses of poetry:

O Abu Talib! The shelter of resorters!
The rain for barren lands!
The light in darkness!
Losing you undermined us.
Allah may have mercy upon you!

Allah may please you;

That you were a good uncle for al-Mustafa. 33

The years passed and the Umayyads tried their best to fabricated false traditions, whose flames reached Imam Ali (as).

One day Imam Ali was in the yard of the mosque surrounded by the people, when a man of those, who had heard the fabricated traditions until he became confused between the truthfulness and the falseness, came to him and said: "O Ameerul Mo'mineen! You are in this high position, which Allah has put you in, while, your father has been tortured in Hell...?"

Imam Ali's face reddened with anger about what lies the Umayyads had been fabricating. He answered the man: fiHush up! May Allah shut your mouth! By Allah, who had sent Muhammad as prophet, if my father would intercede for every guilty on the earth, Allah would respond to his intercession! Has my father been tortured in hell whereas his son is the divider between (the people of) Paradise and Hell? The light of Abu Talib, in the Day of Resurrection, will put out the lights of all the creatures except five lights..."34

Such a man like Imam Ali with his high position, qualities, virtues and excellences, who had been at the top of faithfulness and who had never been polluted with the dregs of polytheism, would be some how affected by his father if he was not faithful or he was polytheist for something of that would defect the pure page of the son, demean his virtue and hurt his high position.

Once again, Imam Ali said, "By Allah! Neither my father nor my grandfathers Abdul Muttalib, Hashem, or Abd Manaf had worshiped an idol at all. They offered prayers towards the House (the Kaaba) according to the religion of Prophet Abraham (as), to whose beliefs they had kept."35

Abut–Tufayl Aamir bin Wa'ila narrated a tradition that Imam Ali had said: "When my father was dying, the Prophet (S) was with him. Then the Prophet (S) told me of something about my father that was better to me than this worldly life and all what it has."36

Another time he said showing why his father Abu Talib hadn't announced his faith openly: "By Allah, Abu Talib (Abd Manaf bin Abdul Muttalib) was a faithful Muslim, but he kept his faith secret fearing for the Hashemites that Quraysh may harm them."37

Once again, he said, "Abu Talib didn't die until he made the Prophet (S) pleased with him."38

These were the sayings of Imam Ali about his father. They were sufficient evidences confirming his father's faith. Imam Ali announced his sayings intendedly after he had heard the lies accusing his father of unbelieving.

Did Imam Ali say so just out of the sentiment of fatherhood or the enthusiasm of kinship without concerning the reality and the truth?

I don't think that any one, who believes in Islam sincerely, will dare to say so because he will violate the excellent position of the imam of the Muslims and the true guardian of Islam besides that he will contradict the traditions had been said by the Prophet (S) talking about the virtues of Imam Ali.

Ali would never deviate from the rightness whatever happened. The Prophet (S) said, "Ali is with the rightness and the rightness is with Ali. It turns with him wherever he turns."

We do not need to mention every tradition said by the Prophet (S) about his loyal guardian Ali for these traditions were as clear as the light of the sun.

If there were someone justifying Imam Ali's sayings as they were out of kinship, he would certainly criticize the Prophet (S) for the Prophet (S) had praised a man, whose sentiment overcame his faith, and who preferred his relatives to his religion and consequently he would follow the falseness and change the rightness! The sacred duty of Imam Ali was to disavow his father if he was polytheist when died. His father would be considered as enemy of Allah and then Imam Ali did never have to praise him because the right of the father would never be above the right of Allah. He had to follow the conduct of his father Prophet Abraham (as) as the holy Quran said:

... But when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him. (The Holy Quran, Shakir 9:114)

He would not have to follow an enemy of Allah if he was a true faithful but he had to follow his God's orders if he wanted to be near to Him.

No one among the Muslims, overall, would be equal to Ali in his faith and in obeying Allah and His Apostle.

The Islamic history showed us excellent examples of sincere faithfulness among the Muslims, who trod upon their emotions towards their close relatives, whether their fathers or brothers, if the kinship would contradict their belief. Nothing would stand against the powerfulness of the true faithfulness whatever it was.

The history mentioned the situation of Abdullah bin Abdullah bin Ubayy bin Salool39 towards his father, who uttered some words of hypocrisy during the battle against the tribe of al-Mustalaq and caused a kind of separation among the Muslims.

When Abdullah heard of that, he went to the Prophet (S) and said, "O messenger of Allah! I heard that you want to kill my father. If it is true, you order me to do that. I myself will kill him and bring you his head. I fear, if you order someone else to kill him, that my self won't let me look at my father's killer walking among the people and then I may kill him and so I will kill a believer for the sake of an unbeliever and hence I go to Hell."40

He begged the Prophet (S) that no one would kill his father other than him! He feared, if the task would

be carried out by other than him, that he might revenge on the killer, and so he would commit what would bring him the wrath of Allah! But if he himself killed his father, his sincerity towards Allah wouldn't be affected by any rage against his father's killer, although he would suffer too much when killing his father with his own hands. The merciful Prophet relieved Abdullah from the two when he forgave this hypocrite and set him free just for the sake of his faithful son.41

This is another event showing the dominance of the religious enthusiasm over the sentiment of the kinship.

After the battle of Siffeen, Adiy bin Hatim with his son Zayd passed by the killed soldiers. Among the killed soldiers of the army of Mo'awiya there was Zayd's uncle (his mother's brother). Zayd went looking for his uncle's killer. When he found the killer, he killed him with his spear. Then Adiy became so angry with his son Zayd and he scolded him, blamed him, and abused him and his mother severely. He said to his son, "O son of obscene woman! I am not on the religion of Muhammad, unless I hand you over to them to kill you."

But Zayd fled from his father and joined Mo'awiya, who received him well and safeguarded him. Then Adiy raised his hands towards the Heaven cursing his son. He said, "O Allah! Zayd has parted with the Muslims and has joined the unbelievers. O Allah hit him with an arrow of Yours that never misses him! By Allah, I will never talk with him a single word at all and I will never live with him under one roof at all."42

However great the sentiment of fatherhood towards the son was but you found that Adiy wanted to kill his son because he had committed a sin by killing an innocent faithful Muslim, but he had not but to pray Allah against him when he fled from him towards the unjust band of Mo'awiya.

This was not the only event of this kind in the battle of Siffeen. There was another one mentioned by the historians:

A warrior from among the oppressive army of Mo'awiya came out challenging to duel with one of the army of Imam Ali. They fought for a while of time until the soldier of Imam Ali could throw his enemy to the ground and sit on his chest. Before he tried to kill him, he uncovered his face and it appeared that he was his brother but he heard many voices of his army asking to kill him. He waited a while and said to them, "He is my brother." They answered him: "Leave him alone." But he wouldn't do that without being satisfied with a true justification for he wouldn't prefer brotherhood to his religious duty. He answered, "Never! Until ameerul mo'mineen permits me to leave him alone!" when Imam Ali was told of that, he said to him: "Let him go!"43

Unless he did not receive the order of his leader Imam Ali, he would definitely kill his brother for the sake of his faith and belief.

These men would not be, at all, more faithful or sincerer than Imam Ali, on whose shoulders Islam was

erected and by whose sword, which overthrew the great heads of the polytheists, Islam became so strong.

Imam Ali definitely would never let his father alone if he knew that he was unbeliever nor would, he praised him falsely at all. It was he, who was the highest example, after the Prophet (S), of faithfulness and devotedness in the pure way of Allah and His Apostle.

If Ali were not certain about his father's faith, he would never deny the lies fabricated against him nor would he praise him with the best of words. He was worthier than anyone else to say the truth even though it was against his father. His great faith and devotedness would never let him deviate from the clear way of rightness.

He was the worthiest, after the Prophet (S), in keeping to the orders of the holy Quran and refraining from its prohibitions.

We saw that the Quranic verses mentioned above were full of terrible meanings of threat against those, who would follow the unbelievers... and certainly, Ali, who was the ideal example of rightfulness, would never contradict a single word of the holy Quran!

It would be better to mention for the reader this passage of one of Imam Ali's speeches said in front of the all in one of the days of the battle of Siffeen:

"When we had been with the Prophet (S), we killed our fathers, sons, brothers, and uncles and that strengthened our faith and our submission to the orders of Islam. We tolerated the bitterest of sufferings for the sake of the jihad and dueling the heroes of the enemy..."44

What a wonderful image it was! It showed us the powerfulness and the firmness of the Muslims in realizing the rightness and defeating the falseness even if the victims were their fathers and sons as the holy Quran described them.

### The Sayings of Ahlul Bayt

#### The Sayings of Ahlul Bayt45

If we studied the biographies of Ahlul Bayt, we would find that each of them had confuted the accusations had been ascribed to Abu Talib. They declared the reasons behind those accusations, which distorted the faith of Abu Talib and made him one of the unbelievers.

Whenever the lies and the fabrications increased, a word of rightness came out to scatter all that confusion, a ray of truthfulness shone to clarify the darkness of that unfairness, and evil wills.

1. One of those, who had heard of the lies fabricated about the faith of Abu Talib, asked Imam Sajjad-Ali bin al-Husayn (as)46 about those accusations. Imam Sajjad said, "Yes!"

The asker repeated his question to be certain about the source of those accusations and to know whether they were true or not: "There are some people here pretending that Abu Talib was unbeliever!"

Imam Sajjad sighed painfully and cried loudly, "How wonder! Did they accuse Abu Talib (of being unbeliever) or they accused the Prophet (S), who had been ordered by Allah not to let a believing woman keep on living with an unbelieving man as his wife in many Quranic verses? No one doubted that Fatima bint Assad47 was one of the first faithful women. She had been still Abu Talib's wife until he died."48

The saying of Imam Sajjad showed that whoever thought that Abu Talib was unbeliever, accused the Prophet (S) of contradicting the orders of the holy Quran or being indifferent to apply them to his uncle.

No one at all could deny the true faithfulness of Fatima bint Assad, Abu Talib's wife and Ali's mother, and no one could say that the Prophet (S) had annulled the marriage of Abu Talib and his wife Fatima. If Abu Talib was unfaithful, then the Prophet (S) had to separate between him and his faithful wife.

As long as Fatima bint Assad had been still as Abu Talib's wife until he died, so whoever said that Abu Talib was unfaithful, definitely would accuse the Prophet (S) of disobeying his God. Hence whoever accused Abu Talib of being unfaithful would impudently accuse the heart of Islam; the great Prophet (S).

2. Imam Baqir49 was asked about the false tradition fabricated against Abu Talib saying that Abu Talib would be in Hell. He answered: "If the faith of Abu Talib is put in a scale of a balance and the faith of the peoples is put in the other scale, the faith of Abu Talib will outweigh."

Then he said: "Don't you know that ameerul mo'mineen Ali (as) ordered to offer the hajj for the sake of Abdullah, Aamina<u>50</u> and Abu Talib during his lifetime (Ali's lifetime) and then he ordered in his will to offer the hajj for them."51

The faithfulness of Abu Talib was of a prudent man not of an imitator. It was faithfulness of a struggling supporter. Abu Talib was the leader of the greatest tribe among all the Arabs. In fact, it was the essence of the Arabs. He was the chief of the town that all the Arabs used to visit for its sacredness and holiness. Such an obeyed leader and a highly respected chief turned to be a follower of an orphan, who was brought up by Abu Talib himself. He left his leadership and high position and followed his nephew; the Prophet, who was chosen by the Heaven to be the means between the Creator and His creatures. Wasn't it a true faithfulness that made this great man as same as any of the slaves, who followed the Prophet (S)?

Then Imam Baqir proved the faithfulness of Abu Talib when saying that Imam Ali had ordered to offer the hajj for the sake of Abu Talib not only during his lifetime (Ali's lifetime) but also after his death when recording that in his will. Hajj was one of the basic pillars of Islam and hence Ali would not have ordered to be offered for an unfaithful man!

3. As for Imam Sadiq52 (as) he had plentiful sayings about his great grandfather Abu Talib, in which he confuted all the accusations ascribed to his grandfather. The age of Imam Sadiq was after the end of the state of the Umayyads, which poured upon the people flows of disasters and distresses, and the beginning of the state of the Abbasids, who ruled under the pretense of getting back the rights of the Alawites. 53 They, pretended that they would get back the rights to their actual possessors. It was just a pretense, which they made as the cornerstone of their new state.

It was a short time when the swords were put aside from the necks of the Alawites and the muzzles were removed from the mouths of people but everything would be changed as soon as the bases of the state became firm and strong.

This was an active reason that made the voice of Ja'far bin Muhammad as–Sadiq announce the truth loudly and spread much of his lights among people. Although the time was short for him, he could spread the pure principles of the Hashemites. Abu Talib, the assistant of the Prophet (S), had his enough share of Imam Sadiq's active traditions.

Once someone asked Imam Sadiq, "People pretend that Abu Talib is in Hell!"

Imam Sadiq said, "They tell but lies! Gabriel had never revealed such a thing."

Then he added, "The example of Abu Talib was like the example of the Fellows of the Cave; they concealed their faith and announced polytheism and so Allah rewarded them doubly. Abu Talib also concealed his faith and announced polytheism so Allah rewarded him doubly... He did not leave this worldly life until he was told that he would be in Paradise... How do they describe him so? Gabriel had come down in the night when Abu Talib died and said, "O Muhammad! Go out of Mecca! You have no supporter in it after Abu Talib." 54

Imam Sadiq said that Allah would reward Abu Talib twice that he could keep his faith secret when he found that it was better; therefore he would be rewarded for his faith and he would be rewarded for keeping his faith secret. Not everyone could conceal what one believed in even if it was in the interest of the mission.

Imam Sadiq compared Abu Talib with the Fellows of the Cave mentioned in the Quran and he said that Allah had brought him good news (via the revelation to the Prophet (S)) that he would be in Paradise. This was not an unbelievable thing after the historians had mentioned that the Prophet (S) had told some people that they would be in Paradise. There might be some ones among them, who would not be equal to Abu Talib in his defending and supporting Islam!

Then Imam Sadiq mentioned great evidence confirming the faithfulness of Abu Talib when saying that Gabriel had ordered the Prophet (S) to leave Mecca after the death of Abu Talib because by the death of Abu Talib, the Prophet (S) had lost the support and protection in Mecca. Would such a man like Abu Talib be unbeliever or would Hell be his reward? If it were so then there would be no difference between

the believer and the unbeliever and between the Muslim and the polytheist.

Once there was a conversation between Imam Sadiq and Yonus bin Nabata. Imam Sadiq asked Yonus: "O Yonus! What do people say about Abu Talib?"

Yonus said, "They say that he is in Hell, in which his head boils."

Imam Sadiq said: "Have told lies the enemies of Allah! Abu Talib is one of the companions of (the prophets, the truthful, the martyrs and the good, and a goodly company are they!)55

Once again, Imam Sadiq answered a man asking him that people pretended that Abu Talib was unbeliever: "They tell but lies! How is that and he has said:

Don't you know that we have found Muhammad a Prophet. As Moses! It had been recorded in the first Books! 56

Once again, he said, "How was Abu Talib unbeliever whereas he had said:

They knew well that our son had never been a liar,

Nor had he cared for absurdities.

And a white-faced, with whose face it is prayed,

So that the clouds bring goodness.

He is the shelter of the orphans and the guardian of the

Widows. "57

Imam Sadiq said, "Ameerul mo'mineen (Imam Ali) was pleased with the poetry of Abu Talib to be recited and recorded. He said, Learn it (the poetry) and teach it to your children for it complies with the religion of Allah and it has much knowledge."58

Besides that, this tradition had a clear witness by Ali about the faithfulness of his father. It showed us the value and the high position of Abu Talib. Imam Ali became so pleased when he heard his father's poetry; therefore he ordered that it should be learned and taught because it complied with the mission of Allah and it had much divine knowledge about the previous religions of Allah.

4. Imam Musa al-Kadhim<u>59</u> (as) was asked by Durst bin Abu Mansoor about Abu Talib. The asker didn't ask about the faithfulness of Abu Talib because this was certain for him but he asked about something above the faithfulness.

He asked: "Was the Prophet (S) submissive to Abu Talib?"60

Imam Kadhim said, "No! But he (Abu Talib) was the depositee of the precepts and then he delivered them to him (to the Prophet (S)).

The man asked: "Did he deliver the precepts to the Prophet (S) as if the Prophet (S) was submissive to

him?"

Imam Kadhim said: "If the Prophet (S) was submissive to him, he wouldn't deliver the precepts to him!"

The man asked: "Then what about Abu Talib?"

Imam Kadhim said: "He believed in the Prophet (S) and in his mission and so he delivered the precepts to him."61

This tradition confirmed what we have said about the personality of Abu Talib in this book.

A man like Abu Talib was necessary to be available in order to connect the ray of the mission of Abraham (as) to the shining flame of the Mission of Muhammad (S).

The tradition showed us that the asker was certain about the faithfulness of Abu Talib and he thought that Abu Talib was the depositee of the precepts, which he had to deliver them to Prophet Muhammad (S). Definitely no polytheist would have been deposited with this divine heritage.

The asker thought, as he had already known the high position of Abu Talib that Prophet Muhammad (S), before the advent of the mission, was submissive to Abu Talib as guardian but Imam Kadhim removed this illusion from the asker's mind when answering him so clearly.

After the clouds of illusion had left the asker's mind, he asked about the situation of Abu Talib and Imam Kadhim answered him that Abu Talib had confessed the prophecy of Muhammad and believed in Allah otherwise he would not have delivered the precepts to the Prophet (S).

5. Abban bin Mahmood wrote to Imam Ridha'62 (as) when his faith was about to be shaken by the fabricated lies: "May Allah make me die for you! I am in doubt about the faith of Abu Talib!"

Imam Ridha' (as) wrote to him: "(And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter Hell; and it is an evil resort) 63 Then: if you don't confess the faithfulness of Abu Talib, your fate will be to Hell."64

The answer of Imam Ridha' showed that doubting about the faithfulness of Abu Talib contradicted believing in the Prophet (S). He, who doubted about the faithfulness of Abu Talib, would act hostilely to the Prophet (S) and deviate from the way of guidance after knowing it and whoever deviated from the right way of guidance would be out of the sphere of faith and then his way would lead him to Hell. It would be considered as harming the Prophet (S) and harming the Prophet (S) was a guilt leading to Hell.

Allah said in the holy Quran:

Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace.

(The Holy Quran, Shakir 33:57)

And (as for) those who molest the Messenger of Allah, they shall have a painful punishment. (The Holy Quran, Shakir 9:61)

The Prophet (S) said in one of his traditions: "He, who harms a hair of mine, harms me and whoever harms me, harms Allah."65

6. Imam Askari<u>66</u> (al-Hasan bin Ali) said in a long tradition narrated by his grandfathers: fiAllah the Almighty had revealed to his messenger (Muhammad): (I have assisted you with two groups of assistants; a group supports you secretly and the other supports you openly. As for the group that supports you secretly, their master and the best of them is your uncle Abu Talib but as for the group that support you openly, their master and the best of them is his son Ali bin Abu Talib."

Then he added: "Abu Talib is like the believer of the Pharaoh's people; he keeps his faithfulness secret."67

One of the two groups had to carry out its task secretly as long as carrying it out openly was not possible for it... like the support of the angels as mentioned by the Quran:

(... and sent down hosts which you did not see) (Shakir 9:26)

(... and strengthened him with hosts which you did not see) (Shakir 9:40)

(... that your Lord should assist you with three thousand of the angels sent down) (Shakir 3: 124)

(Your Lord will assist you with five thousand of the havoc-making angels) (Shakir 3: 125)

(I will assist you with a thousand of the angels following one another) (Shakir 8:9)

There are many other verses talking about this subject.

Abu Talib would not be able to support the Prophet (S) unless he kept his faith secret. He was, as the believer of the Pharaoh's people, whose story had been, mentioned by the Quran. 68 If the believer of the Pharaoh's people had not concealed his faithfulness, the Pharaoh would have killed Prophet Moses (S). His situation was so active among his people, who didn't know that he was a believer but they thought that he was like them. So was the situation of Abu Talib towards the mission of the Prophet (S). To this meaning, Imam Askari referred when he mentioned this tradition narrated by his fathers, who had ascribed it to the Prophet (S).

No one could suspect the sayings of the Prophet's progeny and think that their sayings might be untrue after the Quran had confirmed their infallibility by saying:

(Allah only desires to keep away the uncleanness from you, O people of the House! and to purify

#### you a (thorough) purifying) (Shakir 33:33)

This Quranic verse declares the infallibility of the pure Prophet's progeny in spite of the disgraceful attempts of some deviate interpreters to distort its meaning.

Ahlul Bayt was equal to the holy Quran. They were as a rope extended between the Heaven and the earth; whoever kept to it would get to the top of eternality and whoever turned aside from it, would remain at the foot surrounded with dangers of destruction.

The Prophet (S) said, "I have left among you two weighty things, which if you keep to, you will never go astray at all; the Book of Allah and my family. They will never separate until they come to me at the river in Paradise."

This true tradition, which had been agreed upon by the consensus of the Muslims, was evidence showing the infallibility of the Prophet's progeny. Whoever suspected them, would suspect the Quran, whose equal they were, and whoever let them down, would be perished.

There are many other Quranic verses and prophetic traditions confirming the infallibility and purity of the Prophet's progeny. We do not want to mention them for they are not of our subject.

They, who were equal to the Quran, definitely would not say save truthfulness. They were worthier than anyone else not to contradict the Quran and they were the first to obey its orders and to refrain from its prohibitions.

After that, would they praise a man, even if he was their father, falsely and ascribe to him what he did not have? Would they acquit him from a real guilt without any evidence just because of kinship? Certainly not!

Whoever said that would violate their high position, which was the very position of the Prophet (S) himself, and would violate the sacredness of the Prophet (S) and the sacredness of his mission.

#### The Sayings of the Companions and Others

We found among the Prophet's companions that there were many, whose eyes hadn't been blinded by the evil fancies nor had they deviated from the right way because of the personal interests, confessing the faithfulness of Abu Talib and mentioning his good deeds.

We do not want to quote all what was said by the companions about Abu Talib in order not to prolong the research, but we want to quote some of their sayings to be as evidence to show the truth.

1. The caliph Abu Bakr said: "Abu Talib didn't die until he had said: There is no God but Allah and Muhammad is the messenger of Allah."69

The same was said by al-Abbas.70

2. Abdullah bin Abbas was asked by a man: "O cousin of the messenger of Allah! Would you tell me about Abu Talib? Was he a Muslim or not?"

Abdullah bin Abbas answered him: "How was he not a Muslim?

Whereas he said:

"They knew well that our son had never been a liar, Nor had he cared for absurdities."

Abu Talib was like the Fellows of the Cave; they kept their faithfulness secret and showed polytheism so Allah rewarded them doubly."71

- 3. The great companion Abu Tharr, whose eyes hadn't been blinded by the shine of gold neither had he been frightened by the violence of Mo'awiya, said: "By Allah, Whom there is no god other than! Abu Talib (may Allah be pleased with him) didn't die until he became a Muslim..."72
- 4. Hassaan bin Thabit, the poet recited:

"If you mourn a dead,

Please, mourn the loyal man; the brother of the loyal."

Sibt bin aj-Jawzi when explaining this verse said, "He means Hamza and Abu Talib."73

5. These confessions were not limited to a certain age rather than the others or to a certain class of people... everyone, who was honest, fair, impartial and not affected by the different fancies, had a ray of light emitted in the darkness to light the straight way.

It was a word of rightness emitted of the mouth of the Abbasid King Abdullah al-Ma'moon, although he was not such an honest man, but it was a fair word that slipped away of his mouth willingly or unwillingly. He said, "By Allah, Abu Talib became a Muslim when he said,

I supported the Prophet; the Prophet of the Lord,

With swords shining like the lightning.

I defended and protected the Prophet of the Lord,

As kind quardian.

I creep to his enemies like a young camel with much heed,

But I roar at them proudly,

As a lion roaring in its lair. 74

6. Abu Ja'far al-Iskafi, in his thesis (Naqdh al-Othmaniyya) when trying to refute the thesis of aj-Jahidh (al-Othmaniyya), mentioned Abu Talib. He could not but praise him. He said, "Abu Talib was his father

(the Prophet's father), his guardian, his supporter and defender and without him, the Prophet (S) wouldn't succeed. But in spite of that, he (Abu Talib) didn't become a Muslim according to most of the traditions."75

We found it odd; in fact, we did not think that Abu Ja'far had said the last statement, which contradicted the beginning of his saying, besides that Abu Ja'far was one of those, who had said that Abu Talib was a Muslim, as we will mention it in the last chapter.

What made us doubt more about it was that our source was not the thesis itself but the summary of the thesis, which was collected by Hasan as–Sandoobi, whom we talked about in the beginning of the book (At the threshold).

If it was proved that the last statement was said by Abu Ja'far, he didn't showed his own opinion about the subject but he just said that some of the traditions had mentioned that Abu Talib was not a Muslim.

In another place, when Abu Ja'far talked about those, who had become Muslims because of the good praying of Abu Talib and his keeping to the Prophet (S), he said: "...and because of him (Abu Talib) the Hashemites kept on defending the Prophet (S) in Mecca against the tribes of Makhzoom, Sahm and Jumah... and because of him the Hashemites tolerated the blockade in the Shi'b... and because of his praying and his keeping to Muhammad (S), his wife Fatima bint Assad became a Muslim. He was better in kindness and good nature than Abu Bakr and others... what prevented him from being a Muslim-if it was proved that he hadn't been a Muslim-was but the Taqiya76."77

This last statement did not mean that he thought Abu Talib had not been a Muslim as his disciple ibn Abul Hadeed declared.

This saying-if it was his- might have been said by him before he became certain about the faithfulness of Abu Talib after researching for the truth then he declared what he had become certain about. This word denied the announcement of Abu Talib's faithfulness and not the faithfulness itself because taqiya would impose upon one to conceal the true beliefs.

- 7. Aj-Jahidh, in spite of his disgraceful and ignorant situation in his thesis (al-Othmaniyya) when mentioning Abu Talib to disvalue the antecedence of Ali in being a Muslim, couldn't but to say: "Don't you know that Quraysh and all the people of Mecca couldn't harm the Prophet (S) as long as Abu Talib was alive?"78
- 8. The author of Tathkiratul Khawass, after talking about Abu Talib through the talking about Imam Ali (as) and mentioning some of the good deeds of Abu Talib, the sayings of the Prophet (S) about Abu Talib and his praying Allah to have mercy upon him, said: "I say: the saying that Abu Talib is among the fellows of Paradise doesn't need pondering on it. There are many evidences proving that; his caring for protecting the Prophet (S), supporting him, defending him against the harm of the polytheists and the unbelievers, the sorrow of the Prophet (S) when Abu Talib died, naming that year as the year of sorrow

by the Prophet (S) because of the death of Abu Talib and Khadeeja, the praying of the Prophet (S) that Allah might have mercy upon Abu Talib and might forgive him and the response of Allah to the praying of Abu Talib especially when he insisted upon it."79

Then the author tried to prove the faithfulness of Abu Talib by mentioning the sayings of the infallible imams about him and his own sayings about the Prophet (S) and about his religion.

It would be better to quote this passage: "... and also that no one of his enemies mentioned that his (Abu Talib's) sons were angry that their father was unbeliever.

Mo'awiya, the bitter enemy and opponent of him (Ali), Amr bin al-Aass, Abdullah bin az-Zubayr, Marwan and others, in spite of criticizing him, defaming him and ascribing to him what he was free from, did never accused him of that his father was unbeliever... whereas he (S) often criticized them for the unbelief of their fathers and mothers and the meanness of their lineage but they didn't reciprocate...!

This was the best evidence showing his (Abu Talib's) faithfulness and showing the bad fanaticism of those of the public (the Sunnis), who ascribed unbelief to him.

O you, the just! Think about the evil will of the batlike people in their enmity against the sun of Islam and its light...!"80

It was clear evidence and a reasonable conclusion taken from the actual reality! If those, who were the bitter enemies of Imam Ali, weren't certain that Abu Talib was faithful, they would definitely defame Imam Ali with this thing, whereas they tried their best to ascribe to him much many fabricated defects, which he was certainly free from. There was no faith, no honesty and no conscience would prevent them from that, but they had no way to it.

9. We had, in this chapter, to quote this clear saying, which came out of a Christian mouth that knew the rightness, supported it, saw the light, and led to it.

We quoted it without any comment for the facts in these lines did not need any comment or explanation.

The historian writer Abdul Masseeh al-Antaki said: "The historians disagreed upon the faithfulness of Abu Talib. Some said he was a Muslim and some said he was a polytheist. Each group had evidences and prophetic traditions they depended upon.

One like me is not to determine such a serious matter.

But the evidences taken from the actual reality confirmed the thought of those, who said that Abu Talib was a faithful because man, however exceeded in loving his kin; his son, his nephew or his son-in-law, could never be indifferent to his beloved if he saw him violating his religion or belief and trying to demolish its pillars to replace it with another religion... could never be indifferent unless he himself believed in the new religion for, as you know well, that people stuck to their religions and exaggerated in

sanctifying them to a degree that a believer was ready to kill his son or his father if he saw him scorning his religion or making little of his god.

If this was applied to the ordinary people, it would be worthier to be applied to the upper class of them like Abu Talib, who had a high position among Quraysh so he was obliged by himself and by his position to defend his religion, which he and his people had already believed in, in order that his position would still be respected, he wouldn't be mean before his people and he wouldn't expose himself to the wrath of his gods and then to lose his afterlife.

Hence, Abu Talib must believe in the mission of his nephew (S) in his heart but he did not announce that for a certain purpose required by wisdom and political affairs.

If he had announced his faithfulness at the beginning of the mission, Quraysh would have been against him and so he would have lost his glory and respect... then he would be unable to defend his nephew, who was still powerless, against the harm of Quraysh. This made him conceal his faithfulness.

His deeds, poems, and speeches showed his faithfulness clearly, especially when defending and praising al-Mustafa81 (S) in his poems and speeches until the last moment of his life, which he ended with his clear will. He could do all that depending upon his powerfulness and high position among Quraysh.

According to that, Abu Talib was one the best companions and supporters undoubtedly.

How nice it would be if Islam would have some men, nowadays, who could defend it and could restore its glory as Abu Talib had done at the dawn of the mission, then Islam would remain glorious.

This was Abu Talib; the guardian of al-Mustafa (S), his uncle, his beloved, his supporter and the father of our master; ameerul mo'mineen, the emir of the religion and the victor lion of Allah, Ali bin Abu Talib...! Yes, he was this great man, who had brought up these two luminous suns that lighted the sky of life and religion!"82

We do not think that this clear saying needs any comment.

On the pages of history there were many examples confirming the saying that the religious sentiment was stronger and more determined than the sentiment of kinship. If both of them met in the field of struggle, victory would definitely be for the first and defeat would be for the second.

- 10. Dr. Taha Hussayn said: "Abu Talib's kindness to the Prophet (S) was well-known and his strife to defend him and his religion against Quraysh was so famous."83
- 11. The fair professor Abdul Aziz Sayyidul Ahl wrote a book about Abu Talib. Some of the readers noticed that he had not declared the faithfulness of Abu Talib.

I am on the contrary to that. I think that the professor have confessed in the clearest way that Abu Talib was one of the first believers and the antecedent Muslims and that he had done Islam many favors.

If the book had nothing but the few shiny lines in its preface, it would be the best evidence proving what the author thought about the sheikh of the Hashemites.

It would be better to quote some lines of those shiny pages. The author said: "It was not fair for people towards the man, who had brought up the Prophet (S) and protected him more than forty years, that his news were abridged, scattered and distorted and that the narrators of his news were so few and confused...

Then all his favors were forgotten and history, at the moment of his death, took an odd and weak situation towards him. History talked about this man, who had protected the prophecy and defended it strongly, sacrificingly and faithfully, in a way as if it talked, with a tongue created by fancy, about an adventitious thing or a new coming foreigner...!

The man had spent all his life in supporting the Prophet (S), forced his family to follow him, spent his power, love and monies for him, quarreled with his enemies, stroke them and defeated them and made himself ready to hasten sincerely to his nephew in the way of distresses.

The existence of Abu Talib was one of the necessities of the creation and a support that must be available to make the mission survive and spread as ibn Khaldoon had said in his theory84...

It was the will of Allah; no man, no belief and no religion would win unless there was a sufficient support defending him or it against the terrible fanaticism then he or it would prevail by the followers and the assistants, but that support must be the first because without it there wouldn™t be followers and assistants."85

"... and Abu Talib didn't miss the duty, which he was to do, and he wasn't overburdened with the heavy task that he was to carry out. He supported the Prophet (S) and assisted him, quarreled with all the people for the sake of him and pride didn't carried him off to sin as it carried the others of the greats, who misled the people.

Abu Talib was the master of all of Quraysh with no equal."86

"The Prophet (S) cried when his uncle died; and who would cry tenderheartedly, mercifully and faithfully if Muhammad, whose God had brought him up well, wouldn't? He mourned his uncle, who had brought him up, protected him, supported him, and tolerated many sufferings for him. Abu Talib was his father when he lost the father, was his right hand when he needed a supporter and was his party when he needed a strong rightness to defeat the falsehood and to perish the tyranny!"87

We tried not to quote many sayings spread in the book but in spite of our trying, we were forced to quote the above words. Then we want to ask the reader "Was it possible to say that we didn't find that the author had declared that Abu Talib was a Muslim after all what he had said in his book? We quoted these sayings just to be as an example to show his clear confession, which was definitely the truthful witness!

12. We found the professor George Jirdaq in his wonderful book (Imam Ali; the Voice of the Human Justice) praising Abu Talib with wonderful statements of esteem and glorification.

We thought that we had to quote something of this marvelous mention.

The professor said, "When his grandfather-Abdul Muttalib; the Prophet's grandfather- died, his Uncle Abu Talib-Ali's father- adopted him. The boy kept on living in the sphere of sympathy, meekness, and well education, which the late father had left to the resident son."88

After mentioning that Abdul Muttalib had recommended Abu Talib to look after his grandson, he said, "... and he wouldn't choose Abu Talib unless he was certain about the actual feeling and thinking of him. Although all the sons of Abdul Muttalib were kind and sympathetic, their kindness and sympathy were not so firm and deep like Abu Talib's.

The effect of kindness and sympathy in the good adopting and educating would be clearer than the effect of monies; therefore, Abdul Muttalib chose Abu Talib to look after Muhammad (S).

In addition to that, Abu Talib had great sympathy towards his nephew that would force him strongly to take much care of him even if his father had not recommended him to! So how would it be if both of them; his sympathy and his father's recommendation were together?

No doubt, that Abu Talib was a nice and beloved person; a nice person, who had the wisdom of a kind old man, who was loyal and experienced and who put all what he had of kindness, loyalty, and experience in practice in any case."89

Let us listen to this wonderful word: "As if it was that when Allah had chosen the Prophet from among the family of Abdul Muttalib, He had chosen this generous uncle to bring him up! As if the power of the existence paved the way for Abu Talib to know about the matter of his nephew what any one else didn't know."90

Another wonderful word said by this man talking clearly about the personality of Abu Talib with all the good meanings it had: "... the good meanings of Abu Talib's nature moved to be inside the soul of Muhammad. They became a part of his self while growing under the care of the loving uncle."91

"Abu Talib was the first in Islam, who recited poetry full of love towards Muhammad and calling for supporting him. He became so angry whenever there was a doing or a saying having some harm to his nephew."92

"Abu Talib didn't forget for a moment throughout his life that Muhammad was the continuity of the high

morals, which he himself, his brother Abdullah and their father Abdul Muttalib had spontaneously."93

"When Abu Talib died the Prophet (S) felt that he lost the greatest pillar, to which he used to resort and which defended him against the harm of Quraysh. This feeling showed the connection of the means of goodness between Muhammad and his uncle: the chief of the house, in which Muhammad grew and acquired his high morals!

By losing Abu Talib, Muhammad felt that he lost the supporter, who was ready to sacrifice himself for him and to defend him against any harm, who was his fortified shelter against Quraysh and its oppressors until he said, "I didn't get any harm from my people until my uncle died."

How would we justify the deep sorrow that had filled Muhammad's heart after his uncle's death?

What was the cause of this grief whereas Muhammad was so patient, determined, and confident that his mission would succeed however, his enemies were many, or however his assistants were few and whatever the situations of the good or the evil people were?

Yes! What was the cause of this grief? It was the disaster that afflicted Muhammad (S) when he lost his uncle; the dearest man, who had been so kind to him and who had protected him against the evils of the enemies.

The abundant tears Muhammad shed were clear evidence showing that he had lost something of his self, his present and his past!"94

Then, in another chapter, he talked about the relation that united the sympathy between Muhammad and Ali as it was between Abu Talib and Muhammad and how that unity had given its good fruits.

He said: "The connections of sympathy and brotherhood continued between Muhammad and Ali and the cooperation between them to make the mission succeed continued too since Muhammad had known Abu Talib and since Ali had known Muhammad and since the three had gathered in one house, which had been based on the meanings of magnanimity.

The qualities of the house of Abu Talib were but an incentive that made Abu Talib and Ali understands the genius of Muhammad in a way that appeared in the first as sympathy and sacrifice and in the second as great intellect, deep feelings and sacrifice like the miracles!"95

A reader might say that there was nothing of what the writer had praised Abu Talib with showing that he said that Abu Talib was a Muslim because he didn't do save showing Abu Talib's high qualities, his devotedness in loving and protecting the Prophet (S) and his propagandizing for the mission and for supporting the Prophet (S).

We are satisfied with this. We do not need from a great thinker like George Jirdaq to say about the light: I see it... when he describes the light, shows its aspects, and leads to it. This is enough to make us feel that he walks in the way of the light that he praises.

Hence, we do not need to lead the reader with his hand to show him what meanings these words have because they are too clear and they are full of frank confession of the faithfulness of Abu Talib.

We want to refer to his sayings: "As if the power of the existence paved the way for Abu Talib to know about the matter of his nephew what any one else didn't know" and: "Muhammad was the continuity of the high morals, which Abu Talib, his brother Abdullah and their father Abdul Muttalib had spontaneously." How would Muhammad be the continuity of these men, if they were polytheists? God forbid!

Then what was that great soul of Abu Talib, which melted inside the soul of Muhammad and the two souls mixed to be two parts of one thing? Then how Abu Talib, Muhammad and Ali became one thing that couldn't be divided?

The qualities of the house of Abu Talib was the strong incident that led the father and the son to understand the genius of the Prophet (S) in a way that appeared in them as great sympathy and sacrifice, which were held together just to make the mission succeed with all what that successfulness required of deep sympathy, great intellect and sacrifice, which was like the miracles.

That high sympathy united between the Prophet (S), his uncle, and his cousin since he had known his uncle and since his cousin had known him to make a firm unity that could not be, separated since the three had gathered in one house built upon the bases of magnanimity and virtues.

Then what was that goodness, whose means connected between Muhammad, his uncle and Ali?

Did Muhammad acquire means of goodness from a polytheist one?

Was it hopeful to acquire goodness from a stubborn polytheist?

Could that stubborn polytheist be a partner with the messenger, who would spread the mission of monotheism?

It was naturally for the Prophet (S), when he lost his uncle, to feel that he lost the greatest pillar, on which he leant, and by which he was protected and his mission was defended. His uncle was the chief of the house, in which he had been brought up with the highest of morals.

It was naturally for Muhammad (S) to be sad and sorrowful in spite of that he was so patient and firm and in spite of his confidence in his God, Who would definitely make his mission succeed, even if the apparent means of success were so little that the enemies were much more than the assistants and that the evil ones were more than the good ones.

But it was the sorrow that remained when one was afflicted by the loss of the dearest one, who used to

protect and defend... it was the loss that made one feel as if one lost a part of one's self extended from one's present to the past!

These quotations are enough and we do not need to quote more. They have enough evidences and confessions clarified by many personalities leading to the same point although there are differences controlled by the different fancies and aims. This point is supporting the wronged right, uncovering the hidden facts, and announcing the truth loudly, in the milieu that is full of noisy lies, odious barking, and hideous hissing of adders scattering their poisons here and there.

But it is the bright rightness and the shiny truth...!

Allah definitely prepares the sincere supporters and the loyal assistants of the rightness lest the virtue and the vice be equal or lest the evil defeat the good!

## A Stop with Ibn Abul Hadeed

#### A Stop with Ibn Abul Hadeed96

We do not want to examine every word said about the subject for it will take us too far. It is enough for us to be satisfied with the truthful witnesses of those, whom no true Muslim can suspect, the Prophet (S) and his pure progeny and the witnesses of the persons, who have seen the light and have known the truth.

But we have to quote some sayings of ibn Abul Hadeed in his book Sharh Nahjol Balagha and to argue with him about a certain saying we found in his book.

He said when talking about the umma, to which Muhammad had been sent as prophet, and dividing it into some groups: "the mo'attilah<u>97</u> and non-mo'attilah; among the mo'attilah were those, who denied the Creator and the day of Resurrection, those who believed in transmigration (of souls) and those, who worshipped the idols... etc." ... until he said: "As for those, who were not mo'attillah among the Arabs, they were few. They were God-fearing. They were pious and they refrained from committing vices, like Abdullah, Abdul Muttalib and Abu Talib."98

You see that ibn Abul Hadeed said here that Abu Talib was one of those, who were God-fearing, who believed in monotheism and who believed in the Creator of the existence after he talked about those, who denied the Creator and the Day of Resurrection and after he talked about the idolaters and others. He said that Abu Talib was one of those, who were pious and who refrained from committing vices.

There was no vice for Abu Talib worse than to see the guidance of the Prophet (S) without following it!

He also said when talking about the virtues and the qualities of Imam Ali (as): "What do I say about a man, whose father was Abu Talib; the master of Arabia, the sheikh of Quraysh and the chief of Mecca?"

until he said: "... and Abu Talib adopted the Prophet (S) when he was a child and protected him when he became a man. He defended him against the polytheists of Quraysh. He met for the sake of him great distresses, faced hard sufferings and tolerated much in supporting and assisting him... It was said: When Abu Talib died, it was revealed to the Prophet (S): (Get out of it (Mecca). Your supporter died)."99

Ibn Abul Hadeed considered the kinship of Abu Talib as honor and that it was one of Imam Ali's good qualities. He said that Imam Ali had a great honor by being the son of Abu Talib. Then he mentioned the virtues of Abu Talib such as adopting, protecting, and defending the Prophet (S) against the harms of Quraysh until he suffered great distresses but he achieved his duties in spite of all the difficulties he faced.

He said that the Prophet (S) had been ordered by the Heaven to leave Mecca after the death of his uncle Abu Talib, who was his defensive fortress!

He referred to this point, the revelation to the Prophet (S) to leave Mecca, another time when he said: "When Abu Talib died in Mecca, Quraysh became alone with Muhammad and harmed him so much whereas it couldn't do that when Abu Talib was alive. He left Mecca fearing for himself and emigrated to his God."100

He talked about this point again when he said: "Know that Ali (as) often pretended that he was the best of the all, the most preferable to the all and had the honor above the all by being proud of his cousin Muhammad (S), himself and his father Abu Talib (S)... He, who read the history, would know that Islam wouldn't succeed without Abu Talib!

No one is to say, how is it said, so about a religion that Allah has promised to spread and to make it succeed whether Abu Talib was available or not? Because we say: If it is so then the Prophet (S) isn't to be praised nor is it to be said that he guided people from deviation, saved them from ignorance, did them great favors and without him Allah would never be worshipped on the earth..." until he said: "If you say: These people are envied and praised because Allah has achieved these things by means of them and made them succeed in carrying them out. In fact, the actual doer is Allah and these people are just tools and means used for doing these things so praising them is to be, considered for that. The same thing is to be said about Abu Talib...!"101

It would be better to refer here to the saying of ibn Abul Hadeed when he explained the speech of Imam Ali (as) after leaving Siffeen: "No one of the umma is to be compared with the family of Prophet Muhammad (S). They are the basis of the religion and the pillar of certainty. To them returns every expensive thing and after them come the others. The right of authority is theirs and among them guardianship and succession are."

Can we stop a little at this saying of ibn Abul Hadeed? Can we concentrate on the point when he said that Ali (as) pretended to have antecedence, honor, and virtue over the all by being proud of the master of the creatures Prophet Muhammad (S), his father Abu Talib and himself?

We want but to attract the reader's attention to think about this statement and the meaning it has. It refers to the unity that gathers these three men in antecedence, honor, and virtue above the all!

Then we want to refer to the statement of ibn Abul Hadeed "peace upon him" after mentioning the name of Abu Talib... this statement shows the thought of the sayer about the person, whom the sayer refers to, and his high position. This statement is not said except to those, who have the position of prophecy, imamate, guardianship, or something like that. It is not said to many many of the Prophet's companions!

Ibn Abul Hadeed didn't say this statement to Abu Talib, unless he knew well that Abu Talib had a great role in establishing the bases of Islam, which would be nothing without Abu Talib as he himself said! 102

Then ibn Abul Hadeed imagined that perhaps there was someone, who might deny his saying. He replied that if Abu Talib had no virtue in supporting the Prophet (S), the Prophet (S) also wouldn't have any virtue in spreading the divine mission according to the thought that it was Allah, Who would have done every thing!

I didn't quote these sayings of ibn Abul Hadeed, unless I wanted to discuss his confusion and contradiction at the end of his long speech about Abu Talib, 103 in which he mentioned some fabricated lies about the (adopter and protector) of the Prophet (S) as he himself had said. 104

These fabrications were not more than eleven lines 105 of his long pages, which were full of irrefutable evidences and clear proofs that confirmed the faithfulness and the right belief of Abu Talib. But he liked to end his speech with this weak fabrication.

We would like to discuss his speech passage by passage to argue with him about his collapsed points.

He said after that long speech, in which he had declared the evidences proving Abu Talib's faithfulness: "I said: As for me, the condition is confused to me and the news is contradicted. Allah is more aware of his (Abu Talib's) reality, how it was!

The letter of Muhammad an-Nafs az-Zakiyya<u>106</u> to al-Mansoor<u>107</u> disturbs me; especially his saying: "I am the son of the best of people and I am the son of the worst of people. I am the son of the master of people of Paradise and I am the son of the master of people of Hell.

This was a confession that Abu Talib was unbeliever. This was his son and he wouldn't be accused of fabricating lies against Abu Talib besides that his time was near to the time of the Prophet (S). It was not so long time between them to say that the news might be fabricated."108

He said that the condition was confused to him because the news was contradicted! He meant that the news, which he himself mentioned as certain evidences proving the faithfulness of Abu Talib and which couldn't be suspected for their sources were the Prophet (S), his pure progeny and the sayings and doings of Abu Talib himself, were contradicted by the fabricated news that Mo'awiya had bought with his monies and were narrated by al-Mugheera and his likes of that filthy series. We will confute them in a

particular chapter inshallah!

The contradiction between two traditions would not be unless there was equivalence between them that the narrators of the two traditions would be trusty. No one of the two series of the narrators should be, accused of anything and no tradition should be preferred to the other for any reason otherwise the preferable one must be, depended upon while the other must be left aside.

This thing would not be, applied to our subject in any case!

Would a tradition narrated by the infallible progeny from the Prophet (S) be equal to a tradition narrated by al-Mugheera and his likes?

So as there was no equivalence, there would be no contradiction!

Then he went on sticking to the letter of an-Nafs az-Zakiyya to al-Mansoor.

We referred to this letter in the books of history and we found, among what ibn Abul Hadeed had mentioned, this passage: "Allah chose fathers and mothers for me in the pre-Islamic age and in the Islamic age until He chose for me one of them, who would be in (Hell). I will be in the highest position among people of Paradise and will get the least punishment among the people of Hell. I am the son of the best of the good people and the son of the best of the evil people. I am the son of the best among people of Paradise and the son of the best among people of Hell..."109

We researched on the narrators of this letter in ibnul Atheer's Kamil but we didn't find any mention about them.

The author of Sheikhul Abtah mentioned that the narrator of this letter was Sa'eed bin Sa'd al-Madani and said: "This Sa'eed is one of the unknown narrators." 110

At-Tabari mentioned incomplete series of narrators of this letter. He said, fiMuhammad bin Yahya said to me: I copied these letters from Muhammad bin Basheer when he was correcting them. Abu Abdur Rahman, who was one of the Iraqis writers, and al-Hakam bin Sadaqa bin Nizar told me about these letters. I heard ibn Abu Harb correcting them."111

This series of narrators, as you see, is incomplete and one cannot depend upon it:

1. Muhammad bin Yahya: we do not know his grandfather's name! But when we referred to Mizanul I'tidal to look for those, who had this name, we found that they were seventeen men having the same name with different surnames.

Each of them was either a narrator of neglected, weak, denied, or obscure traditions that couldn't be depended upon, or a liar fabricating traditions 112 or of a single narrated tradition or no one knew from whom he had narrated the tradition or who narrated refuted or fabricated traditions, who was not trusty,

who narrated from the untrusted narrators, who was not agreed upon, who narrated what he hadn't heard or who fabricated traditions. 113

- 2. Muhammad bin Basheer: we found two men having this name;
- a. Muhammad bin Basheer bin Marwan al-Kindi al-Wa'idh. He was not trusted. Ad-Darqutni said about him that he was not reliable in his traditions.
- b. Muhammad bin Basheer bin Abdullah al-Qass. Ibn Mo'een said about him that he was not reliable. 114
- 3. We did not know Abu Abdur Rahman or ibn Abu Harb who they were!
- 4. We did not find any mention of al-Hakam bin Sadaga in Mizanul I'tidal.

We leave the weak series of the untrusted narrators aside in order not waste the time and come back to the very letter of an-Nafs az-Zakiyya that have disturbed ibn Abul Hadeed's mind.

Also we don't want to stop at the differences between the wordings of the letter mentioned by ibn Abul Hadeed and each of at-Tabari, ibnul Atheer and al-Khudhari. 115

We became astonished at this proudness! Would anyone be proud of being the son of the worst of the evil people or the best of the evil people? Would be there any good in the evil or among the evil people? Would be there a master or any goodness among the people of Hell?

If he were the son of the master of people of Hell-if there would be a master in Hell-so, no one would be the master there unless he was the worst of the evil people, who definitely would get the severest punishment. This contradicted the fabricated tradition ascribed to the Prophet (S) that Abu Talib would be the least tortured one among the people of Hell.

According to their thought, this was the utmost intercession the Prophet (S) could do for his uncle!

What an intercession it was! Even the stinglest and the meanest of people would be ashamed towards this intercession, so how about the great Prophet, who was chosen by Allah to complete the nobilities?

Did such proudness come out except of an insane man? It was but a confession of the mean position, which would never agree with the situation of Muhammad an–Nafs az–Zakiyya, who claimed to be the caliph and resisted the king sitting on the throne? If it was so, then he objected himself in this letter!

Therefore, we found among what was, mentioned as the answer of al-Mansoor to the letter this saying: "You pretend that you are the son of the least punished one among the people of Hell and you are the son of the best of the evil... there is no littleness in unbelieving in Allah nor lightness in His torment. There is no good one among the evil people. The believer, who believes in Allah, has not to be proud of Hell. You will know that:

# ... and they who act unjustly shall know to what final place of turning they shall turn back. (The Holy Quran, Shakir 26:227)"116

This answer was suitable to that passage ascribed to an-Nafs az-Zakiyya. It would be the definite irrefutable answer if those, to whom, they were ascribed or fabricated and ascribed to them, said the letter and the answer!

As for the saying of an–Nafs az–Zakiyya: "I am the son of the worst of the evil people" mentioned by ibn Abul Hadeed, which made us argue with him, it would never be applied to Abu Talib at all because the meaning of this statement would be that there was no one more evil than Abu Talib among his people and at his time at least! Otherwise, the statement meant continuity; that he was the son of the worst evil one at all!

Even if we said that he was the son of the worst evil one among his people and at his time, would that refer to Abu Talib?

We did not find that any of the liars and fabricators had reached this degree of meanness! No one of them had said that Abu Talib was one of the evil people rather than to say that he was the worst of them. Could one of them dare to say that, whereas Abu Talib's virtues and favors were the causes of goodness and blessings among all of his people?

Would he, who was the pillar of the structure of Islam and without who Islam would be nothing according to the saying of ibn Abul Hadeed himself, be the worst of the evil people?

Would the worst evil man be so greatly respected by the Prophet (S) whereas the Prophet (S) had said: "O Allah? Don't make a dissolute or an unbeliever have a chance of getting my kindness!"

Would Abu Talib be more evil than Abu Lahab and Abu Jahl, 117 who had filled the existence with their evil and corruption and harmed the Prophet (S) with all kinds of harms and distresses? Perhaps supporting the Prophet (S) was considered as evil as or eviler than harming and fighting him according to the opinion of those, who had lost their minds!

Then how would it be possible for an-Nafs az-Zakiyya to be proud of such defect and disgrace where he was in so critical situation?

Let's suppose that this letter was said by an-Nafs az-Zakiyya, then what was the evidence that made ibn Abul Hadeed refers especially to Abu Talib as the worst evil of people?

Wasn't that but suppose and guess... if we did not want to declare the truth? Otherwise, it would show that there was a certain purpose behind that!

Why wouldn't it concern Talha bin Obeidillah; the father of Umm Iss~haq, who was an-Nafs az-Zakiyya's grandmother, or Abdul Ozza, who was his mother's grandfather? An-Nafs az-Zakiyya's

mother was Hind bint Abu Obeida bin Abdullah bin Zam'a bin al-Asswad bin al-Muttalib bin Assad bin Abdul Ozza. 118 This Abdul Ozza was a chief among the unbelievers of Quraysh!

We don't say that one of these two was meant by the saying of an-Nafs az-Zakiyya because it was not but suppose and guess that made ibn Abul Hadeed refer to Abu Talib alone!

Let's give up and say that an-Nafs az-Zakiyya didn't mean by his saying "the worst of the evil" save Abu Talib, then why did this saying especially, although it contradicted the truth, stop in ibn Abul Hadeed's chest and nothing of the sayings of Imam Sadiq, who lived in the same period of an-Nafs az-Zakiyya and ibn Abul Hadeed mentioned many of his sayings, stopped in his chest?

There was no any way of comparison between Imam Sadiq and an-Nafs az-Zakiyya whether in science and knowledge, fidelity, truthfulness, keeping to the rightness and announcing it. Ibn Abul Hadeed himself knew this very well, but in spite of all that, this letter only that stopped in his chest!

A hair of a camel stopped in his mouth whereas he swallowed camels with their hooves whenever he liked!

Then why didn't the witnesses of Abu Talib's actual son Imam Ali (as) and his sons of the infallible imams after him, who had much many virtues and qualities that an-Nafs az-Zakiyya didn't have any of, stop in ibn Abul Hadeed's chest?

If an-Nafs az-Zakiyya was the son (grandson) of Abu Talib fiand he wouldn't be suspected" as ibn Abul Hadeed said, then would the witnesses of Imam Ali (as) and his infallible sons be suspected and would they be accused of adding Abu Talib to the Muslims whereas he was in the list of the unbelievers?

Was an-Nafs az-Zakiyya more pious and more truthful than Imam Ali (as) and the other infallible Imams that an-Nafs az-Zakiyya said what wouldn't be suspected and these imams said what would be far away from the truth?

I myself did not think that an-Nafs az-Zakiyya had said this word after showing the evidences that prevented even the insane and the mad from saying such a thing. 119

If an-Nafs az-Zakiyya had said it, so what did he mean by saying, "Abu Talib was the adopter and the protector of the Prophet (S)"?

And if he meant what he had said, we wouldn't depend upon it and leave aside the certain sayings of the infallible imams, who would never be suspected at all whether in their doings or sayings.

Ibn Abul Hadeed said, "His time was near to the time of the Prophet (S) and there was not so long period between them and it was not possible that the news might be fabricated."

Ibn Abul Hadeed depended upon a saying said by a man after nearly a century and a half since the

death of whom it was said about and did not depend upon the sayings of the infallible imam, who always and ever kept to the rightness and who lived with the man, he witnessed to, in one house.

Ibn Abul Hadeed didn't think that the news was fabricated because there was no so long period as he said whereas he himself showed the lies and the false traditions fabricated during the time of Mo'awiya, who was born in the time of the Prophet (S).

If the reason were the length or the shortness of time, we would not find all that fabrications happened during the age of Mo'awiya.

I don't know how to justify this saying of ibn Abul Hadeed or what was the reason that made him adopt this thought and what made this saying stop in his chest rather than the others?

But we don't mistrust him as long as (mistrusting the Muslim is haram) and (the sanctity of the Muslim is greater than the sanctity of the Kaaba) as al-Ghazali says among what we have quoted in our chapter (At the Threshold) of this book.

After faltering with weak steps in a zigzag way, ibn Abul Hadeed returned to contradict himself by saying: "One of the Talibites 120 wrote a book about the faithfulness of Abu Talib. 121 He sent it to me and asked me to write a preface for it whether in poetry or prose to witness that the evidences mentioned in the book were true. I hesitated to give a final decision about that because I had some doubt about it...

But I couldn't refrain from glorifying Abu Talib because I knew that without him Islam would never stand and I knew that he had done favors that every Muslim must be grateful to him in this life until the Day of Resurrection, so I wrote on the back of the book these verses:

Without Abu Talib and his son,

The religion would not be so firm to stand.

That in Mecca; sheltered and defended.

And this in Medina ready to die.

Abd Manaf 122 undertook the task and died,

Then came Ali to complete it.

Praise a mountain that passed,

After achieving what he had and leaving but glory!

How great! This began the guidance,

And that concluded with nobilities!

No nonsense of an ignorant would harm the glory of Abu Talib,

Nor would any of eyesight feigning to be blind.

As no one seeing the light of day as darkness,

Would harm the signs of morning.

So I gave him his due of glory and honor in full and at the same time I didn't determine a matter that I

was not certain about."123

We found the contradiction clearly in his passage before his verses when he said that he hesitated to decide about the faithfulness of Abu Talib because he was in doubt about it but he couldn't refrain from glorifying the man, who was the basis of the great edifice of Islam, without whom Islam wouldn't stand and whose favors made every Muslim grateful to him in this life until the Day of Resurrection!

These were two contradictories that couldn't meet together; Abu Talib was unbeliever! But without him Islam wouldn't stand nor would be there a basis for Islam to be erected upon, therefore the Muslims had to be grateful to him!

What an unbeliever he was after all that!

Wherefrom did he get that right to be thanked and respected by the Muslims until the Day of Resurrection?

Was that because of his unbelief? And how was he the basis and the pillar of the great structure of Islam? Could an unbeliever be such?

After all that, ibn Abul Hadeed wrote on the book his verses, in which the rightness was so clear. He showed the great deeds of Abu Talib and his son Imam Ali (as), which were the two pillars of Islam and without whom Islam would not succeed or stand.

The father began the struggle and established the base of the structure and then the son completed the structure.

The father protected and defended the Prophet (S) and then the son often faced death in the way of supporting the Prophet (S).

The great task that the father had undertook but died before it reached the aim; the great son came and completed the efforts of the father.

The father was the beginner of guidance and the son was the completer of the nobilities.

What about this saying "How great! This (Abu Talib) began the guidance," said by ibn Abul Hadeed?

What did guidance mean? Didn't it mean the guidance of Islam?

Would the beginner of the guidance of Islam be unbeliever? I beg Allah's forgiveness!

But after ibn Abul Hadeed had given Abu Talib his due of glory and honor in full, he couldn't decide his believing in Islam. It stopped in his mouth. Perhaps he choked with water or might his mouth be filled with it that he couldn't speak!

Let's stop at his saying:

No nonsense of an ignorant would harm the glory of Abu Talib, Nor would any of eyesight feigning to be blind. As no one seeing the light of day as darkness, Would harm the signs of morning.

So what harm would be against the high glory of Abu Talib, his firm faithfulness and his certain believing in Islam if ibn Abul Hadeed, who knew every thing, ignored the truth?

Perhaps it was imposed upon ibn Abul Hadeed to walk in this crooked way and to avoid the bright straight one!

- 1. Refer to As-Seera an-Nabawiyya, vol. 1 p.84, al-Ghadeer, vol. 3 p.99, vol.7 p.373, Sheikhul Abtah p. 44, Al-Hujja p.67, Mo'jamul Quboor, vol.1 p.204, Tathkiratul Khawass p.10, Eeman Abu Talib p.10 and A'yan ash-Shia, vol. 39 p.161.
- 2. GhussI means washing the dead in a certain way according to the laws of the Islamic Sharia.
- 3. Sharh Nahjul Balagha, vol. 3 p.314, Biharul Anwar, vol. 6 p.445,523,529, Sheikhul Abtah p. 43, al-Ghadeer, vol. 7 p.374,387, Al-Hujja p.67, Abu Talib p.89, Mo'jamul Quboor, vol. 1 p.191,204, Tafseer Ali bin Ibraheem p.355, Tathkiratul Khawass p. 10, Eeman Abu Talib p.10, A'yan ash-Shia, vol. 39 p.139, 161.
- 4. Sharh Nahjul Balagha, vol. 3 p.314, Biharul Anwar, vol. 6 p.445,523,529, Sheikhul Abtah p. 43, al-Ghadeer, vol. 7 p.374,387, Al- Hujja p.67, Mo'jamul Quboor, vol. 1 p.204, Eeman Abu Talib p.10, A'yan ash-Shia, vol. 39 p.161.
- 5. Sheikhul Abtah p. 44 quoted from al-Majlisi, al-Mufeed and ibn Hajar in his Issaba, vol.7 p. 112.
- 6. As-Seera an-Nabawiyya, vol. 1 p.88,281, as-Seera al-Halabiyya, vol. 1 p.291, as-Seera al-Hishamiyya, vol. 2 p.58, at-Tabari's Tareekh, vol.2 80, ibnul-Atheer's Tareekh, vol.2 p.63, al-Manaqib, vol.1 38, Biharul Anwar, vol. 6 p.430,528, Sheikhul Abtah p. 51, Abu Talib p.91, al- Ghadeer, vol. 7 p.377, Imam Ali, the Voice of Justice p.36 (vol.1 .p.60), A'yan ash-Shia, vol. 39 p..127.
- 7. As-Seera an-Nabawiyya, vol. 1 p.88,281, as-Seera al-Halabiyya, vol. 1 p.291, as-Seera al-Hishamiyya, vol. 2 p.58, at-Tabari's Tareekh, vol.2 80, ibnul-Atheer's Tareekh, vol.2 p.63, al-Manaqib, vol.1 38, Biharul Anwar, vol. 6 p.430,528, Sheikhul Abtah p. 51, Abu Talib p.91, al- Ghadeer, vol. 7 p.377, Imam Ali, the Voice of Justice p.36 (vol.1 .p.60), A'yan ash-Shia, vol. 39 p..127.
- 8. She was the Prophet's wife.
- 9. There were different news about the death of Abu Talib and Khadeeja (S). Some historians said that Abu Talib died in Rajab, Ramadan, Shawwal or Thul–Qi'da and whether in the tenth or eleventh year after the mission. The historians were different about who had died before the other and how many days were between their deaths.
- 10. At-Tabari's Tareekh, vol. 2 p.81, ibnul Atheer's Tareekh, vol. 4 p.64, Sharh Nahjul Balagha, vol. 3 p.322, as-Seera al-Halabiyya, vol. 1 p.353, As-Seera an-Nabawiyya, vol. 1 p.286, as-Seera al-Hishamiyya, vol. 2 p.61–62, al-Manaqib, vol.38 p.1, Biharul Anwar, vol. 6 p.529, Sheikhul Abtah p. 52, Ala Hamish as-Seera, vol.3 p.149–150, Muhammad, the Arab Prophet p.65–66.
- 11. Sharh Nahjul Balagha, vol. 1 p. 10, Al-Hujja p. 17,64,103, Biharul Anwar, vol. 6 p. 543, Sheikhul Abtah p. 51, Mo'jamul Quboor, vol. 1 p. 197, A'yan ash-Shia, vol. 3 p. 7, vol. 39 p. 127.
- 12. He described the famine they were suffering.
- 13. Refer to Yanabee'ul Mawadda p.263 (vol.2 p.141), Ghayatul Maram p.497 and al-Ghadeer, vol. 7 p.378, 388.
- 14. He was the elder brother of Ali.
- 15. Abu Yazeed was Aqeel's surname.
- 16. Al-Istee'ab, vol.3 p. 157, Sharh Nahjul Balagha, vol. 3 p. 312, Al-Hujja p. 34, Tathkiratul Khawass p. 15, Mo'jamul Quboor, vol. 1 p. 202, al-Ghadeer, vol. 7 p. 377,387.
- 17. Badr was the first battle between the Muslims and the polytheists of Quraysh.
- 18. Sharh Nahjul Balagha, vol. 3 p.316,334, vol. 1 p.305–306, Al-Hujja p.84, Sheikhul Abtah p. 47–48, A'yan ash-Shia, vol. 39 p.151. It was mentioned in Biharul Anwar, vol. 6 p.595 in a way different from this.

- 19. Refer to al-Aghani by Abul Faraj al-Isfahani, vol. 17 p.28, al-Ghadeer, vol. 1 p.378, vol. 2 p.4, Tilbat at-Talib p.48 and Sharh Nahjul Balagha, vol. 3 p.309.
- 20. Sharh Nahjul Balagha, vol. 3 p.311, Al-Hujja p.15, Tathkiratul Khawass p. 10, Mo'jamul Quboor, vol. 1 p.189, al-Ghadeer, vol. 7 p.374,387, A'yan ash-Shia, vol. 39 p.136.
- 21. Sharh Nahjul Balagha, vol. 3 p.311, Tafseer of Ali bin Ibraheem p.355, 490, Al-Hujja p.3-5, al-Ghadeer, vol. 7 p.379, 386.
- 22. Al-Kashshaf by az-Zamakhshari, vol.2 p.444 (vol.4 p.396, Tafseer of ibn Katheer, vol.4 p.330.
- 23. Al-Kashshaf by az-Zamakhshari, vol.2 p.444 (vol.4 p.396, Tafseer of ibn Katheer, vol.4 p.330.
- 24. Vol.28 p. 19.
- 25. Al-Kashshaf p.548 (vol.2 p.201-202).
- **26**. Ibid
- 27. Vol. 10 p.34.
- 28. Majma'ul Bayan, vol.6 p. 122.
- 29. Al-Kashshaf by az-Zamakhshari, vol. 1 p.430 (vol. 1 p.520).
- 30. Majma'ul Bayan, vol. 26 p.80, al-Kashshaf, vol.3 p.115 (vol.4 p.375).
- <u>31.</u> Islam doesn't accept such strictness and inflexibility that one may think that Islam calls for boycott and fighting anyone, who is not a Muslim. Islam has given (ahlul-thimmah) the Jews and the Christians, who live in the state of the Muslims, same rights like the rights of the Muslims; such as keeping their properties, their lives and their honors.

Islam has legislated ideal laws to control the relation between the peoples of different religions and beliefs but this strictness is to be towards those, who don't keep to or obey those rules. Then those ones have to be fought as enemies whether they are clear or covered with hypocrisy and deceit. There was a great difference between the monotheists (the Jews and the Christians) and the polytheists or the unbelievers.

The polytheists and the unbelievers must be avoided and treated severely and there was no any way of being kind to them. It was these people, who were meant by these Quranic verses. Hence Abu Talib, according to the thought of the evil-willed fabricators, was not one of the monotheists but was one of the polytheists and unbelievers; therefore he would be, according to their malicious thinking, among those, who must be avoided.

- 32. Al-Kashshaf, vol.3 p.115 (vol.4 p.275).
- 33. Al-Mustafa is one of the Prophet's surnames. Refer to Al-Hujja p.24, Tathkiratul Khawass p. 12, Sheikhul Abtah p. 50, Mo'jamul Quboor, vol. 1 p.206, al-Ghadeer, vol. 3 99, vol.7 p.379,389 and A'yan ash-Shia, vol. 39 p.140.
- 34. Al-Hujja p. 15, Tathkiratul Khawass p. 11, Sheikhul Abtah p. 32, al-Ghadeer, vol. 7 p. 388.
- 35. Al-Ghadeer, vol.7 p.388, al-Abbas p.18, Mo'jamul Quboor, vol. 1 p.200.
- 36. Al-Hujja p.23, al-Ghadeer, vol. 7 p.388.
- 37. Ibid p.389, Mo'jamul Quboor, vol. 1 p.200.
- 38. Al-Ghadeer, vol. 7 p. 370, 389, Al-Hujja p. 23, A'yan ash-Shia, vol. 39 p. 136.
- 39. Az-Zamakhshari said: "The name of this Abdullah was Hubab bin Abdullah bin Ubayy but the Prophet (S) changed it into Abdullah and said: Hubab is a name of the Satan."
- 40. Az-Zamakhshari said: "When Abdullah bin Ubayy (the father of this Abdullah) wanted to enter Medina; his son objected him and said to him: "Go back! By Allah, you won't enter Medina unless you say: The messenger of Allah is the most honored and I am the meanest.fl He was still captive under his son's control until the Prophet (S) ordered to be freed. It was also said that he said to his father: "If you don't declare that all honor is for Allah and His messenger, I will kill you." His father said: "Woe unto you! Do you do that?" He said: "Yes, I do." When he saw that his son was determined, he said: "I witness that honor is for Allah, his messenger and the believers." Then the Prophet (S) said to Abdullah (the son): "May Allah reward you with all goodness."
- 41. Refer to ibnul Atheer's Tareekh, vol. 2 p. 131–132, at–Tabari's Tareekh, vol. 2 p. 260–263, al–Kashshaf, vol. 2 p. 461–462 (vol. 4 p. 423–424), Tafseer Ali bin Ibraheem p. 680–682, Majma'ul Bayan, vol. 28 p. 85–87.
- 42. Refer to Waq'at Siffeen p.59-600 and ibnul Atheer's Tareekh, vol. 3 p.165.

- 43. Wag'at Siffeen p.308.
- 44. Waq'at Siffeen p.597.
- 45. Ahlul Bayt: the Prophet's progeny.
- 46. Imam Sajjad was the fourth imam of the Shia. His full name was Ali bin al-Husayn bin Ali bin Abu Talib.
- 47. She was Imam Ali's mother. Bint means the daughter of.
- 48. Al-Hujja p. 24, Sharh Nahjul Balagha, vol. 3 p.312, Sheikhul Abtah p. 76, al-Ghadeer, vol. 7 p.381,390-391, A'yan ash-Shia, vol. 39 p.136-137.
- 49. He was the son of Imam Sajjad.
- 50. Abdullah and Aamina were the Prophet's father and mother.
- 51. Sharh Nahjul Balagha, vol. 3 p.311, Al-Hujja p. 18, Sheikhul Abtah p. 23,76, al-Ghadeer, vol. 7 p.381, 391, A'yan ash-Shia, vol. 39, 136.
- 52. He was the son of Imam Bagir.
- 53. The progeny of Ali bin Abu Talib.
- 54. Al-Hujja p. 17,15, Sharh Nahjul Balagha, vol. 3 p.312, al-Ghadeer, vol. 7 p.381,391, Mo'jamul Quboor, vol. 1 p.191, A'yan ash-Shia, vol. 39 p.136.
- 55. Al-Hujja p. 17, Sheikhul Abtah p. 23, 75, al-Ghadeer, vol. 7 p.394.
- 56. Al-Ghadeer, vol. 7 p.392.
- **57**. Ibid
- 58. Al-Hujja p. 25, al-Ghadeer, vol. 7 p.395.
- 59. Imam Kadhim was the son of Imam Sadiq.
- <u>60.</u> It was thought that Abu Talib was a guardian of the previous prophet (Jesus Christ (S)). He had the percepts, which he had to deliver to the next prophet (Muhammad).
- 61. Al-Abbas p. 18, al-Ghadeer, vol. 7 p. 395.
- 62. He was the son of Imam Kadhim.
- 63. Quran 4:115.
- 64. Sharh Nahjul Balagha, vol. 3 p.311, Al-Hujja p. 16, al-Ghadeer, vol. 7 p.381,396, Mo'jamul Quboor, vol. 1 p.189, A'yan ash-Shia, vol. 39 p.136 (without mentioning what was after the Quranic verse).
- 65. As-sawa'iqul Muhriga p. 111.
- 66. He was the eleventh imam of the Shia.
- 67. Al-Hujja p. 115, al-Ghadeer, vol. 7 p.368.
- 68. We began our book with the verses talking about the believer of The Pharaoh's people because they had a similarity to our subject.
- 69. Sharh Nahjul Balagha, vol. 3 p.312, Sheikhul Abtah p. 71, al-Ghadeer, vol. 7 p.370, 401, A'yan ash-Shia, vol. 39 p.136.
- 70. Sheikhul Abtah p. 71, 73, al-Ghadeer, vol. 7 p.399, 401, A'yan ash-Shia, vol. 39 p.136.
- 71. Al-Hujja p.94, 115, al-Ghadeer, vol. 7 p.397.
- 72. Al-Ghadeer, vol. 7 p.399.
- 73. Tathkiratul Khawass p. 31.
- 74. Sharh Nahjul Balagha, vol. 3 p.314, al-Ghadeer, vol. 7 p.337, Al-Hujja p. 54, Divan Abu Talib p.10, The Theses of aj-Jahidh p.32.
- 75. The Theses of aj-Jahidh p.32.
- 76. Taqiya means: (fiself-protectionfl), in Islam, the practice of concealing one's belief and foregoing ordinary religious duties when under threat of death or injury to oneself or one's fellow Muslims.
- 77. The Theses of aj-Jahidh p.51.
- 78. The Theses of aj-Jahidh p.5.
- 79. Tathkiratul Khawass p. 10-11.
- 80. Tathkiratul Khawass p. 11.
- 81. It is one of the Prophet's surnames.
- 82. Mo'jamul Quboor, vol. 1 p. 194-195.

- 83. Al-Fitnatul Kubra: Othman p. 151.
- 84. We wished if the professor had referred to the source of this saying of ibn Khaldoon.
- 85. Abu Talib; the Sheikh of the Hashemites p.5-6.
- 86. Ibid p.7.
- 87. Abu Talib; the Sheikh of the Hashemites p.89.
- 88. Imam Ali; the Voice of the Human Justice p.34 (vol.1 p.154
- 89. Imam Ali; the Voice of the Human Justice p.54 (vol. 1 p.55).
- 90. Ibid
- 91. Ibid p.56
- 92. Imam Ali; the Voice of the Human Justice p.35 (vol.1 p.58).
- 93. Ibid p.59.
- 94. Ibid. p.60
- 95. Imam Ali; the Voice of the Human Justice p.46 (vol.1 p.71)
- 96. The author of Sharh Nahjul Balagha.
- 97. It was a group of people denying the existence of Allah the Creator and denying the resurrection after death.
- 98. Sharh Nahjul Balagha, vol. 1 p. 139.
- 99. Sharh Nahjul Balagha, vol. 1 p.9-10.
- 100. Ibid vol.3 p.322.
- 101. Sharh Nahjul Balagha 1 p.47.
- 102. The fidelity of research (!!!) led Muhammad Abul Fadhl Ibraheem to omit this word from the origin! Refer to Sharh Nahjul Balagha, vol. 1 p.142, which was edited by this man!
- 103. Sharh Nahjul Balagha, vol. 3 p.305-318.
- 104. Ibid p.310
- 105. Ibid p.310-311
- 106. He was Muhammad bin Abdullah bin al-Hassan bin Imam Hassan bin Ali bin Abu Talib (S).
- 107. He was an Abbasid caliph.
- 108. Sharh Nahjul Balagha vol.3 p.317.
- 109. Refer to at-Tabari's Tareekh, vol.6 p.196. You find it in al-Kamil by ibnul Atheer, vol. 5 p.5 with some difference and in Muhadharat Tareekhul Umam-the Abbasid state (lectures on the history of the nations) p.65 in a different way. Al-Mubarrid mentioned this letter in his book al-Kamil vol.3 p.1274–1275 but he didn't mention anything of this passage.
- 110. Sheikhul Abtah p. 81.
- 111. At-Tabari's Tareekh, vol.6 p. 195.
- 112. It was mentioned in al-Ghadeer, vol. 5 p.329 that Muhammad bin Yahya bin Razeen al-Maseesi was a liar fabricating traditions. So was mentioned in Mizanul l'tidal vol.3 p.147.
- 113. Mizanul I'tidal vol.3 p. 146-148.
- 114. Mizanul I'tidal vol.3 p.31.
- 115. Ibn Abul Hadeed said: ...I am the son of the evil... whereas the others said: ...I am the son of the best of the evil...
- 116. Refer to at-Tabari's Tareekh, vol. 6 p. 197, al-Kamil vol.5 p.6, Muhadharatul Umam -the Abbasid state- p.66, al-Kamil fil Lugha p. 1277,3.
- <u>117.</u> This question was just for arguing, otherwise there was no any way of comparison between Abu Talib and these two wicked unbelievers at all.
- 118. Refer to Nasab Quraysh p.53, 227 and Sheikhul Abtah p. 82.
- 119. The reality showed that the letter was fabricated or at least some statements were inserted into it just for defame and disgrace and not for proudness. It was the unjust policy that inserted such lies to assist the Abbasid rule.
- 120. The progeny of Abu Talib.
- 121. It was the book Al-Hujja Ala Ath-Thahib Ila Takfeer Abu Talib by Sayyid Shamsuddeen. It was one of our references in this book.
- 122. Abd Manaf was the name of Abu Talib.

## **Fabrication and Distortion**

We referred, in the chapter (At the Threshold), to the black market that Mo'awiya had established and had spent too much of the Muslims' monies just to make it succeed, with no feeling of any responsibility nor fearing the bad end of his bad deeds; therefore fabricating the prophetic traditions and distortion the Quranic verses increased in this market.

The false goods accumulated in this market until a mark of disgrace was put on the forehead of time and the pages of history were blackened with dark letters. The truth was distorted and the face of history was deformed.

Abu Talib, the father of Imam Ali, received his share of that terrible injustice made in this market.

Many lies were fabricated against him to perish his faithfulness, to put out his bright belief and to do with his jihad he had done for the sake of Islam. In fact, the purpose of these lies was to avenge on him because it was he, who prevented from choking the mission in its cradle when his nephew had come with it; therefore many lies and untrue traditions were fabricated and many Quranic verses were distorted just to defame him and to remove his virtues.

We have, in this chapter, to rove through the accusations woven against Abu Talib and the ill wills that fabricated against him what he was free from.

We have to examine these fabrications and distortions and to criticize them with full analysis in order to clarify the truth.

## **The First Verse**

Allah says:

And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients. And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive. And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers. (The Holy Quran, Shakir 6:25-27)

These three verses talked about the doings of some of the polytheists, who listened to the Prophet (S) when reciting the verses of the holy Quran revealed to him but they understood nothing. Allah had put veils over their hearts not to perceive and heaviness into the ears not to hear. They did not believe in the verses they narrated from the Prophet (S). They disputed with the Prophet (S) about these verses and said stubbornly that these verses were not but myths of the ancient people. 1 The three verses were common and connected in talking about the same subject; the doings of some of the polytheists, but the fabricators came and distorted the middle verse from among the three.

At-Tabari and others mentioned a tradition narrated by Sufyan ath-Thawri from Habeeb bin Abu Thabit from someone, who heard ibn Abbas saying that this verse was revealed to the Prophet (S) concerning Abu Talib; he prohibited from harming the Prophet (S) but he refused to be a Muslim.2

We put our notes about this tradition as the following:

a. We found among the series of the narrators of this tradition Sufyan ath-Thawri. He concealed the defects of the traditions of the unreliable narrators, wrote down traditions from the liars and narrated traditions from the unreliable narrators.4

Ibn Mubarak said, "Sufyan narrated a tradition. I came and found that he was changing something of it. When he saw me, he felt shy and said: fiWe narrate it from you."5

Ibn Mo'een said: "The mursal6 traditions of Sufyan are like the wind."7

It was mention in Tathkiratul Huffadh from ath-Thahabi that al-Faryani had said: "I heard Sufyan saying: If we wanted to tell you of the traditions as we had heard, we wouldn't tell you even of one tradition."8

Sufyan narrated traditions from as–Salt bin Dinar al–Azdi. As–Salt was one of those, who criticized and defamed Imam Ali (as) and the scholars of jarh and ta'deelge criticized him. In spite of that, Sufyan narrated traditions from him but he did not mention his name. He said, when narrating from him, Abu Shu'ayb told us... until Shu'ba said: "If Sufyan narrates a tradition from someone that you don't know, don't accept from him because he narrates traditions from persons like Abu Shu'ayb the mad." 10

There were some people, who considered Sufyan as one of the Shia.

We found ourselves between two contradictories; ascribing Sufyan to the Shia and the truthfulness of this tradition of him!

They were two contradictories that would never meet; Shiism and considering Abu Talib as unbeliever where Ahlul Bayt (S) and all the Shia agreed upon the faithfulness of Abu Talib. So did every fair prudent person. Objecting this consensus meant being away from Shiism. If it was proved that Sufyan was one of the Shia, then he would be free from narrating this tradition.

Imam al-Ameen talked about Sufyan in his book A'yan ash-Shia11 and mentioned both jarh and ta'deel

about him and said: "... but I incline towards jarh because he showed many objections against the imam of Shiism, Ja'far bin Muhammad as-Sadiq (S)."12

There was a saying about his Shiism and then he deviated from that 13 and another said that he was a Zaydi. 14

- b. The series of the narrators was cut between Habeeb and ibn Abbas. There was unknown narrator without mentioning any name. This uncovered the hidden secret and answered the riddle!
- c. Al-Ameeni said, "This tradition was narrated by Habeeb only without being narrated by anyone else. Ibn Habban and ibn Khuzayma said that he was a falsifier. Al-Aqeeli said; Ibn Oun slandered him. He narrated some traditions from Ata' that no one paid attention to them.

Al-Qattan said, He narrated some traditions from Ata' that no one paid attention to them and they were not memorized.

Al-Aajuri said that Abu Dawood had said, there is no true tradition narrated by Habeeb from Aasim bin Dhamra. 15

Ibn Ja'far an-Nakhkhas said: He (Habeeb) often said: If a man told me of a tradition narrated by you and then I narrated it, I would be truthful."16

Do you see the indifference of this man towards his narrations and his mockery in his traditions?

d. Al-Qurtubi said, "The meaning of the Quranic verse was general and it concerned all the unbelievers, who kept away from Muhammad (S) and prevented people from following him. So was said by ibn Abbas and al-Hasan."17

Al-Ameeni quoted from at-Tabari, ibnul Munthir, ibn Abu Hatim and ibn Mardwayh a tradition narrated by Ali bin Abu Talha and al-Oufi that ibn Abbas thought that this verse concerned the polytheists, who prohibited people from believing in Muhammad (S) and who kept away from him. 18

Al-Ameeni mentioned another tradition narrated in many ways and the all thought that the verse meant, they prevented people from the Quran and from the Prophet (S) and they kept away from the Prophet (S).19

- e. No one interpreted the verse like Sufyan ath-Thawri did, especially after mentioning the tradition of ibn Abbas that was narrated in many ways. Ibn Abbas contradicted Sufyan in interpreting this verse and in his thought about his uncle Abu Talib. 20 We have mentioned his clear thought about his uncle in the previous chapter.21
- f. The unity of the meaning between the three Quranic verses prevents any one from distorting the meaning of the second verse where it is connected with the previous and the following one.

g. Distorting the meaning of the middle verse especially conflicts with its clear meaning.

The meaning of the verse, as it was explained by all the interpreters, was: they prohibited from listening to the Quran and to the Prophet (S) and they kept away from the Prophet (S) ... whereas the distorters distorted the meaning of (prohibition) and interpreted it as supporting the Prophet (S) and prohibiting people from harming him!

How could we get such a meaning out of this verse?

h. This interpretation, in which they said that the verse concerned Abu Talib alone because he prevented the unbelievers from harming the Prophet (S) and so they kept away from believing in him, was falser than the previous interpretation.22

The pronoun in the verse was a plural pronoun (... they prohibit... they...). If it concerned Abu Talib alone, the pronoun would be a singular pronoun.

Then how could the meaning of (and go far away from it) refer to Abu Talib, who had never separated from the Prophet (S) for a moment? When did Abu Talib keep away from the Prophet (S)?

Was that when he protected and supported the Prophet (S)? Was that when he propagandized for the mission? Was that when he defended the Prophet (S) and his followers?

How could Abu Talib do all that if he was away from the Prophet (S)?

i. It would be better to quote the sayings of some interpreters about this subject. We quoted these sayings from al-Ameeni's book Al-Ghadeer because some of the reference books were not easily to be at hand.

Ar-Razi mentioned in his Tafseer23 two sayings; the verse was revealed to talk about the polytheists, who prohibited people from believing in the Prophet (S), and the other saying; that the verse concerned Abu Talib especially and he said: "The first saying is more accepted for two reasons;

The first: all the previous verses criticized the unbelievers and even the saying (*And they prohibit* (*others*) *from it*) must concern them because if we interpret this saying to concern Abu Talib, who prohibited from harming the Prophet (S), there will be a confusion in the meaning of the verses.

The second: After that, Allah said: (and they only bring destruction upon their own souls). It refers to the very previous meaning and it is not suitable that the saying (And they prohibit (others) from it) means prohibiting from harming the Prophet (S) because this is a good meaning and does not lead to destruction.

If it is said that the saying (and they only bring destruction upon their own souls) concerns the saying (and go far away from it) and not (And they prohibit (others) from it) because it means that

(they kept away from him by refusing his religion) and this is dispraise so your justification is not right.

We say: the meaning of the saying (*and they only bring destruction upon their own souls*) concerns all what mentioned previously because it is like saying that someone keeps away from a certain thing and disaffects the others from it and so he will harm himself. Harm, here, doesn't concern only one thing rather than the other."

Ibn Katheer in his Tafseer24 mentioned the first saying narrated by ibnul Hanafiyya, Qatada, Mujahid, ad-Dhahhak and others and said: "This saying is more acceptable -Allah is the most aware- and it is preferred by ibn Jareer."25

An-Nasfiy, in his Tafseer printed on the margins of al-Khazin's Tafseer, 26 mentioned the first saying and then said: "It was said that it concerned Abu Talib but the first saying is more acceptable."

Az-Zamakhshari in his Kashshaf,27 ash-Shawkani in his Tafseer28 and others mentioned the first saying and mentioned the second saying preceded by (it was said). Al-Aaloosi detailed the first saying then he mentioned the second and said: "The imam denied it." Then he mentioned the conclusion of ar-Razi.29

Some people generalized the verse to concern all the Prophet's uncles: "...they were ten (uncles). They were the most of people in being with him openly and the most of people in being against him secretly."30

You knew well that among the Prophet's uncles were Hamza; the master of the martyrs and al-Abbas!

You could decide after that whether these two; Hamza and al-Abbas, would be in Hell and would be concerned by this verse or not!

What would the perplexed and the infatuated ones interpret more?

As for me, I would not be surprised to hear that. We have mentioned some examples in the first chapter of this book (At the Threshold).

One of them was a tradition narrated by Orwa saying that al-Abbas and Imam Ali would be among the people of Hell!

However Hamza wouldn't be better than Imam Ali in virtues so they would say about him whatever they liked!

j. Hence the hidden secret was uncovered and the mean purposes behind distorting the meaning of the Quranic verse from being about the unbelievers to concern the faithful man Abu Talib became clear according to the weak series of the narrators, the unity of the meaning of the verses and the opinions of the interpreters.

Before all, the doings and the sayings of Abu Talib and the witnesses of the Prophet (S) and his progeny had confirmed the faithfulness of this man.

All that imposed upon us to brush that distorted interpretation aside and not to pay any attention to the evil wills.

#### The Second and the Third Verses

- 1. It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire. (The Holy Quran, Shakir 9:113)
- 2. Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way. (The Holy Quran, Shakir 28:56)

We would like first to quote the fabricated traditions that distorted the meaning of these verses then to discuss the source of the traditions and to uncover the reality of the narrator's one after the other.

1. Iss~haq bin Ibraheem said that Abdur Razaq told him from Mu'ammar from az–Zuhri from Sa'eed bin al–Mussayyab that his father had said: "When Abu Talib was dying, the Prophet (S) came to him while Abu Jahl and Abdullah bin Abu Umayya were sitting near him. The Prophet (S) said to Abu Talib, "O uncle! Say there is no god but Allah so that I will intercede with Allah for you by it!"

Abu Jahl and Abdullah bin Abu Umayya said: "O Abu Talib! Do you deny the religion of Abdul Muttalib?"

The Prophet (S) said, "I will pray Allah to forgive you as long as I am not forbidden from it."

Then this verse was revealed to the Prophet (S):

# It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists... (Shakir 9:113)"31

2. From Abul Yaman, from Shu'ayb, from az-Zuhri, from Sa'eed bin al-Mussayab from his father: "When Abu Talib was dying, the Prophet (S) came to him. He found Abu Jahl and Abdullah bin Abu Umayya bin al-Mugheera sitting near him. The Prophet (S) said, "O uncle! Say there is no god but Allah so that I will intercede with Allah for you by this word."

Abu Jahl and Abdullah bin Abu Umayya said (to Abu Talib): "Do you deny the religion of Abdul Muttalib?"

The Prophet (S) kept on asking his uncle to say that and those two men repeated their saying until Abu Talib said, and it was the last word he had said before his death: "On the religion of Abdul Muttalib" and he refused to say that there was no god but Allah.

The Prophet (S) said, "By Allah! I will pray Allah to forgive you as long as I am not forbidden from it."

Then Allah revealed to the Prophet (S):

It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists.... (Shakir 9:113)

Also Allah revealed to the Prophet (S) about Abu Talib:

Surely you cannot guide whom you love, but Allah guides whom He pleases and He knows best the followers of the right way. (Shakir 28:56)"32

- 3. From Harmala bin Yahya at-Tajeebi, from Abdullah bin Wahab, from Younus, from ibn Shihab, from Sa'eed bin al-Mussayab, from his father: "When Abu Talib was dying, the Prophet (S) came to him... etc."33
- 4. From Muhammad bin Abbad and ibn Abu Omar, from Marwan, from Yazeed bin Kayssan, from Abu Hazim, from Abu Hurayra: "The Prophet (S) said to his uncle when he was dying: "Say: there is no god but Allah so that I witness to you with it in the Day of Resurrection." He refused. Then Allah revealed:

Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way. (Shakir 28:56)34

5. From Muhammad bin Hatim bin Maymoon, from Yahya bin Sa'eed, from Yazeed bin Kayssan, from Abu Hazim al-Ashja'iy, from Abu Hurayra: "The Prophet (S) said to his uncle: "Say: there is no god but Allah so that I witness to you with it in the Day of Resurrection." Abu Talib said: "I fear that Quraysh may blame me. They may say that he is forced by fearing death to say that, otherwise I will delight your eyes with it." Then Allah revealed:

Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way. (Shakir 28:56)35

## The Narrators of the First Three Traditions

We started with the narrators of the first three traditions for some reasons:

1. Among the narrators of the first traditions there was Iss~haq bin Ibraheem, whose name was incomplete. There were many persons having this name. We did not know which one he was. Was he Iss~haq bin Ibraheem, the weak (unreliable)? Or whose sheikh was unregarded? Or who was not trusty? Or whom ath–Thahabi didn't know and who was considered as unreliable by ad–Darqutni? Or who was considered as liar by ibn Adiy and al–Azdi because of fabricating traditions? Or about whom al–Hakim and ad–Darqutni said: he was not reliable? Or about whom an–Nassa'iy said that he was not trusty, Abu Dawood said that he was nothing and was considered as liar by the speaker of Hims,36 Muhammad bin

Ouf at-Ta'iy? Or who narrated the denied traditions? Or who was left without paying any attention to his traditions?37

But he might be Iss~haq bin Ibraheem ad-Dubri, the companion of Abdur Razaq about whom ath—Thahabi said: "He was not a man of traditions…" until he said: "but Abdur Razaq narrated from him denied traditions. Then they were treated with hesitation; were they narrated by him alone or they were known traditions narrated by Abdur Razaq alone?"38

But the author of Sheikhul Abtah said when talking about this tradition that he was Iss~haq bin Ibraheem bin Rahwayh.39

Ath-Thahabi said about this one: "Abu Obeid al-Aajuri said: I heard Abu Dawood saying: Iss~haq bin Rahwayh became different (dotard) five months before his death. I heard from him some traditions at those days but I brushed them aside" until he said, "A tradition was mentioned to our sheikh Abul Hajjaj. He said, It was said that Iss~haq doted at the last days of his life." Then he mentioned, as he thought, some of Iss~haq's denied traditions.40

We thought that he was the companion of Abdur Razaq because he related the tradition to Abdur Razaq.

Then who was this Abdur Razaq?

Was he Abdur Razaq bin Omar ath-Thaqafi, about whom it was said that he was weak, unreliable and his traditions were denied and about whom ad-Darqutni said that he was weak and his book was lost and Abu Mussahhar said from az-Zuhri that his book was lost?41

But he might be that one, about whom ath-Thahabi had said in his tradition from Iss~haq bin Ibraheem, which we mentioned above: "... but he narrated from Abdur Razag denied traditions... etc."

He had narrated from Ma'mar bin Rashid ten thousand traditions!42

Then we found among the narrators the name of Ma'mar. He was not but a liar, unknown, and a narrator of denied traditions.43

We thought that this Ma'mar was Ma'mar bin Rashid. 44 Ath-Thahabi said about him: "He had famous illusions. Abu Hatim said. He didn't narrate traditions in Basra because he had many mistakes." 45

Abdur Razaq, who was one of the series of narrators of this tradition, said that he had written down from Ma'mar ten thousand traditions.46

Did you see the great number of traditions! And did you see this naughty series of narrators? There was nothing except falseness, fabrication, and split ties.

2. Also we found in the series of narrators of the second tradition incomplete and unknown names.

Who was Abul Yaman?

We didn't find save one name that narrated a mursal tradition (a tradition narrated without-or with incomplete or unknown-series of narrators).47

The second name was Shu'ayb. We found many persons having this name and no one of them was but a fabricator, a liar, weak, a narrator of denied traditions, unknown... etc.48

3. Then the series of the two traditions met with az–Zuhri. Would az–Zuhri's tradition be trusted whereas he himself had narrated that fabricated tradition, which we mentioned in the first chapter (At the Hreshold), saying that Imam Ali and his uncle al–Abbas would be among the people of Hell and would die on a religion other than the Prophet's religion?49

Would a tradition about Abu Talib, the father of Ali, be taken from this man, who had said such a lie, falseness and fabrication against Imam Ali so impudently?

The purpose behind that was clear and was brighter than the light of the sun. What would we expect this man to say about Abu Talib after that obscene accusation and impudent saying he had said about Imam Ali?

It was enough for az–Zuhri that Abu Talib was the father of Imam Ali to say about him worse than what he had said. After that we didn't need to say that he was one of those, who concealed the defects of the fabricated traditions of the liars!50

The two traditions about Ali and al-Abbas that narrated by him were enough for us to brush him aside!

It would be better to point out that Abdur Razaq and Ma'mar, who participated with az–Zuhri in weaving the threads of the first fabricated tradition against Abu Talib, could not keep on with him until the end. Abdur Razaq said, "Ma'mar said: "Az–Zuhri had two traditions narrated by Orwa from Aa'isha about Ali (as)." One day I asked him about them. He said, what do you do with them and their traditions? Allah is more aware of them. I suspect them when they talk about the Hashemites."51

He meant az–Zuhri and Orwa and he meant by the two traditions those traditions fabricated against Imam Ali and al–Abbas that they were among the people of Hell and they would die on a religion other than Islam.

It would be better too to mention this event about az-Zuhri:

Someone was in the mosque of Medina. He saw az–Zuhri and Orwa bin az–Zubayr sitting there. They criticized and defamed Imam Ali. Ali bin al–Husayn (Imam Sajjad) was informed of that. He came to them and said, "As for you Orwa! My father claimed against your father and it was judged for my father. But as for you Zuhri! If you were in Mecca, I would show you the house of your father!"52

- 4. Among the series of the narrators of the third tradition we found these names:
- a. Harmala bin Yahya at-Tajeebi or at-Taheebi, whose odd traditions were narrated by him alone.

Abu Hatim said about him that no one depended about his traditions. Abdullah bin Muhammad al-Farhathan considered him as weak as ibn Adiy said it.

It was said that Harmala had one thousand traditions. All of them were narrated from ibn Wahab. This tradition, we are talking about, was narrated by Harmala from ibn Wahab. He narrated all ibn Wahab's traditions except two.53

b. We were confused when we read about what had been said about Abdullah bin Wahab, the second narrator of the series of this false tradition. It was said that he had compiled one hundred and twenty thousand traditions and that all his traditions were with Harmala except two traditions.54

Imam Ahmad bin Hanbal was asked by someone about bin Wahab: "Didn't he take traditions improperly?" He answered: "Yes, he did."55

That he narrated one hundred and twenty thousand traditions alone... was not it enough to certify that he took traditions improperly!

What was this abundance of traditions? He just had to say: someone informed me, so told me, so narrated to me and so said to me until this great number of traditions was to be completed!

- c. We did not know who was this Younus mentioned among the narrators of the tradition. There were many persons having this name, among whom were a liar, a bad memorizer, of denied traditions and even that some ones were surnamed as "the liar".56
- d. And as for ibn Shihab, he was more obscure than to know anything about him!
- 5. Thus the series of the three traditions connected with Sa'eed bin al-Mussayyab, who had narrated the tradition from his father.

Hence we couldn't trust in the tradition after all these defects even if it was narrated by Sa'eed bin al-Mussayyab. In fact there was a great disagreement about this Sa'eed himself in jarh and ta'deel (whether he was reliable or not).

Among those, who criticized him, was ibn Abul Hadeed. He considered him as one of those, who deviated from Imam Ali (as), and that there was something (evil) in his heart towards Imam Ali 57 and he was one of those, who hated and criticized Imam Ali (as).

As long as he hated Imam Ali (as), so it wouldn't be possible in any case to trust in his traditions; then how about a tradition concerning Abu Talib, who was the father of Imam Ali. Imam Ali, according to many prophetic traditions, was the separative limit between faithfulness and polytheism; that no

polytheist would love him and no faithful would hate him.

We would like to mention some events and sayings concerning this man. We begin with this dialogue between him and Omar bin Ali bin Abu Talib as it was mentioned by ibn Abul Hadeed: "...Omar bin Ali (as) scolded him severely.

Abdur Rahman bin al-Asswad narrated that Abu Dawood al-Hamadani had said: "Once I was there when Sa'eed bin al-Mussayyab asked Omar bin Ali bin Abu Talib (S) in the mosque.

He said to Omar: "O my nephew! 58 I don't see that you come to the Prophet's mosque so much like your brothers and cousins!"

Omar said, "O bin al-Mussayyab! Do I meet you whenever I com to the mosque?"

Sa'eed said, "I don't like to make you angry. I have heard your father saying: I have a position that is much better for the family of Abdul Muttalib than all what is there on the earth."

Omar said, "And I have heard my father saying: No word of wisdom in a polytheist's heart remains, unless he utters it before he leaves this life."

Sa'eed said, "O my nephew! Do you make of me a polytheist?"

Omar said, "It is what I say." Then he left."59

Thus, this word of rightness had come out of bin al-Mussayyab's heart before he left this world.

This severity of Omar bin Ali towards bin al-Mussayyab might show his bad situation towards Imam Ali, his deviating from him, hating him, and trying to defame him!

Here is another event showing his deviating from Ahlul Bayt (S):

One day Sa'eed bin al-Mussayyab passed by the dead body of Imam Sajjad (Ali bin al-Husayn) but he did not offer the prayer for the dead. Someone came to him and denied his behavior. He said to him, "Don't you offer the prayer for this virtuous man of the virtuous Ahlul Bayt?

Sa'eed bin al-Mussayyab said: "Offering two rak'as<u>60</u> is better to me than to offer the prayer for this virtuous man!"61

Then how could we trust in a tradition against Ali from a man suspected of hating him?

If we knew, that Sa'eed had said, "Whoever loved Abu Bakr, Omar, Othman and Ali, confessed that the ten persons62 would be in paradise, prayed Allah to have mercy upon Mo'awiya (!!) and died on that, Allah wouldn't punish him in the Day of Punishment",63 then we would know, after he had cleared his situation towards Mo'awiya, what value a tradition, said by this man against Abu Talib, had!

The situation of Sa'eed bin al-Mussayyab towards Mo'awiya couldn't be denied. He narrated another false tradition about Mo'awiya that the Prophet (S) had said: "...he went towards the One, Whom no one could go except towards; and I hope that Allah won't punish him."64

Do you know what led him to narrate this false tradition, which made him forget all the shed bloods, the extorted rights and all the disgraceful and obscene doings done by Mo'awiya?

He justified that by an untruthful saying said by Mo'awiya when he was under the wing of death and all the ways were closed before him.

Mo'awiya said "O Allah! Forgive the stumble, remit the slip, and grant your patience to the one, whom doesn't hope save You and doesn't trust save in You. You are the greatest forgiver and there is no escape for a sinful save towards You."65

Perhaps the saying of Mo'awiya was the cornerstone for the heresy of the Murji'ah66 and hence Mo'awiya was considered to be the first of the Murjites.

Murjiism began from the unjust structure that Mo'awiya had erected upon committing sins, crimes, spreading vices, and injustice.

Surely, this unjust Mo'awiya uttered these words with his tongue only, when he was dying, without believing in them whereas his doings did not know any of these meanings. Then came after him who hoped that might Allah not punish this immoral blood-shedder and might forget-may He forgive us-what this or that might have forgotten his sins and crimes.

And it would be better to show the situation of Sa'eed bin al-Mussayyab in evaluating Mo'awiya and his likes of the mean Umayyad house.

He was asked, "Who is the most eloquent of people?"

He said, "The messenger of Allah (S)..."

It was said to him: "We don't ask you about this!"

Then he didn't find save Mo'awiya, his son Yazeed, Sa'eed bin al-Aass and his son Amr al-Ashdaq.67

By this, we knew that he was deviate from Ali and his progeny, for what eloquence these persons had in comparison with the ocean of Imam Ali's eloquence!

There was a great disagreement about Sa'eed and the thoughts were different about him. Some ones considered him as Shia and as one of Imam Ali bin al-Husayn's disciples.

But this was not true for many reasons that we didn't want to waste time in detailing. His traditions against Ahlul Bayt and their father Abu Talib besides the saying of Imam Sajjad himself, of whom Sa'eed

was considered as disciple, was sufficient evidence for us to show his deviation.

If it were, proved that he was a Shia, this tradition would be not his.

Some people, as al-Mufeed, considered him as one of those, who hated Ahlul Bayt.

And some, as Malik, considered him as one of the Kharijites.68

Anyhow if ta'deel was preferred to jarh about this man, and this what we liked, he would not have narrated then this tradition definitely.

If Sa'eed was reliable, then definitely it would be the doubtful series of the narrators that fabricated the tradition and ascribed it to Sa'eed.

As for the father of Sa'eed, al-Mussayyab bin Hazan, from whom his son Sa'eed had inherited fiseverity and impoliteness" 69 and who was fione of those, who became Muslims (unwillingly) after the conquest of Mecca." 70

So how could he attend the death of Abu Talib? And if he attended the death of Abu Talib, then how would his tradition be trusted whereas he wanted to increase the number of the polytheists, who would join him to justify his polytheistic situation?

This tradition couldn't be trusted for many reasons; the incomplete and suspicious series of narrators and that it was objected by true and reliable traditions.

### The Narrators of the Two Last Traditions

Here we discuss the series of narrators of each of the fourth and the fifth traditions.

- 1. The narrators of the fourth tradition:
- a. Muhammad bin Abbad... who was he?

Not everyone having this name was more than to be unknown, unaware of traditions, blamed for his traditions, suspected or weak as ad-Darqutni said.71

- b. Ibn Abu Omar... who was he? No one knew who he was. Let us leave him with his obscurity.
- c. Marwan...!

There were many persons having this name; among them was a liar, unknown, weak, who narrated denied traditions, who narrated from every Tom, Dick, and Harry, who was unreliable and whose traditions were not evidenced.72

2. The narrators of the fifth tradition:

- a. Muhammad bin Hatim bin Maymoon al-Qatee'iy, who was famous as "the fat man"; ibn Mo'een and ibn al- Medeeni said that he was a liar. Al-Fallass said about him that he was nothing.73
- b. Yahya bin Sa'eed; al-Bukhari and Abu Hatim said that his traditions were denied. An-Nassa'iy said that he narrated from az-Zuhri fabricated traditions. Ibn Adiy and others said that he ascribed to the reliable persons false traditions. Ibn Habban said about him that he mistook in traditions so much.74

Yahya bin Sa'eed al-Qattan<u>75</u> said that he concealed when narrating traditions. Ad-Dimyati said, It was said that he concealed.76

It was this Yahya bin Sa'eed, who said that he had something in his heart against Imam Ja'far as-Sadiq.77

- 3. Then the series of narrators of the two traditions reached to Yazeed bin Kayssan from Abu Hazim from Abu Hurayra.
- a. As for Yazeed bin Kayssan, ath-Thahabi mentioned two persons having this name; the first of them concerned our subject. Ath-Thahabi said about him that he narrated from Abu Hazim al-Ashja'iy and others and he narrated from Yahya al-Qattan then he said, "Abu Hatim said: No one depends upon his traditions. Yahya bin Sa'eed al-Qattan said: He was some how good but not reliable."78

We did not know whether ath-Thahabi meant by Yahya bin Sa'eed al-Qattan the one, who narrated from Yazeed and who was criticized by ath-Thahabi himself or another one!

- b. We did not know the name of Abu Hazim al-Ashja'iy so we could not know anything about him.79
- c. As for Abu Hurayra, it was disagreed about his name, his father's name and his lineage until it might be thought that this surname was of many persons!80

This exceeding narrator of traditions was the most of the narrators in narrating traditions.81 It was found in one Musnad,82 which was the Musnad of Taqiy bin Mukhallad, more than five thousand and three hundred traditions narrated by this man alone.83

It was him, who used to spread his dress, as he himself had said, to be filled with prophetic traditions and then to join it to his chest.84

We did not know what kind of traditions that his dress was filled with!

I thought that this tradition was one of those traditions that had been attached to this dress! He narrated it as a prophetic tradition but he did not know that it was among those things that had been attached to his dress!

We did not accept this tradition for many reasons; Abu Hurayra, as we mentioned in the first chapter of this book, was one of those who had been hired by Mo'awiya to fabricate traditions against Imam Ali (as).

We quoted here what ibn Abul Hadeed had mentioned in his book that Abu Ja'far al-Iskafi had said: "Mo'awiya employed some people of the Prophet's companions and some of the successors to fabricate traditions having bad news defaming Ali (as) and calling for turning aside from him. He assigned bribes for that in order to make it desirous for the others to do the same. Therefore, they fabricated many traditions to please him.

Among them were Abu Hurayra, Amr bin al-Aass and al-Mugheera bin Shu'ba and among the successors was Orwa bin az-Zubayr."85

You saw that Abu Hurayra was one of those, who had been hired by Mo'awiya to fabricate traditions against Imam Ali (as), and you saw that he had fabricated the tradition we mentioned in the first chapter (At the Threshold), in which he had sworn by Allah that Ali had done corruption in Medina and hence he had deserved, according to Abu Hurayra's thought, to be cursed by Allah, the angels and all the peoples.86

He followed Mo'awiya just for money. "If Mo'awiya gave him money, he would keep quiet, but if Mo'awiya did not give him money, he would speak out."87

We would like, before mentioning some sayings about Abu Hurayra, to show what he himself had narrated.

He said, "The Prophet (S) said to me: Where are you from?

I said: From Douss.88

He said, I haven't thought that there is a good man in Douss."89

He didn't exclude anyone so Abu Hurayra would be included in this general judgment.

Here are some sayings about Abu Hurayra:

Abu Ja'far al-Iskafi said: "Abu Hurayra is considered as abnormal by our sheikhs. His traditions are unaccepted. Once Omar hit him with his stick and said to him: You exceed in narrating traditions and I think that you ascribe lies to the Prophet (S)!"90

Once again, Omar said to him, "Either you stop narrating the Prophet's traditions or I will expel you to the land of Douss."91 Douss was Abu Hurayra's home in Yemen before he became a Muslim.

What could we say about Omar?

Was he unjust to Abu Hurayra when he hit him or when he threatened him with expelling?

I myself don't think that the caliph was of this kind, but his conscience didn't accept such abundance of traditions narrated by this man and ascribed to the Prophet (S) and he knew that many of them were not true! Therefore, the caliph wounded Abu Hurayra's back with his stick and threatened him–another time—with expelling that he might refrain from fabricating traditions!

This was not the only time that the caliph Omar wounded Abu Hurayra's back with his stick.

Once the caliph Omar sent for him, when he had appointed him as the wali of Bahrain. The caliph said to Abu Hurayra, who himself had narrated this: "O enemy of Allah and enemy of His Book! Have you stolen the wealth of the Muslims?... etc."92

He exceeded in narrating traditions during the time of the caliph Omar, who was so severe and sharp in matters of this kinds, and Abu Hurayra knew that well so he feared Omar very much; therefore we found him after the reign of Omar answering Abu Salama when he asked him: "Did you tell of such traditions during the time of Omar?"

Abu Hurayra said, "If I told at the time of Omar of what I tell you of now, he would hit me with his stick."93

He said: "I have told you of traditions that if I had told of during the time of Omar, he would have hit me with his stick."94

All that didn't make him refrain from fabricating traditions in spite of the severity of Omar towards him, so how about him during the time of Mo'awiya, who encouraged him and gave him money just to fabricate traditions?

Ibraheem at-Tameemi said: "The scholars of Hadith didn't depend upon Abu Hurayra's traditions save those traditions that talked about Paradise and Hell."95

How would he, who was unreliable and untrusted in one side, be reliable and trusted in another side?96

Shu'ba said, "Abu Abu Talib; the Faithful of Hurayra concealed in his traditions."97

We did not care for the comment of ath-Thahabi after that until he invented the lie of (justness of the companions overall)!

Al-A'mash said, 'Ibraheem was correct in traditions. Whenever I heard a tradition, I came to show him the tradition. One day I came to him with traditions narrated by Abu Salih from Abu Hurayra. He said, let me aside from Abu Hurayra. They leave many of his traditions away."98

It was mentioned that Imam Ali had said: "The most in ascribing lies to the Prophet (S) among the people-or he said among the alive-is Abu Hurayra ad-Doussi."99

The saying of Imam Ali was irrefutable evidence. Then could we suspect Imam Ali and believe Abu

Hurayra or we believe Imam Ali with his saying, which would do away with all what Abu Hurayra had fabricated?

Abu Yousuf said, "I said to Abu Haneefa: "If a prophetic tradition comes to us contradicting our continued companion's analogy, what will we do with it?" He said, "If it is narrated by trusty narrators, we will do according to it and leave out our own thought." The conversation Haneefa until were Abu trusty except said: some "All of ones..." the He mentioned some names, among which the name of Abu Hurayra was." 100

It was mentioned that when Abu Hurayra came to Kuffa with Mo'awiya, he used to sit at the gate of Kinda in the evenings and people sat around him. One day a young man from Kuffa –it was said he was al–Asbagh bin Nabata 101 – came and said to Abu Hurayra: "O Abu Hurayra, I ask you by Allah! Have you heard the Prophet (S) saying to Ali bin Abu Talib: "O Allah! Be a supporter of whoever supports him and an enemy of whoever opposes him?"

He said, "By Allah! Yes, I have."

The young man said, "Then witness by Allah that you have supported his (Ali's) enemies and opposed his supporters." Then he left."102

One day Abul Asbagh bin Nabata at-Tameemi came with a book from Imam Ali (as) to Mo'awiya, who was surrounded by the evil people like Amr bin al-Aass, Thul Kila', Hawshab, ibn Aamir, al-Waleed bin Aqaba, Shurahbeel, Abu Hurayra, Abud Darda' and others.

The argument began between Abul Asbagh and Mo'awiya. Abul Asbagh scolded Mo'awiya, turned towards Abu Hurayra, and said to him, "You are the Prophet's companion. I ask you by Allah, Whom there is no god but, and by His Apostle! Have you heard the Prophet (S) saying about Imam Ali on the day of Ghadeer Khum:" "Whoever I am his guardian; here is Ali to be his guardian?"

He said, "Yes by Allah, I have heard him saying that."

Abul Asbagh said, "O Abu Hurayra! Then you have supported his enemies and opposed his supporters!"

Abu Hurayra sighed and didn't say more than: "We are from Allah and to Him we shall return!" 103

Jariya bin Qudama as-Sa'di came to Medina after the terrible aggression done by Bisr bin Arta'a according to the order of the tyrant Mo'awiya. Abu Hurayra, who was leading the prayers, fled when he heard of the coming of Qudama with an army sent by Imam Ali (as).

Qudama said, "By Allah! If I caught Abu Sannoor, 104 I would cut his head." 105

It was mentioned that Abu Hurayra praised Allah twelve thousand times every day. He said: "I praise Allah as much as my sins." 106

We did not want to discuss the truthfulness or the reasonability of this raving! Did he have enough time to do this great number of praising, which equaled his plenty sins, and to narrate that great deal of traditions whereas he was so poor and hungry at the beginning of his Islamic life and then he became busy with Mo'awiya and his likes at the end of his life?

We didn't want to comment but we wanted to refer to his saying that his praising was as much as his sins. What terrible sins they were! But giving up committing sins would be much better than asking for forgiveness!

Then came who called for committing sins in a covered way depending upon a denied fabricated tradition. Perhaps the fabricator was this man, who praised Allah as much as his sins!

The tradition was "By Him, in Whose hand my soul is! If you did not commit sins, Allah would replace you with people committing sins and then asking for forgiveness and they would be forgiven."

Among those who defended this tradition and said that it was true was Professor Khalid Muhammad Khalid. We didn't want to argue with him but it was just a reference.

Abu Hurayra was shallow-minded and unintellectual. He was transported by the position he got near Mo'awiya. He found that he became known after his obscurity and respected after being hit by Omar's stick.

Sometimes he ate and played with the children. 107

He might tell them of some prophetic traditions to justify his situation in playing with them! It might be, especially after the commercial advertisements had increased via prophetic traditions fabricated by the merchants of Hadith such as this tradition: "Whoever ate onion of Akka as if he had visited Mecca!" and many others like this one.

Once Abu Hurayra made a speech in Medina when he was appointed as the wali by Mo'awiya<u>108</u> as a reward for his situation towards Imam Ali when he witnessed that Imam Ali had corrupted in Medina and hence Allah, the angels and all the people, would curse him! Allah forbids!

Abu Hurayra said in his speech, "Praise is to Allah, Who made the religion as the right path and made Abu Hurayra as imam..." He made people laugh 109 instead of discussing the serious affairs of the society and the umma.

Another time: he was walking in the market while he was the emir. There was a man walking in front of him. He beat the ground with his foot and said, "Clear the way! Clear the way! The emir has come."110

Ibn Abul Hadeed said after mentioning these points about Abu Hurayra's life: "Ibn Qutayba had mentioned all that in his book Al-Ma'arif when talking about Abu Hurayra's biography. Ibn Qutayba's saying was evidence because he would never be accused of fabricating against Abu Hurayra." 111

Abu Hurayra sided with Mo'awiya since he had known that Mo'awiya could satiate his greediness. He was as the shadow of Mo'awiya; he bent when Mo'awiya bent and stood up when Mo'awiya stood up!

One day Mo'awiya sent a letter to Imam Ali (as) with an–Nu'man bin Basheer and sent Abu Hurayra 112 with him asking Imam Ali to deliver the killers of Othman to Mo'awiya. Mo'awiya knew well what the situation of Imam Ali would be towards this fabricated lie but he wanted it to be the means for what he planned to do later on; therefore he chose these two men to carry his letter and to come back blaming and defaming Ali in front of the rabbles of Sham!

When the two messengers came to Ali, Abu Hurayra began his talk and then an-Nu'man talked.

Imam Ali turned away from Abu Hurayra and talked with an-Nu'man. He advised an-Nu'man about his religion without paying any attention to what Abu Hurayra had said.

An-Nu'man was satisfied to stay with Imam Ali but he concealed his deceit to come back to his friend Mo'awiya after a short time whereas Abu Hurayra was franker than his mate because the bad task he had come for invited him to go back soon to Mo'awiya to inform the people of Sham of what he had seen and heard...113

And if he needed more, he would get from his five bags, which were full of traditions, as he himself had said: "I had memorized (traditions) from the Prophet (S) (that filled) five bags. I informed of (the contents of) two bags and if I informed of the third, you would stone me."114

Perhaps after he had gotten out so many traditions of his two bags, he said: "I was considered as a liar until I was thrown with dirts." 115

If he opened the third bag, he would be stoned. He said: "If I told you of all what I had in my bag, you would throw me with dung." 116

So how about him if he had opened the fourth and the fifth bags?

He might refer to that when he said, "I had memorized two vessels (of traditions) from the Prophet (S). I spread one of them but as for the other, if I spread it, this throat would be cut."117

He diversified in showing this point as if the traditions were something material to be put in a bag, a vessel, a dress and a garment, which he spread, while the lice were creeping on it, filled it with traditions and then joined it to his chest with all its lice! 118

There was no need to mention more about him in order not to waste time nor to inflate the book. 119

We didn't want to show everything about Abu Hurayra because Imam Sharafuddeen al-Musawi al-Aamily had done that in his wonderful book Abu Hurayra, in which he had shown and analyzed all sides of Abu Hurayra's life and psychology besides that he had discussed forty of Abu Hurayra's fabricated

traditions, which degraded Allah the Almighty, the prophets and the great saints.

Among those forty traditions was this tradition mentioned above.

We didn't accept this tradition for many reasons; Abu Hurayra was not trusted, he exceeded in narrating traditions, most of his traditions were denied and before all he deviated from Imam Ali and fabricated lies that defamed him and his high position so how could we accept this very tradition narrated by one of Imam Ali's enemies?

Would he, who said that Imam Ali had corrupted in Medina after the Prophet (S) to a degree that he deserved to be cursed, refrain from defaming Ali's father in such a fabricated tradition?

The style of the tradition showed that as if Abu Hurayra had attended the dying of Abu Talib and had seen and heard what happened between the Prophet (S) and his uncle. But in fact when Abu Talib died, Abu Hurayra was still worshipping his idols in Yemen; his birthplace and he hadn't met the Prophet (S) yet, then how could he narrated a tradition in a way that as if he himself had seen and heard what happened?

Abu Talib died three years before the hijra whereas Abu Hurayra came to Hijaz from Yemen and became a Muslim in the seventh year after the hijra when the Prophet (S) was in Khaybar. 120 This showed that he had come to Hijaz ten years after the death of Abu Talib then how could he attend the death of Abu Talib to narrate that tradition?

Yes! It was Abu Hurayra's world of imagination and dreams, which was unlimited world, and definitely not the world of reality!

### A Look at the Verse (It is not (fit) for the Prophet)

After showing the defects of the tradition and the false series of narrators, it would be better to discuss the facts that would refute the tradition.

1. The tradition mentioned by al-Bukhari showed that these two Quranic verses were revealed when Abu Talib was dying but when we referred to the two verses, we found that the first one of them had been revealed in Medina. 121

The all knew well that the sura of Bara'a (at-Tawba) was revealed in Medina after Islam had become so strong and prevailing.

The story of informing of the sura of Bara'a was famous for the all. It was the last thing that was revealed of the Quran. 122

There was a long period between the revelations of these two verses. It was about ten years.

2. It was clear that the first verse, which was a part of sura of Bara'a, was revealed in Medina after the conquest of Mecca. Therefore, there was nearly eight years between the death of Abu Talib and the revelation of this verse.

The meaning of the tradition showed the continuity of the praying of the Prophet (S) that Allah might forgive his uncle and that the Prophet (S) didn't stop praying Allah to forgive his uncle along this period according to the Prophet's saying (as they pretended in the tradition): "I will pray Allah to forgive you as long as I am not forbidden from it."

Praying for forgiving Abu Talib (according to their tradition) continued by the Prophet (S) and didn't stop except by the revelation of this verse:

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

How was it possible for the Prophet (S) to pray Allah to forgive his uncle along the period since the death of his uncle until the revelation of this verse–as they confessed–whereas many verses were revealed to the Prophet (S) during this period forbidding the Prophet (S) and the believers from being loving and kind to the polytheists and from praying Allah to forgive them or from obeying the enemies of Allah before the revelation of this verse in a long time?

We mentioned some verses in a previous chapter but we mention some of them here too:

a. You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers.... (The Holy Quran, Shakir 58:22)

This verse, which was a part of the sura of al–Mujadila, was revealed in Medina years before the revelation of Bara'a. Seven suras were revealed before the sura of Bara'a. 123 Also it was said that it was revealed to the Prophet (S) during the day of the battle of Badr124 in the second year of hijra.

Also it was said that it was revealed during the battle of Uhud 125 in the third year of hijra.

Some said that this sura or some verses of it were revealed in Mecca. 126

According to the all sayings, the revelation of the sura of al-Mujadila was, no doubt, many years before the sura of Bara'a.

b. O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves? (The Holy Quran, Shakir 4:144)

An-Nahhass said that this verse was revealed in Mecca. Also it was said that it was revealed at the hijra. 127

Some said that it was revealed in Medina depending upon the saying of Aa'isha: "The sura of an-Nissa™ was revealed when I was with the Prophet (S) (his wife)."128

Therefore, its revelation was in the first years of hijra. 129

Any how the sura of an-Nissa' was revealed before the sura of Bara'a. There were twenty-one suras between them. 130

c. Those who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah. (The Holy Quran, Shakir 4:139)

This verse was a part of sura of an-Nissa', which was revealed before the sura of Bara'a.

d. Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully. (The Holy Quran, Shakir 3:28)

This verse was one of the first verses in the beginning of the sura of Aal Imran. The beginning of the sura, until the eightieth verse or some more, was revealed on the day when the delegation of Najran 131 came to the Prophet (S) in the first years of hijra. 132

It was mentioned that this verse was revealed about Obada bin as-Samit on the day (battle) of al-Ahzab in the fifth year of hijra. 133

Any how the sura of Aal Imran was revealed before the sura of Bara'a and there were twenty-four suras between them. 134

e. It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them. (The Holy Quran, Shakir 63:6)

The sura of al-Munafiqoon, which this verse was a part of, was revealed in the year when the Prophet (S) and his army fought against the people of al-Mustalaq. It was the sixth year of hijra and it was definitely before the sura of Bara'a. 135

There were many other verses forbidding from supporting the polytheists, from praying Allah to forgive them and from being loving and kind to them.

The Prophet (S) kept on praying Allah to forgive his uncle and this was the utmost support and being loving and kind to him. Even the false tradition showed that the Prophet (S) kept on that and he didn't stop except when this forbidding verse was revealed as the tradition pretended.

Could we-the Muslims-ascribe to the Prophet (S) a doing that his God, Who had sent him to guide the people, had forbidden him from?

Was it possible for the Prophet (S) to beg forgiveness for his uncle if he was a polytheist whereas there were many verses forbidding him from that? Did the Prophet (S) not pay any attention to those verses or he refused to obey Allah until this verse of the sura of Bara'a was revealed to him?

This sura itself had many other forbidding verses but why didn't the Prophet (S) obey Allah except when this special verse was revealed to him? O Allah! Forgive us!

We did not know how to justify the continuous praying of the Prophet (S) for forgiving his uncle while Allah every time revealed to him a verse ordering him to cut every relation with the polytheists!

What raving it was! Was that possible to be, ascribed to the Prophet of guidance and mercifulness?

It was not but defaming the sanctity of the Prophet (S), violating his high position, and causing harm to him.

O Allah! We seek Your protection from causing any harm to Your messenger in order not to be liable to Your wrath and punishment as You threatened whoever would harm a hair of him according to the verses and the traditions!

3. We found many traditions and sayings that contradicted these traditions, which talked about why this verse was revealed.

We quoted here some of them:

a. Imam Ali (as) said, "I heard someone praying Allah to forgive his parents whereas they were polytheists. I said to him: "Do you beg forgiveness for your parents whereas they were polytheists?" He said, "Didn't Abraham pray Allah to forgive his father?" I mentioned that to the Prophet (S) and then the following verses were revealed:

It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire. And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing. 136 (The Holy Quran, Shakir 9:113-114)

This showed that forbidding begging forgiveness for the polytheists was famous among the Muslims; otherwise, Imam Ali (as) would not object to that man, who prayed Allah to forgive his polytheist parents. Imam Ali would not deny that if he were not certain that there was a divine order.

The objection of Imam Ali against this man did not agree with begging forgiveness by the Prophet (S) for his uncle if he was polytheist as it was pretended! And if it was so, the man would answer Imam Ali with another answer and would justify his doing by saying that the Prophet (S) prayed Allah to forgive his polytheist uncle, for example!

But the man justified his doing by saying that Abraham prayed Allah to forgive his father and then the verse was revealed to explain why Abraham had begged forgiveness for his father.

When Prophet Abraham (as) prayed Allah to forgive his father 137 while he was still alive, he hoped that his father might be guided and be faithful but when Prophet Muhammad (S) prayed Allah to forgive his uncle after his death that because his uncle was faithful. It would not be justified that the Prophet (S) hoped that his uncle might be guided and be faithful because his uncle was no longer alive.

Zayni Dahlan said about this tradition of Imam Ali (as): "The tradition was true because we found a true tradition narrated by ibn Abbas confirming this tradition. Ibn Abbas said, "The Muslims used to pray Allah to forgive their parents until this verse was revealed. When this verse was revealed they stopped begging forgiveness for their dead parents but they were not forbidden from begging forgiveness for their live parents until they died.

Then Allah revealed,

And Ibrahim asking forgiveness for his sire was only owing to a promise, which he had made to him. (The Holy Quran, Shakir 9:113–114)

It meant that he asked for forgiveness for his father as long as he was alive but when he died, Abraham (as) stopped begging forgiveness for him."

This was true evidence and doing according to it would be more correct. It showed that the verse concerned those, who prayed Allah to forgive their polytheist parents and not concerned Abu Talib." 138

- b. The Muslims asked the Prophet (S): "Do we pray Allah to forgive our parents, who died in the pre-Islamic time?" Then Allah revealed this verse and showed that neither a prophet nor a believer should pray for an unbeliever or beg forgiveness for him/her. 139
- c. The believers said: "Don't we pray Allah to forgive our parents whereas Abraham has prayed Allah to forgive his unbelieving father?"

Then Allah revealed this verse: And Ibrahim asking forgiveness for his sire was only owing to a promise, which he had made to him. (The Holy Quran, Shakir 9:113-114) 140

d. When the Prophet (S) came back from the battle of Tabook, he did the minor hajj and then visited his mother's tomb. He asked Allah to permit him to beg forgiveness for her and prayed Him to permit him to intercede for her in the Day of Resurrection but Allah didn't permit him and then the verse was

- e. When the Prophet (S) came to Mecca, he visited his mother's tomb. He remained beside his mother's tomb until the sun became hot hoping that Allah might permit him to beg forgiveness for her then Allah revealed these two verses. 142
- f. The Prophet (S) visited his mother's tomb. He cried and made the others around him cry. He said, "I asked my God's permission to beg forgiveness for her but He did not permit me but I asked His permission to visit her tomb and He permitted me. Visit the tombs because they remind of the afterlife!" 143

Abu Hurayra narrated this tradition too. It permitted visiting the tombs and crying for the dead whereas those, who trusted in Abu Hurayra's traditions blindly, criticized severely these two points and whoever believed in them.

g. The Prophet (S) passed by his mother's tomb in the year of al-Hudaybiyya. 144 He asked his God's permission to visit the tomb. Allah permitted him. He visited the tomb, repaired it, and stayed beside it for some time. Then he asked his God's permission to beg forgiveness for his mother but Allah did not permit him. He left the tomb crying and feeling sorrowful. The Muslims cried with him and became sorrowful because of his sorrowfulness. 145

h. Ibn Mas'ood said: "One day the Prophet (S) visited the graves. He sat beside a tomb. He talked to the tomb for a long time and then he cried. I cried for his crying." He said, "The tomb that I sat beside was my mother's tomb. I asked my God's permission to pray for her but He did not permit me and then He revealed:

It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives.... (The Holy Quran, Shakir 9:113) 146

i. Burayda said, "Once I was with the Prophet (S) when he stopped in Asfan where he saw his mother's tomb. He made wudhu<u>147</u> and offered prayer then he cried and said: I asked my God's permission to pray for my mother but I was forbidden from doing that then Allah revealed:"

It is not (fit) for the Prophet and those who believe... etc. (The Holy Quran, Shakir 9:113) 148

j. Az-Zamakhshari mentioned that this verse was revealed about Abu Talib and then he said: "... and it was said: when the Prophet (S) conquered Mecca, he asked that which of his parents was later in dying. It was said to him: Your mother Aamina. So he visited her tomb in al-Abwa' then he stood up sighing and said: I asked my God's permission to visit my mother's tomb and He permitted me but when I asked permission to beg forgiveness for her I was forbidden then this verse was revealed,

It is not (fit) for the Prophet and those who believe... etc.. (The Holy Quran, Shakir 9:113)

This is more correct because the death of Abu Talib was before the hijra and these verses were the last verses of the Quran that were revealed in Medina."149

k. Al-Qastalani said: "It was proved that the Prophet (S) had visited his mother's tomb when he had performed the minor hajj. He asked his God's permission to beg forgiveness for her but Allah revealed to him this verse. This was mentioned by al-Hakim and ibn Abu Hatim from ibn Mass'ood and by at-Tabarani from ibn Abbas. This showed that the verse was revealed a long time after the death of Abu Talib and the revelation of a verse wouldn't be repeated."150

The thought of al-Qastalani here contradicted the thought of as-Sayooti in al-Itqan, who tried to reconcile between the fabricated traditions, some of which defamed Abu Talib and some defamed the Prophet's mother. He justified that by saying that the revelation of a certain verse might be, repeated in spite of that the revelation of a certain verse could not be repeated (that the same verse could not be revealed twice).

I. Some of the Prophet's companions said: "O messenger of Allah! Some of our fathers used to be good to their neighbors, helped their relatives, freed the captives, and carried out their promises. Don't we pray Allah to forgive them?" The Prophet (S) said, "By Allah, I will beg forgiveness for my father as Abraham had begged forgiveness for his father." So Allah revealed:

It is not (fit) for the Prophet and those who believe... etc.. (The Holy Quran, Shakir 9:113)

Then Allah justified the praying of Abraham for his father by saying:

And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him. (The Holy Quran, Shakir 19:113–114) 151

m. The Prophet (S) wanted to beg forgiveness for his father but Allah forbade him from that by saying:

It is not (fit) for the Prophet and those who believe... etc.. (The Holy Quran, Shakir 9:113)

The Prophet (S) said that Abraham had begged forgiveness for his father then Allah revealed:

And Ibrahim asking forgiveness for his sire... etc. (The Holy Quran, Shakir 9:113-114) 152

n. The Prophet (S) entered Mecca in the year of al–Fat~h (the conquest) victoriously. While he was in some place of Mecca, he saw a tomb. He sat beside it and asked Allah's permission to beg forgiveness for the one in the tomb but he was not permitted. He left the tomb sorrowfully. He cried and the people began to cry. There were no crying people more than they in that day. 153

Taha Husayn commented after this tradition by saying: "The narrators were confused about this tomb. They thought that it was the Prophet's mother's tomb whereas her tomb was in al-Abwa'. It might be the

tomb of the Prophet's grandfather, the sheikh." 154 He meant Abdul Muttalib.

I didn't know what the value of the word fimightfl was while we were talking about an important historical event having its great value whether in the scales of deeds or men!

We knew Taha Husayn well. He always doubted about every thing. He might deny the light of the sun easily by saying: The sun may be not shining!

But to change his doubt so suddenly to a degree that he proved the unknown and ascribed it to someone, who was free from it, would be strange of him indeed!

It would be better to him, according to his suspecting principle, to refute the pretended matter and to deny the confused case of the tomb from the beginning because the reality would be on his side!

With the same easiness that showed indifference towards the reality, he sent his word, which had no evidence and was not free from the very confusion he accused the historians with.

He said, "He (the Prophet) invited his uncle and insisted upon him to be a Muslim and the man (Abu Talib) was about to accept but the fanaticism of the pre-Islamic paganism prevented him. When he died, his nephew said: "I will pray Allah to forgive you" but the Quran blamed him about that so severely!" 155

We didn't care for his attempt to defame the Prophet's uncle and protector, who fidefended his (the Prophet's) religion against Qurayshfl as Taha Husayn himself said 156 but what bothered us was his unruly rush without any prudence until he described the Prophet (S) of being liable to the severe blame of the Quran.

How would the Prophet (S) be blamed severely for inviting and insisting upon his uncle, who had protected him and defended him and his religion, to be a Muslim?

Wasn't the task of the mission to invite people and to insist upon them to believe in it?

Didn't the Quran itself order the Prophet (S) to warn his near relatives in the dawn of the mission before warning the public?

Then how would the Quran blame the Prophet (S) for carrying out the orders of the Quran itself?

Did the Quran become confused too as the matter of that pretended tomb when the historians became confused about it and then Dr. Taha Husayn tried to show them the truth when he said that it was the tomb of Abdul Muttalib?

He was not satisfied with making the Prophet (S) liable to the severe blame of the Quran only, but also he considered him as one of the ordinary Muslims, who were, blamed by the Quran for a violative doing.

He said: "Did you see firmer and stricter description of justice without leniency in a situation that didn't

accept any leniency than this verse, in which the Prophet (S) and the Muslims were blamed when they prayed Allah to forgive those, who didn't deserve forgiveness:

It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives..." (The Holy Quran, Shakir 9:113) 157

This showed us how Taha Husayn was confused like the other historians and that he did not get out of the darkness of suspicions and doubts. Using fiperhapsfl and fimayfl would not change the truth.

We said that we did not care much for the accusation Taha Husayn had ascribed to the Prophet's uncle, who was the defender of Islam. This book was written to refute such false accusations, one of which was this weak accusation, which had no evidence but it was just a dot among those black lines written against Abu Talib.

o. At-Tabari said, "Some others said: Asking for forgiveness in this subject means prayer." Then he mentioned a tradition narrated by al-Muthanna from Ata' bin Rabah saying: "I didn't give up praying for any one of the Muslims even if it was an Abyssinian woman pregnant by adultery because I didn't hear that Allah had forbidden praying except for the polytheists. Allah said:

It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives..." (The Holy Quran, Shakir 9:113) 158

You saw that there were some people, who interpreted begging forgiveness as the prayer for the dead. Abu Talib and Khadeeja had died before the prayer for the dead was legislated.

The prayer for the dead would begin as soon as a human being died. So did Allah forbid the Prophet (S) from praying for his uncle whereas nearly ten years had passed since the death of his uncle?

Then how would this thought agree with the fabrication saying that this verse concerned Abu Talib or the Prophet's mother or father?

p. Imam Ali said: "I told the Prophet (S) of the death of Abu Talib. He cried and said, "Go to wash (make ghusl 159 for) him, enshroud him and bury him. May Allah forgive him and have mercy upon him!" I did. The Prophet (S) prayed Allah to forgive his uncle for days and he didn't get out of his house until Gabriel came to him with this verse:

It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives...." (The Holy Quran, Shakir 9:113) 160

You saw according to this thought, which was formed according to the political fancy, that this verse was revealed in the year when Abu Talib died if we didn't say in the month or in the week, in which Abu Talib died for there was the word fidaysfl whereas the revelation of the sura, which this verse was a part of, was the last thing of the Quran that had been revealed and it was, at least, ten years after the death of

Abu Talib.

q. When Abu Talib died, the Prophet (S) said: "Prophet Abraham begged forgiveness for his polytheist father and I will beg forgiveness for my uncle." Allah revealed:

It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives.... (The Holy Quran, Shakir 9:113)

The Prophet (S) became sad. Then Allah revealed to him:

And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him. (The Holy Quran, Shakir 19:113–114) 161

According to this tradition the verse was revealed when the Prophet's uncle died.

r. When Abu Talib died, the Prophet (S) said, "May Allah have mercy upon you and forgive you! I will pray Allah to forgive you until Allah forbids me from it." Then the Muslims began to pray Allah to forgive their polytheist deads; therefore Allah revealed:

It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives.... (The Holy Quran, Shakir 9:113) 162

These were eighteen so-called traditions talking about the reason of the revelation of this verse.

We didn't want to discuss them or to put them under the hammer of criticism because much of them had nothing to do with the subject of the book besides that we didn't trust in everything they had.

But we quoted them to show that there were many contradicted sayings and thoughts about the revelation of the verse or in fact to show the distortion of the real reason of the revelation of this verse.

The first thing that drew the attention to uncover the ignorance of the fabricators was that the fabricators had ascribed contradicted sayings to Ali and ibn Abbas about this verse at the same time whereas the true traditions of Imam Ali and ibn Abbas about Abu Talib contradicted all these fabricated traditions.

So what was the real reason behind this contradiction?

Which one would we depend upon and which one would we brush aside?

One time they said that the verse concerned the Prophet's uncle, another time his father and a third time his mother!

But the reality showed us that the accusation reached the Prophet's father and mother as a consequence of what was ascribed to his uncle in order to firm the plot against Abu Talib!

All those traditions agreed upon one thing although they were different in their points of view and aims. They agreed upon that the Prophet (S) prayed Allah to forgive some polytheists, to whom Allah had forbidden him from being loving and kind or begging forgiveness in many occasions and by much many Quranic verses, and that the Prophet (S) didn't give up disobeying Allah until this special verse was revealed to him!

Consequently, these traditions sloped towards one thing; violating the sanctity of the Prophet (S) and the sanctity of the divine mission! Besides that, it caused harms to the Prophet (S) whether via his uncle, father, or mother!

The reality proved the faithfulness of all the fathers and mothers of the Prophet (S) until they reached the first faithful; Adam (as).

Therefore, al-Halabi became confused when he mentioned some of these fabricated and distorted traditions. He thought that they must be corrected. He tried his best but he did not find any way save to put aside the fire from Abdullah, the Prophet's father, and throw it upon Abu Talib because among the false traditions there was this tradition:

Some one asked the Prophet (S), "Where is my father?" The Prophet (S) said (and definitely he had never said): "My father and your father are in Hell!!!" 163

After walking in a zigzag way where al-Halabi accused whomever he liked and however he liked in order to justify this false tradition, he thought that he reached the shore of safety when he said: fiThe Prophet (S) didn't mean but his uncle when saying (my father)." 164

Thus, al-Halabi saved from Hell whomever he liked and threw in it whomever he liked!

The least thing we could say about these traditions that they were contradicted and this contradiction would be enough evidence to deprive them of trust and regard.

We found such contradiction even in the same tradition fabricated against Abu Talib, Aamina 165 or Abdullah. With one look at any tradition of them, the reader would recognize their falseness clearly.

These fabricated traditions, besides their contradiction and untrue or weak series of narrators that made them vain, were refuted by clear irrefutable evidences like the Holy Quran, which proved the purity of the Prophet's lineage and the purity of the Prophet's progeny too. 166 No uncleanness was worse than unbelief and polytheism. Certainly ascribing unbelief or polytheism to the Prophet's parents or uncle would hurt the sanctity of the Prophet (S) and would consider him as disobedient in loving and praying for unfaithful and polytheist persons whereas Allah had forbidden him from that!

4. The verse, whose meaning and occasion were distorted, had a meaning of negation and not prohibition.

The verse showed that the Prophet (S) didn't pray Allah to forgive the polytheists. Neither did the Muslims, who followed his principles. The verse denied begging forgiveness by the Prophet (S) for any one, who was unfaithful, and not prohibited him from that because he was infallible from committing any mistake.

So anyone, whom the Prophet (S) had prayed Allah to forgive, must be a faithful and we were not to doubt about that a bit as long as we believed in the Prophet and his infallibility and believed that he wouldn't do but rightful things.

The verse did never show that the Prophet (S) used to beg forgiveness for the polytheists and then Allah prohibited him from that. Interpreting the verse in this way would defame the sanctity of the Prophet (S) and the position of the prophecy especially that the Prophet (S) had received many verses forbidding him from doing that a long time before the revelation of this certain verse.

We found in this verse the secret behind begging forgiveness by the Prophet (S) for his uncle. There were many people, who didn't know about the faithfulness of Abu Talib because he used to conceal it and when they saw the Prophet (S) begging forgiveness for his uncle, they thought that it was permissible to pray Allah to forgive their polytheist relatives, hence Allah might reveal this verse to say to the Muslims that this thing was not permissible and when the Prophet (S) begged forgiveness for his uncle that definitely his uncle was not polytheist so the Muslims were not to beg forgiveness for their polytheist parents. After that, the verse explained the situation of Prophet Abraham (as) towards his father.

There was a difference between begging forgiveness for a live person and for a dead person as we referred to previously.

The verse showed that the Prophet (S), when begging forgiveness for his uncle or others, did not beg forgiveness for a polytheist and so his begging forgiveness for someone would be evidence proving the faithfulness of that one.

The sacred position of the prophecy and the sanctity of the mission prevented the Prophet (S) from praying Allah to forgive a polytheist or from committing what Allah had forbidden him from or doing what might discontent Allah.

Many people knew that when the Prophet (S) prayed Allah to forgive his uncle that was because his uncle was faithful so they did not use that as an excuse to justify their begging forgiveness for their polytheist fathers.

We found that when we mentioned the conversation between Imam Ali and that man, who prayed Allah to forgive his polytheist parents. The man justified his doing according to the story of Abraham.

5. Some ones mentioned a complement with the tradition, which we quoted from al-Bukhari and Muslim.

They said, "When Abu Talib was dying, al-Abbas looked at him and saw him moving his lips. He listened to him carefully and said (al-Abbas said): "O my nephew! He said the word that you asked him to say." 167

This was a witness by al-Abbas showing that the last thing Abu Talib had said before dying was the shahada that the Prophet (S) had asked him for as the tradition said.

Those, who thought that the tradition was true, had to believe in all of the tradition or to throw all of it aside. They did not have to choose what agreed with their fancies and to leave what objected their fancies.

6. If we lowered the curtain upon the confession of Abu Talib, his sayings and doings, which showed his faith clearly, if we forgot his will before the people of Quraysh when he was dying and if we ignored the Prophet's praying Allah to forgive him, his witnesses, his loving and loyalty to him, the witnesses of Ahlul Bayt and the witnesses of the companions like Abu Bakr, Abu Tharr and ibn Abbas... if we left all these aside and submitted to this tradition –after it was refuted by clear evidences– then the very saying of Abu Talib "on the religion of Abdul Muttalib" would be a certain evidence proving his faithfulness.

### What was this religion of Abdul Muttalib?

### Wasn't it the religion of Prophet Abraham (as)?

Wasn't Abdul Muttalib on the religion of Allah that He had chosen when He had sent Abraham as his messenger?

Didn't Abdul Muttalib believe in the One and Only God, the Day of Punishment and in sending his grandson to spread the mission of his God? Didn't Abdul Muttalib wish, when he was dying, to remain alive until he would witness the spread of the light and the shining of the sun of his great grandson?

But this was just some ooze that was thrown upon Abu Talib and it hit the Prophet's mother Aamina one time, his father Abdullah another time and his grandfather Abdul Muttalib a third time.

In fact it was the ooze that was thrown upon Ali to defame his high position because fithe low would envy whoever was higher than themfl and consequently they threw some of that ooze upon his father thinking that they might defeat Ali by defaming his father and hence no one of these great men was safe from this harm even the Prophet (S) himself as long as the end would justify the means according to the account of the enemies of the rightness.

Proving the faithfulness of Abdul Muttalib did not concern our subject although his faithfulness did not need to be proved. We mentioned the evidences of his faithfulness in a previous chapter in this book.

There were many detailed books about this subject. It was mentioned that as-Sayooti had written six books about the faithfulness of Prophet Muhammad's fathers. 168

Abu Talib said fion the religion of Abdul Muttalibfl in that tradition—if the tradition was real-to mystify the truth before the people of Quraysh surrounding him. He used this policy to be free in serving the mission and the Prophet of Islam. If he did not do so, he would not be able to perform the great deeds he had performed or to defend the Prophet and his mission.

## A Look at the Verse (Surely you cannot guide...)

As for the verse:

Surely you cannot guide whom you love, but Allah guides whom He pleases) (The Holy Quran, Shakir 28:56

We have showed the reasons behind distorting the meaning of this verse and saying that it concerned Abu Talib and we uncovered the secrets behind fabricating the tradition.

Although the fabricated tradition, which distorted the meaning of the Quranic verse, was refuted, we thought that we had to talk about distorting this verse in some points.

- 1. There were some people, who fabricated traditions about this verse, other than Sa'eed bin al–Mussayyab and Abu Hurayra that we just refuted them and their series of narrators. We wanted here to discuss two other traditions concerning the same verse and to discuss their narrators.
- a. Abu Sahl as-Sariy bin Sahl from Abdul Quddoossad-Damashqi from Abu Salih that ibn Abbas said: "The verse (*Surely you cannot guide whom you love, but Allah guides whom He pleases*) was revealed about Abu Talib; the Prophet (S) insisted upon him to be a Muslim but he refused, so Allah revealed this verse." 169

Ath-Thahabi said about as-Sariy, "Ibn Adiy considered him as weak and said that he pirated traditions and ibn Kharash considered him as a liar." Then he mentioned some of his traditions and said before them: "... and among his disasters (wonders or oddities)... and among his afflictions...!" 170

Al-Ameeny considered him as one of the liars according to many historians. 171

As for Abdul Quddooss ad–Damashqi, Abdur Razaq said, "I haven't seen Ibnul Mubarak ascribing the word "liar" openly except to Abdul Qudooss." Al–Fallass said, "They (the historians) agreed upon leaving his traditions aside." An–Nassa'iy said: "He was not trusty." Ibn Adiy said: "His traditions were denied whether in their series of narrators or their text." 172

Isma'eel bin Ayyash said: "I don't witness against one of being a liar except against Abdul Quddooss." 173

Abdullah bin al-Mubarak said: "Being a highwayman is better to me than to narrate a tradition from Abdul Quddooss ash-Shami." 174

As for Abu Salih We didn't know who he was!

Finally ascribing the tradition to ibn Abbas uncovered the plot and removed the cover from above the lie.

Ibn Abbas was born in the Shi'b when the Prophet (S) and the Hashemites were blockaded there three years before the hijra; 175 the same year, in which Abu Talib died, so how could ibn Abbas see what happened to narrate such a tradition?

Ibn Abbas was free from that! We saw how he answered when he was asked about the faithfulness of Abu Talib. It was mentioned in the previous chapter under the title (The Sayings of Ahlul Bayt).

b. Then the two liars; as–Sariy and Abdul Quddooss ascribed the fabricated tradition to ibn Omar. 176
Abdullah bin Omar was born in the third year of the prophetic mission 177 so he was about seven years old when Abu Talib died. It was not easy for him in this age to attend or to describe the death of Abu Talib and it was not possible to depend upon his tradition in this age if it was supposed that he had attended the event.

No one other than these two liars, who fabricated the tradition and ascribed it to ibn Abbas one time and to ibn Omar the other time, had mentioned this false tradition.

2. As for the verse itself, we found it in the middle between two verses:

And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant. Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way. And they say: If we follow the guidance with you, we shall be carried off from our country. What! Have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn? -- a sustenance from Us; but most of them do not know. (The Holy Quran, Shakir 28:55-57)

The first verse concerned the believers. It described their deeds.

The third verse described those, who didn't believe fearing that they might be carried off from their country.

The distorted verse came in the middle between the two. It was addressed to the Prophet (S). Allah said to him that guiding those people was not because of his love to them and that the Prophet (S) was not the only guider of them; that they weren't guided by hearing the Prophet's invitation only, but also by the will and support of Allah.

This was not the only verse in the Quran that had this meaning. There were many other verses such as:

1. To make them walk in the right way is not incumbent on you, but Allah guides aright whom He

pleases. (The Holy Quran, Shakir 2:272)

- 2. If you desire for their guidance, yet surely Allah does not guide him who leads astray. (The Holy Quran, Shakir 16:37)
- 3. Do you wish to guide him whom Allah has caused to err? (The Holy Quran, Shakir 4:88)
- 4. ... but can you show the way to the blind though they will not see? (The Holy Quran, Shakir 10:43)
- 5. ... then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise. (The Holy Quran, Shakir 14:4)
- 6. Thus does Allah make err whom He pleases, and He guides whom He pleases.. (The Holy Quran, Shakir 47:31)
- 7. whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright. (The Holy Quran, Shakir 18:17)

We were not to quote all the Quranic verses having this meaning. There were many other than these mentioned above showing that the guidance would be by the support of Allah without depriving man of his will as long as man was willing to be guided. Therefore, we found many other verses ascribing guidance or deviation to man himself like this verse:

Therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it. (The Holy Quran, Shakir 10:108)

And many other verses we didn't want to quote.

- 3. It would be better to mention some traditions showing the reason of the revelation of the verse as it was thought by some persons:
- a. The Prophet (S) was stabbed with a bayonet in his cheek during the battle of Uhud. He fell down to the ground and then stood up. One of his teeth was broken and blood began to flow on his face. He said, "O Allah! Guide my people for they don't know the truth!" Then Allah revealed this verse:

Surely you cannot guide whom you love, but Allah guides whom He pleases. (The Holy Quran, Shakir 28:56) 178

b. It was said that some people showed their faithfulness in the Prophet (S) and in Islam but when the Prophet (S) immigrated to Medina, they stayed in Mecca and showed unbelieving and reverting to their old beliefs. When the Prophet (S) and his companions of the Muslims knew about that, they disagreed about it; some of them thought that they were still faithful and their showing unbelief was as taqiya because they were obliged to do that as Allah had said:

Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. (The Holy Quran, Shakir 3:28)

And others thought that they were unbelievers because they had to immigrate with the Prophet (S) if they liked to save their faithfulness, therefore this group and that group came to the Prophet (S) where some of them liked that the Prophet (S) might considered them as believers for the kinship between these and those, who stayed in Mecca. But the Prophet (S) put off the answer until the Archangel Gabriel revealed to him:

# Surely you cannot guide whom you love, but Allah guides whom He pleases. (The Holy Quran, Shakir 28:56)

It was said that the meaning of the verse was as: "You don't determine, name or witness for whomever you like as faithful but it is Allah, who does that if that person deserves to be called as faithful." 179

c. It was said that this verse concerned al-Harith bin Othman bin Nawfal bin Abd Manaf, whom the Prophet (S) wished and liked to be a Muslim. 180

Some of the interpreters said that the verse: (*And they say, If we follow the guidance with you, we shall be carried off from our country*), which came after that verse, concerned al-Harith. 181

And it was said that all the Muslims agreed upon that the second verse (*And they say: If we follow the guidance with you...*) concerned al-Harith. 182

d. The messenger of Caesar brought a book to the Prophet (S). The Prophet (S) put the book in his lap then asked the man, "Where are you from?" The man said: "I am from Tanookh." The Prophet (S) said to him, "Do you like to believe in the religion of your father Abraham?" the man said: "I am just a messenger of some people and I am on their religion until I come back to them." The Prophet (S) laughed, looked at his companions and said,

### Surely you cannot guide whom you love, but Allah guides whom He pleases. 183

These were four sayings about the reason of the revelation of the verse. As we said before that, a verse couldn't be revealed to the Prophet (S) twice, so how was it distorted to concern Abu Talib? It was that false tradition, which was fabricated by those, who neither refrained from lying nor respect the sanctity of a Muslim!

4. If we gave up and confessed that the verse was revealed about Abu Talib, then it would be as a weapon in the hand of those, who defended Abu Talib's faithfulness, more than those, who accused him of being unfaithful because those who said that the verse (*Surely you cannot guide whom you love, but Allah guides whom He pleases*) concerned Abu Talib, they confirmed that the Prophet (S) loved him for the verse meant: O Muhammad! You do not guide whom you love but Allah guide him!

Definitely when the Prophet (S) loved someone, it would be sufficient evidence proving the faithfulness of that one because the Prophet (S) was forbidden from loving other than the faithful ones.

On the other side, the verse would be evidence showing the high faithfulness of Abu Talib because his faithfulness then would be out of the guidance of Allah and not out of the invitation of the Prophet (S) only. In fact, this showed that there was a divine care towards Abu Talib.

5. After all this, we didn't find an improvised saying weaker than the saying of az-Zajjaj when pretending that: "The Muslims agreed upon that this verse had been revealed to concern Abu Talib." 184

When was this consensus of the Muslims? Yes! It was in the world of imagination and illusion!

Was there any evidence confirming this false pretense? Didn't he fear the bad end of this disgraceful accusation or the responsibility of such a reckless decision?

The least thing in his saying was excluding Ahlul Bayt and their followers, the Shia, who refuted this false pretense, from among the Muslims and excluding another group of the Prophet's companions, who acknowledged the truth and confessed the faithfulness of Abu Talib, because if he didn't exclude these people from the Muslims, his pretense about the consensus would by invalidated by a saying of any one of Ahlul Bayt or the companions.

The strange thing in this concern –and how much wonders and strange things there were in this subject—was that his evidence about this illusory consensus was a false tradition mentioned without any series of narrators so that we could find whether the narrators were liars, fabricators, or something else. But it was undoubtedly that the tradition was derived from those false traditions that were just refuted and he might add to them something of his imagination to make the little lie grow.

The contradiction was apparent in the tradition and the marks of fabrication were clear between the words ascribed to Abu Talib: "O my nephew! I know that you are truthful but I hate to be said that Abu Talib slackened when about to die" until he said: "... but I will die on the religion of the sheikhs Abdul Muttalib, Hashem, and Abd Manaf." 185

We didn't want to repeat the argument about this fabricated tradition but we liked to refer to the saying of al-Qurtubi, who found the word "consensus" so big and he wanted to lessen something of its sharpness so he commented: filt is more correct to say: The most of the interpreters agreed upon that the verse was revealed concerning Abu Talib."186

But he wasn't saved from what az-Zajjaj had fallen into because the two pretenses had no evidence nor they depended upon reason or reality.

The same was the saying of ibn Katheer when saying about this verse: "It was proved in the two Sahihs 187 that the verse was revealed about the Prophet's uncle Abu Talib, who protected the Prophet (S), defended him, assisted him and loved him greatly; natural love and not (legal!)..." 188

Then he cited those fabricated traditions, which were already refuted, and then he sent his decision indifferently without thinking of any responsibility or anything else. Would such commercial news be proved by false traditions fabricated by some of the liars?

And it was funny to quote the saying of at-Tarmithi about one of these traditions: "... it was accepted but odd. We didn't know it except from the tradition of Yazeed bin Kayssan." 189

He acknowledged that it was odd and that it was only narrated by Yazeed, who was unreliable and no one depended upon his traditions as we knew before when we discussed the series of the narrators of the tradition in a previous chapter, so what made at-Tarmithi say that it was accepted?

Also we didn't want to argue with ibn Katheer about the love, which he liked to call a natural love and not a (legal) love, because this book was full of evidences proving that the great love Abu Talib had towards Muhammad was towards Muhammad the Prophet not Muhammad the nephew!

Such raving was called interpretation one time, history another time and tradition a third time. Like that was the saying: "Abu Sa'eed bin Rafi' said: "I asked ibn Omar: Was this verse (*Surely you cannot guide whom you love, but Allah guides whom He pleases*) concerning Abu Jahl and Abu Talib?" He said: "Yes, it was." 190

We didn't find any series of narrators for this saying besides that it was just an opinion ascribed to ibn Omar.

But how did reason accept such opinion –even if the faithfulness of Abu Talib was not proved– where it put Abu Jahl and Abu Talib in one position?

How would the two; Abu Talib in his love, protection and his devotedness in defending the Prophet (S) and Abu Jahl in his opposite situation, be equal for the Prophet (S) and in the same position where the Prophet (S) loved for both of them to be guided and to be Muslims?

Who knows! Perhaps they thought that the Prophet (S) loved Abu Jahl more but Allah did not want that!

The values became under the feet, the qualities were lost, and beauty and ugliness were equal... defending the Prophet (S), and fighting him were the same! How bad it was!

This impudent attack was not against Abu Talib; it was against the Prophet (S) himself where he was considered as unjust and unfair in dealing with two contradicted situations in the same way, in which he wronged justice and violated rightness! O Allah, forgive us!

Interpreting the verse according to the personal opinions did not stop at a certain end. We found that every one interpreted it as he liked and according to his fancy and passion.

We found that someone divided the verse between Abu Talib and al-Abbas when saying that the

beginning of the verse concerned Abu Talib whereas its end concerned al-Abbas. 191 Between the death of Abu Talib and the believing of al-Abbas in Islam there was a long period besides that al-Abbas became a Muslim years after the revelation of this verse.

We referred previously to our respected father's saying that all the accusations ascribed to Abu Talib were because he was the father of Ali, otherwise he wouldn't be accused of anything if he was the father of anyone else than Ali; therefore defaming Abu Talib was just a means to defame his son Ali!

We found some of the distortion fabricated about the verse confirming this thought.

Mo'awiya asked Samra to distort a Quranic verse against Ali and another verse in the interest of ibn Muljam (Ali's killer) as we mentioned in the first chapter (At the Threshold). Besides that he wanted a verse to be distorted against Abu Talib.

Someone said, "The verse, (*Surely you cannot guide whom you love, but Allah guides whom He pleases*) concerned Abu Talib because the Prophet (S) liked Abu Talib to be a Muslim and so this verse was revealed. Meanwhile he disliked Wahshi (the killer of Hamza, the Prophet's uncle) to be a Muslim then this verse was revealed:

Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah. (The Holy Quran, Shakir 29:53)

So Wahshi became a Muslim but Abu Talib didn't!" 192

In order to certify this silly saying they ascribed it to ibn Abbas to show us the extent of confusion they reached.

It was just one of those opinions put to serve the obscene aims and the fabricator would never mind whomever or whatever it defamed or what values it destroyed!

The Prophet (S), according to this thought, contradicted Allah. He liked what Allah disliked and disliked what Allah liked!

Allah, glory is to Him, did not want Abu Talib to be a Muslim! Perhaps there was an old enmity between them or perhaps the reason of that enmity was that, that Abu Talib had brought up the Prophet (S), protected him, defended him, and defended his mission and his followers of the believers!

But the Prophet (S) liked Abu Talib to be a Muslim as a kind of loyalty to him and so the two wills contradicted but then the stronger will, the will of Allah, won and Allah achieved his opponency against Abu Talib by preventing him from being a Muslim!

As for Wahshi, also the two wills; of Allah and that of His messenger, contradicted and at the end Wahshi became a Muslim!

The Prophet (S) hated Wahshi, who had killed his uncle Hamza, and the hatred grew in his heart that he didn't want him to be a Muslim but Allah, the Merciful, the Kind forgave the crime of Wahshi against Hamza, the hero of Islam, and didn't pay any attention to His messenger's emotions. The result of the fight between the two wills made Wahshi a believer because it was the will of Allah!

Wouldn't it be better for them to add to the great faithfulness and high virtues of Wahshi his addiction to the wine, which he didn't leave a minute until it mixed with his blood and that he couldn't wake up from its effects until the last moment of his life, which was full of sins and crimes! 193

What raving and silly speech those dotards uttered without knowing what they raved!

How did this verse concern Wahshi whereas it was general and it concerned all the Muslims? It was revealed in Mecca whereas Wahshi pretended to be a Muslim many years after the revelation of this verse. 194

Worse than Wahshi were those, who never cared for any responsibility and who followed the mirage and jumbled in the darkness!

- 1. Az-Zamakhshari said in his book al-Kashshaf, vol.1 p.447 (vol.2 p.10) when explaining these verses: "It was mentioned that Abu Sufyan, al-Waleed, an-Nadhr, Otba, Shayba, Abu Jahl and their likes gathered to listen to the Prophet's recitation of the Quran. They said to an-Nadhr: O Abu Qutayba! What is Muhammad saying? He said: I swear by Him, Who made it (the Kaaba) as his House, I don't know what he says. He just moves his tongue and tells of the myths of the ancient people." ...until az-Zamakhshari said: "...then this verse was revealed..." It was also mentioned by al-Baydhawi in his Tafseer, vol.2 p. 184 and Majma'ul Bayan, vol. 7 p.33.
- 2. Ibn Katheer's Tafseer, vol. 2 p. 127, al-Ghadeer, vol. 3 p. 8.
- 3. Mizanul l'tidal, vol. 1 p.398 and Dala'il as-Sidq vol. 1 p.34.
- 4. Is'aful Mubta' p.2 and Dala'il as-Sidq, vol. 1 p.34.
- 5. Dala'il as-Sidq, vol. 1 p.34, A'yan ash-Shia, vol. 35 p.138.
- 6. Mursal is a tradition narrated without a series of narrators or with incomplete series of narrators or the narrators are unknown.
- 7. Dala'il as-Sidq, vol. 1 p.34.
- 8. Ibid
- 9. Jarh means proving the unreliability and untruthfulness of a certain person, who narrates prophetic traditions. Ta'deel means proving that a certain person, who narrates prophetic traditions, is reliable and truthful.
- 10. Dala'il as-Sidq, vol. 1 p.38, Mizanul I'tidal, vol. 1 p.468.
- 11. vol.35 p. 137-138.
- 12. A'yan ash-Shia, vol. 35 p.142-148.
- 13. Ibid p. 141.
- 14. Zaydiyya was a sect of Shi'ite Muslims owing allegiance to Zayd bin Ali, grandson of Imam Husayn. Refer to A'yan ash-Shia, vol. 35 p.139–141.
- 15. Al-Ghadeer, vol. 8 p.4 from Tahtheeb at-Tahtheeb vol.2 p. 179.
- 16. Dala'il as-Sidq, vol. 1 p.26.
- 17. Al-Ghadeer, vol. 8 p.3.
- 18. Ibid, Majma'ul Bayan, vol. 7 p.35.
- 19. Al-Ghadeer, vol. 8 p.3
- 20. Ibn Abbas was Abu Talib's nephew too.

- 21. Under the title of (the sayings of the companions and others).
- 22. Al-Ghadeer, vol. 8 p.3.
- 23. vol.4 p.28.
- 24. vol.2 p. 127.
- 25. It was also mentioned in Majma'ul Bayan, vol. 7 p.36 narrated by ibn Abbas, Muhammad bin al-Hanafiyya, al-Hasan, as-Saddiy, Qatada and Mujahid.
- 26. Vol.2 p. 1.
- 27. vol. 1 p.448 (vol. 2 p. 10).
- 28. vol.2 p. 103.
- 29. Al-Ghadeer, vol. 8 p.7-8.
- 30. Asbab an-Nuzool p.98, ibn Katheer's Tafseer, vol.2 p.12.
- 31. Al-Bukhari's Sahih, vol.2 p.201, vol.3 p.87.
- 32. Al-Bukhari's Sahih, vol. 3 p. 107.
- 33. Muslim's Sahih, vol. 1 p.40.
- 34. Ibid p.41.
- **35.** Ibid
- 36. A city in Syria.
- 37. Mizanul I'tidal, vol. 1 p.84-86.
- 38. Ibid p.85.
- 39. Ibid, p.70.
- 40. Mizanul I'tidal, vol. 1 p.86.
- 41. Ibid vol. 2 p. 126.
- 42. Mizanul I'tidal, vol. 3 p. 188. This Abdur Razaq defamed Othman as it was mentioned in al-Ghadeer, vol. 5 p.252.
- 43. Mizanul I'tidal, vol. 3 p. 188.
- 44. Sheikhul Abtah p. 70.
- 45. Mizanul I'tidal, vol. 3 p. 188.
- **46.** Ibid
- 47. Mizanul l'tidal, vol. 3 p.388.
- 48. Ibid vol. 1 p.447–448. It was mentioned in al-Ghadeer, vol. 5 p.204: "...Shu'ayb bin Amr at-Tahhan. Al-Azdi said about him that he was a liar."
- 49. Sharh Nahjul Balagha, vol. 1 p.358
- 50. Refer to Mizanul I'tidal, vol. 3 p. 126.
- 51. Sharh Nahjul Balagha, vol. 1 p.358.
- 52. Ibid p.371.
- 53. Mizanul I'tidal, vol. 1 p.219.
- <u>54.</u> If we compared with what was said about Harmala and what was said about bin Wahab, the phrase fione hundred and twenty thousand traditionsfl wouldn't go with the talk about Harmala.
- 55. Mizanul I'tidal, vol. 2 p.86.
- 56. Ibid vol. 3 p.336-340.
- 57. Refer to Sharh Nahjul Balagha, vol. 1 p.370 and al-Ghadeer, vol. 8 p.9, 56.
- 58. It was just a metonymy because he was not his nephew.
- 59. Sharh Nahjul Balagha, vol. 1 p.370, al-Ghadeer, vol. 8 p.9, A'yan ash-Shia, vol. 35 p.78-79.
- 60. Rak'a is a unit of prayer.
- 61. Sheikhul Abtah p. 1 p.37o, al-Ghadeer, vol. 8 p.9, A'yan ash-Shia, vol. 35 p.72-73.
- <u>62.</u> There was a tradition, in which it was pretended that the Prophet (S) had promised ten certain persons of being among the people of Paradise.
- 63. Al-Ghadeer, vol. 10 p.38, ibn Katheer's Tareekh, vol.8 p.139-140.
- 64. A'yan ash-Shia, vol. 35 p.80.

- 65. Ibid
- <u>66.</u> One of the earliest Islamic sects to believe in the postponement of judgment on committers of serious sins, recognizing Allah alone as being able to decide whether or not a Muslim had lost his faith.
- 67. Al-Bayan wat-Tebyeen, vol. 1 p.302.
- 68. A'yan ash-Shia, vol. 35 p.80.
- 69. Nasab Quraysh p.35.
- 70. Al-Issaba, vol.3 p.401.
- 71. Mizanul I'tidal, vol. 3 p.77.
- 72. Ibid p. 159-16.
- 73. Ibid p.37, Dala'il as-Sidq, vol. 1 p.59.
- 74. Mizanul I'tidal, vol. 2 p.289.
- 75. Yahya bin Sa'eed al-Qattan might be another one, other than Sa'eed bin Yahya, who narrated traditions from Yazeed.
- 76. Dala'il as-Sidq, vol. 1 p.68.
- 77. Al-Ghadeer, vol. 5 p.252.
- 78. Mizanul I'tidal, vol. 3 p.318.
- 79. Abu Hazim al-Ashja'iy was just a surname.
- 80. Refer to al-Issaba and al-Istee'ab vol.4 p.200 an Siyer A'lam an- Nubala' vol.2 p.417.
- 81. Al-Issaba vol.4 p.202.
- 82. Musnad is a book of Hadith.
- 83. Al-Issaba vol.4 p.202, al-Ghadeer, vol. 7 p.115, Siyer A'lam an- Nubala' vol.2 p.453.
- 84. Al-Issaba vol.4 p.205.
- 85. Sharh Nahjul Balagha, vol. 1 p.358.
- 86. Sharh Nahjul Balagha, vol. 1 p.359.
- 87. Siyer A'lam an-Nubala' vol.2 p.442
- 88. Douss was the tribe of Abu Hurayra.
- 89. Siyer A'lam an-Nubala' vol.2 p.425
- 90. Ibid vol. 1 p.360.
- 91. Siyer A'lam an-Nubala' vol.2 p.434, al-Ghadeer, vol. 6 p.295.
- 92. Refer to Sharh Nahjul Balagha, vol. 3 p. 104, Futooh al-Buldan p. 112- 114, Siyer A'lam an-Nubala' vol. 2 p. 440, Abu Hurayra p. 15 and al- Ghadeer, vol. 6 p. 271.
- 93. Al-Ghadeer, vol. 6 p.295. In Siyer A'lam an-Nubala' vol. 2 p.433-434 something like that.
- 94. Ibid. In Siyer A'lam an-Nubala' vol. 2 p.433-434 something like that
- 95. Sharh Nahjul Balagha, vol. 1 p.360, Siyer A'lam an-Nubala' vol. 2 p.438.
- 96. As for his traditions, which were of another kind, we mention here an example to know the reality of this man. Ash—Shafi'iy mentioned a tradition from at–Tabari that Abu Hurayra had said: "Once I saw Hind (Mo'awiya's mother) in Mecca. Her face was like a full moon. Her buttocks were like a sitting man. There was a little boy with her... etc." Refer to Mo'awiya fil Mizan (Mo'awiya in the scales) p. 159.

What led him to describe the beauty of Mo'awiya's mother and her big buttocks whereas he was talking about the future of Mo'awiya and that it was thought that he would the master of his people. His mother Hind said: "If he doesn't rule save his people, may Allah kill him." Really I don't know why he said that!

- 97. Siyer A'lam an-Nubala' vol. 2 p.437.
- 98. Sharh Nahjul Balagha, vol. 1 p.360, Siyer A'lam an-Nubala' vol. 2 p.438.
- 99. Sharh Nahjul Balagha, vol. 1 p.360.
- 100. Ibid
- 101. Abu Hurayra p.39.
- 102. Sharh Nahjul Balagha, vol. 1 p.360, Abu Hurayra p.39, al-Ghadeer, vol. 1 p.204.

- 103. Tathkiratul Khawass p. 91-92, al-Ghadeer, vol. 1 p.202, 302.
- 104. He meant Abu Hurayra. In Arabic hurayra means a small cat and sannoor also means a cat.
- 105. At-Tbari's Tareekh, vol.4 p. 107, al-Kamil fit-Tareekh, vol.3 p. 193
- 106. Siyer A'lam an-Nubala' vol. 2 p.439.
- 107. Sharh Nahjul Balagha, vol. 1 p.360.
- 108. This was not the first time he became the wali of Medina. Before that, he had been appointed by Bisr bin Arta'a, who had been sent by Mo'awiya to wage raids against Medina during the caliphate of Imam Ali (S). It was a dark disgraceful day for Medina; bloods were shed, dignities were violated and morals were trodden upon. In this black day a bitter seed was planted. One of its fruits was the day of (al-Harra).

After the terrible crimes of Bisr in Medina, he said to the people: "I appointed Abu Hurayra as the wali so beware of objecting him!" Refer to Sharh Nahjul Balagha, vol. 1 p.118, Abu Hurayra p.25, al-Ghadeer, vol. 11 p.24, at-Tabari's Tareekh, vol.4 p.107 and al-Kamil, vol.3 p.193.

- 109. Sharh Nahjul Balagha, vol. 1 p.360, Siyer A'lam an-Nubala' vol. 2 p.440.
- 110. Sharh Nahjul Balagha, vol. 1 p.360.
- 111. Ibid
- 112. Some sources mentioned that the companion of Abu Hurayra was Abud Darda'. Perhaps this event happened two times; one was with an–Nu'man and the other was with Abud Darda'.

Some sources mentioned that the jurist companion Abdur Rahman bin Ghanam blamed Abu Hurayra and Abud Darda' in Hims after they came back from Imam Ali (S) as the messengers of Mo'awiya. He said to them: "How wonder it was of you! How did you permit yourselves to invite Ali to make it (the caliphate) shura whereas you have known well that the Muhajireen, the Ansar and the people of Hijaz and Iraq had paid homage to Ali and you have known well that he, who liked Ali, was much better than who hated him and he, who paid homage to him, was much better than that, who didn't pay homage?

Then what did Mo'awiya have to do with the shura whereas he was one of the Tulaqa' (the freed captives of war), who had no right of the caliphate at all, besides that he and his father were among the chiefs of the Ahzab (the parties that fought against the Prophet (S) in the battle of Ahzab)." They felt sorry and repented. Refer to al–Istee'ab vol.2 p.417, al–Ghadeer, vol. 10 p.31, 331, Ossdul Ghaba, vol.3 p.318.

We don't want to discuss this repent whether it was true or not or it was an imagination but we ponder about the mistakes and sins committed by Abu Hurayra after this repent such as obeying Mo'awiya so blindly in carrying out all his desires and fancies.

The least of that was Abu Hurayra's successive travels to Imam Ali (S) asking him that impudent and disgraceful ask; to deliver Mo'awiya the killers of Othman as a first step to move Imam Ali from his divine position; the caliphate, besides his fabricated traditions against Imam Ali and his father. But as for Abud Darda', we don't have anything to do with him save to mention his saying: "I recreate my soul with something of sins to be more determined in the way of rightness." Refer to al-Kamil by al-Mubarrid, vol.2 p.668.

113. Sharh Nahjul Balagha, vol. 1 p.213, Abu Talib p.22–23. Here we quoted the comment of Imam Sharafudden, the author of he book (Abu Hurayra) about this event: "Imam Ali turned away from Abu Hurayra and didn't talk to him because he thought that Abu Hurayra didn't deserve any respect for he used his religion as a means to flatter Mo'awiya.

Ameerul Mo'mineen (Ali) knew the plot of Mo'awiya behind sending these two men asking for the killers of Othman so he didn't answer them about their request whether positively or negatively. In fact he turned away from their request and talked with an-Nu'man about another subject and this showed his intelligent policy."

114. Abu Hurayra p.48, with reference to Hilyatul Awliya' by Abu Na'eem p.381, Siyer A'lam an–Nubala' vol. 2 p.429, 430, 442.

- 115. Al-Kamil by al-Mubarrid, vol.3 p. 1241.
- 116. Siyer A'lam an-Nubala' vol. 2 p.442.
- 117. Ibid p.430.
- 118. Ibid p.429.
- 119. Refer to Abu Hurayra by Sharafuddeen al-Aamily and Siyer A'lam an-Nubala'.
- 120. Al-Issaba, vol.4 p.203, Siyer A'lam an-Nubala' vol. 2 p.64, 423, 425, 436.
- 121. Abu Talib died in Mecca three years before the hijra (migration) to Medina.
- 122. Al-Bukhari's Sahih, vol.3 p.77, al-Kashshaf, vol.1 p.570 (vol.2 p.246), Ta'leeq Sharih al-Kashshaf, vol.2 p.188, al-Baydhawi's Tafseer, vol.2 p.274, Majma'ul Bayan, vol. 10 p.5, ibn Katheer's Tafseer, vol.2 p.331, al-Itqan, vol.1 p.27. It was mentioned in vol.1 p.26 that nothing was revealed of the Quran after this except its end. He (the author of al-Itqan) was surprised at the saying of ibnul Farass: "The sura was revealed in Medina except two verses..." He said: "How wonder! How was that and it was said that this was the last thing to be revealed of the Quran." Al-Ghadeer, vol. 8 p.10.
- 123. Al-Ghadeer, vol. 8 p. 10, al-Itqan vol. 1 p. 17.
- 124. Ibid as mentioned by Abu Hatim, al-Hakim, Abu Na'eem, al-Bayhaqi, ibn Katheer in his Tafseer vol.4 p.329, ash-Shawkani in his Tafseer vol.5 p. 189.
- 125. Al-Ghadeer, vol. 8 p. 10.
- 126. Many of the interpreters referred to that.
- 127. Al-Itgan vol. 1 p. 12.
- 128. Ibid, al-Bukhari's Sahih, vol.3 p. 141, al-Ghadeer, vol. 8 p. 11.
- 129. Al-Ghadeer, vol. 8 p.11.
- 130. Ibid, al-Itqan, vol. 1 p.26.
- 131. As-Seera al-Hishamiyya, vol. 2 p.225, Asbab an-Nuzool p.43, ibn Katheer's Tafseer, vol. 1 p.343.
- 132. Al-Ghadeer, vol. 8 p. 11.
- 133. Ibid
- 134. Ibid with reference to al-Itgan, vol. 1 p. 17.
- 135. Ibid
- 136. Refer to al-Ghadeer, vol. 8 p. 12 to see the true tradition mentioned by at-Tayalisi, ibn Abu Shayba, Ahmad, at-Tarmithi, an-Nassa'iy, Abu Ya'la, ibn Jareer, ibnul Munthir, ibn Abu Hatim, Abush Sheikh, al-Hakim, ibn Mardwayh and al-Bayhaqi. Refer to Sheikhul Abtah p. 67, al-Itqan vol. 1 p.34, A'yan ash-Shia, vol. 39 p. 158, Asbab an-Nuzool p. 127, ibn Katheer's Tafseer vol. 2 p. 393 and al-Kashshaf vol. 2 p. 247.
- 137. He was the uncle of Prophet Abraham and not his father but he brought him up and in Arabic the uncle was called as father metonymically.
- 138. Al-Ghadeer, vol. 8 p. 13 from Assna al-Matalib p. 17, Sheikhul Abtah p. 67.
- 139. A'yan ash-Shia, vol. 39 p. 158, Majma'ul Bayan, vol. 10 p. 150.
- 140. A'yan ash-Shia, ibn Katheer's Tafseer vol.2 p.394, al-Kashshaf vol. 1 p.570 (vol.2 p.246).
- <u>141.</u> Al-Ghadeer, vol. 8 p. 13 from at-Tabari, al-Hakim, ibn Abu Hatim and al-Bayhaqi from ibn Mas'ood, Burayda, at-Tabarani, ibn Mardwayh and at-Tabari from Akrima from ibn Abbas.
- 142. Al-Ghadeer, vol. 8 p. 13 from at-Tabari in his Tafseer vol. 1 p. 31.
- 143. Muslim's Sahih vol.3 p.65, al-Ghadeer, vol. 8 p.13.
- 144. Al-Hudaybiyya was a place near Mecca in which the Prophet (S) had concluded a covenant of peace with the polytheists.
- 145. The margins of As-Seera an-Nabawiyya, vol. 1 p. 193.
- 146. Asbab an-Nuzool p.127 from al-Hakim and al-Bayhaqi and others, Ibn Katheer's Tafseer vol.2 p.393, As-Seera an-Nabawiyya, vol. p.72, al-Itqan vol.1 p.34.
- 147. An act of ablution that is required before the performance of certain actions such as prayer.
- 148. Asbab an–Nuzool p.127 from Ahmad and ibn Mardwayh. He said too: "At–Tabarani and ibn Mardwayh mentioned a tradition narrated by ibn Abbas that when the Prophet (S) came back from the battle of Tabook, he traveled to Mecca to perform the minor hajj and he went to Asfan." Ibn Katheer mentioned something like that in his Tafseer vol.2 p.393–394 and

commented: "This is a strange tradition and a surprising context."

- 149. Al-Kashshaf vol.1 p.570 (vol.2 p.246). Something like this was mentioned by al-Baydhawi in his Tafseer vol.2 p.298.
- 150. Al-Ghadeer, vol. 8 p. 14 from Irshad as-Sari vol. 7 p. 270, As-Seera an-Nabawiyya, vol. 1 p. 126.
- 151. Al-Ghadeer, vol. 8 p. 14 from at-Tabari's Tafseer vol. 1 p. 131, Ibn Katheer's Tafseer vol. 2 p. 394.
- 152. Al-Ghadeer, vol.8 p.14 from ad-Durr al-Manthoor vol.3 p.283
- 153. Ala Hamish as-Seera vol. 1 p.193, ibn Katheer's Tafseer vol.2 p.393 but this mentioned that he tomb was of the Prophet's mother.
- 154. Ala Hamish as-Seera vol. 1 p. 193.
- 155. Ala Hamish as-Seera vol. 1 p. 193.
- 156. Al-Fitnatul Kubra: Othman p. 151.
- 157. Ala Hamish as-Seera vol. 1 p. 194.
- 158. Al-Ghadeer, vol. 8 p. 14-15 from at Tabari's Tafseer vol. 11 p. 33.
- 159. A ritual wash in a certain manner according to the Sharia
- 160. Al-Ghadeer, vol. 8 p. 15 from ibn Sa'd's Tabaqat vol. 1 p. 105 and ad-Durr al-Manthoor vol. 3 p. 282.
- 161. Al-Ghadeer, vol. 8 p. 15 from Iss~haq bin Bishr and ibn Assakir in ad-Durr al-Manthoor vol. 3 p. 283.
- 162. Al-Ghadeer, vol. 8 p. 15 from ad-Durr al Manthoor.
- 163. As-Seera al-Halabiyya, vol. 1 p.60, Muslim's Sahih vol.1 p.132
- 164. As-Seera al-Halabiyya, vol. 1 p.60.
- 165. Aamina was the Prophet's mother.
- 166. With reference to the Quranic verses (And your turning over and over among those who prostrate themselves before Allah) 26: 219 and (Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying) 33:33.
- 167. As-Seera an-Nabawiyya, vol. 1 p.83, as-Seera al-Halabiyya, vol. 1 p.388, as-Seera al-Hishamiyya, vol. 2 p.59, Biharul Anwar, vol. 6 p.523, Sharh Nahjul Balagha, vol. 3 p.312, Sheikhul Abtah p. 73, A'yan ash-Shia, vol. 39 p.136.
- 168. Refer to al-Ghadeer, vol. 8 p. 17 about their names. Also they were mentioned in As-Seera an-Nabawiyya, vol. 1 p.77.
- 169. Al-Ghadeer, vol. 8 p.20 from ad-Durr al-Manthoor vol.5 p. 133.
- 170. Mizanul I'tidal, vol. 1 p.370.
- 171. Al-Ghadeer, vol. 5 p.202, vol.8 p.20, 143-144.
- 172. Mizanul I'tidal, vol. 2 p. 143.
- 173. Al-Ghadeer, vol. 5 p.208, vol.8 p.21.
- 174. Al-Ghadeer, vol. 10 p.90.
- 175. Al-Issaba vol.2 p.322.
- 176. Al-Ghadeer, vol. 8 p.21 from ad-Durr al-Manthoor vol.5 p.133.
- 177. Al-Issaba vol.2 p.338.
- 178. Al-Hujja p.29, A'yan ash-Shia, vol. 39 p.159.
- 179. Al-Hujja p.30, A'yan ash-Shia, vol. 39 p.259
- 180. Sheikhul Abtah p. 69.
- 181. Al-Kashshaf vol.2 p. 167 (vol.3 p.333), Majma'ul Bayan, vol. 20 p.309, Asbab an-Nuzool p.169, Ibn Katheer's Tafseer vol.3 p.395, al-Baydhawi's Tafseer vol.4 p.9.
- 182. Sheikhul Abtah p. 69.
- 183. Ibn Katheer's Tafseer vol.3 p.395.
- 184. Al-Kashshaf vol.3 p.332.
- 185. Al-Kashshaf vol.3 p.332-333.
- 186. Al-Ghadeer, vol. 8 p.22 from al-Qurtubi's Tafseer vol. 13 p.299.
- 187. Sahih of al-Bukhari and Sahih of Muslim.
- 188. Ibn Katheer's Tafseer vol.3 p.349. He meant that Abu Talib loved Muhammad as his nephew not as the prophet.
- 189. Ibn Katheer's Tafseer vol.3 p.349.

- 190. Asbab an-Nuzool.
- 191. Al-Ghadeer, vol. 8 p.22 from al-Qurtubi's Tafseer vol. 13 p.299 and ad-Durr al-Manthoor vol. 5 p. 133.
- 192. Majma'ul Bayan, vol. 20 p.207-208.
- 193. Al-Istee'ab vol.3 p.61.
- 194. Majma'ul Bayan, vol. 23 p. 163.

## The Inheritance of Abu Talib

Among the fabrications against Abu Talib was the pretense that Ali and Ja'far had not taken anything from the inheritance of their father because they were Muslims while their father was unbeliever.1

We did not find the narrators of this lie in order to remove the cover from above this scandal and this disgrace!

Surely this lie was fabricated by someone, who was ignorant of the conditions of inheritance among the Muslims. Definitely, that fabricator did not know more than the tradition of "There is no succession between the followers of two different religions."

We believe in this tradition but it means that the unbeliever is not to inherit from the Muslim.

This prophetic tradition would not prevent a Muslim from inheriting from an unbeliever because Islam exalted the Muslim as it was confirmed by many prophetic traditions such as: "Islam is exalted and nothing is to be more exalted than it."

Hence Islam didn't permit an unbeliever man to marry a Muslim woman because she was loftier than him whereas some of the ulema permitted a Muslim man to marry a (kitabi)2 unbeliever woman in a continuous marriage. The Shia agreed upon the permission of marrying a kitabi unbeliever woman in temporary marriage as I knew.3

If we submitted to this fabrication and supposed that it was true, although it was not, it would not be as evidence showing that Abu Talib was unbeliever because Ali and Ja'far, who were Muslims, had the right to inherit their father even if he was unbeliever as the fabricators pretended. The Islamic law did not forbid that but the one, who fabricated this lie, was unaware of Islam and its laws.

### The Tradition of ad-Dhihdhah

### The Tradition of ad-Dhihdhah4

We would like to quote the different ways of the tradition as fabricated by the fabricators and then to discuss it.

- 1. Obeidillah bin Omar al-Qawareeri, Muhammad bin Abu Bakr al-Maqdimi and Muhammad bin Abdul Melik al-Amawi said: Abu Owana told us from Abdul Melik bin Omayr from Abdullah bin al-Harith bin Nawfal that al-Abbas bin Abdul Muttalib had said: "O messenger of Allah! Did you benefit Abu Talib with something? He protected and defended you. The Prophet (S) said, Yes! He is in a shallow place of Hell but without me, he will be in the lowest bottom of Hell."5
- 2. Ibn Abu Omar from Sufyan from Abdul Melik bin Omayr that Abdullah bin al-Harith said: "I heard al-Abbas saying: "I said: O messenger of Allah! Abu Talib used to protect and support you. Did that benefit him? He said, yes! I found him in a flood of Fire and I took him out to a shallow place (in Hell!).""6
- 3. Muhammad bin Hatim from Yahya bin Sa'eed from Sufyan... etc. like the first one.7
- 4. Abu Bakr bin Abu Shayba from Wakee' from Sufyan... like the first one.8
- 5. Qutayba bin Sa'eed from Layth from ibn al-Had from Abdullah bin Khabbab that Abu Sa'eed al-Khidri said: "Once Abu Talib was mentioned near the Prophet (S). The Prophet (S) said, My intercession may benefit him in the Day of Resurrection. He may be put in a shallow place of Fire reaching his heels and making his brain boil."9
- 6. Abu Bakr bin Abu Shayba from Affan from Hammad bin Salama from Thabit from Abu Othman an-Nahdi that ibn Abbas said: "The Prophet (S) said: The least tortured one among the people of Hell is Abu Talib where he wears two shoes, from which his brain boils." 10
- 7. Musaddad from Yahya from Sufyan from Abdul Melik from Abdullah bin al-Harth said: "Al-Abbas bin Abdul Muttalib (may Allah be pleased with him) told us that he had said to the Prophet (S)", "With what did you benefit your uncle? He protected and defended you." The Prophet (S) said: "He is in a shallow place of Fire and without me; he would be in the lowest bottom of Hell."11
- 8. Abdullah bin Yousuf from al-Layth... etc. like the fifth tradition. 12
- 9. Ibraheem bin Hamza from Abu Hazim and ad-Darawardi from Yazeed... like the fifth tradition. 13

### The Narrators

Now we discuss the series of narrators of these traditions to see their positions and their weights in the scales of the men of Hadith.

- 1. The first tradition:
- a. Obeidillah al-Qawareeri: we didn't find any mention of him in Mizanul I'tidal. We found one tradition in al-Ghadeer that Obeidillah was one of the narrators but the author said about him: "Al-Bukhari mentioned only five traditions narrated by Obeidillah al-Qawareeri and Muslim mentioned forty traditions. Ahmed bin Yahya heard from him one hundred thousand traditions.

So what about this rubbish narrated by this man that al-Bukhari and Muslim didn't quote from this man save a few traditions and brushed the rest aside? It was not possible that they hadn't known the rest of his traditions."14

b. Muhammad bin Abu Bakr al-Maqdimi: we did not find any mention of him save Muhammad bin Abu Bakr only and it was said, that he was unknown 15

A false tradition was mentioned in al-Ghadeer and one of its narrators was Muhammad bin Abu Bakr al-Maqdimi. 16

c. Muhammad bin Abdul Melik al-Amawi: it was enough for him to be an Umayyad man to fabricate such a tradition or to narrate traditions like it against Abu Talib.

If he was Muhammad bin Abdul Melik bin Marwan bin al-Hakam, it would be enough for us that his father was that Umayyad tyrant and his two grandfathers were cursed by the Prophet (S), who called them as the deviants.

The Prophet (S) cursed Al-Hakam and his offspring. The Prophet (S) had expelled al-Hakam from Medina.

Marwan was but a leftover of the curse of the Prophet (S) as Aa'isha had said.

As for this Muhammad, Abu Dawood said about him: "He was not sane." 17

- d. Abu Owana: we couldn't know who he was.
- e. Abdul Melik bin Omayr: ath-Thahabi said about him: "He became the judge of Kuffa after ash-Shi'bi. He lived for a long time and so his memory became weak."

Abu Hatim said about him: "He was not a good memorizer. His memory changed." Imam Ahmed said about him: "He was weak and often mistook." Ibn Mo'een said: "His mind was muddled."

Ibn Kharash said, "Shu'ba wasn't satisfied with him." Al-Kawsaj mentioned that Ahmed said: fiHe was very weak." Ibn Habban said: "He concealed when narrating traditions." 18

Among the oddities of this bad judge –and how many oddities the umma was afflicted with– was that he passed by Abdullah bin Baqtar after the tyrant Obeidillah bin Ziyad had thrown him from above the palace to the ground. The victim was still alive but this merciful (!!!) judge finished him off with his dagger. 19

Here is another event about this judge, who was the example of the judges of that time. He gave his judgments according to his emotion and fancy!

Kulthom bint20 Saree' came to him, when he was the judge of Kuffa, with a claim against her family. He

unthoughtfully judged for her against her family. His judgment was suspected and doubted by people. The poet Huthayl bin Abdullah al-Ashja'iy recited a poem about this event:

Waleed came to him with witnesses,

Confirming his right of the property and the servants,

And Kulthom came to him with her sweet talks.

Which recovered from illness and madness?

Waleed proved his right; he was eloquent and disputatious.

But she had coquetry and black eyes.

She flirted and exposed her kohl.

She fascinated al-Qubtiy21 so he judged for her

With other than the judgment of Allah revealed in the Quran.

If those in the palace knew his news,

They wouldn<sup> $\mathsf{TM}$ </sup>t employ him in any job.

When he judged for women, he glanced furtively.

If a woman complained to him,

He coughed and hastened to judge for her.

He flashed his eyes and chewed his tongue,

That he saw everything as nothing save her. 22

- 2. The narrators of the second tradition:
- a. The series of the narrators began as usual with this obscure name: ibn Abu Omar!
- b. After that came Sufyan ath-Thawri, whom we talked about when we discussed the first tradition fabricated against Abu Talib and we found that he was a liar.
- 3. As for the narrators of the third tradition, we already talked about them before; they were Muhammad bin Hatim, Yahya bin Sa'eed and Sufyan.
- 4. The narrators of the fourth tradition:
- a. Abu Bakr bin Abu Shayba: Ath-Thahabi considered this name as one of the unknown names.23
- b. We couldn't know who Wakee' was.

If he was Wakee' bin aj-Jarrah, then ibn al-Medeeni said about him: "Wakee' often mistook and if I narrated from him, it would be so odd. He often said: Ash-Shi'bi told us from Aa'isha...!"24

Ahmed bin Hanbal was asked, "If Wakee' and Abdur Rahman bin Mehdi disagreed about something, who's saying we would depend upon?" He said, "Abdur Rahman is more fit especially if Sufyan was there." And this tradition was narrated by Wakee' from Sufyan.

Ath-Thahabi thought that he might complete the ring of criticism by saying about ibn al-Medeeni in his book at-Tahtheeb: "He had a little thing of Shiism."

This tone of ath-Thahabi was clear in expressing his abominable sectarianism. If he wanted to exaggerate in criticizing someone, he would ascribe him to Shiism, which was considered by him as worse than unbelief and blasphemy.

We would not argue with him about this but we wanted to show that he had contradicted himself. If this narrator was not trusty because of his Shiism then why did they depend upon his tradition? If he were really a Shia, this tradition would not be his because it would contradict his actual belief about Abu Talib.

Anyhow, it was not important for us whether he was a Shia or not. It was important for us that the man was untrusted and unreliable for those, who stuck to the tradition of ad–Dhihdhah.

- 5. The narrators of the fifth tradition:
- a. Qutayba bin Sa'eed: Ath-Thahabi said about him: "No one knew who he was!"25
- b. Al-Layth: there were many persons having this name. Most of them were either unknown or weak or whose traditions were denied or confused... etc.

If he was al-Layth bin Sa'eed -as the author of Sheikhul Abtah said26- then Yahya bin Mo'een said about him: "He took traditions from the old men unthoughtfully and depended upon hearing from this and that." An-Nabatiy mentioned him in his commenting on the book al-Kamil as one of the weak narrators.27

c. Yazeed bin Abdullah bin al-Had: Abu Abdullah al-Hadda' mentioned him among those, who were accused of being unreliable.

Ibn Mo'een said about him: "He narrated from every one."28

- d. Abdullah bin Khabbab: aj-Jawzajani said about him: "No one knew him."29
- 6. The narrators of the sixth tradition:
- a. Abu Bakr bin Abu Shayba: we talked about him in the fourth tradition.
- b. Affan: who was he?

He might be Affan bin Muslim because he narrated from Hammad bin Salama and this was mentioned by ath-Thahabi when talking about a tradition of his.

It was this one, about whom ibn Adiy said, "... by Allah, if he tried his best to narrate one correct tradition from Shu'ba, he couldn't. He was slow and bad in memorizing and he was slow in perceiving."30

Abu Khaythama said: "We denied (traditions of) Affan some days before his death."31

c. Hammad bin Salama: Ath-Thahabi said about him that he had illusions.

Ibn al-Medeeni said: "Yahya bin ad-Dhareer had ten thousand traditions from Hammad."

Amr bin Salama said: "I have written down more than ten thousand traditions from Hammad bin Salama."32

Did you see this plentifulness of traditions; one said that he had ten thousand traditions and the other said that he had more than ten thousand?

It was said that it was not known that Hammad had these traditions until he went to Abadan one day. He began to narrate these traditions. The sayer said, "As if I thought that a Devil came out of the sea and threw these traditions to him (Hammad)."

Ibn ath-Thalji said: "I heard Abbad bin Suhayb saying: Hammad did not memorize (traditions) and it was said that the traditions were inserted in his books. It was said that ibn Abul Awja', who was Hammad's stepson, inserted traditions in his books."33

It was enough to refute the trustiness and reliability of this man as it was pretended by some ones that at–Thahabi himself, after praising and defending Hammad, mentioned some of Hammad's traditions violating the exaltedness of Allah the Almighty. He had embodied the Exalted Creator in the ugliest way of embodiment! Glory is to Him, and highly exalted is He above what they ascribe to Him.

Hammad narrated a tradition saying: "Thabit narrated that Anass had said: "The Prophet (S) recited:

## ... but when his Lord manifested His glory to the mountain He made it crumble... (The Holy Quran, Shakir 7: 143)

Then He extended the end of His pinkie and hit His thumb then the mountain sank.""

Hameed at-Taweel said to Thabit: "Do you narrate such things?"

He hit Hameed on the chest and said: "Do want me to conceal what Anass and the Prophet (S) have said?"34

Hammad also narrated a tradition that the Prophet (S) had said: "I saw my God! Curled, beardless, and wearing a green garment... young... there was a curtain of pearls before Him. His feet and legs were in green...!"35

Ath-Thahabi forgot his previous praise to Hammad when he commented on such traditions by saying: "This is one of the most denied oddities of Hammad bin Salama. It was just a vision of sleep if it was true." 36

Then he said that ibn Adiy had mentioned some of single-narrated traditions of Hammad.

Also he mentioned that al-Bukhari had avoided Hammad and hadn't narrated any of his traditions.37

d. Thabit: we did not know who he was!

There were many persons having this name; among them there were the liars, the weak, the unknown and those, whose traditions were denied. 38 We didn't know where his place would be among these categories.

He might be Thabit bin Abu Thabit, the brother of Habeeb bin Abu Thabit, who was the first one we talked about in discussing this distortion and fabrication against Abu Talib. If it was he, so ath-Thahabi considered him as unknown.39

Of course, it was he, from whom Hammad bin Salama narrated traditions, and it was enough evidence for us to brush him aside that he agreed with Hammad in narrating the tradition that embodied Allah the Almighty.

Hence whoever dared to violate the exaltedness of Allah, would definitely not refrain from violating the sanctity of people.

- e. Abu Othman an-Nahdi: he was unknown.40
- 7. The narrators of the seventh tradition:
- a. Musaddad: we could not know who he was. There was no one with this name in Mizanul I'tidal save al-Musaddad bin Ali, who was not so careful about traditions 41 but we did not know if he was the same one or another.
- b. The rest of the series; Yahya, Sufyan and Abdul Melik. We talked about each of them and knew their situations.
- 8. The narrators of the eighth tradition:
- a. Abdullah bin Yousuf: if he was Abdullah bin Yousuf at-Taneesiy as the author of Sheikhul Abtah mentioned, then he was considered by ibn Adiy as one of the weak narrators 42 but if he was Abdullah bin Sulayman bin Yousuf, who narrated traditions from al-Layth, then he was not reliable 43 and was suspected. 44 He narrated a tradition about the virtues but it was denied by at-Thahabi 45 and it would be denied by every prudent one.
- b. Thus the series of the narrators reached al-Layth and then to the last one of the series we mentioned in the fifth tradition.
- 9. The narrators of the ninth tradition:

a. Ibraheem bin Hamza: we didn't find anything leading to know him.

b. Ibn Abu Hazim, whose name was Abdul Azeez: ibn Sayyid an-Nass considered him as not so firm in his traditions as it was mentioned by al-Aqeeli in his book about the weak narrators. It was said that he used to narrate from his father but the books he had were not of his father. It was said that the books of Sulayman bin Bilal became with him and that Sulayman did not know that he distorted them.

Al-Fallass said, "I haven't found ibn Mehdi narrating even a single tradition from ibn Abu Hazim."

Ahmed bin Hanbal said: "It was not known that he cared for traditions. It was said that he was weak except in his father's traditions."

Ibn al-Madeeni said, "Hatim bin Isma'eel often criticized him about some traditions, which he narrated from his father. Hatim said to me, I forbade him from that but he paid no attention."46

- c. Ad-Darawardi whose name was Abdul Azeez bin Muhammad: 47 Imam Ahmed said about him: filf he narrated out of his memory, he would imagine. He was nothing. When he narrated traditions, he told of false things.fl Abu Hatim said: "No one depended upon him.fl Abu Zar'a said: fiHe was a bad memorizer." 48
- d. Yazeed: we did not know who he was. If he was Yazeed bin Kayssan, we knew him previously. He was not reliable and no one depended upon him.

### A Look at the Tradition

The round we did about the narrators of the tradition did not leave for us a bit of trust in them so that we might accept any tradition narrated by any of them.

We found in every series a group of liars, weak narrators, malicious men, unknown persons and those, whom we couldn't find anything about.

If we found something unacceptable in one of the narrators of the tradition, we wouldn't trust in the tradition at all, so how about it when all the members of the series were suspected and doubted especially when the tradition was about the faithfulness of the man, who supported and defended Islam?

There were other sides that made us not trust in this tradition and brush it aside even if its narrators were trusty... so how would it be where the narrators were liars or unknown persons and the tradition was false?

Here we discuss the other sides that confirmed the invalidity of the tradition:

1. There was a contradiction in the text of the tradition that made the meaning different from one narration to another.

In some narrations, we found that the pretended answer of the Prophet (S) was, "Yes, he is in a shallowness of Fire and without me (without my intercession) he will be in the lowest bottom of Hell."

This showed that the intercession of the Prophet (S) was immediate and that it actually occurred. This appeared clearer in the second way of the tradition: "Yes, I found him in the deepest bottom of fire and I took him out to shallowness." We didn't know why the Prophet (S) hadn't completed his favor upon his uncle whereas he had the power to take him out of the lowest bottom of Hell to a shallow place! Why did the Prophet (S) leave his favor uncompleted?

Al-Mutanabbi, the poet, said:

I have not seen among the defects of people something

Worse than a shortage in a favor of those who are able to

Complete it.

The Prophet (S) was the perfect ideal example of humanity, he was, chosen by Allah to perfect the morals and nobilities, and it was he, who had been, educated by his God so perfectly! Would he then leave his favors uncompleted?

Some ways of the tradition said: "... my intercession may benefit him in the Day of Resurrection." This wording just showed a kind of praying.

The linguists said that it had the meaning of fihopingfl that the Prophet (S) hoped that the intercession might benefit his uncle. It might benefit him and it might not. If it was supposed that it would benefit, then it would be delayed until the Day of Resurrection!

Some other ways of the tradition said: "The least tortured one among the people of Hell is Abu Talib where he wears two shoes, from which his brain boils." This didn't show that he was the least tortured one among the people of Hell because of an intercessor that interceded for him or because that he deserved the least torture among the tortured in Hell.

How would it be possible for an unbeliever to be the least tortured one among the people of Hell?

Was unbelieving easier than disobedience or committing a sin to be said that this one would be tortured less than that one?

Then was that the least torment among the people of Hell? Did it have a thing of rest and comfort?

Was this torment easy where it would make "his brain flow over his feet"?49

This saying contradicted the other that was said by someone, who justified this torture by saying that Allah would concentrate the torture on Abu Talib's feet because he (Abu Talib) had fixed them on his old religion and so the punishment would conform to the guilt.50

If the torture would be concentrated upon his feet only, then why would his brain boil, melt and flow over his feet? Was his brain an eternal spring that would not be empty?

- O Allah! We seek Your protection against this silliness and superstition!
- 2. How would the Prophet (S) intercede for his uncle, who was unfaithful—as they pretended—whereas he had been forbidden from less than this according to the Quranic verses, because intercession was much greater than being loving or kind to the unfaithful people?

What was the reason behind the Prophet's intercession for his uncle if he was forbidden from doing that?

Was the reason that because his uncle had supported him and his mission?

Then what made his uncle do that? And what made the Prophet (S) accept this support from an unfaithful man whereas the Prophet (S) himself had said: "O Allah! Don't make a dissolute or an unbeliever have a chance of getting my kindness!"?

What made the Prophet (S) intercede for his uncle-if he was unfaithful-whereas there were many Quranic verses confirming that unfaithful people would be perpetuated in Hell for ever, wouldn't get the mercy of Allah at all, their punishment wouldn't be lessened and no intercession would benefit them?

Here are some of the verses:

- a. Abiding in it; their chastisement shall not be lightened nor shall they be given respite. (The Holy Quran, Shakir 2:162, 3:88)
- b. These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped. (The Holy Quran, Shakir 2:86)
- c. And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved. (The Holy Quran, Shakir 6:70)
- d. And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited. (The Holy Quran, Shakir 16:85)
- e. And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every ungrateful one. (The Holy Quran, Shakir 35:36)

- f. And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment They shall say: Did not your messengers come to you with clear arguments? They shall say, Yea. They shall say, Then call. And the call of the unbelievers is only in error. (The Holy Quran, Shakir 40:49-50)
- g. In gardens, they shall ask each other about the guilty: What has brought you into hell? They shall say: We were not of those who prayed; and we used not to feed the poor; and we used to enter into vain discourse with those who entered into vain discourses and we used to call the day of judgment a lie; till death overtook us, so the intercession of intercessors shall not avail them. (The Holy Quran, Shakir 74:40–48)
- h. And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed. (The Holy Quran, Shakir 40:18)
- i. There is a prophetic tradition saying: "When the people of Paradise enter into Paradise and the people of Hell enter into Hell, a caller stands up between them calling: O people of Hell! No death is here. O people of Paradise! No death is here. It is eternality!"51
- j. Another tradition saying: "It is said to the people of Paradise: Eternality... no death! And it is said to the people of Hell: O people of Hell! Eternality... no death!" 52

The mentioned above verses and prophetic traditions confirmed that the unbelievers would remain in the abasing torment forever and that the torment would not be lightened for the unbelievers even for a moment because intercession wouldn't include them.

3. This tradition (of ad-Dhihdhah)-besides the contradiction in its text and the contradiction with the Quranic verses, which denied interceding for the unbelievers, contradicted the tradition fabricated against Abu Talib when he was dying; the tradition, which was discussed in details in the previous chapter of this book.

Therefore, the tradition of ad-Dhihdhah and that of the dying of Abu Talib were contradicted and they could not be depended upon even if the narrators were reliable.

In spite of that, we found that some of the narrators of the tradition of the dying of Abu Talib participated in narrating the Tradition of ad–Dhihdhah. The two traditions were contradicted whether in the text or in the meaning, so how did the narrators narrate two contradicted traditions?

Ibn Abu Omar, Muhammad bin Hatim and Yahya bin Sa'eed might forget, when narrating the next tradition, what they had fabricated in the previous one!

They forgot that a liar had to have a good share of memory lest he would be involved in what they had been involved in of such contradicted falsehood in order that their ill will would not be, uncovered so

easily. In any case, this would be the end of every falsehood and fabrication!

They mentioned in the tradition of the dying of Abu Talib that the Prophet (S) had asked his uncle to declare the shahada so that the Prophet (S) would witness for him with it in the Day of Resurrection and then he would deserve intercession.53 They said that he hadn't declared shahada.

According to their tradition, they considered declaring shahada as the condition for deserving intercession and so Abu Talib would not deserve intercession without declaring shahada.

Therefore they didn't say that the Prophet (S) interceded for his uncle but they said that he prayed Allah to forgive him until Allah forbade him from doing that and made him know that he mistook all that time when he begged forgiveness for his uncle in spite of that there were many verses revealed to him forbidding him from that.

Then they said that the Prophet (S) had interceded immediately for his uncle without declaring shahada when saying: "Yes! I found him in the lowest bottom of Fire but I took him out to a shallow place."

So how did the Prophet (S) intercede for his uncle, who hadn't declared shahada, if intercession was conditioned on declaring shahada?

Had Abu Talib declared shahada or he hadn't?

If Abu Talib had not declared it as they said in the tradition of his dying, then how would the Prophet (S) intercede for him neither whereas the Quranic verses had confirmed that intercession would never include the unbelievers nor would their torment be lightened?

But if he had declared shahada, then the meaning of the tradition of the dying wouldn't limit lightening the torment just to take Abu Talib out of the lowest bottom of Hell to a shallow place!

Was the Prophet (S) so stingy to a degree that he would not intercede for the man, who had brought him up, protected him, supported him, and defended him? Would he reward him for all that just by lightening some of his torment?

And what lightening of torment it was if his brain would melt and flow over his feet!

If Abu Talib had declared shahada and the Prophet (S) didn't think that he had deserve intercession except after announcing shahada, then this tradition, which limited intercession just to lightening the torment, would contradict many other traditions mentioned in the books of Hadith (Sihah).54 The traditions said that whoever declared shahada would be in Paradise and not in Hell: "He, who died and knew that there was no god but Allah, would enter into Paradise."55 And: "No one saying that there is no god but Allah will enter into Hell."56

Besides that, the tradition of ad-Dhihdhah itself in talking about the immediate intercession contradicted

other traditions concerning the subject of intercession.

Here are some of these traditions:

"It was said to me: Ask for anything because every prophet had asked for something! I delayed my request until the Day of Resurrection to be for anyone of you witnessing that there is no god but Allah."57

The tradition showed that the Prophet (S) would not intercede for any one, who hadn't declared shahada. So did the following traditions:

"I am granted intercession for my ummah. It will never be for any polytheist."58

"My intercession will include every Muslim."59

"Allah revealed to Gabriel (as): Go to Muhammad and say to him: Raise your head and ask for anything. You will be granted it. Intercede for anyone. Your intercession will be accepted... until his saying: Let anyone of your umma, who witnesses sincerely that there is no god but Allah even for one day and then dies, enter into Paradise." 60

According to these traditions, no one would get intercession except who declared shahada. Although these traditions didn't define intercession, they made us understand that the one, who would be interceded for, wouldn't be in Hell.

Also we understood that the Prophet's intercession was delayed until the Day of Resurrection where he didn't ask for the request, which Allah had ordered him to ask for and delayed it until that day. He "will be the first intercessor and his intercession will be the first to be accepted."61

Then how did the Prophet (S) intercede for his unbeliever uncle whereas he had been ordered to intercede just for those, who declared shahada and became sincere Muslims?

And how did they determine the intercession for Abu Talib while it was delayed until the Day of Resurrection?

Therefore, this tradition not only contradicted the tradition of the dying of Abu Talib but also it contradicted many other traditions.

This contradiction was sufficient evidence to refute the two false traditions even if their dishonest narrators were regarded as reliable.

So how about it when the narrators were actually regarded as liars and fabricators?

There were some traditions of another kind. It would be better to quote some of them:

- a. "Seventy thousand persons of my umma will enter into Paradise without being inquired."62 In some of them it was mentioned fiseventy thousand or seven hundred thousandfl that Abu Hazim didn't know which of them.63 It was this Abu Hazim, who was one of the narrators of the tradition of the dying of Abu Talib!
- b. "Seventy thousand persons will be resurrected from this cemetery (al-Baqee')64 and they will enter into Paradise without being inquired."65
- c. "Seventy thousand persons of my umma will enter into Paradise without inquiry or torment. With every thousand of them there will be seventy thousands." 66
- d. "I found my God glorious and generous; He granted me with every one of the seventy thousand ones, who would enter into Paradise without being inquired, seventy thousand ones."67

There was a long series of such traditions with great numbers but we did not want to busy the reader's mind with them that the reader might multiply seventy thousand by seventy thousand to see what the result would be!

But did he, who fabricated the tradition of ad-Dhihdhah, check this seventy thousands multiplied by seventy thousands and didn't find Abu Talib among them and then he entered into Hell to find Abu Talib there and his brain flowing over his feet?

We would like to say that we didn't trust in many of the traditions we mentioned above and we didn't want to discuss them because they were away from our subject but we just wanted to argue by them with the fabricators of the tradition of ad-Dhihdhah no more no less because all of these traditions were mentioned in the Sihah and they drew from the same source and met at the same purpose!

We quoted here a saying of someone of the Ansar, who was the last one of the public speakers, whom Mo'awiya had appointed to curse and abuse Imam Ali (as) on the minbars. This man was called Onayss. He praised Allah and then said, "You have cursed and abused this man (Ali) too much today. I swear by Allah that I have heard the Prophet (S) saying: "I will intercede for people in the Day of Resurrection as much as the clay and the trees on the earth." I swear by Allah that no one was kinder to his relatives than him (the Prophet). Do you think that he will intercede for you and he will be unable to intercede for his family...?"68

What a wonderful word it was that didn't need any comment!

4. We saw that the tradition of ad-Dhihdhah talked about the intercession of the Prophet (S) for his uncle. This intercession occurred either after Abu Talib had declared the shahada and then it would save him from Hell according to the traditions of intercession we mentioned above or before declaring shahada and then the intercession would be invalid according to the clear Quranic verses in this concern.

If we noticed Abu Talib's doings and sayings, the witnesses of the Prophet (S) and his progeny about him and if we noticed the defects of the narrators, we would find that this tradition was invalid and untrue besides that it contradicted the Quranic verses.

If a tradition contradicted the holy Quran, it would be brushed aside even if the narrators were trusty and reliable.

5. The tradition was ascribed to al-Abbas, who was free from it, and it was contradicted by the tradition of the dying of Abu Talib that was ascribed to al-Abbas, who said-or it was pretended that he had said-that he had heard Abu Talib at the last moment of his life saying the shahada, which the Prophet (S) had asked him for so that he could intercede for him with Allah. It was mentioned in the tradition that al-Abbas had said to the Prophet (S): "He said the word you asked him for."

We said when commenting on the tradition that he, who thought that the tradition was true, had to take into consideration all the tradition until the end or he had to brush it all aside and not to take what satisfied his fancy and to leave what objected his purpose.

He, who thought that the two traditions; the tradition of the dying and the tradition of ad-Dhihdhah, were true, would be involved in contradiction as we discussed before and he, who denied one of them, had to deny the other because the narrators of the two traditions were the same. He, who denied a tradition narrated by a liar, must not accept another one narrated by the same narrator.

6. How would the Prophet (S), with his intercession, be unable to take his uncle out of the shallowness of Fire into Paradise after he had been able to take him out of the lowest bottom of Fire to a shallow place (dhihdhah) as they pretended and so the Prophet (S) would complete his favor without any shortage?

Couldn't the Prophet (S) do that whereas we found a tradition talking about the virtues of Othman saying: "Seventy thousand persons, who deserve to be in Hell, will enter into Paradise without being inquired by the intercession of Othman?"69

You noticed this number; seventy thousand that marked all the traditions, which tried to insert this fixed number into Paradise without inquiring although they deserved to be in Hell!

Then we asked: Was the caliph Othman more honorable near Allah than Prophet Muhammad?

Didn't the Prophet (S) have a value near Allah that equaled to one in comparison with the seventy thousand values the third caliph had?

What made Allah not accept the Prophet's intercession for his uncle, who deserved to be in Hell as they fabricated, to take him to Paradise whereas the Prophet (S) had done every Muslim great favors and at the same time Allah accepted the intercession of Othman for seventy thousand ones, who all deserved to be in Hell but the mercy of Allah took them to Paradise?

Why would this great mercy of Allah turn away from Abu Talib, who had brought up the Prophet (S), protected, assisted, and defended him and his religion? Would Allah be satisfied with lightening Abu Talib's torment only by taking him out of the lowest bottom of Hell and putting him in a shallow place of Hell and not letting him be in Paradise?

Yes! Abu Talib was not in need of any intercession! The justice of Allah the Almighty would lead him to Paradise as a reward for his great deeds! If Paradise would not be for Abu Talib and his likes, for whom would, it be then?

But as for intercession, it would be for those, who didn't deserve to be in Paradise according to their deeds but by virtue of the forgiveness of Allah the Merciful they would be forgiven.

Allah would not forgive any polytheist; thus His justice had determined, while He would forgive whomsoever He pleased other than polytheists; and thus his pardon and forgiveness had determined.

Such a tradition against Abu Talib was but a result of hatred and grudge towards good people, high values, and benevolence!

O Allah! We seek your protection. We pray You not to let us deviate from the straight way or stray in the slips of dangers or the abysses of darkness!

- 1. As-Seera al-Halabiyya, vol. 1 p.74, Al-Hujja p.32, Sheikhul Abtah p. 78.
- 2. Kitabi is a follower of Judaism or Christianity.
- 3. When referring to the sources concerning this subject, three opinions appeared:
- a. Continuous and temporary marriage was permissible.
- b. Both were not permissible at all.
- c. Continuous marriage was not permissible but temporary marriage was permissible. Refer to Nasseem and Zawba'a p.228–230.
- 4. Dhihdhah means shallowness.
- 5. Muslim's Sahih vol. 1 p. 134-135.
- 6. Ibid
- 7. Muslim's Sahih vol. 1 p. 134-135.
- 8. Ibid
- 9. Ibid
- 10. Ibid
- 11. Al-Bukhari's Sahih vol.2 p.201.
- 12. Ibid
- **13**. Ibid
- 14. Al-Ghadeer, vol. 9 p.295 from Tahtheeb at-Tahtheeb vol.7 p.41
- 15. Mizanul I'tidal, vol. 3 p.96.
- 16. Al-Ghadeer, vol. 9 p.270.
- 17. Mizanul I'tidal, vol. 3 p.96.
- 18. Dala'il as-Sidq, vol. 1 p.45.
- 19. A'yan ash-Shia, vol. 4 p.222.
- 20. "Bint" means the daughter of and "bin" means the son of.
- 21. It was the surname of the judge Abdul Melik bin Omayr. Refer to Mizanul I'tidal, vol. 2 p. 151.

- 22. Al-Bayan wat-Tebyeen vol.3 p.371.
- 23. Mizanul I'tidal, vol. 3 p.395.
- 24. There was a long period between ash-Shi'bi and Aa'isha.
- 25. Mizanul I'tidal, vol. 2 p.345.
- 26. Mizanul I'tidal, vol. 2 p.345.
- 27. Sheikhul Abtah p. 75.
- 28. Mizanul I'tidal, vol. 1 p.361, Sheikhul Abtah p. 75.
- 29. Ibid p.314.
- 30. Ibid vol. 2 p.33.
- 31. Ibid, vol. 2 p.202.
- 32. Mizanul I'tidal, vol. 2 p.203.
- 33. Ibid, vol. 1 p.478.
- 34. Mizanul I'tidal, vol. 1 278.
- 35. Ibid p.228.
- 36. Ibid p.28.
- 37. Ibid p.279.
- 38. Ibid p. 168-172.
- 39. Ibid p. 168.
- 40. Mizanul l'tidal, vol. 3 p.370.
- 41. Ibid p. 162.
- 42. Sheikhul Abtah p. 74.
- 43. Mizanul I'tidal, vol. 2 p.89.
- 44. Ibid p.42.
- 45. Ibid p.42.
- 46. Mizanul l'tidal, vol. 2 p. 135.
- 47. Sheikhul Abtah p. 75.
- 48. Mizanul l'tidal, vol. 2 p. 137, 139.
- 49. As-Seera an-Nabawiyya, vol. 1 p.84.
- **50.** Ibid
- 51. Al-Bukhari's Sahih vol.4 p.84.
- **52**. Ibid
- 53. Al-Ghadeer, vol. 7 p.370-371 from two sources, vol.8 p.24 from six sources.
- 54. Sihah is the plural form of Sahih. Sahih is the book, in which the prophetic traditions are collected.
- 55. Muslims Sahih vol. 1 p.41, al-Ghadeer, vol. 9 p.64-65, vol. 10 p.119-120.
- 56. Siyer A'lam an-Nubala' vol. 2 p.295.
- 57. Al-Ghadeer, vol. 8 p.24 from al-Hafidh al-Munthiri in his book at-Tergheeb wat-Terheeb vol.4 p.150-158.
- 58. Al-Ghadeer, vol. 8 p.24.
- 59. Ibid
- 60. Ibid

thousands!

- 61. Muslim's Sahih vol.7 p.59.
- 62. Muslim's Sahih vol. 1 p. 136, al-Bukhari's Sahih vol. 4 p. 84, al-Ghadeer, vol. 5 p. 283.
- 63. Muslim's Sahih vol. 1 p. 137, al-Bukhari's Sahih vol. 4 p. 84.
- 64. It was the great cemetery of the Muslims in Medina.
- 65. Al-Ghadeer, vol. 5 p.283 from at-Tabarani in his al-Kabeer vol.4 p. 13. There are many other traditions mentioned in al-Ghadeer, talking about such numbers that will enter into Paradise without being inquired from other towns; from between the wall of Hims and az-Zaytoon there will be seventy thousands, from Kuffa the same number and from Hims ninety
- 66. Al-Ghadeer, vol. 10 p. 120 from Majma' az-Zawa'id vol. 10 p. 405.

- 67. Al-Ghadeer, vol. 5 p.283.
- <u>68.</u> Ibid, vol. 10 p.261 from Ossdul Ghaba vol.1 p.134. It was mentioned in al-Issaba vol.1 p.89 but the author didn't mention that it was Mo'awiya, who had held that dark day! Refer to al-Istee'ab vol.1 p.37 about the tradition narrated by Onayss.
- 69. As-sawa'iqul Muhriqa p.65, al-Ghadeer, vol. 9 p.248 and in p. 303 there is another tradition of the same kind.

## Al-Mo'min (The Faithful)

Iman is the infinitive form of the verb (aamana) and it means believing or trusting. Later on the word, Iman takes a religious sense to mean faithfulness and it has its special definition. Al-moímin is the opposite of al-kafir (the unfaithful).

Iman according to the religious definition is: faith in the heart (mind) and certification by the tongue of what has been revealed by Allah to the Prophet (S).

So al-moímin (the faithful) is he, who has these two conditions with their requirements of performing the religious obligations.

As for the faith of the heart, it can't be known by people <u>1</u> except by Allah the Creator, Who is the only aware of the hidden thinking and what is in the conscience of man.

As long as people are unable to know the hidden beliefs of each other, so they decide according to the outward of each other.

Whenever they see the signs of faithfulness in someone, then no one has the right to criticize that someone and whoever dares to do that will be a slanderer and has to be punished. Allah says,

... and do not say to anyone who offers you peace: You are not a believer. (The Holy Quran, Shakir 4:94)

Allah forbids from saying to anyone, who offers salaam, that he is not a faithful so how about that, who confesses faithfulness every moment and does his best to take care of the first seed of the mission!

If someone wants to know about the faithfulness of someone else, it will be not so easy unless that one shows one's faithfulness through one's sayings then it is decided that that one is faithful and it is decided that one will be among the people of Paradise if one's sayings and inner beliefs were identical.

Also it is decided that someone is faithful if the Prophet (S) or any other infallible one witnesses that that one is a faithful because the Prophet (S) as Allah says about him.

...Doesn't speak out of desire. It is naught but revelation that is revealed. (The Holy Quran, Shakir

### 53:3-4)

The infallible one informs of what he has heard from the Prophet (S), who receives revelations from his God, so there is no distortion, fabrication, guessing or estimation coming out of emotion or fancy.

Therefore, we can decide the faithfulness of Abu Talib according to the two sides:

All the sayings of Abu Talib confirmed his faithfulness besides his great deeds, his jihad for the sake of the mission and the witnesses of the Prophet (S) and the infallible imams of his progeny.

We already mentioned in the previous chapters of this book many of Abu Talib's sayings showing his true faith, bright pages of his glorious jihad and many witnesses that had come out of the holy mouth of the great Prophet and his pure progeny (S).

We thought that it would be better to quote here some of Abu Talib's sayings concerning the subject.

He recited:

The Lord of people Who has no partner

The Liberal Giver, the Initiator, the Resurrector.

Whoever is under the Heaven and whoever is above the Heaven

Are rightfully His servants. 2

These verses were clear evidence showing that the sayer was a monotheist believing sincerely in the One and Only God without any bit of polytheism or apostasy.

When he talked about Allah he used the phrase "the Lord of people (or the King of people)" which was an Islamic expression mentioned in the Quran:

### The King (Lord) of people. (The Holy Quran, Shakir 114:2)

And he denied polytheism when he said, "Who has no partner".

Then he talked about some of the attributes of Allah the Almighty. He described Him as the liberal Giver, the Initiator, Who had initiated the creation from nothing and the Resurrector, Who would resurrect His creatures after death. It was a clear confession of the great day; the Day of Resurrection when the scales of justice would be put to weigh the deeds where there would be no injustice or wrong.

Then he said in the other verse that all the creatures were servants of Allah; whether those, who were under the Heaven or those, who were above the Heaven.

Would monotheism be something other than this?

Did Abu Talib, after this saying, let an outlet for any doubter or suspector?

Was our saying "There is no god but Allah" in its monotheistic meaning clearer than these verses of Abu Talib?

Abu Talib recited too:

O you the witness of Allah!

Witness that I am on the religion of Prophet Ahmed. 3

Let whoever deviates from the religion know that I am guided 4

Here Abu Talib confessed that he was on the religion of his nephew and then he said that whoever didn't follow this religion would be deviant whereas he himself followed this religion and became guided.

By your God! Wasn't this saying greater in meaning than to say: I am a Muslim?

If someone said to you that he was a Muslim, wouldn't he be treated like the other Muslims concerning the rights and the obligations? Wouldn't his blood, property and honor be protected and no one had any right to violate anything of that?

So what about this man; Abu Talib, who announced his faithfulness so loudly and who asked the witness of Allah to witness that he was guided by the religion of his nephew, that people denied his being a Muslim?

It was but deviation that covered the eyes thickly and prevented them from seeing the brightness of the truth!

Here is something else of Abu Talib's poetry:

Allah had honored Prophet Muhammad,

Who became the most honored among all the peoples of Him.

Allah had derived a name for him

From His own name to glorify him;

The Lord was Mahmood5 and His apostle was Muhammad.6

These verses had many things of monotheism and confession of the prophecy of Prophet Muhammad (S).

As for what concerned his confession of the prophecy of his nephew, there were much many things, some of which was mentioned in the previous chapters of this book.

Here we quoted some individual verses chosen from Abu Talib's poems. Some of them might be mentioned in the previous chapters:

You are the Prophet; the Prophet of Allah that we know well, To you the books of the Almighty have been revealed. Don't you know that we have found Muhammad a Prophet, Like Moses: this is true in the Books!

You are the son of Aamina; you are the Prophet Muhammad...

A prophet: to whom the revelation of his Lord has come...

You are the Prophet Muhammad...

Ahmed has come to them with truthfulness

He has not come to them with falseness.

Alternatively, they believe in a wonderful Book revealed to a prophet Like Moses or Jonah.

They have already known that we believe our son, And, we never care for the sayings of the falsifiers.

Among the absurdities was the saying of al-Qarafi when commenting on this verse. He said to uncover the ill will of him: "...declaring by the tongue and believing in the heart but he didn't submit."7

Did this biased one have another definition of faithfulness or his inner feelings led him to deviate from the straight way?

This was some of Abu Talib's poetry and there was much more full of his clear confession of the mission of Muhammad and full of advocation showing his submission to his nephew. That was the clearest evidence proving his believing in the mission of his nephew, otherwise what would lead him to submit to his nephew; the orphan, who had been brought up by him and grown under his kindness and care, whereas he was the obeyed leader, the sheikh of Mecca and the chief of Quraysh?

Muhammad was as a son or a grandson of Abu Talib and therefore it was Muhammad, who had to submit to Abu Talib, but what made Abu Talib submit to Muhammad, call him "my master," and address him with the best expressions of praising, glorifying and sanctifying?

Was there anything else than believing in the mission of Muhammad leading Abu Talib to do so? Was it because of the uncle-ship or any other kind of kinship? Would the sentiment of kinship stand against the religious enthusiasm, which defeated all the other sentiments and which nothing would resist whatever it was strong and firm?

We noticed how the religious enthusiasm had defeated the sentiment of fatherhood and son hood like the situation of Abdullah bin Abdullah bin Obeyy towards his father and the situation of Adiy bin Hatim towards his son.

Therefore, the religious enthusiasm especially of this leader and Sheikh Abu Talib wouldn't vanish when supporting his nephew, who was calling for a new religion other than the religion of Abu Talib –as it was pretended– just because of kinship! Even those of a bit of reason would not believe this.

Was the sentiment of kinship the only reason that led Abu Talib to drive such signs of praise and glory to his nephew and all that sayings that invited people to follow and support him; Certainly not!

#### Abu Talib recited:

I seek protection of the Lord of the House,

From every defamer intending evil for us,

From a dissolute backbiting us,

From a falsifier ascribing to the religion what we are free from.

I swear by the House of Allah that you have told lies!

We never give up Muhammad; we struggle and fight for him,

We support him until we are killed around him.

For him we ignore our wives and children.

Men with iron, rush to you swiftly,

By the House of Allah! When it is serious,

Our swords will pierce the heroes!

And a white-faced, with whose face it is prayed,

So that the clouds bring goodness.

He is the shelter of the orphans and the guardian of the widows.

You know well that our son had never been a liar,

Nor we care for absurdities.

I swear I love Ahmed as a passionate lover;

I sacrifice my soul for him;

I defend him with all I have.

He is still the beauty for this world and its people,

Pang for his enemies, blessing for his fellows.

The hope of people;

He has no like if the prudent compare!

Patient, wise and fair,

Devoted to his God, not ignorant of Him a bit!

Therefore, the Lord of the people assisted him;

Spread the right religion with no vanity.

We do not want to stay long at this wonderful poem so that not to violate its wonderfulness when trying to discuss or detail it. We let the reader take from it whatever he can because it will affect his heart so deeply.

Abu Talib was not of that kind of people, who just said without carrying out the sayings! He carried out whatever he had said. He protected the Prophet (S) and supported him. He supported Islam and defended it that even his enemies, who had fabricated against him tens of lies, could not deny his favors

### and virtues.

- 1. It means that one cannot know all what there is inside the others.
- 2. Eeman Abu Talib p.20, Divan Abu Talib p.11, Al-Hujja p.80, Sheikhul Abtah p. 85.
- 3. Ahmed was another name of Prophet Muhammad (S).
- 4. Sharh Nahjul Balagha, vol. 3 p.315, Al-Hujja p.81, Sheikhul Abtah p. 80. Al-Mubarrid mentioned these verses in his al-Kamil vol.3 p.919 thinking that they were Imam Ali's poetry because Imam Ali used to recite them. His ascribing these verses to Imam Ali was without evidence. It was just because that Imam Ali often recited them. It was something natural of Imam Ali; firstly to show the faithfulness of his father through reciting his poetry and secondly to refresh the memory of his kind father.
- 5. Mahmood means praiseworthy.
- 6. Sharh Nahjul Balagha, vol. 3 p.315, Al-Hujja p.75, Mo'jamul Quboor, vol. 1 p.197, al-Ghadeer, vol. 7 p.335, Divan Abu Talib p.12, A'yan ash-Shia, vol. 39 p.147.
- 7. As-Seera an-Nabawiyya, vol. 1 p.85.

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