

The Role of Al Imam Abu Talib(as) in the Dawah of Islam

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Published in Daily News, Pakistan, on 10-03-2008

This article is dedicated to the Great Shia Fatemi Ismaili Dua'at who produced such valuable books which provide an intellectual understanding of Islam. Today's world needs to take a correct approach to understand the spiritual and rational dimensions of Islam, in order to promote the Talim of Al Qur'an al Samit – silent Qur'an through Al Qur'an al Natiq – speaking Qur'an – Ahl al Bait (as).

Abstract:

This research study presents the hostile environment in which Rasulallah(S) was nourished and prepared strategy of the Dawah of Islam. In this regard, the role of Al Imam Abu Talib (as) is an unforgettable, wonderful chapter in the history of Islam which is acknowledged even by the Qur'an. Only the enemies of Ali (as) and Ahl al Bait (as) who hijacked the real Islam for their political and worldly motives defame Al Imam Abu Talib (as). History has recorded Umayyad atrocities which includes, sending Lanat (curse) upon Ali (as) and his father in Jumua Salaat in their respective jurisdictions. Their successors, Abbasids prepared concocted accounts and tried their best to continue the mission of their predecessors, Umayyads, through various manners in absolute enmity of Ahl al Bait (as). Still today, off springs of those snatchers of the "Right" of Ahl al Bait (as) continue mission of their notorious predecessors, without any shame.

"Ala Lanatullahe Ala Qaumuz Zalimeen, Aameen"

1). The Ancestors of Rasulallah(S):

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

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

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

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

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

Oseeka Ya Abda Munafin Baadee;

Be'muwahaddin Baada Abehay Fardee

"O Abdu Munaf! I entrust you with Mohammad after me;

This boy will be of great importance! Protect him and keep him in vigil.

Faraqahu wa Hu Zajiol Mahadee;

Fakuntu Kalumme Lahu Fil Wujdee

He is orphan from his early days;

I am worried for him as mother for his child

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

La Tawsinee be Lazimin wa Wajibee

Inni Sametu Aajabal Ajaibee

I understand my responsibility therefore no need of will;

I have heard amazing and wonderful forecast concerning him (Rasulullah)

Min Kulle Hibrin Aalimin wa Katibin;

Be'ayn Yahmadal'lahu Qaulal Rahibbee

From every Bishop and scholar of the scriptures;

Mercy of Allah on the monk who gave tiding about him (Rasulullah)

The father's name of Ali (as) was Abdu Munaf, but he is famous by his Laqab – Abu Talib. His mother's name was Fatimah bint Amr, who belonged to Bani al Makhzum. He was famous among the tribes of Arabia as "Shaikh al Bat'ha" and ibn Shaybatul Hamd. His second famous name is "Imr'an", and the entire "Surah A'li Imr'an" is attributed to him exclusively! A'li Imr'an is from A'li Ismail and A'li Ismail is A'li Ibrahim. In the Arabian culture it is quite common practice to address a person honourably by his son's name or

by a suitable epithet rather than his name. Al Imam Abu Talib (as) with utmost kindness favoured Rasulullah(S), assisting him in every domestic affairs and took great care of him; he played a major role in preparing the ground for the Dawah of Islam and contributed towards constituting mighty personality of Rasulullah(S). When Muhammad(S) grew older, he began to help his uncle and also took responsibility in the upbringing of his beloved cousin Ali, the son of Al Imam Abu Talib. When an economic crisis by a famine afflicted Makkah, Al Imam Abu Talib was heavily affected financial constrictions, so Muhammad(S) asked his uncles Hamzah and Al Abbas to help out his uncle Abu Talib by adopting his children, Jafar, Talib, Aqeel, and Ali. Talib was the eldest son of Imr'an (Abu Talib) while Ali was the youngest. They discussed this matter with Al Imam Abu Talib who agreed but resolved:

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

Since Al Imam Abu Talib had a soft corner for Aqeel, Al Abbas chose Talib, Hamzah chose Jafar and Muhammad chose Ali. After selecting Ali for himself, Mohammad(S) said: [2] **"I have chosen whoever Allah has chosen".**

Al Imam Abu Talib (as) on the other hand appointed Ali (as) as the Associate of Rasulullah(S). In the command of Rasulullah(S), Ali has contributed significantly for the Dawah of Islam. Al Imam Abu Talib (as) took care of Mohammad(S) more than his own sons.

It may be interesting to share the following discussion which I've had with my very learned Sunni friends. I asked them:

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

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

It is the father of Musa (as)

One of the Shaikhs of Al Azhar replied:

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

One of the Professors of the American University of Qahira said in response:

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

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

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

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

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

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

“Well, in the above Ayah,” I said, “we find Adam's family lineage ends where Nuh's begins. The family lineage of Nuh (as) ends where Ibrahim's (as) starts. Imr'an is one of the descendents of Ibrahim (as), Ali Ibn Abi Talib is his youngest son from whose son Husain Ibn Ali (as) the chain of the Imamah has to continue till the day of the Qiyamah.”
“It does not conclusively prove that the Imr'an in the above Ayah is the father of Ali, Abu Talib. It could very well be the father of Musa or of Mariyam,” argued the other.
“Let me explain further,” I said.

“Will you notice that Qur'an has named the chosen families in the Ayah in a chronological order? The father of Musa (as) and the father of Mariyam (as) from the family of Ibrahim are dealt with as the predecessors of Rasulallah (S), who is also from the family of Ibrahim(as) through Ismail(as) and only from him the family of Ibrahim(as) is perfected. Therefore, the Imr'an mentioned in the above Ayah has to be one who nourished and look after Rasulallah(S). And, that is what exactly has happened here. Ali, the son of Imr'an (Al Imam Abu Talib) appointed by Nasse Jali as per the divine will when Rasulallah(S) declared him at a designated location named “Ghadir al Khum” [4], a sanctuary between Makkah and Madinah. There is no dead-end to the lineage of the Imamah of Ali (as), so his dynasty of the Imams of Ahl al Bait (as) shall continue till the Day of the Qiyamah. The above Ayah is so crystal-clear that there is no need of any clarification.” To prove my point further, I said:

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

2). Rediscovery of Zamzam:

Furthermore, “Sayyed al Batha, Shaybatul Hamd”, Al Imam Abd al Mutallib's name will live on till the day of Qiyamah due to two amazing miracles:

i). Rediscovery of Zamzam

ii). Mustaj'ab al Dawah

Al Imam Abd al Mutallib (as) saw someone in his dream who instructed him to dig the well of Zamzam. Upon waking up from the dream, he asked:

Guide me to the place and slept again.

Then again he received guidance in his dream:

Dig Zamzam and do not worry.

He woke up and requested further clarity on what was being signaled and then slept again. Once more, he was advised:

Dig Zamzam and quench the thirst of Zaireen.

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

Dig Zamzam between Fars and Dum.

He woke up and walked towards the Kab'ah, waiting for what had been told to him, in the meanwhile a cow approached there which was caught for slaughter but she escaped.

People rushed towards the cow and slaughter it and distributed its meat among the people. Then Imam Abd al Muttalib stood and dug Zamzam at that place. Quraish approached and asked him:

“Why are you digging sacred place?”

Imam Abd al Muttalib replied:

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

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

“We have found what you have found”.

Imam Abd al Mutallib declared:

“All these things are exclusively for Kab’ah”.

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

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

3). Mustaj’ab al Dawah:

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

O my Allah! I don’t have hope but from you

O Allah! Save your sanctuary from them

The enemy of the House (Kab’ah) is Your enemy

So prevent them from destroying Your courtyard

He continued his Munaj’at with tears. He then received divine inspiration which provided him ‘itmin’an (relief) and he addressed his followers and gave them assurance not to be fearful as Allah will protect His House. Then he proceeded towards Abraha with a high profile delegation of the Quraish. Abraha asked the reason of their arrival. Al Imam Abd al Mutallib replied:

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

Abraha was shocked because he was under the impression that Al Imam Abd al Mutallib would request him not to demolish Kab'ah but he seemed to be only worried of his camels. To realize the intention of Abraha, Al Imam Abd al Mutallib clarified:

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

This spontaneous reply is a clear proof that Al Imam Abd al Mutallib was "Kamilil 'im'an" and not an idol worshipper. Abraha bin Sabah wanted to harass and terrorize Al Imam Abd al Mutallib, but he was very impressed by his radiant appearance and visible nobility. He paid him due respect and tried to impress him by showing his military power. His elephant squadron was very famous and was supposed to be a death squad for any force. One white warrior elephant, known as Mahmood, led this death squad which was decorated with ornaments of gold and precious cloths. It was also loaded with weapons. Abraha ordered his solders to bring that elephant before Al Imam Abd al Mutallib. That elephant appeared in its full grandeur. It was the strategy of Abraha to display his military prowess to harass his opponents. As soon as that elephant came, he kissed the land with his nose right before Al Imam Abd al Mutallib, something he had never done even for his master. By the order of Allah, the elephant recited Salaam in Arabi and said: "O Noor of the Universe, upon you Salaam!

O custodian of the Kab'ah and Zamzam! Honor and loftiness is for you".

Al Imam Abd al Muttalib returned towards Makkah and he was more then satisfied as he had received the divine inspiration. When the force of Ibraha advanced towards Makkah, an extremely huge flock of martin swallow birds (Ababeel) dropped tiny stones on the force and turned it in to ashes. Abraha himself died on his return to Sanaa. Surah al Feel 105[6] is the evidence of the miracle which happened as the result of the Dua of Al Imam Abd al Mutallib, "Mustaj'ab al Dawah".

4). The Diw'an Al Imam Abu Talib; an evidence of the Ibrahimi legacy:

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

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

The poets who do not recite poetry that contradict teachings of Islam are excluded from this verdict:

"Except those who believe and act righteously and remember Allah much, and when they themselves were subjected to wrong, they exacted retribution no more than to the extent of the wrong? Soon will the wrong-doers know by what overturning they will be over turned."

It is apparent from the poetic collection of Al Imam Abu Talib that he was well aware of all previous scriptures, in which tidings of Mohammad(S) or Ahmad(S) were mentioned. His Diw'an consisted of more than 500 verses, divided in 66 poems; again speaking for his pious Aqidah. As an Imam and the successor of the Ibrahimi legacy, he knew that his nephew not only had all the qualities of the past Anbiya, but he exceeded them. The

people of Arabia had observed the poetic command of Al Imam Abd al Mutallib(as) and his son, Al Imam Abu Talib(as), grandfather and father of Ali(as) respectively. His contribution towards the promotion of the Dawah of Islam is an undeniable fact, the evidence of which can also be found in his foremost poems that educate about the Aqidah of Tawhid during the era of "Jahiliyyah"[8], a period when people forgot the Talim of Anbiya. One objective, unbiased look at these testimonies will reveal the Aqidah of Al Imam Abu Talib(as), beyond a shadow of doubt: [9]

Was Sadiqul Qaulu La Lahwa wala Laeba;

Antal Ameenu Ameenullahe La Kazaba

You [Mohammad] are truthful, who never indulged in gossip;

You are the trustworthy and trustful of Allah, never telling any lie

Antal Rasulu Rasulullahe Nalamuhu;

Alaiyka Tanzilu Min Zil Ezzatil Kutuba

You are the Rasul of Allah; we know this fact;

Upon you descended the most superior amongst Scriptures

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

"Wal'lahey Layn Yasilu 'ilaiyka Bey'jamihim;

Hatta Owas'sada Fit Turabay Dafina"

Wallah! They (Mushrikeen) will never hurt you even with force;

Till the time I am buried in the grave.

"Fasd'a Bey Amreka Ma Aliyka Ghizazah;

Wabshir Bey'zaka Waqarra Minka Uyuna"

You will continue Dawah with full force; no one has the power to stop you;

Take tidings and may Allah always cool your eyes.

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

Aa Talamu Malik'al Habash Anna Mohammadan;

Nabiyun Ka-Musa Wal Maseeha ibna Mariyami

O Emperor of Ethiopia! You must know that Mohammad;

Is a Nabi like Musa (as) and Essa (as) son of blessed Mariyam

Ata Be Huda Masalul'lazi Atiya'beyhi;

Wa Kullun Bey Amril'lahey Yahdi Wa Yasibmi

As they came with the message of guidance;

Similarly he (Mohammad) has come with the message

Wa 'innakumu Tatlunahu Fi Kitabeykum;

Bey Sidqe Hadithin La Bey Sidqit Taraj'jami

And you have already read prophesies about him in your scriptures;

A true account it is, not a legendary tale.

Fala Tajalu Ghaiyiril'lahey Nida Wa Aslamu;

Wa Inna Tariqal Haqqey Laiysa Beymazlami

Do not, therefore, take equals with Allah; rather submit;

For the way of truth is not obscured in darkness.

Ibn Abi al Hadeed al Mutazali also recorded wordings of Amir al Mumineen Ali(as):[12]

My father said: O son, hold on to your cousin (Rasulullah), for with him you will be immune from all evil, be it present or future.

Then Amir al Mumineen Ali narrated

Abu Talib recited the following verses:

Innal Wasiqata Fee Luzumi Muhammadin;

Fashdud Besuhbatehi Ala Yadayka

The tight rope is that of Muhammad;

So hold on to his companionship with your two hands

Ibn Abi al Hadeed further quoted another poem of Al Imam Abi Talib:

Inna Aliyan wa Jafaran Saqatee;

Inda Mulimmaz'Zam'ani wan-Nawabi

Ali and Jafar are my reliance;

At times of adversity and trial

La Takhzala wa Ansura 'ibna Ammekuma;

Akhie Le'Ummi Min Baiynehim wa Abi

Do not abandon and make sure you support your cousin (Muhammad);

He is like a brother to me born of my father and mother

Wal'lahe La Akhzaluun Nabie wa La;

Yakhzalahu Min Baniya Zu Hasabin

Wallah! I shall never forsake Rasulallah(S);

And neither will any of my sons whose lineage is noble

5). Evidences of the Ash'ab:

Some allege that Al Imam Abu Talib never recited the Kalimah in an assembly, while the other argues that he clearly recited the Kalimah and was a Muslim. Besides these two opinions, a third group firmly believes him to be a "Mumin" - this opinion is shared by Ibn Abi al Hadeed al Mutazali [13]. Al Imam Abu Talib concealed his Aqidah only to protect Rasulallah (S) in his difficult task of Dawah of Islam, in its beginning phase. It is regretful that the prejudiced question the 'im'an of the Imam from the lineage of Ibrahim (as) who was "Kamilil 'im'an" (Perfect in faith). Abdullah bin Abbas was asked by a person: [14]

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

Ibn Abbas (ra) answered:

How can Abu Talib be a non-Muslim when he announced (regarding Rasulallah):

"Did not they know that we believe that our son (nephew) never lies? And He does not care for wrong sayings".

Ibn Abbas (ra) added:

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

Moreover, Abu Zar al Ghifari said: [16]

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

Hassan Bin Thabit, the poet of Rasulullah(S) said about Hamzah and Abu Talib: [17]
"If you mourn a dead, then weep on the faithful (Hamzah) the brother of the faithful (Abu Talib)"

Abul Jahm bin Huthafa used to say: [18]

I bear witness that Abu Talib was a Mumin.

Famous Sunni scholar witnesses (see references), [19] and Suyuti wrote a whole book proving that Abu Talib was a Mumin[20].

Sibtī 'ibnīl Jawzī in his book says: [21]

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

Abdulusain al Ameeni in his encyclopedia "Al Ghadeer" [22] mentioned a long list of the names of Sunni scholars who admitted that Abu Talib(as) was a Mumin. It is also worth mentioning that Abdulusain al Ameeni collected forty authentic Ahadith [23] on the 'im'an and great status of Al Imam Abu Talib(as) in his books.

6). Unforgettable contribution of Moula Abu Talib for Islam:

Famous commentator of Nahj al Balagha, Ibn Abi al Hadeed has praised the unmistakable contributions of Al Imam Abu Talib and his son Amir al Mumineen Ali for the establishment of the Dawah of Islam. In one of his famous Qasaid, Ibn Abi al Hadeed says: [24]

"Wa Lav'la Abu Talibin Wabnuhu;

Lama Masalad'dinu Shakhsan Wa Qama"

If Abu Talib and his son Ali had not supported Rasulullah(S);

Religion (Islam) could not stand as a person.

"Fa Zaka Bey Makkata Aawa Wa Hama;

Wa Haza Bey Yasriba Jassal Hamama"

He had protected and supported Rasulullah (S) in Makkah;

And his son separated (into two) the whirlpool of death in Yasrab, for him.

"Takaffala Abdu Munafin Bey Amrin;

Wa Awda Fakana Aliyun Tamama"

Abdu Munaf had fulfilled the responsibility of Kifalah, as per instruction;

And Ali had completed the assigned promise with perfection.

History has not seen a literate like Ali, nor will it see again, who has simultaneously equal command with perfection on all branches of literature. When Moula recited Munaj'at in the darkness of night, it felt as if a child was crying for food [25].

When "Baab Madinatil 'ilm" delivered sermons among the masses, his listeners were spell bound by his miraculous wordings. He provided Arabi prose and poetry a new spirit, a new dimension; in short and precise words, he communicated comprehensively [26].

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

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

He concluded his remarks with these words:

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

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

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

"Did He (Allah) not find you - O Muhammad (S) - "Yatim" - an orphan and gave you a Shelter?"

Contribution of Al Imam Abu Talib(as) is appreciated by the Qur'an and his action is counted as a divine one. This is enough evidence of the nearness of Al Imam Abu Talib (as) with Allah, evident from the Qur'an. After this clear appreciation in the Qur'an, Al Imam Abu Talib (as) does not require evidence of any 'ins'an. The word Yatim (orphan) used in this Ayah has two meanings simultaneously, in Zahir and Batin. Allah then made His Rasul (S) financially sound through the wealth of Sayedah Khudaijah (as). If the wealth of Khudaijah (as) and Zulfiq'ar of Ali (as) were not available, Islam was not survived. Read history and judge how Allah rewarded Al Imam Abu Talib (as) and Sayedah Khudaijah (as). By the divine instruction, it is made compulsory for each Muslim to offer Salaw'at on A'li Mohammad (lineage from Ali and Fatimah - the only daughter of Rasulallah), in each Salaat. Mohammad bin Idris, founder of the famous Sunni Shafae School of thought says: [29]

Ya Ahle Bayti Rasulillahe Hubbikum;

Farazun Minallahe Fil Qur'ane Anzalahu

O Ahl al Bait of Rasulallah (S)! Your love is obligatory;

Which Allah has declared Farz(compulsory) in the Qur'an

Kafakum Min Azeemal Fakhre Innakum

Man Lam Yusalli Alaiyikum La Sal'aata Lahu

To understand your elevated status;

His Salaat is not accepted who never recites Salaw'at upon you

We can conclude this point that Kifalah of Rasulallah(S) by Al Imam Abu Talib (as) was not accidental but it was destined. Commentators of the Qur'an wrongly translated Ayah 54 of Surah A'li Imran:[30]

“And the disbelievers plotted, but Allah planned. And Allah is the best of planners”

Mufasssireen used incorrect word to explain “Makarullah,” and said that it means “Trick”, “Trap”, while its real sense is “Divine Strategy”. Al Imam Abu Talib(as) holds the exalted status of the Imamah, and he himself was the main part of that “Divine Strategy” of Allah, through which Allah protected His Nabi(S) and spread Islam.

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

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

Abu Talib! The valley's become rainless.

Our families are without food.

So, come and make Dua for rain.

Al Imam Abu Talib (as) went out with great confidence in Allah and took his nephew, Muhammad(S) with him. They both kissed the corner of the Kab’ah and then left towards the mountain of Arafat. He prayed as follows:

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

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

[32]

Wa Abyazu Yustasq’al Ghimamu Bey Wajhehi;

Simatul Yatama Ismattun Lil’aramile

Through his shining face, clouds of rain arrived;

He is the guardian of orphans and protector of the rights of widows.

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

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

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

If they say that we do all these because Allah told us to do so, then based on their own doctrine it means Allah forced them to commit Shirk, Nauzubillah! Here is what they are missing: If we get help from anybody, we do it with the understanding that he by his own cannot help us. He cannot benefit us unless Allah wishes to. If one calls Muhammad (S)

or Ali (as) for help, he is, in fact, calling Allah for help through the Wasilah (intercession) of Nabi or the Imams, and he does that with the understanding that Nabi or the Imams do not have any independent power, but what they have (which many others lack) is credit in front of Allah and that Allah does not put down their requests if they pray on their believers behalf.

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

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

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

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

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

This historical record confirmed the exalted status of Al Imam Abu Talib (as), as *"Mustaj'ab al Daw'ah"*[36] (one who's Dua heard quickly). Moreover, this happening showed reverence of the people for Al Imam Abu Talib (as), as he was the successor of the Ibrahimi lineage of the Imamah.

9). Conspiracy against "Mumin al Quraish" and the Ahl al Bait (a.s.)

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

Is it not shocking that people claims for the love of Rasulullah(S), but they love equally those who were his deadly enemies? Today we will find many Muslims whose parents named them Abu Sufiyan, Hind, Marwan, Shimar, Marjanah, Hurmala, Khuli etc. Isn't it shocking that Al Imam al Mazlum, Abu Talib(as), who fulfilled the responsibility of fostering, upbringing and training of Rasulullah (S) more honestly than his own sons and provided him full protection to institute the Dawah of Islam, is considered among the people of Jahannam, Nauzubillah?

Q. Who performed the Nikah of Mohammad (S) as "Aaqid un Nikah" (master of the marriage ceremony who recites the sermon) with Sayedah Khudaijah (as) in the presence of her "Wakil"(assigned representative), Waraqah bin Nawfil ?[38]

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

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

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

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

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

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

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

Al Imam Abu Talib was like "Ash'ab al Kahaf, who had kept their Aqidah in their hearts and (for Taqiyyah), pretended to be from them. For this reason they will be rewarded twice".

The historical event of Ash'ab al Kahf occurred around 250 CE during the era of Roman King Daqyanus - Decius.

9). A few logical questions:

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

"Al Hukumu Ala Ma'Zahr" – Order has been enforced on apparent state

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

2). Qur'an says: [43]

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

This Ayah really proved Al Imam Abu Talib (as) was the best of them as he was the guardian and arch-supporter of Rasulullah(S).

3). Why did Rasulullah(S) offer "Dua al Tarheem" at the Janazah of Al Imam Abu Talib(as) and discussed his Ehsan'at with tears, embraced Ali(as) and they both wept? Those Maloon who argue against Al Imam Abu Talib (as) should explain whether Allah will ever reject the Dua of his Rasul(S)? Is the Dua of Rasul not evidence that Al Imam Abu Talib (as) was "Kamilil 'im'an"? Amir al Mumineen Ali remembered his father, his courageous role in supporting Rasulullah(S) in continuing his great mission of Islam and his devotion and readiness to sacrifice his and his children's lives upon his nephew to protect him. In intensity of emotion and pain, a sting of tears coming from his eyes, he recited the following Marsiyah:

*O Abu Talib! The shelter of one who ask for help
The rain for barren lands
The light in darkness
Losing you undermined us
Allah may have mercy upon you
Allah may please you
That you were a good uncle for al Mustafa*

4). Do the words of the famous Ash'ab regarding the 'im'an of Al Imam Abu Talib not suffice, as per the "Law of Evidence of Islam" [44]?

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

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

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

Why didn't Rasulullah(S) dissociate himself from al Imam Abu Talib, if, according to the Umayyads and Abbasids paid historians, he was a Kafir?

7). Does not suspecting 'im'an of al Imam Abu Talib(as) means defying the Nabi (S) from the command of His Lord?

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

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

One of the wives of Rasulullah's version suggested[48] the above Ayah was revealed three or four years after the demise of al Imam Abu Talib(as) while Ghazwah of Uhud was fought in the year 3 AH; that is six years after the demise of al Imam Abu Talib(as).

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

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

- i). What was the religion of al Imam Abdul Muttalib (as), the custodian of the Kab’ah?*
 - ii). Was not Al Imam Abdul Muttalib(as) the one whose ancestor was Ibrahim (as)?*
 - iii). Was not Al Imam Abdul Muttalib(as) the one who named our Rasul(S) “Mohammad” and did his Kifal’ah?*
 - iv). Was not Al Imam Abdul Muttalib (as) the one who delivered sermon in the Kab’ah on the birth of Mohammad(S) and performed all his rituals?*
 - v). Was not Al Imam Abdul Muttalib(as) the one who discovered the “Lost” and “Forgotten” Zamzam?*
 - vi). Was not Al Imam Abdul Muttalib(as) “Mustaj’ab al Dawah”, in response of whose Dua Allah sent force of “Ababeel” - death-birds who perished the “elephant brigade” within a few seconds?*
- 10).** *Mumineen are not allowed to succeed properties of Mushrik and Kafir, according to the Shariah Law of Islam! Why did Ali (as) and his brother Talib inherit their father Al Imam Abu Talib’s properties with the approval of Rasulallah (S)? [50]*
- 11).** *Why did Rasulallah(S) not dissolve the Nikah tie (marriage) of Fatimah bint Asad, wife of al Imam Abu Talib and mother of Ali, whom He[S] addressed as ‘Mother’, with a non Muslim? She was a known Muminah and Mumin is not allowed continuing marital relation with Mushrik or Kafir, as per the ruling of the Shariah.*

10). Hostility of the Umayyads, Abbasids and their Successors:

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

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

“Thank Allah for He guided you”.

Can someone ask those who recorded this concocted Hadith to defame the father of Ali (as) as to who heard these words of Abu Talib?

Who was present when he allegedly whispered?

What, or who was the source of this transmission?

Who was that “someone” who heard it?

Why not given the specific reliable name and unbroken chain of transmitters?

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

Ibn Hajar writes: [54]

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

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

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

i). Hiding the virtues of Ali and his father.

ii). Through fabrication turning the background of the Nuzul of the Ayaat of the Qur’an

iii). Forcefully assigning and describing the virtues to the others so Muslim never know the “Real Heroes of Islam”- The Ahl al Bait (as)

The Syrian monarch issued an ordinance that witness of the followers of Ali is completely illegal in all cases. Funds of “Bait ul Ma’al is totally prohibited for all those who have soft corners for Bani Hashim. Bribes, gifts and lucrative positions were given to buy the people who later produced Hadith in favour of the children of Abu Sufiyan.

The Umayyads began to curse Amir al Mumineen Ali and his family from the pulpits of Masajid on every Jumuah Salaat in sermons which led the Syrians to believe that the family of the Nabi were (Nauzubillah) looters and not morally upright. It is shocking that Abu Sufiyan who fought Rasulullah(S) and led the movement against Islam was repainted as someone who repented and embraced Islam; he is now considered by the radicals as “one of the Leading Ash’ab”[56]! The matter is not limited to this but his wife Hind was also introduced as a “Superwoman of Islam” [57]. Otherwise, history recorded that Abu Sufiyan and his wife Hind swore to avenge death of their dear blood relatives, in Badr. She had to lament the deaths of her father Atabah, brother Walid and her uncle Shaibah. History has recorded the role of the women of Sufiyani family. When the battle of Uhad started, Hind and other women began to play musical instruments and sing the song and encouraged the force to fight fiercely and recited:

“We are the daughters of the nights;

We walk upon the plush carpets.

Our walk does friendliness tells;

Our hands are perfumed musk smell.

Pearls are strung around our necks;

So come and embrace us.

Whoever refuses will be separated forever;

To defend his women is there no noble lover”.

Hind told Wahshi, the slave of Jubair bin Motam, that he would be richly rewarded if he could succeed in killing Rasulullah(S), Ali and Hamzah. When Wahshi came to the battlefield, he saw that it was impossible to reach Rasulullah(S) and Ali was more than alert in fighting, but Hamzah was fighting with such passion that now and then he became oblivious of the surroundings. So Wahshi began to pursue him and when Hamza killed Sabbagh bin Abdul Izz, Wahshi hid in an ambush and threw his Javelin towards Hamzah. It cut through the navel and came out breaking the back. In this condition also, Hamzah tried to pursue him but he fell down and reached the Jannah. Wahshi slit open the belly of Hamzah, took out his liver, came to Hind and said:

“This is the liver of the killer of your father.”

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

*“Shagaiytu Min Hamzata Nafsi Beahdin
Hatta Baqartu Yatnahu Anil Kabadi”*

*I have cooled my heart in Uhad from Hamzah;
Even I have pierced his stomach and took out his liver*

*“Shafaiytu Nafsi Wa Qazaytu Nazri
Shafaiyta Wahshiyun Ghalilu Sadri”*

*For whole life I will be grateful to Wahshi;
Until my bones dissolve in the grave.*

Muslim historians as well as Orientals like “Edward Gibbon” [58] have labeled her “Hind - the Liver Eater”. Her descendents desecrated the graves of Hamzah and Ahl al Bait (as).

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

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

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

“Antumut Tuluq’a” – You are the freed ones

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

“We heard Rasulullah(S) said.....”

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

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

The gang of "Tuluqa"- freed ones – became the "heroes of Islam" by the magic of the Umayyad writers. What treachery. Otherwise, the real history of Islam says those hostile entered into the fold of Islam just to save their heads from the swords. Al Abbas arrested Abu Sufiyan and presented him before Rasulallah(S) who questioned:

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

Abu Sufiyan replied:

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

Rasulallah(S) again questioned:

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

He replied that he still had doubt on it. Al Abbas declared:

Pronounce the Kalimah or your head will be cut

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

The Abbasids who revolted successfully against the Umayyads and came to power on the slogan: "Revenge of the blood of Ahl al Bait (as)", proved even worse than the Umayyads. Just for worldly power they targeted and hated Amir al Mumineen Ali (as), his beloved father and children of Fatimah (as). History books are filled with their nasty crimes committed against the children of Rasulallah(S) and their devotees. The case to abuse Al Imam Abu Talib(as) is one of their secondary crimes while different emperors of Umayyads and Abbasids dynasties destroyed "Al Atab'at al Aaliyy'at" – Shrines of Amir al Mumineen Ali ibn Abi Talib(as) at Al Najaf al Ashraf, Al Imam al Husain(as) and Sayedi Abal Fadl al Abbas ibn Ali(as) at Karbala, several times.

Ibn Taymiyyah[61] devotedly followed the Umayyads and Abbasids legacy and therefore proved himself a great Nasibi who especially hated Amir al Mumineen Ali (as) and his sons Hasan (as) and Husain (as), evident from his writings. What a pity that Nawasib discussed Yazid as "The Learned Prince", while introduced the grandson of Rasulallah(S), Moula al Husain ibn Ali (as) as "Baghee" (rebel) who revolted against the "Syrian Emperor". These enemies of Ahl al Bait (as) are today broadcasting that Al Imam Abu Talib (as) died as a "Mushrik" and his grandson Husain was "Rebel" of the "Muslim State". They aren't ashamed when providing protection to Yazid, the grandson of Abu Sufiyan, who recited the following couplets:[62]

Perhaps the slain of Badar have been alive today;

They would see them on the point of lances

I have taken revenge from Bani Hashim'.

They would be glad to see this and raise slogan of joy;

O Yazid! Your muscles may remain strong and never be weak.

We have slain the leader of Bani Hashim and taken revenge of Badar.

If I had not taken revenge from the progeny of Mohammad;

I would not have been counted from the progeny of Atabah.

*One Hashmi (Rasulullah) had cheated and staged drama to seize a kingdom.
Otherwise there was no Nabi and nor a Wahi.*

After reading these blasphemous couplets, does any sane Muslim doubt the “irtid’ad Anil Islam” [63] of Maloon Yazid?

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

“La Barakallahu Fee Yazid wa Dameat Aynahu”

May Allah not grant Barakah to Yazid and tears rolled down from his eyes

The Nawasib and Khawarij addressed Yazid (L) the "Conqueror of Constantinople", while the city was conquered by the Ottomans (1453 AD). Those who quoted the Hadith of Constantinople to save the skin of their beloved Maloon Yazid should know that not only Rasulallah(S) but his Ash’ab were aware of what will happen with Husain ibn Ali (as) in Karbala. Is it possible that Rasulallah(S) granted tiding of the Jannah to that Maloon who committed following “major sins” and “compound crimes”?

i). Slaughter of the children of Rasulallah(S) Husain Ibn Ali (as) with Ahl al Bait (as) and Ash’ab(ra) in Karbala.

ii). Made Imam al Sajjad and Sayyed’at prisoners of war and kept them in torture camp for one year.

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

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

11). Hating Abu Talib means hatred Rasulallah(S):

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

"He should not be mentioned except with protecting Rasulallah(S) because he protected and supported Rasulallah(S) in saying and doing. Criticizing Abu Talib means torturing Rasulallah(S) and the one who gives pain to Rasulallah(S), is an unbeliever and he should be killed."

The Muslims agreed upon killing the one who harmed Rasulallah(S) according to the Qur'an, which confirmed that whoever harmed Rasulallah(S) would be in Jahannam for ever. Ahmed bin al Husayn al Mawsily al Hanafi, known as ibn Wahshi, declared: [66] "Hating Abu Talib is Kufr (disbelieving in Islam)."

Same Fatwa was issued by al-Ajhoori[67]. Malikis determined that:

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

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

Suyuti argued: [68]

Their purpose behind defaming Abu Talib was to defame Ali but their arrow strayed and hit the parents of Rasulallah(S); Abdullah and Aamina, and grandfather Abdul Muttalib. Anyhow Mohammad (S) and Ali (as) were as one soul in two bodies and the religious status of Abu Talib was to Rasulallah(S) same as that of his father Abdullah and Abdul Muttalib. And Ali's mother Fatimah bint Asad was to Rasulallah(S) as his real mother Aamina. This was because both parented, nurtured and cared for him.

12). Meeting with Buhaira al Rahib, Jarjees:

Al Imam Abu Talib (as) knew from the childhood of Rasulallah(S) that he was the awaited Nabi and Rasul. As an Imam, Abu Talib was well aware with the divine tidings that soon the "Sun of Nubuwwah" would shine in the horizons of Arabia; hence, he took care of his nephew. He never departed him, but accompanied him wherever he went around Makkah or on trade. When at instance, Al Imam Abu Talib planned for a journey to Sham (Syria), he accompanied Muhammad (S) with him when he was thirteen. According to some he was nine. In Zahir [69], it was a trade journey but in Batin [70] it was a journey to take over the Aman'at [71] of the past Anbiya from the last Hujjat [72] of the era of Essa (as), Buhaira al Rahib [73], whose name was Jarjees of Banu Abd al Qais. In Basra, a city situated on the trade road, his caravan passed by an abbey. He eagerly waited to deliver Aman'at. He always looked forward for the signs manifested in his appearance of the awaited Nabi whose time approached.

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

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

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

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

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

Both Ibn Saad and al Tabari wrote: [80]

It is noteworthy to discuss that "Buhaira discovered the glad tidings of the coming of Muhammad(S) in the original, unaltered "injl al Muqaddas" of Gospel [81], which he possessed. He had discussed the divine status and celestial realities in his famous Qasidah in praise of Rasulallah(S) in which he submitted:

"You resemble the moon of 14th night; you are even brighter than it;

Your face is most attractive and full of charm.

The 3rd part of your Nasut is Kafur and the 4th one is Anbar;

The 5th is Yaqut and the rest is Jawhar.

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

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

During the glorious era of the Bani Fatimah, in their "Khazanatil Kutub al Qasar" and in "Dar ul Hikmah", and in the personal libraries of their Dua'at, several copies of 'injl al Muqaddas were available in which tidings regarding Rasulullah(S) and his Ahl al Bait (as) were recorded. Alas! These "Khazain al Uloom" (Treasure of Knowledge) were looted badly by the order of the successive ruler Salahuddin al Ayyubi, which is the greatest tragedy of the literary world. Tourist guides of Al Qahira still today show the site of "Tila al Kutub" (rock of books), where precious books were destroyed. Time passed and sand, water and wind turned this bulk of books into a large rockery.

13). The Shia Fatemi Ismaili Aqidah regarding Al Imam Abu Talib(as):

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

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

Mustawda Imams hold the office of Nubuwwah from the lineage of Ishaq ibn Ibrahim (as) and served for centuries to Mustaqar Imams, from the lineage of Ismail ibn Ibrahim (as). Services that Mustawda Imams (Anbiya Bani Israel) extended to the Mustaqar Imams (A'li Ismail) was Mashiyat 'ilahiyah (divine diplomacy), to continue Dawah (the divine mission of Guidance). The famous commentator Baidawi writes: [83]

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

Abu Hayyan also comments: [84]

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

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

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

"After him (Ali bin Abi Talib), his son al Hasan undertook the Amr (the divine authority); he was the Mustawda (Trustee) Imam, and lived forty seven years. Then

after him came his brother Al Husain; he was the *Mustaqar* (permanent) Imam." It is stated as well by several other scholars, such as Sayedna al Khattab bin Hasan (d. 1138) in "Ghayat al Mawalid"[86] and Sayedna Hussain b. Ali bin Muhammad bin al Waleed (d. 1215) in "Risalat al Idah"[87] and in "Tuhfat al Murtagh"[88]. This is further echoed in "Al Risalah ash-Shafiyah":[89]

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

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

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

Shaikh Radi al Yaseen writes: [91]

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

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

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

*"Assal'amu Alaiyka Ya Moul'aya Ya Aba Talibin wa Ya Mutiy'al Matalibee.....
Assal'amu Alaiyka Ya Wajhal'lahil-Baqe wa Ya Sullaman-Naj'ati Lil'Raqee '...
Assal'amu Alaiyka Ya Aba Talib'in wa Rahmatullahe wa Barakatuhu". [92]*

Select Bibliography and Notes:

- 1). Ayah 27, Surah al Anakabut 29
- 2). "Al Sirah", Ibn Hisham, vol. 1, p.162; "Tarikh al Tabari", vol 2, p.63; "Tarikh ibn al Athir", vol 2, p.24; "Musnad" Ahmed ibn Hanbal, vol 1, p.159; "Al Sirah al Nabaviyyah", ibn Kathir, vol 1, p.457-459; "Sunan al Tirmizi", vol 2, p.301; "Al Tabaqat al Kubra", ibn Sa'd, vol 3, p.12, "Usd al Ghabah, vol 4, p.17; Kanz al Ummal,vol 6, p.400; Tarikh al Tabari, vol 2, p.55; Tarikh Baghdad, vol 2, p.18; "Muhammad: A Biography of the

Prophet”, Karen Armstrong, (1993), San Francisco; *“The History of al Tabari”*. Albany: State University Press. 1985. p. 83.

3). Ayah 33, Surah A’li Imr’an 3

4). *“Ghadir al Khum”*, See for further study:

<https://www.al-islam.org/shiite-encyclopedia-ahlul-bayt-dilp-team/ghadir-khum-part-1>

5). *“Kit’ab al Manaqib wal Masalib”*, Sayedna Qazi al Nauman, Beirut, Lebanon

6). *“Surah al Feel 105”*: Study the background of the Nuzul of this Surah. It would reveal the towering status of Al Imam Abd al Mutallib, who was *“Mustaj’ab al Dua”*. Allah sent Ababeel to destroy the elephant squadron of Maloon Abraha with Kankar (boulder) in response to his Dua.

7). Ayah 224-227: Surah Ash Shu’ara 26

8). *“Jahiliyyah”*: It refers to the pre-Islamic era that existed in Arabia. It is a combination of views, ideas, and practices that totally defy and reject the Talim of the Qur’an and previous scriptures. People who were worshipers of idol, fire, men, wood and animals forgot the Talim of the past Anbiya.

9). *“Diw’an Abu Talib”*; *“Tarikh Ibn Kathir”*, vol. 3, p.42; *“Fath al Baari Fi Sharh Saheeh al Bukhari”*, vol 7, p. 153; *“Al Isaabah”*, vol. 4, p. 116.

10). *“Ghayat al Matalib Fi Shareh Diw’an Abi Talib”*, Al Ustad Mohammad Khalil al Khatib, Qahira

11). *“Majma al Bay’an”*, vol.7, p.36; *“Sirah”*, Ibn Hish’am, vol. I, pp. 352-353; *“Diwan Abu Talib”*

12). *“Shareh Nahjul Balagha”* (Commentary), ibn Abi al Hadeed, Beirut, Lebanon

13). *ibid*

14). Abdullah bin Abbas (ra) was one of the leading Ash’ab who witnessed that Al Imam Abu Talib (as) was *“Kamilil ‘im’an”*

15). *“Ash’ab al Kahf”*: The following names of Ash’ab al Kahf are inscribed on the wall outside the cave, in Jordon. i) Yamlikha, ii) Maksalmina, iii) Maslina, iv) Marnosh, v) Dabarnosh, vi) Shaznosh, vii) Kafshat-tayush, viii) Qutmir. According to the Zahiri Tafsir, they are the inhabitants of Rome, which was under King Daqyanus, who used to worship idols and also forced public to follow him. Ash’ab al Kahf were the ‘selected people’ of Allah and never worshipped idols. On the report of his intelligence, the ordered their arrest and killing. To save themselves, the Ash’ab al Kahf escaped and took refuge in a cave and offered Dua for their safety. When the king’s force entered the cave, it seemed as if those men were not sleeping but had been killed already. This was the result of their sincere Dua. When the king arrived at the cave with his solders, he found them like dead and went away. By the order of Allah, around after three centuries when they woke up, and feeling starved, went to the town but found that everything had changed. The coins that they had were outdated. When the king of that time heard of this incident, he decided to pay a visit. When Ash’ab al Kahf heard about his expected visit, they became very worried and offered Dua to keep them in the same condition as they were before. So they went to sleep again. When the king came, he saw them and ordered the cave to be closed and they are still sleeping till this day.

- 16). *“Al Ghadeer”*, Abdulhusain al Amini, vol. 7, p. 398; *“Bughyat al Talib Li’im’an Abi Talib”*; *“al Zaree’a”*, al Tahrani, vol 2, p. 511.
- 17). *“Al Ghadeer”*, Hassan bin Sabit - the poet, Abdulhusain al Amini, vol. 7: p.398
- 18). *“Al Ghadeer”*, Abul Jahm, Abdulhusain al Amini, vol. 7:p. 398
- 19). *“Sunni Scholars”*: *“Al Mubarrad”*, *“Al Kaamil”*; *“Ibn Ma’ad”*, *“al Hujjah”*, p. 263; *“Abu Jafar al Isk’afi”*, *“Rasa’il al Jaahiz”*, 32; *“Zaini Dahlan”*, *“Asna al Mat’alib”*, pp. 6-7; *“Abu Talib”*, by al Urfi, p. 144; Zaydis – *“Sharh Nahj al Balagha”*, vol.3, p.310, Shaikh ul Abtah, p.55, *“A’yan ash Shia”*, vol.39, p.135; Shaikh Abul Qassim al Balkhi, Abu Jafar al Iskafi; *“Sharh Nahj al Balagha”*, vol.3, p.310, *“As Sirah al Nabawiyah”*, vol.1, p.87, *“al Ghadeer”*, Abdulhusain al Amini, vol.7, p.382, al Qurtubi, as Sabki, ash-Sha’arani; *“Al Ghadeer”*, Abdulhusain al Amini, vol.7 p.38321. *“Tazkirat al Khaw’as”*, Sibti ‘ibnil Jawzi, P. 10, vol 11
- 22). *“al Ghadeer”*, Abdulhusain al Ameen, vol. 7, p 268
- 23). 40 authentic Ahadith in recognition of the ‘im’an of Al Imam Abu Talib, Abdulhusain al Ameen
- 24). *“Shareh Nahj al Balagha”*, Ibn Abi al Hadeed, Beirut
- 25). *“Sahifah al Alaviyyah”*. For further study: www.durrenajaf.com
- 26). *“Nahj al Balagha”*. For further study: www.durrenajaf.com
- 27). *“Al Sirah al Halabiyyah”*, Ali ibn Burhanuddin al Halabi, vol. I, p.390
- 28). Ayah 6, Surah Ad Duha 93
- 29). Mohammad bin Idris al Shafae: He was one of the four Sunni founders of the Fiqh, who lived from 150–204 AH (767–820 CE). He belonged to the Qurayshi clan Banu Muttalib, which was the sister clan of the Banu Hashim to which Rasulullah(S) belonged. This lineage may have given him prestige, arising from his belonging to the tribe of Muhammad.
- 30). Ayah 54, Surah A’li Imran
- 31). *“Saheeh al Bukhari”*, vol 2, p.122
- 32). *“Al Sirah al Halabiyyah”*, Ali ibn Burhanuddin al Halabi”, vol. I, p.125
- 33). Ayah 35: Surah al Ma’idah 5
- 34). Ayah 255: Surah al Baqarah 2
- 35). Ayah 27-28, Surah al Anbiya 21
- 36). *“Mustajab al Dawah”*: He is the person favoured by Allah with the gift of the definite acceptance of Dua. All the Anbiya, Awsiya, Aimmah, Awliya and selected Muttaqi persons were bestowed with this gift.
- 37). *“Shabi Abi Talib”*: Quraish declared ‘public boycott’ with Bani Hashim to pressurize them to withdraw support and protection from Muhammad(S). Those days were very hard for Bani Hashim exclusively. Al Imam Abu Talib took Bani Hashim to his valley - Shabi Abi Talib, where they spent three difficult years, suffering from immense hardship. History provides only a few names of the Ash’ab who were the true devotees of Ahl al Bait (as). They frequently visited and helped Rasulullah(S) and Al Imam Abu Talib in this critical time.

- 38). Al Imam Abu Talib recited sermon of Nikah of Rasulallah(S) with Sayedah Khudaijah in the presence of her cousin, Waraqah bin Nawfil, one of the last "Nuquba" of the era of Essa (as) and also Wali of Sayedah Khudaijah.
- 39). "Usul al Kafi", p.244
- 40). "Shareh Nahj al Balaghah", vol. XIV, p.68
- 41). "Usul al Kafi", p. 244
- 42). "Al Hukm Ala Ma Zahr": This is the principle of Law that the order is always enforced on the apparent action (not on hidden intention)
- 43). Ayah 72: Surah al Anf'al 8
- 44). According to Shariah, two valid witnesses are required for evidence whereas multiple leading Ash'ab confirmed the Aqidah of Tawhid of Al Imam Abu Talib, besides the non-questionable witnesses of the Aimmah of Ahl al Bait (as).
- 45). Surah al Najam 53
- 46). Ayah 113, Surah al Taubah 9
- 47). "Sunan al Tirmizi", footnote, vol. 2, p. 96
- 48). *ibid*
- 49). "Mustanad Hadith": It is confirmed by the Aimmah Ahl al Bait (as):
- 50). "Sahih al Bukhari", 5.579; "Muwatta",
- 51). "Tarikh Abul Fida", vol. 1, p.120.
- 52). *ibid*
- 53). "Fabricated Hadith inventors": Several books are available on this topic.
- 54). "Tahdhib al Tahdhib", Ibn Hajar,
- 55). Surah al Masad 111
- 56). "Abu Sufiy'an": Umayyads tried to make him a "Leading Ash'ab". This magic happened due to the pens of paid and ghost writers.
- 57). "Hind bint Atabah": for further study:
https://en.wikipedia.org/wiki/Hind_bint_Utbah
- 58). "The Decline and Fall of the Roman Empire", Edward Gibbon; ibn Hisham mentioned that she was one of those women who hung the cut organs of the Shuhada in his vol 2, P. 90
- 59). Tarikh Ibn al Wardi .
- 60). "Hikmah": Like Wahi, Hikmah is a divine faculty of guidance. In the words and deeds of Anbiya, Awsiya, Aimmah and Awliya - Hikmah is always available.
- 61). "Ibn Taymiyyah": Taqiuddin Abul Abbas (born 1263, Harran, Mesopotamia—died September 26, 1328, Damascus, Syria), one of the most forceful theologians, who, as a member of the Hanbali school, sought the return of the Umayyad origin. He is the fountainhead of the Wahabiyyah, a mid 18th century radical movement.
- 62). "Al Sawaeq al Muharraqa", Ibn Hajar al Makki; "Wasilatun-Naj'at", Mubeen Farangi Mahali, Karachi.
- 63). In this last couplet, Yazid exceeded all limits and openly committed the sin of "irtid'ad 'anil Islam" – liable of "Hadd punishment". He thereby explicitly proved and declared himself as a Murtad. He confirmed and declared by his actions that in reality from Badar to Karbala the history is the same. Yazid also recited the sacrilegious verses.

His wish of revenge for the deaths of his ancestors in the Badar, from the descendants of Muhammad, explains the entire episode of Karbala.

64). “Hadith Constantinople”: One of the major problems in the Muslim world today is distortion, adulteration and fabrication of Ahadith. Today, Ahl al Bait (as) are still under target due to such concocted literature. They are still being defamed and cursed by Khawarij and Nawasib on Minbar in Salaat al Jumua – the sects are based on the enmity of Ahl al Bait (as). They infused hatred in the minds of thousands to such an extent that they are now not ready even to hear the names of Ahl al Bait (as). “Dua of Rasulallah(S) for Yazid”: [1081] “Sharh ul Akhb’ar”, Sayedna Qazi al Nauman, vol 3, Qum, Iran

65). “Al Ghadeer”, vol.7, p.382

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

67). “Al Ghadeer”, vol.7, p.382-3 Al Ajhoori, one of the Maliki jurist,

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

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

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

71). “Amanat ‘ilahiyah”: Trust of Allah

72). “Hujjat”: Indeed, very little is known about the Dawah system prior to Rasulallah(S). In the broadest terms, it seems that Imam was represented by twelve Hujjats in different regions, and under them, a hierarchy of Duaat (missionaries) conducted the different tasks of initiation and instruction.

73). “Buhaira”, “Encyclopedia of Islam”, Abel, A., 2nd ed. Brill

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

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

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

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

78). “Zionist”: Supporter of Zionism; a person who believes in the development and protection of a Jewish nation and land. In today's world, this term is also used for

Christian Zionists and Hindu Zionists to explain their superiority of nation concept over others.

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

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

81). "injl al Muqaddas" (The Gospels) recount the life of Essa (as) - Jesus of Nazareth and his teachings. Several Gospels had been written by the disciples of Jesus during the centuries following his death, but only four were authorized by the Council of Nicaea in AD 325 for inclusion in the Christian Bible. These four were attributed to St Matthew, St Mark, St Luke and St John, known as the four Evangelists. Perhaps the oldest dated Arabi copy of the Four Gospels is in the library at Mount Sinai dated 859. In the Vatican, there are many giant undergrounds halls, where thousands and thousands novelties and antiques collections of manuscripts and scriptures are preserved. In those treasures, historical discoveries are stored which confirm the divine status of Mohammad(S), Ali (as), Fatimah (as), Hasan (as) and Husain (as). Due to fear of spreading Islam, through clear tidings regarding Ahl al Bait (as) in scriptures, Christian hierarchy found it important to hide these evidences underground.

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

83). "Anwar al Tanzil wa Asrar al Tawil", Nasiruddin Abul Khair Baidawi (d. 1286), 1st vol., p. 303.

Above mentioned work is largely a condensed and amended edition of al Kasha'af of Al Zamakhshari.

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

85). "Risalatil Usul wal Aahk'am", by: Dai Hatim bin Imran bin Zahra. He was one of the leading Ismaili Dua'at. Mustafa Ghalib has discussed him in his work: "Aal'am al Ismailiyyah", similarly Aarif Tamir quoted him in his compilation: "Arbaa Rasa'il Ismailiyyah". His "Risalatil Usul wal Aahk'am" is the reproduction of "Al Risalatil Muzhibah" of Sayedna al Qazi al Nauman.

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

87). "Risalat al Idah", Sayedna Hussain b. Ali bin Muhammad al Waleed (d. 1215), p. 139

88). "Tuhfat al Murtaad", Sayedna Husain bin Ali bin Muhammad al Waleed, p. 168

89). "Al Risalah ash Shafiyah", Dai Shehabuddin Abu Fir'as, pp. 146-49, 221

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

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

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

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