

SAHIH IMAN SERIES

# HADHRAT ABU TALIB

رضي الله عنه

*SHAIKH MIR ASEDULLAH QUADRI*

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# HADHRAT ABU TALIB

(رضى الله تعالى عنه)

Written By

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## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

There are some differences of opinions even among Ahle Sunnah About Hadhrat Abu Talib (رضي الله تعالى عنه).

(i) A vast majority of Ahle Sunnah scholars say that Hadhrat Abu Talib (رضي الله تعالى عنه) was, indeed, a Muslim Sahabi-e-Rasool (صلى الله عليه و (آله وسلم).

(ii) Some claim Hadhrat Abu Talib (رضي الله تعالى عنه) Ma'zallah, Astaghfirullah, died on Kufr.

(iii) Some say, we should keep quiet in this issue because any statements or interpretations against Hadhrat Abu Talib (رضي الله تعالى عنه) in establishing Kufr on him could become cause of grief for Prophet Mohammad (صلى الله عليه و (آله وسلم). Causing grief to the Prophet (صلى الله عليه و (آله وسلم) may invite Allah's (عَزَّ وَجَلَّ) wrath in this world and in Hereafter. Remember Hadhrat Abu Talib (رضي الله تعالى عنه) was father figure for the Prophet (صلى الله عليه و (آله وسلم) who took care of him from his childhood, in thick and thin.

We have discussed this issue in in this book in the light of Quran and Ahadith. It is a important book for all Muslims.

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## HADHRAT ABU TALIB (رضى الله تعالى عنه)

It is a fact that Hadhrat Abu Talib (رضى الله تعالى عنه) recognized and believed in the Prophet-hood of Prophet Mohammad (صلى الله عليه و آله وسلم) during Prophet's (صلى الله عليه و آله وسلم) childhood.

**It is in Hadith** - When Abu Talib (رضى الله تعالى عنه) decided to go to Syria along with the Quraish for business, he took the Prophet (صلى الله عليه و آله وسلم) along with him. At that time, the age of the Prophet (صلى الله عليه و آله وسلم) was 12 years, 2 months and 10 days.

When the caravan reached Basra, there a hermit (Christian Monk) by name Buhaira recognized the Prophet (صلى الله عليه و آله وسلم) the moment he saw him, as he had read in the scriptures the attributes of the Last Prophet and the signs of his Prophet-hood.

Buhaira held the blessed hands of the Apostle (صلى الله عليه و آله وسلم) and told the Quraish : He is the leader of the heavens and earths. He is the Prophet of the Lord of the Worlds and his greatness is "Mercy for the whole universe".

The Quraish asked him : How do you know all this? Buhaira replied : When you were ascending the valley, there was no tree or stone that did not prostrate to Him, at the time of heat, a cloud always covered Him and He has the Seal of Prophet-hood between both His shoulders. With great devotion and respect, Buhaira arranged a feast for the sake of the Prophet (صلى الله عليه و آله وسلم).

Buhaira told Hadhrat Abu Talib (رضى الله تعالى عنه), take your nephew back to Makkah and sell away your merchandise here itself, as the Jews are his die hard enemies. There is a danger that they might martyr Him. Hence, Hadhrat Abu Talib (رضى الله تعالى عنه) returned to Makkah along with the Prophet (صلى الله عليه و آله وسلم). (Tirmidhi, Muwahib Ladunniya by Qastallani).

The above Hadith testify that Hadhrat Abu Talib (رضى الله تعالى عنه) believed in the Prophet-hood of Prophet Mohammad (صلى الله عليه وآله وسلم). This was the reason he returned back to Makka. If he did not believe it, he would have ignored Buhaira and would have continued his scheduled journey.

**It is in Hadith** - Ibn Asakir narrated from Jalhama ibn Urfuta that Prophet Mohammad (صلى الله عليه وآله وسلم) was in Makka when he was a small child and it was drought in Makka for two years. People came to Abu Talib (رضى الله تعالى عنه) and suggested him that let all of them together go to Ka'aba to pray for rain. Abu Talib (رضى الله تعالى عنه) did not go with them; he waited for some time then went alone to Ka'aba and took Prophet (صلى الله عليه وآله وسلم) along with him and had him stand with his back against Ka'aba and prayed for rain. There wasn't even a tiny cloud in the sky at that time. But as soon as the young Prophet's (صلى الله عليه وآله وسلم) hands were raised in prayer, the clouds started to arrive from every direction and it started raining, pouring the entire valley. The valley blossomed and both in Makka and out in the desert became fertile. Later, Hadhrat Abu Talib (رضى الله تعالى عنه) wrote about this miracle, as follows :

(i) [He is luminous-faced one and it is for him that the clouds pour down rain. He is the shelter of the orphans and the protector of the widows.]

(ii) [Those from the Bani Hashim who face destruction, seek refuge in him and it is by means of him that they find themselves receiving bounties and favors.]

(iii) [He is the balance of justice that never violates (even) one grain of barley as he measures everything correctly. His weight and measurement are not to be feared for error.]

**(References - Imam Qustulani, Imam Asakir, Imam Halabi, Allama Zaini Dhahlan, the Imam of Ka'aba, Allama Shahrastani, etc.)**

## CORRECT UNDERSTANDING OF AHADITH

**It is in Hadith** - Sa`id bin Al-Musaiyyib narrated from his father that when the time of the death of Abu Talib approached, Allah's Apostle (صلى الله عليه وآله وسلم) went to him and found Abu Jahl bin Hisham and Abdullah bin Abi Umaiyah bin Al-Mughira by his side. Allah's Apostle (صلى الله عليه وآله وسلم) said to Abu Talib, 'O uncle! Say: there is no god but Allah, a sentence with which I shall be a witness for you before Allah. Abu Jahl and Abdullah bin Abi Umaiyah said, 'O Abu Talib, are you going to denounce the religion of Abdul Muttalib?' Allah's Apostle (صلى الله عليه وآله وسلم) kept on inviting Abu Talib to say it while they (Abu Jahl and Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of Abdul Muttalib (رضى الله تعالى عنه) and refused to say, there is no god but Allah.' Then Allah's Apostle (ﷺ) said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So, Allah revealed - [ The Prophet (صلى الله عليه وآله وسلم) and the believers may not plead for the forgiveness of the polytheists, even if they were relatives, after it has become apparent to them that they will be the inmates of Hell.] (At-Tauba - 113). **(Bukhari, Book 23, Hadith # 114)**

Sa`id Ibn al-Musayyib who is reporting the above Hadith from his father, was born in 642, during the caliphate of Umar Ibn al-Khattab (رضى الله تعالى عنه).

### BRIEF HISTORY

(i) His name was (Abu Muhammad) Sa`id Bin Al-Musayyib Bin Hazn Bin Abi Wahb Bin Amr Bin Aa`id Bin Imran Bin Makhzoom. It is reported that the Grandfather of Sa`id Ibn Musayyib accepted Islam on the hands of Prophet (صلى الله عليه وآله وسلم) after migrating from Makka. This may have happened around 5/6 AH. It is reported that when the grandfather met the Prophet (صلى الله عليه وآله وسلم), the Prophet (صلى الله عليه وآله وسلم) asked his name. He informed that his name was 'Hozn' (sorrow). The Prophet (صلى الله عليه وآله وسلم) did not like the name and suggested him another name and

said, 'name yourself 'Sahl' (easy going)'. On this, his grandfather refused, saying, his name is given by his father and he will not change it.

It is most likely that the father of Sa'id Bin Al-Musayyib was a small child, around 5/6 years old at that time and traveled along with his father (the grandfather of Sa'id) to Madina and embraced Islam along with his father. This is based on the fact that Sa'id bin Musayyib was born to him in 642 AD two years before the death Hadhrat Umar (رضي الله تعالى عنه) when his age was around 20/25 years. These facts clearly indicate that Sa'id bin Musayyib's father was not born at the time of the death of Hadhrat Abu Talib (رضي الله تعالى عنه), which happened three years before the Prophet's (صلى الله عليه و آله وسلم) immigration to Madina. Or at the most, he was an infant/toddler at that time.

**(ii)** After the martyrdom of Imam Hussain (عليه السلام) in Karbala, Abdullah ibn Zubair (رضي الله تعالى عنه) revolted against Yazid bin Muawiya. The people of Madinah sided with him but Sa'id Ibn al-Musayyib refused to side with Imam Az-Zubair (رضي الله تعالى عنه), or give him baya. When this news reached Az-Zubair (رضي الله تعالى عنه), he said, leave him and do not force al- Musayyib for baya.

**(iii)** After Yazid's army defeated Abdullah Ibn Zubair (رضي الله تعالى عنه), they ransacked Madina. This was followed by a brutal massacre of civilians throughout Madina. They used Prophet's (صلى الله عليه و آله وسلم) mosque as a Stable for their horses for three days during their killing spree and no Salah was conducted in the Mosque during that time. However, Ibn Musayyib continued his life as usual and walked to the Mosque and reportedly prayed there 5 times a day. Yazid's army did not touch him.

**(iv)** After the death of Yazid, Marwan and his sons came to power. During their reign, they also did not touch him. Even the infamous tyrant Al-Hajjaj bin Yusuf Ath-Thaqafi, the Governor of Hijaz under Abdul Malik Ibn Marwan, did not touch him.

**(v)** Ibn Quley reported that once he was in the company of Sa'id bin Musayyib. On the instance of Ibn Al-Mussayyib, he went to Abdul Malik in Syria, and informed him that he has come from Al-Musayyib. When Abdul Malik knew that he was sent by Ibn Musayyib, he treated him extremely well in the palace. Abdul Malik inquired about the wellbeing of Ibn Al-Musayyib and gave him a lot of money, more than sufficient to clear of his debts. During the visit, he informed Abdul Malik about certain

dream seen by someone known to Ibn Al-Musayyib and its interpretation by Ibn Al-Musayyib as good news to the King.

The references for the brief history mentioned above, are as follows.

**(i)** Abu Nu`aym al-Asbahani, Hilyatu al-Awliyah, Beirut, **(ii)** Ahmad Farid, Min `lam al-Salaf, **(iii)** Bayhaqi, Sho`ab al-Iman, **(iv)** Dhahabi, Siyar A`lam al-Nubala, `Dar al-Fikr, Lebanon, **(v)** Dhahabi, Ta`rikh al-Islam, **(vi)** Ibn al-Jawzi, Safwatu al-Safwa, Maktabatu Nizar Al-Mustafa Baz, **(vii)** Ibn al-Jawzi, Usd al-Ghabah, Dar al-Kutub al-Ilmiyyah, Beirut, **(viii)** Ibn Kathir, Al-Bidayah wa al-Nihayah, Maktabatu al-Ma`arif, Beirut, **(ix)** Ibn Khaldun, Ta`rikh, **(x)** Ibn Khalikan, Wafayat al-A`yan, translation Moin al-Haq, Pak Historical Society, **(xi)** Mizzi, Yusuf bin Zaki , Tahdhib al-Kamal, **(xii)** Safadi, Al-Wafi bi al-Wafayat.

As we have described above, Ibn Musayyib's father was not born at the time of the death of Hadhrat Abu Talib (ru), or at the most he may have been an infant then, therefore, it is not likely that he even knew about that episode.

There can be two possibilities, in this context.

**(i)** Ibn Musayyib's father heard the episode mentioned in the Hadith from his grandfather when he grew up. But the Hadith clearly says that it was narrated by Ibn Musayyib's father, and not from his grandfather.

**(ii)** For argument sake, let us assume that Ibn Musayyib's father heard it from his grandfather. But this is also an impossibility because his grandfather was not present along with the other people at the time of death of Hadhrat Abu Talib (رضي الله تعالى عنه). Since he had not accepted Islam then, let us assume that he heard this story from Abu Jahl bin Hisham, Abdullah bin Abi Umaiya bin Al-Mughira or someone else close to them. But this is also an impossibility because Hadhrat Abu Talib (رضي صلى الله عليه و آله وسلم) was a father figure of Prophet Mohammad (الله تعالى عنه) and if the episode had indeed happened, as described in the Hadith, it would have made a great news in Makka and many people would have known about it, and it would have been a continuous narration by many people who accepted Islam later. But the fact is that no one has reported it except Ibn Al-Mussayyib. It is indeed intriguing. If this episode had

indeed happened, then at least Abu Sufyan (رضى الله تعالى عنه), who had not accepted Islam then, and who was closely associated with Abu Jahl and others, would have known about it and he would have narrated this episode, as he has narrated many things about his earlier life before Islam; like the episode of his conversation with Hercules.

With the above facts in view, **al-Aini**, in his commentary of Bukhari has remarked that this tradition is Mursal (Dha'eef). (**Al Aini, Chapter Janaiz, Vol 4, Page 200**).

We cannot take a Mursal / Dha'eef or a Hadith not based on facts, to establish unbelief of Hadhrat Abu Talib (رضى الله تعالى عنه).

**There is another, very serious issue with the above Hadith.** Verse 113 of Sura at-Tauba is mentioned in this Hadith and it is claimed that it was revealed at the time of the death of Hadhrat Abu Talib (رضى الله تعالى عنه). We have provided this verse below.

**It is in Quran -** مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا [The Prophet (صلى الله عليه و آله وسلم) and the believers may not plead for the forgiveness of the polytheists, even if they were relatives, after it has become apparent to them that they will be the inmates of Hell.] (**At-Tauba - 113**)

It is a **consensus** (Ijma) of all scholars and A'imma that the entire Surah at-Tauba (Bara'a) was revealed in Madina around 9 AH.

**It is in Hadith -** Narrated Al-Bara -The last Sura that was revealed was Bara'a. (**Bukhari, Kitabut Tafseer, Vol 6, # 129, Muslim, Kitab al-Faraidh**)

The above fact is also mentioned in (i) Tafseer al-Qurtubi (Vol. 8, Page 49), Shawkani (Vol 3, Page 316) and many other Tafaseer. As-Sawi has written on the Hashiya (gloss) on the tafseer **Jalalayn**, as follows:

"This sura (at-Tauba) was sent down as a whole (in 9 AH). The Apostle of Allah (صلى الله عليه و آله وسلم) said, 'the Qur'an was sent down ayah by ayah except for Surat Bara'a (sura at-Tauba) and the sura (Ikhlas) 'Say: He is Allah, One' (112). They were sent down accompanied by seventy thousand angels."

The death of Hadhrat Abu Talib (رضى الله تعالى عنه) occurred in 619 AD, the year of sorrow (عام الحزن), which was three years before Hijra.

Thus, the difference between the death of Hadhrat Abu Talib (رضى الله تعالى عنه) and revelation of Sura at-Tauba (and of course the above verse) is **12 long years. How this verse got added in the narration of the above Hadith is not known. In view of these facts, the above Hadith is clouded in uncertainty.**

In any case, the correct understanding of the above Hadith is as follows:

**It is in Quran - وَتَقَابُكُ فِي السَّاجِدِينَ** [And your turning over and over among those who prostrate themselves before Allah.] (Ash Shuara - 219)

The above Quranic verse testifies that all ancestors of Prophet Mohammad (صلى الله عليه وآله وسلم) were Muslims of highest honor. Noor-e-Mohammadi (صلى الله عليه وآله وسلم) was transferred from Hadhrat Adam (عليه السلام) and Hawwa (عليها السلام) to all pious men and women till it illuminated in the person of Prophet Mohammad (صلى الله عليه وآله وسلم).

As per the above Hadith, Hadhrat Abu Talib (رضى الله تعالى عنه) confirms that he is on the religion of Hadhrat Abdul Muttalib (رضى الله تعالى عنه). This is more than sufficient proof that he died as Momin.

Hadhrat Abu Talib's (رضى الله تعالى عنه) understanding about the faith of Hadhrat Abdul Muttalib (رضى الله تعالى عنه) was different from the understanding of Makkan Pagans, like Abu Jahel, Abu Lahab, etc.

Look at the difference between them. Abu Jahel, Abu Lahab and other pagan chieftains were Idol worshipers who misled innocent Arabs into Idol worship. They claimed Idol worship was the religion of their forefathers. As against this, Hadhrat Abu Talib (رضى الله تعالى عنه) was a monotheist.

Hadhrat Abu Talib (رضى الله تعالى عنه) supported Prophet Mohammad (صلى الله عليه وآله وسلم) during the propagation of Islam. He performed the solemn marriage of Prophet Mohammad (صلى الله عليه وآله وسلم). He was with him during the worst three-year torture of Muslims in the hands of Makkan Pagans. He supported Prophet Mohammad (صلى الله عليه وآله وسلم) when he became orphan in his childhood. As a matter of fact, he was a father figure for Prophet Mohammad (صلى الله عليه وآله وسلم). The bond of love between the two was unique and everlasting.

Look at Abu Jahel and other Makkan pagans. They did everything in their power to stop the spread the Islam. They were the enemies of Allah (عزَّ وجلَّ) and His Apostle (صلى الله عليه وآله وسلم). Whereas, Hadhrat Abu

Talib (رضي الله تعالى عنه) was the supporter and follower of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) even in testing times.

Why would Hadhrat Abu Talib (رضي الله تعالى عنه) support Prophet Mohammad (صلى الله عليه و آله وسلم) in propagating Islam if he did not believe in it? He had seen the Prophet (صلى الله عليه و آله وسلم) very closely since his childhood. He loved him more than his own sons. He knew the Prophet (صلى الله عليه و آله وسلم) was honest and every word coming out of his mouth was truthful. He knew Makkan pagans were wrongdoers and Idol worshipers. Therefore, he stood as a solid rock in supporting the Prophet (صلى الله عليه و آله وسلم) and Deen-e-Islam.

The question arises, if Hadhrat Abu Talib (رضي الله تعالى عنه) was the follower of Prophet Mohammad (صلى الله عليه و آله وسلم) and Islam, then why Prophet Mohammad (صلى الله عليه و آله وسلم) went to him when he was on the death bed and asked him to say Laa Ilaaha Illallah?

The reason was, Prophet Mohammad (صلى الله عليه و آله وسلم) wanted Makkan Pagans to know that Abu Talib (رضي الله تعالى عنه) was Muslim. When Prophet Mohammad (صلى الله عليه و آله وسلم) wanted Hadhrat Abu Talib (رضي الله تعالى عنه) to declare Laa Ilaaha Illallah in front of Makkan Pagans, Abu Jahel and others, who were present there, tried to mislead him and repeatedly told him that he should not convert himself from the Deen of Hadhrat Abdul Muttalib (رضي الله تعالى عنه). In answer to this, Hadhrat Abu Talib (رضي الله تعالى عنه) confirmed that he was on the Deen of Hadhrat Abdul Muttalib (رضي الله تعالى عنه), who was also a Muslim. He uttered the last words to instill some sanity into Pagans' minds and to lead them into Islam. Alas, they did not understand the wise counsel of Hadhrat Abu Talib (رضي الله تعالى عنه).

Another question arises, why Prophet Mohammad (صلى الله عليه و آله وسلم) said, "I will keep asking Allah (عَزَّ وَجَلَّ) for your forgiveness unless I am forbidden to do so".

The reason was Prophet Mohammad (صلى الله عليه و آله وسلم) wanted many bounties for Hadhrat Abu Talib (رضي الله تعالى عنه) in Hereafter for his extraordinary services to Islam.

It is in Quran - [And your Lord shall give you so that you will be pleased".] (Ad-Duha - 5)

When Prophet Mohammad (صلى الله عليه و آله وسلم) prays for something, Allah's (عَزَّ وَجَلَّ) rewards come as a showering rain. The Prophet (صلى الله عليه و آله وسلم)

رضى الله تعالى ( و آله وسلم ) says "I will keep on asking for Hadhrat Abu Talib ( صلى الله عليه و آله ) to an extent that he gets plentiful; and he (the Prophet صلى الله عليه و آله وسلم) is forced to stop asking for more bounties for him.

Thus, the above Hadith provides authentic prove, beyond doubt, that Hadhrat Abu Talib (رضى الله تعالى عنه) lived and died as Muslim.

**It is in Quran -** أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى - [Did he not find you Orphan and give you Shelter.] (Ad-Dhuha - 6)

The above Quranic verse testifies that Allah (عَزَّ وَجَلَّ) provided Shelter to Prophet Mohammad (صلى الله عليه و آله وسلم) when he was orphaned in childhood.

Who were the people chosen by Allah (عَزَّ وَجَلَّ) for this purpose?

The Prophet's (صلى الله عليه و آله وسلم) father died when he was not even born. His mother died when he was six years old. At the tender age of 6, he became orphan.

The first person chosen by Allah (عَزَّ وَجَلَّ) to shelter the Prophet (صلى الله عليه ) was his grandfather **Hadhrat Abdul Muttalib** (رضى الله تعالى عنه). But Hadhrat Abdul Muttalib (رضى الله تعالى عنه) died two years later.

At the age of 8, the Prophet (صلى الله عليه و آله وسلم) came under the guardianship of **Hadhrat Abu Talib** (رضى الله تعالى عنه) who provided shelter to him and loved him more than his own sons till he died in Makka, during the year of sorrow, three years before Hijra. If Abu Talib (رضى الله تعالى عنه) was a Mushrik (nauzubillah, Astaghfirullah), Allah (عَزَّ وَجَلَّ) would not have given the Prophet (صلى الله عليه و آله وسلم) under his guardianship and would not have mentioned about it in Quran as an act of kindness.

**It is in Hadith** - Bukhari narrated that Prophet Mohammad (صلى الله عليه و آله وسلم) said : "I and the custodian of an orphan are like this (together) in Paradise", and he joined his forefinger and middle finger together. **(Bukhari)**

**It is in Hadith** - Ibn Majah also narrated on the authority of Abu Huraira (رضى الله تعالى عنه) that Prophet Muhammad (صلى الله عليه و آله وسلم) said : "The best Muslim house is a house in which an orphan is well treated; and the worst Muslim

house is a house in which an orphan is badly treated." (Ibn Maja)

**The death of Hadhrat Abu Talib (رضى الله تعالى عنه)** occurred at the end of 3-year torturous boycott of Prophet Mohammad (صلى الله عليه و آله وسلم) and Sahabah by Makkian Pagans. During this boycott, safety of the Prophet (صلى الله عليه و آله وسلم) was a major concern. It is reported that Hadhrat Abu Talib (رضى الله تعالى عنه) played a key role in this context. At nights Hadhrat Abu Talib (رضى الله تعالى عنه) used to switch Prophet's (صلى الله عليه و آله وسلم) bed with his own sons' beds to save Prophet (صلى الله عليه و آله وسلم) from Pagans' attacks.

It is reported that Fatima bint Asad (رضى الله تعالى عنها) (mother of Hadhrat Ali (رضى الله تعالى عنه) - Khadijatul Kubra (رضى الله تعالى عنها). Abu Talib (رضى الله تعالى عنه) and Fatima bint Asad (رضى الله تعالى عنها), loved Prophet Muhammad (صلى الله عليه و آله وسلم) more than they loved their own children. Both were ready to sacrifice their sons for Prophet Muhammad (صلى الله عليه و آله وسلم). **Such love could have only one source - trust in Prophet (صلى الله عليه و آله وسلم) and faith in Islam.**

**It is in** Hadith - Narrated by Anas bin Malik (رضى الله تعالى عنه). He said : When the mother of 'Ali bin Abu Talib (رضى الله تعالى عنه) – Fatimah bint Asad bin Hashim (رضى الله تعالى عنها) died, Allah's Apostle (صلى الله عليه و آله وسلم) called on her and sat down by the head of the bed and said, "O dear mother, may Allah (عَزَّ وَجَلَّ) have mercy on you. After my mother, you were the one I regarded as my mother. When I was hungry you fed me to the point of saturation while you yourself remained hungry. Then you helped me put on clothes and instead of eating yourself, you gave me nice things to eat. You did all this for Allah's (عَزَّ وَجَلَّ) sake and for a good reward in the Hereafter." Then he (the Prophet-صلى الله عليه و آله وسلم) commanded to bathe her three times. When camphor water was brought, Allah's Apostle (صلى الله عليه و آله وسلم) poured some water into his hands. Then Allah's Apostle (صلى الله عليه و آله وسلم) took off his shirt and clothed her with it and used his own sheet of cloth as her coffin. Then Allah's Apostle (صلى الله عليه و آله وسلم) sent for Usamah bin Zayd, Abu Ayyub al-Ansari and 'Umar bin al-Khattab and a slave (رضى الله عنهم) to dig up the grave. So they dug her grave. When they reached near the lahd, Allah's Apostle (صلى الله عليه و آله وسلم) dug it up and drew the soil out with his own hands. When he finished, Allah's Apostle (صلى الله عليه و آله وسلم) entered and lay down in (the grave), and said, "It is Allah (عَزَّ وَجَلَّ) Who controls life and death, and He is Ever living and will never die. (O Allah forgive my mother – Fatimah bint Asad (رضى الله تعالى عنها) and help her answer

properly at the time of questioning and through the mediation of Your Prophet (ﷺ) and the former prophets, make her grave spacious. Surely You are infinitely Merciful.” Then he repeated, “Allah is Great” four times (ie., led the funeral prayer). Then he, ‘Abbas and Abu Bakr as-Siddiq (رضي الله عنهما) lowered her into the grave. (Tabarani Mu'jam Al-Ausat Volume 001, Page Number 67-68, Hadith Number 189)

As we have described above, Hadhrat Abu Talib (رضي الله تعالى عنه) used to write poetry in praise of Prophet Mohammad (ﷺ) which was very popular among Sahabah.

**It is in Hadith** - Narrated Abdullah bin Dinar (رضي الله تعالى عنه): My father said, 'I heard Ibn ‘Umar (رضي الله تعالى عنه) reciting the poetic verses of Abu Talib (رضي الله تعالى عنه) :

And a white (person) (i.e. the Prophet - ﷺ) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows. ”

Salim’s father (Ibn Umar - رضي الله تعالى عنه) said, “The following poetic verse occurred to my mind while I was looking at the face of the Prophet (ﷺ) while he was praying for rain.

He did not get down till the rain water flowed profusely from every roof, water passage:

And the white (person) (Prophet Mohammad - ﷺ) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows.... And these were the words of Abu Talib (رضي الله عنه). (Bukhari, Book 2, Volume 17, Hadith 122)

Read the above Hadith one more time. Every word of the poetry written by Hadhrat Abu Talib (رضي الله تعالى عنه) shows his Iman in both the Prophet (ﷺ) and Islam. If he did not have Iman, if he was not one of the greatest among the Sahaba, other Sahabah would not have repeated his poetry among themselves.

**(ii) It is in Hadith** - Hadhrat Abbas bin Abdul-Muttalib (رضي الله تعالى عنه) said to the Prophet (ﷺ), “You have not been of any benefit to your uncle Abu Talib (رضي الله تعالى عنه) (though) by Allah (عَزَّ وَجَلَّ), he protected you and used to become angry for your sake. The Prophet (ﷺ) said, “He is in

shallow fire, and had it not been for me, he would have been in the bottom of Hell fire. **(Bukhari)**

Muhadditheen have mentioned that the chain of narrators of the above Hadith is weak. Therefore, a majority of Ahle Sunnah scholars say that to establish Kufr on Hadhrat Abu Talib (رضى الله تعالى عنه) on the basis of weak narrations may cause grief to Prophet Mohammad (صلى الله عليه و آله وسلم). Becoming a source of grief for the Prophet (صلى الله عليه و آله وسلم) means inviting Allah's (عَزَّ وَجَلَّ) wrath in both the worlds.

Salafis and their like minded Groups try to mislead innocent Muslims citing the textual meanings of the above Hadith. If we take the literal (textual) meaning of this Hadith, we will have to deny many authentic Ahadith and Quranic verses mentioned above.

We know both Hadhrat Abu Talib (رضى الله تعالى عنه) and Hadhrat Abdul Muttalib (رضى الله تعالى عنه) were monotheists, and belong to the chain of people who are the recipients of exclusive bounties in Hereafter. Therefore, we consider it a sin to even discuss about their salvation.

In view of overwhelming facts and authentic Ahadith , it is important that we understand the above Hadith in its correct perspective.

**Therefore, the correct interpretation of the Hadith is as follows.**

Hadhrot Abbas (رضى الله تعالى عنه) asked the Prophet (صلى الله عليه و آله وسلم) (what would have happened if) you had not been able to benefit your uncle Abu Talib (رضى الله تعالى عنه) who protected you throughout his life. The answer of the Prophet (صلى الله عليه و آله وسلم) was, (even in such a case) I would have taken him out of the bottom of Hell fire to the shallow minimum prescribed for Hell dwellers.

**How did we reach to the above interpretation? Read the following Hadith which confirms our above interpretation and understanding.**

**It is in Hadith** - Affan Ibn Muslim told us: Hammad ibn Salama told us: From Thabit (ibn Aslam al-Bunani): From Ishaq ibn `Abdullah ibn al-Harith (ibn Nawfal) who said : Abbas (رضى الله تعالى عنه) said: "I said: 'Apostle of Allah (صلى الله عليه و آله وسلم), do you hope anything for Abu Talib (رضى الله تعالى عنه)?' He (the Prophet - صلى الله عليه و آله وسلم) replied : 'I hope for everything good (for him) from my Lord.'" **(Tabaqat , Ibn Sa'd - 1 : 118)**

The above Hadith clearly establishes the fact that Hadhrot Abu Talib (رضى الله تعالى عنه) was a Muslim.

The following Hadith is mentioned in **Seerah Ibn Hisham** (compiled by Ibn Ishaq), the first Seerah book (Biography of Prophet Mohammad - صلى الله عليه و آله وسلم) which is over

150 years older than Bukhari and Muslim and his rijal (narrators) are much more stronger. (Abu Zahra, Shaykh of Al-Azhar's book "Khatam Un Nabiyeen").

**It is in Hadith** - Abdul Haq Muhaddith Dehalwi has narrated from **Ibn-e-Ishaq** : When the time of death of Abu Talib (رضي الله تعالى عنه) drew near; Hadhrat Abbas (رضي الله تعالى عنه) noticed that he is moving his lips silently. He brought his ears close to Hadhrat Abu Talib's (رضي الله تعالى عنه) mouth and said to Rasulullah (صلى الله عليه و آله وسلم) "O nephew, I swear upon Allah (عَزَّ وَجَلَّ), my brother has recited that Kalima, which you were telling him to recite".

Shaikh Abdul Haq Muhaddis Dehalwi wrote in another narration, it has also been recorded that Rasulullah (صلى الله عليه و آله وسلم) said in reply : "I have heard it."

## SCHOLARS' OPINIONS

(i) Many well known Imams like al-Qurtubi, al-Subki, and al-Sha`rani, etc., have written that Abu Talib (رضي الله تعالى عنه) was saved.

(ii) Mufti of Makka al-Mukarrama, Sayyid Ahmad Zayni Dahlan in his book Asna al-Matalib fi Najaat Abi Talib (The Purest Claims of the Salvation of Abu Talib) proved that Hadhrat Abu Talib (رضي الله تعالى عنه) was indeed a Momin. He cited the opinions of Imam al-Suhaymi, Shaykh Ahmad ibn `Abdullah al-Mirghani, Mufti of Makka and others in this context. (Cairo : Muhammad Effendi Mustafa, 1305/1886)

(iii) **Seerah Ibn Hisham** (compiled by Ibn Ishaq), is the first Seerah book (biography of Prophet Mohammad - صلى الله عليه و آله وسلم) which is over 150 years older than Bukhari and Muslim and his rijal (narrators) are more stronger. (Abu Zahra, Shaykh of Al-Azhar's book "Khatam Un Nabiyeen").

Ibn Hisham (رضي الله تعالى عنه) is the Grand Shaikh of Bukhari and Muslim and they have taken many narrations from him. Ibn Hisham (رضي الله تعالى عنه) was born in 70 AH (10

years before Imam Abu Hanifah (رضي الله تعالى عنه) so he was a Tabi'i, who took narrations directly from Sahaba.

In Seerah Ibn Hisham, which is the most authentic book, a Hadith has been mentioned in which Hadhrat 'Abbas (رضي الله تعالى عنه), confirmed that Abu Talib (رضي الله تعالى عنه) recited the Shahadah.

**(iv) Hadhrat Abu Talib (رضي الله تعالى عنه)** is reported to have said to Prophet Mohammad (صلى الله عليه وآله وسلم): "By the falling stars! You never once lied to me"

**Hadhrat Abu Talib (رضي الله تعالى عنه)** persuaded and forced the Quraish until they rescinded their 3-year embargo of the Muslims in Makka and annulled their pact. On that occasion Abu Talib (رضي الله تعالى عنه) is reported to have informed the Prophet (صلى الله عليه وآله وسلم) as follows: "Did the news not reach you that the charter was torn to pieces and that everything Allah (عَزَّ وَجَلَّ) dislikes is destined to ruin"

[**Narrated** mursal from al-Zubayr ibn Bakkar (d. 256) by Ibn `Asakir in Tarikh Dimashq (66:320) and by Ibn Is-haq (#209) and, through him, Ibn Hisham (2:222) cf. Isti`ab (2:660), Bidaya (3:97), Khasa'is (1:251), Iktifa' (1:271)]

**(v) Ibn Abd al-Wahhab an-Najdi** the founding Imam of Salafis / Wahhabis wrote: ' when Prophet Mohammad, (صلى الله عليه وآله وسلم) was a child, rain had not fallen upon Makkah for a long period of time. **His Uncle Abu Talib (رضي الله تعالى عنه)**, prayed for rain through the Waseela of the Prophet (صلى الله عليه وآله وسلم).! (**Seeratur Rasul, By Ibn Muhammad bin Abdul Wahhab an Najdi**).

It is reported that before the advent of Prophet Mohammad (صلى الله عليه وآله وسلم), people, who followed Hadhrat Ibrahim's (عليه السلام) religion, and even Christians and Jews, used to pray with the Waseelah of Prophet Mohammad (صلى الله عليه وآله وسلم) (who, they knew was coming).

As against this, the Makkan Pagans used to ask their Idols, like Laat and Uzza for favors.

Some people quote adulterated versions of Imam Abu Hanifa's theological booklet al-Fiqh al-Akbar, which is an outstanding statement of Sunni doctrine, the Imam wrote to clarify the Sunni `Aqida. There seems to be some discrepancies in this booklet about Prophet's (صلى الله عليه وآله وسلم) parents.

Regarding the discrepancies in the text (matn), of Fiqh al-Akbar, it is observed that in

some of the manuscripts (nusakh) of al-Fiqh al-Akbar some words are there that differ from what is in other manuscripts.

For example, we find in some of them - "... and the two parents of the Prophet (صلى الله عليه وآله وسلم) died on the innate nature" (Mata `ala al-Fitra). In some others, it is mentioned - "... did not die on disbelief" (Ma mata `ala al-Kufr). While in other ones, we find - "... died on disbelief" (Mata `ala al-Kufr) (Astaghfirullah).

Allama al-Kawthari noted that the word fitra can easily be altered to kufr in 'Kufic Arabic calligraphy'. Therefore, it is highly probable that the copy with "died on the innate nature" was changed to "died on disbelief".

Let Allah's (عَزَّ وَجَلَّ) curse be on them who altered Fiqh al-Akbar.

**[Reference - Dr. `Inayatullah Iblagh al-Afghanistani, Doctorate thesis: al-Imam al-A`zam Abu Hanifa al-Mutakallim (The Greatest Imam: Abu Hanifa, The Theologian), 2nd edition, with supervision of Dr. Muhammad Ali Mahjub, Minister of Awqaf and President of the Supreme Council for Religious Affairs, Cairo, 1987.]**

The devils who changed this booklet to prove Kufr (Astaghfiruallah - Nauzubillah) for the parents of the Prophet (صلى الله عليه وآله وسلم) may have also attempted it in the case of Hadhrat Abu Talib (رضى الله تعالى عنه).

As we have mentioned above, Mufti of Makka al Mukarrama Sayyid Ahmad Zayni Dahlan in his famous book Asna al-Matalib fi Najat Abi Talib - 'The Purest Claims of the Salvation of Abu Talib' (Cairo: Muhammad Effendi Mustafa, 1305/1886) wrote that Hadhrat Abu Talib (رضى الله تعالى عنه) died as Muslim. However, it is unfortunate for his student, Ahmed Radha Khan Barelwi to differ with his teacher Shaikh Dahlan on this issue.