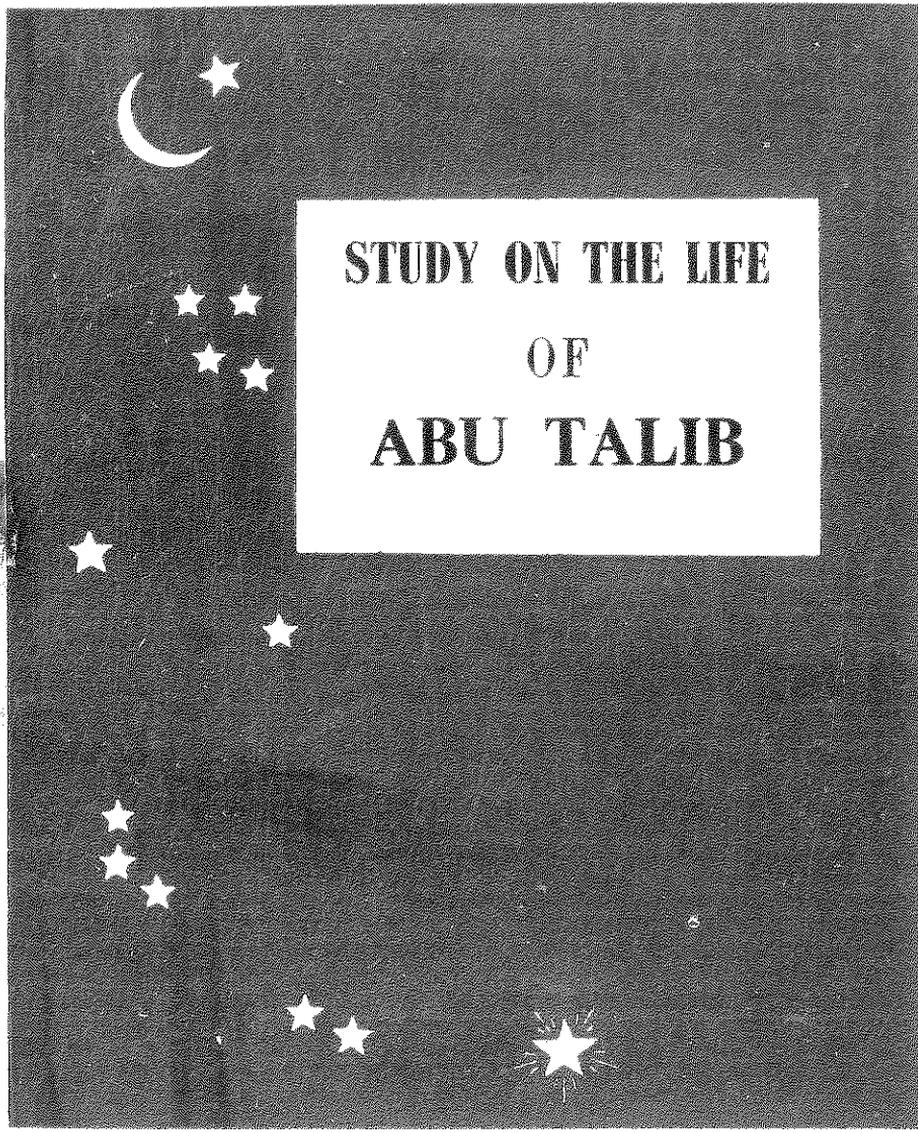


LIGHT, KNOWLEDGE, TRUTH.



**STUDY ON THE LIFE
OF
ABU TALIB**



BISMILLA HIR RAHMA NIR RAHIM

- (i) Revile not them (the idols) whom they invoke other than Allah, lest they maliciously revile Allah without knowledge. 6:109
- (ii) There is no compulsion in religion. 2:256
- (iii) Obey Allah and obey the Messenger and beware, but if ye turn back then know ye all that nothing is incumbent upon Our Messenger but to proclaim. 5:92
- (iv) Call to the way of thy Lord by reasoning and likeable exhortation; and argue with them in a decent manner. 16: 25
- (v) And hold ye fast by the cord of Allah all together and be not divided (among yourselves) 3:103
- (vi) Verily: I am Allah there is no god but I, therefore submit to Me and offer prayers to mention Me. 20:14
- (vii) Recite from the Book revealed to thee and offer prayer. Prayer restrains from filth and evil. And remembrance of ALLAH is the greatest (thing in life) without doubt and ALLAH knows what you do. 29:45
- (viii) O my Son: Offer prayers and enjoin the good and forbid the evil and be patient whatever befalleth thee: for this is firmness in the conduct of affairs. 31:17

BISMILLA HIR RAHMA NIR RAIHM

Study on the life of
HAZRAT ABU TALIB

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PUBLISHER'S NOTE

The Trustees of the Peermahomed Ebrahim Trust, have undertaken to present to the general public good reading matter, suited to their physical, mental, moral and spiritual needs. The sensational pornographic reading material that goes by the name of literary production in the market has served to vitiate the whole social milieu, so that the restraints on social conduct are ever-more being relaxed, with resultant indiscipline in the home atmosphere, no less than in the wider fields of human activities outside the home. If such a situation is allowed to go on flourishing unchecked, a veritable hell on earth is the natural outcome, as we are witnessing in the waves of crime sweeping over some of the so-called civilised countries of the West which are already affecting us. "BACK TO RELIGION" is now the watch-word of the saner elements among them. It is with this sense of perturbation that the trustees have embarked on the venture of publishing books, which are calculated to offset the baneful effect of low-grade, anti-social forms of reading material, and to inculcate a taste for and appreciation of sound and healthful mental food.

No commercialisation is aimed at by this venture, as would be apparent to even the most superficial observer, from the standard of prices of the books, which are fixed below the actual cost, and that too, because free distribution of books depreciates the worth of the same in the eyes of the general reading public and are also waste.

The Trustees, are conscious of the fact that inspite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing they can assure the discreet readers, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in this behalf shall receive the maximum possible care to redress any remissness that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

From :

*Sabir Thariani,
Clayton Road,
KARACHI-5.*

Dated the 5th April, 1970.

*The Trustees,
Peermahomed Ebrahim Trust,
363, Sirajuddaula Road,
Bahadurabad Housing Society,
KARACHI-5.*

Dear Sirs,

I am sending you herewith the typed matter of the book entitled "Study on the life of Abu Talib", written by me.

I, Sabir Thariani, author of the above cited book, am entitled to give you permission to print whole or gist of this typed matter in any language and in any number from time to time.

I being the author/writer of the above cited matter in question, state that no Royalty is required for it, as it is known that the Trust is publishing several Social and Religious books with no profit motive and price their publications much under the cost and, as such, they may also price this book.

Yours truly,

(SABIR THARIANI)

FOREWORD

As history proves beyond doubt that had it not been for Abdul Mutalib first and there after for Abu Talib it would have been perhaps almost impossible for Islam to establish itself and spread in the manner it did.

Since Muhammad (S.A.) was born after the death of his father Abdulla, Abdul Mutalib being the grandfather took Muhammad (S.A.) under his care and brought him up. When Abdul Mutalib passed away according to his direct instructions Abu Talib the then head of the Hashimites took Muhammad (S.A.) under his protection and this book is an effort to show what Abu Talib did to protect Muhammad (S.A.) after the death of Abdul Mutalib.

For Abdul Mutalib it was not very difficult to bring up Muhammad (S.A.) because it was then his childhood. But for Abu Talib it was an enormous job because he had to protect Muhammad (S.A.) from his enemies—since Muhammad (S.A.) had declared himself a prophet of God and the idol worshippers were thirsty of his blood and he was in continuous danger on that account. Had it not been for Abu Talib Muhammad (S.A.) would never have been able to establish his mission and spread it. This small book is an humble effort to place before, those interested, the obligations of Abu Talib on Muhammad (S.A.) and his mission.

Islam came into being just due to his efforts and protection and every Muslim, as such, is under the direct obligation of Abu Talib for the guidance that he has received.

The whole world of Islam is thus indebted to Abu Talib for all that he did to see that the Mission of Muhammad succeeds as

ordained by the Will of God. This book contains facts taken from authentic books list of which is also mentioned on the following page.

Abu Talib protected Muhammad during his life time at the cost of every thing dear to him and it was only after the death of Abu Talib that calamities began to fall on Muhammad (S.A.) and ultimately he was obliged to migrate to Madina under divine orders.

This book will help to enlighten the people on the obligations of Abu Talib on Muhammad (S.A.) and his Mission and if this is done I will thank the Almighty for helping me to achieve my object.

"SABIR"

Thariani

ACKNOWLEDGEMENT

I am thankful to my friend Mr. Mirza Muhammad Jaffar for collecting for me authentic information as contained in this book. Had it not been for his help this publication would not have been possible.

“SABIR”

Thariani

REFERENCES

This book has been written on the authority of the following books :—

1. Tareekh-e-Tabaree.
2. Seerat-e-Ibne Hasham.
3. Tareekh-e-Ibne Khaladoon.
4. Sharhe Nahjul Balagha, Ibne Abil Hadid.
5. Seerat-e-Dohlaniya.
6. Seerat-e-Halabia.
7. Tareekh-e-Khamees.
8. Boolooghul Arab.
9. Izalatul Kbefa, Shah Valiullah.
10. Tareekh-e-Waqidi.
11. Asnal Matalib.
12. Kitabe Mughazi, Muhammad bin-e-Ishaq.

Study on the Life of

HAZRAT ABU TALIB

BIRTH OF HAZARAT ABU TALIB : (A. S.)

It is a day of great rejoicing in Mecca. Every citizen of that great city is joyrul and jubilant. All around, the atmosphere is cheerful and gay. This rejoicing is due to the fact that a son is born to the "Sheikhul-Bataha" in this city. The name of this venerable city father of Mecca is Abdul Muttalib. He is the chief of the Quraish, the sole trustee of the Harem, the bravest and the most respected character of the time. His personality has been authentically described as the glamour of kings and the glory of Prophets. He was the embodiment of all the excellence that belonged to the Hashamite house.

2. Chieftains of various tribes of Arab, from far and near have come to Mecca to offer congratulations to this respectable Arab of Mecca accompanied by their chosen tribesmen. Not only the advanced tribes of the Arab Nation but also those from deserts and mountains, crossing difficult terrains, have reached Mecca to pay their homage to their awe-inspiring leader with their rustic atmosphere around them, presenting with their hearts, whatever they could afford, receiving in turn, from their lion hearted chief, gracious gifts.

3. On this happy occasion, their generous host Abdul Muttalib spread his carpet of hospitality to an extent unknown to the peasantry and the class and the hospitality continued for days and days together.

4. Each individual was cared for in minutest details and each guest was looked after so well that there was rejoicing and cheerfulness allround and the royal hospitality thus slowly came to an end. Even then, those who, due to unavoidable circumstances, could not reach early began pouring in to the metropolis of Mecca and the hospitable house of Abdul Muttalib was all attention to them.

5. This hospitality was extended to all the poor and needy of the country who were coming in batches and each individual returned happy and contented from this magnanimous household. Each individual was and offered his heartfelt thanks to Abdul Muttalib and prayed for the welfare of the son that was born to him. This was in the year 535 A.C. Arabia was at that time at its zenith in the field of poetry and literature and various compositions flowed from the hearts of poets and literateurs in commemoration of this great occasion.

6. Abdul Muttalib gave the name of "Shaibatul Hamd" i. e. the "finality of praise" to this new born son of his. This name soon developed into the pet name of 'Shaiba'. In the Arab culture it was customary to give other names also to the child and also to shower upon the child other names. He was also called by the name of Imran which was the name of the father of Prophet Haroon, cousin of Prophet Moses. Since his great grand-father's name was Abd-e-Manaf, he was called by that name also.

APPELLATION (KUNNIYAT)

7. This child was given the title of Raees-e-Mecca, Shaikhul-Bataha which means the chief of Mecca. It is also customary to give appellation (Kunniyat) to the child so that when the child grows up and becomes a father he knows the desire of his parents about the names to be given to them. This kunniyat that this child got was Abu Talib — the father of Talib — and this child became renowned by his kunniyat and till this day he is known popularly by that name alone.

8. This newly born child had hardly been fed on his mother's milk when, according to the prevailing custom of the time, brave and exalted families of the Arab Clan began to approach Hazrat Abdul Muttalib (A.S.) offering their healthy and robust ladies to suckle this child. After great scrutiny a lady from a

family renowned for chivalry, bravery and generosity was selected and she was entrusted this child. As days passed the child began to grow exceptionally fast, vigorous and healthy, and from his forehead shone rays that promised a great future for him. This child of the glorious clan of Bani Hashim began to show an exceptionally promising future and all his activities and movements were almost astounding. From his forehead the lustre of glory was apparent and from his innocent prattle came great hints of bravery and fortitude.

TRAINING OF HAZRAT ABU TALIB (A. S.)

9. Abu Talib was hardly five years of age when his training began as a warrior and the art of using bow and arrow, swordsmanship, riding and tackling various fighting weapons, became his daily routine. He showed exceptional ability in mastering these arts and every one was stunned by his perfection in this field. Simultaneously and gradually Abu Talib also learnt the art of discourse and public speaking and by the time he had attained puberty he appeared to be a polished youth, a brave soldier, an impressive speaker and a formidable debater.

AIRTH OF HAZRAT ABDULLA (A. S.)

10. The position of respect that Abu Talib had attained in childhood at the age of only ten can be imagined from the fact that when at that time another son was born to Abdul Muttalib, who was named Abdullah and who afterwards became the father of Muhammad (S. A.) the Prophet, people while paying homage and congratulations to Abdul Muttalib also approached this young boy — only ten years of age and found him worthy enough to be felicitated at the good luck of having a brother.

11. Abdullah, the newly born son got attached to his ten years senior brother Abu Talib in a very characteristic manner. Abu Talib used to take special care to keep Abdullah happy and contented in all respects. He used to give him company to the best of his ability and the love between the two grew by leaps and bounds. It was a matter of great satisfaction for the parents to see these two brothers so happily attached; who were sons of the same mother. In a few years Abu Talib grew to be a promising youth and a strong pillar of support for the entire family.

CHARACTER AND MANNERS :

12. Abu Talib, in his youthful vigour turned out to be an ideal youth for the entire Arab world of that time. His warlike perfection, his great demeanour in general and his writings in Arabic prose and poetry made him renowned. People liked the literary flow from his head and heart and he was respected everywhere on that account. His chivalrous behaviour, won for him the hearts of the entire Arab world; and when he became the object of admiration and adoration of all around him, especially his benevolent parents and his young loving brother, with whom his attachment had increased beyond bounds, he found himself in an earthly heaven and his endeavours to reach perfection naturally multiplied. He was the hero of the Arab world and on his valour, sagacity and generosity depended the future of the whole Arab nation.

13. The high standard of culture that Abu Talib had fortunately developed always made him feel the necessity of change in the atmosphere around him. It pained him to see, as it did his father, that in general the *Arab nation stood culturally on a very low platform — bowing before handmade gods, fighting and quarreling over minor affairs, sucking the blood of the poor by unlawful and autocratic methods — class hatred, lack of fraternity, absence of love and affection in home life — despicable age-old customs of sacrifice and whims — the capitalist system of trade and bargaining, adultery, gambling, drinking, killing of daughters at their birth, intolerable atrocities to slaves, cruelty with servants, bribery, corruption and looting, and these were gnawing at the heart of this great youth and he was craving for a dire revolution in these matters.*

ANCESTORS OF HAZRAT ABU TALIB (A. S.)

14. His forefathers and the entire family were so noble minded that from ages they served the Arab nation in one form or another. His grand-father Hashim, from whom they were all known as Bani Hashim, was a great benefactor of his time and in times of famine and other difficulties he used to procure foodstuffs from far and wide and at his own cost used to feed the masses. In order to make the people happy and prosperous it was this great Hashim who had managed to conclude agreements with the governments of Yemen, Syria, Rome, Ethiopia, Iran and other countries on a barter basis to exchange goods and to expand trade and commerce.

15. His father Abdul Muttalib, being inspired by divine wisdom got the well of Zamzam again flowing for the people of Mecca and for those visiting this holy city. And he revived many matters of the times of Abraham which were ultimately incorporated in the rites of Haj afterwards.

16. Abdul Muttalib had ten sons and six daughters.

17. Abu Talib and Abdulla were brothers born to his wife Fatema binte Umroo. He had two more wives from whom were born the other children.

18. Abu Talib and Abdulla both were extremely dear to their father because they stood shoulder to shoulder with him in all his noble activities.

19. Abu Talib had grown up enough and the parents were in search of a befitting girl to be his wife. After great scrutiny and care a maiden from the same family, Fatema, cousin of Abu Talib, daughter of Asad son of Hashim was selected to be his wife and at the age of about Twenty-five Abu Talib was married to this noble lady, after obtaining mutual consent.

20. This was the beginning of a very responsible life of respect and dignity for this great son of a very great father.

21. Fatima binte Asad, grand daughter of Hashim father of Abdul Muttalib, was a heroine of her time. She was the most exalted lady of the Hashmite family. She was an ideal woman cultured and perfectly trained for all her duties. She born faultless character and the radiance of piety and nobleness shone from her face. The ladies of Mecca held her in great esteem and she was known as the ideal of womanhood.

MARRIAGE OF HAZRAT ABU TALIB (A. S.)

22. The wedding took place at Mecca with great pomp. All the tribes of Arabia came to Mecca as guests of Abdul Muttalib to take part in the wedding. All over there was joy and rejoicing. It was a happy occasion in the family of the head of the Arabs. Poets got an opportunity to express their feelings about their head and shower encomiums on the great personality, for whom they had profound respect and reverence. The atmosphere in Mecca was joyful and jubilant and everywhere there was glory and glamour.

23. People had gathered in large numbers for this wedding and each individual rushed to congratulate Abu Talib and his revered father for this blessing that was bestowed upon the family.

KHUTBA OF NIKAH OF HAZRAT ABU TALIB (A. S.)

24. The nikah took place and it is worthy of note that the Khutba of the Nikah was read personally by Abu Talib. It was a glorious occasion for this great young soul. History has recorded this Khutba in the most emphatic manner, which runs thus :—

25. *“All praises are due to that* Almighty God Who is the sustainer of all the worlds and Who is the lord of the Arsh — the holy Ka’ba and the exalted places. He is the Lord who has chosen us as leaders of the people and granted us the special instinct to have knowledge about Him and made us the guides for people. He kept us pure from doubts — impurities, defects and mean matters — He placed us in an exalted position and gave us superiority over the rest of the tribes. We are the substance of the reverence of the Holy house of Abraham and we are the posterity and green fields of the progeny of Ismail.*

26. *I have selected as my life partner Fatema binte Asad and have discharged the agreed Meher and you can take evidence about this from her and bear witness thereof.”*

27. At this, Asad, the father of the bride and uncle of Abu Talib declared — “We have given Fatima to you in nikah and we are pleased at that.” *

28. After this there was endless rejoicing for full seven days and the partaking of Valima continued day and night. People came pouring in and huge feasts were held in which each one ate to his heart’s content and people used to go and congratulate both Abu Talib and his father on this great occasion.

29. Poets began to pour out their hearts celebrating this great occasion and panegyrics as recited by the well known poet Ibn-us-Salt was at the climax. This piece of poetry was recited by him on the occasion and won laurels for him.

30. This marriage of Abu Talib and Fatema binte Asad

*This denotes without any doubt that Abu Talib believed in the unity of God.

proved to be a very happy union. The husband and wife formed an ideal couple. The understanding between the two was complete and this union brought all happiness and prosperity to the entire family. *Abdul Muttalib was extremely happy and joyous and was day and night in gratefulness to his God for the endowment for such a blessing.* There was peace and prosperity in the family but there was a continuous prick in the hearts of Abdul Muttalib and his entire family including his sons Abu Talib and Abdulla that although they themselves were very happy it had still not been possible for them all to change the deplorable spiritual condition of the Arabs.

THE ARABS OF THAT TIME :

31. The Ka'ba was full of idols, ignorant and vehement Arabs believed in several gods and performed age old established rituals and in each one of them lay the fundamentals of pitiable ignorance. Their ways of life were very unhygenic and irapure. Adultery, gambling, drinking and bloodshed were their regular engagements; their hearts bore hatred and malice and they quarrelled over trifles and shed blood like ordinary water. Human life and property were not sacred to them and newly born daughters were being buried alive. They used to take pride in going round the Ka'ba in a naked condition and although Abdul Muttalib and his sons tried their best to bring about a revolution, the firmly held age-old convictions could not be removed. On the contrary the masses hated this intervention of this solitary family in their firmly held traditions and this poor state of affairs had a very saddening effect on the entire family of Abdul Muttalib. This condition was prevalent not only amongst the Arabs but this was the state of affairs whole throughout the known world of that day. They all prayed day and night to the Almighty Creator so that the whims and wrong convictions of the masses could change for the better and that was the only move left for them. Being themselves God-minded they abhorred the masses bowing down before gods made by their own hands and they could not understand the low mentality of the Arabs when they used to make Gods out of sweetened flour and after making idols out of it, they bowed before them and after prostrations they used to eat the same away. So base was the mentality of the Arabs at that time. This was genuine cause of unhappiness and restlessness for the noble family of Abdul Muttalib.

BIRTH OF HAZRAT ABU TALIB (A. S.) :—

32. Anyhow the family of Abdul Muttalib itself was happy, contented and prosperous and the happiness was multiplied when a son was born to Abu Talib and according to the kunniyat given by his father the son was named Talib. This was the first son born to Abu Talib and the joy, the happiness on this occasion were endless; jubilant celebrations were held and there was rejoicing all round. Abu Talib was all thankful to his Creator for this blessing and Fatema binte Asad was also grateful to God for the blessing.

MARRIGE OF HAZRAT ABDULLA (A. S.)

33. This happiness and joy went on increasing since the brother of Abu Talib, Abdulla, also was now twentyfive years of age and his marriage also took place. He was married by mutual consent to Amena, a cousin of Abdulla — daughter of his real uncle Wahab son of Abd-e-Munaf. So these family unions of Abu Talib and Abdulla with their cousins strengthened all the more the Bani Hashims and again according to the age old customs rejoicing and celebrations went on for a long time. Abdulla was luckier than Abu Talib in as much as while there were two patrons over the head of Abdulla at the time of his marriage — one his father Abdul Muttalib and the other his revered elder brother Abu Talib, Abu Talib had the shelter of only his father. It is worthy of note that Abu Talib acted as the central figure in these celebrations and the joy and happiness of Abdulla knew no bounds.

BIRTHDAY OF HAZRAT AQEEL (A. S.) :

34. By this time another son also was born to Abu Talib whom he named Aqeel. Abu Talib at this time had reached the age of about thirtyfive.

THE INCIDENT OF ABRAHA :—

35. Things were proceeding with peace and prosperity but as is usual dark clouds gathered on the horizon to pronounce with greater emphasis the radiance of light.

36. The prosperity of Mecca and all the happiness found in the household of the protectors of Ka'ba were the talk of the Arab world. The Ruler of Yamen Abraha, could not tolerate these positions of honour and importance of Kaba and Mecca and he

had a keen desire to destroy the Ka'ba and to change the seat of honour to Yemen.

37. *Since Abraha had intended to crush the glory of Mecca by trying to direct the attention of people from Mecca to Yemen and since he had put up a very attractive church at that place to take the place of Ka'ba, Bani Faqim and Bani Malik of Mecca got jealous at this design of Abraha and managed to visit the church secretly and polluted it in a very bad manner. This enraged Abraha and he decided to take revenge. In or about the year 570 A.D. he marched towards Mecca after making a gignatic preparations for war and took with him a fleet of elephants to destroy the Ka'ba.*

38. The historical incident noted in the Holy Qur'an in the chapter of the Elephant pertains to the epoch of Abdul Muttalib. Abraha, the Ruler of Yemen who was a Christian got extremely jealous about the sanctity of the Holy Ka'ba, which was the centre of activity for all the tribes on account of its age-old distinction he got a very big cathedral constructed in Yemen and tried to divert the attention of the visiting and trading missions to collect there instead of at Mecca. All his efforts failed and his anger was aroused to such an extent that finally he decided to see that the Holy Ka'ba was destroyed so that his ambition could be fulfilled.

39. *As previously mentioned this Ruler proceeded to invade Mecca with a view to destroying the Holy Ka'ba Approaching Mecca, he encamped in a vast plain and all the cattle and camels and sheep which were grazing on the ground belonging to Abdul Muttalib were captured by his army. On getting this news Abdul Muttalib courageously set out to protest. Both the chieftains met. Abdul Muttalib asked for an explanation for the action taken by Abraha by capturing the animals; Abraha, who had learnt a lot about the bravery, lion-heartedness and valour of Abdul Muttalib showed surprise at this protest. He told Abdul Muttalib sarcastically that he (Abraha) had held him so far in great respect but after listening to this protest he was obliged to change his opinion. Abdul Muttalib could not grasp what Abraha meant by this statement. Abraha explained that he was shocked to learn that he (Abdul Muttalib) was more concerned about his personal property and had nothing to say about the Holy Ka'ba, which he had come to destroy and for which so much reverence was being shown all over. Abdul Muttalib in a very chivalrous manner explained that while the captured live-stock was his personal property he would definitely fight for it but as far as*

Ka'ba was concerned it was the Holy House of God, the all Powerful, and as such he was absolutely confident and sure that God alone could be sufficient to protect His House and fight the tremendously powerful army he had brought which would be done without shedding even a drop of blood of the Arabs. So Abdul Muttalib in a very calm but challenging tone retorted that he was the Lord of the camels the release of which he was asking for but the House had its own Lord Who would defend it.

40. This shows the confidence and faith that Abdul Muttalib had in the powers of his One Supreme God. He was the direct descendant of Prophet Abraham and in the veins of these heroes was flowing the holy blood of great prophets. When this historical reply was given to Abraha by Abdul Muttalib, his son Abu Talib was full thirty-five years of age and his younger son Abdulla was a blooming youth of twenty-five. These were the noble impressions on the minds of these two sons from their revered father.

DESTRUCTION OF THE HUGE ARMY OF ABRAHA :

41. *As history proves it without a shadow of doubt, the huge army of Abraha was destroyed by a flock of birds carrying pebbles in their beaks and each pebble when it fell on the elephants, and the army the huge animals and soldiers lay dead on the ground.*

42. This historical incident has been recorded in the Holy Qur'an in the chapter of the Elephant thus :

43. In the name of God, the Beneficent, the Merciful :

“What hast thou not seen how the Lord dealt with the fellows of the Elephant ?”

Didst He not cause their device to err.

And sent He down upon them birds in flocks.

Pelting them with stones of baked clay.

Thus rendered them like straw eaten up (by cattle) ?”

(Ch : 105)

UNFLINCHING CONFIDENCE IN GOD :

44. This great victory of the godly ones over their opponents was no ordinary incident. It established for ever the supremacy of God over fragile human force and power and this incident had a lasting impact on the entire world of that age. Abu Talib and Abdulla shared the joy of their father and their faith in God which

was already strong now reached the heights of unflinching confidence.

45. Abdul Muttalib by one statement proved the confidence he had in the Almighty. He fulfilled his duty — an important duty which was entrusted to him by his revered father, Hashim.

DEFEAT OF THE KING OF YEMEN :

46. *It was not the first time that Kaba was attacked by enemies From the times of Prophet Abraham and during the times of the offsprings of Hzrat Ismael — the period of Fahr Ibne Malik is noted for an attack on Ka'ba.* The King of Yemen Hassan bin-e-Kalale Himyari could not tolerate the growing prosperity of Mecca due to Ka'ba and he also attacked the Holy City so that he could include it in his empire, but the sagacity, courage and fortitude of Fahre-bin Malik did not allow this plan to succeed and with the help of the tribes of Kanana, Khuzaima, Asad and Zuzam he fought bravely to defeat the King of Yemen.

47. *The members of this holy dignified family alone rose to the occasion to protect the sanctity of Ka'ba and in the time of Abdul Muttalib the miraculous defeat of Abraha put the last nail in this coffin.*

48. Hashim's grandfather Zaid, also known as Qisa Bin Kilab reorganised the tribes and united them to form a powerful force at Mecca known as Bataha at that time. The protection of the sanctity of Ka'ba became his sole responsibility and he also became the head of Mecca. He established the famous Darul Nadva where justice was being dispensed by the Quraish in the most dignified manner. It was here also that decisions were taken to open a public account where people in general could donate and monies thus collected used to be spent on the hospitality of people who visited Mecca during the pilgrimage seasons.

49. His son Abde Manaf and Abde Manaf's son Hashim also continued the same trend and Hashim's son Abdul Muttalib also kept up the family tradition and gave it additional lustre.

DEATH OF HAZRAT ABDULLA (A. S.)

50. On return from this historical incident, so strongly recorded in history — and after everything again became normal

Abdulla went on a trade expedition towards Yasrab afterwards known as Madina, where he fell seriously ill and as a result breathed his last on this journey. It was a day of great sorrow for Abdul Muttalib, Abu Talib and the entire Hashimite family. There were tears, weeping and wailing everywhere in Mecca and the grief that took hold of the happy family can hardly be described. An air of profound mourning gripped the entire city of Mecca and the distant death of Abdulla gave a shattering blow to the prevailing happiness of the entire family. The cheerful faces of the Hashimites changed to profound grief and gloom and the unhappiness was multiplied due to the fact that Amena was in a family way and still there were two months left for the child to see the light of day.

51. For Amena it was the greatest tragedy and her sorrow knew no bounds. Everyone in the family, including Fatema binte Asad diverted all their attention to Amena giving her all the consolation they could, explaining to the grief-stricken widow the ultimate wisdom of God and the helplessness of the human beings before His August Majesty. They all tried to say whatever best they could think of with a view to offering her one consolation after another, predicting great things for the child in her womb and offering consolation of various kinds. They all consoled her to rely on the judgment of the Lord Who would one day or the other reward her for her extreme patience and give her all the goodness as a recompense for this sad and painful bereavement.

52. Amena, grief stricken and sad, disappointed and disconsolate naturally found great relief from these soothing consolations. Her only consolation was that after two months she would definitely get in her arms a child that would be her life itself, born of her beloved husband, and her own flesh and blood who would illuminate her hark and desolate days. This hope was not unfounded since, even during her pregnancy, the child in her womb was at times behaving rather extra-ordinarily. *She was many a time feeling that the child in the womb was actually talking to her and talking sense and she also always observed that while passing near Ka'ba the child would wish her to show respect for the sanctity of the Sacred house of God.*

53. *History has recorded Amena saying that she never felt anything burdensome or pain-giving during the period of pregnancy and it is stated that Abdul Muttalib, while he was near Holy Ka'ba the night*

before the child was born, saw the Holy Ka'ba actually bowing down towards the Maqam-e-Abraham, and heard the words "Allaho Akbar" twice. He also heard the Ka'ba thanking the Almighty God for some ultimate preparation for its purification from the idols that were occupying it.

BIRTH OF THE HOLY PROPHET MUHAMMAD (S. A.)

54. According to various historical statements the birth of the child took place on the 9th or 10th or 12th or 17th of Rabiul Awal, Amul Feel, April 571 A. C.

55. Many extraordinary incidents have been recorded and mentioned in history that took place at the birth of the child. A few of them are recorded here because these incidents created an impact on the minds of Abdul Muttalib, Abu Talib and Fatema binte Asad to such an extent that the course of their life was from then directed in one channel alone to do all that was possible to care for the child and to see that he was given all the protection that was physically possible to enable the child to fulfil his mission.

56. *At the birth of this child it is recorded that the entire atmosphere was illuminated with a peculiar lustre. Everyone present was stunned at the illumination including the child's mother Amena. It is also recorded that the place of Naoshervan rocked and fourteen turrets of his castle cracked. The fire that was abright in Faras in the fire temple for ful one thousand years all of a sudden went off and at that place there was a feeling of frustration and wonderment.*

57. All these symptoms, especially the illumination of the entire atmosphere which set abright the entire household and the exceptionally luminous face of the newly born child proved without doubt that the new-comer was no ordinary human being. Abdul Muttalib, Abu Talib and Fatema binte Asad were overwhelmed with joy — their happiness and internal peace knew no bounds. They felt that at least it appeared that their prayers were heard and the prayers of Abraham were devinity responded to and that from this noble household of Abraham a child was born that held out promises for the betterment of mankind from the very moment it was born. All in the family were elated with joy and happiness. People flocked to congratulate this patron of the Arabs and his son Abu Talib at the birth of this exceptional son and all through-

out Mecca there was rejoicing and glee. Abdul Muttalib and Abu Talib were filled with happiness and there was cheerfulness all round

58. *On the seventh day after the birth of this child Abdul Muttalib invited the Quraish of Mecca to an Aquiga feast and people came in numbers to attend the ceremony. After the feast was over people asked Abdul Muttalib what name he had given to this seemingly extraordinary child. Abdul Muttalib replied that he had named him MUHAMMAD since he was inspired to do so. This name was entirely a new name among the Arabs and people asked Abdul Muttalib why he had departed from the Arabic customs? Abdul Muttalib replied that this child was one whose praises would be sung on this earth and in the heavens and that he had named him so on that account. The literal meaning of the name "Muhammad" is "one who is praised".*

HAZRAT ABU TALIB'S (A. S.) ACTIVITIES :

59. Abu Talib, following in the footsteps of his noble father, was by now a very popular figure in the Arab world of that time. Whenever an opportunity arose Abdul Muttalib would ask Abu Talib to represent him and the amicable and social nature and renowned hospitality of this great youth won for him the hearts of all those who came in contact with him.

60. When the time of pilgrimage approached, Abu Talib would be the busiest man of Mecca. He would personally organise all matters to keep the visitors, numbering thousands, happy and contented. He would make arrangements for their most comfortable boarding and lodging and see to the minutest details for their convenience in all respect. He would spread carpets for them in the various sarais fixed and appropriated for the purpose. The feeding arrangements that he would make for them at various places reflected the Hashamite hospitality, rich and munificent. He would give them succour and help in all directions and his care of the poor and the down-trodden was unparalleled. He was a shelter for all the helpless people. He was like rains in times of famine and light in a place of darkness. He would go out of his way to pay respect to those that happened to be from the lower social strata and it used to be a piece of achievement that after the pilgrimage everyone, rich and poor, went fully satisfied from the threshold of this great Hashimite family. As was customary

poets and literary talents used to compose poems and write eulogies expressing their joy and jubilation for the holy occasion and history is full of such literary pieces recorded by most well-known poets and writers of that time.

61. History has recorded in golden words the services rendered by Abu Talib to the down trodden and the ignorant Arab world. The effect of his character was felt day in and day out. His generosity, hospitality and loving nature had created a place for him in the hearts of the people. *As previously stated the despicable age old wrong customs of the Arabs always kept him sad and thinking, particularly the curses of gambling, drinking, usury, ribaldry, looting, plundering, lying, plotting and debauchery which were prevalent in those days.*

62. Finding the Hashimite family alone as the saviour of the Arabs and having been accepted as ideal leaders of righteous people Abdul Muttalib and his son Abu Talib were continuously approached by ignorant people to give their judgments when there was quarrel and contention. Abdul Muttalib was gradually initiating his son Abu Talib in the art of handling these matters and the ignorant people were being dealt with by Abu Talib in the most befitting manner. His heart burnt when he found his people quarrelling extensively over ordinary trifles and the sermons he gave them, explaining to them their weakness, are all recorded in history. *At times during gambling people staked their all in their ruinous games, even their wives and daughters, and the quarrels over such matters were most heart-rending and painful.* Abu Talib settled their disputes in an admirable manner and while doing so gave them advice and instructions to shun the bad customs, habits and practices and since he himself was above those vices and bore an ideal character, his words had powerful effect. He acted all throughout in the capacity of an ideal reformer and his efforts to educate the illiterate, guide the misguided and correct the wrongdoers had definitely a good effect on the morals of the people.

THE HOLY PROPHET MUHAMMAD (S. A.)

63. *The great, promising son that was born to Amena was the centre of attention for the entire Hashimite family. Abdul Muttalib considered the child to be the light of his eyes, Abu Talib considered him as his very soul — Fatima binte Asad took care of him as if he were the very source of her life and the position of Amena was so*

exalted now in the family that she became the object of respect and reverence for all of them.

64. As was customary amongst the Arabs selection was to be made of a woman of high breed to feed the child with her milk. The child so far was being fed by its mother and after some time a lady by the name of Haleema-e-Saadia, so well known in history was appointed to feed and look after the child.

65. During the period Muhammad was under the care of Haleema Sadia, so many unusual incidents took place that to record all of them would fill up pages of reading matter. Haleema after having got possession of this child found herself endowed with unusual blessings of peace and prosperity. The coming of an Angel from heaven to the child and the running away of other children seeing that, has been recorded in traditions. This marked the spiritual elevation of this divinely gifted child. When a herd of live stock was considered lost, it was this child Muhammad who smilingly came forward and with unusual assurance summoned the animals in his serene voice and to the astonishment of all present, the animals, as if in obedience to a divine command, came towards him. This unusual incident naturally made Muhammad the talk of the town. The news spread throughout the Arab world and the name of Muhammad became a sweet word on every lip. *Thereafter whenever any lost thing was to be found people used to flock to Muhammad and this child, hardly four years of age, used to satisfy their requests and gradually Muhammad became well known in the whole Arab world.*

66. Haleema used to narrate all these and other unusual incidents about the child to the Hashamite family and Abdul Muttalib and Abu Talib got now perfectly convinced that some thing unusual and extremely extraordinary was there about this child and so their extensive love for this beloved child slowly and gradually began to deepen into reverence. Once Haleema came running to Abdul Muttalib and in an excited manner declared that Muhammad was not to be found and had been lost and in spite of wide search, could not be traced. Abdul Muttalib was extremely perplexed and after performing seven Tawafs of the Holy Ka'ba prayed to the Almighty for the recovery of the child. *After great search the child was found in the other vally — in meditation in an extraordinary spiritual mood.* They were so much impressed by

the demeanour of the child in this tender age that awe took hold of them and they now thought that, apart from family obligations, it was their religious duty to see that the child was well cared for and kept continuously happy and contented.

HAZRAT AMENA (A. S.)

67. Kind hearted and generous as they were, they were impelled to keep the child more than happy because his father had died prior to his birth rendering him a noble orphan. The Hashimite family generally took unusual care and paid special attention to orphans and widows and no wonder that they poured out their life and soul to keep Amena, the widow, and Muhammad, the orphan, well contented any happy. Abdul Muttalib and Abu Talib made it their religious duty to serve Amena and Muhammad and they were all attention to both of them day in and day out.

68. Amena was kept constantly satisfied and happy by Abdul Muttalib, Abu Talib and Fatima binte Asad. Fatima binte Asad took special care of the bereaved widow and saw that by her tender care she would make her forget the grief of her early misfortune. This did have material effect on her mind but the goodness of Abdulla, her dear, departed husband always played upon her mind and sentiments and very often it became difficult for Fatima binte Asad to console this sad and grief-stricken lady. In one form or another Fatima would try to console Amena in the most natural and tactful manner. She would congratulate Amena on being the mother of such an exalted child and this was the consolation that worked like magic. *Amena, in her sorrowful tears would just open her lips for a dignified smile and feel satisfied at the blessings showered upon her by the Almighty in the gift of such a glorious son.*

DEATH OF HAZRAT AMENA (A. S.)

69. In order to get some consolation for her grief, Amena made one request after great hesitation and that request was to go to her husband's tomb to pay her respects in person. It was a request from a grief-stricken heart to a family full of sympathy and kindness and the painful way in which it was presented moved the heart of every individual of the family. Abdul Muttalib and Abu Talib both were moved to overflowing tears at the thought of the tomb of late Abdulla and a huge caravan was ordered to move to Medina to escort Amena to her departed husband who was permanently resting in the soil of Medina.

70. *The caravan started in an atmosphere of grief and sorrow. This was the first time that such a journey for such a purpose was undertaken by the Hashmites and the atmosphere was full of grief awe and reverence.*

71. As luck would have it, while reaching the manzil of Abva, the grief that overtook Amena was so deep and overwhelming that Amena's health took a serious turn and as providence had ordained the clouds of calamities gathered and Amena breathed her last at that place.

THE ORPHANHOOD OF THE HOLY PROPHET MUHAMMAD (S. A.)

72. And thus the orphanhood of Muhammad now became complete. The tragic death of Amena sent a wave of gloom and grief in the entire Hashamite family and there was weeping and wailing in the entire household. Tears flowed like rivers in all eyes and for Muhammad, who was now only six years of age and had made a mark on the people, their sympathies became universal. Abdul Muttalib, Abu Talib and Fatima binte Asad were overwhelmed with grief and sorrow and the future of Muhammad now lay only in their parental care. Muhammad now became more than ever, their sole purpose in life and they all bowed down in prostration at the Divine decision and made firm determination to see that Muhammad never felt the pangs of orphanhood in his tender age. From that time, Abdul Muttalib, Abu Talib and Fatima binte Asad took to Muhammad with a sort of religious fervour and Muhammad alone became the very purpose of their existence.

73. Muhammad, the six years old child, full of wisdom and sense was grief stricken and sad at the loss of his beloved mother. This sadness of a mature nature made him look all the more venerable. His behaviour at this sudden loss was of a dignified sadness that made him look like a mature personality full of patience, calm and serenity. His submission to this grim calamity was profound and noble. Everyone looked at the child with sympathy and care and the child looked as if he was patience personified. Abdul Muttalib, Abu Talib and Fatima binte Asad watched with grim sorrow the dignified demeanour of the child and their astonishment was all the more because the child seemed to possess the wisdom of all ages. In these clouds of sorrow and calamity the child shone like a sun, proclaiming that he was endowed with supernatural

sense and all of them were convinced that a very great personality had been born in the family on whom perhaps would depend the future of human civilisation.

74. About this time a group of people, competent in predicting the future of persons from their faces and movements, happened to come to Mecca and observing the child told Abdul Muttalib that the movements of the child had impressed them all considerably and that his walking gait resembled the steps that were imprinted on the **Maqam-e-Ibrahim**—by this they perhaps meant to convey that this child might walk in the foot-steps of Prophet Abraham. They also advised Abdul Muttalib to take special care of the child against enemies. Abdul Muttalib himself being convinced about the saintly attributes of the child, conveyed this message to Abu Talib, for whom it was nothing new because he also was equally convinced about the exceptional **greatness of Muhammad**.

75. By this time Muhammad was well renowned amongst the people as a child with **extra-ordinary qualities and ability**. A group of Jews having heard his praises visited Mecca and wanted to test the truth of his fame. *They invited him to eat with them but the child did not partake of the food prepared with meat. When asked about the reason why he was not eating it, he promptly replied that since God's name had not been taken at the time of slaughtering the animal it was prohibited for him.*

76. A time came in Mecca when there were no rains and a very severe famine visited in the metropolis. All round there was frustration and panic. People were anxious to see even a streak of cloud in the clean blue sky, but their eyes searched for the same in vain. When the situation became very serious, people who used to approach and consult Abdul Muttalib in such critical situations, and who used to do all he could to provide food and water to the best of his ability, ultimately requested him to do something to save the masses from utter ruination. A thought flashed through the mind of Abdul Muttalib and he immediately took Muhammad with him together with the Arabs of Mecca, to the hill of **Abu Qubais** and asked the child to pray to God for showering His mercy on the city and appealing to His Authority to send rains. *As soon as the innocent heads of Muhammad were raised in prayers, to the astonishment of the thousands who had gathered there, clouds*

began to form in the sky as if in obedience to the tiny fingers of the child and the atmosphere was filled with all rain bearing clouds and to their overwhelming wonderment the clouds burst and there was heavy rain and that too, to an extent that the entire population became gratefully conscious of the favour shown by the Creator at the intervention of this small child Muhammad. People flocked to Abdul Muttalib offering their thanks to him and kissing the innocent hands of the child that had been the cause of this great divine favour.

DEATH OF HAZRAT ABDUL MUTTALIB (A.S.)

77. Abdul Muttalib, the patriarch of the Quraish, protector of Kaba, chief of Mecca, had by this time reached the advanced age of over eighty years. He was very happy to see his family's position perfectly secure under the able leadership of his son Abu Talib who by this time had reached the ripe age of about forty-three. Abdul Muttalib was also happy and proud to have in his family a child like Muhammad. He had all that he could wish for. In this peaceful atmosphere, and in the most contented manner Abdul Muttalib looked back with gratification at the successful life which by Allah's Grace he had enjoyed. He was all thankful to his Creator for the exceptional blessings showered upon him. He continuously used to intrust Abu Talib to take special care of Muhammad and also told him about the difficulties that were in store for them. His penetrating eyes could foresee the effects of the revolution that this divine child would bring about and he also knew how difficult would be life against odds of ignorance, jealousy and cruelty. He, therefore, used to give special instructions to Abu Talib to spare no pains in protecting the child and to be continuously on the watch so that nothing untoward happened to the child.

78. Abu Talib patiently and lovingly listened to all those instructions and was determined more than ever to fulfil the desire of his father in all respects.

79. During this time Abdul Muttalib fell ill and as providence would have it, he expired casting a terrible gloom on the Hashamite family, the Quraish and the entire Arab world. The torch that was shining for more than eighty years all of a sudden went off in the year 578 A.C. and there was darkness and gloom everywhere. For Muhammad it was the third great blow--the first was that of not having been able even to see the face of his father,

the second that of losing the care of an exceptional, beloved mother at the age of only six and now the third at the tender age of eight to lose the shelter of a renowned patriarch—Abdul Muttalib, the most eminent scion of the Arab world.

ABU TALIB (A.S.)'S RESPONSIBILITIES

80. Abu Talib, the chosen one of the Arabs, now became the head of the Hashamite family. On him fell the entire responsibility that so far was being shouldered by Abdul Muttalib. He became the protector of the Kaba, the patriarch of the Quraish and the chief of Mecca.

81. Abu Talib had all the qualities of his great father and people respected him out of natural love and regard. He carried on the noble traditions of the Hashamite family in identical manner and the dignity of this clan was perfectly maintained. The presence of Muhammad gave it an additional glamour and except for the age-old despicable customs of the Arabs, which gnawed at the hearts of Abu Talib like a thorn, the atmosphere was peaceful and calm.

82. **About this time there was a second famine in Mecca due to failure of rains.**

83. People approached Abu Talib requesting him to do something. He was feeding the population to the best of his ability but his means also had now reached a limit.

84. Abu Talib, who knew the status and position of Muhammad before his Creator, took him out with him, as was previously done in the time of Abdul Muttalib. *When Muhammad raised his hands to God in supplication praying for rains, his prayers were immediately heard and rains came in profusely to the satisfaction of all. Muhammad became the talk of the town on this occasion also and his holiness and super natural powers were over established.*

TRADE EXPEDITION OF HAZRAT ABU TALIB (A.S.)

85. After some time Abu Talib had to take a trading expedition to Egypt which was in those days considered very far away. Either out of love for Muhammad or out of fear of hidden enemies, it is recorded that Abu Talib found it desirable to take Muhammad with himself on the enterprising expedition.

86. The huge caravan under the leadership of Abu Talib started and this was the first time that Muhammad was leaving Mecca to see a new country.

87. Abu Talib was full of joy and happiness since on this journey he was day and night near to Muhammad, his beloved nephew.

88. When the Caravan arrived near the borders of Misr (Egypt) at a place where there was a church, under the care of the great Christian Divine Bohaira who was renowned as an authority on the heavenly scriptures, Abu Talib encamped there for respite from the extreme heat of the blazing sun. Bohaira who knew Abu Talib came to see him. He marked with great attention the dignified demeanour of Muhammad and came to know all about the child from him. Bohaira's discerning eyes could see the clouds of mercy that sheltered this great child and after putting certain questions to Muhammad and being completely satisfied by his replies, Bohaira congratulated Abu Talib saying that he could find all the signs in this child which were mentioned in the holy scriptures as associated with recipients of divine guidance and the child appeared to be the **final redeemer of the down-trodden world.**

89. It is also stated that Bohaira could not help exclaiming to the child ; "My salams to you, oh Prophet of Allah" and advised Abu Talib to take more care of the child and not to risk anything that would endanger his life against known enemies of God.

90. It is also narrated that Abu Talib went to Syria and there too a similar incident took place and a Nastoori chief of the Christians, observing the demeanour of the child and seeing the seal of prophethood on his back declared that there was no doubt that this very child would be the **last prophet of God** and seriously advised Abu Talib to return to Mecca since he feared that the Jews of that place might prove very dangerous and might try to **kill the child.**

91. Abu Talib after completing his trade mission there only returned to Mecca more than satisfied with the satisfactory results achieved by him. He had a feeling all the way that on account of the blessed presence of Muhammad everything would go well and it proved to be much more than so. The profits were large both

for those goods sold and those bartered. Moreover the confirmation of the Christian Monk about the special position of his nephew as predicted in holy scriptures sent a wave of tranquillity through him. **He returned to Mecca much richer not only materially but also spiritually.** Muhammad, who already was extremely attached to him now was actually a part and parcel of his life and he would not allow Muhammad to be separated at all from him. Fatima binte Asad coming to know about the predictions as described by the Christian Monks and as narrated to her by Abu Talib was very happy but was very much scared at the warnings given by them to protect Muhammad from the Jews and she became very apprehensive and cautious in this matter.

92. *She used to request Abu Talib to keep Muhammad away from hazardous games and practices but Abu Talib used to try to convince her that swordmanship and such practices would definitely prove of use to Muhammad in facing the future which indicated possibilities of trials and hard times. So Abu Talib while leaving no stone unturned to keep Muhammad safe from possible hidden enemies allowed him to train himself as a great warrior and this attitude proved a great boon to Muhammad within a very short time.*

MUHAMMAD (S.A.)'S VALOUR

93. An old dispute that existed between the clans of Bani Kanana and Bani Havazin, was continuously disturbing the peace of Mecca. These disputes and occasional frictions between the two had continued for years. Bani Kanana were being supported by the Quraish in this dispute. Since Bani Havazin were committing intolerable atrocities on their opponents Abu Talib now found it necessary to personally intervene in this matter.

94. **When all efforts failed at peace, war was the only solution.**

95. Abu Talib prepared for a final fight against the Bani Havazin. He also thought it proper to take Muhammad with him to participate in the (war) fight between the two tribes so that war and bloodshed can be intressed by him personally and all the necessary experience gained. He was perfectly convinced about the perfection of Muhammad in the war field and in its art and this practical performance would definitely give him a practical opportunity to show his worth. Not only that Abu Talib also wanted that the

bravery, and swordsmanship and military prowess of Muhammad should be made known to the Arabs which would strike panic in their hearts and they would think ten times before forcing Muhammad to a war with them in the future. The final hour was struck and the clans came to grip. It was a formidable conflict between the two parties.

96. *Abu Talib was the COMMANDER-IN-CHIEF on his side—Muhammad also took active part in this first battle. The swordsmanship displayed by Muhammad, on this occasion was a perfect masterpiece to watch. Muhammad in his teens (he was now only fourteen) was the central figure in this clash. Abu Talib was amazed and agreeably surprised to see that not only Muhammad fought with the enemy at all points but he also cut all the arrows that were being directed to wound Abu Talib. The boy was not only protecting himself and advancing to annihilate the enemy but also was continuously protecting Abu Talib taking all the risks that some other warrior with less courage would have avoided. One can imagine the powerful sentiments that took hold of Abu Talib at this display of filiate affection displayed by his nephew. Tears of joy flowed from his eyes. It was a glorious occasion for Muhammad but it was more so for Abu Talib in whose heart justifiable pride and gratification surged with gratitude to God. Abu Talib beamed with joy to see that his self-taught nephew had grown up to be a natural hero, cast in a mould of perfection in matters which were highly valued and esteemed by the Arabs. He was a lion hearted generous bestower, a perfect scholar, a model of perfection in humanity and a brave fighter in single combats. For Abu Talib this demonstration of valour, art of fighting and strength of Muhammad was a great revelation. As was expected, when the Bani Havazin took to their heels and fled and complete victory was won, Muhammad had all the laurels of victory. His name was on every lip and the poets composed verses in his praise in eulogistic phrases.*

97. **This necessary evil of a war brought an end to the feud that was raging for years between the two tribes and there was a breeze of peace aaround.**

98. This war had a very grim impact on Muhammad. Before his eyes came the trivial matters over which the Arabs fought and shed blood. The death of Abdul Muttalib had already made him sad and reserved, to prefer solitude to company and this war

increased this. He would sit for long times pondering over the future of the Arabs and since he was showered with divine mercy and eternal wisdom he used to meditate for hours and hours as to how to change the dogmatic ways of the Arabs and how to unite them on one single platform, creating amongst them feelings of brotherhood, love and fellow-feelings. People marked this change in his life in a very clear manner as he used to disappear in plains and mountains and sit there in solitude for long time pondering and meditating.

ABBAS AND TRADE EXPEDITION

99. When Muhammad was seventeen years of age his uncle Abbas approached Abu Talib to permit him to take Muhammad with him on a trade expedition to Yemen because he was convinced that Muhammad's presence in the caravan would bring him unexpected gains.

100. Abu Talib was continuously worried at the solitary Muhammad, solitude and retirement being adopted by so he was very happy at this suggestion of his brother Abbas. Muhammad also was only too happy to be of help to his uncle and so the caravan left Mecca for Yemen and returned safely with more than expected profits.

101. This successful return of Muhammad from the trade expedition convinced many traders in the city that this youth carried good luck with him. It was now known to all the Arab traders that Muhammad was a blessed personality and his very presence was enough to bring good fortune to those who were with him.

102. As previously described Mecca was a renowned city and trade expeditions used to frequently come to and go from there. This city was breathing life through trade and commerce.

HAZRAT KHADIJA (A.S.)

103. A very wealthy lady of Mecca by the name of Khadija was engaged in trade and commerce on a large scale and she was a woman of enterprise. It is said that she possessed vast riches. She was well-known as the wealthiest merchant-princess of that great city. On account of straight dealings and straight forwardness she had earned a very good name for herself. The extent of her wealth could just be imagined by the fact that she possessed

about eighty thousand camels on the move, laden with merchandise throughout Arabia. This lady had by now learnt more than any one else about the character and personality of Muhammad ; whilst on the look out for a reliable person who could be trusted with the merchandise and management of her wealth so that burden of it on herself could be relieved, she approached Abu Talib requesting him to send Muhammad to head her trading organisation.

104. *Mecca was during these days dwindling in prosperity because of occasional famines and this had an effect on the financial position of Abu Talib also. Abu Talib would have willingly agreed to the proposal of Khadija but the separation from Muhammad was too much for him. Moreover, Abu Talib always remembered that Muhammad was not safe from hidden enemies and all these matters came up for discussion while talking over the matter with Khadija. Regarding protection of Muhammad she guaranteed that two choicest persons would be appointed by her to see that Muhammad was protected every moment and, since she also was not an idol-worshipper, she told Abu Talib to rely on the Creator of Muhammad as far as protection was concerned. This appealed to Abu Talib very much and with the willing consent of Muhammad an agreement was reached and it was decided that Muhammad would lead the next trade expedition, on behalf of Khadija.*

TRADE EXPEDITION OF HAZRAT KHADIJA (A.S.)

105. Preparations then began for the trade expedition. For the sake of safety, and also for the sake of wellbeing of all, many other traders decided to join this trade expedition and go together. In all seven big traders decided to join Khadija's trade expedition. Each one of the expeditions was to be led by its chieftain and their names were announced.

106. The expedition of the tribe of Bani Mukhzoom was to be led by Abu Jahal, one of the leaders of Mecca ; Bani Adi appointed Mutuam as their head ; Bani Zohra selected Ajnala as their head ; Bani Looi appointed Abu Sufiyan as their chief ; Abbas and Hamza, uncles of Muhammad also were to lead their own caravan ; but when Khadija, after consultations with her usual chiefs, decided for the first time to appoint Muhammad as the head of her caravan there was an uproar and consternation in the camps of Abu Jahl and Abu Sufiyan.

107. *Abu Jahal being a senior Arab resented the appointment of Muhammad on the grounds of personal jealousy. Abu Sufiyan, being an Ommayid chief, was naturally opposed to any exaltation of any Hashmite, particularly of Muhammad, now the renowned youth of the Hashamite clan. This opposition was met very powerfully by Hamza and Abbas and the situation became tense especially between Abu Jahal and Hamza. Seeing all these troubles Muhammad with a cheerful smile on his face stepped forward to say that it was too trival a matter to quarrel over and he dealt with the matter in such a pleasing and tactful manner that the anger on both sides subdued. He declared that he would keep his caravan last of all and that others would lead this huge joint trade expedition.*

108. This quenched the fire that had been kindled and every one was stunned by the sagacity and talk of Muhammad, especially Khadija who was all praise for the brilliant tackling of the problem by this great wise youth. In order to protect Muhammad she deputed two of her chieftains Maisara and Hozaima bin Hakim giving them special instructions to be near Muhammad all the time and see that the youth was never left unprotected.

109. The day arrived when the whole caravan was to start with all its **pageantry and pomp**. All the camel-backs were loaded upto the brim and orders were issued so that the caravan should start. It so happened that at this time two camels would not get up either due to obstinacy or having been overloaded. All efforts to make them get up, failed. Muhammad was watching all this and finally he approached these two camels and when he just patted them with his hand, to the surprise of the entire caravan, the two camels gently got up and joined the caravan on the march. This had a very singular effect on all those who were present and since Muhammad was instrumental in solving the deadlock, every one approached Muhammad offering him congratulations.

110. The caravan started and marched on. On the way one day Muhammad asked all the chiefs not to proceed further but encamp at a particular elevated place because he felt that a flood was likely to meet them on their way. All were surprised at this; even then all listened to his advice and the caravan encamped on a plateau. One person did not heed this advice and actually was swept away by the flood waters since, as predicted by Muhammad the flood did come all of a sudden. The entire caravan thanked Muhammad for his timely warning to them.

111. *At another place Abu Jahal emptied the entire water from a small well and there was no water left at all in this well, but it so happened that while the caravan lead by Muhammad reached the well after a short time, to the surprise of all the well had enough water in it for the requirements of Muhammad's caravan. This was considered a Divine favour due to the blessed prosence of Muhammad.*

112. On another occassion Abu Jahal, who was leading the entire caravan, came to a place and his camel, seeing a very big dragon (Azdaha) got panicky and bolted. Abu Jahal fell from his camel and was b-dly hurt. Muhammad on seeing the plight of Abu Jahal approached him for any help he could render. Abu Jahal, nursing feelings of hatred for this young senior of Hashamite family, sarcastically, told Muhammad that now he could bring his own caravan in front and take the lead. Muhammad did so and when he saw the same Boaconstrictor the reptile moved away at the sight of Muhammad and the entire caravan passed with ease and without any disturbance from it.

113. At a place called Eelah a Christian Monk by the name of Qaliq bin Loban bin Abdussalib was very much impressed at the sight of Muhammad and after discourses with him and to the chagrin and astonishment of all, had no hesitation in declaring that Muhammad's was an exceptional personality and that he could find in him all the attributes of prophethood.

114. On the way many such incidents occured which enhanced the prestige of Muhammad in the eyes of all, especially in the eyes of Moissara and Hozaima who were continuously with him as his guards on this expedition.

115. When the caravan reached its destination in Syria a Jewish Rabbi had a discussion with Muhammad and he was deeply impressed by his wisdom and personality. He also made an unequivocal declaration that Muhammad possessed all the great qualities that are generally found in prophets prior to their attachment of prophethood and said that he would be the saviour of the world on the day of reckoning.

116. The caravan started business dealings and, to the surprise of all, the goods were disposed of at very favourable prices and that too without any trouble. It proved to be an exceptionally successful trip and all were overjoyed at the astounding success achieved in the Syrian market.

117. There in Mecca, the return of the caravan was anxiously awaited. Abu Talib on the one side and Khadija on the other were longing for the day when the caravan would return. Abu Talib, who was separated from Muhammad for the first time for such a long period was continuously counting days and nights for his return to Mecca. Khadija was anxiously waiting to know about the results of this first trade expedition under the leadership of Muhammad.

118. And when at last the caravan returned to Mecca there was all over rejoicing: The caravan had returned completely successful in its mission and Abu Talib welcomed Muhammad with open arms in joy and ecstasy.

HAZRAT KHADIJA (A.S.)'S SENTIMENTS

119. Khadija was also very happy and when Maisara and Hozaima narrated to her all that took place during the expedition and also apprised her about the prophesies of the Christian Monks and the Jewish rabbis a kind of respect was kindled in the heart of Khadija for Muhammad in place of feelings based on purely business relations. Now a different kind of spark was kindled in her heart and that was a sublime regard for Muhammad reaching the brink of sublime affection. Her attachment to Muhammad became very pronounced and day and night she began to ponder over the deep rooted feelings that had taken hold of her. Basically her thoughts and beliefs were identical with the fundamental beliefs of Muhammad and the unity of thoughts and belief deepened into sublime affection for this youth. She would contemplate in solitude over the noble thoughts of Muhammad and she could feel some strange sublime power catching hold of her throbbing heart. A venerable woman herself, well bred and respectable, she could not analyse the sentiments that were continuously overpowering her and she was extremely puzzled. Tears became her nocturnal companions and her days were dull and her nights were restless. Some thoughts were crossing her mind but due to natural reserve and modesty it was impossible for her tongue to speak out. This attitude and strange behaviour of Khadija did not go unnoticed. Her tongue had ceased to speak but her eyes expressed clearly the singular change in her demeanour but whenever a question was put she warded the same off in a dignified manner.

120. Khadija had a very close friend in a lady Nafisa by name, Nafisa was marking the unusual effects on Khadija. Slowly and tactfully, she managed Khadija to tell her the cause of this great change in her. Khadija avoided any leakage of her secret for quite a long time but after all the feelings in the eyes and secret tears could not be hidden from one so close to her. After great persuasion and tact Nafisa managed to know the great secret that lay hidden in the depth of Khadija's heart and when she was convinced it was the thought of Muhammad that was the root cause of this upheaval she offered her own services to solve the problem. Khadija, basheful and modest requested Nafisa to keep the secret to herself and Nafisa promised and assured Khadija that she would move in the matter very cautiously and very tactfully having due regard to her position and status in life.

121. Nafisa began to think how to solve this intricate problem. She knew that Abu Talib was the head of the Hashamites and since she knew Abu Talib as a very venerable chief of the Arabs, fully trustworthy and reliable, kind and tactful, full of wisdom and commonsense, elevated and noble, she decided to approach Abu Talib in solitude. Abu Talib gave a patient hearing to Nafisa and she was perfectly satisfied with the audience. Having apprised Abu Talib of the secret she requested Abu Talib whether he would bless such a union. Abu Talib replied with a gentle smile indicating that after all it was Muhammad who was mainly concerned in this matter. Nafisa, thereupon, requested Abu Talib if he had any objection to her directly talking to Muhammad on the subject. Abu Talib promptly replied indicating that would be the most proper thing to do. Nafisa was elated at her initial success and rushed to Khadija to give her the glad tidings of her initial success. When opportunity presented itself Nafisa contacted Muhammad in solitude and asked him whether he had given any thought to the matter of having a life partner. Muhammad frankly replied that till then he had not given any serious consideration to the question of matrimony and that since his uncle and guardian was over his head it was more the latter's problem than his own.

122. Nafisa thereupon enquired whether she could suggest a match which would receive the blessings of Abu Talib also and would be respectable and suitable in all respects for Muhammad himself. On Muhammad requesting Nafisa to name the lady she

had in view she gave out the name of Khadija. At this reply Muhammad (S.A.) appeared to be bashefully surprised. He could not understand what to say in reply. With mixed feelings he enquired how such a union could be made possible. Nafisa assured Muhammad that it would be her responsibility to bring that about if he gave his consent to it. At this Muhammad indicated that Abu Talib may be contacted for his decision in the matter.

123. Nafisa was satisfied that she had discharged her duty as a friend. Khadija was now rejoicing and cheerful and when the entire matter was most respectfully settled there was rejoicing and jubilation throughout Mecca.

124. Abu Talib was more than happy. His nephew was to be married not only to a very noble lady of a family of high status but the woman herself was a very great and respectable personality and also from a worldly point of view Muhammad was to be master of worldly possessions which was so essential a matter for the success of any mission. The clouds of anxiety that hovered over the head of Abu Talib now began to disperse and there was peace, joy and tranquility all round. Muhammad, who had very high regard for Khadija on account of her piety, courage and honesty was absolutely satisfied at this union and was thankful to his Creator for this timely blessing.

125. Khadija came from a very noble family of the Quraish. Khadija belonged to the same family as that of Muhammad. She was the daughter of Khuvailad son of Asad, son of Abdul Ozza who was the son of Qisa. Muhammad's great grand father also was Qisa and so both of them belonged to the same family. It was this Qisa from whom the clan was known as Bani Quraish. The mother of Khadija was Fatima daughter of Zaeda and she also belonged to the Quraish clan.

126. Historians have made various statements concerning her; some say she was a widow and others say that she was not. About her age at the time of her marriage to Muhammad there are different versions. Abul Qasim Ali ibne Ahmade Kufi mentions the age of Khadija at the time of marriage as about 27 years. He also says that she was a virgin. On account of having a very generous and philanthropic nature she had taken certain children in her care, especially those of her own sister and many historians have therefore, mentioned that not only she was a widow but she also had

offsprings by her previous marriage. Whatever the truth, it is true that Muhammad agreed to marry a seasoned, aged woman, senior to him in age because what he wanted was a woman of character and genius and this shows the mode of thinking of this great youth. Even in this so called advanced society of today one would think twice before agreeing to marry a woman senior to oneself in age, *what to talk of those times when widows had no social status and when women were regarded as toys to play with. When daughters were born, they were being buried alive due to contempt and degradation and for Muhammad to agree to marry one senior to him in age carried a social upheaval. In agreeing to marry Khadija Muhammad had given utmost priority to character and conduct piety and dignity-purity of soul and sublimity of life. This amply proves the character of Muhammad in the full bloom of his youth at the age of twenty five.* Since Muhammad was a very promising youth naturally many heads of other clans showed their had desire to give him their daughters in marriage and they also approached Abu Talib giving him hints in this respect but Abu Talib would only say that it was difficult for any other lady to excel Khadija who was a model of perfection in all respects.

MUHAMMAD (S.A.)'S MARRIAGE

127. The marriage of Muhammad with Khadija was performed with respectable pomp and dignity. **Khadija was perhaps the wealthiest individual of Mecca.** Nevertheless, agreeing to the wishes of Muhammad who had a great dislike for wasteful extravagance, false show and pomp of any kind, the function in celebration of the marriage was dignified simplicity. The father of Khadija spared no pains to make the function a success respecting all the feelings of Muhammad. Abu Talib, the chief of Mecca enjoying the position of a Patriarch also did likewise. The whole of Mecca looked cheerful and joyous and feasts were held continuing for days.

KHUTBA OF NIKAH BY HAZRAT ABU TALIB (A.S.)

128. The actual marriage ceremony took place with solemn dignity and Abu Talib read the Khutba of the Nikah in a clear and serene manner. The Khutba, as recorded in history runs thus :—

129. *“All praises are due to* Allah who chose us to be the*

*This clearly signifies the faith of Abu Talib in the Unity of God and also the prophethood of Muhammad.

*progeny of Abraham and as a result of the green field of Ismael established us as foundations of great people like Mad and Mozar. Who appointed us as the protector of His holy House and as the Trustee of His Holy Sanctuary. He alone chose us as the defender of His sacred precincts and He alone made us governors over the entire people—me and my nephew Muhammad whose identity and position in respect of his lineage and descendancy is clearly known unto you all, and who, as you all know, will prove superior in every respect to any one else brought in comparison ; and although it is crystal clear that in worldly possessions he is no doubt less but after all worldly pomp is just transitory. He, my nephew has joined himself in wedlock with Khadija binte Khuvailad and I have discharged the meher fixed for the wedlock out of my wealth, and by God soon you will find him as a great *Message personified and he will be glorified beyond doubt, most ostensibly.”*

130. Listening to these words Varqa bin Naofal, an uncle of Khadija and a very learned man, exclaimed.

“By God you people are worthy of all this and the Arabs cannot deny your dignity and position and none can bring you down from the elevated platform you occupy. We all are entirely in accord with this union and we are anxious and pleased to have relationship with (persons of) your dignity and majesty. Oh, the tribes of Arabs gathered here bear witness that I hereby agree to the wedlock of Khadija binte Khuvailad with Muhammad, agreeing to the appointed Meher.”

131. After this Amr bin Asad, also uncle of Khadija said, “Oh tribes of Arab gathered here, bear witness that I agree to the wedlock of Khadija binte Khuvailad with Muhammad.”

132. After this nikah ceremony a valima was given open to the public by Abu Talib.

WEALTH OF HAZRAT KHADIJA (A.S.)

133. Abu Talib was very happy at this union. He was able

to discharge his duty very well as far as the marriage of Muhammad was concerned. He was happy that Muhammad was married not only to attain peaceful bliss in his home life, but he was also sure that now the wealth of Khadija would be used for the upliftment of the Arabs and used for a just cause, the Divine cause, and the great revolution which will elevate the Arab Nation. All these thoughts made Abu Talib very peaceful and happy.

134. This union of Muhammad with Khadija had a singular effect and the position of the Hashimites became very enviable amongst the Arabs. Abu Talib who already was the **chief of Mecca, being the protector of the Kaba**, became very powerful and on account of the exceptional morals and character of Muhammad the position of this house became firmly established.

REACTION OF THE WEDDING

135. Of course, this also aroused the jealousy of those who had tried for the hand of Khadija and failed.

136. Khadija, no doubt was a jewel of womanhood, she had character as well as wealth. She was also perfect in all other respects. The wedding of Muhammad with Khadija dealt a terrible blow to the prestige of those who could not succeed in winning her hand. Khadija's father had turned down their offers on sound grounds. Most of them had nursed enmity for the Quraish from ages past but when Khadija was married to Muhammad their hearts burned with a consuming fire of hatred.

137. Abu Sufyan, the head of the Omayyad clan, was the person who had sustained the greatest insult on account of the denial by Khuyailaid to give Khadija to him in marriage, and the marriage of Khadija with Muhammad fanned the flames of his hatred and jealousy.

138. Abu Jahal, also was burning with hatred on the same account, and there were other leaders of the Arabs also who were burning in the fire of envy for the same reason.

139. Although all of them were present at the wedding of Khadija with Muhammad they were burning with the fire of enmity within themselves. It was difficult for them to hide their jealousy and enmity and in their ostensible exclamations of congratulations lay the burning fire of jealousy that consumed their hearts.

As was customary they offered their congratulations to Abu Talib and Muhammad at the wedding function.

A SUCCESSFUL MARRIAGE

140. Abu Talib had by now reached the venerable age of sixty and attained a very high position in society. Muhammad and Khadija made an ideal couple and they were both managing their estate and trading operations very commendably. Khadija, before her marriage to Muhammad, was no doubt philanthropic; but after becoming Muhammad's spouse, her goodness, generosity and munificence multiplied manifold. Needs of the deserving were satisfied with benevolence and large heartedness. Abu Talib was happy and contented at this expected behaviour of the couple and his noble mind craving for peace and tranquility for all, was completely at peace. He was over-joyed to see that his nephew was coming up on top in the Arab society and even those opposed to the Quraish bowed down before him because of the strength of his character. *Whenever quarrels were to be settled or disputes were to be resolved, people would approach Muhammad with confidence of justice and impartiality and, with tact and wisdom, Muhammad would sit and patiently listen to them and after explaining in eloquent language to both the parties in a very lucid manner, settle the disputes to the satisfaction of all as if Daniel had come to deliver judgment. Not only justice was done by him but all the parties to the dispute went away fully convinced that no body could have done better justice in that matter. These services of Muhammad were recognised by the Arabs all over and he began to be known in the Arab world as 'Al Ameen'—the Trustworthy.*

141. Abu Talib was now sixty five years of age. Unlike the other Arabs he had married only one wife, Fatima binte Asad, who was his sole companion in life. From her till then he had four children—three sons, Taleb, Aqeel and Jaffar and one daughter.

BIRTH OF HAZRAT ALI (A.S.)

142. *At this time Fatima binte Asad was again in a family way and once while she was going round and round the Holy Kaba, praising the Almighty in her ceremonial rounds of the Holy House, all of a sudden she began to feel that the time of delivery of the child she was carrying had suddenly arrived. She was in a very awkward*

position because it was all instantaneous and there was no time for her to return home. She knelt down before the Kaba in full concentration pleading to her Creator to solve her delicate problem. History records that one of the walls of Kaba miraculously opened up and Fatima binte Asad entered the House of God and there as destined by the creator a son was born to her. The newly born child did not open its eyes till that time. It appeared as if the child had kept its eyes closed purposely and when Muhammad took him in his lap and the face of Muhammad was the first thing that the child saw after his birth. On opening the eyes the child recited verses of the Holy Scriptures revealed to the prophets of yore which astounded every one. It was a glorious day for Abu Talib and Muhammad since the child's behaviour was very unusual and full of spiritual blessings. Abu Talib was very happy to have been blest with a son with a distinguished birth in the sacred House of God and his joy knew no bounds. The news about the birth of the child in the Kaba itself became the talk of the town and made this child famous from his very birth. The child was given the name of ALI by Muhammad. Abu Talib was very happy to see that Muhammad was loving the child as if he was his own child and looking after him with tender care from his infancy. Khadija was also loving Ali like her own son. Under the tender care of Abu Talib, Fatima binte Asad, Muhammad and Khadija, Alibegan to grow. Muhammad was inspired to name this child Ali which means elevated. Perhaps he had prenomination about the character and qualities of this child. This very name conveys the high elevated qualities contained in the word.

143. Five years passed away happily and at this time it was found essential to rebuild the Holy Kaba since it had dilapidated. Under the care and supervision of Abu Talib this was done with the co-operation of all the tribes of the Arab. But a serious dispute arose on the occasion of fixing the Hajr-e-Aswad, the Black stone from heaven, in the niche that existed for the purpose in one corner of the Kaba. Each tribe wanted to earn this prestige for itself. There was a possibility of a big feud breaking out. Although many suggestions were put forward by Abu Talib this problem could not be solved. Ultimately it was decided that one who would be the first to enter the Harem from that time would act as the arbiter in the matter. To the pleasant surprise of all it was none else but Muhammad who happened to be the first entrant to the Harem. Seeing Muhammad all those gathered shouted, "It is Muhammad, the trusted one." When Muhammad came over to them they requested him to solve their

dilemma about how to manage the problem of fixing the holy Black stone as corner stone of the Kaba without hurting the prestige and sense of dignity of any tribe. Muhammad, the wise, the feeler of the pulses of people thought for a while and then put up a suggestion. He suggested that a cloth be held by all the tribal chiefs and the Hajr-e-Aswad (the holy black stone) be put on the cloth in the middle. The heads of all the tribes should lift it up so that no one particular clan could claim the high honour of installing the Holy Stone in position. The stone would be placed in position from below the cloth by Muhammad. This suggestion was heartily accepted by all and this tactful cutting of the gordian knot by Muhammad won the praises of one and all. Abu Talib was all thanks to His Creator for the sagacious handling of the situation by his nephew. This incident brought Muhammad nearer to the hearts of the people and he was considered as the saviour of the Arabs and the best peace maker of the time.

REFORMS

144. Muhammad was now thirty-five years of age. There was a pact existing amongst the Arabs called **Halaf-al-Fuzool**, which was made years back in order to maintain law and order amongst the Arabs. Since Muhammad had now gained a unique position amongst the people he suggested a few additions to the existing conditions of the pact and the important amongst them are mentioned here. One was that the position of women was to be raised since they were most neglected in society at that time and since daughters were considered as a curse to the family. Muhammad explained the high position of women in society and this condition was thus added to the pact. The other condition was that the oppressed would be assisted against the oppressors and all efforts would be made to suppress oppression in any form. The third condition was that the trading caravans that were being looted would be taken care of and each clan was made responsible for the area under its control. It was also stipulated that if necessary clans would join hands to uproot this evil.

145. Abu Talib was very happy at the inclusion of all these conditions in the **Halaf-ul-Fuzool**. He was very much concerned with the betterment of the conditions of the Arabs and since Muhammad was the Al Ameen, the Trusted One, of the Arabs, it was a matter of great joy for him to see these reforms being implemented. He was senior most amongst the Arabs and since

Muhammad paid him great respect as his protector and benefactor the entire Arab people recognised Abu Talib's status and paid him utmost respect.

MUHAMMAD(S.A)'S SECLUSION

146. Muhammad, in addition to his public activities was accustomed to solitary contemplation and used to retire to mountains and caves wherever he could find the solitude he sought for meditation. Abu Talib was observing all this. Muhammad's retirement brought to him a kind of internal renerity, tranquility and peace. Abu Talib observed all this quietly and let Muhammad have his way. Khadija, the most cooperative wife of Muhammad, was also observing the attitude and behaviour of Muhammad was attending to all matters very ably and discharging all his duties very satisfactorily, she was entirely happy at home. The concentration of Muhammad in seclusion and his occasional disappearances from the city were no doubt, a matter of grave anxiety for her and she would anxiously wait for his return home, and when this became almost a matter of habit, she took this behaviour as a part of routine in home life. She would find a peculiar tranquility on the face of Muhammad after returning from his quiet abode and his behaviour would be more loving and more gentle. He would become exceptionally gentle and tender and love would flow from him as if from a fountain freshly filled with affection; on account of this the pangs of separation would disappear and a new enhanced glow of love would lit the household and his family life.

BIRTH OF HAZRAT FATEMA(A.S.)

147. At this time an event of happiness made the entire family of Abu Talib over-joyed with happiness. Ten long years had passed for expectancy and now it became known that Khadija was in the family way. There was rejoicing every where and Abu Talib was the happiest person now. He had brought up Muhammad as more than a son and in fact his attachment to him was very deep rooted. For Muhammad the expectation of birth of his first child was a matter of great joy and every one longed for the day to come when Khadija would deliver the precious gift from God.

148. *The glorious day came and Muhammad's child came into this world—a baby girl. The ignorant Arab people naturally felt*

disappointed since they were still the same old Arabs prejudiced towards women and considering them as undesirables. They were all surprised at the jubilation and joy of Abu Talib, Muhammad and Khadija on the birth of a daughter. In Abu Talib's family, a wave of cheerfulness surged forth not because a girl was born in the family but because the champions of the rights of women were bestowed upon with the jewel of a girl by God and thus they were given an opportunity to show to the world how to react naturally to this great natural gift. The birth of the girl was proudly announced throughout Mecca and for the first time in the history of the Arabs the birth of a daughter was hailed. This was a revolution that could hardly be imagined. The whole Arab nation wondered at this marvellous respect that the new born daughter of Muhammad received from the family and, from that day onwards, the thinking of the Arabs towards daughters was influenced for the good.

149. The birth of this daughter in the Hashmite family proved a great blessing. The child laid the foundation of respect for the entire world of women. The inferiority complex that had clouded the Arab society on the birth of a daughter was considerably reduced and a new angle of vision opened up. Women began to regain their lost prestige and this new-born daughter of Muhammad laid the foundation stone for this great revolution. Thus this girl child became a boon for the people from her very birth.

150. Since the names of the grand-mothers of the child, from the maternal and the paternal side were **Fatema**, this child was also named **Fatema** by Abu Talib who chose this name as the head of the family. Muhammad and Khadija were also very happy at this decision.

THE ENMITY OF THE ARABS

151. At this time Abu Talib was an aged personality of seventy years of age. This venerable head of the Hashimite family was enjoying an enviable position in society.

152. The radical changes that Muhammad was advocating to the Arab society were being very anxiously watched by the enemies of the Hashimites and they were not in favour of the reforms that were being introduced. The birth of a daughter, which was considered as a curse in the Arab society, was hailed by the Hashimites.

This also had a singular effect on the opponents. Moreover, the overall ascendancy of the Hashmites over the rest of the Arabs, due to the union of Khadija and Muhammad, was a thorn in the eyes of the opposing sides.

153. The following four heads of different groups were entirely hostile to the family of Abu Talib. They were Valid bin Mughira, Abu Sufyan, Abu Lahab and Abu Jahal. There were others also who were supporting them but these were the ring leaders.

154. The munificent charities of Muhammad and Khadija and their generously spending their wealth for the well-being of the down trodden were winning for them the hearts of the lower class. This also was intolerable to these opponents. They could not bear to hear the praises that were sung for Muhammad and Khadija all over the Arab land. A roaring fire of jealousy flared up in their hearts and they began to conspire to malign and run-down the house of Abu Talib. By now these opponents had planned many means to create tension. In order to create opposition, they created innovations in the age old customs that existed while performing the pilgrimage. These changes were abhorable on the very face of them and naturally a rational person like Abu Talib could not accept them. Some of the innovations that they had gradually introduced were as follows :

155. 1. *The camping of the pilgrims on the plane of Arafat which was going on for ages, was proposed to be stopped.*
2. *In the state of Ahram no person would be allowed to taste cheese or butter-oil.*
3. *During the pilgrimage only tents made of leather would be allowed.*
4. *Tawaf or circumambulation of Kaba was prohibited to persons who had put on clothes brought from outside.*
5. *Persons who could not afford to purchase new clothes in Mecca were required to perform the Tawaf in nude condition.*
6. *If any person through mistake performed the Tawaf with clothes brought from outside then those clothes*

were to be taken off and could not be used by any one.

156. There were many other similar conditions laid down. Naturally Abu Talib was not prepared to compromise with them on any of these issues. How could Abu Talib, the venerable head of all the clans of Quraish, the Protector of Kaba, who had been craving for reforms and improvements in the ignorant society agree to men and women doing the Tawaf of Kaca in the state of nature? How could he allow the poor, who could not afford tents of leather, to be debarred from performing the pilgrimage just because they were too poor to afford tents of leather? So a serious conflict ensued between him and the opponents over these innovations issues. Two distinct groups were formed and there was tension and disorder. Abu Talib and Muhammad tried their level best to explain to the opposite party the futility and dangers of their uncalled for decisions but Arab obstinacy would not give in. **This state of affair continued and Abu Talib, the Peace Maker, and Muhammad, the Messenger of Peace, tolerated with patience all that was happening and things drifted along for five long years.**

157. Muhammad had no other course but to think and think and think over these and such other feuds that were prevailing in the Arab society. As already explained, he was accustomed to solitary meditations and used to retire to mountains and caves for the purpose of meditation and concentration.

158. Although now his responsibilities had increased due to marriage, still he was the same Muhammad, always thinking meditating and concentrating on supernatural matters in a spiritual atmosphere. On the contrary, due to the practice of self-denial, which is the basic theory to produce effective concentration, he would like to be away from the happiness of home and prefer seclusion for the purpose of higher upliftment of the soul; although this gave anxious moments to Khadija at times, and also to Abu Talib, because this philosopher would disappear for long periods in search of meditated peace. Peace naturally would be away from to the family till Muhammad returned safe and sound or some one would come and reported his whereabouts.

REVELATION

159. Muhammad had now reached the ripe age of forty and

as usual one day Khadija was anxiously waiting for his return home but, as time passed, amidst anxiety and fear, there was no trace of Muhammad's return. She kept patience as far as she could but when her patience was exhausted there was uncontrollable restlessness within her. Abu Talib was also extremely worried and people who had been sent to search for Muhammad returned bringing no news about him.

160. After a long waiting Khadija was happy to see Muhammad return, and was relieved of her natural anxiety. She was enjoyed to see her husband back home. Before she could utter any word, her lips got frozen and she became tongue-tied and an awe caught hold of her. On the forehead of Muhammad she could see some exceptional glow which she had never noticed before. It was an overwhelming awe-inspiring sight and a kind of thrill ran through her. She could not understand the peculiar demeanour of Muhammad at that time. His face shone like a moon and his entire appearance seemed to be super human. His eyes glittered with a glint that would penetrate the depth of any darkness. It was a vision that appeared astounding and extraordinary in all respects. Muhammad stood before her calm, profound and peaceful, his self as if surrounded by a heavenly glow. There appeared to be a unique, peaceful atmosphere of contentment on his face that pronounced eternal exhilaration. He did not appear to be the same Muhammad as he was before but there was an air of supernaturalness attached to him. Khadija was stilled to silence for quite some time.

161. *When Khadija regained her composure, a great incident was narrated by Muhammad. Muhammad could understand the condition of Khadija at that time because he could clearly visualise all that was surging within her at seeing him. He told Khadija that that was a glorious day for him. He told her that at last the long awaited day had come! He told her that the day of deliverance of the world had dawned. He told her that he was thankful to his Creator for making the announcement at last and thus entrusting to him in this worldly form the responsibility of delivering the Divine message. He told Khadija that it was a day of great exaltation and satisfaction for him because now on he would act in this human form as the Messenger of the Almighty and try his level best to deliver His message to the entire world. He told Khadija that Allah the Almighty had blessed him by commissioning him to deliver the divine guidance and the true religion to mankind as a whole and that he*

himself was overjoyed at this announcement and was thankful to the Source of mercy himself being the medium of guidance for the entire mankind, not only for that time but till resurrection. He narrated the whole episode as it took place in the cave of Hira. He told her that, as he was busy concentrating and negotiating spiritually with his Creator, a heavenly light descended on the cave spreading peace and tranquility all round. It was Gabriel, the trusted one, that came from God offering him salutations from the Almighty and, after the showering of blessings and peace, conveyed to him that Allah was now pleased to allow him to announce his prophethood before the world. The great angel showered all the blessings of Allah upon him and offered felicitations and congratulations at the beginning of the deliverance of His last great Message. He told Khadija that these blessings of Allah and His extreme beneficence filled him with a sense of happiness and gratitude and that when Gabriel prompted him to recite what Allah had already taught him so that he should recite the same before the world, his heart was full of joy and his eyes full of tears. An air of awful dignity prevailed all round and with joy and ecstasy he recited the verses that Gabriel had read out to him.

162. Muhammad said to Khadija that after this episode was over his within was filled with mixed feeling of joy and anxiety. He was feeling joyous on account of the official announcement of prophethood in this worldly form and the sentiments of anxiety came over him on account of the great responsibility that he would be required to shoulder and the immense difficulties that he envisaged for the future.

163. Khadija consoled him saying that she would always be with him in all the ups and downs of his mission and she firmly assured him that she believed him to be the prophet of God and that she was proud to be the partner in life of an eminent person entrusted with a Divine Mission to share the vicissitudes of the arduous task ahead.

REACTION OF HAZRAT ABU TALIB (A.S.)

164. Khadija filled with joy and ecstasy, did not know how to celebrate this great event. She had heard Abu Talib always mention about Muhammad as the future saviour of humanity and since Abdul Muttalib had apprised Abu Talib about the greatness of Muhammad and instructed him to take exceptional care of him, Abu Talib always used to mention about Muhammad and his

future status to Khadija. The prophecies of great saints during the trade expedition were also within the knowledge of Abu Talib and so Khadija rushed to Abu Talib to apprise him of this extraordinary incident.

165. When Abu Talib found Khadija in an extraordinary mental state, he could not understand the situation. Khadija was almost uncontrollable in her feelings at the time. She wanted to speak but words would not come out. Abu Talib was perplexed and felt deep anxiety for her. When after some moments Khadija came to herself and calmed down, Abu Talib very tactfully requested her to inform him about the purpose of her sudden rush to him.

166. Khadija, with tears of joy in her eyes, narrated the whole episode to Abu Talib who was, whilst listening to her, just patience personified. Abu Talib, who had seen the ups and downs of life for full seventy five years, throughout her narration remained calm and collected. As Khadija went on narrating the episode, tears rolled down the cheeks of Abu Talib and the picture of Abdul Muttalib, his revered father, passed before his eyes. He could not control his feelings and he exclaimed, "Oh my father, would that you were living to see this day. All this was due to the fact that as previously mentioned, on his death bed Abdul Muttalib had given distinct instructions to Abu Talib to take exceptional care of Muhammad who, according to the prophecies of great saints of Christianity and Judaism, was the promised Messiah. Since Abdul Muttalib was also convinced that from the progeny of Abraham the last prophet of God would arise, he had given special instructions to Abu Talib to protect Muhammad more than his own children and, when the final announcement of prophethood would be made, to be by his side through thick and thin.

167. The picture of his dying father was now before his eyes and Abu Talib felt the very presence of his father and all the venerable predecessors. Abu Talib remembered his deceased father's instructions word by word and, with the overwhelming sentiments that overpowered him, now assured his father in heaven that he would prove a noble son of a noble father and leave no stone unturned to protect Muhammad, the Messenger of God, and also help him carry out his mission most successfully.

168. Seeing the confidence of Abu Talib and the joy that

surged within him, Khadija felt exhilarated. She felt very happy at Muhammad (S.A.) possessing two strong supporters in his mission. **Abu Talib, even in his advanced age, was the bravest hero of the Arabs of that time, and the protection of Abu Talib meant freedom from all fear.** Abu Talib thanked the Almighty Creator for the favour of this blessing on the family and in his mind resolved to make all preparations to see that Muhammad succeeded in his mission with the least trouble.

VARQA BIN NAOFUL

169. There was a very venerable Christian Missionary by the name of **Varqa Bin Naoful**. He lived in Mecca and was a cousin of Khadija. This venerable old man was most renowned for his vast and deep knowledge of the scriptures. He was respected by the entire people for his **pious life**. Khadija now could not help approaching him and told him all about the happenings with Muhammad in the cave of Hira. Varqa, after patiently hearing all that Khadija had to narrate, told her that if what she narrated was true then the Angel that visited Muhammad was definitely the same that had come to Moses and, no doubt her husband was the prophet of God with a message from Him for the people. He assured her that Muhammad as he knew him would stand firm in his mission.

170. Khadija was highly pleased with what Varqa said to her. On returning home she informed Muhammad about all that had happened. When after a few days Muhammad was returning from the cave of Hira, he decided to circumambulate the Holy Kaba before returning home. There he chanced to meet Varqa. Varqa requested Muhammad to personally narrate to him the incident. **Varqa kissed the forehead of Muhammad** and told him all about the difficulties that lay ahead. He told Muhammad that he would be severely opposed in Mecca and a time would come when he would be obliged to leave the city and migrate. He promised Muhammad of all possible help from his side if life helped him to do so.

FURTHER REVELATION

171. Muhammad used to visit the cave of Hira every now and then for meditation and for receiving further instructions from his Creator. After a period of time had passed Gebrial appeared and instructions were given for the mode of performing Namaz.

172. Khadija and Ali also began offering prayers. This exercise of all these three persons were for obtaining nearness to God and since instructions for prayers were only for the prophet so far, Khadija and Ali joined in prayers just out of their own free will and not because it was compulsory. Their main intention was to go on giving company to Muhammad in all things that he would do as ordained by God. Abu Talib seeing these three persons offering prayers and following the Prophet strictly gave instructions to his son Jafer also to follow in their footsteps.

173. The Quraish used to observe these three persons busy in a particular kind of praying exercises and the news of it spread like wild fire. They used to approach Abu Talib to use his good offices in stopping these innovations of Muhammad but Abu Talib would explain away the matter in a tactful manner. Abu Talib must have thought that his own assuming a seemingly neutral attitude under these circumstances would help the cause of Muhammad, and that would be the best thing to do under the circumstances.

174. When people used to approach Muhammad on this issue he would smile at them and talk to them gently and with patience and exhort them to develop a higher standard of character. Since he was now an inspired soul he would pour out his heart in the most eloquent manner advising them to give up bad habits of intoxication, gambling, lying, fornication and going round the Holy Kaba in an indecent manner. His persuasive words began to find place in the hearts of people and since he was already known as the trustworthy and the peace maker, his preachings influenced them and softly penetrated their hearts.

175. For three long years the missionary work of Muhammad went on in a secluded manner and by that time several persons joined his fold. The prominent amongst those that accepted Islam which was Muhammad's faith were Zaid Bin Harsa, Abubaker, Zubair, Usman, Ammar, Abuzer, Sad Bin Abinaggas, Talha, Arqam, and Abdullah ibne Masood.

DA'AWAT-E-ZIL A'SHIRA

176. In the mean time orders came to Muhammad from God to invite his near of kith and kin and to instruct them to accept the faith. Ali was ordered to prepare food in a small

quantity consisting of bread, meat and milk. Abu Talib's house was naturally available for the purpose. Forty persons, all from the progeny of Abdul Muttalib, gathered in the house of Abu Talib. To the surprise of all the exceedingly small quantity of food sufficed for all and before Muhammad could utter a word about his mission Abu Lahab, the arch enemy of Muhammad, made the gathering disperse saying that it was a clever piece of sorcery and magic that Muhammad had displayed by feeding all with a small quantity of food. A similar invitation was given the next day also and this also was foiled by the enemies of Muhammad. *On the third day Muhammad addressed the gathering immediately after the meal and delivered a sermon praising God and announcing his mission. He asked of the audience as to who would come forward to help him in his mission and assured that the person coming forward and accepting his offer would be his heir and vazeer after him. No one got up except young Ali, a boy not more than fourteen years of age. Muhammad made Ali sit down twice and, when on the third occasion Ali got up promising all help to Muhammad in his mission, the Prophet embraced him and declared before the gathering that this boy, Ali, would be his heir and vazeer after him worth listening to and worth following.* At this announcement Abu Jahal first and then Abu Lahab began addressing Abu Talib taunting that now the time had come for him to pay obedience to his own son. Abu Talib replied to Abu Lahab saying, "Oh one eyed man, keep quiet. How are you concerned with this?" These words of Abu Talib conveyed countless meaning. After that he turned to Muhammad and told him, "Oh, my Amir rise and say whatever you want to say and deliver the message of your Lord, because you are both truthful and trustworthy."

MISSION OF THE HOLY PROPHET MUHAMMAD (S.A.)

177. On account of this open support of Abu Talib for Muhammad hard times lay ahead for him. As previously stated, the enemies of Bani Hashim had already formed themselves into a powerful group. Now there was enough cause for open enmity. Now Muhammad was openly delivering his message and this was absolutely unpalatable to the idol-worshippers. Muhammad used to declare that human heads should bow down before only one God, the Sustainer of the worlds and that bowing before man-made idols, and considering them as the creators or helpers was ignorance of the worst kind. The idol-worshippers, who were accustomed

to idol worship from the times of their forefathers, could not tolerate the preaching of Muhammad against their time-honoured icons. Muhammad, inspired by divine power, would not care for anything in delivering his message and by now he had created a number of followers on account of his persuasive preachings.

HAZRAT ABU TALIB (A.S.)'S PROTECTION

178. These idol-worshippers got irritated every now and then and wanted to nip this movement in the bud and so they began persecuting the poor followers of Muhammad harassing them and beating them whenever opportunity arose. *They could not dare touch Muhammad because they were mightily afraid of Abu Talib, the acclaimed hero of the Arabs. Abu Talib was found always by the side of Muhammad to protect him and so these enemies were continuously worried about what they should do.*

179. Once they approached Abu Talib in a deputation and frankly told him about their feelings and requested him to prevent Muhammad from stopping people from idol-worship and from other practices which they were accustomed to. Abu Talib handled them all in a very tactful manner on that occasion and they returned without achieving their objective.

180. After some time then again they all met Abu Talib and used strong words in protest. They openly told Abu Talib that he was boldly encouraging Muhammad in carrying on the propagation of his mission and that now their patience was exhausted. They paid him all respects as the chief of the Arabs but at the same time they warned him that they had then come for a final decision from him and having given a stern warning to Abu Talib in the strongest terms, they all returned.

181. Muhammad was observing the attitude of Abu Talib at all these threats and was very pleased when Abu Talib petted him, kissed and embraced him and exhorted him to carry on with the mission in the manner he liked and assured him that he would always be by his side, come what may.

182. *Once again the enemies of Muhammad approached Abu Talib and offered him a very handsome and promising youth by the name of Ammara bin Walid bin Mughira, so that Abu Talib can take under his care this very promising youth and in return hand over Muhammad to them so that they could control his activities. At this*

suggestion the colour of Abu Talib's face reddened with rage and he became wrath personified. Fire began to ooze out of his eyes and he began to shake with anger. Those present got stunned at the love display of love of Abu Talib for Muhammad. He roared at their saying, "Do you wish that I should see Muhammad being sacrificed by you for proclaiming and propogetting his mission and nourish some one else from amongst you in his place?" On seeing this kindled fire of Abu Talib, Mutaam bin Adi bin Naofal bin Abd-e-Manaf tried to quieten him by saying that they had come to offer a just solution to an intricate problem. But Abu Talib lost his temper with them again and told them his final verdict that he would never accede to their request. After this the assembly openly declared that they considered themselves free to do whatever they wanted and that it was to be seen how Abu Talib discharged his professed responsibility to look after the protection of Muhammad.

SECLUSION OF THE HOLY PROPHET MUHAMMAD (S.A.)

183. Once it so happened that Muhammad had again retired for meditation in some secluded place and did not return as he usually would do. Khadija and Abu Talib were very much worried about his safety. Abu Talib feared that some harm had been done to Muhammad by his enemies. Despite search far and wide no trace of Muhammad was found.

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184. When Abu Talib entered the Haram with Muhammad holding Muhammad by his arm his accomplices were sitting as directed but on finding Muhammad safe and sound they kept quiet. Then Abu Talib roared out to his men asking them to take out what they possessed. Immediately at this order twenty shining daggers were drawn and the chief of the Quraish sitting there were horrified. When they asked him what all this was Abu Talib told them everything very frankly and this convinced them about the determination of Abu Talib to protect Muhammad at any cost even to the extent of the extinction of all the chiefs of the Arab tribes. Abu Talib, a great poet of his time, recited verses in the praise of Muhammad at that time and one of the couplets was :

"Oh my son! You are now free to move about there is no danger for you whatsoever good tidings to you may your eyes always remain cool and calm."

185. After this Abu Talib and his men returned and there

was great turmoil amongst the enemies at this important incident.

THE HIJRAT OF MUSLIMS

186. The mission of Muhammad was spreading slowly but very convincingly. The oppression to which the near followers of Muhammad were being subjected, was beyond description. They were being mentally and physically tortured in the most cruel manner. This state of affairs began to win the sympathy for the sufferers and instead of curbing the mission, on the contrary this helped to give it a fillip. Muhammad and Abu Talib were very much concerned with the calamities that were befalling the new Muslims but they had not the resources to protect them all. There was great concern about these affairs in the camp of Muhammad and Abu Talib and Muhammad decided to solve the problem anyhow. Consultations were held and it was ultimately decided that those who could not be protected by their family or clan should get ready to migrate to Ethiopia. This suggestion was found acceptable to all. The Quraish were happy to see that what to them seemed evil was fizzling out by migration of the converts and Muhammad and Abu Talib were happy to see that the faithful followers of their faith were going beyond their country and that the mission would now be carried far and wide.

Thereupon, Abu Talib collected Twenty of his men, including his sons, and gave them instructions to go to the Haram with sharp daggers and each one to be near each of the heads of various clans that used to be there generally planning and plotting against Muhammad. He told them that he would make his last effort to find Muhammad but if he did not succeed and returned alone in the Haram they should attack each chief with their daggers and finish them off then and there. Abu Talib searched for Muhammad accompanied by his sons and to his great joy found him at last on the outskirts of a hill contemplating and offering prayers to the Almighty. In great excitement of joy and jubilation Abu Talib embraced Muhammad and instructed him not be away for such a long time without informing them.

187. A first batch of migrants was prepared and ten men and five women joined the expedition. This happened in the fifth year of the mission when Muhammad was forty-five years of age.

188. After two years, when the new Muslims were being tortured in the most cruel manner, necessity arose again to see that

they also migrated to Ethiopia. Ethiopia was selected because the King of that place had earned for himself the reputation of being just and highly learned and was following the Christian faith.

189. This time Abu Talib was very particular to make this mission to Ethiopia a great success. He called his son Jafer to accompany these migrants as their head and the brave son of a brave father willingly accepted this charge.

190. Abu Talib prepared a very well worded poetic message to be delivered to Najashi, the Emperor of Ethiopia and handed it over to his son for being conveyed in the most befitting manner to the Emperor.

LEADERSHIP OF HAZRAT JAFAR (A.S.)

191. This expedition consisted of 83 men and 18 women under the leadership of Jafer, the promising son of Abu Talib. They reached Ethiopia safely and were well received there. They began to lead a peaceful life. In the meanwhile another expedition reached the same place from the Quraish of Mecca under the leadership of Omro bin Ans. They appealed to the Emperor Najashi to hand over to them these Muslim immigrants who had come from Mecca alleging that they had run away from their country to wade punishment for their heretical beliefs and practices.

192. Emperor Najashi sent for these Muslim refugees. Jaffer Ibne Abu Talib attended the Court leading the immigrants in a most disciplined and organised manner.

JAFFAR (A.S.)'S EXPLANATION

193. The Emperor told Jafer about the demand of Omro bin Aas and Jafer gave a befitting explanation. He told the Emperor, in the same vein as Abu Talib, that among the Arabs there was disunity and chaos; there was darkness and ignorance, that they were worshipping hand-made icons as their gods, that they were eating dead animals, engaging in immoral and illicit actions; that they were oppressing their near and dear ones, the powerful from amongst them were crushing the weaker ones; in this horrible condition suddenly a light had appeared in the midst that cast off all darkness and beaconed them to a new life and brightened their horrible, dark atmosphere. A person came up to eradicate all evils and showed them where they were continuously erring. He

opened up their closed eyes and deadened hearts and they were awakened to a new philosophy—they began to understand their shortcomings and since he pointed out to them, they could understand who was the Creator. They told him that He managed to direct them from idol-worship and prostrating themselves before everyone; he gave them instructions to adhere to truth and follow the right path and created a wonderful brotherhood amongst them. He preached to them from the Holy Book that had descended upon him and influenced of these heavenly words had caught their imagination and inspired them to a new way of life. He made them understand their responsibilities towards one another and showed them the value of being trustworthy. Immorality, unjustified killings, telling of lies and misappropriation of the property of the orphans were prohibited by Him. He had shown them the way of praying to One Almighty and obeying Him. It was on this account that all the people began to hate them and perpetrated terrible tortures on them and their families so that they should give up their new faith and revert to the dark days of ignorance with them, but this was the last thing they would agree to. And so when they had found that their oppression was unbearable, they had thought of migration from their homeland. Then he continued saying that they had many places to go to but since he had learnt a lot about the justice and sense of fair-glory prevailing in the Emperor's domain they thought it wise to come over to his country where they expected to lead a peaceful, undisturbed life. Then Jafar submitted to the Emperor that what he had narrated was the only crime for which they were being persecuted. He also opened up his bosom saying that when the Quraish were not willing to allow them to live peaceful life in their adopted country what would they not do to them if they were turned over to them and sent over to the country under their cruel rule.

MESSAGE OF HAZRAT ABU TALIB (A.S)

194. So saying Jafar read out the message handed over by Abu Talib, his father at the time of their migration in a loud, clear and ringing voice which could be distinctly heard by all who were present in the Court, including the delegation of the Quraish.

195. *"Oh Emperor of Ethiopia! Know thou that *Muhammad*

*Acceptance by Abu Talib in the unity of God and the prophethood of Muhammad,

is a prophet in the same manner as Moses and Jesus were God's messengers. He has brought message from God in the same manner as they brought; and all of them are guides from their Lord and under His direct protection. And you must have read in your scriptures the information regarding the coming of this prophet.

196. *And so no one can be a partner of the Mighty Creator and the right path is distinct and clear and not dark and misleading."*

THE REACTION

197. On listening to this great message of Abu Talib, the Emperor was very much touched. He was a learned man with knowledge of the Holy Scriptures. Immediately he remembered the passages that referred to the coming Messiah in their old books and he was convinced about the truth that Jafer spoke. He softly requested Jafer if he remembered anything from the verses recited and taught by Muhammad. Jafer, the son of a very great and learned father did not miss the opportunity and soon selected the most appropriate passage from the Qur'an containing the subject matter of Mary and Jesus. He recited from the Chapter of Mary verses that stunned the Najashi. He was in tears as the heavenly words of the Holy Qur'an had an overwhelming effect on him. He was convinced about the mission of Muhammad and without the slightest hesitation agreed to give all protection to the Muslims and Amir Bin Aas got the worst defeat he could expect.

THE PLANNING OF QURAISH

198. The infidels of Quraish were determined to create as many obstructions in the way of Muhammad and his Mission as they could think of.

199. The only worldly obstacle in their way that stopped them from killing Muhammad was the presence of Abu Talib. They knew that Abu Talib would not tolerate any harm to Muhammad, however, minor. The bravery and valour of Abu Talib were known to them and they could not muster sufficient courage to face them.

200. Once when these infidels had slaughtered certain camels as sacrifice to their gods installed in Kaba and were busy merry-making in the Haram, Muhammad happened to pass by. He

walked away in such a majestic and dignified manner that they all were over-awed. They began to murmur amongst themselves that he was the man who was decrying idol-worship and was claiming to be a prophet. A fire of jealousy took hold of them and they wanted to find out some way to harass Muhammad to prove to him how deeply they hated him.

201. They knew that Muhammad was on his way to Daruun-Nadua to offer his prayers to his God. They all planned to insult Muhammad in the meanest manner. They took a decision and Abdulla ibne Zabair took all the filth and stomach and intestines of the slaughtered camels and went to the place where Muhammad was found in prostration before his Creator. All the filth was thrown upon Muhammad and the Quraish screamed with laughter at his condition, covered by filth and dirt. Muhammad quietly got up and in a remarkably composed manner walked home.

RECITING OF VERSES BY HAZRAT ABU TALIB (A.S.) IN PRAISE OF THE HOLY PROPHET MUHAMMAD (S A.)

202. When Abu Talib saw Muhammad approaching in such a condition he was wild with anger.

203. Muhammad did not complain about anything. He stood there calm and collected. Very meaningfully, he just asked Abu Talib, "Oh uncle, please tell me what am I in your eyes"? This question of Muhammad conveyed hundreds of meanings. Perhaps he wanted to convey that, since he was a prophet, all these troubles were unavoidable evils and the path of patience and perseverance was the only one to be adopted.

204. *But Abu Talib's anger was beyond control. He drew out his sword and roared out to all his kinsmen to follow him with drawn swords and holding Muhammad by his arm, reached the place where this mischief was done. The Quraish were frightened to see Abu Talib approaching in this defiant manner. They wanted to scatter out but Abu Talib challenged them saying that anyone running away would be slaughtered there and then. There was quiet all round.*

205. The first thing Abu Talib did was to give a strong blow with his fist to Ibne Zubair, the main mischief maker, who began to bleed profusely from the nose and fell half-unconscious. Then he asked his son Hamza to throw all the filth that lay there on those arch enemies of Muhammad that were there. Abu Talib

was in a terrible mood and his words were fiery. Suddenly he became quiet and, after observing Muhammad from head to foot, announced, "Oh Muhammad you asked me who you are in my eyes ; so now listen", so saying Abu Talib began reciting verses in his ecstasy in praise of Muhammad and since these verses convey the thoughts of Abu Talib for Muhammad, they are translated below.

206. *"Muhammad ! Thou are *Prophet. Profound, shining and supreme. Noble thou art, born of Nobility Blessed are both sire and son; gloriously rooted thou art. For Hashim founded thy dynasty who called Mecca to feast when people were starving. And thus custom established to feed bread in Sariat ; unsurpassed thou shalt dwell while i live unchallenged. And plains of Mecca are free from Vulgars and Blacksheeps. And thy kin are on guard. As lions of forest. Thy protection and guaranteed in truth for all thy discourse are true from days of thine childhood.*

PROTECTION OF ABU SALMA

207. After this incident the Quraish did not know what to do to prevent Muhammad in his mission. They began to harass the followers of Muhammad to the maximum extent. That was the only course left open to them to prevent people from joining the fold of Muhammad. One Abu Salma bin Abdul Asad Makhzoomi was severely oppressed by the enemies of Muhammad and he was tortured in the most cruel way. He had no course left except to seek shelter under Abu Talib. He approached Abu Talib in a very oppressed condition and Abu Talib gave him the needed protection.

HAZRAT ABU TALIB (A.S.)—ADVOCATE OF HUMANITY

208. This caused a terrible flare up amongst the Quraish and they all rushed to Abu Talib warning him not to extend his protection to people from other tribes when they were persecuted by them and they told him that his protecting Muhammad was enough. Abu Talib openly declared that the persecuted ones, if they sought asylum with him would be protected and he would not refuse them the same since that was his humanitarian duty. At this they were very fierce and hostile but Abu Talib would not budge an inch in his attitude. This sent a wave of savage hatred amongst the

*Abu Talib's definite belief in the prophethood of Muhammad (S.A.).

Quraish who were now finding Abu Talib crossing what they thought were the limits.

209. Many such incidents of oppression of the followers of Muhammad (S.A.) began to come to the notice of Abu Talib and he was wild with anger at all those incidents. The case of Othman ibne Mazoon was one of them. After hearing about the oppression which he was subjected to Abu Talib was very much annoyed and the verses he recited on that occasion convey his attitude towards Muhammad and his faith. Some of the verses are as follows :

210. "Oppression and tyranny are suppressed by us through our seasoned swords, and the frenzy of the frantic mad with oppression is taught sense through the jewels of our armour and we cease not our onslaughts on those dastard tyrants till they succumb, surrender, and accept truth of the scriptures that have descended from Heaven like the ones that descended on Prophet Moses and Zoonoon. Who spreads the truth that has dawned on him as is evident from the qualities and signs that are self expressed."

211. The Quraish were all united against Muhammad and also against Abu Talib who was the main thrown in their side. It was the strength and power of Abu Talib that had supported Muhammad so far. But they were all helpless against the might and dauntless courage of Abu Talib who was strong enough to stand up against all of them. He was a tower of strength for Muhammad and his followers.

212. The Quraish met very often to consider over the matter of how to subjugate Abu Talib and when all their efforts at force failed they drew up a unique plan with perfect unity amongst themselves. They all were a very powerful unit and, although they were not strong enough against the combined physical strength of the Bani Hashim, they constituted a very powerful force if they were to unite socially against Abu Talib. They conspired to make him how down and decided upon a well planned plot of social boycott.

213. They all held a very largely attended conference at which after great study they evolved a formula which in their

opinion would finally succeed in making Abu Talib step down and finally hand them over his nephew Muhammad to them.

214. It was a plan of complete segregation of this great family from all angles. They drew up a document mentioning all the items of boycott and put their seals on the documents. It was mentioned in the document that no one would from then onwards have any dealing with Abu Talib and his family and there was to be a total social and economic boycott of that whole family to such an extent that the entire family of Abu Talib be brought down to the level of starvation. There was to be no talking with them, no dealings with them, no social relations with them, no trading with them. Restrictions of all nature were worked out in details and mentioned in the document which was framed and hung in the Kaba with the seal of all the tribes on it.

SOCIAL AND ECONOMIC BOYCOTT

215. This social and economic war began instantaneously and no doubt it was for those times a novel warfare against a fighting tribe. It was a very queer position in which Abu Talib and his entire family were placed. Social boycott of ladies, children, youths and men in the most organised manner had a terrible mental impact and this war of twenty four hours a day was a very cruel fight to withstand. Abu Talib was given one counsel after another for a respectable compromise but this lion-hearted hero would not budge an inch and bravely decided to face all the difficulties that would come. He knew that to support his entire large family and feed them without any chance of purchasing foodstuffs from outside, would be an impossible task and he also realised the immense difficulties that lay ahead but this great believer in God and in the mission of Muhammad did not give up hope. In his heart of hearts he was feeling convinced that, after all, it was God alone who was the Master and the provider of sustenance. Abu Talib was confident that since his cause was just, some day or the other God's help would come in one form or another.

216. Since Abu Talib also expected an attack from the Quraish, he thought it wise to take the entire family in the Shaab-e Abu Talib a place of safety from attack of enemy and he managed to give guidance with regard to foodstuffs to some near relatives of Khadija and this went on, but with great hardships and very great difficulties. Abu Talib fought this battle of nerves and starvation

with great strength and enormous courage and this shows his extraordinary faith in the mission of Muhammad.

217. As is clear as day, the cause of all these persecutions was the mission of Muhammad. It is surprising that, even after knowing about all the troubles that lay in store for all of them, no where in history it has been recorded that Abu Talib tried to influence Muhammad to curb or slacken his activities. On the contrary Abu Talib went on exhorting Muhammad all throughout this period of trials and tribulations to go on with all his efforts and activities in the direction of his mission. This is enough to prove the calibre and the faith he had in the great mission with which Muhammad (A.S.) was entrusted by God.

218. As time rolled on, economical difficulties began to tell on the family of Abu Talib and, even with strict rationing and planning, starvation was staring them in the face. Even then Abu Talib was as steadfast as a rock and was certain that, one day or another, the great Creator, for whose mission all these troubles were undertaken, would definitely find some solution to this intricate problem.

219. At the cries of the children and women for food and other necessities of life the heart of Abu Talib would melt and move him to tears. Muhammad also would be overwhelmed with feelings but the Mission that lay ahead appeared to them more important than anything else.

220. *There long years passed in this desolate condition. All these years Hazrat Abu Talib (A.S.) was worried about Muhammad in a very particular manner. He was afraid of Muhammad being attacked and killed by the Quraish. Now and then he used to put his own Ali on the bed of Muhammad so that if an attempt was made to murder him, it would be Ali his son who would be killed and Muhammad would be saved.*

221. This spirit of being prepared to sacrifice his own for the sake of Muhammad shows the deep regard that Abu Talib had for Muhammad. All this was being done not merely for the sake of the love of Muhammad but also for the sake of his just mission. It was Abu Talib's aim in life to see to the success of the mission of Muhammad. This was the noble spirit with which Abu Talib served Islam in this delicate condition.

MIRACLE ABOUT THE DOCUMENT

222. One day Muhammad in a happy mood approached Abu Talib and told him that he had been informed that the document hung in the Ka'aba had been eaten away by white ants and all the writings had been destroyed except the name of Allah written on it. Abu Talib was very pleased to hear this from Muhammad. He had implicit faith in whatever Muhammad spoke. He believed him to be the true prophet of God and was convinced that his declaration could never be wrong and it carried a message of hope and deliverance.

223. Armed with this conviction and with profound belief in the hidden truth of this message, Abu Talib left Shaab-e-Abu Talib. When the Quraish saw him coming they thought that he had come to surrender himself but the way he was walking and his demeanour and bearing appeared to be that of a victor. They could not understand all this and were perplexed for quite some time. Abu Talib approached them in a triumphant manner and they were all surprised at this. To see a person in such an elated condition, after full three years of ceaseless persecution, was a matter of surprise to them all. They began to marvel at the fortitude of Abu Talib and were greatly disappointed to find that he had not come to plead to them for a truce, much less to throw himself at their mercy.

224. They boasted at the success of their blockade and taunted Abu Talib in sarcastic words but he was all cheer. His face was glowing with internal success and his lips parted in a smile of victory.

225. When they told him how well organised was their boycott Abu Talib told them that the boycott should be over since the document that made the organised boycott a success was no more. They said that it was safely hanging in the Ka'aba. Abu Talib laughed at this statement. He told them that Muhammad's God had already done what should be done and he challenged them that nothing now remained of that document which was eaten away by white ants except the everlasting name of Allah written therein. They all began to stare at one another and, since they all thought it to be a bluff, all simultaneously challenged Abu Talib at this statement of his.

226. They chided him for speaking with such implicit faith and confidence a thing he had not seen. He replied confidently that he had told them about it on the information given to Muhammad by his God and Muhammad the truthful, Muhammad the trustworthy, could never be wrong.

227. They in anger asked Abu Talib what would be the penalty if it turned out to be false. Abu Talib said that he would agree to anything that they would lay down. They made it a condition that if that statement turned out to be incorrect, Abu Talib would surrender unto them and hand over to them Muhammad with whom they would then deal as they would choose.

DEFEAT OF THE QURAISH

228. This was a test for Abu Talib, too powerful for ordinary human conviction. But he was the son of a father who had so much faith in God that when Abraha had attacked Ka'aba with a powerful army, he had said that Ka'aba was God's property and God would protect it, and he did nothing except concentrate and pray to God to protect His House. As previously mentioned an army of birds with pebbles in their beaks appeared and all the army of Abraha consisting of elephants and a multitude of men lay dead on the sands when the pebbles fell on them from the birds above. Abu Talib was the son of that great father and he was convinced that God would not fail them and so with unshakable conviction and implicit faith he smilingly agreed to all the conditions that the Quraish prescribed at that time. All those present were certain that Abu Talib's statement could not be true because they had taken all possible care for the preservation of the document and they were very happy at the challenge thrown by Abu Talib.

229. In a procession they all approached the Ka'aba and when the document was found eaten away except the name of Allah written thereon, as described by Abu Talib, the Quraish, instead of admitting their defeat, began to shout that it was another feat of sorcery and magic performed by Muhammad. Their defeat dealt a blow to them but they did not have the intellectual honesty to accept their defeat. Many of them wanted the boycott and enmity to continue, but there was a dissension amongst the Quraish themselves. Some said that since the challenge had been won by Abu Talib, and they had no proof of any foul play, the boycott should be withdrawn. Those in favour of calling off the boycott were Husham bin Umro,

Zohair bin Omayya, Mutaam bin Adi, Zamaah bin Aswad, Abul Bakhtari bin Hassham and others while Abu Jahal, Abu Sufiyan and their colleagues wanted the status quo to continue. Great dissensions arose between these two groups* and ultimately the social and economic sanctions were lifted and Abu Talib and all the Bani Hashim found themselves once more free citizens of Mecca.

230. The difficulties that Abu Talib encountered during the very hard period of boycott, which lasted for three long years, had a very adverse and telling impact on the physical condition of Abu Talib. Now an aged man, over eighty years of age, he suffered a lot on account of starvation and other worries confronting the family. Being the venerable sire of the clan he used to feed others denying to himself even the barest necessities. These difficulties had a telling effect on his health and his physical condition had fast deteriorated during this crucial period.

DEATH OF HAZRAT ABU TALIB (A.S.)

231. His health failed badly and it was amidst gloom and grief that he passed away from this world and it is reported that in the last moments the Kalama-e-Tayyeba was on his sacred lips.*

232. On the face of Abu Talib peace reigned, supreme and his features pronounced entire tranquility. He had lived his life well and served the right cause not caring for hardships and calamities. He had supported truth all throughout his life and an air of contentment was on his face since in the mission of Muhammad he had found supreme hope for the solution of all the ills the world was polluted with. Every moment of his life was well spent for the salvation of mankind. He lived like a hero and died a glorious death.

THE LOSS OF THE HOLY PROPHET MUHAMMAD (S.A.)

233. One can imagine the effect that Abu Talib's death brought on Muhammad. Although he died at a very ripe old age after performing all his duties most faithfully, still in his death Muhammad lost the great and glorious shelter that was over his head for decades.

*"Madarayun-Naboovat"—Sheikh Abdul Haq, Mohaddith Dehlvi.
 "Insanul Ooyoon"—Ali ibne Burhanuddin-e-Shafai.

234. Muhammad had complete faith in his great Protector but the goodness and care with which Abu Talib had brought him up were continuously before his eyes. This parting of a most generous benefactor was not an ordinary loss. Muhammad was not afraid of the future, nor was he over powered by the thoughts of future calamities but the life that he had lived under the perfect protection of Abu Talib began to float before his eyes and his heart was full of grief at the worldly loss of such a benefactor.

235. First Abdul Muttalib and then Abu Talib filled the gap of the loss of his father in the most compassionate manner. A person like Muhammad, so conscious of his obligations, could not but be fully grateful for the generosity shown towards him. He was grief stricken and his overwhelming sorrow was too deep for tears. His lips moved in prayers unceasingly and amongst those present all eyes were fixed on Muhammad because he appeared to be great personified at that time.

236. Deep sighs escaped his lips and in utter gratefulness for the kindness shown to him he continuously prayed to Allah to reward Abu Talib for all his goodness.

237. When Hazrat Ali (A.S.), under instructions from Muhammad (S.A.) was busy giving him the obsequial bath and when the body was being wrapped in shroud, Muhammad (S.A.) came forward in utter grief and proclaimed, "Oh uncle, you acted as my Protector during my orphanhood, you nourished me during my childhood, helped me in my youth ! May God grant you the best reward and recompense you most befittingly for all that you have done."

238. When the coffin was being lifted, Muhammad came forward and standing in front of it, in the presence of all said in the most grief-stricken manner, "Oh uncle, you discharged the duties of kinship with graceful mercy. May Allah reward you most graciously. You nourished me from childhood, protected me all along and, when I grew up, you gave me all help and succour."

239. Then the most critical time of lowering the body in the grave came up. At that time Muhammad burst into tears ; he was being consoled, but his tears would not stop. He himself lowering the body in the grave exclaimed : "Oh my merciful father, Oh Abu Talib, Oh my uncle ! Alas ! Alas ! How can I hold back with patience ! Oh you who nourished me in my childhood ; Oh you who

responded spontaneously to my mission, you were considering me the pupils of your eyes and your very soul ! May Allah most graciously reward you for all that you have done for me."

THE WILL OF HAZRAT ABU TALIB (A.S.)

240. It has been mentioned in "Boo looghul Arab" "Tareekh-e-Khamees" and "Dohlani" that it has been narrated by Hasham ibne Muhammad ibne Saeb-e-Kalbi that in his last moments Hazrat Abu Talib called the chiefs of Quraish and declared his last wish which is as follows :

241. Oh ! Qabila-e-Quraish ! you are the chosen ones of God in this creation ; and you are the soul of the Arabs ; amongst you is the master who is worthy of obeisance ; amongst you is the chief who is brave, advancing and magnanimous ; and know ye all that there is nothing from the favours which you have not obtained as your share and there is no dignity and position which you have not achieved ; and on account of these achievements you are exalted ones amongst men ; and on account of this exaltation of yours, people turn to you for their purpose ; and people fight with you and get united in opposing you. And I do hereby exhort you in respect of the dignity of the House, i.e., Ka'aba because in this is the pleasure of the Nourisher ; and in this is providence for the people. Keep up kinsmanship amongst yourselves (go on helping one another) in this there is prolongation of life for you and your numerical strength will increase. Give up evil plotting and disobedience because on account of these evils alone many nations have perished. Reach to the succour of the oppressed and give to the one who pleads ; because in these actions there is honour for you in life and death. Always speak the truth and remain trustworthy, because on account of these you establish love for you in the hearts of the selected few and your dignity is established amongst the masses. And I bequeathe you in respect of Muhammad (S.A.), the best of the creation, and he indeed is the trustworthy one from amongst the Quraish, and the most truthful amongst the Arabs, and he is the one possessed of all the qualities that I have exhorted you to, so far : and he came to us all with an order which although the soul accepts the tongue refuses to testify on account of fear of the enmity of the people. And by Allah ! I am able to visualise and see that the poor amongst the Arabs and the people from surrounding places and the down-trodden persons from amongst the people have accepted his call and gathered round him and have testified his 'Kalema', and have glorified his

orders and they have willingly plunged themselves with Muhammad in the ocean of death and I am also able to see that the aristocrats and the leaders of the Quraish have fallen from their heights and their lot has changed, and their resting places have been ruined. And those who once were un-nourished and neglected have now become nourishers and powerful. And the topmost amongst them has become the lowermost. And I also see that the Arabs have dedicated all their love to Muhammad and populations have been rendered subservient unto him and have bowed down accepting his commandership. And oh people of the Quraish, you also join the fold of his lovers and be the helpers of his army and by God whosoever treads on the path shown by him will be rightly guided and whosoever will follow his guidance will attain glory and success. And if life would have given me more opportunity and if death would have been delayed, I would have stood by him for support and would have protected his from oppression and persecution."

MERITS OF HAZRAT ABU TALIB (A.S.)

1. Abu Talib, the sire and head of the Quraish, was a source of protection for the helpless and the needy in times of need.
Bulughul Arad.
2. Abu Talib, the head of the Arabs was compassionate towards the poor and the helpless. His large hearted hospitality is well known and renowned.
Shara-e-Nahjul Balagha
Ibne Abil Hadid.
3. Abu Talib, master of judgment, holder of penetrating wisdom lion hearted and charitable, was a source of shelter to the poor and the oppressed
Seerat-e-Dohlaniya.
4. The spirit of hospitality and assisting the oppressed after Abdul Mutallib ended with Abu Talib.
Tarikh-e-Khamees.
5. Abu Talib excelled his forefathers in perfection of morals and he was renowned for hospitality and charity.
Seerat-e-Dohlaniya
6. If Abu Talib was not there the religion of Islam would not have been what it is today and would not have been so well founded.
Shara-e-Nahjul Balagha
Ibne Abil Hadid
7. Who can deny the sacrifices that Abu Talib did for the sake of the Prophet ? He was prepared to sacrifice his own children for his sake ; on account of his love for him he tolerated the enmity of the entire Arab community he was encircled and virtually imprisoned on account of him ; he was reduced to starvation and was exiled. For Full three years maintainance became horribly difficult.

Will this love, this fervour and these sacrifices go in vain ?

Seerat-un-Nabi Shibli Nomani

8. On the death of Abu Talib women tore their skirts and snatched their hair, and the agony of his death was felt by the entire Meccan population and especially by Muhammad and Ali.

Molid-e-Ameerul Momineen
Abul Hasan Bakri.

9. Islam is a continuation of these four ingredients the pleasing manners of Muhammad (S.A.), the protection of Hazrat Abu Talib (A.S.), the wealth of Hazrat Khadija (A.S.) and the sword of Hazrat Ali (A.S.).

Taozihul Hamd Mohomed Abdoh.

10. Oh Abu Talib ! Your-self was a shelter for those seeking the same ! in the times of famine it was like pouring rain, and was light in the clouds of obscurity. Your death was a source of calamity to those who were highly bred and dignified ; May Allah bless you.

Asnal Matalib

HOLY PROPHET (S.A.) SAID :

11. 'Oh uncle! You acted as my protector during my orphanhood; you nourished me during my childhood, helped me in my youth, may God grant you the best reward and recompense you most befittingly for all that you have done'.
12. Oh Uncle, you discharged the duties of kinship with graceful mercy, May Allah reward you most graciously. You nourished me from childhood, protected me all along and when I grew up, you gave me all help and succour.
13. Oh my merciful father, Oh Abu Talib, Oh my uncle, Alas! Alas! How can I bear patience! Oh you who nourished me in my childhood, Oh you who responded spontaneously to my mission, you were considering me

the pupils of your eyes and your very soul. My Allah most graciously reward you for all that you have done for me."

14. So long as Hazrat Abu Talib (A.S.) was living the Quraish were afraid of inflicting hardships on me.
Tareekhe Tabari Ibne Jarcer

15. The Quraish did not see any calamity on me during the life time of Hazrat Abu Talib (A.S.).
Tareekhe Tabari Ibne Jarcer

HAZRAT ALI (A.S.) SAID :

16. If my father were to intercede to get the sins pardoned of every sinner on earth, God will positively pardon the same.

IMAM MUHAMMAD BAQIR (A.S.) SAID :

17. If the faith of Abu Talib were to be weighed with the faith of the rest of the world, Abu Talib's faith would weigh much heavier.

IMAM JAFAR-US-SADIQ (A.S.) SAID :

18. Abu Talib is from amongst the friends of the Prophets, Truth-sayers, Martyrs and good souls.

HAZRAT ABU TALIB (A.S.) SAID :

19. Muhammed cannot be compared with any one.
20. It is my will to you all that you should pay respects to Ka'aba, the house of God because in this is God's pleasure and a source of your economic upliftment.
21. Be kind and generous towards your kinsmen because on account of that your life will be blessed and you will be also numerically strong."
22. Stay away from overthrowing truth and disobeying same because this leads to the destruction of people.
23. Reach to the help of the oppressed and do not disappoint

the questioner because the dignity of life is in this behaviour.

24. Speak always the truth ; and become trustworthy because this will result in love and increase in reputation.
25. It is extreme bravery not to lose heart at the faithlessness of the world.
26. Oppressors and foolish people always tend towards badness and keep aloof from justice.
27. The gilt of the sword acts to vanish the pride from the heads of foolish and proud people.
28. We melt down oppression through the heat of seasoned swords.
29. The path of truth is not surrounded by darkness it is bright and shining. So do not associate else with God and accept Islam.
30. One who has been blessed by God must act kindly with people and excel in obligations.
31. I seek help from God and God alone and not from that enemy who is enveloped with seeking faults of others, charging people with false allegations and is a liar.
32. Best form of charity is this that its benefits reach both friends as also enemies.
33. By God you can never harm Muhammad (S.A.) unless I am reduced to dust.
34. Oh Prophet ! you invited me to accept Islam you, who are truthful and trustworthy.
35. I have perfectly grasped that the faith of Muhammad (S.A.) is the best faith.
36. Muhammad (S.A.) is a prophet exactly in the same manner as were Moses and Jesus and all these guide people under orders from their Lord.

37. In spite of prevailing enmity and dissension, let this message of mine be carried that I found Muhammad (S.A.) as the rightful prophet as mentioned in the Holy Scriptures.
38. When God attaches the heart of one with love for one particular being then he is neither grieved nor sorrow overpowers him and my heart in this entire creation of God, is attached with the love of Muhammad (S.A.) alone.
39. Mohammed (S.A.) is truthful and trustworthy ; he hates falsehood and hatred ; he is the scale on which truth is weighed.
40. All the good qualities and goodness are present in Muhammed (S.A.) to the maximum extent.
41. One who will tread on the path shown by Muhammad (S.A.) will never go astray.
42. I bear witness that one who will follow according to the guidance of Muhammed (S.A.) will attain goodness and perfection.
43. Ali and Jaffer ! you both are my reliable supports in bad times—listen, never fail in assisting the prophet.
44. By God, neither will I ever desert the prophet nor will my exalted sons will do so.
45. Abstain from him who loves falsehood and whose tongue is bad.
46. By God, you cannot kill Muhammad (S.A.) till the skull and the bones of my face are shattered to pieces, in war.
47. No respected people will ever desert their brave, kind, helpful, succour giving patriarch.
48. Do not follow those that are on the wrong path ; do not consider the innocent as guilty.
49. Do not break the bonds of love and kinsmanship.

50. Do not encourage war because its taste generally is very bitter.
51. Those endowed with self respect and nobility stand firmer in the fields of war with complete coolness and sense and do not complain about sufferings.
52. The sufferings of war are far better than the sufferings of enslavement.
53. The calamities and hardships of here in this life are better than the calamities and hardships of the hereafter.
54. Wealth is a passing Shadow.
55. We cannot tolerate oppression; one who acts crooked in pride against us, we straighten him up.
56. The well bred warrior will never be demeaned; and the low bred coward cannot be respectable even if he extends his hand for compromise:
57. Muhammad (S.A.) is that Prophet on whom descends revelation from God and one who accepts him as the prophet will never be debased.
58. The learned and the ignorants cannot be equal.
59. The wave of war destroys both friends and foe.
60. Do not rely on the talk of the tale-teller.
61. We are never tired in war till war gets tired of us.
62. When, in war such time comes when even the brave get nervous to the extent of losing sense, we protect our friends with complete sense and calmness.

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HOLY PROPHET (S.A.) SAID

(1) Indeed Ali (A.S.) is from me and I am from him and after me he is the Vali of the Faithful.

(2) I (Holy Prophet) and Ali (A.S.) is from one and the same light.

(3) Ali (A.S.) is with Right and Right is with Ali (A.S.).

(4) Ali (A.S.) is with Quran and Quran is with Ali (A.S.).

(5) To see the face of Ali (A.S.) is worship: People asked, "O' Allah's Prophet (S.A.), when Ali (A.S.) will not be among us, the Holy Prophet (S.A.) replied, Praise of Ali (A.S.) is worship.

(6) I am the metropolis of learning and Ali (A.S.) is the entrance thereto.

(7) On the day of Judgement a person will not stagger on his feet except when questioned about how he spent his life, how he obtained the wealth of the world and how he spent it and question will be put with regard to the love for my Ahle-Bait.

(8) O congregation of men! I have been called from this world and I have accepted to go. Indeed I am leaving amongst you two esteemed things one is the book of Allah and the other is my Progeny. If you hold by both of these you shall never be led astray and these two will never be separated till both of them reach me at the Hauz-e-Kausar. So you people take your teachings from them and they (Ahl-e-Bait) are not dependent for their knowledge on you; they are far superior to you in knowledge. The earth shall never be void of them and if it does become void of them then the people of the earth would come in heavy loss.

(9) Beware! That it is very near that you people will be marching from here and going to go to Allah and for you there is nothing of any advantage except the good actions already sent by you and such goodness as you have left behind; indeed you will be confronted with what you have already sent and you will be awarded punishment or reward according to what you have sent before; so let not the (vain) beauty and pomp of the world deceive you against the high exaltations of Heaven.

(10) If you get an opportunity and power over your enemy then, in thankfulness to Allah, forgive him.

HOLY QURAN SAYS

(1) And among men there is one who selleth his self (soul) seeking the pleasure of Allah ; and verily, Allah is affectionate unto His faithful servants. (2 : 207)

(2) And received Adam from his Lord (certain) words (of prayer) and Allah turned unto him (mercifully) (for) verily, He is the Oft-turning (unto mercy) the Most Merciful. (2 : 37)

(3) And unto him who disputeth with thee therein after the knowledge hath come unto thee, Say ! (O' Our Prophet Muhammad !) (unto them), 'come ye, let us summon our sons, and (ye summon) your sons, and (we summon) our women and (ye) your women, and (we summon) ourselves and (ye) yourselves and then let us invoke and lay the curse of Allah on the liars !' (3 : 61)

(4) That is of which giveth Allah the glad tidings unto His servants who believes and do good deeds ; Say thou (O' Our Prophet Muhammad) : "I demand not of you any recompense for it (the toils of the Prophethip) save the love of (my) relatives ; and whosoever earneth good, We increase for him good therein, verily Allah is Oft-Forgiving, the Most Graceful (One). (42 : 23)

(5) Verily, the infidels to you are open enemies (4 : 101)

(6) Be it known, verily, the friends of Allah, no fear shall be on them, nor do they grieve ; (10 : 62)

(7) May be that Allah will cause friendship between you and those whom ye take to be your enemies among them, and Allah is All-Powerful ; and Allah is Oft-Forgiving, the Most Merciful.

(8) Verily, those who believe not in the hereafter, We have made their deeds fair-seeming unto them, so they wander bewildered. These are those for whom shall be a grievous chastisement, and (these are) they in the hereafter, who shall be the greatest losers. (27 : 4-5)

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