

# **Abu Talib The Victimised Mu'min In Sunni And Shi'a Books**

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## Abu Talib The Victimised Mu'min In Sunni And Shi'a Books

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## Foreword

*In the name of Allah the All-Compassionate, the All-Merciful*

Islam is a continuation of these four Ingredients – the pleasing manners of Prophet Muhammad (S), the wealth of Hazrat Khadija ('a), the guardianship and protection of Hazrat Abu Talib ('a) and the sword of Hazrat Ali ('a).

It is contemptible that the personality who raised Prophet Muhammad (S) as his own child, never making him feel the slightest thought of being a destitute, who used to let the Holy Prophet (S) sleep in different beds of his own sons, accommodating them by turn in the bed of the Holy Prophet (S) and thus protected him endangering the lives of his own sons was victimized by some enemies of Ahl Al-Bayt ('a) under the influence of Umayyad and Abbasid governments by fabricating false Hadiths against him claiming that he was a kafir.

As a matter of fact, all these fabricated narrations were publicized by Umayyads and Abbasid governments only to harm the status of Imam Ali ('a).

The whole world of Islam is thus indebted to Abu Talib ('a) for all that he did to see that the Mission of Prophet Muhammad (S) succeeds as ordained by the will of Allah (s.w.t.).

Besides so many facts which prove that Hazrat Abu Talib ('a) was a true follower of Islam i.e. a moamin, it is also evident from the two Khutbas which denote, without any doubt, that he believed in the Unity of God. First Khutba was read by him personally at the time of his own marriage with Fatimah Bint Asad

(s.a.).

In his second Khutba which Abu Talib ('a) read at the occasion of marriage ceremony of Prophet Muhammad (S) with Janabe Khadija (s.a.) he said:

"All praises are due to Allah (s.w.t.) who chose us to be the progeny of Abraham ('a) ... Who appointed us as the protector of His Holy House (Ka'ba) ...."

Both these Khutbas have been recorded in Shias and Sunni books. The question arises whether a kafir could solemnize the wedding ceremony of the Holy Prophet (S).

In this short treatise it has been proved both by authentic Shia as well as Sunni books that Abu Talib ('a) was a Mu'min, and the enemies of Ahl Al-Bayt ('a) fabricated stories and false Hadiths against him and these liars also tried to twist the meaning of some Quranic verses.

## **Abu Talib The Victimised Mu'min In Sunni And Shia Books**

Abu Talib is one of the most victimized Mu'mins in the conspiracy against Ahl Al-Bayt ('a). He was the main person who supported and defended the Prophet Muhammad (S) against the enemies of Islam in Mecca.

That was not because of blood relation being the uncle of the Prophet, as the Prophet (S) had many uncles amongst them was Abu Lahab also who was along with his wife was one of the staunch enemies of the Prophet (S). Abu Talib supported the Prophet (S) because he had great faith in His message being the last and final messenger from Allah (s.w.t). The faith of Abu Talib was expressed through his sayings which came in the form of poetry as he used to say:

"I verily know that the religion of Muhammad is the best among all religions".[1](#)

Abu Talib used to say: "Verily Allah has honoured His Prophet Muhammad (S)."

The most honored among Allah's creatures is Ahmad Allah has derived a name for Him from his name, So Allah is Mahmood, and he is Muhammad.[2](#)

Enemies of Ahl Al-Bayt who were the Umayyad and Abbasid governments and their people fabricated stories and false Hadiths against Abu Talib claiming that he was a Kafir. This allegation was not acceptable by Muslim public during the time of Mu'awiyah otherwise he could have mentioned it in his war against Imam Ali ('a).

It was supported afterward by fabricated narrations and publicized by Umayyads and Abbasid governments to harm the status of Imam Ali ('a) in the eyes of ignorant public.

Examining the narrations against Abu Talib ('a):

If you take the so-called Hadiths narrated against Abu Talib and examine the narrators, you will not find them but liars and non-trusted people such as:

Sa'eed Bin al-Musayyab who was an open enemy of Imam Ali ('a).[3](#)

This man refused to pray Salat al-Janazah on Imam Ali Zayn al-'Abideen al-Sajjad ('a)[4](#)

Sufyan al-Thawri was a narrator against Abu Talib. This Sufyan al-Thawri is not only an enemy of Imam Ali ('a) but also known even among Sunni scholars to be narrating from liars as the Al-Thahabi admitted in Meezan al-I'tidal 1/398.

Al-Zohri who was an open enemy of Imam Ali ('a) and a big liar up to the extreme extent that he claimed a Hadith that "Verily Ali and Al-Abbas are from the people of hellfire, and they will not die as Muslims". This Zohri is mentioned in Sunni books as a fabricator of Hadiths.[5](#)

Abdul Malik Ibn Omair al-Lakhmi who lost his memory as the famous Sunni scholar Abu Hatim and Ahmad Ibn Hanbal used to say about him that his narrations are very weak.[6](#)

Abdul Azeez al-Dara Wardi, about whom Ahmad Ibn Hanbal said (Arabic "Laisa huwa bi sha'i", means: he has no value at all).[7](#)

Ahmad Ibn Hanbal said also about him that he narrates falsehood.[8](#)

These liars tried to twist the meaning of some Quranic verses by fabricating Hadiths against Abu Talib.

## **Prophet's And Ahl Al-Bayt's Sayings On Abu Talib**

The great status of Abu Talib in Islam is reflected in many sayings and actions of the Prophet Muhammad (S) and Ahl Al-Bayt ('a) who do not speak but what Allah (s.w.t.) wants.

"The Prophet Muhammad (S) who never speaks out of a desire, but only from the revelation revealed on him"[9](#)

Used to praise Abu Talib even after his death.

When Al-Abbas the uncle of the Prophet asked the Prophet: "What do you hope from Abu Talib?" The Prophet (S) answered:

"All the good, I hope it from my Lord (for Abu Talib)"[10](#)

The Prophet (S) used to repeatedly praise Abu Talib. Some of those occasions are narrated by Sunni scholars such as Ibn Hishaam.[11](#)

The reason of the allegation against Abu Talib is clarified by the Prophet (S) when He told Imam Ali ('a):

“O Ali, you have an example from my brother Esa (‘a); as the Jews hated him, they accused his mother.”[12](#)

The enemies of Ali (‘a) also accused his father with false allegations as the Jews accused Esa's mother.

Imam Ali (‘a) said:

“By Allah, Abu Talib was a faithful Muslim (Mu'min), keeping his faith secretly, not to cause to Bani Hashim a harm from Quraish boycott.”[13](#)

Imam Ali (‘a) also said:

“By Him Who sent Muhammad (S) as a prophet, if my father's intercession is given to forgive all the sinners on earth, Allah (s.w.t.) will forgive all of them.”[14](#)

Imam Al- Sajjad (‘a) was asked by a person about people who claim that Abu Talib was a Kafir, he replied:

“It is really very strange, are they attacking Abu Talib or the Messenger of Allah who was ordered by Allah in many verses not to leave a Mu'mina (Believer lady) with a Kafir husband, and no one doubts that Fatima Bint Asad was from the best believing ladies and she was Abu Talib's wife till he died?”[15](#)

Imam Muhammad Al-Baqir (‘a) said:

“If the faith (Imaan) of Abu Talib is put in a scale against the faith of all people, the faith of Abu Talib will be more weighty. Don't you know that Amir al-Mu'minin Ali (‘a) used to send people to perform Hajj on behalf of Abullah and Aaminah (Prophet's parents) and Abu Talib as long as Imam Ali was alive, then he made a will to continue that after His death.”[16](#)

It is obvious that Hajj can only be performed on behalf of Muslims.

Imam Jafar Al-Sadiq (‘a) when a person told him that people are claiming that Abu Talib is in a shallow in the fire, said:

“They are lying. Surely, Abu Talib is like the people of the cave who kept their faith secret and showed polytheism, so Allah doubled their reward twice.”[17](#)

Imam Jafar Al-Sadiq (‘a) asked Younus Bin Nabatah:

“O Younus, what do people say about Abu Talib?”

Younus replied: People say that he is in a shallow in the fire from which his brain is boiling. Imam al-Sadiq (‘a) said:

“The enemies of Allah are lying. Abu Talib (in the paradise) is with the prophets, truthful, martyrs and

pious people, who are the best to be with.”[18](#)

Imam Musa al-Kazim (‘a) was asked by Dorost Bin Abi Mansour: “What was the state of Abu Talib?” Imam al-Kazim (‘a) replied:

“He believed in the Prophet (S) and in all the messages that he brought from Allah, and handed the Wills to him.”[19](#)

This is a very important statement from an infallible Imam that Abu Talib had The Wills which are kept with the most pious person in every age, so they were kept with Abu Talib before the prophethood of Muhammad (S) and were handed over by Abu Talib to the Prophet Muhammad (S).

This great status of Abu Talib is much above and higher than the status of other believers. That is the reason of infallible Imam Muhammad al-Baqir (‘a) saying that the Imaan (faith) of Abu Talib is more weighty than the Imaan of all the creatures.[20](#)

Imam Ali Al-Ridha’ (‘a) received a letter from Abaan Bin Mahmood writing that he has a doubt about Abu Talib whether he was a Muslim or not. Imam Ridha’ (‘a) wrote to him this Quranic verse:

***“And whoever contradicts and opposes the messenger and takes a way different from the way of the believers, we will leave him with whom he is following and cast him hell and it is the worst destination” (Sura An-Nisa, 4:115).***

Then Imam wrote to him: If you do not believe that Abu Talib was a believer, your destination will be in the fire.[21](#)

Claiming that Abu Talib was a non-believer (Kafir) is no doubt contradicting and opposing the Prophet (S) who knew Abu Talib's great status and hence praised him all along. It amounts to hurting the Prophet (S) by insulting his noble uncle, guardian and protector of Islam who was attached to him till the end of his life.

Hurting the Prophet (S) is a major sin as the Prophet said in a Hadith:

“Whoever hurts a hair from me has hurt me, and whoever hurts me has hurt Allah (s.w.t.).”[22](#)

Allah (s.w.t.) says in Quran:

***“And those who hurt the Messenger of Allah will be in a painful punishment” (Sura At-Tawba, 9:61).***

***“Surely, those who hurt Allah and His Messenger are cursed by Allah and His Messenger in this life and hereafter.” (Sura Al-Ahzaab, 33:57).***

This shows the dangerous results of the baseless claim against Abu Talib, not only because accusing a

Muslim to be a non-Muslim is itself a major Sin, but also it hurts the Prophet (S) and contradicts his sayings and actions. It also goes against Ahl Al-Bayt ('a) who are the most pious in the Ummah of Muhammad (S), whom Allah (s.w.t.) has purified from any error according to the Quran<sup>23</sup>.

Imam Hasan al-Askari ('a) narrated a Hadith that Allah (s.w.t.) has revealed on His Messenger that I have supported you by two types of followers; followers who support you secretly and followers who support you openly.

The best and master of your secret supporters is Abu Talib, while the best and master of your open supporters is his son Ali Ibn Abi Talib ('a). Then Imam Askari ('a) said:

“Surely, Abu Talib was like the Mu’mín of Aal Fir’awn who was keeping his Imaan secretly.”<sup>24</sup>

## **Famous Sahaba's Witnesses**

Abu Bakr said that Abu Talib did not die but after he said: “I bear witness that there is no god but Allah, and Muhammad (S) is His messenger.”<sup>25</sup>

Abdullah Bin Abbas was asked by a person: “O Messenger’s cousin, tell me about Abu Talib, was he a Muslim?” He answered: “How can Abu Talib be a non-Muslim when he was saying (About the Prophet): “Did not they know that we believe that our son (nephew) never lies” (And he does not care for wrong sayings). Ibn Abbas added: Abu Talib was like the people of the cave, who kept their Imaan as secret and showed polytheism, so Allah granted them a doubled reward”.<sup>26</sup>

Abu Dharr al-Gifari said: “By Allah who is the only God, Abu Talib did not die but as Muslim.”<sup>27</sup>

Hassaan Bin Thabit the poet of the Prophet (S) said about Hamza and Abu Talib ('a): “If you mourn a dead, then weep on the faithful the brother of the faithful.”<sup>28</sup>

Abul Jahm Bin Huthafa used to say: “I bear witness that Abu Talib was a Mu’mín.”<sup>29</sup>

## **Famous Sunni Scholars Witnesses**

Soyooti wrote a whole book proving that Abu Talib was a Mu’mín. The book is (Bughyat al-Talib li-Iman Abi Talib).<sup>30</sup>

Sibt Ibnil-Jawzi in his famous book Tathkirat al-Khawaas:

“The fact that Abu Talib is from the people of paradise does not need a research as its evidences are more than to be mentioned. His efforts in sponsoring the Prophet (S) and supporting him, his efforts to protect him from the harm of wrongdoers and non-believers, the deep grief of the Prophet (S) on his demise, naming the year of his death and Khadija’s death as ‘the year of sadness’, seeking forgiveness for him for long time and nobody doubts in the acceptance of the Du'a of the Prophet (S) specially with

his insisting on the Du'a.”[31](#)

Al-Mubarrad the author of Al-Kaamil mentioned Abu Talib's faith as narrated by Ibn Ma'ad in al-Hujjah 263.

Abu Jafar al-Iskaafi (Rasa'el al-Jaahith 32).

Zaini Dahlan said that big number of narrations about Abu Talib and the Prophet (S) are clear that Abu Talib's heart was full of Imaan.[32](#)

Ibn Wahshi al-Hanafi issued a fatwa (verdict) that hating Abu Talib is Kufr (disbelieving in Islam). Same fatwa came from the Maliki scholar Ali al-Ajhowari.[33](#)

Allama al-Ameeni in his encyclopaedia called (al-Ghadir) mentioned names of some Sunni scholars who admitted that Abu Talib was a Mu'min such as Abul-Qasim al-Balkhi, al-Talmasaani in his book Hashiyat al-Shifaa', al-Sha'raani, Sibt Ibni al-Jawzi, al-Qurtobi, al-Sabki, Abi Tahir, al-Soyooti and others.

It is worth mentioning that many prominent Sunni and Shia scholars wrote books in this subject. The names of many of these books are mentioned in al-Ghadir[34](#) and in Abu Talib by Haidar al-Urfi[35](#).

It is also worth mentioning that Allama Ameeni collected forty authentic Hadiths on the Imaan and great status of Abu Talib in his book Al-Ghadir[36](#).

## **Summary About Abu Talib**

1. The statements of Abu Talib confirm his faith in Islam. Such statements are narrated in Sunni references as well as Shia references.
2. The full support and great sufferings of Abu Talib defending Islam reflect his great faith in Islam and the Prophet Muhammad (S).
3. Qur'anic verses praising those who gave shelter to the believers and supported them and stating that ***“They are the believers truly” (al-Anfal, 8:74)***. Abu Talib was the best of them as he was the guardian and supporter of the Prophet himself (S).
4. The praise of the Prophet (S) to Abu Talib ('a) and his prayers for him all along is evidence that Abu Talib was a great Mu'min.
5. The sayings of Infallibles from Ahl Al-Bayt ('a) about the great status of Abu Talib. Their statements are endorsed by Quran[37](#).
6. The witnesses of famous Sahaba and Sunni scholars admitting the fact of the Imaan of Abu Talib.

7. Allah (s.w.t.) has ordered the Prophet (S) not to allow any Muslim woman to continue with a non-Muslim husband. Fatima Bint Asad was a great Mu'min lady and called by the Prophet (S) as like his mother. She remained with Abu Talib till his death which means that Abu Talib was a Mu'min.

8. Imam Ali ('a) used to send people every year for Hajj on behalf of Abdallah and Aamina (Prophet's parents) as well as on behalf of Abu Talib. Hajj is an Islamic worship can only be performed on behalf of Muslim.

9. All narrations against Abu Talib are politically motivated and initiated by governments against Ahl Al-Bayt ('a). Imam Ali ('a) was cursed from their pulpits for decades and his father was a great victim of that enmity.

10. All the narrators against Abu Talib were liars or enemies of Imam Ali ('a) or connected directly or indirectly with the enemies of Ahl Al-Bayt ('a).

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- [1.](#) Tarikh Ibn Katheer 3/42, Fat-h al-Baari Fi Shar-h Saheeh al- Bukhari 7/153, Al-Isaabah 4/116 and many other sources.
- [2.](#) Dala'il al-Nobowwah by Abu Na'eem 1/6, Tarikh Ibn Asaakir 1/275, Tarikh ibn Katheer 1/266, Al-Isaabah by Ibn Hajar 4/115, Al-Mawaahib Alladunniah by Al-Qastalaani 1/518 narrating from Tarikh al-Bukhaari.
- [3.](#) Sharh al-Nahj by Ibn Abil Hadeed 1/370.
- [4.](#) Shaikh al-Abtah 66, Al-Waaqidi as in Al-Ghdeer 8/9.
- [5.](#) Mizan al-l'tidal by al-Thahabi 3/126.
- [6.](#) Mizan al-l'tidal by al-Thahabi 2/151, al-Ghadir 8/23.
- [7.](#) Mizan al-l'tidal by al-Thahabi 2/128.
- [8.](#) Mizan al-l'tidal 2/128.
- [9.](#) Refer to Sura An-Najm, 53:3.
- [10.](#) Tathkirat al-khawaas 10, Al-Ghadir 7/374.
- [11.](#) Sirat Ibn Hisham 1/300.
- [12.](#) Kanz al-Ummal by al-Muttaqi al-Hindi.
- [13.](#) Al-Hujjah 24, Al-Ghadir 7/389, Mo'jam al-Qoboos 1/200.
- [14.](#) Tathkirat al-Khawaas, 11.
- [15.](#) Ibn Abil Hadeed in Sharh Nahjul Balagha 3/312, Shankh al-Abtah, 76.
- [16.](#) Shaikh al-Abtah 32, Al-Ghadir 7/381, Abu Talib Mo'min Quraish by Al Khunaizi, 257.
- [17.](#) Al-Hujjah 17 and 115, Mo'jam al-Qoboos 1/191.
- [18.](#) Shaikh al-Abtah 32, al-Hujjah 17, al-Ghadir 7/394 from Kanz al-Fawaa'ed.
- [19.](#) Al-Abbas 18, Al-Ghadir 7/395, Abu Talib by Al -Khunaizi 262.
- [20.](#) Shaikh al-Abtah, 32.
- [21.](#) Sharh Nahjul Balaghah by Ibn Abil Hadeed 3/311, Al-Hujjah 16, Mo'jam al Quboos, 1/189, Abu Talib by A I-Khunaizi, 264.
- [22.](#) Al-Sawaa'eq Al-Muhrqa by Ibn Hajar, 111.
- [23.](#) Refer to the verse 33:33.

- [24.](#) Al-Hujja 115, Abu Talib by Al-Khunaizi:265
- [25.](#) Sharh al-Nahj by Ibn Abil Hadeed 3/312, Shaikh al-Abtah, 71, Al-Bidayah wal-Nihayah 3:123, al-isaabah 4/116, Dala'il al-Nobowwah by al-Bayhaqi 1/120 and Kashf al-Ghummah by al-Sha'rani 2/144.
- [26.](#) Al-Hujjah, 94.
- [27.](#) Al-Ghadir, 7/398.
- [28.](#) Tathkirat al-Khawaas by Sibt Ibn al-Jawzi, 31.
- [29.](#) Al-Ghadir 7/399, al-Hujjah 268.
- [30.](#) al-Za'ee'a by al-Tahrani 2/511.
- [31.](#) Tathkirat al-Kawaas, p. 10 and 11.
- [32.](#) Asna al-Mataalib page 6 and 7.
- [33.](#) Abu Talib by al-Urfi, 144.
- [34.](#) Al-Ghadir 7/401,402,403.
- [35.](#) Abu Talib, 229,330,332,333.
- [36.](#) Al-Ghadir 7/385–400.
- [37.](#) Refer to Sura Al-Ahzaab, 33:33.

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