

Deewan e Abutalib^{a.s}

(a collection of verses by Hazrat Abutalib^{a.s})

Compiled by:
Sheikh Mohammad Tonji

Translated by:
S. M. R. Shabbar

وَأَيُّضُ يُسْتَسْقَى الْغِيَامُ بِوَجْهِهِ
When people swear by the glow of his face and pray for rain,
رَمَالُ الْيَتَامَى عِصَّةٌ لِلْأُرْدَامِ
rain falls. He who is a refuge for the widows and orphans.

Published by Iqbal Raza

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Deewan e Abutalib^{a.s}

(a collection of verses by Hazrat Abutalib^{a.s})

Compiled by
Sheikh Mohammad Tonji
(a distinguished Sunni scholar)

Translated to English by
Syed M R Shabbar
(an eminent scholar of Islamic studies and languages)

Published by
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most beneficent
the most merciful.

This book is devoted to our
beloved Prophet Muhammad^{s.a}.

Peace also be upon the one who
brought up, cared for and
protected our beloved Prophet
from the enemies of Islam.

The very powerful, courageous,
pious and vigilant Meccan
leader of that time, Hazrat
Abutalib^{a.s}.

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- Name of the book : **Deewan e Abutalib^{a,s}**
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Foreword

About four years ago, Yusuf Bhai gave me a copy of the Urdu translation of Deewan-e Abutalib^{a.s}. The book was so interesting that I finished it in one sitting. After finishing the book I mentioned the amazing verses to my son, Asad, who suggested that if they were in English a lot more people could read and benefit from them.

This idea of printing its English translation was so exciting that I quickly spoke to Shabbar Bhai, who I had known for many years, and asked him to translate the original Arabic text into English. In spite of his many other commitments, he readily agreed and began work on its translation. I am extremely thankful to Shabbar Bhai, as without his support and contribution, the present Deewan-e Abutalib^{a.s} would not have been possible.

This book is the revised edition of the book I published earlier this year as I wanted to add more details about the history of Hazrat Abutalib^{a.s} and feel this was imperative to understand and appreciate how Islam was propagated in the early years. I also wanted to include the related references along with some

amendments which were equally essential.

I am very thankful to Urooj Zaidi and his son Zohayr, my brother Abbas Raza, my daughter Asfiya Zaidi, my son-in-law Abbas Zaidi and my son Asad Raza for their invaluable help and support during the completion of this book.

I am particularly thankful to Safa Kadhim who kindly allowed me to use his artwork on the cover of this book and for his offer of help and support.

My thanks to Safdar Rizvi for his valuable advice and to all those who helped bring this endeavour to fruition.

I pray to Allah^{s.w.t} for their good health, long life, happiness and that they are rewarded by Aima Masoomeem^{a.s}.

Ameen.

Iqbal Raza

10 September 2017 (18 Zilhaj 1438 A.H)

Preface

I once happened to read a remark by Ibn Islam; “Hazrat Abutalib^{a.s} was a great poet and that his poetry was extremely top calibre”.

In this regard he had quoted one of Hazrat Abutalib^{a.s}'s famous verses where he praises Prophet Muhammad^{s.a.}:

وَأَبْيَضُ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ
ثِمَالُ الْيَتَامَى عِصَّةً لِلْأَرَامِلِ

When people swear by the brightness and glow of his face, and pray for rain, rain falls (on the dry lands).

He who is a refuge for the widows and orphans.

After reading this verse, I realised Hazrat Abutalib^{a.s} was not only a great orator but also a great poet. I started looking for his verses so that I could collate them for people who research for such works.

During this search in various books of history and literature I found many of his verses.

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I found a book named “*Ghaitul Matalib fi sharah Deewan-e Abutalib*” compiled by Mohammad Khaleel al Khateeb, an elderly renowned teacher in Jamae Al Azhar in Qahira, Misr (Cairo in Egypt).

After studying this book, I felt that despite its many verses, the book seemed incomplete. The sources for some verses were different and at times were not grammatically correct. It had been published fifty years earlier and it needed review.

I decided that I would research and offer my services in this regard and by the grace of Allah^{s.w.t} I am now able to present a collection of verses by Hazrat Abutalib^{a.s} which can be considered as a complete book.

Additional comments have been included to help the reader understand the context of many words and sentences that were not previously apparent.

Previous historians and scholars went to great efforts in collecting and collating evidence for these verses.

Historians like Abu Haffan Abdullah bin Ahmad bin Harab Basri, who himself was a

poet and conversant with the grammar, compiled a book which contained over 500 verses and named this collection “*Shaire Abi Talib*” (*Verses by Abu Talib*).

He started this collection with a famous verse of Hazrat Abutalib.

خَلِيلِيَّ مَا أُذُنِي لِأَوَّلِ عَادِلٍ
بِصْغُورَاءَ فِي حَقِّ وَلَا عِنْدَ بَاطِلٍ

“O my friends, I would never take the side of falsehood and dismiss the truth.

I look at every event with sincerity and find the truth of the matter.”

This book was in the collection of Aale Sayed Isa al Attar in Baghdad, and had a stamp on it stating; “This book was copied from another book written by Shaikh Abul Fatah Usman bin Jehni, by Afif bin Asad in Baghdad in the year Hijri 380. Both books were compared and read in their presence.”

In the same collection there was another book named “*Deewan-e Abi Talib*”, compiled by Ali Hamza al Basri el Tamimi, which had been endorsed amongst others by Abu Muhammad

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Haroon bin Moosa Talakbari (who died Hijri 385).

Later this book was copied by Ali bin Jawad el Kazemi on 28 Ramadan Mubarak in Hijri 1071 for himself.

I do not say that Hazrat Abutalib was the best poet in Arabic language, but there is no doubt that when there arose any important occasion, he would convey his feelings eloquently in verse as well as in prose.

The objective of his poetry was to express himself on special occasions conveying the truth of the events for those present in his own unique style. The prominent subject of his poetry was to help, support and protect Prophet Muhammad^{s.a} from the enemies of Islam.

In his verses he invites the Quraish to help the Prophet instead of waging a war against him. He urges for peace and unity between the various tribes and families, and for them to cease their hatred. He also asserts the valour and bravery of Bani Hashim, reminding the people of their strength and steadfast resolve to protect Prophet Muhammad^{s.a} and Islam.

Most of his verses consist of small sentences which are both in his short and longer poems (some spanning over 100 verses).

As well as highlighting the many virtues of the Prophet, they also depict the groupings of various tribes recording the immense torture of the Muslims by some of the tribes within Quraish. Some contain the details of the agreements which Quraish formulated against Bani Hashim and describe the views of many prominent people during the early period of the proclamation of prophet-hood. Some of verses contain repetition of the subject matter and objectives to reinforce the message being given.

In some collections the compilation is different according to grammar and for this reason few verses have been doubted by others to originate from Hazrat Abutalib.

According to my research it is very true that Hazrat Abutalib was a great poet whose verses and *qaseedas* (*verses recited in praise*) can be found in various books of history and ethics, and some verses were also mentioned by the Prophet himself during his lifetime.

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Some scholars and researchers have quoted many of his verses, which in itself is a clear sign of their authenticity.

However some of his verses are purported to be of Hazrat Ali his own son and Hassan bin Sabit as well as some other famous poets.

To this end I cannot say that all the verses purported to that of Hazrat Abutalib are definitely his, because a few verses according to some critics lack the same quality and style. Qaseeda Lamiya which are Hazrat Abutalib's most famous verses, even more so than Imraul Qais according to some scholars.

Despite its fame some critics still believe that very few verses from other poets may have been included in this Qaseeda.

For this reason I have taken great pains and ensured that only the verses by Hazrat Abutalib are collated in this book.

I pray to Allah^{s.w.t} that He guide us to the right path and protect us from punishment. Ameen.

Mohammad Tonji.

A brief history of Hazrat Abutalib^{a.s}

Hazrat Abdul Muttalib, father of Hazrat Abutalib^{a.s}, was the leader of Bani Hashim (a very powerful clan of Quraish) and the guardian of Mecca.

In the year 570 AD Abraha, the ruler of Yemen, marched upon Mecca. His army included a large number of elephants which the people of Mecca had not seen before.

During the invasion his soldiers took away a number of camels belonging to Hazrat Abdul Muttalib.

After this incident, Hazrat Abdul Muttalib went to demand the return of his camels. Abraha gloated that you have asked for the return of your camels and you do not seem concerned about the Holy Kaaba? Hazrat Abdul Muttalib replied that the camels belong to me for which I have come, whereas the Kaaba belongs to Allah^{s.w.t} and He will surely defend it.

Once the camels were returned to Hazrat Abdul Muttalib, Allah^{s.w.t} sent small birds with stones

in their beaks, which they dropped from a height destroying Abraha's army.

Allah^{s.w.t} mentions this event within the verses of the Holy Quran;

“In the name of Allah, The Beneficent, The Merciful. Have you not considered how your Lord dealt with possessors of the elephant? Did He not cause their war to end in confusion? And sent down (to prey) upon them birds in flocks, casting them against stones of baked clay. So, He rendered them like straw eaten up? ”.

This came to be known as 'Aam ul Feel', the year of the elephant and Prophet Muhammad^{s.a} was born in Rabbi ul Awal of the same year.

Hazrat Abdul Muttalib had 12 sons and 6 daughters. His most favourite child was Hazrat Abdullah^{a.s}, the father of the Holy Prophet. Hazrat Abdullah^{a.s} died before the birth of the Prophet according to many historians and at this time Hazrat Abdul Muttalib took care of his son's widow, Amina binte Wahab^{a.s}, the mother of Prophet Muhammad^{s.a}

He was very pleased with his grandson and loved him dearly. He knew his grandson was bound for greatness and took great care in his

upbringing.

Prophet Muhammad^{s.a} was 6 years of age when his mother died. Hazrat Abdul Muttalib wanted to entrust the care and upbringing of his grandson Prophet Muhammad^{s.a} before he died.

He gathered all his children and told them about his wishes to entrust the care of his grandson as well as the inheritance of his estate, particularly the offices of Siqaya and Rifada and of his position as the leader of his clan, the Bani Hashim.

He asked them their views on these matters and most of his sons wanted his estate and the position of leadership but did not offer to take guardianship of his grandson.

After they had all spoken Hazrat Abutalib^{a.s} told his father that he was not interested in the estate or position of leadership but he would gladly take care of his nephew, the young Prophet Muhammad^{s.a}, as he loved him dearly and would bring him up as his own son.

Upon hearing this, Hazrat Abdul Muttalib immediately decided to entrust the care and upbringing of his grandson to his son Hazrat

Abutalib^{a.s}. He also bequeathed him his position as the leader of Bani Hashim together with all his estate and offices of Siqaya and Rifada.

Hazrat Abutalib^{a.s} was born in Mecca around 539 AD. According to some historians, Hazrat Abutalib^{a.s}'s name was Abdul Manaf, and he was also known as Imran. Another of his names was Shaikh al-Bathaa.

Hazrat Abutalib^{a.s} was well respected amongst the Arabs. Not only was he a man of great mercy and compassion, he was also a leading businessman and a great orator.

He was amongst those who regarded wine as prohibited even in the period of ignorance just like his father Hazrat Abdul Muttalib.

Hazrat Abutalib^{a.s} also inherited ancestral traits from Prophet Ismail^{a.s} of great courage, nobility and prestige and he continued the family tradition of taking care of the pilgrims and supervising the Kaaba was also added to his responsibilities.

Hazrat Abutalib^{a.s} condemned persecution of any nature and would always help those who had fallen prey to it.

He founded the Alliance of Fodhool for protection against tyranny and abuse for the people in Mecca.

On one occasion, a man and his daughter belonging to the tribe of Khathaam, both pilgrims of the Holy Kaaba were attacked by a young man who abducted the young girl by force.

Her father shouted for help and was advised to go to Hazrat Abutalib^{a.s} under the Alliance of Fodhool. Hazrat Abutalib^{a.s} got the kidnapped girl released and the guilty parties punished.

Hazrat Abutalib^{a.s} looked after his nephew Prophet Muhammad^{s.a} like his own son. He loved him immensely and protected him from his enemies.

Hazrat Abutalib^{a.s} would take trading goods from Mecca to northern lands like Sham (Syria) and Jebel A'am (Lebanon) and bring goods back from these places.

He would often take his nephew Prophet Muhammad^{s.a} with him on these business trips even during the lifetime of his father. On one such trip when the Prophet was young he met

a pious monk, Buhaira, in Basri (Sham).

After seeing Prophet Muhammad^{s.a}, Buhaira told Hazrat Abutalib^{a.s} that greatness has been written on his forehead and that he is destined to be a great Prophet who will bring greatness, not only for the people of this land but for the whole world.

He further told him that he should take good care of him and protect him from his enemies particularly the Jews who might try to harm him.

He advised him to hasten and take the Prophet back to Mecca. Hazrat Abutalib^{a.s} immediately returned to Mecca.

In the years to come Lady Khadija^{a.s}, a leading business lady of Arabia, had heard about Prophet Muhammad^{s.a} and his trustworthiness and good business acumen.

She asked him if he would join her business and manage her trading caravans.

Prophet Muhammad^{s.a}, after speaking to his uncle, agreed and joined her business. Within a few months he was very successful and the business expanded.

Lady Khadija^{a.s} was so impressed with his business dealings, morals and personality that she believed him to be the most suitable life partner for her.

She sent a message to Hazrat Abutalib^{a.s}, through her cousin, that she wished to marry Muhammad^{s.a}.

Hazrat Abutalib^{a.s}, after speaking with his nephew, agreed and soon afterwards the marriage was solemnised.

The Prophet's marriage ceremony itself was conducted by Hazrat Abutalib^{a.s}. Prophet Muhammad^{s.a} was 25 years of age at his marriage and this was about 15 years before he declared his prophet-hood.

A few years later, Prophet Muhammad^{s.a} saw that his uncle Hazrat Abutalib^{a.s} was struggling financially after a severe drought and decided to take charge of one of Hazrat Abutalib^{a.s}'s children, Hazrat Ali^{a.s}.

He convinced his uncle al-Abbas to do the same. They discussed this matter with Hazrat Abutalib^{a.s} and al-Abbas took charge of Hazrat Jaafar^{a.s}.

Prophet Muhammad^{s.a} declared his prophet-hood when he was 40 years of age, from when he started preaching Islam.

He was asked by Allah^{s.w.t} to start with his family and therefore he arranged a feast for all his family at the house of Hazrat Abutalib^{a.s}, where he was living.

After the meal, before he could say anything the gathering was disrupted by his uncle, Abu Lahab. The following day this happened again however on the third day, before Abu Lahab could disrupt the gathering Hazrat Abutalib^{a.s} stood up and ordered Abu Lahab to sit down and listen to what Prophet Muhammad^{s.a} was about to say.

Following this declaration of prophet-hood members of the other tribes of Quraish increasingly came to feel threatened by Prophet Muhammad^{s.a} and the Monotheism of Islam.

In their attempts to silence him, they pressured Hazrat Abutalib^{a.s} to control his nephew or else hand him to them. Hazrat Abutalib^{a.s} dismissed them away and continued with his unfaltering support of Prophet Muhammad^{s.a}.

The other tribes of Quraish, in particular Abu Lahab, Abu Jehel and Abu Sufiyan grew more and more hostile to Prophet Muhammad^{s.a} and multiplied their efforts to harm him, however at each turn they were thwarted from doing so by Hazrat Abutalib^{a.s}.

As the popularity of Islam grew so did their enmity towards the Prophet. They tried all measures to silence him and even offered him all means of worldly treasures which Prophet Muhammad^{s.a} firmly declined.

In a last ditched attempt Quraish and their allies boycotted Hazrat Abutalib^{a.s} and his family. They formalised an agreement to stop all trade and relations with the clan of Bani Hashim and forced them to leave Mecca.

Hazrat Abutalib^{a.s} had foreseen this attempt by Quraish and had already selected one of his lands outside Mecca to go to. This land was known as Shu'b Abutalib, about 10 miles outside Mecca, and was surrounded by hills and mountains preventing ambush from the enemies of the Prophet. Life was very hard here as due to the boycott they were unable to get any provisions and hence survived on a bare minimum that was grown on the land.

Despite this hardship Hazrat Abutalib^{a.s} continued to protect the Prophet from any attempts on his life and was even ready to sacrifice his own sons to this cause.

He was so duteous about the security of the Prophet that he would change his nephew's location within the living quarters several times a night while his family would guard the Prophet. The boycott lasted for about three years.

Hazrat Abutalib^{a.s} died around 620 AD when he was over 80 years age and only 10 years after Prophet Muhammad^{s.a} announced his prophet-hood.

He left behind his wife Fatima binte Asad, his 4 sons, Talib, Aqeel, Jaafar and Hazrat Ali^{a.s} and his 3 daughters. His Namaz-e-janaza was read by the Prophet himself and within a month of Hazrat Abutalib^{a.s}'s death, Lady Khadija^{a.s} also died.

The Prophet was heartbroken and declared this year to be known as 'Aam ul Huzn', the Year of Sorrow.

Iqbal Raza

Boycott of Bani Hashim

Shu'b Abutalib

Shu'b Abutalib was a valley situated about 10 miles east of Mecca surrounded by hills and mountains. It was formed by indentations of the mountains over time, where the projecting rocks of Abu Cobeis pressed upon the eastern outskirts of Mecca.

Its entrance from the city was by a low gateway, through which only one camel at a time could pass with difficulty. All other sides were surrounded by the mountains and cliffs and were impenetrable. This piece of the land was owned by Hazrat Abutalib^{a.s} and it was a barren land where hardly anything could be grown. There was no water.

When Hazrat Abutalib^{a.s} realised that the hostilities of Quraish had escalated to such an extent that the Prophet's life was now in danger, it was no longer possible to stay in Mecca. He decided at this stage to choose Shu'b Abutalib as a place for refuge mainly due to its unique natural defences and its restricted entry. He had also secretly started fortifying this place.

The boycott agreement

Bani Makhzoom and Bani Abdus Shams from the 12 clans of Quraish were the most vocal against the Prophet and his protector, Hazrat Abutalib^{a.s}. In particular Abu Lahab, Abu Jehel and Abu Sufiyan had great jealousy against the Prophet.

By this time they had been campaigning against Islam for more than six years. They had already generated much bitterness and hatred against the Muslims in these short years, but they were unable to stop the propagation of the message of Allah^{s.w.t}.

They used every weapon against the Muslims, ranging from temptation to persuasion, to insults, to jibes, mockery, threats of using force and the actual use of force, but all to no avail. The strength of the faith of these early Muslims had baffled them. They tormented the Muslims to such an extent that many were forced to migrate to Habsha (Abyssinia) which was instrumental in their plan to isolate the Prophet.

They realised that the real enemy of the idolaters and polytheists was Hazrat Abutalib^{a.s}. It was Hazrat Abutalib^{a.s} who was protecting

Prophet Muhammad^{s.a} and Islam consistently and tenaciously. In contrast early Muslims had no power to protect Muhammad^{s.a} and in fact they themselves were in desperate need of protection.

The idolaters decided in desperation to take steps against Hazrat Abutalib^{a.s} and his tribe Bani Hashim. Quraish had previously attempted to isolate Muhammad^{s.a} from his clan, and had hoped that they could coax Hazrat Abutalib^{a.s} into withdrawing his support and protection of his nephew. However, Hazrat Abutalib^{a.s} did not allow this to happen. In fact he increased his vigilance and rallied the whole clan of Bani Hashim and Bani Abul Muttalib to support him in his protection of the Prophet.

Finally the leaders of various clans of Quraish decided to enforce an economic and social boycott of whole of the clan of Bani Hashim. This included many people who had not accepted Islam but who were sympathetic to the Prophet.

They drafted an agreement, making it binding on all the participants and the terms imposed on Bani Hashim were as follows;

1. No one should marry their women or give their women for them to marry,
2. No one should buy from or sell to them, and
3. Any dealings with them of any kind should cease.

The writer of the boycott was Mansur bin Ikrima and it was signed and sealed with the seals of 3 tribes and hung inside the Kaaba and this boycott was put rigorously in force.

Hence in the year 616 AD, (on the 1st day of the 7th year of the proclamation of prophet-hood), the Bani Hashim (including the Prophet and his family), and Bani Abul Muttalib (brother of Hashim) moved to Shu'b Abutalib.

Main victims of the boycott

The whole clan of Bani Hashim, Bani Abul Muttalib (brother of Hashim) joined Hazrat Abutalib^{a.s} in this siege to give him moral support. Notable persons among them were Prophet Muhammad^{s.a}, Lady Khadija^{a.s} and their daughter Fatima Zehra^{a.s}, Hazrat Abutalib^{a.s}, his wife Fatima binte Asad^{a.s} and their sons, daughters and all of Hazrat

Abutalib^{a.s}'s relations. At the commencement of the boycott, Hazrat Abutalib^{a.s} was about 77 years of age, Prophet Muhammad^{s.a} was about 47 years of age and Hazrat Ali^{a.s} was about 17 years of age.

At this time there were many people who had embraced Islam and claimed to love Prophet Muhammad^{s.a}. They were living in Mecca and many of them were rich, powerful and influential yet not one of them ever came to see the Prophet during this immense period of hardship nor did they bring or send him any aid during these three long years. They enjoyed the comfort and security of their homes in the city for the duration of the boycott while their Prophet, Muhammad^{s.a} Mustafa, lived on the edge of a sword, surrounded by enemies thirsting for his blood, and in a state of unmitigated suspense never knowing what terrors the next day or the next night might bring to him or his clan.

Life in Shu'b Abutalib

Life was very hard especially for Hazrat Abutalib^{a.s} who was so concerned for the safety of the Prophet, he didn't sleep at nights.

For him the physical safety of his nephew took precedence over everything else. He used to switch the sleeping place of his nephew many times during the night with one of his sons.

He had no illusions about his enemies; they were tenacious, treacherous, vicious and vindictive. He therefore did not underestimate them. Apart from this the young members of Bani Hashim used to guard the entrance of Shu'b Abutalib in turns during the night. They were living in the open and as such they also had to bear the extreme heat during the days and extreme cold during nights.

All the provisions which they had brought with them didn't last long and they were soon hungry and thirsty. The most precious thing for the besieged clans, during these three years, was water. Hazrat Ali^{a.s} amongst a few others was entrusted to get provisions and water and it was a blessing to get either. Water in a goatskin used to cost them one gold coin and it was the hardest thing to obtain. The vast fortunes of Lady Khadija^{a.s} and Hazrat Abutalib^{a.s} were spent in these three long years providing the besieged people with basic provisions, water and clothing.

Being hungry and thirsty was normal in this ravine. When there was nothing left they had to survive on leaves and any other vegetation they could find. The cries of hungry children could often be heard outside the ravine of Shu'b Abutalib and Abu Jehel and the Umayyad's responded to this with derisive laughter. They gloated over their triumph in making the children of Bani Hashim cry for water and food.

On rare occasions some members of Quraish went against this boycott and helped Hazrat Abutalib^{a.s} by smuggling in provisions during the night. Notably among them were Hakim bin Hizam (nephew of Lady Khadija^{a.s}), Hisham bin Amr al Aamiri (maternal relation of Hazrat Abutalib^{a.s}), Al Mutim bin Ady, Abul Bukhtari bin Hisham, Zuhair bin Abu Umayya, and Zama bin Al Aswad.

They all risked their lives to bring the Prophet and his supporters these provisions. They had not embraced Islam at the time however they felt that it was their duty as human beings to help.

Astoundingly, apart from these six paladins,

all non-Muslims, humanity did not compel anyone else in Mecca whether Muslim or non-Muslim to defy the boycott of Quraish and to act in support and defence of the Prophet and Bani Hashim.

Lifting of the Boycott

Apart from the hardships endured by Bani Hashim and Bani Abul Muttalib, this boycott had a demoralising effect on Quraish as well, as it adversely affected their trade and reputation.

After about three years Prophet Muhammad^{s.a} told his uncle to go to Mecca and tell the leaders of Quraish that the boycott agreement has been eaten away by the white ants saving only the name of Allah^{s.w.t} and that the boycott should now be ended. Hazrat Abutalib^{a.s} did as his nephew asked and went to Mecca, telling the Quraish leaders of this miracle and asked them to open the sealed document and verify it for themselves.

Al Mutim, Zami and few others went inside Kaaba and found the ants had already eaten the boycott agreement except the words, "In Thy name O' Allah^{s.w.t}".

What was left of the infamous agreement was torn to pieces by Al Mutim. The boycott was thus ended after about three years in the year 619 AD.

Al Mutim himself and the young warriors of his clan rode in full battle dress into the ravine and escorted the Prophet and all members of the two clans of Bani Hashim and Bani Abul Muttalib back into Mecca and into their homes with the utmost respect and dignity.

Iqbal Raza

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In praise of Allah^{s.w.t.}:

مَلِيكُ النَّاسِ لَيْسَ لَهُ شَرِيكٌ
هُوَ الْوَهَّابُ وَالْمُبْدِي الْمُعِيدُ
وَمَنْ تَحْتَ السَّمَاءِ بِحَقِّ
وَمَنْ فَوْقَ السَّمَاءِ لَهُ عَبِيدُ

Allah^{s.w.t.} is the ruler of all creation and He has control over all without any partner.

He bestows benefits to all humanity, is the creator of all the worlds and He is the one who makes humans alive after they were dead.

All life between the heavens and the earth and all that above the heavens are created by Him.

In praise of Prophet Muhammad^{s.a.}:

لَقَدْ أَكْرَمَ اللَّهُ النَّبِيَّ مُحَمَّدًا
فَأَكْرَمَ خَلْقَ اللَّهِ فِي النَّاسِ أَحْمَدًا
وَشَقَّ لَهُ مِنْ إِسْمِهِ لِيُجِلَّهُ
فَذُو الْعَرْشِ مَحْمُودٌ وَهَذَا مُحَمَّدٌ

Surely Allah^{s.w.t} has awarded Muhammad^{s.a} the height and nobility in His presence above all of His Creation.

He has joined His own name (Mehmood – the Praiseworthy) with the name of the Prophet; Muhammad^{s.a} Mehmood.

In praise of Prophet Muhammad^{s.a.}:

أَنْتَ النَّبِيُّ مُحَمَّدٌ
قَرْمٌ أَعْرُ مُسَوْدُ
لِمَسْوٍ دِينَ أَكَارِمُ
طَبُّوَا وَطَابَ الْمَوُ لَدُ
نِعْمَ الْأَرْوَمَةَ أَصْلَهَا
عَمَّرُوا الْخِضْبُ الْأَوْ حُدُ
هَشَمَ الرَّبِيعَةَ فِي الْجِفَا
نِ وَعَيْشُ مَكَّةَ أَنْكَدُ
فَجَرَّتْ بِذَلِكَ سُنَّةٌ
فِيهَا الْحَبِيزَةُ تُثْرُدُ
وَلَنَا سِقَايَةَ لِلْحَجِيهِ
بِجِبَاهَا يُمَاتُ الْغُنْجِدُ

وَالْمَازِمَانَ وَمَا حَوَاتُ
عَرَفَا فِيهَا وَالْمَسْجِدُ
أَنِّي تَضَامُ وَلَمْ أُمَّتُ
وَأَنَا الشُّجَاعُ الْعَزِيدُ
وَبَطَاحُ مَكَّةَ لَا يُرَى
فِيهَا نُجَيْعُ أَسْوَدُ
وَبَنُو أَبِيكَ كَمَا بَيْنَهُمْ
أَسَدُ الْعَرَبِينَ تَوَقَّدُ
وَلَقَدْ عَهَدْتُكَ صَادِقًا
فِي الْقَوْلِ لَا تَتَزَيَّدُ
مَا زِلْتُ تَنْطِقُ بِالصَّوَا
بِ وَأَنْتَ طِفْلٌ أَمْرَدُ

O' Muhammad! You are the one noble person who has been selected to become chief of the Messengers and to lead the nations of all times.

You are one of those, among the noble

personalities, who is pure in everything of their nature.

Your family comes from Hashim who himself was noble and a provider to all (Sakhi) in the tribe.

When the people in Mecca were starving due to lack of rain and drought all over, he gave them water and fed them all. It is from that time that feeding the poor became the tradition of your family.

Giving drinking water to the pilgrims was also your family tradition, giving grapes and water to all.

From the planes of Arafat, to inside the sacred Mosque, all pilgrims drank water through you.

I am one of those brave warriors that while I am living no one shall harm you nor oppress you.

O' Noble Messenger: all members of your family are known for bravery and attacking (exactng justice upon) their foes.

O' Messenger, I have always found you truthful, never have you said a word to exaggerate your position.

Even when you were very young you always told the truth.

In praise of Bani Hashim:

إِذَا قِيلَ: مَنْ خَيْرُ هَذَا الْوَرَى
قَبِيلًا وَأَكْرَمَهُمْ أُسْرَةً
أَنَأَفِ بِعَبْدِ مُنَافٍ أَبٍ
وَفَضَّلَهُ هَاشِمٌ الْعِزَّةَ
لَقَدْ حَلَّ حُجْدُ بَيْتِي هَاشِمٍ
مَكَانَ التَّعَائِمِ وَالنَّثْرَةِ
وَحَيْرِ بَيْتِي هَاشِمٍ أَحْمَدًا
رَسُولَ إِلَّا لَهُ عَلَى فِئْرَةِ

If asked, who the best person is in the whole tribe of Bani Hashim, the reply will always be the same.

For aged dignity it will be Abde Manaf and then Hashim whose dignity and respect is well known among the Bani Hashim.

*Deewan
e
Ahtatib*

They are so high up in dignity and nobility
like the stars in the sky.

The most dignified in Bani Hashim is
Ahmed Mujtaba (Muhammad Mustafa), who
came to us after the period of 'Fatarat', as the
Messenger of Allah^{s.w.t.}

Pledging his protection to the Prophet:

وَ اللهُ لَنْ يَّصِلُوا إِلَيْكَ بِجَمْعِهِمْ
حَتَّى أَوْسَدُ فِي التُّرَابِ دَفِينًا
فَأُصَدِّعَ بِأَمْرِكَ مَا عَلَيْكَ غَضَاظَةٌ
وَ بَشْرٍ بِذَلِكَ وَقَرَّ مِنْكَ عَيْوُنَا
وَ دَعَوْتِنِي وَ زَعَمْتَ أَنَّكَ نَا صِحِّي
وَ لَقَدْ صَدَّقْتَ وَ كُنْتَ تُمَّ أَمِينًا
وَ عَرَّضْتَ دِينَنَا قَدْ عَلِمْتَ بِأَنَّهُ
مِنْ خَيْرِ أَدْيَانِ الْبَرِّيَّةِ دِينًا

By Allah^{s.w.t!} These non-believers of Quraish cannot hurt you until I am buried under the ground.

O' Messenger of Allah^{s.w.t!} Preach your revelations with confidence. No one can dare hurt you. May you remain happy and your eyes remain cool.



*Deewan
e
Abulalib*

You have invited me and I know that you are sincere, truthful and a guardian of others.

You have given them such a religion that I know it is the best of all religions of the past.

Warning Bani Ka'ab:

Hazrat Abutalib^{a,s} warned Bani Ka'ab from uprising against Prophet Muhammad^{s,a} in the following advisory manner.

أَلَا أَبْلَغَا عَمِّي عَلَى ذَاتِ بَيْنِنَا
لَوْ يَا وَخُصًّا مِنْ لَوْيِّ بَيْنِي كَعَبٍ
أَلَمْ تَعْلَمُوا أَنَا وَجَدْنَا مُحَمَّدًا
نَبِيًّا كَمُوسَى خُطِّ فِي أَوَّلِ الْكُتُبِ
وَأَنَّ عَلَيْهِ فِي الْعِبَادِ فَحَبَّةٌ
وَلَا حَبِيرَ مِمَّنْ خَصَّهُ اللَّهُ بِالْحُبِّ
وَأَنَّ الَّذِي أَلْصَقْتُمُوهُ مِنْ كِتَابِكُمْ
لَكُمْ كَائِنٌ نَحْسًا كَرَاغِيَّةِ السَّقْبِ
أَفِيْقُوا أَفِيْقُوا قَبْلَ أَنْ يُجْفَرَ الثَّرَى
وَيُصْبِحَ مَنْ لَمْ يَجِنِ ذَنْبًا كَذِي لَذْنِ

وَلَا تَتَّبِعُوا أَمْرَ الْوُشَاةِ وَتَقْطَعُوا
أَوْاصِرَنَا بَعْدَ الْهَوْدَىٰ وَالْقُرْبِ
وَتَسْتَجْلِبُوا حَرْبًا عَوَانًا وَرُبَّمَا
أَمَرَ عَلَى ذَاقِهِ جَلْبُ الْحَرْبِ
فَلَسْنَا وَرَبِّ الْبَيْتِ نُسَلِّمُ أَحْمَدًا
لِعَزَاءٍ مِنْ عِصِّ الزَّمَانِ وَلَا كَرْبِ
وَلَمَّا تَبِنَ مِنَّا وَمِنْكُمْ سَوَالِفِ
وَأَيْدٍ آتَرَّتْ بِالْقَسَا سِيَّةَ الشُّهْبِ
بِمُعْتَرِكِ ضَنْكَ تَرَى كِسْرَ الْقَنَا
بِهِ وَالنُّسُورُ الطَّغْمِ يَعْكِفْنَ كَالشَّرْبِ
كَأَنَّ صُهَالَ الْحَيْلِ فِي حَجْرَاتِهِ
وَمَعْبَعَةَ الْأَبْطَالِ مَعْرَكَةَ الْحَرْبِ
أَلَيْسَ أَبُوْنَا هَاشِمٌ شَدَّ أَرْزَهُ
وَ أَوْ طَى بِنِيهِ بِالطَّعَانِ وَبِالضَّرْبِ

وَلَسْنَا نَمْلُ الْحَرْبَ حَتَّى تَمَلَّنَا
وَتَشْتَكِي مَا قَدْ يَتُوبُ مِنَ النَّكْبِ
وَلَكِنَّا أَهْلُ الْخَفَائِظِ وَاللُّهَى
إِذَا طَارَ أَرْوْحُ الْكُبَاةِ مِنَ الرَّعْبِ

To the children of Loui bin Ghalib and all their descendants, especially the tribe of Bani Ka'ab, let me explain this matter very clearly:-

Do you not know that Muhammad^{s.a} is the Prophet in the same way as Moses was the Prophet? This matter has been manifested in the old Books of revelations.

Who can be higher than the one who is the beloved of Allah^{s.w.t?} You should remember this fact very clearly and know that the love of Muhammad Mustafa is deep routed in our hearts completely.

You should also remember that the agreement you made after taking oaths from the clan of Quraish and hung inside the Kaaba to boycott the Prophet and Bani Hashim, has become as destructive to all of you as did the slaying of the camel of Saleh which destroyed them and their whole community.

(O' leaders of the Quraish) Wake up, before your graves are dug (and your honour and respect is put to dust) and when the guilty and innocent will both face the same level of destruction.

Do not listen to the advice of backbiters and boycott us and do not cut the ties of love and kinship that hold between us.

Do not commence open aggression and commence warfare against us. The taste of battle and war is bitter for those that partake.

I swear by Allah^{s.w.t}, the protector of the Kaaba that we will never abandon the Prophet of God, Muhammad Mustafa, no matter what kind of tortures and hardships we have to suffer.

Remember, whenever swords are raised and necks are laid bare in battle there will be countless fatalities on both sides.

In the heat of battle even the leaders of the clans will fall to the ground from injuries and death.

During such a battle, horses will groan loudly and the severed heads of many great warriors will fall to the ground.

Have you forgotten how our great grandfather, the legendary Hazrat Hashim, has strengthened

his family in battle by teaching and perfecting them in the art of swordsmanship, warfare and defence.

Remember! The battle may become tired of us yet we are the ones who never tire. No matter the extent of the hardships and difficulty we will never utter a word or gesture of complaint.

(In the hardest of times) When even the greatest of warriors lose courage on seeing the devastation of battle all around them, even in these moments we do not abandon our honour and valour, as the people of wisdom, we will remain steadfast to the end and will never lose faith or falter.

In praise of Prophet Muhammad^{s.a.}:

أَنْتَ الرَّسُولُ رَسُولُ اللَّهِ نَعْلَمُهُ
عَلَيْكَ نَزَلَ مِنَ ذِي الْعِزَّةِ الْكُتُبُ

We know that you are the true Prophet of Allah^{s.w.t.}, and that He has honoured you with the revelation of His message and has revealed the Holy Book (Qur'an) on you.

Pledging his protection to the Prophet:

On realising the increasing animosity of many members of Quraish towards the Prophet, Hazrat Abutalib^{a.s} began rallying the younger generation to be vigilant of the rising aggression against Prophet Muhammad^{s.a}.

He urged his nephew to continue preaching the message of Allah^{s.w.t} without fear and he pledged his life to protect him in this mission.

لَا يَمْنَعَنَّكَ مِنْ حَقِّي تَقْوَمٌ بِهِ
أَيِّدِ تَصُولُ وَلَا سَلْقُ بِأَصْوَاتِ
فَإِنَّ كَفَّكَ كَفِّيَ إِنْ مَنَيْتَ بِهِمْ
وَدُونَ نَفْسِكَ نَفْسِي فِي الْمَلَبَاتِ

Let nothing stop you from delivering the message of truth from Allah^{s.w.t} to the people of Arabia. I will not let anyone harm or stop you.

Whatever obstacles you may encounter, my hand will always remain in your hand to protect you and I offer my own life in your protection and in the protection of your message.

Concern for safety of the Prophet:

Hazrat Abutalib^{a.s} suspected a plot to harm the Prophet when he had not seen him for a few days.

أَلَا أَبْلِغُ قُرَيْشًا حَيْثُ حَلَّتْ
وَكُلُّ سَرَايِرٍ مِنْهَا غُرُورُ
فَأَنِّي وَاللَّوَايِحُ غَادِيَاتٍ
وَمَا تَتَلَوُ السَّفَا سِرَّةَ الشُّهُورِ
لِإِلِّ مُحَمَّدٍ رَاعٍ حَفِيظٍ
وَدَادُ الصِّدْرِ مَبْنِي وَالضَّبِيرِ
فَلَسْتُ بِقَاطِعِ رَحْمَتِي وَوَلَدِي
وَلَوْ جَرَّتْ مَظَالِمَهَا الْجُرُورُ
أَيَا مَنْ جَمَعَهُمْ أَفْنَاءُ فَهَرِ
لِقَتْلِ مُحَمَّدٍ وَالْأَمْرُ زُورُ
فَلَا وَابْنِكَ لَا ظَفَرَتْ قُرَيْشُ
وَلَا لَقِيَتْ رَشَادًا إِذْ تُشِيرُ

بَيْنِي أَخِي وَنُوطَ قَلْبِي مِثِّي
وَأَبْيَضُ مَاوَهُ غَلَقَ كَثِيرُ
وَيَشْرَبُ بَعْدَهُ الْوِلْدَانَ رِيًّا
وَاحْمَدٌ قَدْ تَضَبَّتْهُ الْقُبُورُ ؟
أَيَا ابْنَ الْأَنْفِ أَنْفَ بَيْتِي قَصِي
كَأَنَّ جَبِينَكَ الْقَمَرُ الْمُنِيرُ

Wherever and whatever Quraish hide in their hearts, let everyone know it is a deception.

I am like the horse whisperer on a speeding stallion while those who care for the horses are trailing behind.

From the love in my heart and the purity of my soul, I will protect Muhammad^{s.a} and his family and I will never abandon my son (nephew) who is a part of my body.

I will never spare those that would hurt him even if I have to go to war to do this.

Let the people of Quraish who wish to kill Muhammad^{s.a} know that they will never be able to do this and this is completely wrong.

I swear that they shall never succeed in their evil intentions and they are on the wrong path.

My nephew, is part of my body, and no one has the strength to harm him. He is the greatest of all mankind.

It could not happen that Muhammad^{s.a} be killed and my sons be content.

No! My son (nephew) is safe as all my sons will lay down their lives in his protection.

O' (Prophet of Allah^{s.w.t}) Muhammad Mustafa, your identity is known not only to the whole of the Quraish but the whole world and they are proud of your existence. Your forehead shines like a bright moon.

Pledging his protection to the Prophet:

مَنْعَنَا الرَّسُولَ الْمَلِيكَ
بِيَيْضِ تَلَأٍ لَأَمْعِ الْبُرُوقِ
بَطَرْبٍ يُدَبِّبُ دُونَ النَّهَابِ
حِذَارَ الْوَثَائِرِ وَالْحَنْفَقِيْقِ
أَذْبُ وَأَحْمَى رَسُولَ الْمَلِيكَ
جَمَايَةَ حَانَ عَلَيْهِ شَفِيْقِ
وَمَا إِنْ أَدْبُ لِأَعْدَائِهِ
دَبِيْبِ الْبِكَارِ حِذَارَ الْفَنِيْقِ
وَلَكِنْ أَزِيْرُ لَهُمْ سَامِيَا
كَمَا زَارَ لَيْثٌ بَعِيْلٍ مَّضِيْقِ

We have protected the Prophet, who has brought the message from Allah^{s.w.t}, from his enemies with sharp swords striking down on them like lightning.

Deewan
e
Abutalib

Our attack was so fierce that it threw back their army and its animal like people, killing their head warriors.

With our swords we protected the Prophet of Allah^{s.w.t}, who is like a benevolent father and a mercy to all mankind.

We did not approach his enemies like the she camel steps forward towards her mate.

We went forth towards his enemies like an angry roaring lion meets its prey preventing its escape.

It was customary in Arabic poetic language that when stating something which is near fact or is a certainty, that the past tense would be used as if the event had already occurred.

Pledging his protection to the Prophet:

مُحَمَّدٌ تُفِدُّ نَفْسَكَ كُلَّ نَفْسٍ
إِذَا مَا خِفْتَ مِنْ شَيْءٍ تَبَا لَا

O' Muhammad, the light of my eye, your life is so precious that if you should ever be in any danger or if any calamity should befall you.

Then every living person should be ready to sacrifice their life for you, and for your cause.

Foretelling the victory of Mecca:

وَعَزْبَةُ دَارٍ لَا يَجُلُّ حَرَّ امَّهَا
مِنَ النَّاسِ إِلَّا اللُّؤْذِي الْحَلَا جُلُّ

The sanctity of the house of Allah^{s.w.t} is such that no one can shed blood there.

This condition shall remain forever except for the day it is made permissible for the bravest and most honourable leader of the heavens and earth (Muhammad^{s.a} Mustafa).

Fixing Hajr e Aswad¹ in Holy Kaaba:

During the rebuilding of the Kaaba before Bethath², a dispute arose about who should fix the Hajr e Aswad. It was agreed that whoever enters the precinct first would have this honour.

Prophet Muhammad^{s.a} entered first and the people were happy for him except for one jealous person who objected. He asked how an orphan could have such a great honour in the presence of seniors.

Hazrat Abutalib^{a.s} responded like this:

إِنَّ لَنَا أَوْلَهُ وَ آخِرَهُ
فِي الْحُكْمِ وَالْعَدْلِ الَّذِي لَا نُنْكِرُهُ
وَقَدْ جَهَدْنَا جُهْدًا نَا لِنَعْمُرُهُ
وَقَدْ عَمَّرْنَا خَيْرَهُ وَأَكْثَرَهُ
فَإِنْ يَكُنْ حَقًّا فَفِيْنَا أَوْفَرُهُ

Both the beginning and the completion of this House is from our lineage. Justice and honesty

requires that we cannot change this decision.

We have done everything to promote this House and to make it a centre of goodness and prosperity.

No, if anyone has the right to do this honoured job then it is our right to do it.

1. *Hajr e Aswad – The Black Stone of Kaaba. The Kaaba was first built on the instruction of Allah^{swt} by Prophet Adam^{as}. At that time the Hajr e Aswad descended from the heavens and was placed in the Kaaba by Prophet Adam^{as} where it has been held since.*
2. *Bethath – the announcement of prophet-hood.*

When the Prophet was entrusted to him:

On a trip with the young Prophet, Hazrat Abutalib^{a.s} met a monk named Buhaira, who on seeing the young Prophet Muhammad^{s.a}, confirmed his greatness.

Since that time Hazrat Abutalib^{a.s} vowed in his heart to always protect and support his nephew.

When he was entrusted Prophet Muhammad^{s.a} by his father, Hazrat Abutalib^{a.s} declared his determination to protect and safeguard his nephew.

لَا تَوَصِيَنِي بِمَا زِمَ وَوَأَجِبِ
إِنِّي سَمِعْتُ أَحْجَبَ الْعَجَائِبِ
مِنْ كُلِّ حَبْرٍ عَلِمَ وَكَاتِبِ
بَأَنَّ يَحْمَدَ اللَّهُ قَوْلَ الرَّاهِبِ

O' my dear respected father, there is no need to leave a will for that which I already consider my obligation and duty.

I have heard many amazing prophecies about



*Deewan
e
Abulalib*

him.

May Allah^{s.w.t} bless the pious monk and the narrators and learned scholars of these prophecies.

Instructing his sons to follow the Prophet:

On passing through a valley, Hazrat Abutalib^{a.s} saw Prophet Muhammad^{s.a} praying with Hazrat Ali^{a.s} on the right side of the Prophet. He asked his other son Hazrat Jaafar^{a.s} to join them in prayer and recited the following:

إِنَّ عَلِيًّا وَ جَعْفَرًا ثِقَتِي
عِنْدَ احْتِرَامِ الْأُمُورِ وَالْكَرْبِ
أَرَاهُمَا عُرْضَةَ اللَّيْلِ إِذَا
سَامَيْتِ أَوْ أَنْتَمِي إِلَى حَسْبِ
لَا تَتَّخِذْ لَنَا وَانصُرَا ابْنِ عَمِّكُمَا
أَخِي لِأَخِي مِنْ بَيْنِهِمْ وَأَبِي
وَاللَّهِ لَا أَخْذُلُ النَّبِيَّ وَلَا
يُخْذُ لَهُ مِنْ بَيْتِي ذُو حَسْبِ

When atrocities against the Prophet reach their summit, I have complete faith and confidence in my sons Ali and Jaafar.

*Deewan
e
Abulalib*

I am certain that whenever I will call them for help, these two will rush forward to support my call.

Look my sons, Muhammad^{s.a} Mustafa is the son of my brother, and he is your cousin. Never leave him alone and always continue to support him and defend him from his enemies.

I swear by Allah^{s.w.t} that I will never leave the Prophet alone just as any noble person would extend his support for the truth.

Instructing his sons to follow the Prophet:

Urging his son Talib to support the Prophet.

أَبْنَى طَالِبَ ، إِنَّ شَيْخَكَ نَاصِحٌ
قِيَمًا يَقُولُ مُسَدِّدٌ لَكَ رَاتِقٌ
فَاضْرِبْ بِسَيْفِكَ مَنْ أَرَادَ مَسَاءَةً
حَتَّى تَكُونَ لَهُ الْهَيْبَةُ ذَائِقٌ
هَذَا رَجَائِي فِيكَ بَعْدَ مَنِيَّتِي
لَا زَلْتُ فِيكَ بِكُلِّ رُشْدٍ وَائْتِقُ
فَاعْضُدْ قُوَاهُ يَا بَنَى وَ كُنْ لَهُ
أَنْتِي يَجِدُكَ لَا مَحَالََةَ لِاحِقُ
أَهَا أَرِدُّ حَسْرَةً لِّفِرَاقِهِ
إِذْ لَا أَرَاهُ وَقَدْ تَطَاوَلَ بَاسِقُ
أَتَرَى أَرَاهُ وَ اللِّوَاءُ أَمَا مَهْ
وَعَلَى ابْنِي لِلِّوَاءِ مُعَانِقُ ؟

O' my son Talib! As your father, I am advising you sincerely and showing you the right path.

Look and behold, whoever tries to hurt the Prophet, you should pull out your sword and show them the taste of death and protect him at all costs.

I wish this from you even after my death, I always expect the best from you.

My dearest son, the light of my eyes, be his (Prophet Muhammad^{s.a}) helping hand. Let him find you near him wherever he may be.

O' how much sadness I feel that I am leaving this world before I could see his flag of fame flying all over the world.

Yet I can still foresee that Muhammad^{s.a}'s flag is flying high and my son Ali^{a.s} is there with him, holding it high and taking it forward.

Can this vision delay my impending death and alleviate my worries?

But Alas! I am about to leave this world and I can see the banners of Quraish rising against the Prophet of Allah^{s.w.t}.

Instructing his sons to follow the Prophet:

Throughout his life Hazrat Abutalib^{a.s} strove to protect the Prophet and his Deen at all times. He always advised his sons, nephews, brothers and many of his near relations to do the same.

Hazrat Abutalib^{a.s} was very proud of his four sons and their devotion to his nephew and the faith of Islam. All his sons were ready to lay down their lives to defend their cousin the Prophet of Allah^{s.w.t}.

His youngest son Hazrat Ali^{a.s} became the flag bearer for the Prophet after the first flag bearer of the Prophet, Hazrat Hamza^{a.s} (the brother of Hazrat Abutalib^{a.s} and beloved uncle to the Prophet) was martyred in the battle of Uhad.

Here he addresses his son Hazrat Ali^{a.s}.

إِنَّ الْوَيْقَةَ فِي لُزُومِ مُحَمَّدٍ
فَأَشَدُّ بِصُحْبَتِهِ عَلَى يَدَيْكَ

O' my son, the light of my eye, remember that the best deed in this world is to remain with the Prophet and assist him at all times.

Asking Urwai to help the Prophet:

Abu Urwai was a close relation to Hazrat Abutalib^{a.s} and was a leader of one of the clans in Quraish. He was not part of the movement which rose up against Prophet Muhammad^{s.a}.

Hazrat Abutalib^{a.s} sent this poem to Abu Urwai urging him to organise his family to assist the Prophet and the propagation of Islam.

أَعْلَمُ أَبَا أَرْوَيْ بِأَنَّكَ مَا جِدُّ
مِنْ صُلْبِ شَيْبَةَ فَانْضَرْنَ مُحَمَّدًا
لِلَّهِ دَرَكٌ إِنْ عَرَفْتَ مَكَانَهُ
فِي قَوْمِهِ وَوَهَبْتَ مِنْكَ لَهُ يَدًا !
أَمَّا عَلِيٌّ فَارْتَبْتَهُ أُمَّةً
وَنَشَأَ عَلَى مِيقَةٍ لَهُ وَ تَزَيَّدَا
سَرَفَ الْقِيَامَةِ وَالْمَعَا دِبْنَضَرَهُ
وَبِعَا جِلَّ الدُّنْيَا يُحَوِّزُ السُّتُو دَدَا

أَكْرَمَ بِمَنْ يَقْضَى إِلَيْهِ بِأَمْرِهِ
نَفْسًا إِذَا عَدَّ النَّفُوسَ وَمَحْتَدًا
وَأَخَا شَرَفْتَ بِمَجْدِ نِصَابِهِ
يَكْفِيكَ مِنْهُ الْيَوْمَ مَا تَرَى جَوْعَدًا

Remember one thing O' Abu Urwai, you are one of the most respected people of Shaibat ul Hamdi. Hence it is imperative for you to help Muhammad^{s.a} Mustafa.

May Allah^{s.w.t} bless you, remember how high the place of the Prophet is among the Tribes. If you assist and protect him then this will be the greatest act in history.

As for my son Ali^{a.s}, his upbringing by his mother was such that he grew up with the love of Muhammad^{s.a} running through his veins. His love for the Prophet has only grown and become stronger with each passing day.

His complete devotion and assistance to Prophet Muhammad^{s.a} will not only enhance his own greatness in this world but he will be rewarded for this on the day of Judgement

above all others.

How deserving is my son Ali^{a.s} of praise and respect that he has devoted his entire life to Prophet Muhammad^{s.a}.

If one were to measure his complete control, devotion and sacrifice of his mind and soul, then it would be justified to say that Ali is the Nafs e Rasul (nafs means soul).

Muhammad^{s.a} is at the highest level of nobility and benevolence that if one were to approach him with their own future desires, then he would be able to fulfil them instantly by the grace of Allah^{s.w.t}.

Bani Hashim's oath of protection:

Hazrat Abutalib^{a.s} discovered that the Meccan idol worshippers were waiting for his death so that they could kill the Prophet of Allah^{s.w.t}.

He gathered all the members of Bani Hashim and took their oath that they would stand together to protect the Prophet with their lives and later reminded them of this oath.

أَوْصِي بِنَصْرِ النَّبِيِّ الْخَيْرِ مَشْهَدَهُ
عَلِيًّا ابْنِي وَعَمَّ الْخَيْرِ عَبَّاسًا
وَحَمْرَةَ الْأَسَدِ الْبَحْثِيِّ صَوْلَتَهُ
وَجَعَفَرًا أَنْ تَذُودَا دُونَهُ النَّاسَا
وَهَاشِمًا كُلِّهَا أَوْصِي بِنَصْرَتِهِ
أَنْ يَأْخُذُوا دُونَ حَرْبِ الْقَوْمِ أَمْرَاسَا
كُونُوا فِدَائِي ، لَكُمْنَفْسِي وَمَا وَلَدْتُ
مِنْ دُونِ أَحْمَدَ عِنْدَ الرَّوْعِ أَثْرَاسَا

بِكُلِّ أَبْيَضٍ مَصْقُولٍ عَوَارِضُهُ
تَخَالُهُ فِي سَوْدَا لَلَّيْلِ مِقْمَا سَا

I advise all of you, especially my son Ali^{a.s} and the Prophet's uncle Abbas to help him the Prophet in his mission.

I ask as my last will and testament that the lion of Bani Hashim, who is renowned for his fierce bravery, Hazrat Hamza^{a.s}, and my son Jaafar^{a.s}, that you both fully support and protect the Prophet.

I ask all of Bani Hashim to unite and stand up ready to fight and protect Prophet Muhammad^{s.a}.

Whenever there is any danger to the Prophet you should all stand together to protect him with your chests raised high and sacrifice your lives for him. Let my own life and the lives of my children be sacrificed in this cause.

Come out with your shining swords, glowing in the darkness of the night like the burning fire, to protect him at all costs.

Bani Hashim's oath of protection:

حَتَّى مَتَى نَحْنُ عَلَى فِتْرَةٍ
يَا هَاشِمُ وَالْقَوْمُ فِي حُجْبِلِ
يَدُ عُونَ بِالْحَيْلِ لَدَى وَقْبَةِ
مِمَّا لَدَى الْخَوْفِ وَفِي مَعْرِ
كَالِ جَلَّةِ السَّوَوَاءِ تَغْلُو بِهَا
سَرَ عَائِمَا فِي سَبَسِبِ هَجْهَلِ
عَلَيْهِمُ التَّرْكُ عَلَى رُغْلَةٍ
مَثَلِ الْقَطَا الْقَارِبِ لِلْمَنْهَلِ
يَا قَوْمُ ذُودَا عَن جَمَاهِيرِكُمْ
بِكُرِّ مِفْصَالٍ عَلَى مُسْبِلِ
حَدِيدِ حَمْسٍ لَهْزٍ حَدَّه
مَارَتْ الْأَفْضَلِ لِأَفْضَلِ

عَرِيضٌ سِتًّا لَهَبٌ حُضْرُهُ
يُصَانُ بِالتَّدْلِيْقِ فِي مَجْدَلِ
فَكَمَّ شَهْدَتُ الْحَرْبِ فِي فِئْتِيَةٍ
عِنْدَ الْوَعْيِ فِي عَثِيرِ الْقَسْطَلِ
لَا مُتَنَجِّينَ إِذَا جِثَّتْهُمْ
وَفِي هَيْبَاةِ الْحَرْبِ كَأَلَا شَيْلِ

O' people of Bani Hashim, how long will we remain silent against the enemies?

They think that we are silent due to fear and their horses are riding towards us in battle. Their dark armour is like the blackness of night and not visible to us.

Their armies are all around us. They are wearing head gear and telling their horses to ride forward. As the turtle dove flies towards water, they are rushing to attack us.

O' brave ones, ride out on your fast horses, take out your swords and throw the enemies out.



*Verses
by
Abulalib*

These horses should be of good ancestry, strong, fast and quick to attack. They should have a broad torso and be eager to jump and attack their enemies.

They should never falter or turn back from the field of battle.

Our enemies should remember that I have taken part with our youth in several such battles when the clouds of war were all around us.

The exceptional bravery of our young fighters was evident and held firm in battle.

We are not from those who turn their faces in battle. In fact when war starts we are like the brave strong lions.

Bani Hashim's oath of protection:

Hazrat Abutalib^{a.s} addressed the tribe of Bani Hashim where Abu Lahab was also present.

قُلْ لِعَبْدِ الْعَزْزِيِّ أَخِي وَشَقِيْقِي
وَ بَنِي هَاشِمٍ بِجَمِيْعًا عَزِيْنَا
وَ صَدِيْقِي أَبِي عَمَارَةَ وَ الْاِخْ
وَ اِنْ طُرًّا ، وَ اَسْرَقِيْ اَجْمَعِيْنَا
فَا عَلِمُوْا اَنِّيْ لَهٗ نَاصِرٌ
وَ مُجِيْرٌ بِصَوْلَتِي الْخَا ذِلِّيْنَا
فَا نَصْرُوْهُ وَ اَللِّزْمُوْهُ وَ النَّسْبِ الْاَدُّ
لِيْ وَ كُوْنُوْا لَهٗ يَدًا مُصْلَتِيْنَا

Tell all people of Bani Hashim, including Abu Lahab and Abu Amara to remember, that I will continue to support the Prophet and will fight those of you that leave his side.

Hence you should all support him against his enemies including those who have not yet accepted Islam.

Asking Bani Kanana to help the Prophet:

قُلْ لِمَنْ كَانَ مِنْ كِنَانَةٍ فِي لَعِزٍّ
وَأَهْلِ النَّدَى وَأَهْلِ الْفِعَالِ
قَدْ أَتَكُمْ مِنَ الْمَلِكِ رَسُولٌ
فَأَقْبِلُوا بِصَالِحِ الْأَعْمَالِ
فَأَقْبِلُوا أَحْمَدًا فَإِنَّ مِنَ اللَّهِ
رِدَاءً عَلَيْهِ غَيْرُ مُدَالٍ

Tell the people of Bani Kanana, famous for their nobility and generosity to others, that the Prophet of Allah^{s.w.t} is already on this earth.

Tell them to welcome him with good deeds and accept his message in peace and in goodwill.

Muhammad^{s.a} is the Prophet of Allah^{s.w.t}.

Stand by him because Allah^{s.w.t} has given him such purity and honour that will remain forever.

Addressing Bani Ghalib:

Hazrat Abutalib^{as} persuaded many of the tribal leaders to support Prophet Muhammad^{sa} and recited the following verses.

آلا أَبِلِغَا عَنِّي لَوْ يَأْ رِسَالَةً
 بِحَقِّي ، وَمَا تُغْنِي رِسَالَةً مُرْسِلِ
 بَنِي عَمِّنَا الْأُدْنَيْنِ تَيْمًا نَخْصُهُمْ
 وَأَحْوَانَنَا مِنْ عَبْدِ شَمْسٍ وَنَوْفَلِ
 أَظَاهَرُ مُنْمُوا قَوْمًا عَلَيْنَا أَظَنَّةً
 وَأَمَرَ غَوِيٍّ مِنْ غَوَاةٍ وَجَهْلِ
 يَقُولُونَ : إِنَّا إِنْ قَتَلْنَا مُحَمَّدًا
 أَقَرَّتْ نَوَاصِي هَاشِمٍ بِالتَّدْلِ
 كَذِبْتُمْ وَبَيَّتِ اللهُ يُثَلِّمُ رُكْنَهُ
 وَمَكَّةَ وَالْإِشْعَارِ فِي كُلِّ مَعْمَلِ
 وَبِالْحَجِّ أَوْ بِالنَّيْبِ تَدْهِي نَحْوَهَا
 بِدَمَاهُ وَالرُّكْنِ الْعَتِيقِ الْمُقْبَلِ

تَتَّالُوْا نَهًا أَوْ تَعْظِفُوْا دُوْنَ نَيْلِهِ
صَوَارِمٌ تَفَرِّقِي كُلَّ عَظِيْمٍ وَمِفْصَلٍ
وَتَدْعُوْا بِأَرْحَامٍ وَأَنْتُمْ ظَلَمْتُمْوَا
مَصَالِيَتٍ فِيْ يَوْمٍ اَغْرَّ هُجَجَلٍ
فُمَهْلًا وَ لَمَّا تُنْتَجِ الْحَرْبُ بِكَرْهَا
يُبَيِّنُ بِمَامٍ أَوْتَا حُرٌّ مُعْجَلٍ
فَاتَا مَتَى مَا تَمَّرِهَا بِسَيُؤِ فِنَا
نُبَاحٍ فَتَعْرُكَ مَنْ نَشَاءُ بِكُلِّ كَلٍ
وَتَلْقُوْا اَرْبِيعَ الْاَبْطَحِيْنَ مُحَمَّدًا
عَلَى رَبُوَّةٍ فِيْ رَأْسِ عَيْطَاءٍ عَيْطَلٍ
وَتَأْوِيْ اِلَيْهِ هَاشِمٌ اِنَّ هَشِيْمًا
عَرَا نِيْنَ كَعْبٍ اٰخِرًا بَعْدَ اَوَّلٍ
فَاِنْ كُنْتُمْوَا تَرَّ جُوْنَ قَتَلَ مُحَمَّدًا
فَرُوْا مَوَا بِمَا جَمَعْتُمْ نَقَلَ يَدُ بُلٍ

فَاتَا سَنَحِيْبِيَهٗ بِكُلِّ ظَمْرَةٍ
وَذِي مَيَعَهٗ تَهْدَا لَمْرَا كِلِ هَيْكَلِ
وَكُلِّ رُدَيْيَتِي ظَمَاءٍ كُؤُوْ بُهٗ
وَعَضْبِ كَايْمَاضِ الْغَمَامَةِ مِقْصَلِ
وَكُلِّ جَرُوْرٍ الذَّلِيْلِ زَعْفٍ مُفَاَصَّةِ
دِلَاصِ كَهَزْ هَا زَا الْغَدِيْرِ الْمُسْلَسَلِ
بِإِيْمَانِ شَيْمٍ مِّنْ ذَوَائِبِ هَاشِمِ
مَعَاوِيْلٍ بِأَلَا خُطَارِ فِي كُلِّ مَقْفَلِ
هُمُو سَادَةٌ السَّادَاتِ فِي كُلِّ مَوْطِنِ
وَخَيْرَةٌ رَبِّ النَّاسِ فِي كُلِّ مُعْضَلِ

Tell the people of Loui and Ghalib my message of truth. Come to the fold and accept the Prophet of Allah^{s.w.t}.

It is not necessary that they will benefit from this and accept the message but it is my duty to pass this message to my near relations, particularly Tamim bin Ghalib, Abdus Shams and Naufal etc...

O' Quraish, are you helping those who mistrust us and are you accepting the false talks of those who are against us? Those who say they want to kill Muhammad^{s.a}, surely they make Bani Hashim's head bow in shame.

By God! They are wrong to wish for the Kaaba and its pillars to break down, for Mecca to be destroyed, for the houses of Bani Hashim to fill with blood, for our animals to be slaughtered and Hajr e Aswad, the world most precious kissing stone, to be filled with blood.

Remember if you take a single step towards them, then you shall face the swords that easily reach your bones after cutting all your limbs.

Alas! O' people of Quraish, you claim to be our near relations yet try to oppress the lion of the land whose forehead is bright and shining.

Beware, if war breaks out then all shall know who goes forward in battle and who runs away.

We are those that when we enter the battlefield we thrust our swords deep into the chests of those against us with ease.

You shall all see Prophet Muhammad^{s.a} sitting atop of the camel with the tallest neck adorning the renowned beauty of springtime in Hejaz.

He will be surrounded by the youths of Hashim.
From the beginning to the end it is always the
youth of Bani Hashim that are the leaders of the
land.

O' conceited people of Quraish, if you wish to
kill Muhammad^{s.a}, first try and move the
mountain from its place.

We will rush to the battlefield to protect him,
riding tall horses with broad torsos and holding
shining lances and sharp swords.

These swords will shine like bright light and the
armour on our bodies will shine like the clear
fresh flowing water from a beautiful spring.

I swear that the great warriors of Bani Hashim
shall prove to be terrifying warriors in the
battlefield.

These are the people who are the leaders of
leaders and most favoured by Allah^{s.w.t} in the
battlefield.

Addressing Quraish about the boycott:

وَإِنْ أَمْرًا أَبُو عْتَيْبَةَ عَمَّهُ
لَفِي رَوْضَةٍ مَا إِنْ يَسَامُ الْبَطَا لِمَا
أَقُولُ لَهُ وَأَيِّنْ مِنْهُ نَصِيحَتِي
أَبَا مَعْتَبٍ ثَبَّتْ سَوَادَكَ قَائِمًا
فَلَا تَفْعَلَنَّ الدَّهْرَ مَا عَشَتْ خُطَّةً
تُسَبُّ بِهَا إِمَّا هَبْ طُتَّ الْهَوَا سِمًا
وَوَلَّ سَبِيلَ الْعِجْرِ غَيْرَكَ مِنْهُمْ
فِيَا نَكَ لَمْ تُخْلَقْ عَلَى الْعِجْرِ لَا زِمًا
وَحَارِبٍ فَإِنَّ الْحَرْبَ نِصْفٌ لَنْ تَرَى
أَخَا الْحَرْبِ يُعْطَى الْخُسْفَ حَتَّى يُسَالِمَهَا
وَكَيفَ وَلَمْ يَجْنُوا أَعْلِيكَ عَظِيمَةً
وَلَمْ يَخْذُ لَوْكَ غَائِمًا أَوْ مُعَا رِمًا

جَزَى اللهُ عَنَّا عَبْدَ شَمْسٍ وَتَوْ فَلَآ
وَتَيْمًا وَ هُخْرُومًا عَقُو قَاو مَا ثَمَا
بِتَخْرِيقِهِمْ مِنْ بَعْدِ وُدِّ وَالْفَةِ
بِحَا عَتْنَا كَيْمَا يَنَّا لُوا الْحَا رِمَا
كَذِبْتُمْ وَ بَيْتِ اللهُ نُزِمِي مُحَمَّدًا
وَلَهَا تَرُوا يَوْمًا لَدَى الشَّعْبِ قَائِمًا

O' Abu Otaiba, if you refrain from this oppression against the Prophet, even now you could be among the righteous.

I feel that my advice will not be heeded yet I still advise you.

O' Abu Moatab, take care that you do not commit to any task that may cause you eternal shame.

Leave the path of disgrace and deprivation for others. Allah^{s.w.t} has not created you for this shameful purpose. We are all created to obey Him.

Do not help the enemies of Allah^{s.w.t}, fight

*Verses
by
Abutalib*

them, as this is the path of justice.

A fighter against the enemies of Allah^{s.w.t} feels no shame in leaving his armour behind and will always remain victorious.

(O' Abu Lahab) Why and for what reason are you opposing your own family? They have never committed any harm against you or abandoned you irrespective of any loss or gain.

Allah^{s.w.t} Lord of the universe will punish those of Bani Abdus Shams, Naufal, Tayyim and Makhzoom, for not obeying Him and for their sins.

They left us alone despite their promises of love and support, so that they can hurt us.

I swear by the Lord of the Kaaba, it will never come to pass that we would leave the Prophet unprotected, even if this means we have to live in Shu'b Abutalib forever.

Abu Lahab's open animosity:

عَجِبْتُ لِحِلْمِ يَابْنَ شَيْبَةَ عَازِبٍ
وَاحْلَامِ اقْوَامٍ لَدَيْكَ سَخِيفٍ
يَقُولُونَ شَايِعٌ مَنْ اَرَاكَ مُحَمَّدًا
بِظُلْمٍ، وَقُمْ فِي امْرِهِ بِخِلَافٍ
اَصَا مَيْمٍ اِمَّا حَاسِدٌ ذُو خِيَانَةٍ
وَإِمَّا قَرِيبٌ مِّنْكَ غَيْرٌ مُّصَافٍ
فَلَا تَرَى كَبْنَ الدَّهْرِ مِنْهُ نِعَا مَةً
وَإِنَّكَ امْرُؤٌ وَمِنْ خَيْرٍ عَبْدٌ مُّتَافٍ
وَلَا تَتْرُكْنَهُ مَا حَيَّيْتَ لِمُعْظَمٍ
وَكَؤُنْ رَجُلًا ذَانِجِدَةً وَعَفَافٍ
يَدُ وَدَالِعِدَا عَن ذِرْوَةِ هَاشِمِيَّةٍ
إِلَّا فَهَمُّ فِي النَّاسِ خَيْرٌ إِلَّا فِي

فَإِنَّ لَهُ قُرْبَىٰ لَدَيْكَ قَرِيبَةً
وَلَيْسَ بِيَدِي خِلْفٍ وَلَا بِمُضَافٍ
وَلَكِنَّهُ مِنْ هَاشِمٍ ذُو صَمِيحَةٍ
إِلَىٰ أَبْحُرٍ فَوْقَ الْبُحُورِ طَوَافٍ
وَزَاخِمٍ بِجَمِيعِ النَّاسِ عَندهُ وَكُنْ لَهُ
وَ زَيْرًا عَلَى الْأَعْدَاءِ غَيْرَ مُجَافٍ
وَغَضِبَتْ مِنْهُ قُرَيْشٌ فَقُلْ لَهَا
بَيْنِي عَمِينَ مَا قَوْمُكُمْ بِضِعَافٍ
وَ مَا بَالُكُمْ تَعْشُونَ مِنْهُ ظُلَامَةً ؛
وَ مَا بَالُ أَحْقَادِ هُسْنَاكَ خَوَافٍ ؛
وَ مَا قَوْمُنَا بِالْقَوْمِ يَعْشُونَ ظُلْمَنَا
وَ مَا نَحْنُ قِيَمًا سَاءَ هُمْ بِخِفَافٍ
وَ لَكِنَّا أَهْلُ الْحَقَائِظِ وَاللَّهْلِي
وَ عَزَّ بِبَطْحَاءِ الْمَشَا عِرِّ وَافٍ

O' ibn Shaiba (Abu Lahab) have you lost your mind when you say that the people of knowledge have no intelligence?

People tell you to join their oppression against Muhammad^{s.a}, you should be against all of them. They are jealous of him and their hearts are not clean even though they are your near relations.

Behold, you were among the best of Bani Abde Manaf. Help the Prophet to propagate Islam and become pious and noble.

You should be among those who are supporting the light of Bani Hashim against his enemies. They are the best among the people.

Just think, Muhammad^{s.a} is from your nearest relations and not from the families of your enemies.

He is the light of Bani Hashim, the ocean of his nobility is deeper than all others.

Fight with his enemies. Help him and do not oppress him.

If Quraish show anger to him then fight them

and tell them, "He is one of us!".

What has happened to you all, that you oppress him to avenge others? What is this hatred towards him, which you have hidden in your hearts from us?

We are those who never oppress nor take any step in haste to hurt others.

We are the people of wisdom and reasoning, protectors of the Harem of Kaaba, Mecca and all of its nobility.

Warning Bani Umayya:

When the hostilities from the families of Abe Manaf and Abdus Shams (descendants of this family were more commonly known as Bani Umayya) increased towards the Prophet of Allah^{s.w.t}, Hazrat Abutalib^{a.s} confronted them and warned them as such:

أَيَا أَخَوَيْنَا عَبْدَ شَمْسٍ وَنَوْفَلًا
أُعِيذُ كَمَا أَنْ تَبْعَنَا بَيْنَنَا حَرْبًا

O' brothers, Abdus Shams and Naufal!

You are our brothers and I warn you not to confront us in battle.'

Warning Bani Umayya:

Bani Umayya were known as the biggest enemies of the Messenger of Allah^{s.w.t} and tried to torture anyone who helped the Prophet.

Hazrat Abutalib^{a.s} addressed them as follows:

وَمَا كُنْتُ أَحْشَى أَنْ يُرَى الذُّلُّ فِيكُمْ
بَيْنِي عَبْدِ شَمْسٍ جِئْتِي وَأَقَارِبِ
بِحَمِيَّةٍ فَلَا زَالَتْ عَلَيْكُمْ عَظِيمَةٌ
تَعُمَّ وَتَدُّعُو أَهْلَهَا بِالْجَبَا جِبِ
أَرْكُمْ بِحَمِيَّةٍ خَا ذَلَيْنِ فَذَاهِبِ
عَنِ النَّصْرِ مَنْ أَوْعُو مُتَجَانِبِ

O' descendants of Abdus Shams, although you are our neighbour and related to us,

I fear that you will bring such dishonour due to the manner in which you are treating the Messenger of Allah^{s.w.t}.

It will engulf you and those who are living around you in the hills, and it will destroy you



*Deewan
e
Abutalib*

forever.

I am watching all of you as you approach your
own destruction,

You are standing on the wrong side of truth
and righteousness, and in the end you will not
find anyone to help you.

In response to the non-believers:

When Prophet Muhammad^{s.a} raised his voice against the idol worshippers they responded by threatening the Prophet of Allah^{s.w.t}.

However when they heard the divine words of revelation condemning their gods, they were concerned that people among their faith would convert to Islam as many were already having sleepless nights doubting their own beliefs.

They came to Hazrat Abutalib^{a.s} and told him to stop the Prophet or else to hand him over to them. In return they offered him any young handsome man of his choosing.

Hazrat Abutalib^{a.s} was furious and dismissed them immediately, reiterating his support for his nephew.

يَقُولُونَ لِي: دَعْ نَصْرَ مَنْ جَاءَ بِالْهُدَى
وَعَالِبِ لَنَا غَالِبِ كُلِّ مُغْلِبِ
وَسَلِّمْ إِلَيْنَا أَحْمَدًا أَوْ الْكُفْلَانَ لَنَا
بُنْيًا، وَلَا تَخْفَلْ بِقَوْلِ الْمُعَانِبِ

فَقُلْتُ لَهُمْ : اللَّهُ رَبِّي وَنَاصِرِي
عَلَى كُلِّ بَاغٍ مِّن لَّؤْمِي بِنِ غَالِبٍ

These people tell me that I should not help the person who brought the message of guidance.

They demand that I hand over our beloved son Ahmed to them and take care of one of their own sons instead. How unreasonable is their decision.

They mean that I should take one of their own sons and protect him from the troubles of this world while I hand over my own beloved son to them to suffer all the hardships they impose on him (by Allah^{s.w.t} this will never happen).

I do not care if anyone blames me for this act.

I tell them loud and clear that Allah^{s.w.t} is my protector and my helper.

I declare that if anyone from the Quraish or from the descendants of Loui Bin Ghalib raises their banner against the Messenger of Allah^{s.w.t} we shall fight with them and Allah^{s.w.t} will help and protect us.

In response to the non-believers:

When the non-believers' hostilities increased, Hazrat Abutalib^{a.s} defended the Prophet as such.

أَلَا لَيْتَ حَظَّنِي مِنْ حِيَا طَةٍ نَصِرَ كُمْ
بِأَنْ لَيْسَ لِي نَفْعٌ لَدَيْكُمْ وَلَا ضَرٌّ
وَسَارٍ بِرَحْمِي فَاطِرَ النَّابِ جَاشِمٍ
ضَعِيفُ الْقَصِيرِي لَا كَبِيرٌ وَلَا بَكْرٌ
مِنَ الْخَوْرِ حَبْحَابٌ كَثِيرٌ رُغَاوَةٌ
يُرْشُ عَلَى الْحَا ذِينَ مِنْ بَوْلِهِ قَطْرٌ
تَخَلَّفَ خَلْفَ الْوَرِّ دِ لَيْسَ بِلَاحِقٍ
إِذَا مَا عَلَا الْفَيْفَاءُ قِيلَ لَهُ وَبُرُّ
أَرَى أَخَوَيْنَا مِنْ أَبِيْنَا وَأَمِنَا
إِذَا سُئِلَا قَالَ : إِلَى غَيْرِنَا الْآ مَرُّ
بَلَى لَهُمَا أَمْرٌ وَلَكِنْ تَجَرَّ بِجَمَا
كَمَا جَرَّ بَحْمَتْ مِنْ رَأْسِ ذِي الْعَلَقِ الصُّخْرُ

أَخْصُ خُصُوصًا عَبْدَ شَمْسٍ وَتَوَفَّلَا
هُمَا نُبَدًا أَنَا مِثْلَ مَا نُبَدَ الْجَمْرُ
وَمَا ذَاكَ إِلَّا سُودٌ دُ خَصَّنَا بِهِ
إِلَهُ الْعِبَادِ وَاصْطَفَا نَا لَهُ الْفَخْرُ
هُمَا أَعْمَزَ اللَّقُومِ فِي أَخَوَيْهِمَا
فَقَدْ اصْبَحَا مِنْهُمْ أَكْفُهُمَا صِفْرُ
هُمَا أَشْرَ كَافِي الْمَجْدِ مَنْ لَا أَبَالَه
مِنَ النَّاسِ إِلَّا أَنْ يُرْسَ لَهُ ذِكْرُ
رِجَالٍ تَمَّا لَوْا حَاسِدِينَ وَبِغْضَةً
لِأَهْلِ الْعُلَا فَبَيَّنْهُمْ أَبَدًا وَثُرُ
وَلَيْدُ أَبُوهُ كَانَ عَبْدًا الْجِدِّ نَا
إِلَى عِلْجَةٍ زَرْقَاءَ جَالٍ بِهَا السِّحْرُ
وَتَيْمٍ وَ وَحَزُومٍ وَ زَهْرَةٍ مِنْهُمُ
وَكَانُوا بِنَا أَوْلَى إِذَا بَغِي النَّصْرُ

وَزَهْرَةٌ كَانُوا أَوْلِيَاءَ لِي وَنَصِيرِي
وَأَنْتُمْ إِذَا تَدَّ عَوْنٌ فِي سَمْعِكُمْ وَقُرْ
فَقَدْ سَفَهْتَ أَخْلَا قُهُمْ وَعَقْوُ لَهُمْ
وَكَانُوا كَحَفْرٍ بِيئَسًا صَنَعَتْ حَفْرُ
فَوَ اللَّهُ لَا تَنْفَكُ مِنَّا عَدَاوَةٌ
وَلَا مِنْهُمْوَمَا دَامَ فِي نَسَلِنَا شَفْرُ

What hopes I had on your support? I wish I had known this before and I should not have expected any good or bad from any of you.

And my journey continues on such an old animal whose legs become frail due to old age and her ribs become weak and even walking is difficult for her.

My camel is short, ill-mannered and weak.

When she urinates, her legs become wet.

She remains behind during the journey, and cannot compete with others, remaining behind in the valleys and high hills.

When she puts her feet in the dry sand she is like a little cat or some small animal and not a camel.

The people of Bani Naufal and Abdus Shams were like brothers of our own Tribe. Yet when asked for help they replied that it was nothing to do with them.

Surely this was their business, being close to our family. Yet when asked for help they fell down on their faces like a stone falls from the mountains.

I say openly, Bani Naufal and Abdus Shams left us like someone who touches a burning flame.

Their only reason for this is that Allah^{s.w.t} honoured our family, in the form of Prophet Muhammad^{s.a}, and they became jealous.

They have shown such weakness in supporting us that we were alone and helpless. Although compared with other families both these families were considered noble and high in status. Yet they became jealous of Bani Hashim due to our nobility and this will remain forever between them and us.

As far as Waleed is concerned his father was a slave of our grandfather but magically he turned towards the infidels and stood against us.

Bani Tayyim, Bani Makhzoom and Bani Zahra

are the tribes of Quraish who are jealous of us, yet they should have helped us when the whole world was against us.

Bani Zahra, specially, who were always our helpers but now due to their animosity towards the Messenger of Allah^{s.w.t}, they turn away from us when we call for help as if they are not listening to our calls.

Sadness upon sadness.

The morality of all these Tribes has gone downhill. Their wisdom and intelligence has left them.

They are like sheep and goats, digging their own graves

They are bent upon this animosity for the Prophet of Allah^{s.w.t} and with all of us.

I swear by Allah^{s.w.t} this jealousy will remain with them even until only a single person in our tribe remains.

Condemning Abu Jehel:

أَفِيقُوا بَنِي غَالِبٍ وَأَنْتَهُوْ
عَنِ الْبَغِيِّ فِي بَعْضِ ذَا الْمَنْطِقِ
وَ إِلَّا فَيَأْتِي إِذَا خَائِفٌ
بَوَائِقِي فِي دَارِ كُمْ تَلْتَقِي
تَكُونُ لِغَيْرِ كُمْو عِبْرَةً
وَرَبِّ الْمَغَارِبِ وَالْمَشْرِقِ
كَمَا تَأَلَّ مَنْ كَانَ مِنْ قَبْلِكُمْ
ثَمُودَ وَ عَادَ فَمَنْ ذَابَقِي
فَحَلَّ عَلَيْهِمْ بِهَا سُخْطَةٌ
مِنَ اللَّهِ فِي صَرْبَةِ الْأُزْرُقِ
غَدَاةً أَتَتْهُمْ بِهَا صَرْ صَرْ
وَنَاقَةَ ذِي الْعَرْشِ إِذْ تَسْتَقِي

غَدَاةٌ يُعِضُّ بِعُرِّ قَوْمِهَا
حُسَا مَا مِنَ الْهَيْدِ ذَارُونَ
وَأَعْجَبُ مِنْ ذَلِكَ مِنْ أَمْرِكُمْ
عَجَائِبُ فِي الْحَجْرِ الْمُلْصِقِ
بِكَفِّ الذِّئْبِ قَامَ مَنْ حَيْثُ
إِلَى الصَّائِرِ الصَّادِقِ الْمُتَّقِي
فَأَيُّسُهُ اللَّهُ فِي كَفِّهِ
عَلَى رُغْبِهِ الْجَائِرِ الْأَحْمَقِ
أَحْيَيْتُمْ فَخَرُّوا مِنْكُمْ إِذْغَوَيْتُمْ
لِغْيِ الْغَوَاةِ وَلَمْ يَصْدُقِ

O' people of Bani Ghalib, awaken from your sleep and stay away from this hatred.

I fear that you will be surrounded with more problems of grief and sorrow.

I swear by God of the east and the west, that you will be surrounded with such afflictions and grief, that it will be a lesson for others.

Like the people of A'ad and Thamud before you who were engulfed in such grief and afflictions that none were able to survive.

When the people of Thamud cut down the Legs of the She Camel sent by Allah^{s.w.t}, through Prophet Saleh^{a.s} all of them were punished by Allah^{s.w.t}.

As the She Camel came out to drink water the people killed her, then the storm from Allah^{s.w.t} engulfed and destroyed them all.

Your attitude is surprising as if you are made of slippery stone and nothing affects you.

Abu Jehel, whose death is shadowing him, has been cruel to a pious and God-fearing man (Muhammad^{s.a} Mustafa) and wanted to throw a stone on his head.

Allah^{s.w.t} made the hands that rose against him turn to dry bone.

This person of Bani Makhzoom has no wisdom and his animosity is increasing all the time.

He has no truth in his actions or sayings.

In response to the non-believers:

أَلَا مَنْ لَهُمُ آخِرَ اللَّيْلِ مَعَهُمُ
طَوَانِي وَآخِرَى النَّجْمِ لَنَا تَقَعِمُ
طَوَانِي وَ قَدْ نَامَتْ عُيُونُ كَثِيرَةٍ
وَسَامِ آخِرَى قَاعِدِ لَمْ يَنْوَمِ
لَا حَلَامِ قَوْمِ قَدْ آرَا دُؤَا مُحَمَّدًا
بِظُلْمٍ وَ مَنْ لَا يَتَّقِ الظُّلْمَ يَظْلَمِ
سَعَوْا سَفَهًا وَ أَقْتَادَهُمْ سُوءُ أَمْرِ هُمْ
عَلَى قَائِلٍ مِّنْ أَمْرِ هُمْ غَيْرِ مُحْكَمِ
رَجَا أُمُورٍ لَمْ يَنَا لُؤَا نِظَا مَهَا
وَ إِنْ نَشَدُوا فِي كُلِّ بَدْوٍ وَ مَوْ سِمِ
تَرْجُونَ مِنَّا خَطَّةَ دُونَ نَيْلِهَا
ضِرَابٌ وَ طَعْنٌ بِالْوِ شَيْجِ الْبَقْوَمِ

تَرْجُونَ أَنْ نَسْخِيَ بِقَتْلِ مُحَمَّدٍ
وَلَمْ تَخْتَضِبْ سُمْرَ الْعَوَالِي مِنَ الدَّامِ
كَذَّبْتُمْ وَ بَيْتِ اللَّهِ حَتَّى تَعْرِفُوا
بِمَا جِمَ تُلْقَى بِالْحَطِيمِ وَ زَمَزَمِ
وَتَقَطَعَ أَرْحَامُ وَ تَنْسَى حَلِيلَةَ
حَلِيلًا وَ يُفْشَى فَحْرَمٌ بَعْدَ فَحْرَمِ
وَ يَنْهَضُ قَوْمٌ نِي الْحَدِيدِ إِلَيْكُمْ
يَدُ بُؤُونٍ عَنْ أَحْسَا بِهِمْ كُلَّ مُجْرِمِ
وَ ظَلَمَ نَبِيٌّ جَاءَ يَدُ عُوا إِلَى الْهُدَى
وَ أَمْرٌ آتَى مِنْ عِنْدِ ذِي الْعَرْشِ قَيْمِ
هُمُ الْأَسْدُ أَسْدُ الزَّرَّارِ تَيْنِ إِذَا غَدَتِ
عَلَى حَنْقٍ لَمْ يَخْشَ أَعْلَامُ مُعْلِمِ
فِيَا لِبَنِي فَهَرٍ أَفِيَقُوا وَ لَمْ تَقُمْ
نَوَا حُحُّ قَتْلِي تَدَّ عَيْنِ بِالتَّنْدِمِ

عَلَى مَا مَطَى مِنْ بَغْيِكُمْ وَعُقُوقِكُمْ
وَغَشِيَا نِكُمْ مِنْ أَمْرِنَا كُلِّ مَا تَمِ
فَلَا تَحْسِبُونَا مُسْلِيهِهِ وَ مِثْلَهُ
إِذَا كَانَ فِي قَوْمٍ فَلَيْسَ بِمُسْلِمٍ
فَهْدَى مَعَا ذِيْرٍ وَ تَقْدِرَ مَتَّ لَكُمْ
لِكَيْ لَا تَكُونَ الْحَرْبُ قَبْلَ التَّقْدِمِ

I am covered in sorrow and concern till the morning star appears.

All others are asleep yet I am sitting and watching the last star of the night.

My eyes are without sleep due to the cruel activities of Quraish against Muhammad^{s.a} Mustafa and their intentions of hurting him.

They should remember that those who do not refrain from hurting others cannot save themselves from the same fate.

Their efforts are wrong and covered in treachery leading them to the wrong path.

Their desire will never materialise despite all their efforts.

O' people of Quraish! You are demanding from

us such a thing, that you will only receive it through sharp swords and lances.

You hope to kill Muhammad^{s.a}, and think we would not redden our lances with your blood.

By Allah^{s.w.t} you are wrong and instead you will see many distinguished heads among you rolling around the Kaaba.

Kinship will disappear and the people will forget their family lives and its sanctity.

Bani Hashim will come out fighting to defend Muhammad^{s.a} against you.

How sad it is that these cruel and unjust actions are for the Prophet who has brought the noble message from Allah^{s.w.t} for the guidance of mankind.

The young of Bani Hashim are like roaring lions where nothing escapes their attack.

O' people of Quraish, awaken from this deep slumber, do not invite your own death and make your women bitterly cry for you.

Your enmity towards us is criminal.

Never think we will abandon Muhammad^{s.a} as whoever has such a noble person in their midst could never think of leaving him alone.

I am warning you against entering this fight without knowing its consequences.

When Osman bin Matoun was injured:

He was a dear friend and devoted follower of the Prophet and was injured by Quraish.

أَمَّنْ تَذَكَّرُ دَهْرُ غَيْرِ مَا مُونِ
أَصْبَحْتَ مَكْتَبًا تَبْكِي كَمَحْزُونِ
أَمْ مَنْ تَذَكَّرُ اقْوَامِ ذَوِي سَفَه
يَغْشَوْنَ بِالظُّلْمِ مَنْ يَدْعُوا إِلَى الدِّينِ
لَا يَنْتَهُونَ عَنِ الْفَحْشَاءِ مَا أَمَرُوا
وَ الْغَدْرِ فِيهِمْ سَبِيلَ غَيْرِ مَا مُونِ
- أَلَا تَرَوْنَ أَكْذَلَّ اللَّهُ يَجْمَعُهُمْ -
أَنَا غَضِبْنَا لِعُثْمَانَ بْنِ مَظْعُونِ ؟
إِذْ يَلْظُمُونَ - وَلَا يَخْشَوْنَ - مُقْلَتَهُ
طَعْنَا دِرَاكًا وَ صَرَبًا غَيْرَ مَرِّ هُونِ
فَسَوْفَ نَجْزِيهِمْ - إِنْ لَمْ يَمُتْ - عَجَلًا
كَيْلًا بِكَيْلٍ جَزَاءً غَيْرَ مَعْبُونِ

أَوْ يَنْتَهُونَ عَنِ الْأَمْرِ الَّذِي وَ قِفُوا
فِيهِ وَ يَرِ ضُونَ مِنَّا بَعْدُ بِالسُّوْنِ
وَ تَمْنَعُ الضَّيْمَ مَنْ يَبْغَى مَضَامَتَنَا
بِكُلِّ مُطْرِدٍ فِي الْكُفِّ مَسْنُونِ
وَ مُرْ هَفَاتٍ كَأَنَّ الْمَلْحَ خَا لَطَهَا
يُشْفَى بِهَا الدَّاءُ مِنْ هَامِ الْمَجَانِينِ
حَتَّى تُقَرَّرَ رِجَالُ حُلُومِ لَهَا
بَعْدَ الصَّعُوبَةِ بِإِلَ سَمَاحِ وَ اللَّيْنِ
أَوْ يُؤْمِنُوا بِكِتَابِ مُنْزَلِ حَجَبِ
عَلَى نَبِيِّ كَمْوَسَى أَوْ كَذَى النَّوْنِ
يَأْتِي بِأَمْرِ جَلِيٍّ غَيْرِ ذِي عَوْجِ
كَمَا تَبَيَّنَ فِي آيَاتِ يَا سِيدِنِ

O' companion of the Prophet.

You look sad and grieved by the changing attitudes of the people towards the Prophet, and their ignorance bringing hardships to all those who

call people towards the true Deen.

These people will never refrain from their oppressive acts and their lack of faith and hence we can never feel at ease from them.

May Allah^{s.w.t} disgrace them!

Do they not realise our anger towards Quraish due to their destructive attitude towards Osman bin Matoun?

How sad it is that they hurt him so much that his eyes were badly hurt.

Do they not realise that with this continued attitude they may face our anger in the form of swords and lances?

If they survive that then they will taste the result of their oppressive actions and see how we avenge their cruelty.

Unless they change their way of thinking and leave this path of cruelty and oppression they will face utter humiliation and destruction.

Whoever enacts tyranny and mutiny against us should remember that we stop them with our strong hands with shining swords and lances.

These shining swords will easily serve justice upon their twisted minds.

Surely when these ignorant people see our true intentions they will know and understand our message of truth and kindness.

If they accept the truth about the Book, which is beyond doubt a revelation from Allah^{s.w.t}, in the same way as revelations came down before Prophet Muhammad^{s.a} on Prophet Musa^{a.s} and many other Prophets of Allah^{s.w.t} before him, then they will see the light of truth clearly.

There is no contradiction in these books just as it has been mentioned in Surah Yasin.

Only then will they remain safe from any kind of revenge.

Describing life in Shu'b Abutalib:

When the people of the tribes of Quraish began their boycott of the Prophet and Bani Hashim, Hazrat Abutalib^{a.s} with all his family went to live in the hills outside Mecca to a place known as Shu'b Abutalib.

تَطَا وَلَ لَيْلِي بِهِمْ وَصَبَّ
وَدَمَعٌ كَسَحِ السِّقَاءِ السَّرْبِ
لَلْعَبِّ قُصِّي بِأَحْلَا مِهَا
وَهَلْ يَرْجِعُ الْحَلْمُ بَعْدَ اللَّعْبِ
وَنَفِي قُصِّي بِنِي هَاشِمِ
كَتَفِي الطُّهَاهِ لِطَافِ الْحَشْبِ
وَقَوْلٍ لِأَحْمَدَ: أَنْتَ أَمْرٌ
خَلُوفُ الْحَدِيثِ ضَعِيفُ السَّبَبِ
وَإِنْ كَانَ أَحْمَدُ قَدْ جَاءَ هُمْ
بِحَقِّي وَ لَمْ يَأْتِهِمْ بِالْكَذِبِ

عَلَى أَنْ إِخْوَانَنَا وَازْرُوا
بَيْنِي هَشِيمٍ وَبَيْنِي الْمَطْلَبِ
هُمَا أَخْوَانٍ كَعِظَمِ الْيَمِينِ
أَمْرًا أَعْلَيْنَا بِعَقْدِ الْكُرْبِ
فَيَا لِقُصَيِّ أَلَمٍ تَحْبِرُوا
بِمَا حَلَّ مِنْ شُنُونٍ فِي الْكُرْبِ
فَلَا تُمْسِكَنَّ بِأَيْدِيكُمْ
بِعَيْدِ الْأَنْوْفِ بِعَجَبِ الذَّنْبِ
وَرُمْتُمْ بِأَحْمَدَ مَا رُمْتُمُو
عَلَى الْأَصْرَاتِ وَقُرْبِ النَّسَبِ
إِلَامَ إِلَامَ تَلَا قَيْتُمُو
بِأَمْرِ مِزَاجٍ وَحُلْمٍ عَزَبٍ
زَعَمْتُمْ بِأَنْكُمُ جَيْرَةٌ
وَأَنْكُمُ إِخْوَةٌ فِي النَّسَبِ

فَكَيْفَ تَعَا دُونَ أَبْنَاءِ هِ
وَ أَهْلِ الدِّ يَانَةِ بَيْتِ الْحَسَبِ
فِيَاتًا وَمَنْ سَجَّ مِنْ رَاكِبٍ
وَ كَعْبَةَ مَكَّةِ ذَاتِ الْحُجُبِ
تَنَالُونَ أَحْمَدًا أَوْ تَضْطَلُّوْا
ظُبَاةَ الرِّمَاحِ وَحَدَّ الْقَضْبِ
وَ تَعْتَرِفُونَ بَيْنَ آبِيَا تِكُمْ
صُدُّوْا الْعَوَالِي وَحَيْلًا عَصَبِ
إِذَا خَيْلٌ تَجَزَعُ فِي جَرِيهَا
بَسِيرِ الْعَنِيقِ وَحَيْثُ الْحُبِّبِ
تَرَاهُنَّ مِنْ بَيْنِ ضَافِي السَّبِيْبِ
قَصِيْرَ الْحَزَامِ طَوِيْلَ اللَّبِّبِ
وَ جَرْدَاءَ كَالظُّبِيِّ سَيْبُوْحَةٍ
طَوَاهَا التَّقَايِعُ بَعْدَ الْحَلْبِ

عَلَيْهَا كِرَامٌ بَيْنِي وَهَاشِمٍ
هُمْ إِلَّا نَجَبُونَ مَعَ الْمُنْتَخَبِ

My nights are getting longer with deep sorrows in my heart.

My tears flow as the water drips from the open part of the water sack.

The children of Qusai (who banished us), relying on their diminishing intelligence.

After such a hideous action can one expect that their intelligence will ever return?

Qusai family members scattered the family of Bani Hashim like the small pieces of wood for the clay oven is separated from others.

They are saying to my nephew Muhammad^{s.a} Mustafa, that his message is a waste of time.

This is absurd and incorrect.

Muhammad^{s.a} has given them the message of truth and nothing else.

Indeed the people of Bani Hashim and family of Abul Muttalib sided with us.

Indeed these are our brothers and just like our

right hand (strong and more powerful).

When we were surrounded by hostilities they helped us all the way.

O' people of Qusai, do you not know that all of us Arabs are going through such bad times?

You are the nobles of our clan; do not side with those who have no principles.

It is sad that your treatment of my nephew Muhammad^{s.a} also named Ahmed is so very despicable, although he is related to you through the family lines.

For how long will you deny the truth and show your incapacity to accept it.

When you are his neighbours and through kinship are his brothers.

How can you maintain this animosity, when he is so near to you through these family ties?

We and all those who come to the House of Allah^{s.w.t} for pilgrimage, are nearer to the cloth of the Kaaba.

Remember if you try to hurt Muhammad^{s.a} or make him sad then you shall face our spears

and swords.

You will lie trampled under our horses and our spears and swords will dismantle you.

This is always the result when horses trample victorious over their enemies.

You will gaze at the long necks and tails of our horses, and at their short strides and broad torsos.

These horses move fast like beautiful dears with short hairs on their chests.

The riders of these horses will be the family of Bani Hashim, noble, steadfast, kind hearted and brave.

They will be the ones of great courage and will be accompanying the noble Prophet of Allah^{s.w.t}.

Describing life in Shu'b Abutalib:

Due to their ever increasing hatred for Prophet Muhammad^{s.a}, the Quraish in Mecca decided to boycott the whole family of Bani Hashim.

Hazrat Abutalib^{a.s} advised the Prophet to move out of Mecca to protect themselves and their families from the dangerous intentions of the Quraish.

The place where they moved became famously known as Shu'b Abutalib.

Life was very hard for them here especially for Hazrat Abutalib^{a.s} as his main concern was for the safety of the Prophet.

He always feared due to the depravity of the Quraish that they would try to harm his nephew, Prophet Muhammad^{s.a}.

To this end, Hazrat Abutalib^{a.s} even used to change the sleeping place of the Prophet with his own sons a few times during the night to keep the Prophet safe.

This love for Muhammad^{s.a} was shared by all of Bani Hashim.

إِصْبِرَنَّ يَا بُنَيَّ فَالصَّبْرُ أَحْسَبُ
كُلُّ حَيٍّ مَصِيرُهُ لِشُعُوبٍ
قَدْ بَلَى الصَّبْرُ الْبَلَاءُ شَدِيدٌ
لِفِدَائِ الْحَبِيبِ وَابْنِ الْحَبِيبِ
النَّبِيِّ الْأَعَزِّ ذِي الْحَسَبِ الثَّاقِبِ
وَالْبَاعِ وَالْكَرِيمِ النَّجِيبِ
إِنْ تُصَبِّكَ الْمُنُونُ فَالْتُّبُلُ تَثْرِي
فَمُصِيبٌ مِمَّنْهَا وَغَيْرٌ مُصِيبٍ
كُلُّ حَيٍّ وَإِنْ تَمَلَّى لِعَمْرٍ
أَخِذْ مِنْ مَدِّ قَهْمَا بِنَصِيبٍ

Have patience my son (Muhammad^{s.a}), as patience is the only weapon that can save us from this catastrophe.

As far as death is concerned, it comes for everyone.

O' my son there is no doubt that this is the greatest test for you and for all of us.

It is also a fact that when this extreme test is to save the life of someone as precious like you, everything is acceptable.

He the most beloved and he is also the son of the most beloved (Hazrat Abdullah^{a.s}).

The Prophet with the forehead of light, not just due to his family descent but also because he is high above all of us in respect and love of Allah^{s.w.t}.

If I have to sacrifice my life for you then let the arrows of death be shot towards me. It matters not as some of us get hurt by these arrows and some escape.

Whoever passes through the life of this world, no matter how long his life is, will have to taste death one day.

Then what is better than to devote and give one's life in the cause of righteousness and truth.

Boycott by the tribes of Quraish:

أَلَا مَن لَّهُمَّ أَخِرِ اللَّيْلِ مَنصَبٍ
وَشَعْبِ الْعَصَا مِنْ قَوْمِكَ الْمُتَشَعِّبِ
وَحَزْرِي أَرَاهَا مِنْ لُؤْيٍ بَيْنِ غَالِبِ
مَتَى مَا تَرَا جُمُهَا الصَّحِيحَةَ لِحَرْبِ
أَذَا قَائِمٌ فِي الْقَوْمِ قَامَ بِحُظَّةِ
أَقَامُوا جَمِيعًا ثُمَّ صَا حُوا وَأَجْلَبُوا
وَمَا ذَنْبٌ مِنْ يَدِّ عُوٍّ إِلَى اللَّهِ وَحَدَاهُ
وَدِينٍ قَدِيمٍ أَهْلُهُ غَيْرُ خَيْبٍ ؟
وَمَا ظَلَمٌ مِنْ يَدِّ عُوٍّ إِلَى الْبِرِّ وَالتَّقَى
وَرَأْبِ الشَّايِ فِي يَوْمٍ لَا حِينَ مُتَعَبٍ ؟
وَقَدْ جَرَّبُوا أَقِيمًا مَضَى غِبَّ أَمْرِهِمْ
وَمَا عَالِمٌ أَمْرًا اكْتَنَ لَمْ يُجَرِّبِ
وَقَدْ كَانَ فِي أَمْرِ الصَّحِيفَةِ غِبْرَةً

أَتَاكَ بِهَا مِنْ عَائِبٍ مُتَعَصِّبٍ
مَحَا اللَّهُ مِنْهَا كُفْرَهُمْ وَعُقُوقَهُمْ
وَمَا نَقَمُوا مِنْ صَادِقِ الْقَوْلِ مُنْجِبٍ
فَاصْبَحَ مَا قَالُوا مِنَ الْأَمْرِ بَاطِلًا
وَمَنْ يَخْتَلِقِ مَا لَيْسَ بِلِحَقِّ يَكْذِبٍ
فَأَمْسَى ابْنُ عَبْدِ اللَّهِ فِيْنَا مُصَدِّقًا
عَلَى سَاخِطٍ مِّنْ قَوْمِنَا غَيْرِ مُعْتَبٍ
فَلَا تَحْسِبُوا نَا خَاذِلِينَ مُحَمَّدًا
لِذِي غَزَبَةٍ مِنَّنَا وَلَا مُتَقَرِّبٍ
سَتَبَنَعُهُ مِنَّا يَدِهَا شَمِيمَةٌ
مُرَكَّبَهَا فِي الْمَجْدِ خَيْرٌ مُرَكَّبٍ
وَيَنْصُرُهُ اللَّهُ الَّذِي هُوَ رَبُّهُ
بِأَهْلِ الْعُقَيْرِ أَوْ بِسَكَّانِ يَثْرِبِ

فَلَا وَالَّذِي يَجِدِي لَهُ كُلَّ مِرْتَمٍ
طَلِيحٍ بِجَنِيئِي نُخْلَةً فَالْمَحْصَبِ
يَمِينًا صَدَقْنَا اللَّهَ فِيهَا وَلَمْ نَكُنْ
لِنَخْلَفْ بُطْلًا بِلَعْتَيْقِ الْمُحَجَّبِ
نُفَارِقُهُ حَتَّى نُصَرَّعَ حَوْلَهُ
وَمَا بَالُ تَكْذِيبِ النَّبِيِّ الْمُقَرَّبِ؟
فَيَأْقُوْنَا مَنَا لَا تَظْلَمُوْنَا فَاِنَّا
مَتَى مَا نَخَفْ ظَلَمَ الْعَشِيرَةَ نَغْضَبِ
وَكُفُّوا إِلَيْكُمْ مِنْ فُضُولِ حُلُومِكُمْ
وَلَا تَذْهَبُوا مِنْ رَأْيِكُمْ كُلِّ مَلْهَبِ
وَلَا تَبَدَّ وُؤُوْنَا بِالظُّلَامَةِ وَالْأَدَى
فَنَجْزِيكُمْو ضِعْفًا مَعَ الْأُمِّ وَالْأَبِ

By the receding of the night I was concerned
due to the fragmentation of the tribes.

Quraish have acted unjustly to Bani Hashim.

I perceive that due to this boycott the inconceivable disease of immorality is spreading among the tribe of Quraish and even those who were bereft of these immoralities are now affected.

What a time it was, when the Prophet of Allah^{s.w.t} invited them towards the Deen of Islam, all of them stood against him and shouted at him, wanting to silence him.

It is noteworthy that the people are hurting the one who is calling them towards monotheism. And what is his sin other than to try to guide them?

The religion of Prophet Ibrahim^{a.s} is well known by them and our Prophet Muhammad^{s.a} has called them to the Deen of Allah^{s.w.t} in the same way that Prophet Ibrahim^{a.s} did.

At this time when evil is spreading, the one who is trying to bring them back towards piety and awareness of Allah^{s.w.t} has committed no crime, yet they impose suffering on him for this guidance.

They should remember the result of the vile agreement they hung inside Kaaba, which was

eaten up by ants sparing only the name of Allah^{s.w.t}.

Allah showed us the might of His power and the truth of His Prophet Muhammad^{s.a}.

Despite these clear signs the Quraish remained firm in their animosity.

The false rumours which were spread by the enemy were proved wrong and this affirms that whoever invents such lies will always suffer this kind of defeat.

The son of Abdullah's (Prophet Muhammad^{s.a}) piety and truthfulness have been proved and the false rumours that were spread against the Prophet of Allah^{s.w.t} were proved wrong.

You should even never think that we will ever leave Muhammad^{s.a} alone whether we are near or far.

Strong youth of Bani Hashim shall always defend him. Allah^{s.w.t} has honoured us with nobility and He is the best supporter of truth and piety.

It is Allah^{s.w.t} who takes care of us all. He will guide the truthful people of this world to help

and support him, whether they are from Bahrain or from Medina.

I swear by the Truthful Protector, the people of the valleys of Mecca, Muhasib and other lands near and far, will surrender and support him.

We are not those who swear on the Kaaba and House of Allah^{s.w.t} without reason. We know that when we make such declarations then Allah^{s.w.t} testifies them and gives His support.

By Allah^{s.w.t}, we will never leave Prophet Muhammad^{s.a}'s side even if we are killed in the process of supporting him.

What has happened to those who deny the truth of the Prophet of Allah^{s.w.t}?

O' people of our clan (Quraish), do not oppress us for if we are threatened by the oppression from the people of our own clan we shall indeed become outraged and who can stand or tolerate our rage?

Give up these false and unworthy hopes and dreams (you can never destroy the mission and deen of Muhammad^{s.a}).

Do not even think of such wasteful things.

O' people of Quraish, do not start aggression and injustice upon us and do not commence this attitude of giving us pain and torture.

If you continue with these unjustified act, we will show you its consequence even though you are our close relatives and near of kin. And we shall give you a double taste of our revenge.

The boycott of the Prophet of Allah^{s.w.t} is well known in history and his whole family was adversely affected by it.

Quraish had written an agreement that they were sworn to uphold this boycott. The agreement was signed and sealed by members of the tribe of Quraish and hung inside the Kaaba.

These above verses describe this boycott in detail and the suffering that Bani Hashim endured due to it.

Life was hard during these 3 years of exile in the deserted hills outside Mecca.

It was only after the miracle of the ants eating the whole of the document save the name of Allah^{s.w.t} that this boycott ended.

Ending the boycott agreement:

In these verses Hazrat Abutalib^{a.s} addresses the migrants to Abyssinia about the miracle of boycott agreement being eaten by ants save the name of Allah^{s.w.t}.

أَلَا هَلْ آتَىٰ بَحْرَ يَنَّا صُنْعَ رَبِّنَا
 عَلَىٰ نَائِيهِمْ، وَاللَّهُ بِالنَّيِّ أَرْوَدٌ ؛
 فَيُخْبِرُهُمْ الصَّحِيفَةَ مُزِقَتْ
 وَأَنَّ كُلَّ مَالٍ يَرِضُهُ اللَّهُ مُفْسِدٌ
 تَرَاهَا وَحَهَا إِفْكٌ وَسِحْرٌ مُّجْتَمِعٌ
 وَلَمْ يُلْفِ سِحْرٌ آخَرَ الدَّهْرِ يَصْعَدُ
 تَدَاعَىٰ لَهَا مَنْ لَيْسَ فِيهَا بِقَرِ
 فَطَائِرٌ هَا فِي رَأْسِهَا يَتَرَدَّدُ
 وَكَانَتْ كِفَاءً وَقَعَةً بَأْثِيْبَةٍ
 لِيُقْطَعَ مِنْهَا سَاعِدٌ وَمُقَلَّدٌ

وَيَطْعَنُ أَهْلَ الْمَكْتَبَيْنِ فِيهِرَ بُؤَا
فَرَا يُصْهِمُ مِنْ خَشْيَةِ الشَّرِّ تُرْعَدُ
وَيُتْرِكُ حَرَاثَ يُقَلِّبُ أَمْرَهُ
أَيْتِهِمْ فِيهَا عِنْدَ ذَلِكَ وَيُنْجِدُ ؟
وَتَصْعَدُ بَيْنَ الْأَخْشَبِيِّنَ كَتَيْبَةً
لَهَا حَدَجٌ سَهْمٌ وَقَوْسٌ وَمِرْهَدُ
وَمَنْ يَنْشُ مِنْ خُضَارِ مَكَّةَ عِزُّهُ
فَعِزٌّ تَنَا فِي بَطْنِ مَكَّةَ أَفْلَدُ
نَشَأَ نَا بِهَا النَّاسُ فِيهَا قَلَا نِلُ
فَلَمْ نَنْفِكِكَ نَزْدَادُ خَيْرًا وَهُبْدُ
وَنُطْعِمُ حَتَّى يَنْتُرِكَ النَّاسُ فَضْلَهُمْ
إِذَا جَعَلْتَ أَيْدِي الْمُفِيضِينَ تُرْعَدُ
جَزَى اللَّهُ رَهْطًا بِالْحُجُونِ تَنَا بَعُوا
عَلَى مَلَأَ يَهْدِي لِحُزْمٍ وَيُرْشِدُ

قُعُودَ الدَّيِّ حَظْمِ الحُجُونِ كَأَنَّهُمْ
مَقَاوِلَةٌ بَلْ هُمْ أَعَزُّ وَأَعْجَدُ
أَعَانَ عَلَيْهَا كُلِّ صَفَرٍ كَأَنَّهُ
إِذَا مَا مَشَى فِي رَفْرِفِ الدِّرَاعِ أَجْرُدُ
حَرِيءٌ عَلَى جُبِّي الخُطُوبِ كَأَنَّهُ
شَهَابٌ بَكَفَى قَابِسٍ يَتَوَقَّدُ
مِنَ الأَكْرَمِينَ فِي لَوْحِي بِنِ غَالِبِ
إِذَا سَيْمَ خَسْفًا وَجْهَهُ يَتَرَبَّدُ
طَوِيلُ التُّجَادِ خَارِجُ نَصْفِ سَاقِهِ
عَلَى وَجْهِهِ يُسْقَى العَبَامُ وَيُسْعَدُ
عَظِيمُ الرَّمَادِ سَيِّدُ وَابْنِ سَيِّدِ
يَحُضُّ عَلَى مَقَرَى الضُّيُوفِ وَيَحْشُدُ
أَيَّتَنِي إِلْبَنَاءِ لَعَشِيرَةِ صَالِحَا
إِذَا نَحْنُ طُفْنَا فِي البِلَادِ دَيْمُهُدُ

أَلْظُ بِهَذَا الصُّلْحِ كُلِّ مُبَرِّئًا
عَظِيمِ اللِّوَاءِ أَمْرُهُ ثُمَّ يُجْمَدُ
قَضُوا مَا قَضُوا فِي لَيْلِهِمْ ثُمَّ أَصْبَحُوا
عَلَى مَهَلٍ وَسَا يِرُّ التَّاسِ رُقْدُ
هُمُ رَجَعُوا سَهْلَ ابْنِ بَيْضَاءَ رَاضِيًا
وَسَرَ أَبُو بَكْرٍ بِهَا وَ مُحَمَّدُ
مَتَى شَرِكَ الْأَقْوَامِ فِي جَلِّ أَمْرِنَا
وَ كُنَّا قَدِيمًا قَبْلَهَا نَتَوَدُّ دُ
وَ كُنَّا قَدِيمًا لَا نُقَرُّ ظِلًا مَهَّ
وَ نَدْرِكُ مَا شِئْنَا وَلَا نَتَشَدَّدُ ؛
فِيَا لِقْصَى هَلْ لَكُمْ فِي نَفْوِ سِكْمِ
وَ هَلْ لَكُمْ قِيمًا يَجِيءُ بِهِ الْغَدُ ؛
فَائِنِّي وَ إِيَّاكُمْ كَمَا قَالَ نِيلُ
لَدَيْكَ الْبَيَانُ لَوْ تَكَلَّمْتَ أَسْوَدُ

Our brothers in faith who crossed the sea to live in Abyssinia as migrants, do you know how Quraish's boycott of us ended and in what strange manner?

The insects ate away the sealed document and only the name of Allah^{s.w.t} was left.

The document falsely claimed by the families of Quraish that we had started a magical monotheist religion.

What goes against the will of Allah^{s.w.t} will be destroyed.

This document tried to persuade the elders of Quraish and others of false wrong doings of the Prophet. This is why they faced this backlash and the Prophet's success was inevitable.

It became clear to all of them that whatever the Prophet says is the truth.

These heinous crimes of open war between the tribes committed by Quraish were such that they should be killed or their hands amputated.

Those little insects enlightened all to the truth of the Prophet of Allah^{s.w.t} by eating away the whole sealed document saving only the name of Allah^{s.w.t}.

It is because of this miraculous incident most of the people of Mecca and its outskirts became frightened of the wrath of Allah^{s.w.t}.

The farmers and businessmen were thinking of leaving Mecca and moving to Najd or Tehama.

They were fearing a huge army of swordsmen moving towards Mecca from the hills ready to destroy the non-believers of Mecca and to take revenge for their boycott of the Prophet.

Who is there in Mecca to challenge us in nobility and respect? They all know that the people of Bathaa are the oldest in nobility.

With the passage of time we gained respect in this town even when there were only a few inhabitants. This respect only grew in their hearts due to our noble actions.

This was from the times of poor harvest when the people were weak and suffering. Even in these times we were the ones who were feeding the less fortunate of the city.

May the Allah^{s.w.t} reward the people of Hujoon who put themselves on the path of salvation and righteousness and openly declared to end this boycott of Bani Hashim.

*Verses
e
Abulabb*

They assembled in Hujoon and like kings they exceeded all expectations in declaring their support for us. With their courage they shone like glaring stars of this universe.

The respectable members of Loui bin Ghalib who shine courageously at any big event have the respect of all around them.

They stand tall with long swords and their faces are so blessed that even the rain clouds around them dance with happiness.

Through their actions they are a source of pride to the tribe who benefit from their kindness and mercy.

They are generous Syeds (leaders) and also the descendants of Syeds excelling in rewarding their guests and inviting others to do the same.

In the city they are of noble families bestowing and facilitating good actions themselves and persuading others to follow.

The righteous ones took part in the noble act of ending the Boycott whole heartedly.

The night of the boycott was full of darkness and oppression where the non-believers decided upon our fate. The dawn brought light

and ended the boycott, yet those who began this treachery remained in darkness and slumber.

When Sehl ibn Baiza told them to end this boycott they all agreed. They returned with happiness and glee, making Muhammad^{s.a} Mustafa happy with them.

We are the ones who have achieved greatness by actions even without the support of others. And we have been loved as the people of kindness and nobility.

We have never accepted oppression or injustice and have always used full force to remove any injustice, achieving fairness for all.

O' people of Quraish, has courage and pride awoken in you yet? Have you safeguarded your future by accepting the religion of Muhammad^{s.a} and declaring him as the Prophet of Allah^{s.w.t?}

Our nobility is known to all and it is so clear that even if the hills and mountains could talk they would testify to this truth.

In praise of Prophet Muhammad^{s.a.}:

فَمَا رَجَعُوا حَتَّى رَأَوْا مِنْ مُحَمَّدٍ
أَحَادِيثَ نَجْأٍ وَهُمْ كُلُّ فُؤَادٍ
رَأَوْا أَحْبَارَ كُلِّ مَدِينَةٍ
سُجُودًا لِلَّهِ مِنْ عُسْبَةِ وَفِرَادٍ
ذُرِّيًّا وَتَمَّا مَا وَقَدَ كَانَ شَاهِدًا
دَرِيْسٍ وَهَبُوا كُلُّهُمْ بِفَسَادٍ
فَقَالَ لَهُمْ قَوْلًا بَحِيْرًا وَآيَقُنُوا
لَهُ بَعْدَ تَكْذِيْبٍ وَطَوِيلِ بَعَادٍ
كَمَا قَالَ لِلرَّهْطِ الَّذِينَ تَهَوُّدُوا
وَجَا هَدَاهُمْ فِي اللَّهِ كُلِّ جَهَادٍ
فَقَالَ وَلَمْ يَنْتَرِكْ لَهُ النَّصْحَ رِدَّةً
فَإِنَّ لَهُ إِرْصَادَ كُلِّ مَصَادٍ

فَإِنَّ أَخَافَ الْحَيَا سِيدِ يَنْ ، وَإِنَّهُ
لَفِي الْكُتُبِ مَكْتُوبٌ بِكُلِّ مِدَادٍ

Those who denounced the Prophet, did so until they heard the praises of Prophet Muhammad^{s.a} that illuminate the heart with light.

They saw in every city and town, people of the Book (Jews and Christians) concede and accept him as a person of great dignity and honour.

Ministers and scholars among the Jews like Tammam and Darees who originally opposed the Prophet all accepted their defeat.

First they denounced him, then ultimately accepted the truth as told by Buhaira the Monk.

Buhaira clearly told the Jews the truth about Muhammad^{s.a} and underwent a real struggle (jihad) so that they may accept Islam.

He told the people of Mecca what had been written in the heavenly Books about the truth of Muhammad^{s.a}, monotheism and nothing else hoping they would accept the right path.

Qaseeda Lamiya:

These verses were composed during the boycott of Bani Hashim when Hazrat Abutalib^{a.s} was living in Shu'b Abutalib.

It is among his most famous verses.

خَلِيلِيَّ مَا أَدُ فِي لِأَوَّلِ عَادِلٍ
بِصَّغْوَاءَ فِي حَقِّي وَلَا عِنْدَ بَاطِلٍ
خَلِيلِيَّ إِنَّ الرَّأْيِي لَيْسَ بِشِرِّ كَتِّهٍ
وَلَا نَهْنَهٍ عِنْدَ الْأُمُورِ الْبَلَاءِ بِلٍ
وَلَهَا رَأَيْتُ الْقَوْمَ لَاوُدَّ عِنْدَ هُمْ
وَقَدْ قَطَعُوا كُلَّ الْعُرَى وَالْوَسَائِلِ
وَقَدْ صَا رُحُونَا بِالْعَدَاوَةِ وَالْأَذَى
وَقَدْ طَأَّوْا عَمْرَ الْعَدُوِّ وَالْمَزَائِلِ
وَحَا لَفُؤَا قَوْمًا عَلَيْنَا أَظِنَّةً
يَعُضُّونَ غِيظًا خَلَفْنَا بَا لَنَا مِلَّ

صَبَرْتُ لَهُمْ نَفْسِي بِسَهْوَاءِ سَمْحَةٍ
وَ أَبْيَضِ غَضَبٍ مِّنْ تَرَاثِ الْمَقَاوِلِ
وَ أَحْضَرْتُ عِنْدَ الْبَيْتِ وَهْطِي وَ إِخْوَتِي
وَ أَمْسَكْتُ مِّنْ أَثْوَابِهِ بَالَو صَائِلِ
قِيَا مَا مُعَا مُسْتَقْبِلِينَ رِتَا جَهْ
لِيذَى حَيْثُ يَقْضَى نُسْكَهْ كُلُّ نَا فِلِ
وَ حَيْثُ يُنْيَخُ الْأَشْعَرُونَ رِكَا بِهِمْ
بِمَقْضَى السُّيُولِ مِّنْ آسَافِ وَ نَائِلِ
مُوسَمَّةَ الْأَعْضَادِ أَوْقَصْرَا فِيهَا
هُجَيْسَةً بَيْنَ السِّدِّ يُسِ وَ بَا زِلِ
تَرَى الْوَدْعَ فِيهَا وَالرُّخَامَ وَ زَيْنَةَ
بَا عَنَا قِيهَا مَعْفُودَةً كَالْعَنَا كِلِ
أَعُو ذُبْرِبِ النَّاسِ مِّنْ كُلِّ طَاعِنِ
عَلَيْنَا بِسُوءِ أَوْ مَلِيحِ بِنَا طِلِ

وَمِنْ كَاشِحٍ يَسْعَى لَنَا بِمَعِينَةٍ
وَمِنْ مُلْحِقٍ فِي الدِّينِ مَا لَهُ نُحَاوِلُ
وَ تَوْرٍ وَ مَنْ أَرَسَى ثَبِيرًا مَكَانَهُ
وَ غَيْرُ وَ رَاقٍ فِي حِرَاءٍ وَ تَا زِلِ
وَ بِالْبَيْتِ رُكْنِ الْبَيْتِ مِنْ بَطْنِ مَكَّةِ
وَ بِاللَّهِ إِنَّ اللَّهَ لَيْسَ بِغَا فِلِ
وَ بِالْحَجَرِ الْمُسَوِّدِ إِذْ يَمَسُّهُ نَه
إِذَا اكْتُنْفُوهُ بِالضُّحَى وَ الْأَصَا ئِلِ
وَ مَوْطَى ءِ إِبْرَاهِيمَ فِي الصَّخْرِ رَطْبَةً
عَلَى قَدِّ مَيْهِ حَا فَيًّا غَيْرَ تَا عِلِ
وَ أَشْوَاطِ بَيْنَ الْمَرْ وَ تَيْنِ إِلَى الصَّفَا
وَ مَا فِيهَا مِنْ صُورَةٍ وَ تَمَا ثِلِ
وَ مِنْ حَجِّ بَيْتِ اللَّهِ مِنْ كُلِّ رَاكِبِ
وَ مِنْ كُلِّ ذِي نَذْرٍ وَ مِنْ كُلِّ رَا جِلِ

وَبِالْمَشْعَرِ الْأَقْصَى إِذَا عَمَدٌ وَآ لَه
إِلَالٍ إِلَى مَفْصَى الشَّرَاجِ الْقَوَائِلِ
وَتَوْ قَافِهِمْ فَوْقَ الْجِبَالِ عَشِيَّةً
يُقِيمُونَ بِأَلْأَيْدِي صُدُورًا لِرَوَا حِلِ
وَلَيْلَةً بَجْعٍ وَالْمَنَارِلُ مِنْ مَنَى
وَمَا فَوْقَهَا مِنْ حُرْمَةٍ وَمَنَارِلِ
وَبَجْعٍ إِذَا مَا الْمَقْرَبَاتُ أَجْرَنَهُ
سِرَاعًا كَمَا يُفْرَعْنَ مِنْ وَقْعٍ وَابِلِ
وَبِالْجَمْرَةِ الْكُبْرَى إِذَا صَمَدٌ وَآلَهَا
يَوْمًا مُؤَنٌ قَدْ فَارَأَ سَهًا بِالْجَنَاتِ دِلِ
وَكَئِنَّهُ إِذْ هُمْ بِالْحِصَابِ عَشِيَّةً
تُجِيرُ بِهِمْ حِجَابِ بَكْرِ بْنِ وَآئِلِ
حَلِيفَانِ شَدًّا عِقْدًا مَا اجْتَمَعَا لَهُ
وَرَدًّا عَلَيْهِ عَاطِفَاتِ الْوَسَائِلِ

وَخَطُّهُمْ سُمْرًا الرِّمَاحَ مَعَ الظُّبَا
وَإِنْفَاذُهُمْ مَا يَتَّقِي كُلُّ نَابِلٍ
وَمَشِيئُهُمْ حَوْلَ الْبِسَالِ وَسِرُّهُ
وَإِسْبِرْقُهُ وَخَدَّ النَّعَامِ الْجَوَا فِيلٍ
فَهَلْ فَوْقَ هَذَا مِنْ مَّعَاذٍ لَعَا يَدٍ
وَ هَلْ مِنْ مُعِينٍ يَتَّقِي اللَّهَ عَادِلٍ ؟
يُطَاعُ بِنَا إِلَّا عِدَاءُ وَوَدُوُّ الْوَأَنَّا
تُسَدُّ بِنَا أَبُو أَبِ تَرْكٍ وَكَأ بِلٍ
كَذِبْتُمْ وَبَيْتِ اللَّهِ نَتْرُكُ مَكَّةَ
وَنَظَعْنَ إِلَّا أَمْرُكُمْ فِي بَلَا بِلٍ
كَذِبْتُمْ وَبَيْتِ اللَّهِ نُبْرِي مُحَمَّدًا
وَلَكِنَّا نَطَا عِن دُونَهُ وَنَنَا ضِلٍ
وَ نَنْصُرُهُ حَتَّى نُصْرَعَ حَوْلَهُ
وَنَدُّ هَلْ عَن أَبْنَا بِنَا وَالْحَلَا بِلٍ

وَ يَنْهَضُ قَوْمٌ فِي الْحُدَيْدِ إِلَيْكُمْ
نُهُوضُ الرِّوَا يَأْتَحَتِ ذَاتِ الصَّلَا حِيلِ
وَ حَتَّى يُرَى ذُو الصُّغْنِ يِرِّ كَبِ رَدَّ عَهُ
مِنَ الطَّعْنِ فِعْلَ الْإِنْكَبِ الْمَتَعَا مِلِ
وَ إِيَّيْ لَعَمْرُ اللَّهِ إِنْ جَدَّ مَا أَرَى
لَتَلْتَبِسُنَّ أَسْيَا فُنَا بِأَلَا مَا تِلِ
بِكَفِّ أَمْرِي ۖ مِثْلِ الشَّهَابِ سَمِيدِعِ
أَخِي ثِقَّةِ حَاهِي الْحَقِيقَةِ بَا سِلِ
شُهُورًا أَوْ أَيَا مَا وَ هُوَ لَا هُجْرًا مَا
عَلَيْنَا وَ تَأْتِي حِجَّةً بَعْدَ قَا بِلِ
وَ مَا تَرَكُ قَوْمٍ لَا أَبَا لَكَ سَيِّدَا
يَحْوَطُ الذِّمَّ رَغِيْرَ ذَرْبِ مُوَا كِلِ ۖ
وَ أَبْيَضُ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ
بِمَالِ الْيَتَا لِي عِضْبَةً لِيْلَا رَا مِلِ

يَلُودُ بِهِ الْهَلَاكُ مِنْ آلِ هَاشِمٍ
فَهُمْ عِنْدَهُ فِي نِعْمَةٍ وَفَوَاضِلٍ
لَعَمْرِي لَقَدْ أَجْرِي أُسَيْدُ وَرَهْطُهُ
إِلَى بُغْضِنَا وَجَزَّ أَنَا لِأَكْلِ
جَزْتِ رَحِمِ عَنَّا أُسَيْدًا وَخَالِدًا
جَزَاءَ مُسِيئِي لَا يُؤْخِرُ عَا جِلِ
وَ عُثْمَانُ لَمْ يَزِ بَعِ عَلَيْنَا وَ قُنْفُذٌ
وَ لَكِنْ أَطَا عَا أَمَرَ تِلْكَ الْقَبَائِلِ
أَطَا عَا أُبَيًّا وَابْنَ عَبْدِ يَعُوْثِهِمْ
وَ لَمْ يَزِ قَبَا فِينَا مَقَالَةَ قَائِلِ
كَمَا قَدْ لَقِينَا مِنْ سُبَيْعٍ وَ نَوْفِلِ
وَ كُلُّ تَوَلَّى مُعْرِضًا لَمْ يُجَا مِلِ
فَإِنْ يَلْقِيَا أَوْ يُمَكِّنَ اللَّهُ مِنْهُمَا
نَكِلْ لَهُمَا صَا عَا بِكَيْلِ الْهَكَائِلِ

وَ ذَاكَ أَبُو عَمْرٍ وَأَبِي غَيْرَ بُغْضَنَا
لِيُطْعَنَنَا فِي أَهْلِ شَاءٍ وَجَا مِلِ
يُنَا حِي بِنَا فِي كُلِّ مَسَى وَ مُصْبِحِ
فَنَاجِ أَبَا عَمْرٍ وَ بِنَا ثُمَّ خَا تِلِ
وَ يُقْسِمُنَا بِاللَّهِ مَا إِنْ يَغُشِّنَا
بَلِي قَدْ نَرَاهُ جَهْرَةً غَيْرَ خَا تِلِ
أَصَاقَ عَلَيْهِ بُغْضَنَا كُلَّ تَلْعَةٍ
مِنَ الْأَرْضِ بَيْنَ أَحْشَبٍ فَمَجَا دِلِ
وَ سَائِلِ أَبَا الْوَلِيدِ : مَاذَا حَبَّوْنَا
بِسَعْيِكَ فِينَا مُعْرِضًا كَا لُمَخَا تِلِ
وَ كُنْتَ أَمْرًا إِيْمَنُ يُعَاشُ بِرَأٍ يِيهِ
وَ رَحْمَتُهُ فِينَا وَ لَسْتَ بِجَا هِلِ
أَعْتَبَةٌ ، لَا تَسْمَعُ بِنَا قَوْلَ كَا شِجِ
حَسُودٍ كَذُوبٍ مُبْغِضٍ ذِي دَغَا وُلِ

وَقَدْ خِفْتُ إِنْ لَمْ تَزُجْرْهُمْ وَتَرَّ عَوَا
تُلَا قِيَّ وَ نَلْقَى مِنْكَ إِحْدَى الْبَلَائِلِ
وَمَرَّ أَبُو سُفْيَانَ عَنِّي مُعْرِضًا
كَمَا مَرَّ قَيْلٌ مِنْ عِظَامِ الْمَقَابِلِ
يَفِرُّ إِلَى مَجْدٍ وَبَرْدٍ مِيَا هِه
وَ يَزُّ عَمَّ أَيْ لَسْتُ عَنْكُمْ بِعَاقِلِ
وَ أَعْلَمُ أَنْ لَا غَا فِإِنْ عَنْ مَسَاءَةٍ
كَفَاكَ الْعَدُوُّ عِنْدَ حَقِّ وَ بَا طِلِ
فَمَيْلُوْا عَلَيْنَا كُلُّكُمْ، إِنْ مَيْلَكُمْ
سَوَاءٌ عَلَيْنَا وَ الرِّيَاحُ بِهَا طِلِ
يُجَبِّرُنَا فِعْلُ الْمُنَا صَحَّ إِنْ مَيْلَكُمْ
شَفِيقٌ وَ يُخْفِي عَارِ مَاتِ الْجَلَائِلِ
أَ مُطْعِمٌ لَمْ أَخْذَلِكْ فِي يَوْمِ نَجْدَةٍ
وَ لَا عِنْدَ تِلْكَ الْهُعْظَمَاتِ الدَّوَا خِلِ

وَلَا يَوْمَ حَصَمٍ إِذْ أَتَاكَ آلِدَّةٌ
أُولَى جَدَلٍ مِنَ الْخُصُومِ الْمَسَا جِلِ
أَمْطِعُهُمُ إِنَّ الْقَوْمَ سَامُوكَ خُطَّةً
وَإِنِّي مَتَى أَوْ كَلَّ فَلَسْتُ بَوَا إِلِ
جَزَى اللهُ عَنَّا عَبْدَ شَمْسٍ وَتَوْ فَلَآ
عُقُوبَةَ شَرِّ عَا جِلًّا غَيْرَ أ جِلِ
يُمَيِّزَانِ قِسْطٍ لَا يَغِيضُ شَعِيرَةً
لَهُ شَا هِدُّ مِنْ نَفْسِهِ حَقُّ عَا دِلِ
لَقَدْ سَفَهَتْ أَحْلَامُ قَوْمٍ تَبَدُّ لُؤَا
بِنِي خَلْفٍ قَيْضًا بِنَا وَالْغِيَا طِلِ
وَ نَحْنُ الصَّبِيْمُ مِنْ دُوْ أْبَةِ هَاشِمِ
وَ أَلِ قُصَيِّ فِي الْخُطُوبِ أَلَا وَ أَلِ
وَ كَانَ لَنَا حَوْضُ السَّقَايَةِ فِيهِمْ
وَ نَحْنُ الدَّرِي مِنْهُمْ وَ فَوْقَ الْكُؤَاهِلِ

فَمَا أَدْرَكَوْا دَحْلًا وَلَا سَفْكَوْا اِدْمًا
وَلَا خَا لَفُؤَا إِلَّا شِرَا رَالْقَبَا ئِل
بَيْنِي أُمَّةٍ هَجُنُو نَةٍ هِهْدَا كَيْتِي
بَيْنِي جُمُوعِ عُبَيْدَا قَيْسِ بْنِ عَا قِلِ
وَسَهْمًا وَفَحْزُومًا تَمَّا لُؤَا وَ اَلْبُؤَا
عَلَيْنَا اَلْعِدَا مِنْ كُلِّ ظَمَلٍ وَ خَا مِلِ
وَ شَائِظٍ كَانَتْ فِي لُؤِيِّ بْنِ غَالِبِ
نَفَا هُمْ اِلَيْنَا كُلُّ صَفَرٍ حَلَا جِلِ
وَ رَهْطٍ طَفَيْلٍ شَرٌّ مِنْ وَطِي ءِ اَلْحَطِي
وَ اَلْأَمِّ حَافٍ مِنْ مَعَدَّ وَ نَا عِلِ
أَعْبَدَا مُنَافٍ اَنْتُمُو خَيْرٌ قَوْمِكُمْ
فَلَا تُشْرِكُوا فِي اَمْرِكُمْ كُلَّ وَاعِلِ
فَقَدْ خِفْتُ اِنْ لَمْ يُصْلِحِ اللهُ اَمْرَكُمْ
تَكُونُوا كَمَا كَانَتْ اَحَادِيثُ وَ اِلِ

لَعَمْرِي لَقَدْ أَوْهَنْتُمُو وَ عَجَزْتُمُو
وَ جِئْتُمْ بِأَمْرِ مُخْطِئٍ لِّلْمَفَا ضِلِّ
وَ كُنْتُمْ قَدِيمًا حَظَبٍ قَدْرِ فَأَنْتُمُو
أَلَانَ حِطَابٍ أَقْدَرٍ وَ مَرَا جِلِّ
لِيَهْنِي ۚ بَيْنِي عَبْدٍ مُنَافٍ عَقُوقُهَا
وَ حُذِّ لَا نَهَا ، وَ تَرَكْنَا فِي الْبَعَا قِلِّ
فَإِنْ يَكُ قَوْمٍ سَرَّ هُمْ مَا صَنَعْتُمُو
سَتَحْتَلِبُوا هَا لَا قِيَامًا غَيْرَ بِأَهْلِ
فَبَلِّغْ قُصِيًّا أَنْ سَيُنْشَرُ أَمْرُنَا
وَ بَشِيرٍ قُصِيًّا بَعْدَنَا يَا لَتَعَا ذِلِّ
وَ لَوْ طَرَقَتْ لَيْلًا قُصِيًّا عَظِيمَةً
إِذَا مَا لَجَأْنَا دُونَهُمْ فِي الْبَدَا خِلِّ
وَ لَوْ صَدِقُوا صَرَبًا خَلَالَ بُيُوتِهِمْ
لَكُنَّا أَسَى عِنْدَ النِّسَاءِ الْهَطَا فِلِّ

فَإِنْ تَكَ كَعْبٌ مِنْ لَوْىِ تَجَمَّعَتْ
فَلَا بُدَّ يَوْمَ مَا مَرَّةً مِنْ تَرَأُ يَلِ
وَإِنْ تَكَ كَعْبٌ مِنْ كَعُوبٍ كَثِيرَةٍ
فَلَا بُدَّ يَوْمَ مَا أُمَّهَا فِي هَجَا هِلِ
وَ كُلُّ صِدِيقٍ وَ ابْنِ أُخْتٍ نَعْدُهُ
وَ جُدْنَا لَعَمْرِي غَيْبُهُ غَيْرَ ظَا ئِلِ
بِسُوىِ أَنْ رَهْطًا مِنْ يَلَابِ بْنِ مُرَّةٍ
بِرَاءً إِلَيْنَا مِنْ مُعَقَّةٍ خَا ذِلِ
بَيْنِي أَسَدٍ لَا تُظَرِّ فَنَّ عَلَى الْقَدِيمِ
إِذَا لَمْ يَقُلْ بِالْحَقِّ مَقُولٌ قَا ئِلِ
فَنِعَمَ ابْنِ أُخْتِ الْقَوْمِ غَيْرِ مُكَدَّبِ
رُهَيْيَّرٌ حَسَا مَا مُفْرَدٌ اِمِنْ حَمَا ئِلِ
أَشْمٌ مِنْ الشَّمِّ الْبَهَا لِيَلِ يَنْتَمِي
إِلَى حَسَبِ فِي حُومَةِ الْبَجْدِ قَا ضِلِ

لَعَبْرِي لَقَدْ كَلَّفْتُ وَجْدًا بِأَحْمَدٍ
وَ إِخْوَتِهِ ذَابَ الْحَبِّ الْمَوَا حِلِ
أَقِيْمُ عَلَى نَصْرِ النَّبِيِّ مُحَمَّدٍ
أَقَا تِلْ عَنَّهُ بِالْقَنَا وَ الْقَنَا بِلِ
فَلَا زَالَ فِي الدُّنْيَا جَمًّا لَا لِأَهْلِهَا
وَ زَيْنًا لَمْ وَ آلَاهُ رَبُّ الْمَشَا كِلِ
فَمَنْ مِثْلُهُ فِي النَّاسِ أَمِي مَوْ مِلِ
إِذَا قَا سَهُ الْحُكَّامُ عِنْدَ الثَّقَا ضِلِ
حَلِيْمُ رَشِيْدٌ عَادِلٌ غَيْرُ طَائِشِ
يُوَالِي إِلَهًا لَيْسَ عَنَّهُ بَغَا فِلِ
فَأَيَّدَهُ رَبُّ الْعِبَادِ بِنَصْرِهِ
وَ أَظْهَرَ دِينًا حَقُّهُ غَيْرُ فَا حِلِ
فَوَاللهِ لَوْ لَا أَنْ أُجِيءَ بِسُبَّةِ
تَجُرُّ عَلَى أَشْيَا خِنَا فِي الْهَذَا فِلِ

لَكُنَّا اتَّبَعْنَاهُ عَلَىٰ كُلِّ حَا لَةٍ
مِنَ الدَّهْرِ جِدًّا غَيْرَ قَوْلِ التَّهَانِ
لَقَدْ عَلِمُوا أَنَّنَا لَا مُكَدِّبَ
لَدَيْهِمْ وَلَا يُعْنَى بِقَوْلِ الْبَاطِلِ
رِجَالٌ كِرَامٌ غَيْرُ مِثْلِ نَمَّا هُمُ
إِلَى الْغُرِّ آبَاءُ كِرَامِ الْمَخَا صِلِ
دَفَعْنَا هُمَ حَتَّى تَبَدَّدَ دَجْمُعُهُمْ
وَ حَسَرَ عَنَّا كُلُّ بَاغٍ وَ جَاهِلِ
شَبَابٍ مِنَ الْمُطَيَّبِينَ وَ هَاشِمِ
كَبِيضِ السُّيُوفِ بَيْنَ أَيْدِي الصِّيَاقِلِ
بِضْرِبٍ تَرَى الْفِثْيَانَ فِيهِ كَأَنَّهُمْ
ضَوَارِئُ أَسْوَدٍ فَوْقَ لَحْمٍ خَرَا دِلِ
وَ لَكِنَّا نَسْلُ كِرَامَ لِسَادَةٍ
بِهِمْ نَعْتَلِي الْأَقْوَامَ عِنْدَ التَّطَاوُلِ

سَيَعْلَمُ أَهْلُ الضُّغْنِ أَيُّ وَ أَيُّهُمُ
بَفَرَزُ وَ يَعْلُو فِي لَيَالٍ قَلَا بِلِ
وَ أَيُّهُمُ مِيئِي وَ مِنْهُمُ بِسَيْفِهِ
يُلَا قِي إِذَا مَا حَانَ وَقْتُ التَّنَا زِلِ
وَ مَنْ ذَا يَمِلُ الْحَرْبِ مِيئِي وَ مِنْهُمُ
وَ يَجْمُدُ فِي الْأَفَاقِ مِنْ قَوْلِ قَائِلِ ؛
فَأَصْبَحَ فِيْنَا أَحْمَدُ فِي زِمَةِ
تُقَصِّرُ عَنْهَا سَوْرَةَ الْهَيْطَا وَ
كَأَنَّ بِهِ فَوْقَ الْحِيَادِ يَقُو دَهَا
إِلَى مَعْشَرٍ زَاغُوا إِلَى كُلِّ بَاطِلِ
وَ جُدْتُ بِنَفْسِي دُونََهُ وَ حَمِيَّتُهُ
وَ دَا فَعَتَ عَنْهُ بِالْظُلَى وَ الْكَلَا كِلِ
وَ لَا شَكَّ أَنَّ اللَّهَ رَافِعُ أَمْرِهِ
وَ مُعْلِيهِ فِي الدُّنْيَا وَ يَوْمَ التَّجَا دِلِ

O' my friends I would never take the side of falsehood and dismiss the truth. I look at every event with sincerity.

My friends, in any matter of importance we always find the truth after careful and sincere dialogue with people of knowledge.

When I saw that the people of our tribe broke all relations with us, cutting off all contact and there was no love left in their hearts, we remained patient.

They openly hurt us accepting the advice of our enemies. Those people who were jealous of us, accepted them as friends and became our open enemy.

I remained patient and kept our ancestral swords and lances sheathed.

We gathered the members of our clan in Kaaba and presented these facts, their ups and downs and their consequences.

Everyone stood by the door of Kaaba, where the prayers are conducted, where during the period of ignorance stone idols were kept, where people would bring their camels during the time of pilgrimage. These camels were of all ages, laden with personal belongings.

They were decorated with many kinds of jewellery joined together like vines of grapes.

I seek shelter from Allah^{s.w.t} from all those who blame us for any wrong doings and insisting upon it when we are innocent. I stay away from all such enemies who propagate such slander about us and our faith through their evil talks.

I seek shelter from Allah^{s.w.t} who has kept the hills of Mecca like Saur, Sabeer, Aier and Hera safe.

I seek help from Prophet of Allah^{s.w.t} who goes up to the hills of Hera and comes down.

I seek protection from Kaaba in Mecca, Rukn and Maqam for our safety and security. Surely Allah^{s.w.t} is never unaware (of the conditions of His people).

I seek shelter in all the following places in Mecca and around; Hajr e Aswad kissed by the people, the Place of Prophet Ibrahim^{a.s} – the stone that melted when he stepped on it leaving the impression of his feet. Similarly all the steps taken between Safa and Marwa where they see various images and where the pilgrims pass through Arafat, Masharul Haram, and all these high places (Arafat) where pious leaders

give sermons, and all those valleys and places high and low. All the avenues where pilgrims pass, where they give sacrifice like the running of water and where they gather to throw stones at Satan.

Near Jamrat, in the night when pilgrims were passing through, men from Bani Kindah and Bani Bakr Wael organised a meeting and made a pact to boycott us. They were conspiring and walking to and fro like running horse riders.

This boycott can only be broken with lances and sharp shining swords.

As these tribes of Quraish have finalised their boycott against us, is there any place left where we can live in peace and quiet? Is there any one left who fears Allah^{s.w.t} and who knows what is just and what is not just?

Tell these people not to hurt and cause anguish to the Prophet of Allah^{s.w.t}.

Now the situation has reached such a point that they are accepting the advice of our enemies and they are working against us.

They want us to leave Mecca and to shut all the doors for us to Turk, Kabul and all places near and far.

By the Lord of the Kaaba this will never happen that we leave the Prophet alone and what Quraish are plotting against us is the lowest of the low attitude.

We shall always help him till we all die in our efforts and get separated from our own families in this cause. I know that even after our deaths, people will rise with armours and defeat you all till you are all dead and buried.

By Allah^{s.w.t} I can see that swords are shining ready to fight with the Quraish leaders.

Our swords, in the hands of our brave warriors, will fall over our enemies like the burning comets. Our warriors are always as dependable as they are brave.

The confrontations with these Arabs will go on for so long that, the days will turn into months, the months into years, and years will then follow these years.

Remember this that no matter what happens, we will never leave the side of the Prophet.

To leave the side of the Syed (leader) would be the worst action of our lives.

When people swear by the brightness and glow of his face, and pray for rain, rain falls (on the dry lands).

He who is a refuge for the widows and orphans.

The oppressed of Bani Hashim obtain shelter and the light of hope from him alone as he is the greatest of all mankind and a gift from Allah^{s.w.t.}

As far as Usaid and his family's attitude towards us, I swear on my life, that what they have done in their animosity by removing us from our homes, was like reducing us to mere morsels of food devoured by others.

This is nothing new for Osman bin Ubaidullah and Qunfuz bin Umair and it is part of their obedience to their ignorant leaders and the accepting of orders from the lowest of the low Ubai and Ibn Abde Yaghouth. They do not care about us at all.

We were isolated and alone as we faced the tortures from the satanic Sabii bin Khalid and Naufal bin Khuwailid. None of them showed us kindness.

(They should remember) once we are ready to

fight with them, and may Allah^{s.w.t} give us the chance, we shall avenge these crimes.

Similarly, Abu Umroo (Qurza bin Abde Umroo) continues with this animosity and tries to tell us that we should all ride (on our horses and camels) and go away from here.

He talks to us nicely, morning and evening, like a friend and then deceives us while swearing he will never do this. He openly talks against us and has no shame because of his animosity. He thinks the lands of Mecca to Sham and Iraq are out of bounds for us.

O' People! Tell Abu Waleed (Otaiba bin Rabia) that his continued deception against us did not bring any result. Although he was regarded as a responsible person of intelligence and he also knew us.

O' Otaiba, (for the sake of Allah^{s.w.t}) do not listen to the deceptive talks of those who are liars and are jealous of us.

I fear that if you do not restrain them and if they remain on this deceptive path, we will see great confrontations in the land between them and us.

O' Abu Sufiyan, when you pass by, you turn

your face away from us (Bani Hashim) as if you are a respected person from Yemen.

Sometimes you run towards Najd, sometimes towards your lands and wells, inciting people against us. We are aware of this matter.

I know evil cannot be ignored and we should not expect any goodness from known enemies.

O' people of Quraish who have started their boycott even if you all attack us, we are not concerned as you cannot hurt us anymore. Your attack will be like rain with a bellowing wind.

The condition at this moment is that these people come to us showing their compassion for us, yet there is treachery hidden in their hearts.

O' Mut'am, today you show no concern for us but remember that when you were in serious need we did not leave you and went further and supported you when many stood against you.

O' Mut'am these people have trapped you and as you know me very well, you should know that while I am alive they will never make me surrender.

Bani Abdus Shams and Naufal who have initiated these wrong actions against us will surely soon be punished by Allah^{s.w.t} and His punishment will be exact according to the codes of justice. It will not be unjust nor will it be reduced. Upon its enactment their own nafs will bear witness to its fairness.

In their own lack of intelligence and animosity against us they made Bani Khalaf and Bani Ghaitlah against us.

It is known we are of the highest rank among Bani Hashim and are the descendants of Qusai, well known for his excellence and perfection and who has been respected from times past.

During Hajj we always had the responsibility and honour to quench the thirsts of the pilgrims. Among the Quraish and all Arabs, we have always remained in the highest rank.

Now these people make pacts amongst themselves against us and talk of jealousy, hatred and bloodshed. This is the work of a few evil tribes, like the idolaters Bani Umayya who are crazed in their animosity against us.

Bani Jamaa who are but the slaves of Qais Bin

Aqeel are worthless. Similarly Bani Sahm and Makhzoom are evil, are of bad character and are against us.

They are inciting more people of bad character against us. Like the evil, mischievous and worthless persons from Bani Loui bin Ghalib have been roped in by the leaders of Quraish to torture and harm us.

As far as the people of Bani Naufal and their family members are concerned, they are the worst people of Bani Moad who walk on the earth (in their treachery and dishonour).

O' people of Abde Manaf you are the best of all, therefore do not intermingle with these worthless people of bad character.

I fear that if Allah^{s.w.t} favour does not remain with you and your affairs are not straightened, then conditions like that of Bani Wael may recur in your tribe (whose own children fought against each other).

By my life, you are showing weakness and treading on the path of immense loss. In the past you were the source of good repute but now you are going downhill in your reputation due to your association with these people.

O' the people of Abde Manaf, and those of you who despite ill feelings between us, are still with us despite the boycott, are praiseworthy and our blessings are with you.

In the past just as any nation by siding with the righteous has received happiness and pleasure, then you will be granted within a short period of time greater happiness, pleasure and honour.

Tell the people of Qusai (Quraish) that our faith shall surely spread all over the world and also that if they remain isolated from us then they will be disgraced.

Tell the people of Qusai and their families, that despite the fact they have left us at our time of difficulties, if any such misfortune should befall them then we shall always side with them and help them.

If anyone enters their houses with swords, you will see us protecting them, their women and their children.

If today, the people of Ka'ab bin Loui have united against us in their animosity, then one day there will surely be dissension among them.

*Verses
e
Abulalib*

Just as their family was honoured in the past, they shall be dishonoured now due to their animosity of the Prophet of Allah^{s.w.t}.

All our friends and relations from our maternal side, with whom we had good relations and from whom we had hopes of support seem to have vanished.

They have all proved themselves to be useless except for the family of Kalaab Bin Murra who have always supported us and have never tried to hurt us.

O' people of the lions, while others do not open their mouths in supporting the truth, you should not close your eyes.

The best is our nephew Zuhair who against the enemies is like a sword out of its sheath. He is higher than the youth of his family and has great valour and righteousness.

By Allah^{s.w.t} I have the greatest love for Muhammad^{s.a} Mustafa and also for my sons Ali^{a.s} and Jaafar^{a.s}. I am overwhelmed with love for them as they are ready to sacrifice their own lives to protect Muhammad^{s.a}.

People of the world must know I am steadfast

in my help and support of the Prophet. I will fight with swords and lances if needed.

I swear by Allah^{s.w.t} that his personality shall remain the source of excellence for all those who love him. Who in this world, is the centre of all hopes for everyone? Who in this world is higher than him in honour, benevolence and excellence?

People of higher intelligence and intuition, those who are fair and just, with tolerance and sobriety and who are busy in worship of Allah^{s.w.t} are those who love Allah^{s.w.t} and his Prophet.

Allah^{s.w.t} will help His beloved Prophet and will approve and support him in the spread of His religion which is true and everlasting.

He has said “I and My Prophet alone will always be victorious” (Surah Saff).

Allah^{s.w.t} has sent His religion to complete all previous religions and He has sent us the Prophet with this true religion to encompass all faiths.

The people of the world know very well that my nephew (Muhammad^{s.a}) has never uttered a

word of falsehood or absurdity and nor can he ever do so.

His family members are all honourable and respectable. They are not weak or cowardly and have inherited these good virtues from their forefathers.

Whoever defies or is against Muhammad^{s.a}, we shall make them flee and scatter them all around. All these tyrants and illiterate people who have grudge against the Prophet shall be destroyed.

The youths of Bani Hashim and Mutayyebin are like shining swords, attacking like lions and cutting the enemies to pieces.

We descend from such noble families that the whole world's elders take pride on any association with us. All the jealous people will soon see who is successful and who walks with their head held high.

When the time for fighting comes we shall see who stands against us with their swords and we shall see who will stand with us. The entire world will then see who is victorious and will indeed praise our swordsmanship and valour.

Muhammad^{s.a} Mustafa has the highest nobility and no one can compete with him. I can foresee these people of Mecca who are against him now will all be defeated. Muhammad^{s.a} shall be their guide and will show them the path of truth and righteousness.

Let there be no doubt on this matter, I will sacrifice my own life for this and to support him I shall fight the bravest of the land.

There is no doubt in my mind that Allah^{s.w.t} will raise the banner of Muhammad^{s.a} high above all others.

He shall have respect in this world and on the day of Judgement he will be exalted above all others.

In response to the non-believers:

Hazrat Abutalib^{a.s} lamented over the tortures that the Prophet had to suffer.

أَرَقْتُ وَقَدْ تَصَوَّبَتِ النَّجُومُ
وَبَيْتٌ وَمَا تَسَا لَمَكَ الْهُمُومُ
لَظَلِمَ عَشِيرَةَ ظَلَمُوا وَعُقُوا
وَعِيبٌ عَقُوا قِهِمْ كَلًّا وَخَيْمُ
هَبُوا نَتَهَكُوا الْمَحَارِمَ مِنْ أَخِيهِمْ
وَلَيْسَ لَهُمْ بِنَايِ أَخٍ حَرِيمُ
إِلَى الرَّحْمَنِ وَالْكَرِيمِ اسْتَدَّ مُمُوا
وَكُلُّ فَعَا لَهُمْ دَنَسٌ ذَمِيمُ
بَنُوتَيْمٍ تَوَا زِرْهَا هُصَيْصُ
وَفَحْزُومٌ لَهَا مِنَّا قَسِيمُ
فَلَا تَنْهَى عُواةَ بَنِي هُصَيْصِ
بَنُوتَيْمٍ وَكُلُّهُمْ عَدِيمُ

وَهَزُّوْهُمْ أَقْلَ الْقَوْمِ حِلْمًا
إِذَا طَا شَتَّ مِنَ الْوَرَةِ الْحَيُّومُ
أَطَا عُوا ابْنَ الْمَغِيرَةِ وَابْنَ حَرْبٍ
كَلَا الرَّجُلَيْنِ مُتَّهَمَ مُلِيمُ
وَقَالُوا حُطَّةً جَوْرًا وَحُمَقًا
وَبَعْضُ الْقَوْلِ أَبْلَجُ مُسْتَقِيمُ
لِنُخْرَجُ هَا شِمًّا فَيَصِيرُ مِنْهَا
بَلَا قَعِ بَطْنُ زَمْرَمَ وَالْحَطِيمُ
فَمَهْلًا قَوِّمْنَا لَا تَرَّرْ كَبُوْنَا
بِمُظْلَمَةٍ لَهَا أَمْرٌ عَظِيمُ
فَيَنْدَمَ بَعْضُكُمْ وَيَنْدَلُّ بَعْضُ
وَلَيْسَ بِمُفْلِحٍ أَبَدًا اظْلُومُ
فَلَا وَالرَّاءِ قِصَاتِ بَكْلِ خَرْقِ
إِلَى مَعْمُورِ مَكَّةَ لَا نَرِيْمُ

طَوَالَ الدَّهْرِ حَتَّى تَقْتُلُوا نَا
وَ نَقْتُلْكُمْ وَ نَلْتَقِيَ الحُصُومَ
وَيَضْرَعُ حَوْ لَه مِنَّا رِجَالُ
وَ تَمْنَعُهُ الحُو وَلَهُ وَالْعُبُومُ
وَ يَعْلَمَ مَعَشَرَ ظَلَمُوا وَ عَفُوا
بِأَيْتَهُمْ هُمْ الحُدَّ اللَطِيمُ
أَرَادُوا قَتْلَ أَحْمَدَ طَالَمُوهُ
وَ لَيْسَ بِقَتْلِهِ فِيهِمْ رَعِيْمُ
وَ دُونَ مُحَمَّدٍ مِنَّا نَدَى
هُمْ العِرْنَ نَيْنُ وَالْأَنْفُ الصَّيْمُ

Stars begin to fade yet I am still awake. I battle with the grief given to us by our enemies and this has kept me awake all night.

Our own people, who remain on the path of oppression and disobedience, know very well that this will never give them happiness.

They have destroyed the ties of brotherhood

knowing that there is no one who will offer them amnesty other than this brother alone.

They dishonour the kindness of the noble Prophet and should know their own actions are despicable and contemptible.

Due to their animosity of the Prophet, Bani Tayyim and Husees are helping each other. Bani Makhzoom are already jealous of us.

Bani Tayyim will not restrain the misguided people of Bani Husees as they both are without any wisdom. If Bani Makhzoom were compared with the people of the world in low intelligence, they would be below them all.

They follow Waleed bin Mughera and Abu Sufiyan bin Harb, yet both of these individuals are ill mannered, of bad character and deserve reprehension.

There are certain things in this world which are clear and straight and what they have said is utter nonsense and oppressive.

They say that they will banish Bani Hashim from Mecca, then Zam Zam and Hateem will be free from them.

O' people wait, do not start oppression against

us which will ultimately be severe for you all.

In the end this action would cause some of you to loose respect and to feel shame. Oppressors can never revert to a peaceful existence.

I swear by all living things that come towards Mecca that we shall never leave Mecca unless and until there starts a grand warfare between you and us.

For the safety and security of the noble Prophet we are ready to sacrifice our lives. His relations from his mothers' and fathers' side will protect him.

His oppressors will soon discover that shame and degradation has been written for them.

These tyrants desire to kill the noble prophet yet they do not have the courage to do so.

To protect the noble Prophet our young and grand warriors are ever ready and they shall defend him at all costs.

Praising the end of the boycott:

When the sealed document inside Kaaba was eaten by ants saving only the name of Allah^{s.w.t} the Quraish torn the paper ending the boycott.

سَقَى اللهُ رَهْطًا هُمُومًا بِالْحُجُونِ
قِيَامًا وَقَدْ هَجَعَ النَّوْمُ
قَضُوا مَا قَضَوْا فِي دُجَى لَيْلِهِمْ
وَمَسْتَوْسِنُ النَّاسِ لَا يَعْلَمُ
بِهَا لَيْلٌ غُرٌّ لَهُمْ سُورَةٌ
يَدَاوِي بِهَا الْأَبْلَحُ الْمَجْرُمُ
كَشِبَةِ الْبِقَاوِلِ عِنْدَ الْحُجُو
نِ بَلْ هُمْ أَعَزُّ وَهُمْ أَعْظَمُ
لَدَى رَجُلٍ مُرْشِدٍ أَمْرُهُ
إِلَى الْحَقِّ يَدٌ عَوْ وَ يَسْتَعْصِمُ
فَلَوْ لَا جَدًّا رَجَى نَشَأَ سَبَّةٍ
يَشِيدُ بِهَا الْحَاسِدُ الْمُفْعَمُ

وَ رَهْبَةً عَارٍ عَلَى أُسْرَتِي
إِذَا مَا أَتَى أَرْضَنَا الْبُؤْسُ
لَنَا بَعْتُهُ غَيْرَ ذِي مَرِيَّةٍ
وَلَوْ سِئَاءَ ذُو الرَّأْيِ وَالْمُحْرَمُ
كَقَوْلِ قُصَيٍّ ، أَلَا أَقْضَرُوا
وَلَا تَرَّ كَبُؤُوا مَا بِهِ الْهَأْثَمُ
فَا تَا بِمَكَّةَ قَدْ مَا لَنَا
بِهَا الْعِزُّ وَالْحَطَرُ الْأَعْظَمُ
وَ مَنْ يَكُ فِيهَا لَهُ عِزَّةٌ
حَدِيثًا فَعِزُّ تَنَا الْأَقْدَمُ
وَ نَحْنُ بِبَطْحَاءِهَا الرَّاسِبُونَ
نَ وَالْقَائِدُونَ وَ مَنْ يَحْكُمُ
نَشَأْنَا وَ كُنَّا قَلِيلًا بِهَا
لِحَيْرٍ وَ كُنَّا بِهَا نُطْعِمُ

إِذَا عَشَّ أَزْمُ السِّنِينَ الْأَنَامِ
وَحُبِّ الْقِتَارِ بِهَا لَمَعِدِمُ
تَمَّالَى شَيْبَةَ سَاقِي الْحَجِيجِ
وَ هَجْدَ مُنِيفِ الدَّرِيِّ مُعَلِّمِ

May Allah^{s.w.t} have mercy on the people of Hujoon who were awake while the rest of the tribes were sleeping soundly.

In darkness of the night they decided while others didn't know their decision.

They were noble and brave and helped those who were less fortunate.

The people of Hujoon were noble like the rulers of Yemen or even more.

They decided in favour of a person who was a religious guide, calling them towards truth and protecting them.

If the Quraish were not so concerned about the slander and jealousy of some members or if had they thought about their humiliation in front of the pilgrims during Hajj, many of them would have definitely helped the Prophet.

*Verses
by
Abutalib*

As the family of Qusai said ‘Look and stop, do not go forward towards sin.’

We are respected in Mecca since the very old days due to our shining traditions.

Some may have gotten respect in present times, but our respect is the oldest.

We are firm on this land of Batha and we shall lead the people and we alone shall decide.

When very few people were here, even then our tribe lived here. We were noble from the times past and we gave shelter, protected the people and fed them.

When people suffered drought and life became difficult, we still helped others.

Abdul Muttalib gave water to the pilgrims and people saw clear signs of his nobility and character.

He provided food for the whole city.

In praise of Bani Hashim:

Hazrat Abutalib^{a.s} talked about his ancestors.

أَحْمَدُ لِلَّهِ الَّذِي قَدْ شَرَّفَا
قَوْمِي وَأَعْلَا هُمْ مَعًا وَغَطَّرَ فَا
قَدْ سَبَقُوا بِالْمَجْدِ مَنْ تَعَرَّفَا
نَجَدَ أَتْلِيْدًا أَوْاصِلًا مُسْطَرِ فَا
لَوْ أَنَّ أَنْفَ الرِّيحِ جَارَا هُمْ هَفَا
وَصَا رَعْنُ مَسْعَا تِهِمْ مُخَلَّفَا
كَفَّوْا إِسَاءَةَ السَّيِّئِ مَنْ تَكَلَّفَا
كَانُوا الْإِهْلِ الْخَا فِيقَيْنِ سَلَفَا
وَأَصْبَحُوا مِنْ كُلِّ خَلْقٍ خَلَفَا
هُمْ أَنْجُمٌ وَأَبْدُ رُلْنٍ تُكْسَفَا
وَمَوْ قِفَ فِي الْحَرْبِ أَسْنَى مَوْقِفَا
أُسْدٌ تَهْدُ بِالزَّيْبِرَاتِ الصَّفَا

تَرْعَمُ مِنْ أَعْدَائِهِنَّ الْأَنْفَا
وَتَدْفَعُ الدَّهْرَ الَّذِي قَدْ أَحْجَفَا
لَوْ عَدَّ أَدْنَى جُودِهِمْ لَأَضْعَفَا
عَلَى الْبِحَارِ ، وَالسَّحَابِ أَسْتَرَّ عَفَا

I am grateful to Allah^{s.w.t} for granting us nobility, benevolence and leadership.

We were ahead of all people in nobility and character amongst the surrounding areas from times past and our descendants have achieved this same status even now.

None can compare our achievement, we help anyone suffering from east to west. This trait is like the shining star that never fades.

In any war our stand is always higher and our call is like the roar of lions sending a shiver to the surrounding hills. We rub our enemies' noses, destroying them and any oppression.

To compare our small endeavours in helping others is higher and bigger than the seas around and wider than the skies all over the horizon.

Protecting his land from oppression:

مَنْعَنَا أَرْضَنَا مِنْ كُلِّ حَيٍّ
كَمَا امْتَنَعَتْ بِطَائِفِهَا ثَقِيفُ
أَتَاهُمْ مَعْشَرٌ كَى يَسْلُبُوهُمْ
فَحَالَتْ دُونَ ذَلِكُمْ السُّيُوفُ

We protect our lands from the oppression and save them from the aggression of any tribe.

Just as the people of Thaqeef protected the people of Taaif.

When some people came to snatch their lands they fought against them with shining swords and secured themselves.

In praise of Bani Hashim:

إِذَا اجْتَمَعَتْ يَوْمًا قُرَيْشٌ لِمَفْعَرٍ
فَعَبْدُ مُنَافٍ سِرُّهَا وَصَمِيمُهَا
فَإِنْ حُصِلَتْ أَشْرَافُ عَبْدٍ مُنَا فِهَا
فَفِي هَاشِمٍ أَشْرَافُهَا وَ قَدِيمُهَا
فَإِنْ فَخَرْتَ يَوْمًا ، فَإِنَّ مُحَمَّدًا
هُوَ الْمُصْطَفَى مِنْ سِرِّهَا وَ كَرِيمُهَا
تَدَاعَتْ قُرَيْشٌ : غُثَّهَا وَ سَمِينُهَا
عَلَيْنَا فَلَمْ تَنْظُرْ وَ طَاشَتْ حُلُومُهَا
وَ كُنَّا قَدِيمًا لِنَا نَقَرُ ظِلَا مَةَ
إِذَا مَا تَنَوَّ اصْعَرَ الْخُدُودِ نَقِيمُهَا
وَ نَحْبِي جَمَا هَا كُلِّ يَوْمٍ كَرِيمَةَ
وَ نَضْرِبُ عَنْ أَجْجَارِهَا مَنْ يَبْرُؤُهَا

بِنَا أَنْتَعَشَ الْعُودُ الدَّوَاءَ ، وَ إِمَامًا
بِأَكُنَّا فِنَا تَنْدَى وَ تَنْمَى أُرُو مُهَا
هُمُ السَّادَةُ إِلَّا عَلَوْنَ فِي كُلِّ حَالَةٍ
لَهُمْ صِرْمَةٌ لَا يُسْتَطَاعُ قُرُوبُهَا
يَدَيْنَ لَهُمْ كُلُّ الْبَرِيَّةِ طَاعَةٌ
وَ كُفْرٌ مُهْمٌ مِلَازِضَ عِنْدِي أَدِيمُهَا

If all Quraish gather all their good deeds, even then the achievements of Abde Manaf shine above them all. Similarly if all the nobles of Abde Manaf assembled together then the worthy actions of Hashim would be outstanding and shining on top.

In Hashim's family this pride is showcased in his descendants and Muhammad^{s.a} Mustafa is above them all.

It is against this same Muhammad^{s.a} that all these low thinking people of Quraish have joined, but they could never succeed.

They have lost their senses and must know in

the past we have never accepted their injustice or bad behaviour.

Now if anyone stands against him we have the stamina to face them and are ready to stand against their hopeless endeavours.

If a stone comes from them we shall throw it back at them. Even the dry leaves are ready to change to green to support us.

People of our family are leaders in all times and none can face us.

The time shall come when the whole world will bow down to him (Muhammad^{s.a} Mustafa) and everything in this world shall respect him.

Exposing oppression by other tribes:

لِمَنْ أَرْبَعَ أَقْوِينَ بَيْنَ الْقِدَائِمِ
أَمِنَ عَبْدَ حَاةِ الرِّيَّاحِ التَّوَائِمِ
فَكَلَّفْتُ عَيْنِي الْبُكَاءَ وَ خِلْتُنِي
قَدْ أَنْزَفْتُ دَمْعِي الْيَوْمَ بَيْنَ الْأَصَارِمِ
وَ كَيْفَ بُكَائِي فِي الطُّوْلِ وَقَدْ آتَتْ
لَهَا حِقَبٌ مُذْ فَارَقَتْ أُمَّ عَاصِمٍ ؛
غِفَا رِيَّةً حَلَّتْ بِبَوِّ لَانَ خَلَّةً
فِيَنْبَعِ أَوْ حَلَّتْ بِهَنْبِ الرَّجَائِمِ
فَدَعَهَا فَقَدْ شَطَّتْ بِهَا غُرْبَةُ النَّوْحِ
وَ شَعَبِ أَشَّتِ الْحَيِّ غَيْرُ مَلَأِئِمِ
فَبَلِّغْ عَلَى الشَّحْنَاءِ أَفْنَاءَ غَالِبِ
لُويًا وَ تَيْمًا عِنْدَ نَضْرِ الْكِرَائِمِ

يَا أَيُّهَا سَيُوفُ اللَّهِ وَ الْمَجِدِ كُلِّهِ
إِذَا كَانَ صَوْتُ الْقَوْمِ وَحَى الْغَمَائِمِ
أَلَمْ تَعْلَمُوا أَنَّ الْقَطِيعَةَ مَا تَمُّ
وَ أَمْرٌ بِلَاءٍ قَاتِمٍ غَيْرِ حَازِمِ
وَ أَنَّ سَبِيلَ الرُّشْدِ يُعَلِّمُ فِي غَدِ
وَ أَنَّ نَعِيمَ الدَّهْرِ لَيْسَ بِدَائِمِ
فَلَا نَسْفَهَنَّ أَحْلَا مَكُومِ فِي مُحَمَّدٍ
وَ لَا تَتَّبِعُوا أَمْرَ الْغَوَاةِ إِلَّا شَائِمِ
مَمْنِيَّتُمْ أَنْ تَقْتُلُوهُ ، وَ إِمَّا
أَمَا نِيَّكُمْ هَدِي كَأ حَلَامِ نَائِمِ
فِي نَكْمِ وَ اللَّهُ لَا تَقْتُلُوهُ نَه
وَ لَهَا تَرَوْا قَطْفَ اللَّحْيِ وَ الْغَلَا حِمِ
وَ لَمْ تَنْصُرُوا إِلَّا حَيَاءً مِنْكُمْ مَلَا حِمًّا
تَحْمُومٌ عَلَيْهَا الطَّيْرُ بَعْدَ مَلَا حِمِ

وَتَدَّ عُوا بِأَرْحَامِهِ أَوْ أَضَرَ بَيْنِنَا
وَقَدْ قَطَعَ الْأَرْحَامَ وَقَعَ الصَّوَارِمِ
وَ تَسْمُو بِخَيْلٍ بَعْدَ خَيْلٍ يَحْتَبُهَا
إِلَى الرَّوْعِ أَبْنَاءُ الْكَهُولِ الْقَمَا قِمِ
مِنَ الْبَيْضِ مَفْضَالُ أَبِي عَلَى الْعِدَا
تَمَكَّنَ فِي الْفَرِّ عَيْنٍ فِي حَيِّ هَاشِمِ
أَمِينٌ مُحِبٌّ فِي الْعِبَادِ مُسَوِّمٌ
بِحَا تَمِ رَبِّ قَا هِرٍ لِلْخَوَاتِمِ
يَرَى النَّاسَ بُرْهَانًا عَلَيْهِ وَ هَيْبَةً
وَ مَا جَا هِلُّ أَمْرًا كَا خَرَ عَالِمِ
نَبِيُّ آتَاهُ الْوَحْيُ مِنْ عِنْدِ رَبِّهِ
وَ مَنْ قَالَ: لَا، يَقْرَعُ بِهَا سِنَّ نَادِمِ،
تُطِيفُ بِهِ جُرْ ثَوْمَةٌ هَا شُمِيَّةٌ
تُدَّبُّ عَنْهُ كُلِّ عَاتٍ وَ ظَالِمِ

Among the old houses, whose are these grand empty homes that had faced bravely the tortures of their enemies?

My eyes are tearful and I feel I am standing among people shedding tears.

But what is the benefit of my tears for these homes which were abandoned and ruined many years ago.

When Bani Ghaffar left these homes they came to Bolan on the way to Basra and then Yemen near Hilla. From there they reached Yanbah on the other side of the hills.

This uprooting from their homes scattered their tribal attachments.

However, leave that which is so distant from us and talk about Bani Ghalib, Loui and Tayyim who are gathering against us.

Tell them we are the swords of Allah^{s.w.t}, nobility and respectability is with us. We will be above them all when the nations raise their voices against them.

Do you not know that to leave us like this is not only a sin but a crime that brings darkness for all mankind?

In the coming days they will see the right path, and there is no doubt that all the benefits of the world will end.

Hence do not tread the path of ignorance about Prophet Muhammad^{s.a} or listen to those who have gone astray.

(O' enemies of the Prophet,) do you intend to kill the Prophet? Your wish is a dream of those who are in the slumber of ignorance.

By Allah^{s.w.t} you can never kill him and if you attempt this your necks will be cut.

The people who survive the war would be good for nothing. After the war your dead would be lying in the battlefield with animals around their bodies.

You claim kinship with us but at the same time you sever these ties with your swords.

All this time that you are filling the battlefield with horses and instigating other warriors to fight us, you are also encouraging the brave warriors of Bani Hashim to stand against you. They are great and respected and will never bow down to their enemies.

As far as the personality of Muhammad^{s.a} Mustafa, he is truthful, trustworthy and ever popular among the people. Allah^{s.w.t} has elevated him as the last Prophet.

People are aware of his valour and dignity as well as his knowledge and intelligence. The ignorant and the knowledgeable can never be confused as the same.

He is the Prophet and he receives Wahii (messages from Allah^{s.w.t}). Those who deny his claim of Wahii will ultimately be ashamed of themselves.

The noble youth of Bani Hashim all surround him and they will destroy anyone who tries to oppress him, defending him at all costs.

Securing the city of Taaif:

نَحْنُ بَنِينَا طَائِفًا حَصِينًا

We are the people who made the city of Taaif and
the surrounding area safe and secure.

In praise of Bani Hashim:

The paternal and maternal relations of Hazrat Abutalib^{a.s} were all very honourable and respected long before the advent of Islam and they were renowned for these traits by all the Arab tribes.

Whenever there was a social gathering, poetry would always be recited expressing their dignity and valour, and also the respect the tribes had for them.

Hazrat Abutalib^{a.s} recited the following verses as a mark of respect for both his paternal and maternal uncles.

وَخَالِي هِشَامُ بْنُ الْمُغَيَّرَةِ ثَابِتٍ
إِذَا هَمَّ يَوْمًا كَالْحَسَامِ الْمُهْتَدِ
وَخَالِي الْوَلِيدُ الْعَدْلُ عَالٍ مَكَانُهُ
وَخَالُ أَبِي سُفْيَانَ عَمْرُو بْنُ مَرَّادٍ

My maternal uncle called Hisham was like a bright star.

Whenever he performed a task, he did it with

such commitment and precision as if it had been cut from a sharp sword.

My other uncle called Al-Waleed al Aadil, also had such great dignity and valour.

They are so unlike Abu Sufian's uncle, Umroo son of Mureed, who was a person of the lowest calibre.

At the death of his uncle Zador Rukub:

أَرَقْتُ وَدَمَعُ الْعَيْنِ فِي الْعَيْنِ غَائِرُ
وَجَادَتْ بِمَا فِيهَا الشُّوُونَ الْأَعَاوِرُ
كَأَنَّ فِرَاشِي فَوْقَهُ نَارٌ مُوقِدِ
مِنَ اللَّيْلِ أَوْفَوْقَ الْفِرَاشِ السَّوَاجِرِ
عَلَى خَيْرِ جَافٍ مِّنْ قَرِيْشٍ وَتَاعِلِ
إِذَا الْحَيْرُ يَزْجِي أَوْ إِذَا الشَّرُّ حَاضِرُ
أَلَا إِنَّ زَادَ الرَّكْبِ غَيْرَ مُدَا فَعِ
بَسْرٌ وَسُحُومٌ غَيَّبَتْهُ الْمَقَابِرُ
بَسْرٌ وَسُحُومٌ عَارِفٌ وَمُنَا كِرًّا
وَفَارِسٌ غَارَاتٍ خَطِيْبٌ وَيَاسِرُ
تَنَا دَوًّا بِأَنَّ لَا سَيِّدَ الْحَيِّ فِيهِمْ
وَقَدْ فُجِعَ الْحَيَّانُ: كَعْبٌ وَعَامِرُ

وَكَانَ إِذَا يَأْتِي مِنَ الشَّامِ قَافِلًا
تَقَدَّمَ مَهْ تَسْعَى إِلَيْنَا الْبَشَائِرُ
فِيضِبُحُ أَهْلِ اللَّهِ بَيْضًا كَأَمَّا
كَسْتَهُمْ حَبِيرًا رَيْدَةً وَمَعَا فِرُ
تَوَى دَارَةً لَا يَبْرُحُ الدَّهْرَ عِنْدَهَا
مُجْعَعَةً كَرْمَ سِمَانٍ وَبَاقِرُ
إِذَا أَكَلْتَ يَوْمًا أَتَى الْغَدَ مِثْلَهَا
زَوَا مِقْ زُهُمَّ أَوْفَحَاضَ بَهَازِرُ
ضُرُوبٌ لَا يَكُنْ لَحْمَ غَرِيضٍ فَإِنَّهُ
إِذَا عَدِمُوا زَادَ أَفَانُكَ عَاقِرُ
فَإِنْ لَا يَكُنْ لَحْمَ غَرِيضٍ فَإِنَّهُ
تُكِبُّ عَلَى أَفْوَاهِهِنَّ الْغَرَائِرُ
فِيَالِكَ مِنْ نَاعِ حِيَّتِ بِالَّةِ
شِرَاعِيَّةٍ تَصْفَرُّ مِنْهَا إِلَّا ظَافِرُ

*Verses
by
Abutalib*

The burning sensation of his separation keeps me awake at night with tears in my eyes. He was the finest among Quraish and people looked to him for kindness and for his support against aggression.

In the entire valley there was none like Zador Rukub and alas he is now lying in the grave. In Sirro Saheem and the surrounding valleys there was no one as brave a warrior, orator or of comparable intellect. People grieve that their leader is gone and both the tribes of Ka'ab and Aamir are in sorrow.

His return from Sham would bring joy and happiness and he would come bearing gifts of fine clothing from Yemen for all. The valley would shine with people wearing white dresses from Reeda and Moafir.

He would feed the whole city with a large number of camels and cows, repeating this feast the following day.

When travellers ran out of money he would feed them with meat and good bread.

It is so sad that we hear this news of his death and wish it had not been brought to us.

At the death of his uncle Hisham:

فَقَدَّ نَا عَمِيْدَ الْحَيِّ فَالْرُّ كُنْ حَاشِعُ
لِفَقْدِ اَبِيْ عُمَّانَ وَالبَيْتِ وَ الْحَجْرِ
وَكَانَ هِشَامُ بِنُ الْمُعِيْرَةِ عِصْمَةٌ
اِذَا عَرِكَ النَّاسُ الْمُخَاوِفُ وَالْفُقْرُ
بِاَبِيَا تِهْ كَانَتْ اَرَامِلُ قَوْمِهْ
تَلُوْذُ وَاَيْتَامُ الْعَشِيْرَةِ وَالسَّفْرُ
فَوَدَّتْ قُرَيْشٌ لَوْ فَدَتْهُ بِشَطْرِهَا
وَ قَلَّ لَعَبْرِيْ لَوْ فَدَوْ لَهُ الشَّطْرُ
نَقُوْلُ لِعَمْرٍو: اَنْتَ مِنْهُ وَاِنَّا
لَنَرُّ جُوْكَ فِيْ جَلِّ الْمُهَبَّاتِ يَاعَمْرُو

We are deprived of the chief of our nation. Abu Osman was such a person that even Kaaba, Hajr e Aswad, Rukn and Maqam are sad at his departure.

He was such a great person, that whenever

people faced hard times, scarceness of food or poverty he was always there to help.

Widows and orphans, and any lost travellers always took refuge in his house and he was a source of comfort for all of them.

If the people of Quraish offered him half of their lives it would still be nothing compared to what a source of hope he had become.

We urge his son and say, O' Umroo you are the son of Hisham and we expect the best from you in all matters.

At the death of his uncle Zador Rukub:

Hazrat Abutalib^{a.s'}'s uncle, Abu Umayya Makhzumi, was famous for his benevolence and became known as Zador Rukub.

أَلَا إِنَّ خَيْرَ النَّاسِ حَيًّا وَ مَيِّتًا
يُوَادُّنِي إِشِي غَيْبَتُهُ الْمَقَابِرُ
تَبْكِي أَبَا هَا أُمَّ وَهَبٍ وَ قَدْ نَأَى
وَرِيْشَانَ أَضْحَى دُونَهُ وَيَجَا بِرُ
تَوَلَّوْا وَلَا أَبُو أُمِّيَّةَ فِيهِمْ
لَقَدْ بَلَغَتْ كَظُّ النَّفُوسِ الْحَنَافِرُ
تَرَى دَارَهُ لَا يَبْرُحُ الدَّهْرَ وَسَطَهَا
مُجْجَعَةً أَدَمُ سِمَانٍ وَبَا قِرُ
صَرْوَبٍ يَنْصُلُ السَّيْفِ سُوْقَ سَمَائِدِهَا
إِذَا أَرُ مَلُؤَا زَادًا فَإِنَّكَ عَا قِرُ

فَإِنْ لَّمْ يَكُنْ لَحْمَ غَرِيضٍ فَإِنَّهُ
تُمَرِّى لَهُمْ أَحْلَا فُهِنَّ الدَّرَا ئِرُ
فَيُصْبِحُ أَلِ اللَّهِ بَيْضًا كَأَمَّا
كَسْتَهُمْ حَبِيرًا رَيْدَةً وَ مَعَا فِرُ

In the valley of Eishee (Yemen) he was known as the best person living or dead. And today he has been taken away by death.

His daughter Umme Wahab cries for her father but he has gone too far away and the hills of Eishee are lonely without him.

People returned without Abu Umayya and the grief touches the hearts of the mourners.

His home was always filled with the noises of the large camels and cows ready for feasts for his guests and now there is silence.

When travellers needed food these camels were used for their meat and if there was no meat to serve then the milk of the she camels was fed to the guests.

The people of Mecca were honoured due their association with Abu Umayya Makhzumi.

Whenever he returned from Yemen he would bring many great shining cloths from Reeda and Moafir for the whole city. All the people of the city would wear these fine clothes.

Acceptance of Islam by Hazrat Hamza^{a.s.}:

When the beloved uncle of the Prophet, Hazrat Hamza^{a.s.}, who was also known as Abu Yaaly, accepted Islam, Hazrat Abutalib^{a.s.} recited the following verses in his praise.

صَبْرًا أَبَا يَعْلَى عَلَى دِينِ أَحْمَدِ
وَكَنْ مُظْهَرًا لِلدِّينِ وَفَقْتَ صَابِرًا
وَحُطَّ مَنْ أَتَى بِالْحَقِّ مِنْ عِنْدِ رَبِّهِ
بِصِدْقٍ وَعَزْمٍ لَا تَكُنْ حَمَزَةً كَافِرًا
فَقَدْ سَرَّ نِي إِذْ قُلْتَ أَنَّكَ مُؤْمِنٌ
فَكُنْ لِرَسُولِ اللَّهِ فِي اللَّهِ نَاصِرًا
وَتَادِ قُرَيْشًا بِالذِّحَى قَدْ أَتَيْتَهُ
جَهَارًا وَقُلْ: مَا كَانَ أَحْمَدُ سَاحِرًا

O' Abu Yaaly be patient and stay firm on the faith of Ahmed (Muhammad^{s.a.}). Tell everyone about the faith you have now accepted and Allah^{s.w.t} will support you.

Help Prophet Muhammad^{s.a}, who has brought this faith from Allah^{s.w.t}, with truth and dignity and never return to ignorance and kufr (being a non-believer).

O' Hamza when you declared that you had accepted Islam I was elated.

O' my brother, now always help the Prophet of Allah^{s.w.t}.

Tell everyone in Quraish about the faith you have now accepted, with dignity, valour and pride.

Tell them that Muhammad^{s.a} is not a magician.

He is the Prophet of Allah^{s.w.t} who has brought the true faith to the world.

At the birth of Hazrat Ali^{a.s.}:

When Hazrat Abutalib^{a.s.}'s son, Hazrat Ali^{a.s.}, was born inside the Kaaba he waited outside with his nephew Prophet Muhammad^{s.a.}. When Hazrat Ali^{a.s.} was brought out by his mother she told the Prophet that he has not opened his eyes or taken any milk. The Prophet took the baby in his arms and he immediately opened his eyes.

The Prophet's shining face was his first sight and the Prophet put his tongue inside the baby's mouth who sucked the Prophet's saliva, this was Hazrat Ali^{a.s.}'s first meal.

Then Hazrat Abutalib^{a.s.} recited this verse.

سَمَّيْتَهُ بِعَلِيِّ كَيْ يَدُومَ لَهُ
مِنَ الْعُلُوِّ وَفَخْرِ الْعِزِّ أَدْوَمَهُ

I am naming him Ali so that he remains elevated always.

His great nobility and respect will be his distinction forever.

Message to King Najashi:

Hazrat Abutalib^{a.s} wrote to the King Najashi, ruler of Abyssinia, when a party of Muslims were forced to migrate to his country.

أَلَا لَيْتَ شِعْرِي كَيْفَ فِي النَّاءِ جَعْفَرُ
وَ عَمْرُو وَ أَعْدَاءُ النَّبِيِّ الْأَقَارِبُ
فَهَلْ نَالَ أَفْعَالُ النَّجَاشِيِّ جَعْفَرًا
وَ أَصْحَابًا بِهِ أَوْ عَاقَ ذَلِكَ شَاغِبُ
تَعَلَّمْ أَبَيْتَ اللَّعْنِ أَنْكَ مَا جِدُّ
كَرِيمٌ فَلَا يَشْقَى لَدَيْكَ الْهُجَابُ
تَعَلَّمْ بِأَنَّ اللَّهَ زَادَكَ بَسْطَةً
وَ أَفْعَالُ خَيْرٍ كُلُّهَا بِكَ لِازِبُ
وَ أَنْكَ فَيْضٌ دُوسِحَالٍ عَزِيزَةٌ
يِنَالُ الْأَعْدِي نَفَعَهَا وَالْأَقَارِبُ

I would like to know how my son Jaafar^{a.s} and his enemy Amr bin A'as are doing there.

It is strange that the enemies of the Prophet are from his same tribe, Quraish.

I do not know how King Najashi is treating my son and his companions, and I hope that he is not influenced by the evil Amr bin A'as.

O' Najashi, I pray to Allah^{s.w.t} that He keeps all evil away from you.

Remember that you are a person of honour.

I fear for those migrates who, due to their problems and hardships, have come to you for protection and safety.

Remember, Allah^{s.w.t} has given you power and leadership over people and you should rule with kindness, good deeds and commitment.

You are generous and due to this generosity both friends and foe benefit.

Message to King Najashi:

Hazrat Abutalib^{a.s} also wrote to the king about his nephew, Prophet Muhammad^{s.a}.

أَتَعْلَمُ مَلِكُ الْحَبَشِ أَنْ مُحَمَّدًا
نَبِيُّ كَبُوسَى وَالْمَسِيحِ ابْنِ مَرْيَمَ
أَتَى بِهَدْيٍ مَثَلُ الَّذِي أَتَى بِهِ
وَ كُلُّ بِأَمْرِ اللَّهِ يَهْدَى وَيَعْصِمُ
وَ إِنَّكُمْ تَتْلُونَ فِي كِتَابِكُمْ
بِصَدَقِ حَدِيثٍ لَا بِصَدَقِ التَّارِجِمِ
فَلَا تَجْعَلُوا لِلَّهِ نَدَا وَ أَسْلَمُوا
وَ إِنَّ طَرِيقَ لَيْسَ بِمُظْلَمٍ

O' Najashi, you are the King of Habsha (Abyssinia) and should know that just as Prophet Moses^{a.s} and Prophet Jesus^{a.s}, son of Maryam, were Prophets of Allah^{s.w.t}, Prophet Muhammad^{s.a} is also the Prophet of Allah^{s.w.t}.

He has brought the message of guidance for

all mankind, like the Prophets before him.

The previous Prophets guided people on the orders of Allah^{s.w.t} for mankind's salvation and so does he (Prophet Muhammad^{s.a}).

You and all the people would have read in your books (Bible) foretelling his appearance and about his message of truth.

Hence beware and do not make any partner to Allah^{s.w.t}. Accept Islam as the path of truth is so bright, that there is no shadow of darkness or doubt in it.

Migration to Habsha (Abyssinia):

On orders from the Prophet, Hazrat Jaafar^{a.s}, Hazrat Abutalib^{a.s}'s son, lead many Muslims to Habsha for safety. Amr bin A'as followed, due to his animosity of the Prophet, to dispute Hazrat Jaafar^{a.s}'s presence in Habsha.

تَقُولُ ابْنَتِي : أَيَّنَ الرَّحِيلُ
وَمَا الْبَيْنُ مِثِّي بِمُسْتَنْكَرِ
فَقُلْتُ : دَعَيْتِي فَإِنِّي أَمْرٌ
أُرِيدُ النَّجَاشِي فِي جَعْفَرِ
لَا كَوِيَهُ عِنْدَهُ كَيْتَهُ
أَقِيمُ بِهَا نَحْوَةَ الْأَصْعَرِ
وَأَنَّ إِنِّثْنَا فِي عَنْ هَاشِمِ
بِمَا اسْطَعْتُ فِي الْعَيْبِ وَالْمَحْضَرِ
وَعَنْ عَيْبِ اللَّاتِ فِي قَوْلِهِ
وَلَوْ لَا رِضَا اللَّاتِ لَمْ تُمْطَرِ

وَإِنِّي لَأَشْنَأُ قُرَيْشًا لَهُ
وَإِنْ كَانَ كَأَنَّ لَدَّهُ هَبَّ الْأَحْمَرِ

My daughter asks where I am going, although my travelling is very common.

I frequently travel and I am often away from my daughter, however she is concerned due to the sudden nature of the trip.

I told my daughter to let me go to Najashi as I am going there to help and assist Jaafar.

I will expose Amr bin A'as' acrobatic politics, and crush his false pride and arrogance.

I shall tell him that I am from Bani Hashim, the great family of Mecca and I will expose this man's lies against our family.

He talks about his false gods, Lat and Manat, and says if Lat is not happy it will not rain. I shall tell them the truth.

I detest the talks of Quraish even if their words are like red gold or precious stone to them.

Journey to Sham (Syria):

Hazrat Abutalib^{a.s} would often take his nephew with him on his business trips and on one of these trips when Prophet Muhammad^{s.a} was about 12 years old his uncle composed the following verses in his praise.

إِنَّ الْأَمِينَ مُحَمَّدًا فِي قَوْمِهِ
 عِنْدِي يَفُوقُ مَنَازِلَ الْأَوْلَادِ
 لَهَا تَعَلَّقَ بِالرِّمَامِ صَمْبَتُهُ
 وَالْعَيْسُ قَدْ قَلَّصَنَ بِلَا زُوَادِ
 فَارْفَضَ مِنْ عَيْنِي دَمْعُ ذَارِفٍ
 مِثْلُ الْجَمَانِ مُفَرِّقٍ بِيَدَادِ
 رَاعَيْتُ فِيهِ قَرَابَةَ مَوْصُولَةٍ
 وَحَفِظْتُ فِيهِ وَصِيَّةَ الْأَجْدَادِ
 وَدَعَوْتُهُ لِلسَّيْرِ بَيْنَ عُمُومَةٍ
 بِيضِ الْوُجُوهِ مَصَالِتِ أَحْجَادِ
 سَارُوا لِأَبْعَدِ طَيْبَةٍ مَعْلُومَةٍ
 فَلَقَدْ تَبَاعَدَ طَيْئَةُ الْمُرْتَادِ

حَتَّىٰ إِذَا مَا الْقَوْمُ بُصِرِي عَايَنُوا
لَا قَوْا عَلَى شَرَفٍ مِّنَ الْبِرِّ صَادٍ
حَبْرًا فَأَخْبَرَ هُمْ حَدِيثًا صَادِقًا
عَنْهُ وَرَدًا مَعَاشِرُ الْحَسَادِ
قَوْمٌ يَهُودٌ قَدْ رَأَوْا مَا قَدْ رَأَوْا
ظُلُّ الْغَمَامَةِ تَاغِيرِي الْأَكْبَادِ
ثَارُوا الْقَتْلِ مُحَمَّدٍ فَتَهَا هُمُ
عَنْهُ وَجَا هَدَّ أَحْسَنَ التَّجْهَادِ
وَوَثَنِي بِحَيْرَاءٍ ذَرِيرًا فَتَنَنِي
فِي الْقَوْمِ بَعْدَ تَجَادُلٍ وَتَعَادِي
وَنَهَى دَرِيپَسًا فَأَتَيْتُهَا لَهَا نَهْيِي
عَنْ قَوْلٍ جَيْرٍ نَاطِقٍ بِسَدَادِ

Without doubt Muhammad^{s.a} is regarded most truthful and trustworthy in his tribe. Indeed he is dearer to me than even my own children.

When we were leaving Mecca for the north he embraced me and I held him close to my chest.

My eyes filled with so many tears that they spread on my saddle.

I comprehended my immense love for him and the bequest of my father, and asked him to accompany his uncles on our journey.

We began this long journey, whose destination was predetermined yet it seemed so distant.

When we arrived near the suburbs of Sham, its hillocks appeared. There we met Buhaira the monk, who confirmed the truth to us about Muhammad^{s.a} Mustafa.

Many were jealous of this news and ignored the prediction of the monk. Those present saw the clouds protect Muhammad^{s.a} from the sun and trees bow in respect. The Jews became jealous and wanted to kill him.

Buhaira stopped them committing this crime and praised Muhammad^{s.a} in such a manner that Darees, Zareer and friends reluctantly stopped committing this crime.

He praised and gave such evidence in favour of my nephew Muhammad^{s.a} that they stopped from committing the heinous act of killing him.

Journey to Sham (Syria):

Before embarking on the journey the Prophet asked Hazrat Abutalib^{a.s} to take him too, as he could not bear to be separated from his uncle.

بَكِي طَرَبًا رَأَيْتُ مُحَمَّدًا
كَأَنَّ لِي رَأْيِي رَجَعًا لِمَعَادِ
فَبِئْسَ يُجَا فِينِي تَهْلَلُ دَمْعِهِ
وَعَبْرَتُهُ عَن مُضَجِّي وَوَسَادِ
فَقُلْتُ لَهُ : قَرِّبْ قُتُودَكَ وَارْتَحِلْ
وَلَا تَخْشُ مِثِّي جَفْوَةً بِبِلَادِ
وَاحِلْ زَمَامَ الْعَيْسِ وَارْحَلْ بِنَامَعَا
عَلَى عَزْمَةٍ مِّنْ أَمْرِنَا وَرَشَادِ
وَرُحْ رَائِحًا فِي الرَّائِحِينَ مُنِيَعًا
لِيَذِي رَحِمٍ وَالْقَوْمَ غَيْرِ بَعَادِ
فَرِحْنَا مَعَ الْعَيْزَا لَتَبِي رَاحَ رَكْبُهَا
يَرْمُونَ مِن غَرَرِينَ أَرْضِ إِيَادِ

When Muhammad^{s.a} looked at me, tears of happiness flowed out of his eyes because separation from me would have been so painful as if we would never meet again.

On seeing these tears of happiness in his eyes to accompany me, I did not sleep all night.

I told him to collect his belongings for this journey so we could go.

As you are with me no one can hurt you knowing your closeness to me.

Leave the long lead of your camel and come with me on my camel, we will begin this journey together with firm resolve.

Bid farewell to your relations and remember that other relations will not be far away and join me.

We all began this journey leaving the hills of Mecca towards the north of our land.

Journey to Sham (Syria):

On this journey to Sham Hazrat Abutalib^{a.s} described the many miracles he saw.

أَلَمْ تَرِنِي مِنْ بَعْدِ هَمِّ هَمَّتُهُ
بِفُرْقَةٍ حُرٍّ مِنْ أَيْبِنِ كِرَامٍ ؟
بِأَحْمَدٍ لَهَا أَنْ شَدَدْتُ مَطِيَّتِي
بِرَحِيلِي وَ قَدْ وَ دَعَّتُهُ بِسَلَامٍ
فَلَهَا بَكِي وَ الْعَيْسُ قَدْ قَلَصَتْ بِنَا
وَ قَدْ نَاشَ بِالْكَفَيْنِ ثَنِي زِمَامٍ
ذَكَرْتُ أَبَاهُ ثُمَّ رَقَرْتُ عَبْرَةً
تَجُودُ مِنَ الْعَيْنَيْنِ ذَاتِ سِجَامٍ
فَقُلْتُ : تَرَحَّلْ رَاشِدًا فِي عُمُو مِهِ
مُوا سِينِ فِي الْبَاءِ سَاءِ غَيْرِ لِنَامٍ
وَ جَاءَ مَعَ الْعَيْرِ الَّتِي رَاحَ رُكْبَهَا
شَاهِي الْهَوَى وَ الْأَصْلُ غَيْرُ شَامٍ

فَلَمَّا هَ بَطْنَا أَرْضَ بُصْرَى تَشَوُّ فَوْا
لَنَا فَوْقَ دُورٍ يَنْظُرُونَ عِظَامِ
فَجَاءَ بِحَيْرًا عِنْدَ ذَلِكَ حَاشِدًا
لَنَا بِشَرَابٍ طَيِّبٍ وَ طَعَامِ
فَقَالَ: اِجْمَعُوا أَصْحَابَكُمْ عِنْدَ مَا رَأَى
فُقَلْنَا : جَمَعْنَا الْقَوْمَ غَيْرَ غَلَامِ
يَتِيمٍ فَقَالَ : أَدْعُوهُ إِنَّ طَعَامَنَا
لَهُ دُونَ نَكْمٍ مِنْ سُوقَةٍ وَ إِمَامِ
وَ إِلَى يَمِينِنَا بَرَّةً : إِنَّ زَا دَنَا
كَثِيرًا عَلَيْهِ الْيَوْمَ غَيْرَ حَرَامِ
فَلَوْ لَا الَّذِي حَبَّرَ تُمُو عَنْ مُحَمَّدٍ
لَكُنْتُمْ لَدَيْنَا الْيَوْمَ غَيْرَ كِرَامِ
وَ أَقْبَلَ رُكْبَ يَطْلُبُونَ الَّذِي رَأَى
بِحَيْرَاءَ رَأَى الْعَيْنِ وَسَطَ خِيَامِ

فَشَارَ إِلَيْهِمْ خَشِيَّةً لَعْرًا مِيهِمْ
وَ كَا نُؤَا ذَوِي بَغِيٍّ مَعَا وَ عُرَامِ
دَرِيْسٍ وَ هَبَّامٍ ، وَ قَدْ كَانَ فِيهِمْ
زَرِيْرٌ وَ كُلُّ الْقَوْمِ غَيْرُ نِيَامِ
فَجَاؤُا وَآ وَ قَدْ هَبُّوَا بِقَتْلِ مُحَمَّدٍ
فَرَدَّ هُبُو عَنْهُ بِحُسْنِ خِصَامِ
يَتَا وَ إِلَيْهِ التَّوْرَةُ حَتَّى تَيَقَّنُوَا
وَ قَالَ لَهُمْ : رُمْتُمْ أَشَدَّ مَرَامِ
أَتَبْعُونَ قِتْلًا لِلنَّبِيِّ مُحَمَّدٍ؟
خُصِصْتُمْ عَلَى سُؤْمٍ بِطُولِ آتَامِ
وَإِنَّ الَّذِي يَخْتَارُهُ مِنْهُ مَانِعٌ
سَيَكْفِيهِ مِنْكُمْ كَيْدَ كُلِّ طَغَامِ
فَدَلِكُ مِنْ أَعْلَا مِيهِ وَ بِيَا نِيهِ
وَ لَيْسَ نَهَارٌ وَآ ضِعُّ كَطَلَامِ

Before our departure to Sham, we were leaving young Muhammad^{s.a} with the respected members of Bani Hashim, who in my absence would have ensured his safety.

At our departure when the caravan was ready, I saw tears in the eyes of my nephew as he was holding the camels by their lead.

I remembered his father and began to cry. At this time I told him to come with me. I shall take care of him and at any difficult time will sacrifice my own life to keep him safe.

We joined the caravan, settling on our camels for our journey to Sham, though to him Sham was not of any interest.

When we reached the town of Basri south of Damishq (Damascus), people saw us from the roof top of their houses.

Buhaira the monk, prepared a feast of lovely food and asked us to bring all our companions.

I told him that we were all already present except for one orphan boy. Buhaira replied that we must call this young man at once, the feast had been organised especially for him and there was enough for all of his companions.

He swore that all the food was clean and plenty and said if we do not tell him about this young man, he will not respect us.

Buhaira then looked at the young Muhammad^{s.a} from top to bottom, pointing out his miraculous signs and told us to protect him.

At this moment others entered, who had seen these miracles (mentioned by Buhaira), among them Darees, Hamam and Zareer. They were jealous and wanted to kill the Prophet.

Buhaira sensed their evil thoughts and leaped on them ordering them out of his house. He told them this was prophesised in the Holy Books and that all signs point to the fact that this young man is the Prophet of Allah^{s.w.t}.

You (Darees and others) came here with the intention of harming the Prophet which is a grave sin and its punishment is very prolonged. Furthermore Allah^{s.w.t} is the Protector of the Prophet that He has sent to us.

Buhaira revealed these facts to us openly like the light of the day which cannot be hidden from the darkness of evil.

At the death of Hazrat Abdul Muttalib:

Hazrat Abutalib^{a.s} expressed his immense grief at the tragic death of his father.

أَبِي الْعِيُونِ وَ أَدْرِي دَمْعَهَا دِرَارًا
مُصَابَ شَيْبَةَ بَيْتِ الدِّينِ وَالْكَرَمِ
كَانَ الشَّجَاعَ الْجَوَادَ الْفَزْدَ سُوْ دَدَهُ
لَهُ فَضَائِلُ تَعْلُو سَادَةَ الْأُمَمِ
مَضَى أَبُو الْحَرِثِ الْهَاءَ مُوْلُ تَائِلُهُ
وَالْمُنْتَشَى صَوْلُهُ فِي النَّاسِ وَالنَّعَمِ
هُوَ الرَّئِيسُ الَّذِي لَا خَلْقَ يَقْلِبُهُ
غَدَاةَ يَجْمَى عَنِ الْإِبْطَالِ بِالْعَلَمِ
أَلْعَا مِرُّ الْبَيْتِ بَيْتِ اللَّهِ يَمْلُؤُهُ
نُورًا فَيَجْلُو كُسُوفَ الْقَحْطِ وَالظُّلَمِ
رَبُّ الْفِرَاشِ بِصَحْنِ الْبَيْتِ تَكْرِمَةً
بِذَلِكَ فَضَّلَ أَهْلَ الْفَخْرِ وَالْقِدَمِ

بَكَتْ قَرِيْشٌ اَبَا هَا كُلَّهَا وَ عَلٰى
اَمَّا مِهَا وَ حَمَّا هَا الثَّابِتِ الدِّعَمِ
صَفِيٌّ بَيٌّ وَ جَوْدِيٌّ بِاللّٰهِ مُوَجِّعٌ لِّهٖ
وَ اَسْعَدِيٌّ يَا اَمِيْمُ الْيَوْمِ بِالسَّجَمِ
يُجِبُّكَ نِسْوَةٌ رَهْطٍ مِنْ بَنِي اَسَدٍ
وَ الْغُرِّ زَهْوَةٌ بَعْدَ الْعَرَبِ وَ الْعَجَمِ

When our treasure of honesty and nobility, our father Shaibat al Hamd (Abdul Muttalib), died tears fell from our eyes like a fountain.

He was brave, charitable and benevolent. He was a leader above all leaders of the world.

Hazrat Abdul Muttalib has passed away from this world and he was a source of benevolence and bounty for all.

His bravery was also known to all.

A true leader of the nation that whenever he rode out with his banner, he was so brave that he could defeat any great warrior.

He was the builder of Kaaba and illuminated it

that the people around it never felt poor and the oppressors never dared to hurt them.

His respect was so great that whenever he came inside Kaaba, people would spread a big sheet for him to sit which was made especially for him. This elevated him above all in respect.

When he died, people of Quraish cried like they cry for their own loved ones or as the nation would lament for the passing of an honourable and respected grand leader.

O' Safia and Umaima (my sisters). Cry as much as you can on the death of our father, get as much honour as you can by shedding tears for him.

Women of Bani Zahra and Bani Asad also cry for him. All the Arab and Ajam (non-Arab) nations cry for him.

Our father was honoured by all people of the world and he always helped others and protected them from all oppression.

At Hazrat Abdullah^{a.s}'s death:

Hazrat Abutalib^{a.s} was heartbroken at the death of his younger brother who was the father of the Prophet of Allah^{s.w.t}.

عَيْنِ أَيْدِي فِي بَيْكَاءٍ أَخْرَ الْأَبَدِ
وَلَا تَمَلِّي عَلَى قَرْمٍ لَنَا سَنَدِ
أَشْكُو الَّذِي فِي مِنَ الْوَجْدِ الشَّدِيدِ لَهُ
وَمَا بِقَلْبِي مِنَ الْأَلَامِ وَالْكَمَدِ
أَضْحَى أَبُوهُ لَهُ يَبْكِي وَإِخْوَتُهُ
بِكُلِّ دَمْعٍ عَلَى الْخَدَّيْنِ مُطْرِدِ
لَوْ عَاشَ كَانَ لِفَهْرٍ كُلِّهَا عَلَمًا
إِذْ كَانَ مِنْهَا مَكَانَ الرُّوحِ لِلْجَسَدِ

O' my eyes, I will cry for the rest of my life for my brother who was the seal of confidence and trust and the Syed of Bani Hashim. O' my eyes may you never tire of crying for him.

His separation is as if a whole mountain of grief has fallen upon my heart. I wail as my

heart has ruptured at his departure.

When our father (Hazrat Abdul Muttalib) was willing to sacrifice Abdullah^{a.s} in the way of Allah^{s.w.t}, I remember the tears of love and affection falling from all my brothers' eyes¹.

But now he has gone away from us forever.

If he was alive today he would have been the leader of all Quraish and he was like the soul of the body of all of us that has now departed.

1. Hazrat Abdul Muttalib took an oath that if Allah^{s.w.t} blessed him with 10 sons he would sacrifice one of his sons in the way of Allah^{s.w.t} just as Prophet Abraham^{a.s} had done.

When Hazrat Abdullah^{a.s}'s name came forward everyone was grief-stricken however at the last moment, the sacrifice was changed to that of 100 camels by the will of Allah^{s.w.t}, which were then sacrificed instead.

The entire city of Mecca rejoiced and feasted as Hazrat Abdullah^{a.s}, so beloved to all, was saved.

This brought tears of joy to his family due to their immense love and affection for Hazrat Abdullah^{a.s} above all others.

Sacrifice of Hazrat Abdullah^{a.s.}:

Hazrat Abdul Muttalib took an oath that if Allah^{s.w.t} blessed him with ten sons he would sacrifice one of these sons for Allah^{s.w.t}.

When Allah^{s.w.t} granted him twelve sons, he decided to fulfil his oath.

His pledge was to sacrifice one son but which one? He started a raffle to see whose name comes up and Hazrat Abdullah^{a.s.}'s name came up for sacrifice.

This was averted at the last moment.

كَلَّا وَرَبِّ الْبَيْتِ ذِي الْأَنْصَابِ
مَا ذُنُوحِ عَبْدِ اللَّهِ يَا لَتَلْعَابِ
يَا شَيْبِ أَنْ الرِّيحِ ذُو عِقَابِ
إِنَّ لَنَا جَرَّةً فِي الْخَطَابِ
إِخْوَانِ صِدْقِ كُلِّيُوثِ الْغَابِ

I swear by the Protector of Kaaba and Ansab (the hills around Kaaba where the sacrifices are fulfilled) that to sacrifice Abdullah^{a.s} is not

an easy task. He is most beloved to us and to Allah^{s.w.t} and he looks like my own father.

O' Shaibat al Hamd, if this happens then the world would be engulfed in black torrents and then everyone will suffer, especially the people from our maternal family of Bani Makhzoom who will be engulfed in total grief.

We advise you to consider and see if Allah^{s.w.t} will accept another option of sacrifice.

When Hazrat Abdullah^{a.s'}s name appeared the tribe was distraught and looked for an alternative.

It was decided that another raffle should be done with Hazrat Abdullah^{a.s'}s name and that of a camel to see if Allah would accept another sacrifice.

The raffle was repeated several times adding more camels to ascertain the number of camels needed to avert the sacrifice of Hazrat Abdullah^{a.s}.

After the name of 100 camels were raffled with his, finally the camels name came up for sacrifice. This was repeated several times to ensure this was the will of Allah^{s.w.t}.

After the sacrifice of 100 camels the entire city of Mecca rejoiced and feasted.

At his brother Zubair's death:

Hazrat Abutalib^{a.s}'s brother, Zubair, died at a young age and the grief of his loss was shared in the whole family.

It particularly painful as he died young with his whole life ahead of him.

أَسْبَلْتُ عَبْرَةً عَلَى الْوَجَنَاتِ
قَدْ مَرَّتْهَا عَظِيمَةُ الْحَسَرَاتِ
لَاخِ سَيِّدٍ نَجِيبٍ لِقَرْمِ
سَيِّدٍ فِي الذَّرَى مِنَ السَّادَاتِ
سَيِّدٍ وَابْنِ سَادَةٍ أَحْرَزُوهُ الْمَجْ
قَدِيمًا وَشَيْدًا وَالْمَكْرَمَاتِ
جَعَلَ اللَّهُ مَجْدَهُ وَعُلَاهُ
فِي بَنِيهِ نَجَاتَهُ وَالْبَنَاتِ
مَنْ بَنَى هَاشِمٍ عَبْدٍ مُنَافٍ
وَقُصَىٰ أَرْبَابِ أَهْلِ الْحَيَاةِ

حَيْهَم سَيِّدٌ لِأَحْيَاءِ ذَا الْحُدِّ
الْخَلْقِ وَمَنْ مَاتَ سَيِّدُ الْمَوَاتِ

Tears flow from my eyes like rainfall. I cried many days for the grief at brother's death.

For my brother was a leader, a pious person, and was an honour to family.

He was the flag bearer of the family. His great family is among the leaders of Arabs whose greatness is inherited from its forefathers all being bestowed with great honour.

He inherited his nobility and greatness from his ancestors and the same has been inherited by the descendants of this family, men and women of great nobility and honour.

He descended from the family of Hashim and Abde Manaf and Qusai (the great grandparent who was the leader of all Arabia).

The greatness of his family is such that those who are living are leaders and those who have passed away are honourable among the dead.

At the death of his dear friend Musafir:

Musafir bin Umroo Zador Rukub, a benevolent person who gave away everything he had.

لَيْتَ شِعْرِي مُسَافِرِينَ أَيَّ عَمْرٍو
وَلَيْتَ يَقُولُ لَهَا الْمَحْزُونُ
أَيُّ شَيْءٍ دَهَكَ أَوْ غَالَ مَرًّا
كَ، وَهَلْ أَقْدَمْتَ عَلَيْهِ الْمَنُونُ؟
أَنَا حَا مِيكَ مِثْلَ أَبَائِي الرَّهْ
رِ لِأَبَائِكَ النِّي لَا تَهُونُ
مَيْتٌ صِدْقٍ عَلَى هُبَا لَةَ أَمْسِي
تَ وَمِنْ دُونَ مُلْتَقَاكَ الْحُجُونُ
رَجَعَ الرُّكْبُ سَالِيِينَ جَمِيعًا
وَخَيْلِي فِي مَرِّ مَسِّ مَدْفُونُ
بُورِكَ الْهَيْتِ الْغَرِيبِ كَمَا بُو
رِكَ نَضَحَ الرُّمَانِ وَالرَّيْتُونُ

مَدْرَةٌ يَدَّ فَعِ الْحُصُومَ بِأَيْدِي
وَ يَوْجِهِ يَزِينُهُ الْعِرْنَ نَيْنِ
كَمْ خَلِيلٍ يَزِينُنْدُ وَ ابْنِ عَمِّ
وَ حَمِيمٍ قَضَتْ عَلَيْهِ الْمَسُونُ
فَتَعَزَّيْتُ بِأَلْتَأَسِي وَ بِالصَّدِّ
رِوِ إِنْ بَصَا حَبِي لَصْنِينِ
كُنْتُ لِي عُدَّةً وَ فَوْقَكَ لَا فَوْ
قُ فَقَدْ صِرْتُ لَيْسَ دُونَكَ دُونُ
كَانَ مِنْكَ الْيَقِينُ لَيْسَ بِشَافٍ
كَيْفَ إِذْ رَجَمْتُكَ عِنْدِي الظُّنُونُ؟
كُنْتُ مَوْلَى وَ صَاحِبًا صَادِقَ الْحَبِّ
رَةِ حَقًّا وَ خُلَّةً لَا تَخُونُ
فَعَلَيْكَ السَّلَامُ مِثِّي كَثِيرًا
أَنْفَعَتْ مَا هَا عَلَيْكَ الشُّؤُونُ

Laita (sorrow) is said when one is sad and this is how I feel at the death of Musafir bin Umroo, oh I wish he knew what great sadness is inside my heart.

O' Musafir what has made you afraid, was it your elevated thoughts or that death has suddenly taken you?

Like our own respected and grand ancestors, I always admired your ancestors. There is nothing that can demean this.

How grand is a death that coincides with truth.

You died at Hebala, far from your own home Hujoon. All who were with you returned safely yet my friend sleeps in his grave.

Your death came inside a garden which flourished with fruits like pomegranates and olives, which are blessed. You shall remain under the blessed shadow of the Creator.

You were always successful against enemies.

How sad it is that many of our grand old friends and near relations have gone to a permanent sleep.

I express my grief in the way of my ancestors,

*Deewan
e
Abutalib*

for friends who are in my heart. You were such a dear friend that none can compare, yet death has separated us.

Your respect and high noble standing is such that, even after your death, it will always remain elevated.

Sadly after your demise our world of trust, certainty and conjecture has changed.

You were my dearest and closest friend whom I trusted. You were always righteous and never distant from the truth.

My salaams and salutations are with you always and my eyes will always shed tears at your departure.

Sermon to the community:

On a journey two men from different tribes
disputed over an old rope one man carried.

They began fighting with sticks and one man
died from his wounds.

أَمِنْ أَجْلِ حَبْلِ ذِي رَحَامٍ عَلَوْتَهُ
بِمَنْسَأَةٍ قَدْ جَاءَ حَبْلٌ وَأَحْبَلُ
هَلُمَّ إِلَى حُكْمِ ابْنِ صَخْرَةَ إِنَّهُ
سَيَحْكُمُ قِيمًا بَيْنَنَا ثُمَّ يَعْدِلُ
كَمَا كَانَ يَقْضِي فِي أُمُورِ تَنُوبُنَا
فَيَعْبُدُ لِلْأَمْرِ الْجَمِيلِ وَ يَفْصِلُ

How sad that you killed a man for an old rope.

Ropes can be obtained easily and you know that on
any dispute Ibn Sakhra would resolve it in a wise
and peaceful manner.

Why didn't you bring this matter to him where
it would have been resolved fairly and justly?

Pledging his protection to the Prophet:

Hazrat Abutalib^{a.s} declares his support and his full confidence in his ability to confront anyone who opposes the Prophet of Allah^{s.w.t}.

بَكَيْتُ أَخَا لَا وَاءَ بِحَمْدِ يَوْمُهُ
كَرِيمٍ رَوْوَسُ الدَّارِ عَيْنِ ضَرْوَبُ

I am the portrait of valour and courage, yet I cry at the separation from our dear ones whose days with us were so precious.

I am a man of such valour and I have worn the iron head amour. I am the one who fights to defend his (Muhammad^{s.a}) attacker.

Declaring his faith as a Muslim:

Hazrat Abutalib^{a.s'}'s own testimony to the world.

يَا شَاهِدَ الْخَلْقِ عَلَيَّ فَاشْهَدِ
أَنِّي عَلَى دِينِ النَّبِيِّ أَحْمَدُ
مَنْ ضَلَّ فِي الدِّينِ فَأِنِّي مُهْتَدِي

O' people of the world I ask you all to bear witness and to tell the whole world that;

I AM ON THE DEEN OF AHMED (Muhammad^{s.a}) WHO IS THE PROPHET OF ALLAH^{s.w.t}.

If anyone is doubtful on the matter of faith, let them be. It is of no consequence as I am surely on the right path.

Hazrat Abutalib^{a.s} was the beloved uncle and guardian of Prophet Muhammad^{s.a}, whom he raised from infancy like his own son.

This book of his treasured verses clearly show his unfaltering faith in Allah^{s.w.t} and his complete devotion to the protection of his nephew and the religion of Islam.

In the words of those who knew him best;

Prophet Muhammad^{s.a} said, “O Ali, you have the example of my brother Isa^{a.s}; just as his enemies hated him and accused his mother, your enemies accuse your father with false allegations” (*Kana al-Ummal by Al-Muttaqi al Hindi*).

Hazrat Abu Bakr^{r.a} said “Abutalib did not die before saying; I bear witness that there is no god but Allah^{s.w.t}, and Muhammad^{s.a} is His Messenger” (*Shaikh al-Abtah 71, al-Bidayah wal Nihayah 3:123, al-Isaabah 4:116, Dalil al-Nabowah by al-Bayaqi 1:120, Kash al-Ghummah by al-Sha’rani 2:144 and Sharh al-Nahjul Balagha by Ibn Abil Hadeed 3:312*).

Hazrat Ali^{a.s} said, “By He who sent Muhammad^{s.a} as a Prophet, if my father's intercession is given to forgive all the sinners on earth, Allah^{s.w.t} will forgive them all” (*Tathkirat al-Khawas II*).

