

(a collection of verses by Hazrat Abutalibas)

Compiled by:

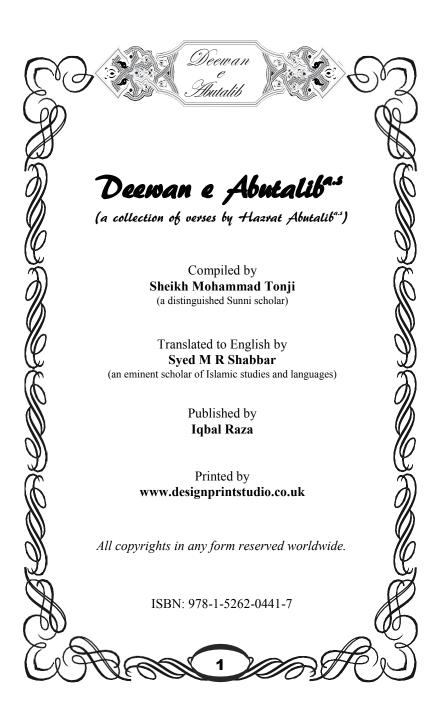
Sheikh Mohammad Tonji

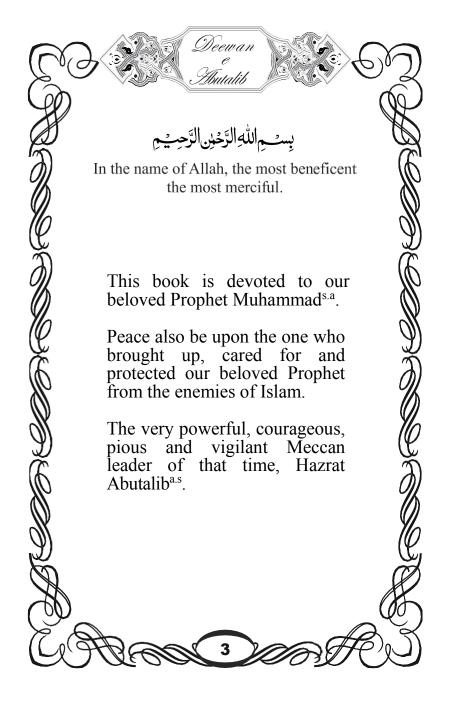
Translated by:

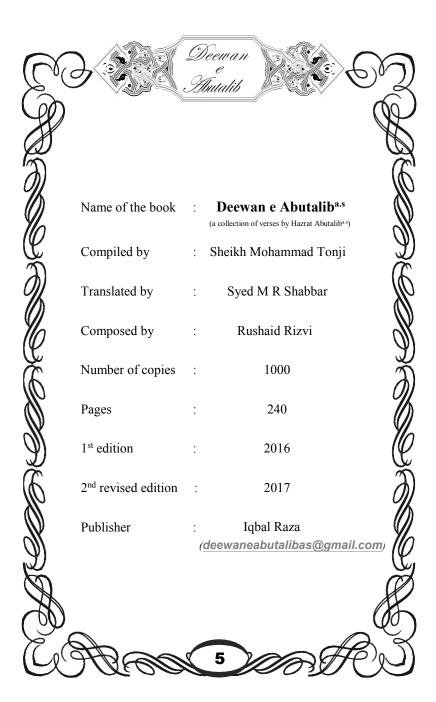
S. M. R. Shabbar

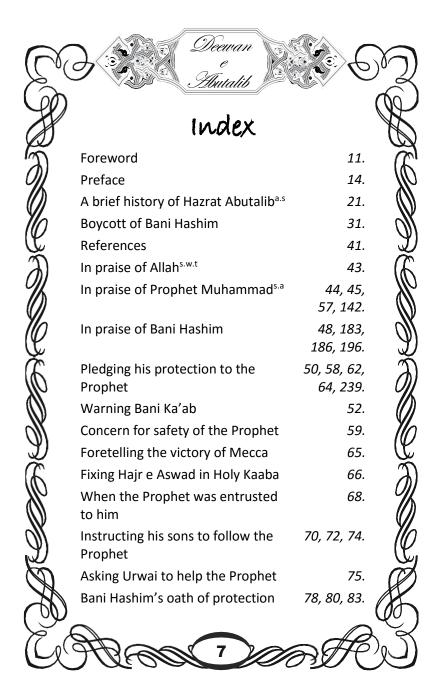
When people swear by the glow of his face and pray for recommendations are fuge for the widows and orphans.

Published by Iqbal Raza









	Verses by Abutatib		2
$\widetilde{\Omega}$	Jouand J	(h	$\widetilde{\Omega}$
8	Asking Bani Kanana to help the Prophet	84.	Z
(2)	Addressing Bani Ghalib	85.	R
	Addressing Quraish about the boycott	90.	
10	Abu Lahab's open animosity	93.	011
Œ.	Warning Bani Umayya	<i>97, 98.</i>	
9)	In response to the non-believers	100, 102, 110, 174.	
())	Condemning Abu Jehel	107.	
Q	When Osman bin Matoun was injured	114.	3
Æ	Describing life in Shu'b Abutalib	118, 124.	\mathcal{A}
	Boycott by the tribes of Quraish	127.	%
<i>(</i>)	Ending the boycott agreement	134.	
O))	Qaseeda Lamiya	144.	(Ø
36	Praising the end of the boycott	179.	*
	Protecting his land from oppression	185.	
	Exposing oppression by other tribes	189.	%
NEW TOWN	Securing the city of Taaif	195.	
(H)	At the death of his uncle, Zadur	198, 203.	
(30)	Rukub		5
	Meson of the same	THE	J

	Deewan e Hutalib		
60		(00)	
8	At the death of his uncle, Hisham	201.	
<i>'</i>	Acceptance of Islam by Hazrat Hamza ^{a.s}	206.	6
())	At the birth of Hazrat Alia.s	208.	
10	Message to King Najashi	209, 211.	M
Œ.	Migration to Habsha	213.	\mathcal{V}
<i>(</i>)	Journey to Sham	215, 218, 220.	6
	At the death of Hazrat Abdul Muttalib	225.	\emptyset
(L)	At Hazrat Abdullah ^{a.s} 's death	228.	Y)
Æ	Sacrifice of Hazrat Abdullaha.s	230.	\mathcal{Y}
m	At his brother Zubair's death	232.	//
	At the death of his dear friend Musafir	234.	
X	Sermon to the community	238.	
(6)	Declaring his faith as a Muslim	240.	<u>})</u>
		Ĭ,	
	****	(0	
D		A	7
	A CONTRACTOR	MA	

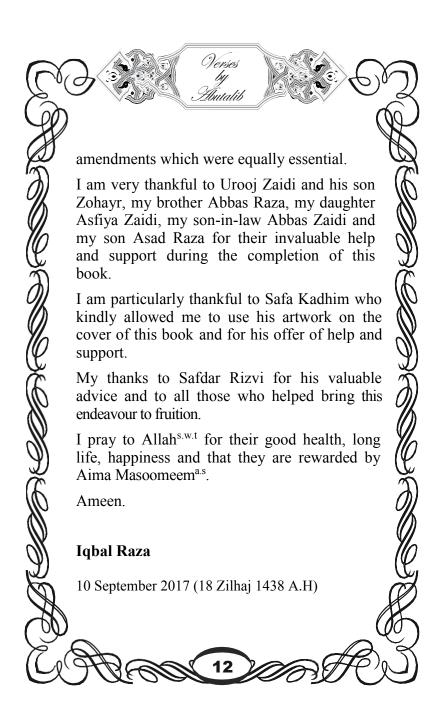


<u>Meewan</u>

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 Deewane 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





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};

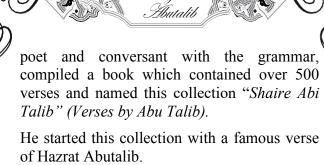
When people swear by the brightness and glow of his face, and pray for rain, rain falls (on the dry lands).

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.





Verses

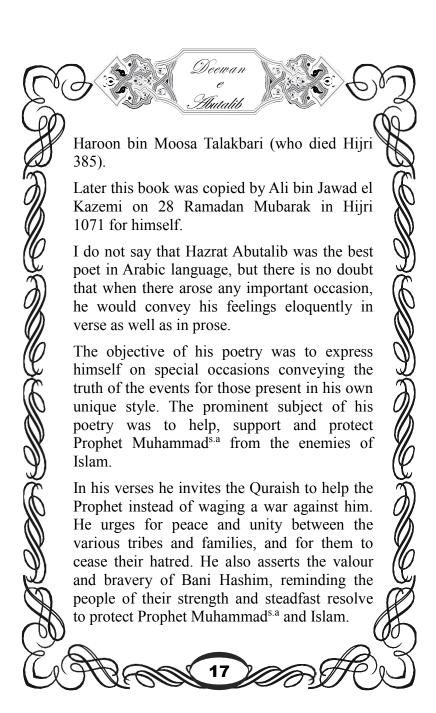
خَلِيْكَ مَا أُذُنِيُ لِأَوَّلِ عَاذِلٍ بِصَغُواءَ فِي حَقِّ وَلَا عِنْدَ بَاطِلَ

"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



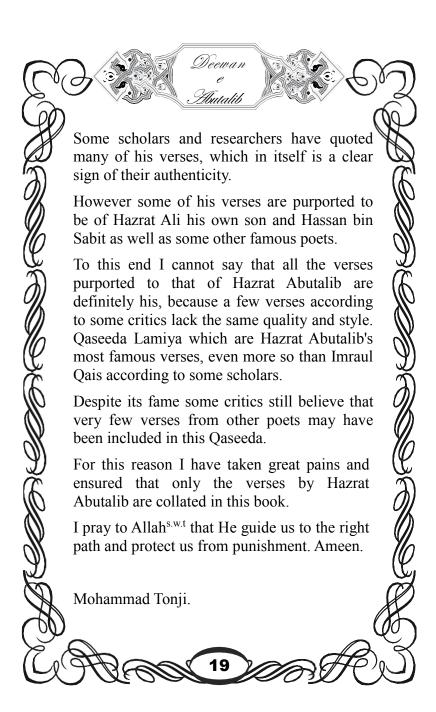
Most of his verses consist of small sentences which are both in his short and longer poems (some spanning over 100 verses).

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.





Deewan

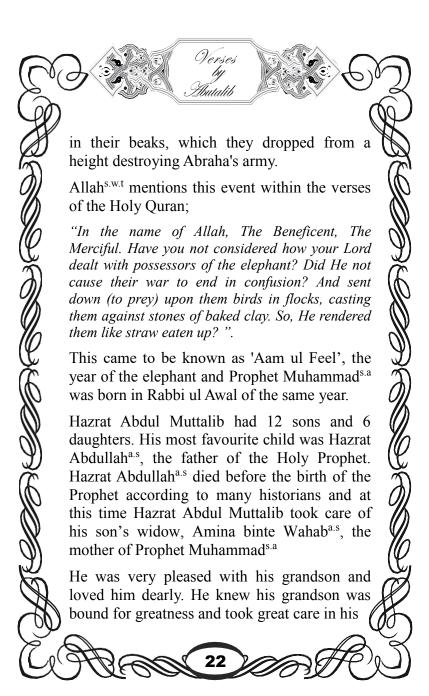
Hazrat Abdul Muttalib, father of Hazrat Abutalib^{a.s}, was the leader of Bani Hashim (a very powerful clan of Quraish) and the guardian of Mecca.

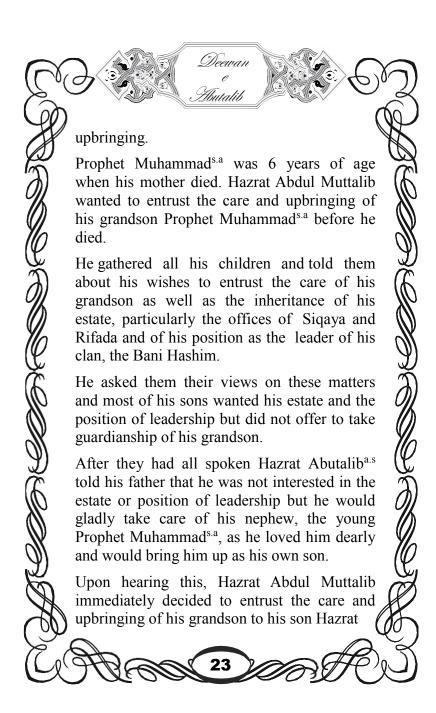
In the year 570 AD Abraha, the ruler of Yemen, marched upon Mecca. His army included a large number of elephants which the people of Mecca had not seen before.

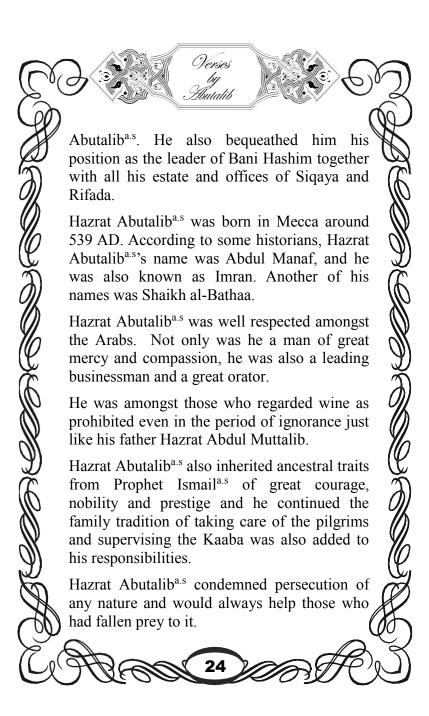
During the invasion his soldiers took away a number of camels belonging to Hazrat Abdul Muttalib.

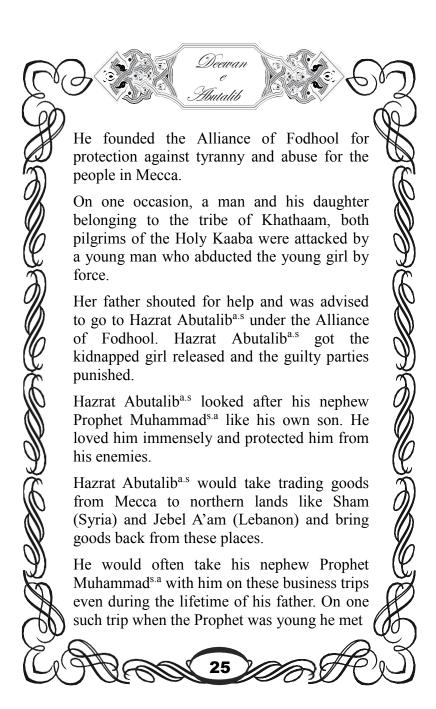
After this incident, Hazrat Abdul Muttalib went to demand the return of his camels. Abraha gloated that you have asked for the return of your camels and you do not seem concerned about the Holy Kaaba? Hazrat Abdul Muttalib replied that the camels belong to me for which I have come, whereas the Kaaba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

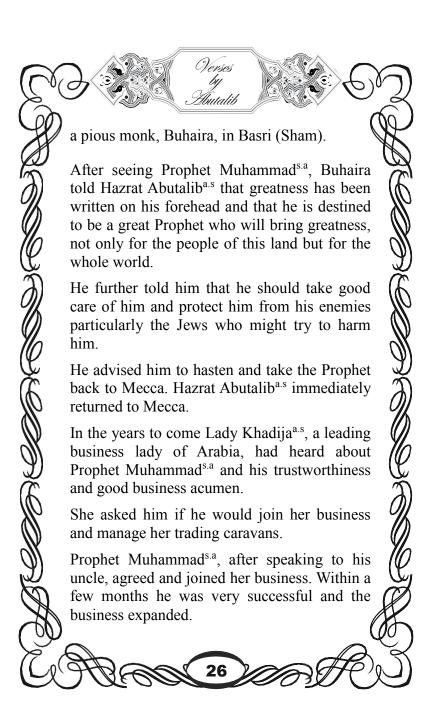
Once the camels were returned to Hazrat Abdul Muttalib, Allah^{s.w.t} sent small birds with stones

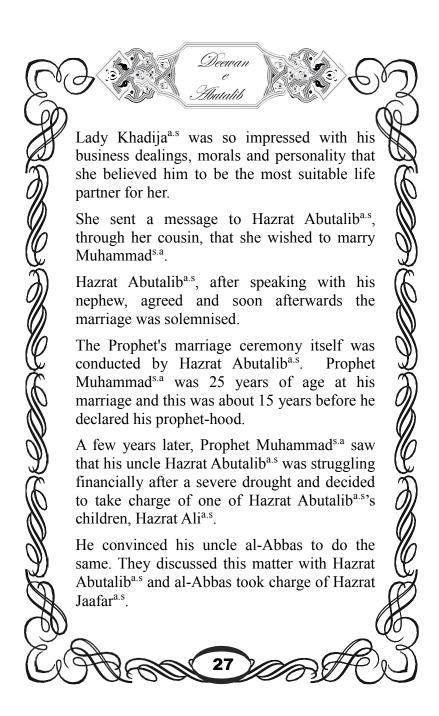


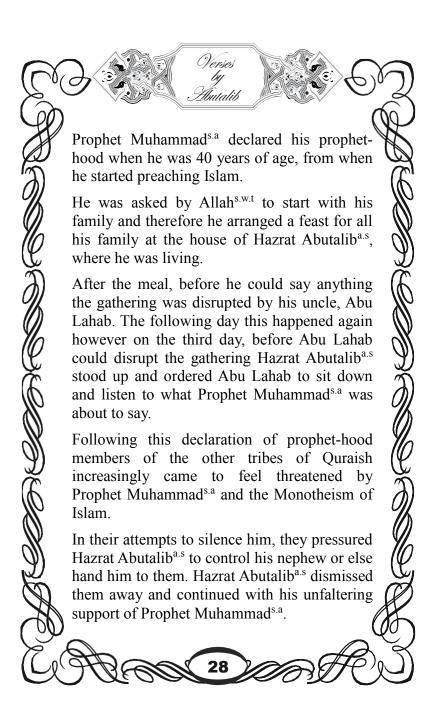


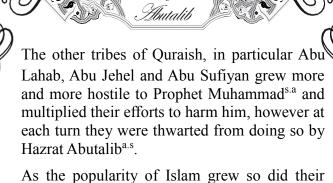








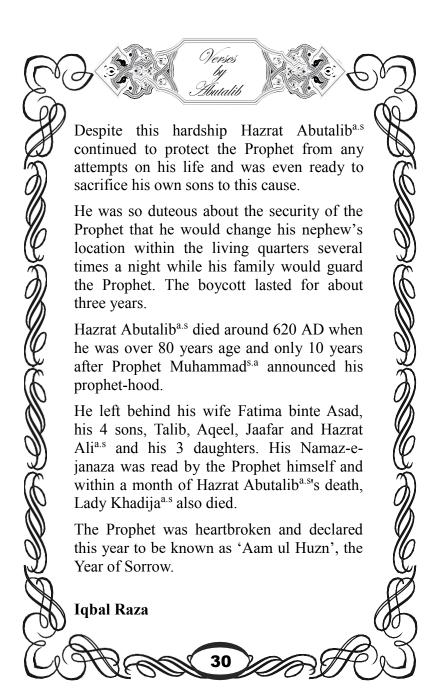




As the popularity of Islam grew so did their enmity towards the Prophet. They tried all measures to silence him and even offered him all means of worldly treasures which Prophet Muhammad^{s.a} firmly declined.

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.



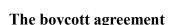


Shu'b Abutalib

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.

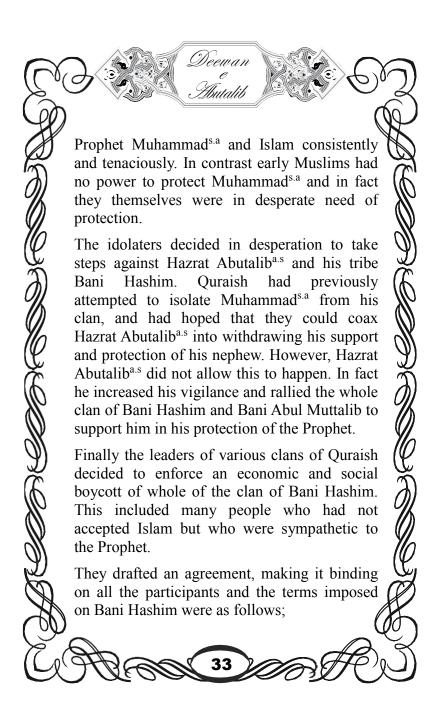


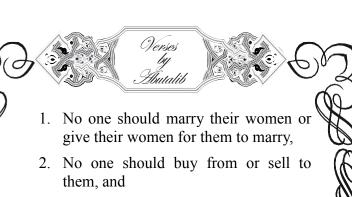
Bani Makhzoom and Bani Abdus Shams from the 12 clans of Quraish were the most vocal against the Prophet and his protector, Hazrat Abutalib^{a.s}. In particular Abu Lahab, Abu Jehel and Abu Sufiyan had great jealousy against the Prophet.

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





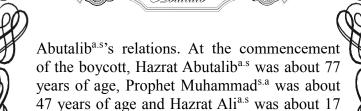
3. Any dealings with them of any kind should cease.

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 prophethood), 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



Deewan

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 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

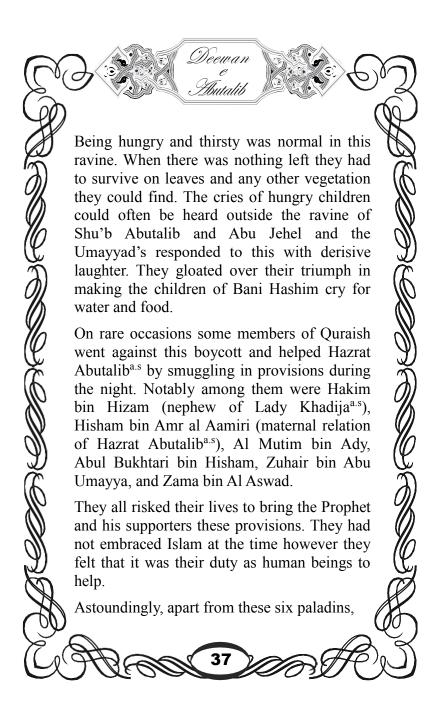
years of age.

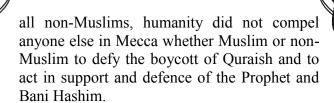
Life was very hard especially for Hazrat Abutalib^{a.s} who was so concerned for the safety of the Prophet, he didn't sleep at nights.

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.



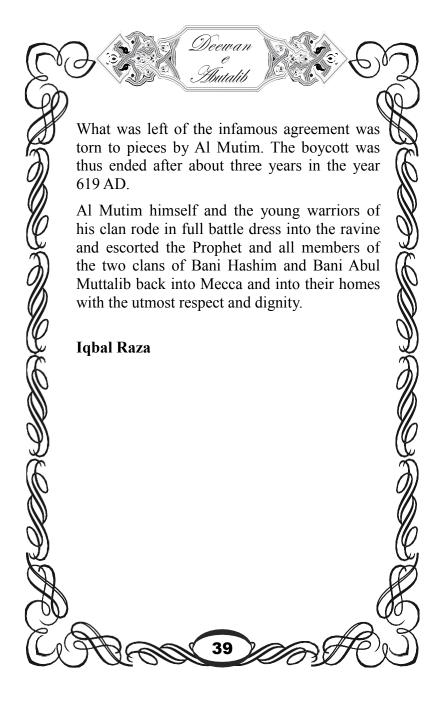


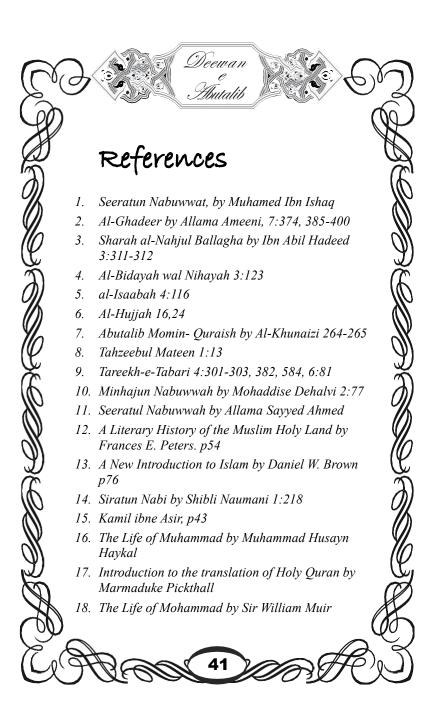
Lifting of the Boycott

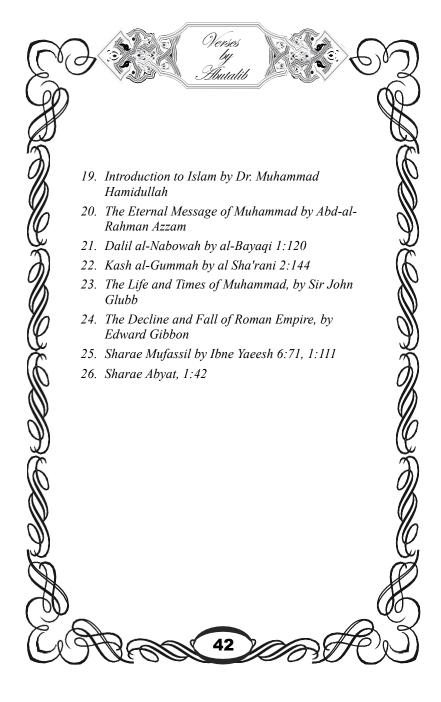
Apart from the hardships endured by Bani Hashim and Bani Abul Muttalib, this boycott had a demoralising effect on Quraish as well, as it adversely affected their trade and reputation.

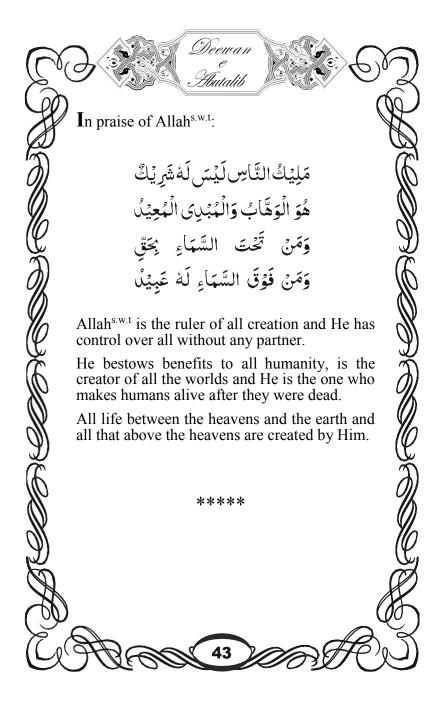
After about three years Prophet Muhammad^{s.a} told his uncle to go to Mecca and tell the leaders of Quraish that the boycott agreement has been eaten away by the white ants saving only the name of Allah^{s.w.t} and that the boycott should now be ended. Hazrat Abutalib^{a.s} did as his nephew asked and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

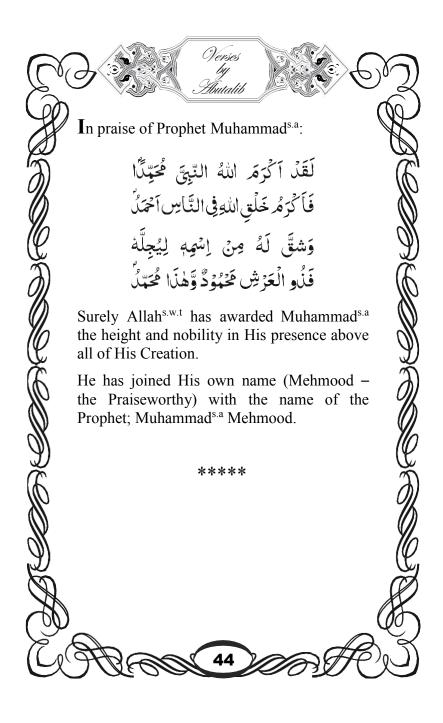
Al Mutim, Zami and few others went inside Kaaba and found the ants had already eaten the boycott agreement except the words, "In Thy name O' Allah^{s.w.t}".

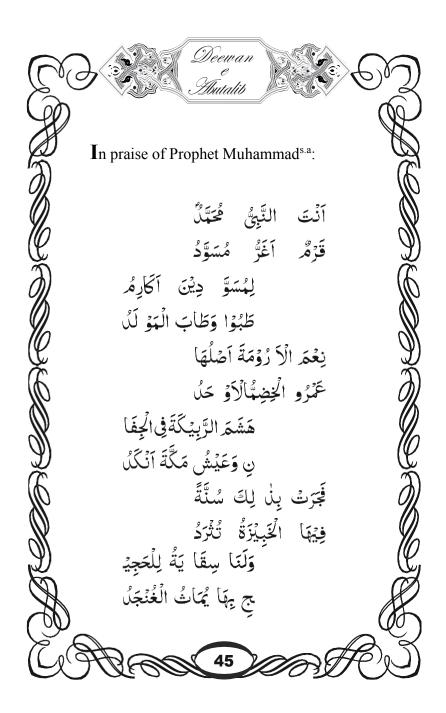


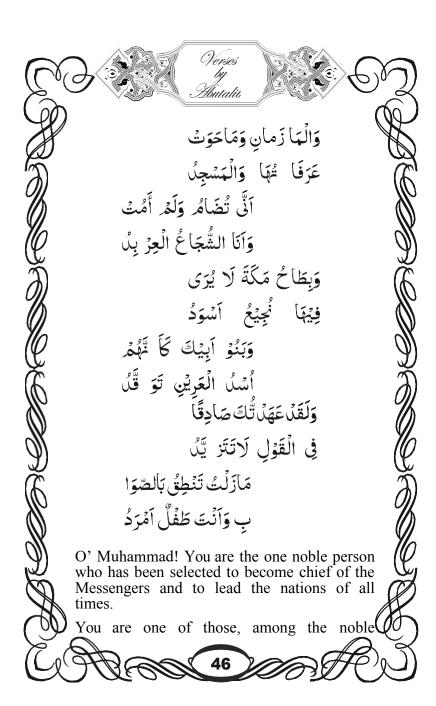


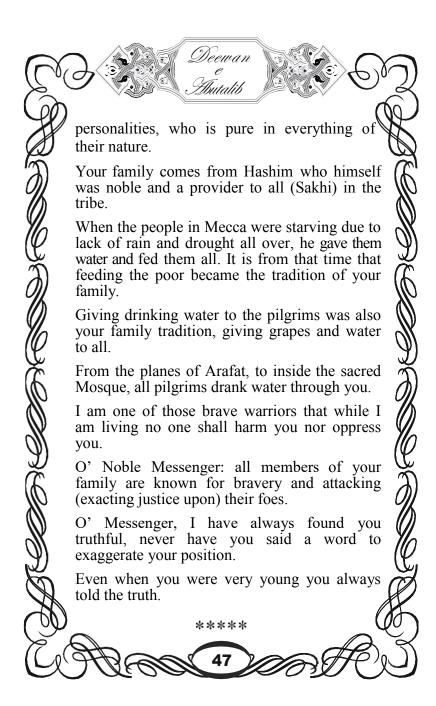


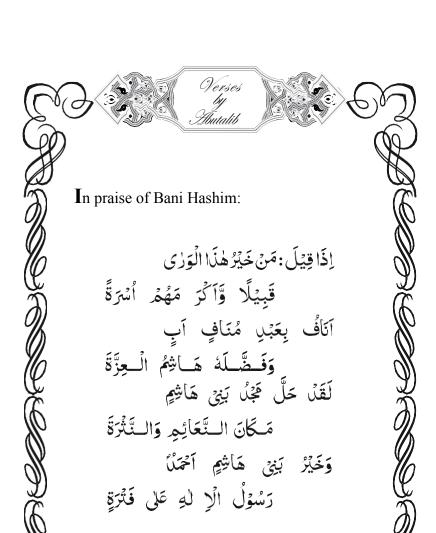






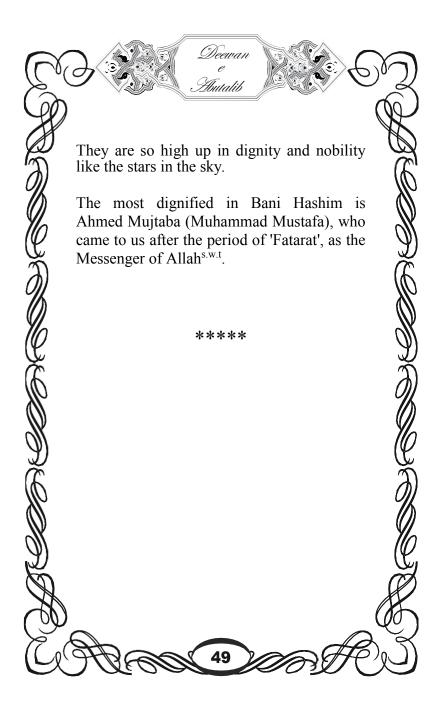






If asked, who the best person is in the whole tribe of Bani Hashim, the reply will always be the same.

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



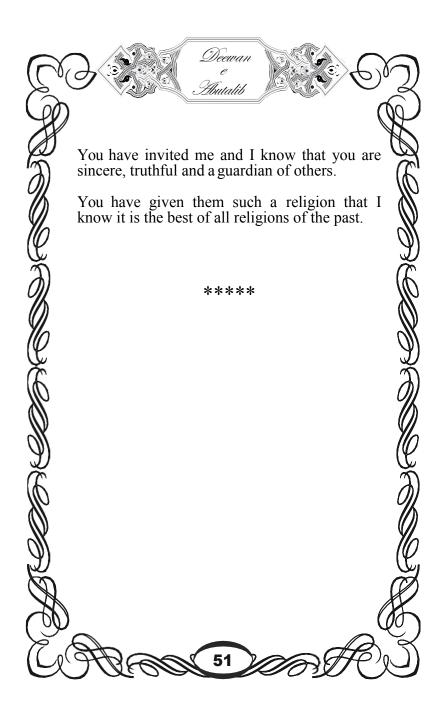


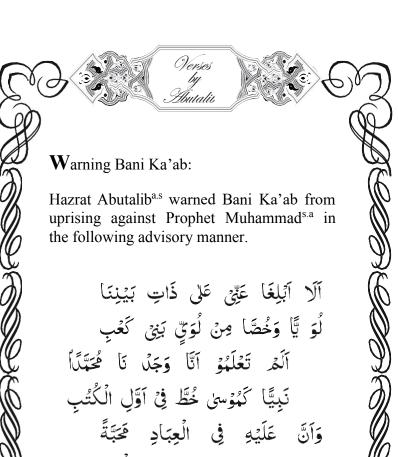
Pledging his protection to the Prophet:

وَ اللهِ لَنْ يَصِلُوا الّيَكَ بِجَهْعِهِمْ حَتَّى اُوسَّلُ فِي التُّرَابِ دَفِينَا فَاصُلَ عَامُرِكَ مَاعَلَيْكَ عَضَاضَة فَاصُلَ عَبَامُرِكَ مَاعَلَيْكَ عَضَاضَة وَ بشر بِنَاكَ وَ قَرَّ مِنْكَ عُيُو نَا وَ دَعَوْتَنِيْ وَ زَعَمْتَ انَّكَ نَا صِحِي وَ لَكُنْتَ ثُمَّ اَمِيْنَا وَ لَكُنْتَ ثُمَّ اَمِيْنَا وَ لَكُنْتَ ثُمَّ المِيْنَا وَ لَكُنْتَ ثُمَّ المِيْنَا وَ لَكُنْتَ ثُمَّ اللَّهُ الْ

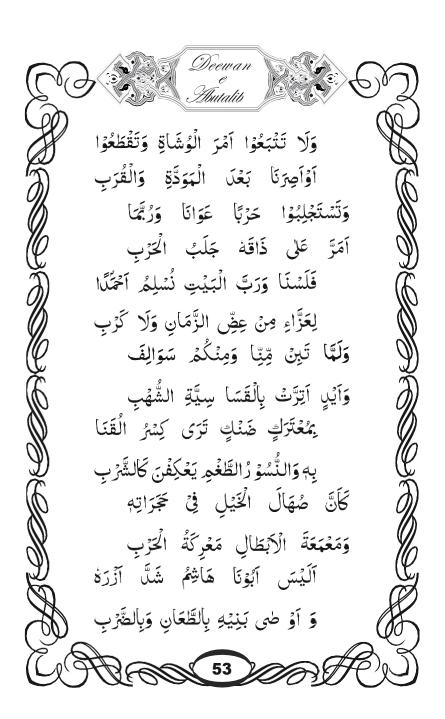
By Allah^{s.w.t}! These non-believers of Quraish cannot hurt you until I am buried under the ground.

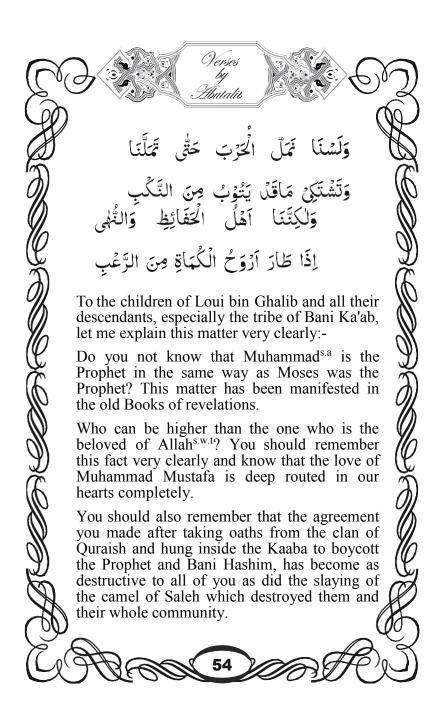
O' Messenger of Allah^{s.w.t}! Preach your revelations with confidence. No one can dare hurt you. May you remain happy and your eyes remain cool.

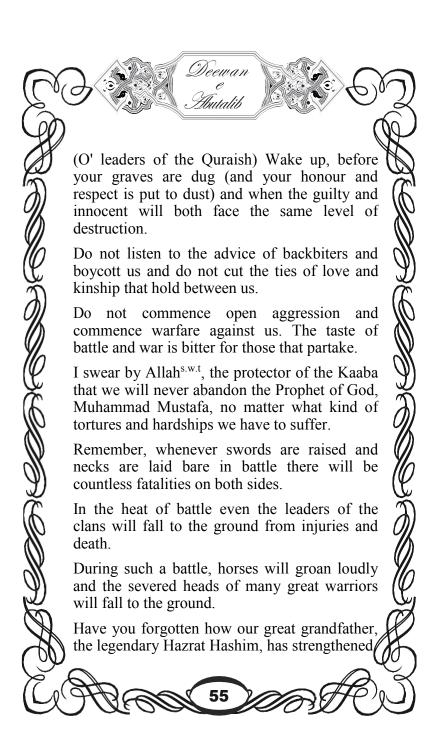


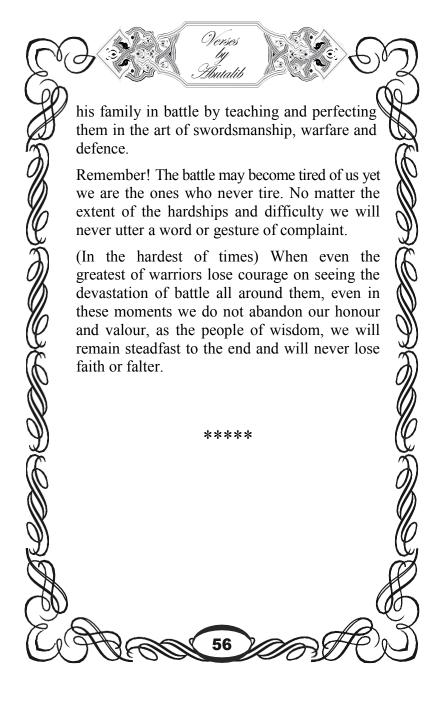


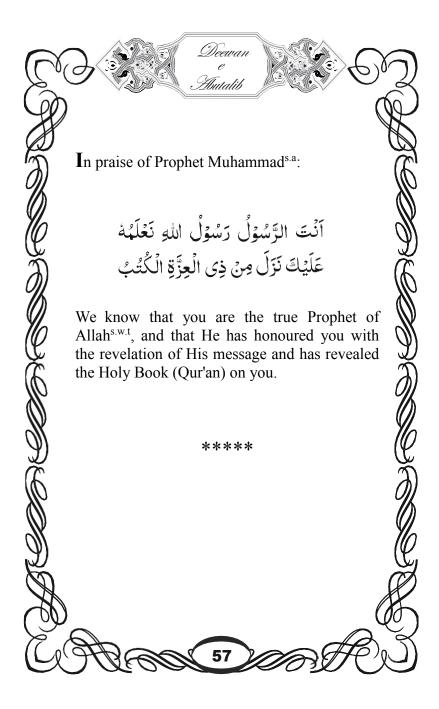
لُو يَّا وَخُصًا مِنْ لُويٍّ بَنِيْ كَعْبِ
الله تَعْلَمُوْ اَنَّا وَجَلُ نَا هُحَبَّلًا
الله تَعْلَمُوْ اَنَّا وَجَلُ نَا هُحَبَّلًا
الله تَعْلَمُو اَنَّا وَجَلُ نَا هُحَبَّلًا
الله تَعِيْ عَلَيْهِ فِي الْعِبَادِ هَجَبَّةً
وَانَّ عَلَيْهِ فِي الْعِبَادِ هَجَبَّةً
وَلَا خَيْرَ مِثِّنَ خَصَّهُ اللهُ بِالْحُبِ
وَانَّ النَّيْ الْمَصَّقُتُمُو امِن كِتَابِكُمُ وَانَّ النَّيْ لَكُمْ كَائِنٌ نَعْسًا كَرَاغِيَّةِ السَّقْبِ لَكُمْ كَائِنٌ نَعْسًا كَرَاغِيَّةِ السَّقْبِ النَّمْ عَلَيْ اللهَ اللهُ اللهُ













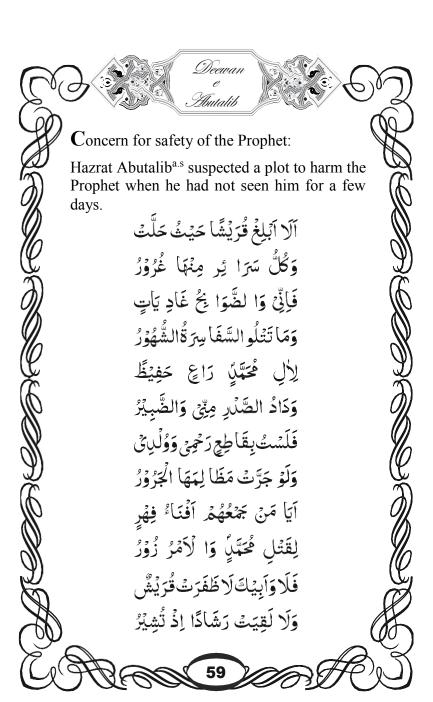
On realising the increasing animosity of many members of Quraish towards the Prophet, Hazrat Abutalib^{a.s} began rallying the younger generation to be vigilant of the rising aggression against Prophet Muhammad^{s.a}.

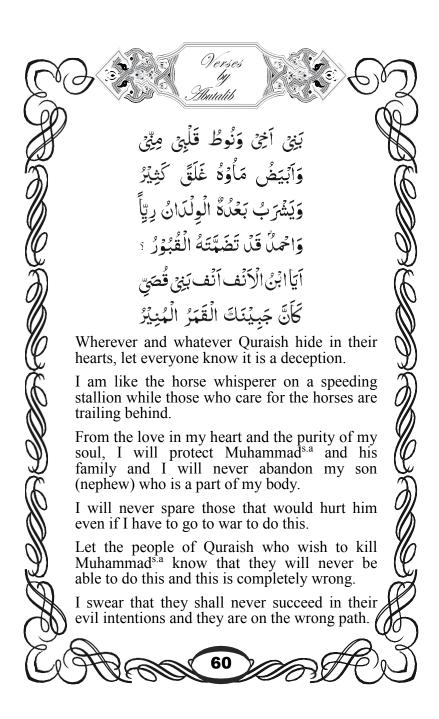
He urged his nephew to continue preaching the message of Allah^{s.w.t} without fear and he pledged his life to protect him in this mission.

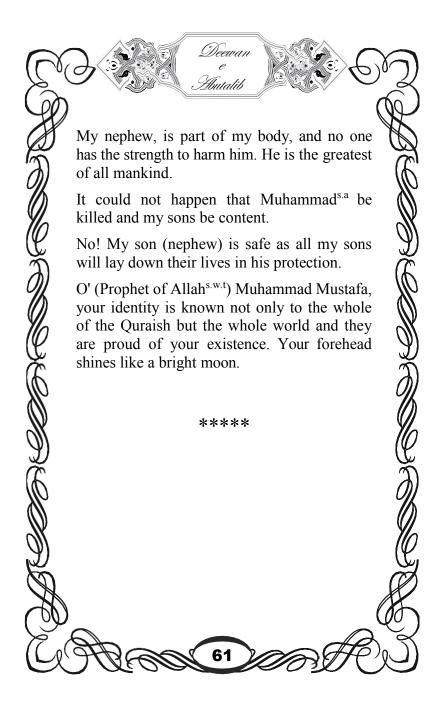
لَا يَمْنَعَنَّكَ مِنْ حَقِّ تَقُوْمُ بِهِ
اَيْدٍ تَصُولُ وَلَا سَلَقٍ بِأَصْوَاتَ
فَإِنَّ كَفَّكَ كَفِيَّ إِنْ مُنِيْتَ مِهِمُ
وَدُوْنَ نَفْسَكَ نَفْسِيْ فِي الْمُلِبَّاتِ

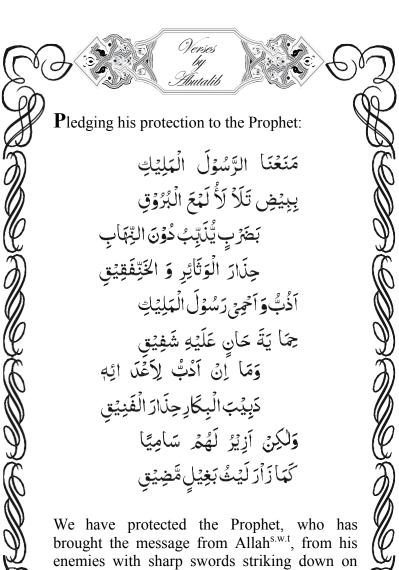
Let nothing stop you from delivering the message of truth from Allah^{s.w.t} to the people of Arabia. I will not let anyone harm or stop you.

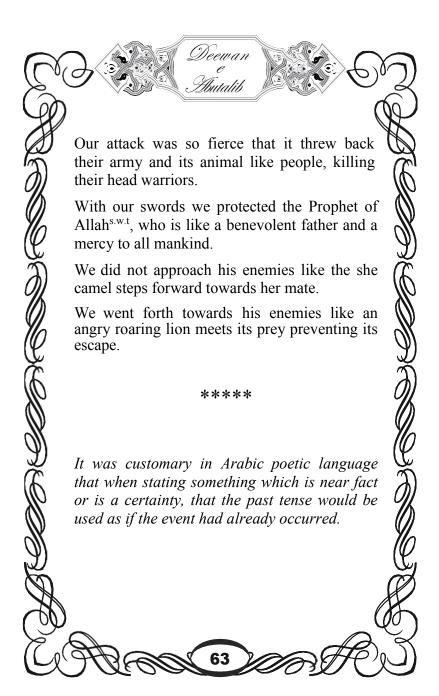
Whatever obstacles you may encounter, my hand will always remain in your hand to protect you and I offer my own life in your protection and in the protection of your message.

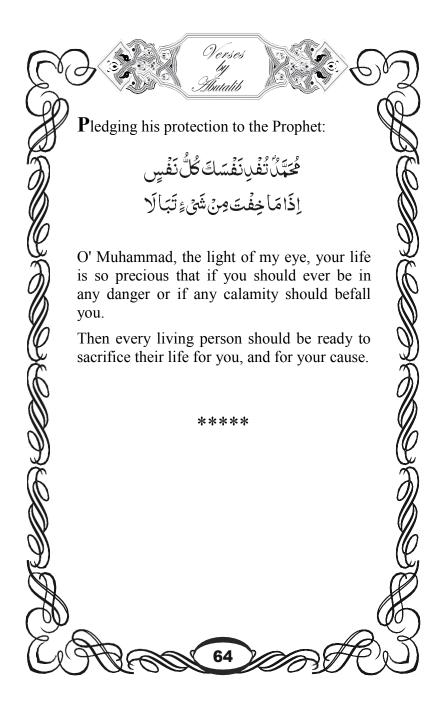


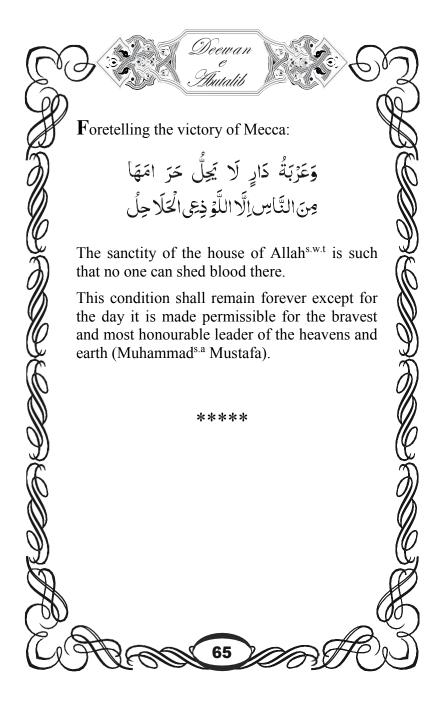


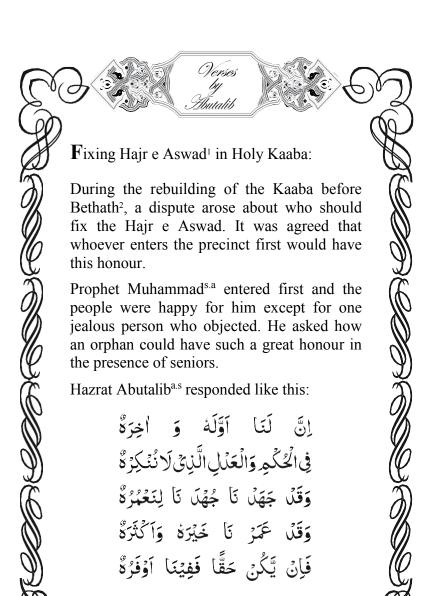


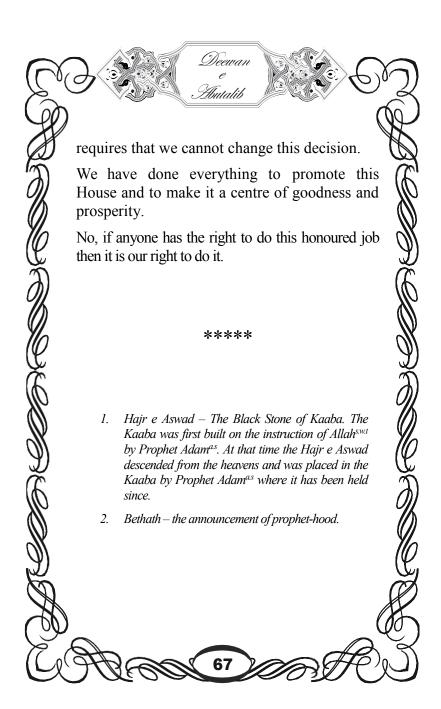


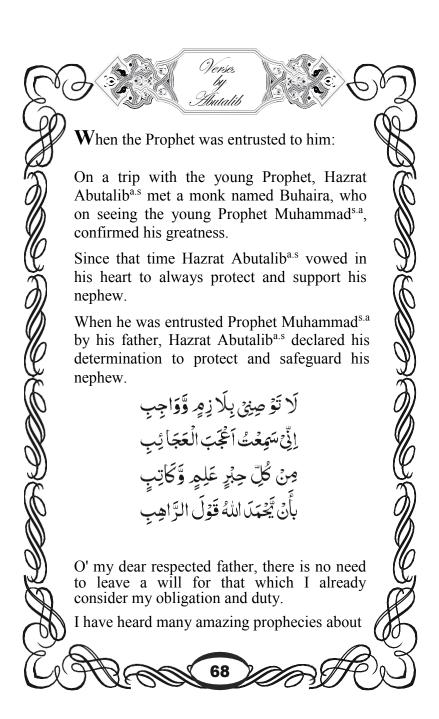


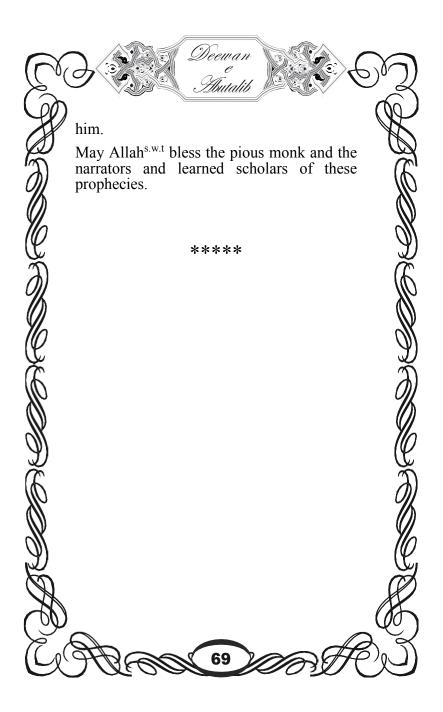












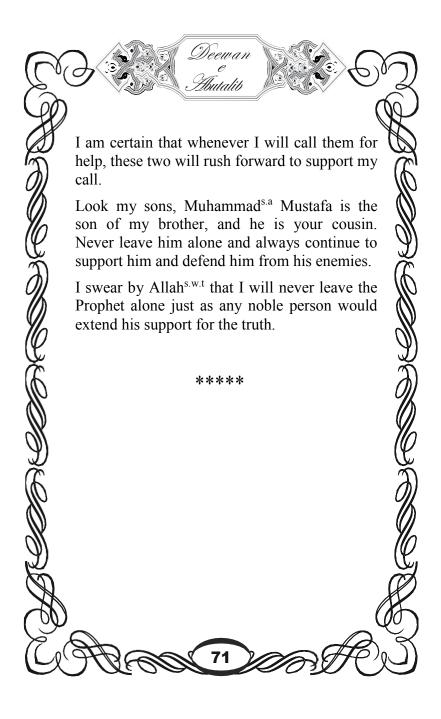


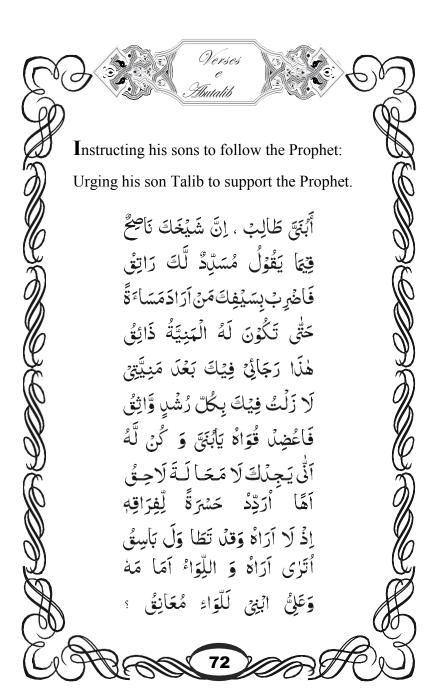
Instructing his sons to follow the Prophet:

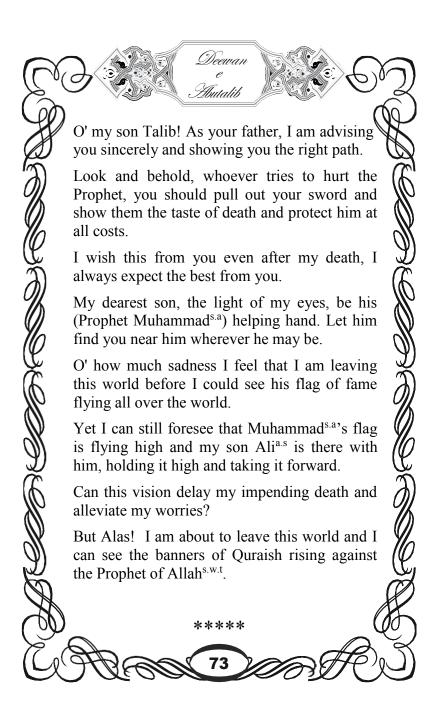
On passing through a valley, Hazrat Abutalib^{a.s} saw Prophet Muhammad^{s.a} praying with Hazrat Ali^{a.s} on the right side of the Prophet. He asked his other son Hazrat Jaafar^{a.s} to join them in prayer and recited the following:

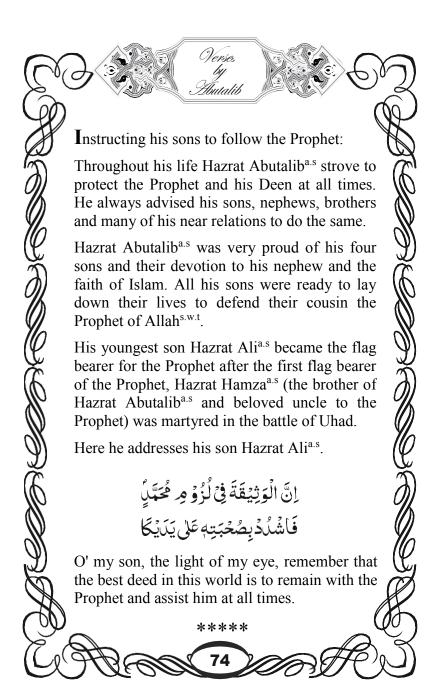
اِنَّ عَلِيًّا وَّ جَعْفَرًا ثِقَتِیْ عِنْدَامِ ٱلْامُوْرِ وَالْكُرَبِ عِنْدَامِ ٱلْامُورِ وَالْكُرَبِ اَرَاهُهَا عُرْضَةَ اللِّقَاءِ اِذَا سَامَیْتَ اَوْ اَنْتَمِی اِلّی حسب لَا تَخْذُ لَا وَانْصُرَا اِبْنَ عَرِّكُهَا لَا قَانْصُرَا اِبْنَ عَرِّكُهَا اَخِیْ لِاُقِیْ مِنْ بَیْنِهِمْ وَابِی الله لَا اَخْذُلُ النَّبِیِّ وَلَا اَخْذُلُ النَّبِیِّ وَلَا النَّبِیِّ وَلَا اَخْذُلُ النَّبِیِّ وَلَا النَّبِیِّ ذُو حسب يَنِیْ ذُو حسب

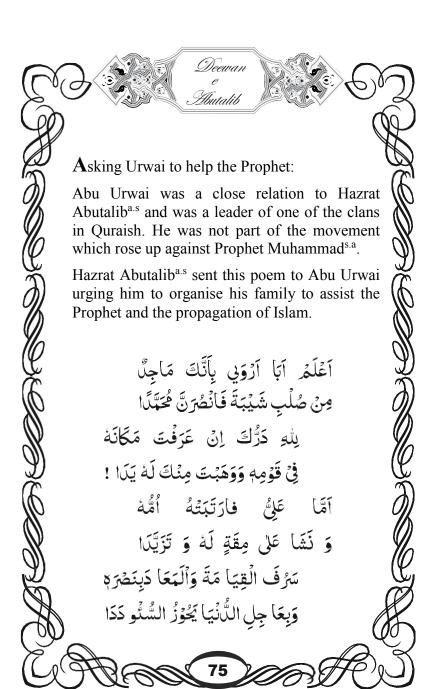
When atrocities against the Prophet reach their summit, I have complete faith and confidence in my sons Ali and Jaafar.

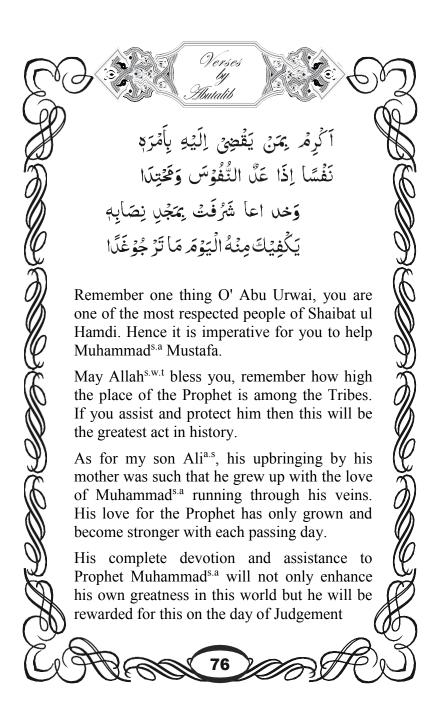


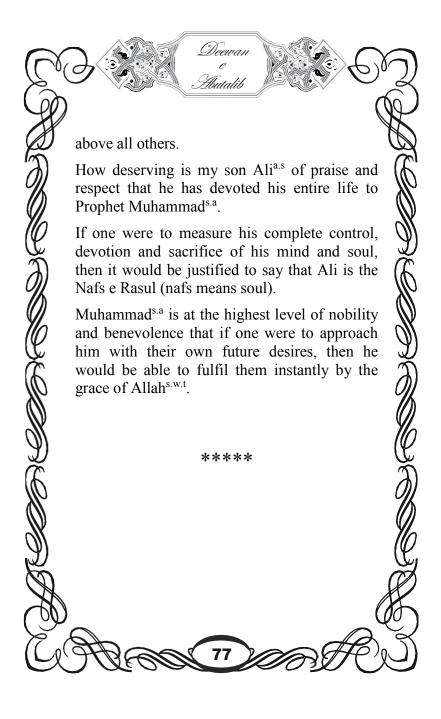


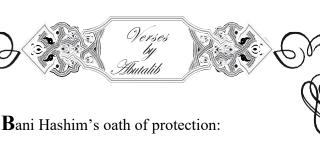








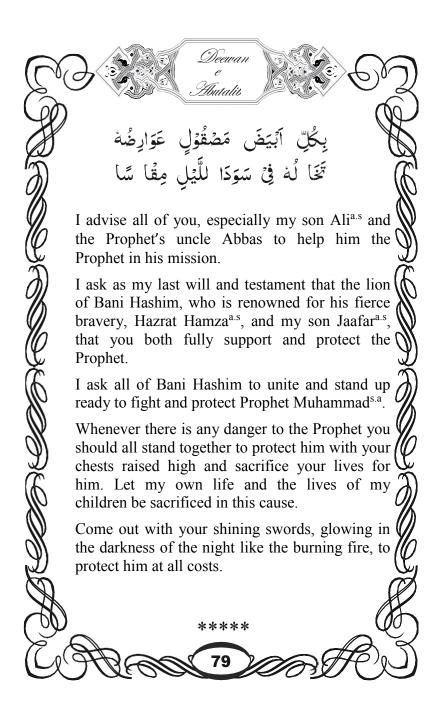


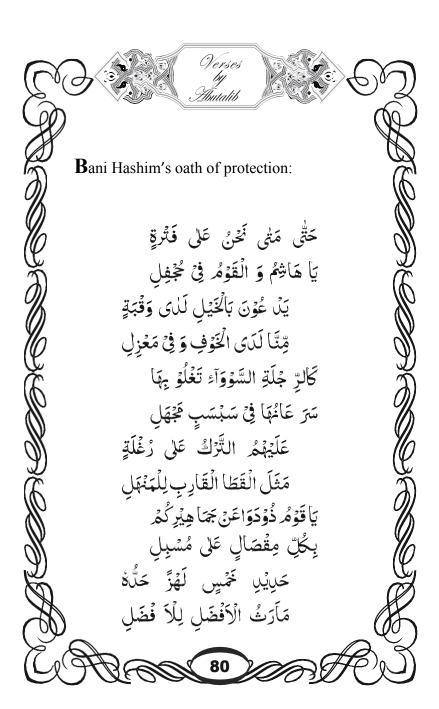


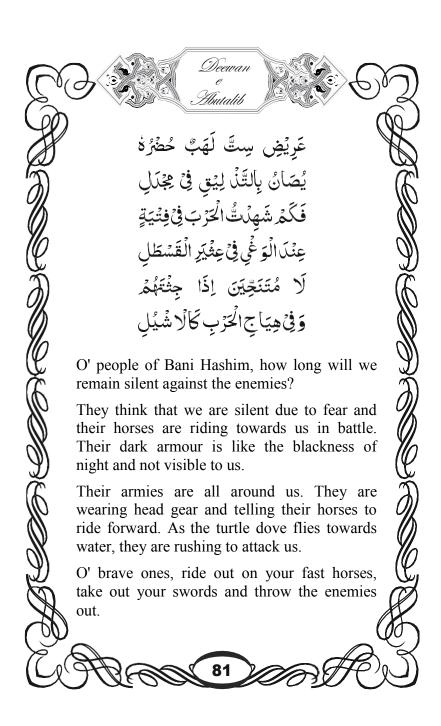
Hazrat Abutalibas discovered that the Meccan idol worshippers were waiting for his death so that they could kill the Prophet of Allah^{s.w.t}.

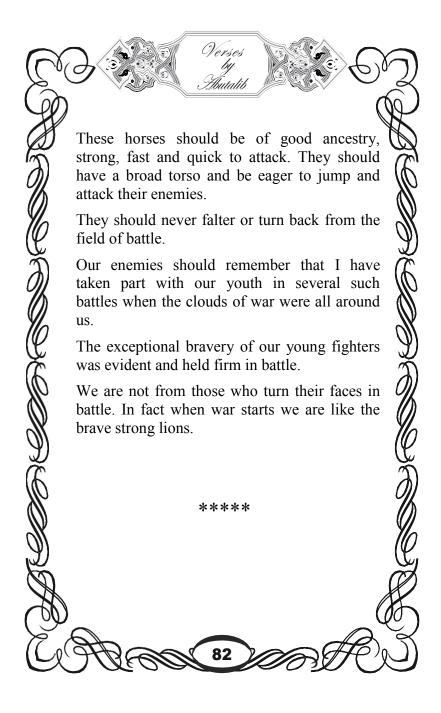
He gathered all the members of Bani Hashim and took their oath that they would stand together to protect the Prophet with their lives and later reminded them of this oath.

> أُوْصِيْ بِنَصْرِ النَّبِائَّ الْخَيْرِ مَشْهَلَهُ عَلِيًّا إِبْنِي وَعَمَّ الْخَيْرِ عَبَّا سًا آن يَّأْخُذُوا دُونَ حَرْبِ الْقَوْمِ آمُرَاسَا كُوْنُوْ افِدَى ، لَكُنْنَفْسِيْ وَمَا وَلَكَتْ مِنْ دُوْنِ آخَمَلُ عِنْكَالرَّوْعِ أَتْرَاسَا











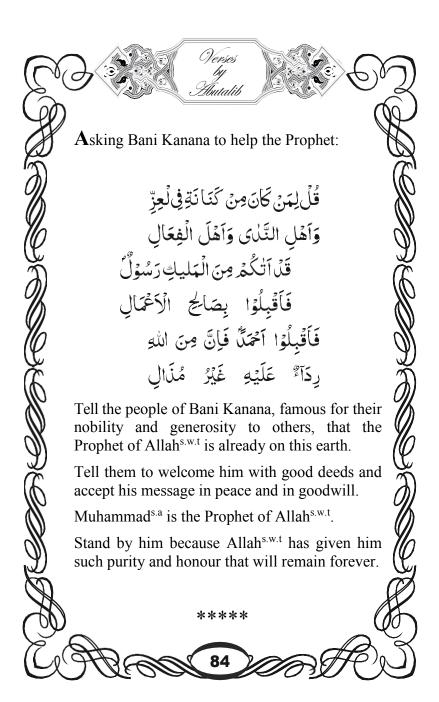
Bani Hashim's oath of protection:

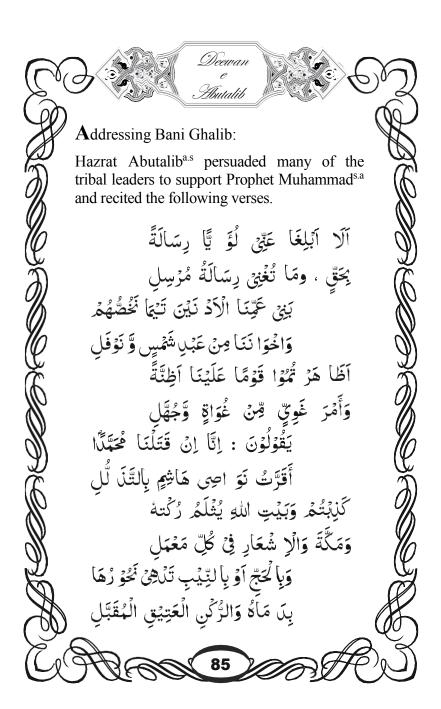
Hazrat Abutalib^{a.s} addressed the tribe of Bani Hashim where Abu Lahab was also present.

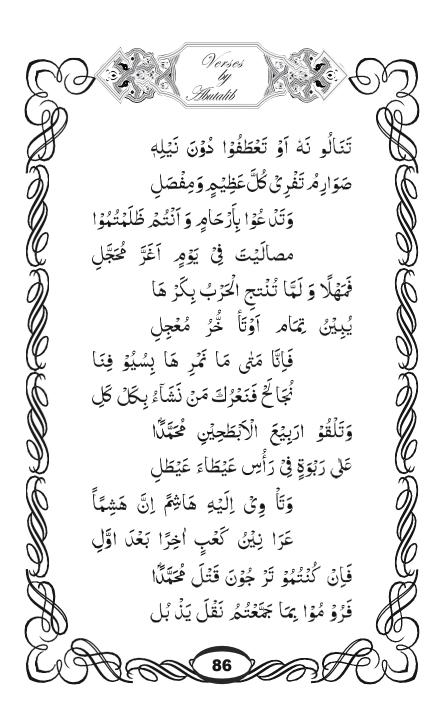
قُلْ لِعَبْدِ الْعُزَّى آخِيْ وَشَقِيْقِيْ وَ بَنِيْ هَاشِمِ بَمِيْعًا عَزِيْنا وَ صِدِّيْقِيْ آبِيْ عِمَارَةَ وَ الْإِخْ وَ صِدِّيْقِيْ آبِيْ عِمَارَةَ وَ الْإِخْ وَ صِدِّيْقِيْ آبِي طُرًّا ، وَ اسْتَرَقِيْ آجُمَعِيْنا فَا عُلَمُوْ آئِينَ لَهُ نَاصِرُ وَ هُورٌ بِصُو لَتِي الْخَا ذِلِيْنَا فَا نُصُرُوهُ لِلرَّامُمِ وَالنَّسِ الْأَدُ فَى وَ كُو نُوْا لَهُ يَدًا مُصْلَتَيْنَا فَى وَ كُو نُوْا لَهُ يَدًا مُصْلَتَيْنَا

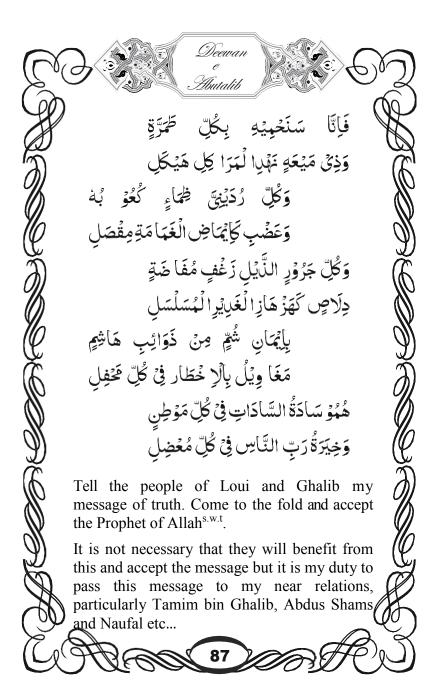
Tell all people of Bani Hashim, including Abu Lahab and Abu Amara to remember, that I will continue to support the Prophet and will fight those of you that leave his side.

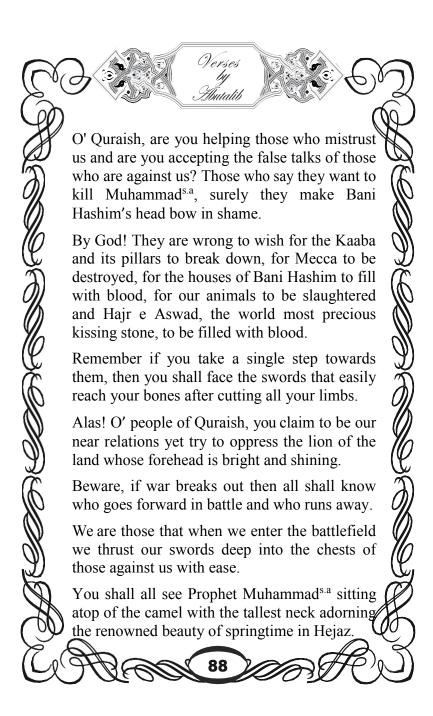
Hence you should all support him against his enemies including those who have not yet accepted Islam.

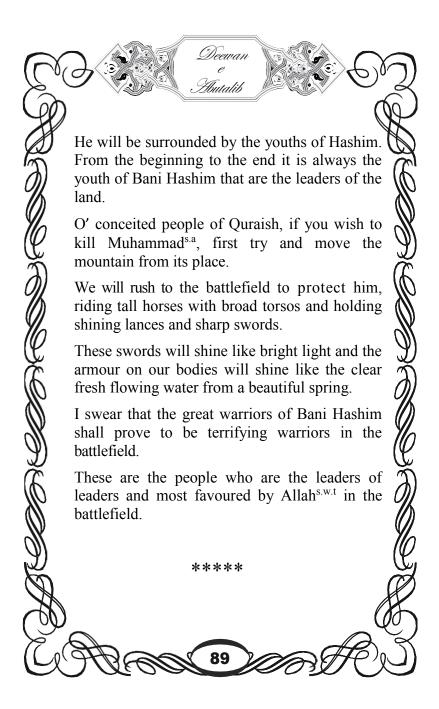


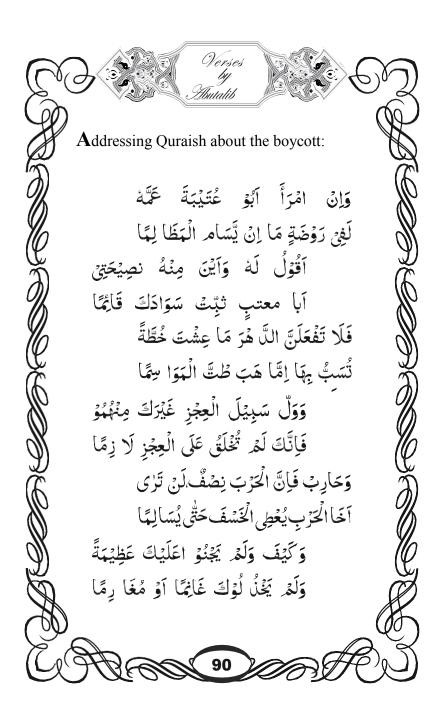


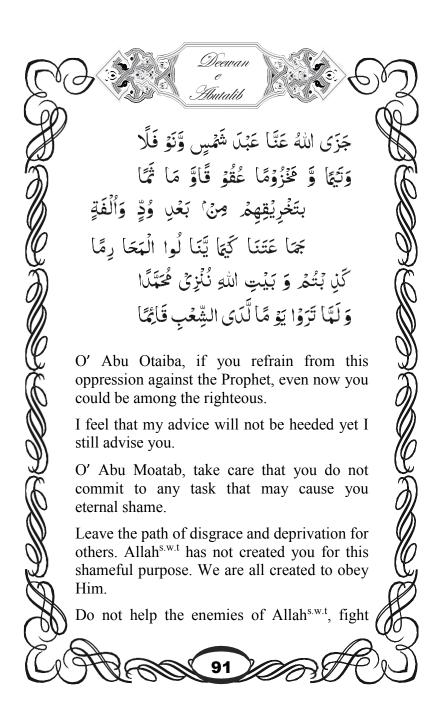


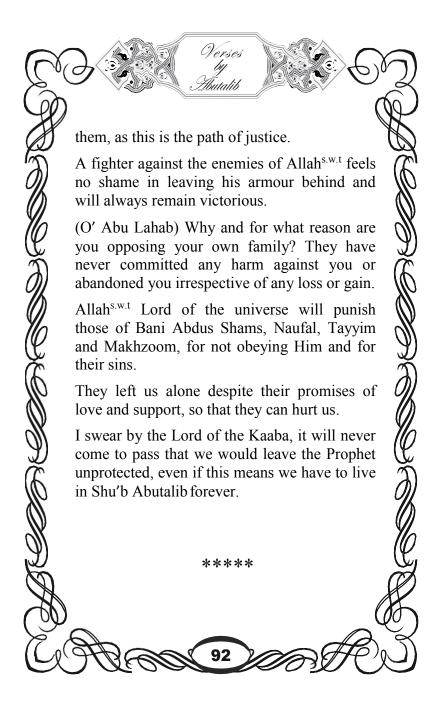


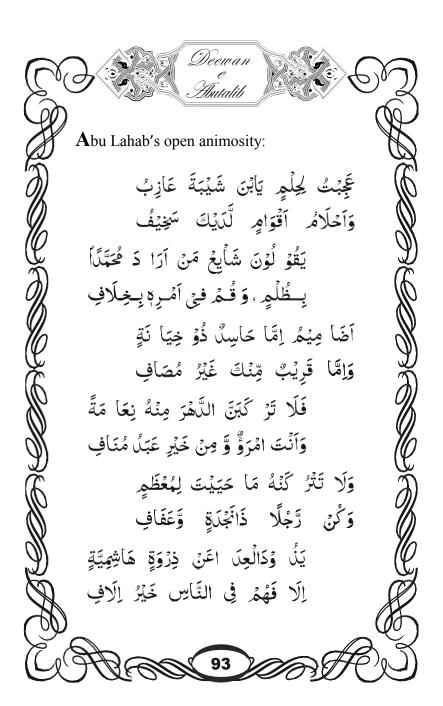


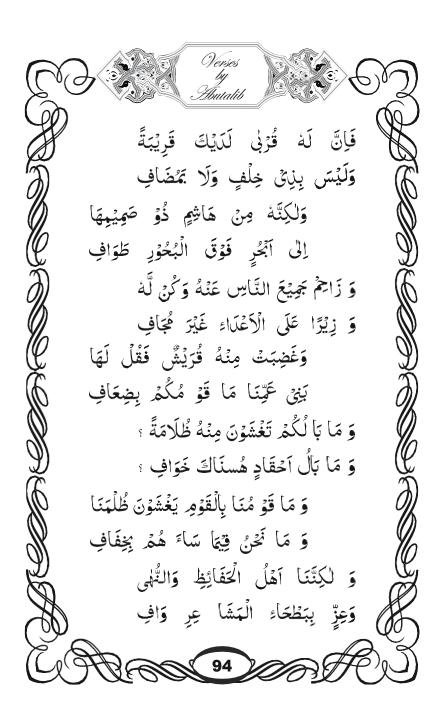


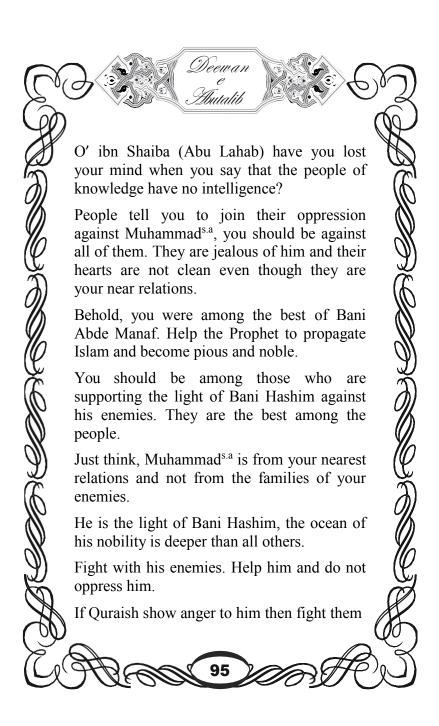


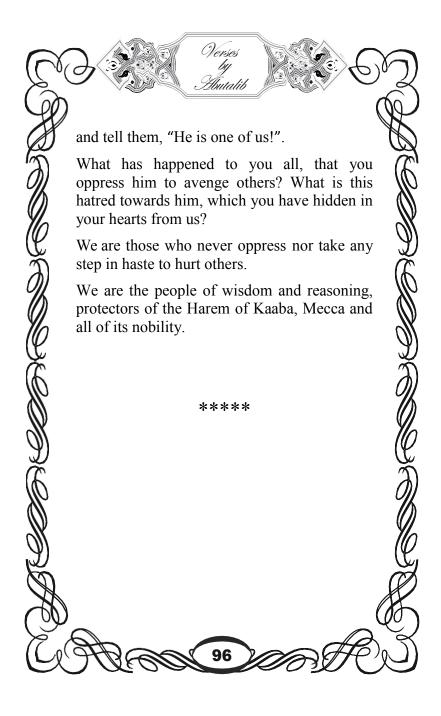


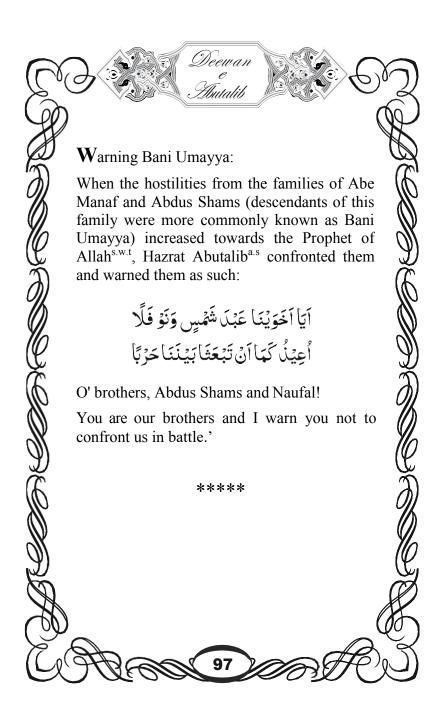














Warning Bani Umayya:

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.

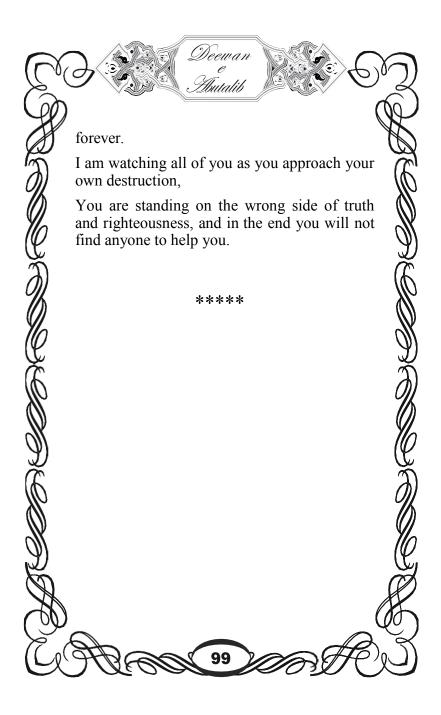
Hazrat Abutalib^{a.s} addressed them as follows:

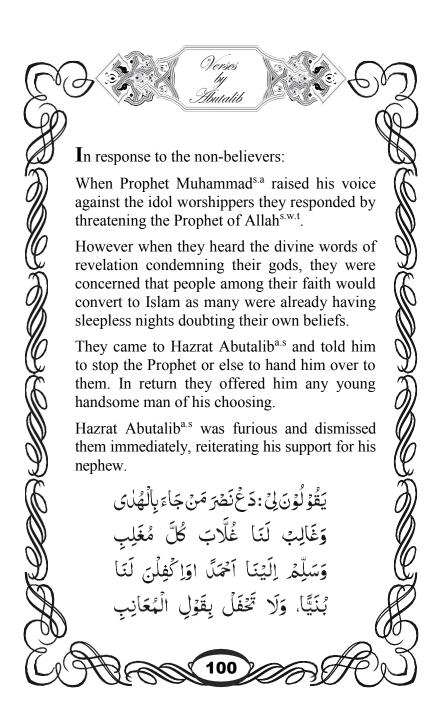
وَمَا كُنْتُ آخُشَىٰ آنَ يُّرَى النُّلُّ فِيْكُمُوْ
بَيْنَ عَبْلِ شَمْسٍ جِيْرَتِى وَآقَارِبٍ
بَيْنَ عَبْلِ شَمْسٍ جِيْرَتِى وَآقَارِبٍ
بَمِيْعًا فَلَا زَالَتْ عَلَيْكُمْ عَظِيْمَةً
تَعُمُّ وَتَلُ عُوْ آهُلَهَا بِالْجَبَا جِبِ
آرَكُمْ بَمِيْعًا خَا ذِلَيْنَ فَلَاهِبٌ
عَنِ النَّصْرِ مِنَّ آوْ غَوِ مُتَجَانِبِ

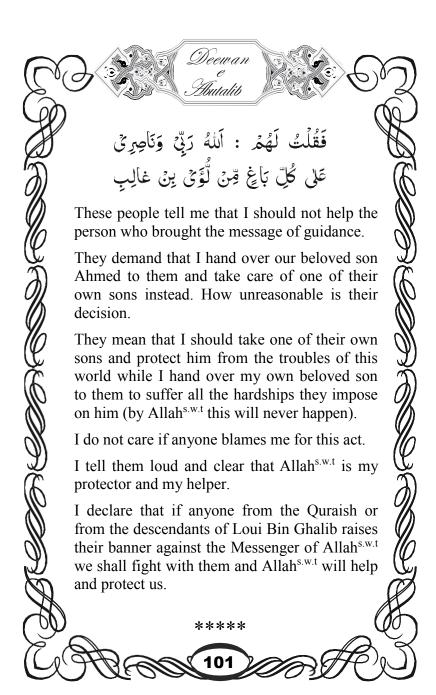
O' descendants of Abdus Shams, although you are our neighbour and related to us,

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





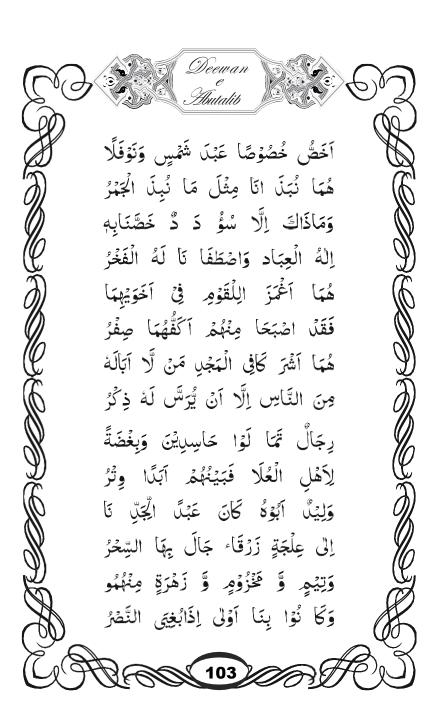


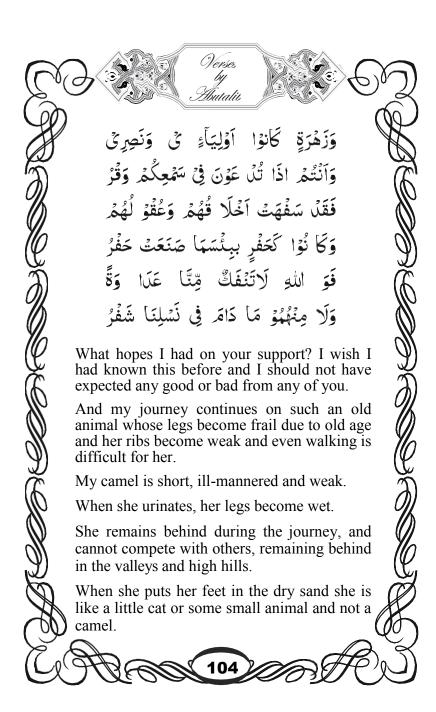


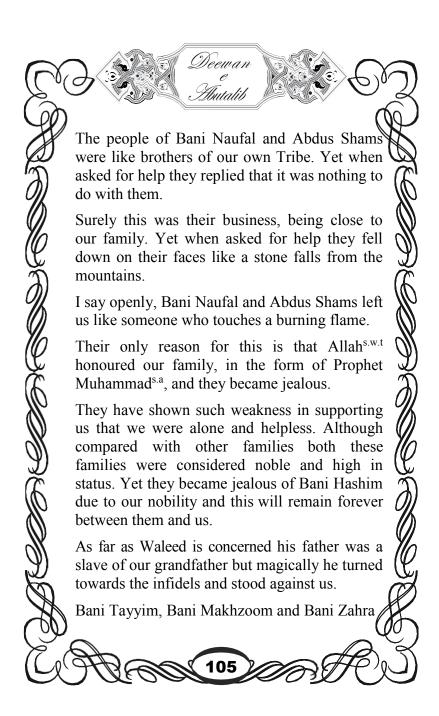
In response to the non-believers:

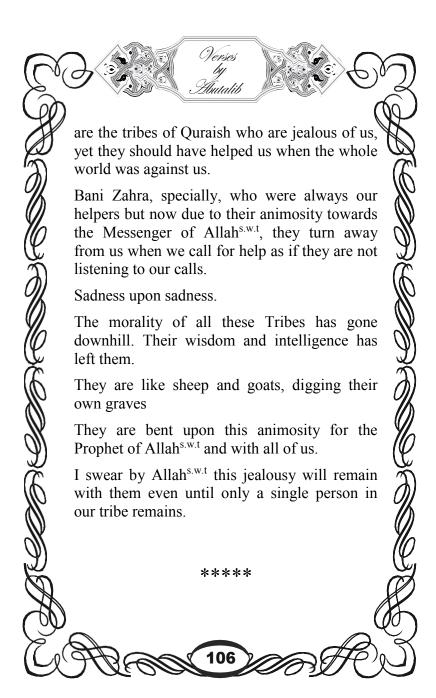
When the non-believers' hostilities increased, Hazrat Abutalib^{a.s} defended the Prophet as such.

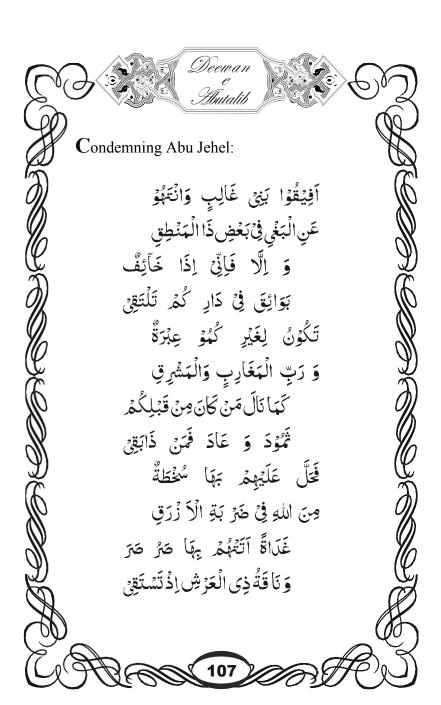
ٱلاَلْيْتَ حَظِّيٰ مِنْ حِيّاً طَةِ نَصْرِ كُمْرِ بِأَنْ لَيْسَ لِيْ نَفَعٌ لَّمَيْكُمْ وَلَا ضُرُّ وَسَارٍ بِرَحْلِي فَاطِرَ النَّابِ جَاشِمٌ ضَعِيْفُ الْقُصَيْرِيُ لَا كَبِيْرٌ وَّلَا بِكُرُ مِنَ الْخُورِ حَبْحَابٌ كَثِيْرُ رُغَاؤُهُ يُرَشُّ عَلَى الْحَا ذَيْنِ مِنْ بَوْلِهِ قَطْرُ تَخَلَّفَ خَلْفَ الْوَرُ دِ لَيْسَ بِلَاحِق إِذَا مَا عَلَا الْفَيْفَاءَ قِيلَ لَهُ وَبُرُ أَرْى أَخَوَيْنَا مِنْ أَبِيْنَا وَأُمِّنَا إِذًا سُئِلًا قَالَ : إِلَّى غَيْرِ نَا الَّا مُرُ بَلِّي لَهُمَا آمُرُ وَلَكِنَ تَجَرُ جَمَا كَهَاجَرْ بَهَتْ مِنْ رَّأْسِ ذِي الْعَلَقِ الصَّغْرُ

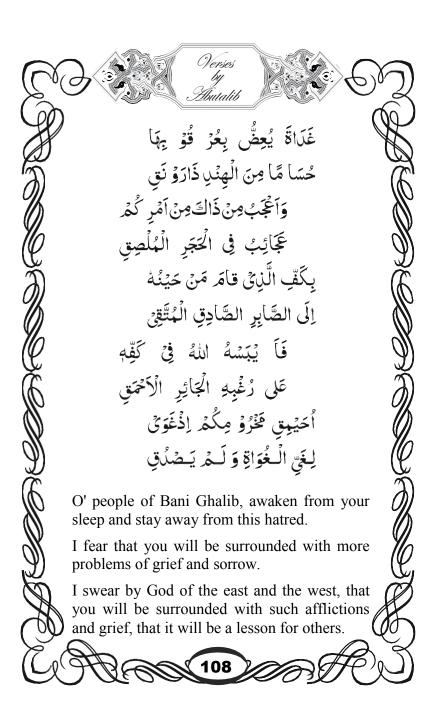


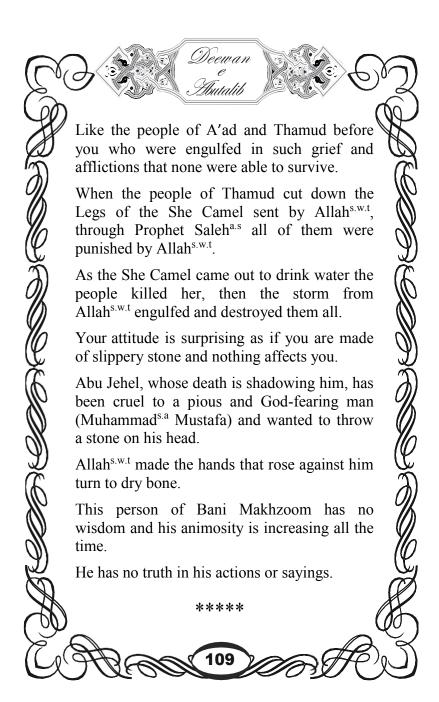


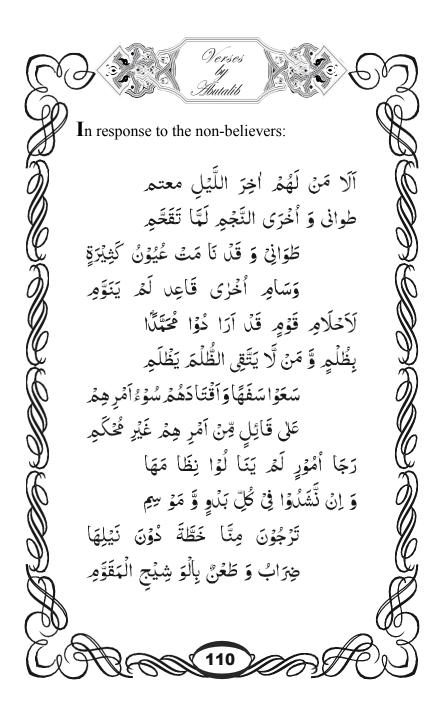


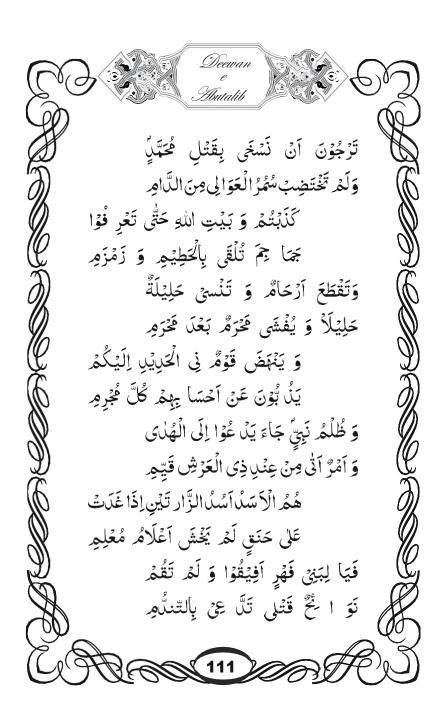


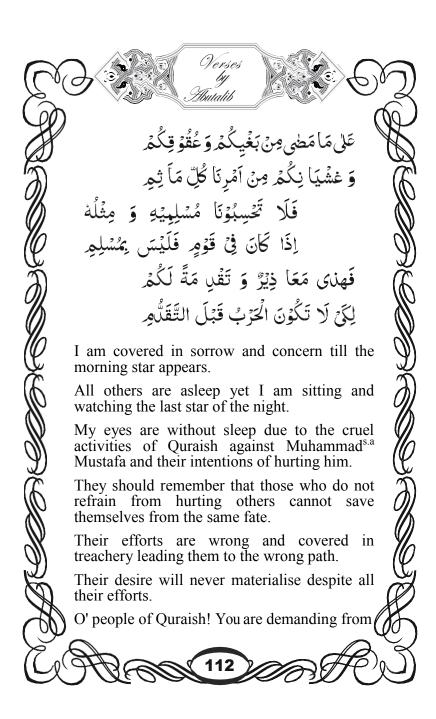


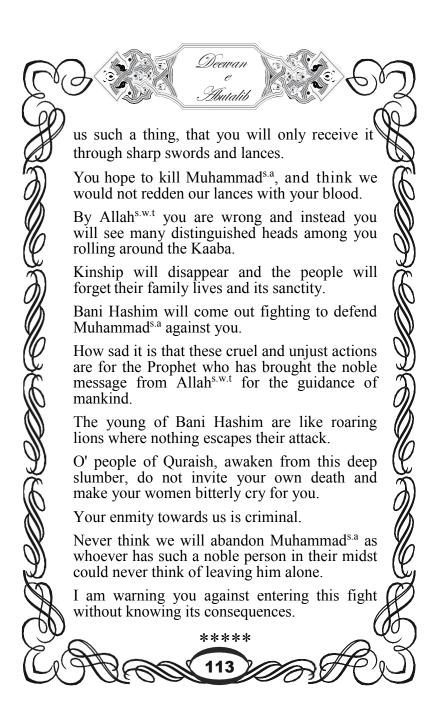


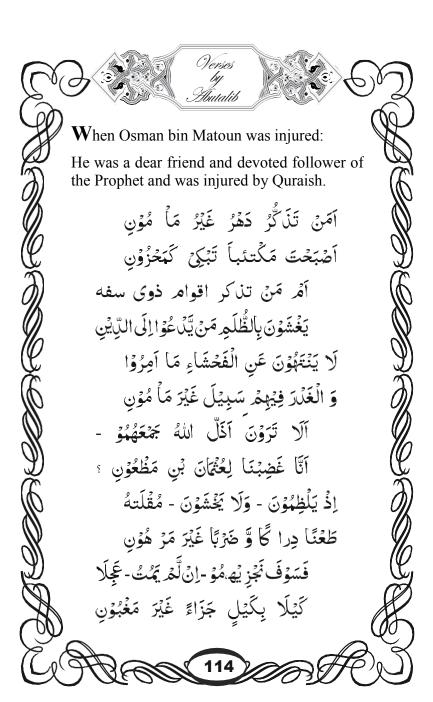










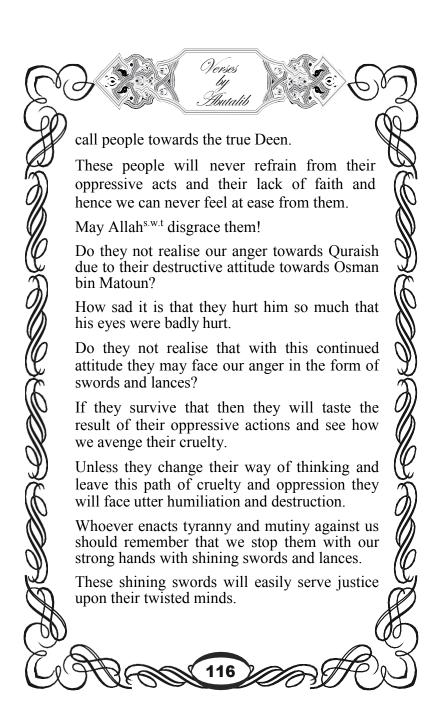


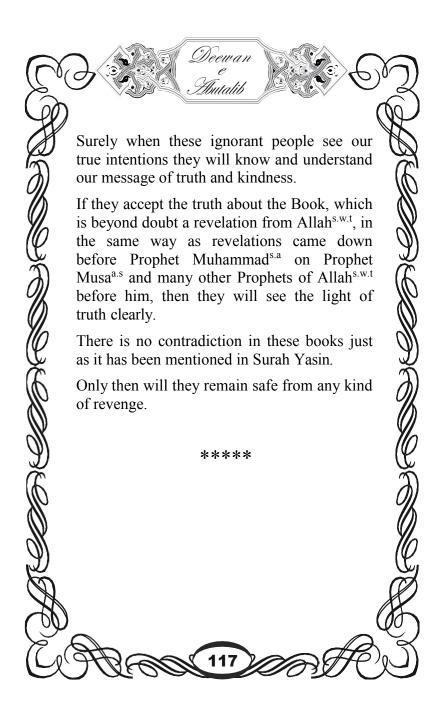


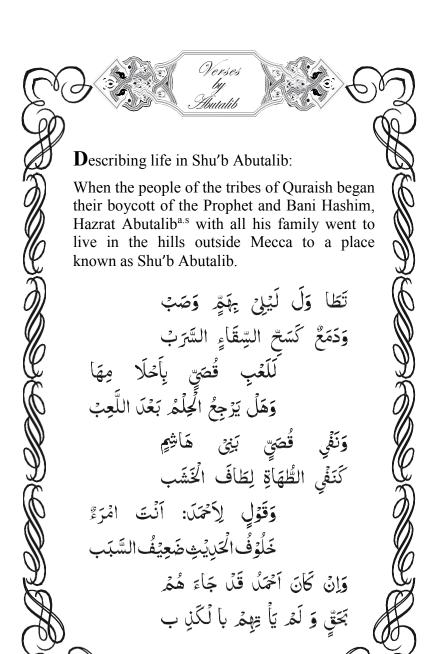
وَ نَمُنَعُ الضَّيْمَ مَنْ يَّبْغَى مَضَا مَتَنَا بِكُلِّ مُطّردٍ فِي الْكَفِّ مَسْنُونِ وَ مُرْ هَفَاتٍ كَأَنَّ الْمِلْحَ خَا لَطَهَا يُشُغَى بِهَا الدَّاءُ مِنْ هَامِرِ الْهِجَا نِيْنِ حَتَّى تُقرَّ رِجَالٌ حُلُوْمَ لَهَا بَعْدَ الصَّعُوْ بَةِ بِٱلْإِ سُمَاحِ وَ اللَّيْنِ آوُ يُؤ مِنُوا بِكِتَابِ مُّنْزَلِ عَجَبِ عَلَى نَبِيٌّ كَمُوْلِينٌ أَوْ كَذِي النُّوْنِ يَأْتَى بَأَمْرِ جَلِيّ غَيْرِ ذِي عِوَجٍ تَبَيّنَ فِي ايَاتِ يَا سِيْنِ

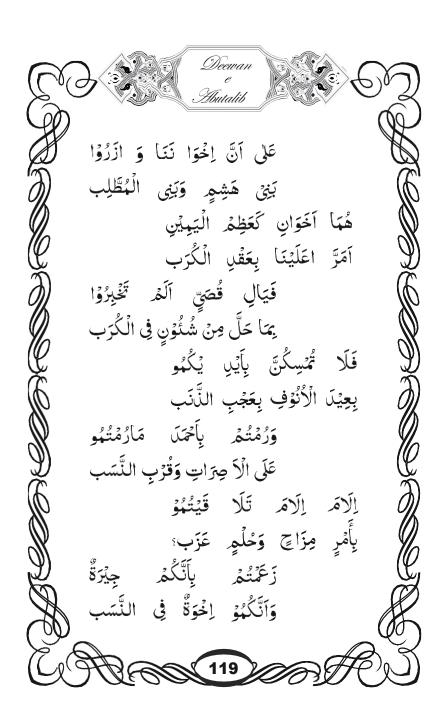
O' companion of the Prophet.

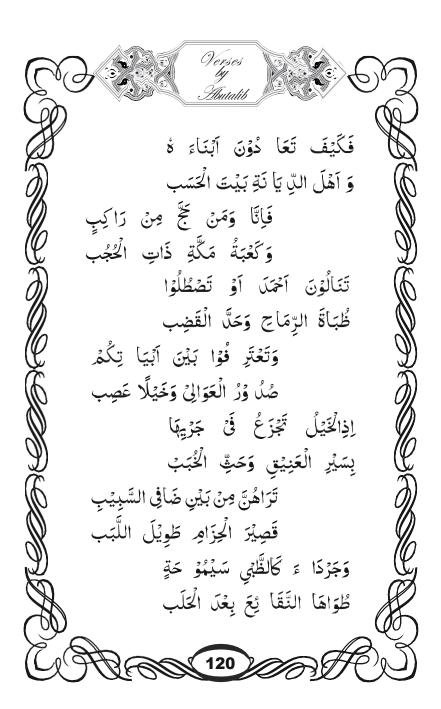
You look sad and grieved by the changing attitudes of the people towards the Prophet, and their ignorance bringing hardships to all those who

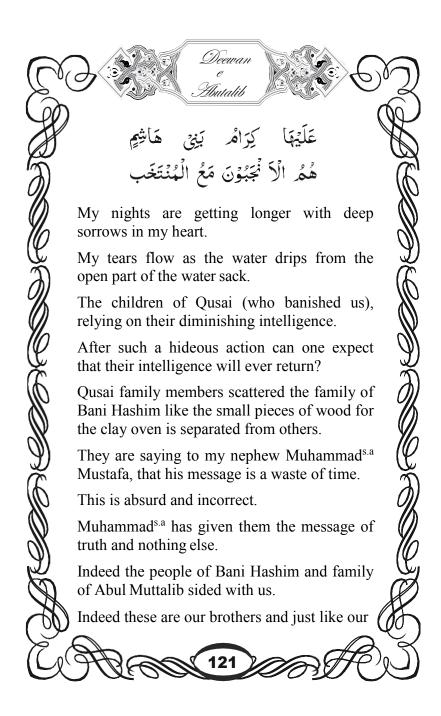


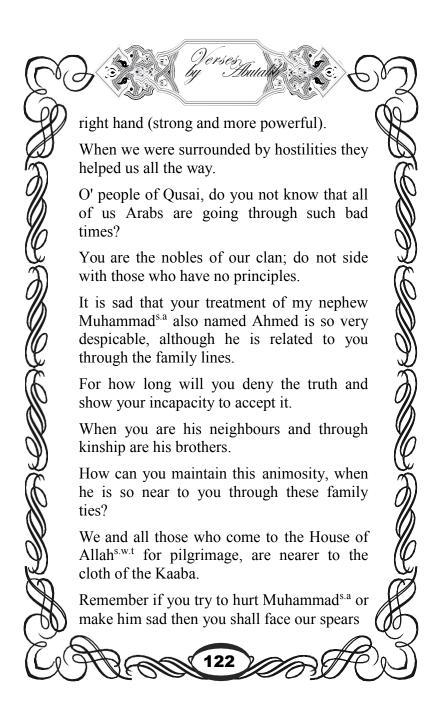


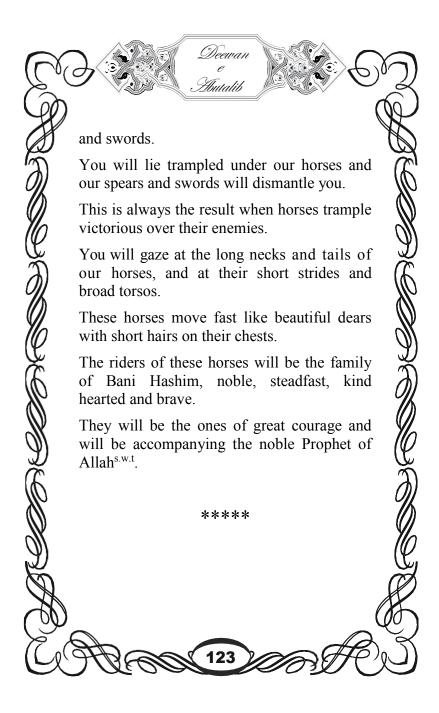


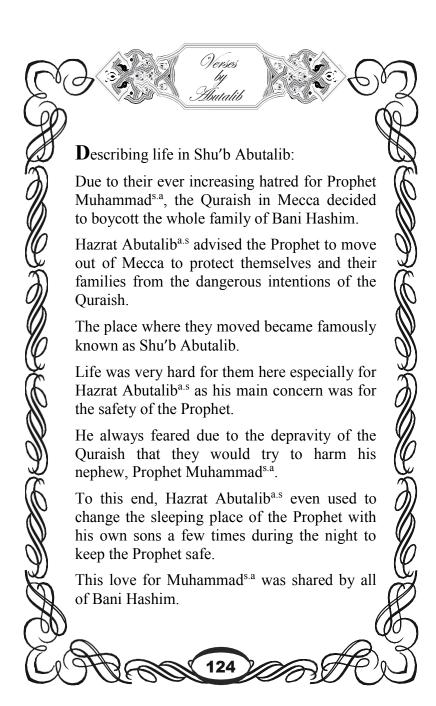












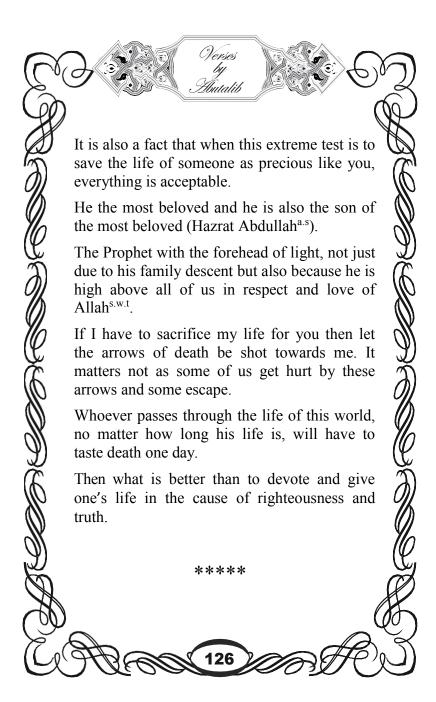


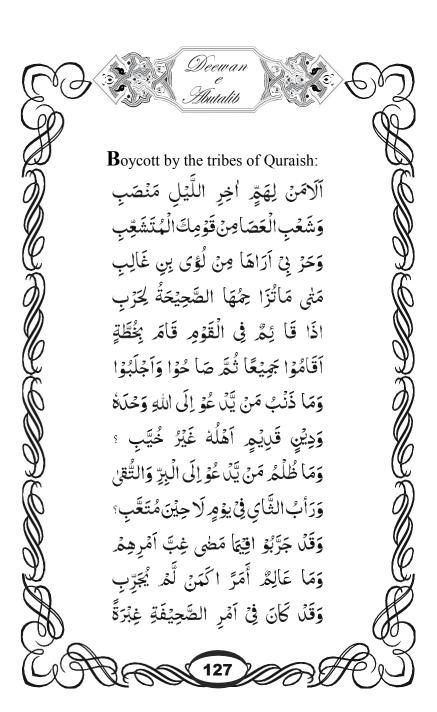
اِصْبِرَنَّ يَأْبُنَى فَالصَّبُرُ اَنْجُىٰ كُلُّ حَيِّ مَصِيُرُهُ لِشُعُوبِ كُلُّ حَيِّ مَصِيُرُهُ لِشُعُوبِ قَلْ بَلَى الصَّبُرُالْبَلَاءُ شَدِ يُدُّ لِشَعْوبِ لِقَلْ بَلَى الصَّبُرُالْبَلَاءُ شَدِ يُدُّ لِفِنَ الْحَبِيْبِ وَابْنِ الْحَبِيْبِ الثَّالِيْقِ الْحَبِيْبِ الثَّالِيِّقِ الْحَبِيْبِ الثَّالِيِّقِ الْحَبْيِبِ الثَّالِيِّقِ الْحَبْيِبِ الثَّالِيَّةِ فِي الْحَسَبِ الثَّا الثَّبِيِّ الْاَبْتِيْ وَالْكَرِيْمِ النَّجِيْبِ الثَّالِيَّ الْمَنْوُنُ فَالنَّبُلُ التَّرِيْ الْحَبْيِبِ الْمَنْوُنُ فَالنَّبُلُ التَّرْيُ الْمُعِيْبِ الْمُنْوَنُ فَالنَّبُلُ التَّرِيْ الْمُنْونُ فَالنَّبُلُ التَّرِيْ الْمُعْيِبِ فَيْنُ مَعْمِيْبِ مِنْهَا وَغَيْرُ مُصِيْبِ فَلْ اللَّهُ عَلَيْ لِعُمْيِبِ اللَّهُ عَلَيْ الْمُنْونُ مَّالًى اللَّهُ اللْمُلْتُلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلِيلُولُ اللْمُلْكُولُ اللْمُلْكُولُ اللَّهُ اللْمُعْلِيلِ اللْمُلِيلِ الللْمُلِيلِ اللْمُلْكُولُ الللَّهُ الللْمُلْكُولُ اللَّهُ اللْمُلْلِيلُولُ اللْمُلْكِلِيلُولُ اللْمُلْكِلِيلُولُ اللْمُلْلِيلِيلِيلُولُ اللْمُلْكِلَّةُ اللْمُلْكُولُ اللْمُلْكُولُ اللْمُلْكُولُ اللْمُلْكُولُ الللْمُلِمُ اللْمُلْكُولُ اللْمُلْكُولُ الْمُلْكُولُ الْمُلْكُولُ الْمُلْكُولُ الْمُلْكُولُ اللْمُلْلَمُ اللْمُلْكُولُولُ اللْمُلْكُولُ اللْمُلْلُولُ الللْمُلْكُولُولُولُ

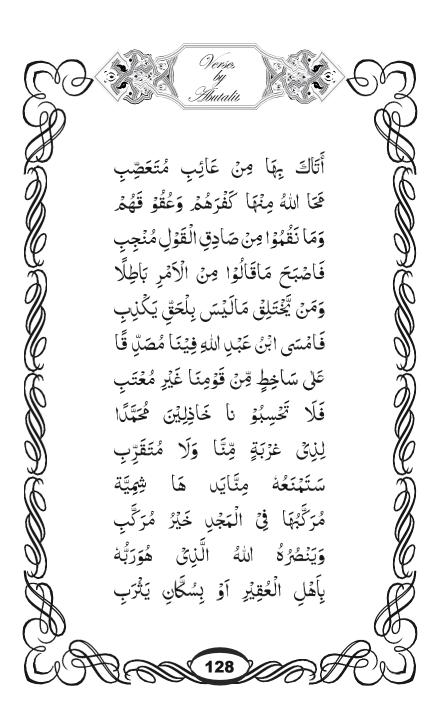
Have patience my son (Muhammad^{s.a}), as patience is the only weapon that can save us from this catastrophe.

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.





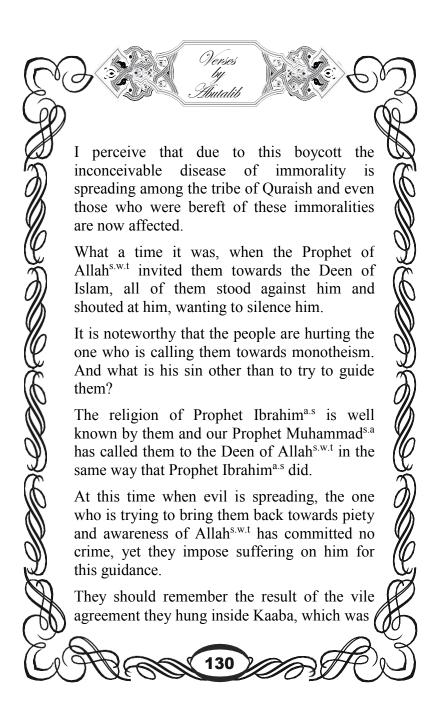


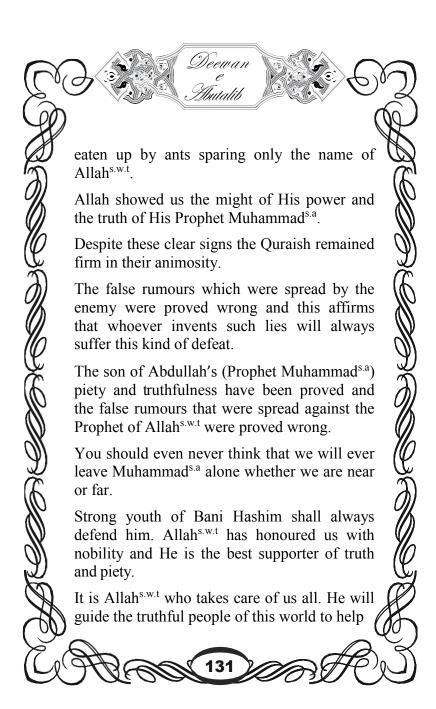


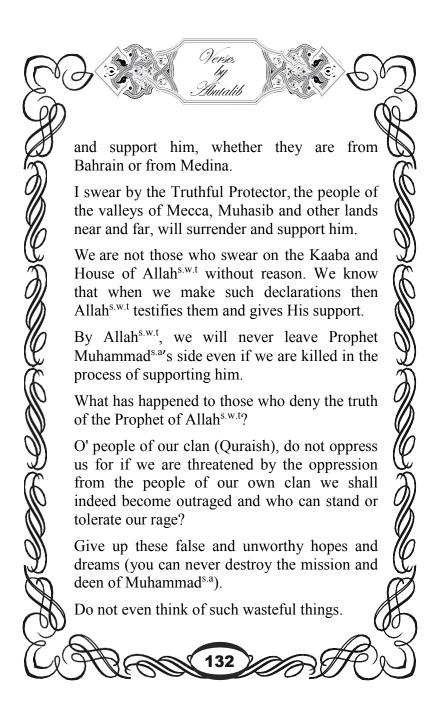
فَلَا وَالَّذِي يَغُلٰى لَهُ كُلُّ مُرْتَحِهِ طَلِيْح بِجَنْبِي نَخْلَةٍ فَالهُحَصَّبِ يَمِيْنًا صَلَ قُنَا اللهَ فِيْهَا وَلَهُ نَكُنَ لِنَحْلِفَ بُطْلًا بِلْعَتِيْقِ الْمُحَجَّبِ نُفَارِقُهُ حَتَّى نُصَرَّعَ حَوْلَهُ وَمَا بَالُ تَكْنِينِ النَّبِيِّ الْمُقَرَّبِ؛ فَيَاقَوُ مَنَا لَا تَظْلَمُو نَا فَإِ نَّنَا متلى مَا نَخَفُ ظُلْمَ الْعَشِيْرَةِ نَغُضَب وَ كُفُّو اللَّهُ كُمْ مِنْ فُضُولِ حُلُو مِكُمْ وَلا تَنْهَبُو امِن رَّاأيكُمْ كُلَّ مَلْهَب وَلَا تَبْنَ وُو نَا بِالظُّلَامَةِ وَالْأَذَى فَنَجْزِيْكُمُوْ ضِعْفًا مَعَ الْأُمِّرِ وَالْأَبِ

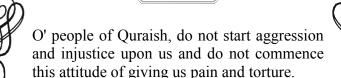
By the receding of the night I was concerned due to the fragmentation of the tribes.

Quraish have acted unjustly to Bani Hashim.









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.

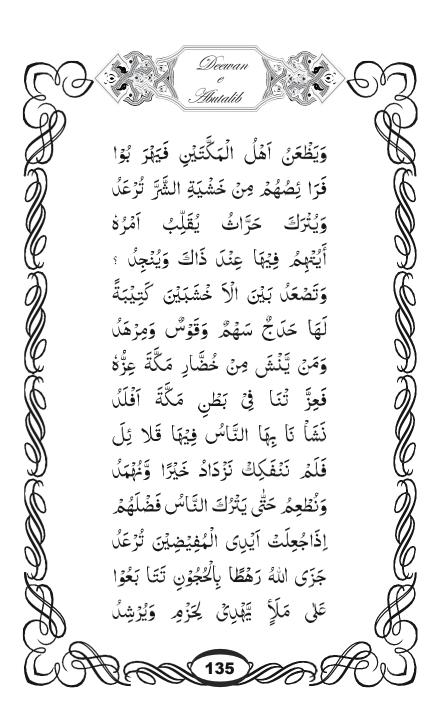
It was only after the miracle of the ants eating the whole of the document save the name of Allah^{s.w.t} that this boycott ended.

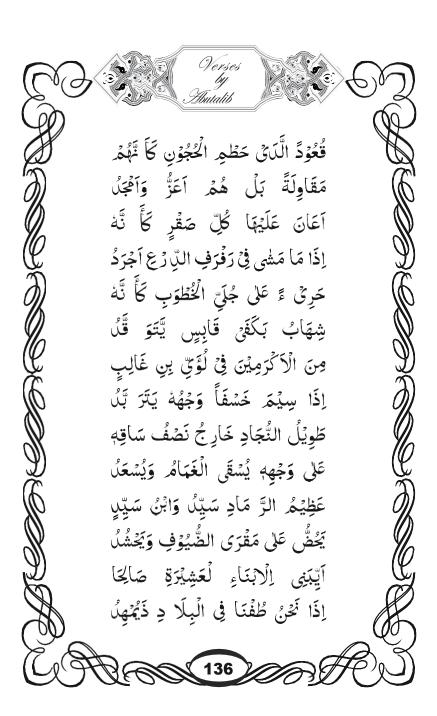


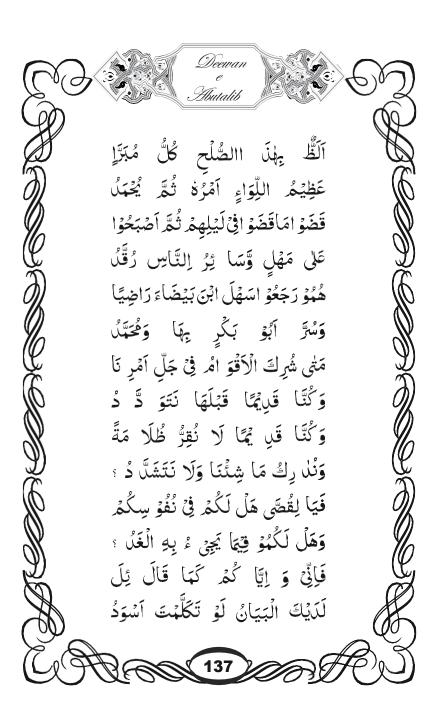
Ending the boycott agreement:

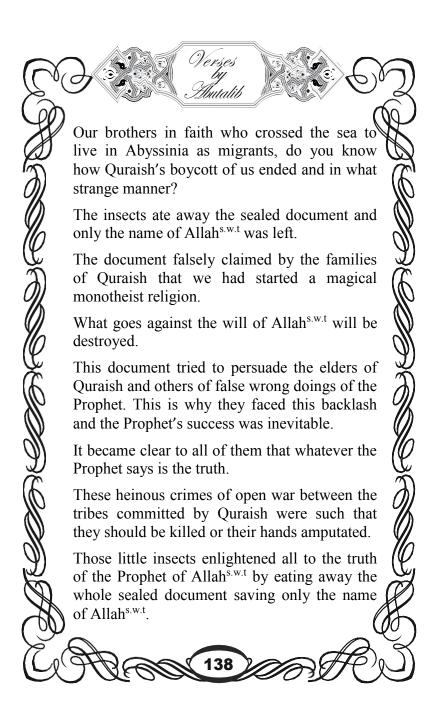
In these verses Hazrat Abutalib^{a.s} addresses the migrants to Abyssinia about the miracle of boycott agreement being eaten by ants save the name of Allah^{s.w.t}.

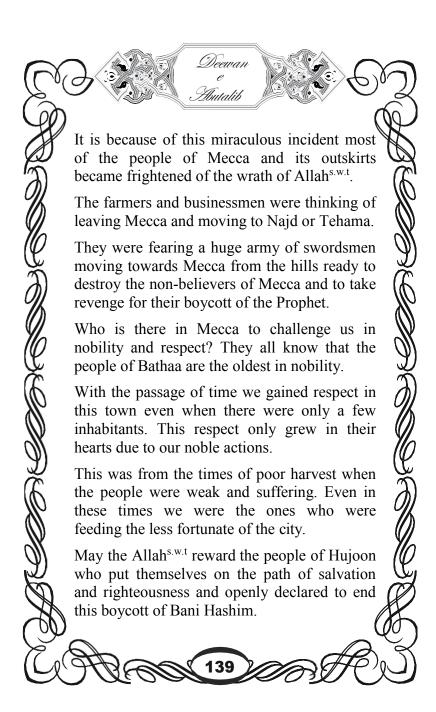
الله هل الى بَحْر يَّنَا صُنْعُ رَبِّنَا عَلَى نَأْمِهِمْ، وَاللهُ بِالنَّا اَرُودُ ؟ عَلَى نَأْمِهِمْ، وَاللهُ بِالنَّا اَرُودُ ؟ فَيُخْبِرَ هُمْ الصَّحِيْفَةَ مُزِقَتَ وَاَنَّ كُلُّ مَالَمْ يَرُ ضَهُ اللهُ مُفْسِلُ تَرَا وَحَهَا إِفْكُ وَسِحْرٌ هُجْبَعَ وَلَمْ يُلُفُ سِحْرَ اخِرَ اللَّهْرِ يَضَعَلُ وَلَهْ يُلُفُ سِحْرَ اخِرَ اللَّهْرِ يَضَعَلُ وَلَهْ يُلُفُ سِحْرَ اخِرَ اللَّهْرِ يَضَعَلُ وَلَهْ يُلُفُ سِحْرَ اخِرَ اللَّهْرِ يَضَعَلُ تَلَى اعْى لَهَا مَنْ لَيْسَ فِيْهَا بِقَرْ قَرٍ قَلَا اللهُ وَكُمْ اللهُ وَيُهَا بِقَرْ قَرٍ وَكَانَتُ كُولَا هَا فِي رَأْ سِهَا يَتَرَدُّ دُ وَكَانَتُ كَفَاءً وَقَعَةً بَا يَتُرَدُّ دُ لِيُقْطَعَ مِنْهَا سَا عِلُ وَمُقَلَّلُ وَمُقَلَّلُ وَمُقَلَّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلَّلُ عَلَى وَمُقَلَّلُ عَلَى وَمُقَلَّلُ عَلَى اللهَ عَلَى وَمُقَلَّلُ عَلَى وَمُقَلَّلُ عَلَى وَمُقَلَّلُ عَلَى وَمُقَلَّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ فَلَا عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلَّلُ عَلَى وَمُقَلَّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمَهَا اللَّهُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى اللَّهُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى وَمُقَلِّلُ عَلَى اللّهُ عَلَى عَلَى عَلَى اللّهُ عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى الللّهُ اللّهُ الللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

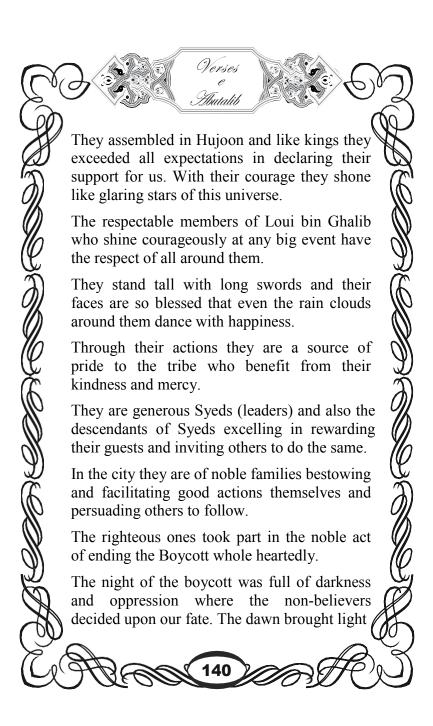


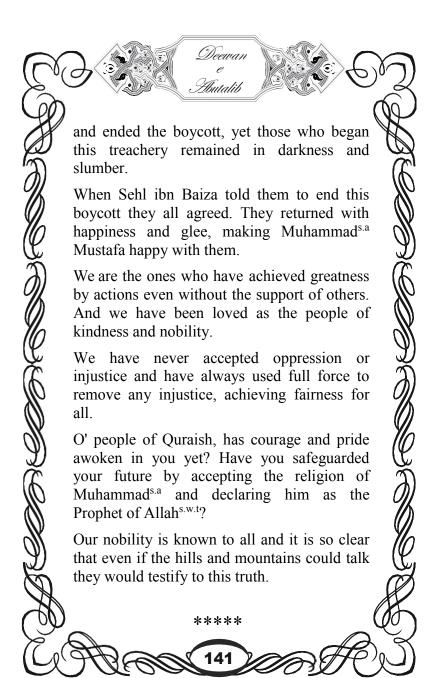


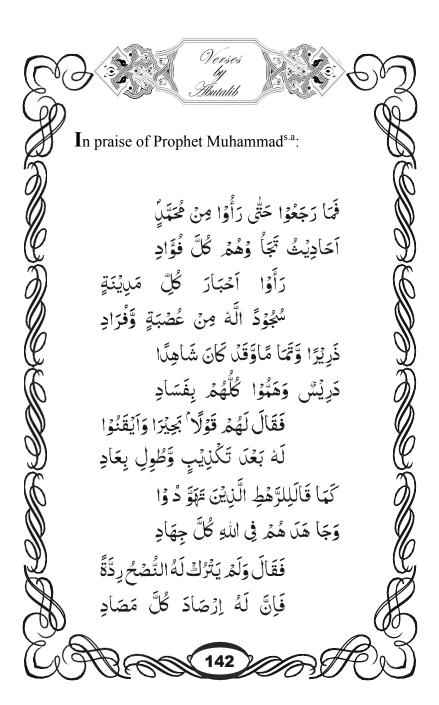


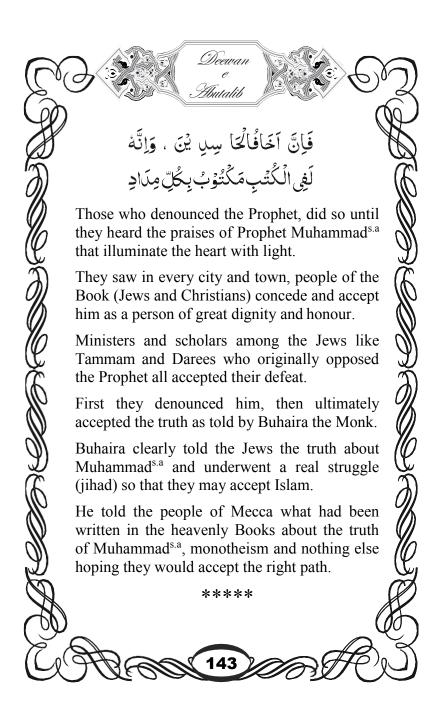


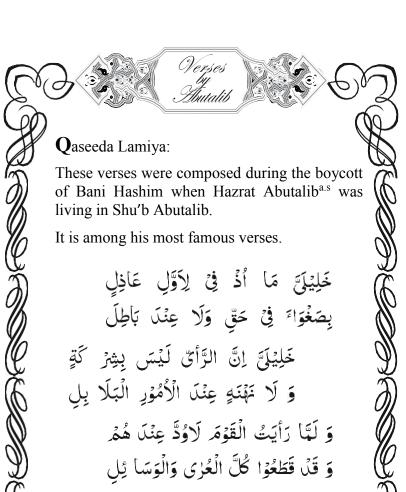




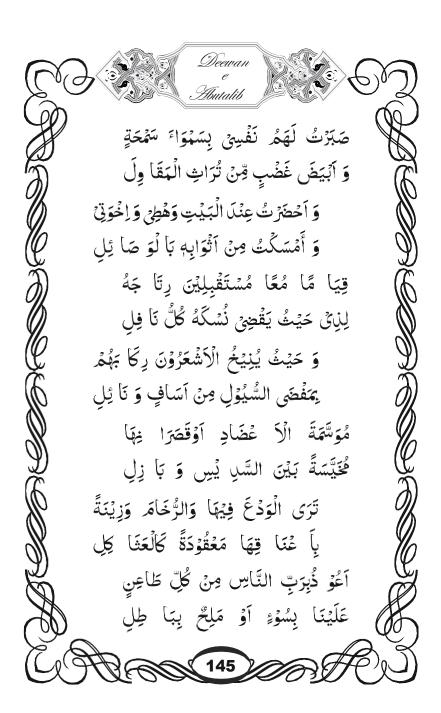


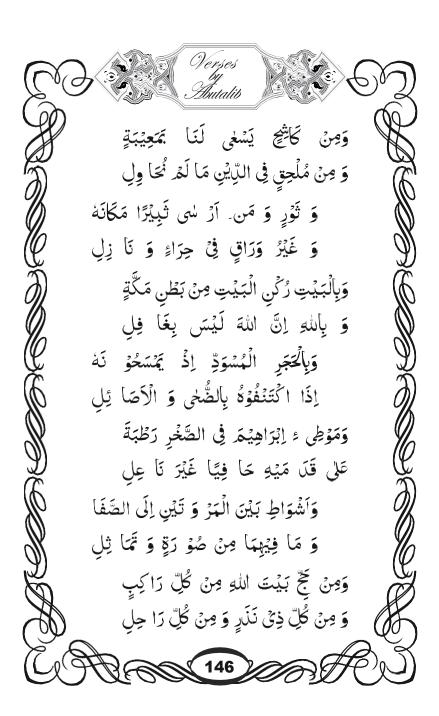


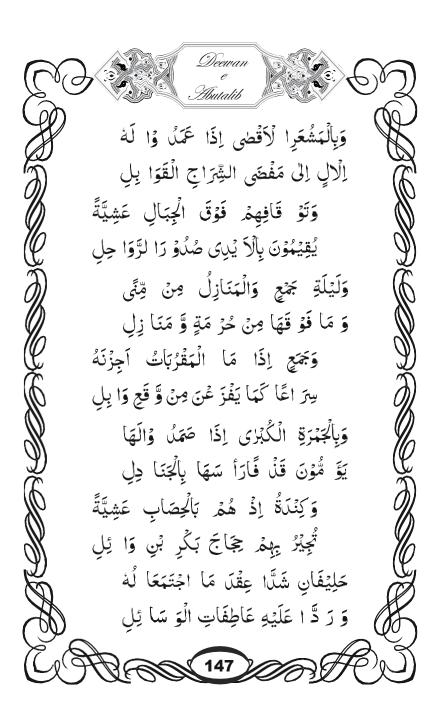


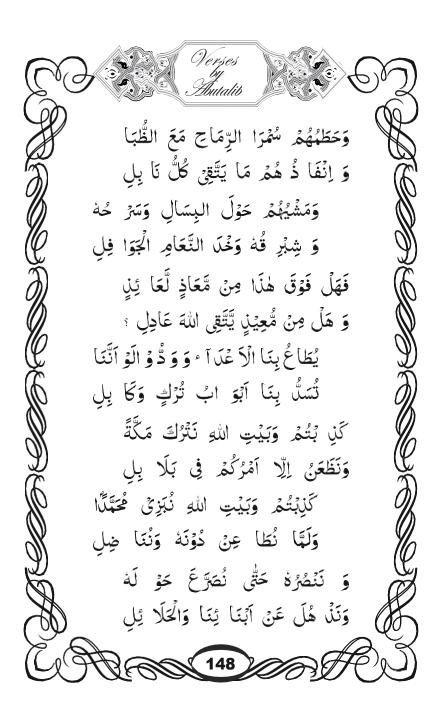


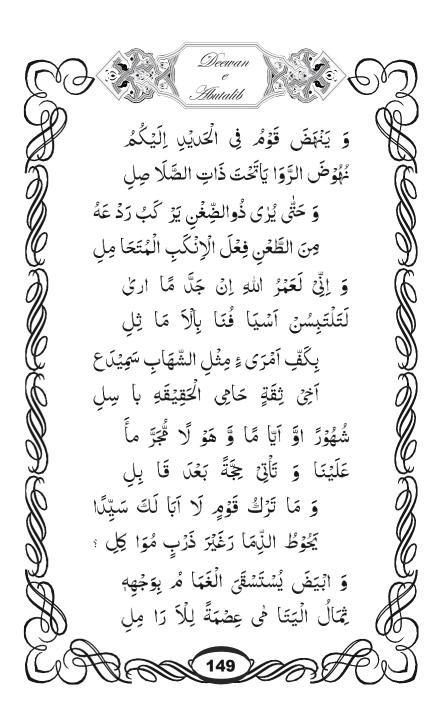
وَ قَلْ صَا رُحُونَا بِالْعَدَاوَةِ وَ الْأَذَى
وَ قَلْ طَا وَ عُوا آمْرَ الْعَلُ وِّ الْمُزَا يَلِ
وَخَا لَفُوا قَوْمًا عَلَيْنَا اَظِنَّةً
يَعُضُّوْنَ غَيْظًا خَلْفَنَا بَا لَا نَا مِلَ

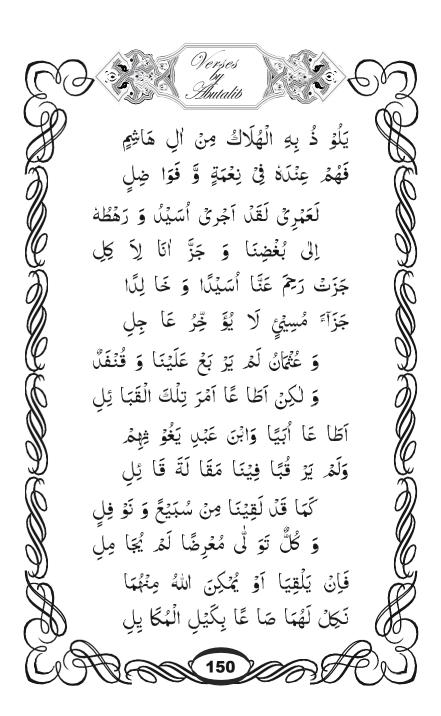


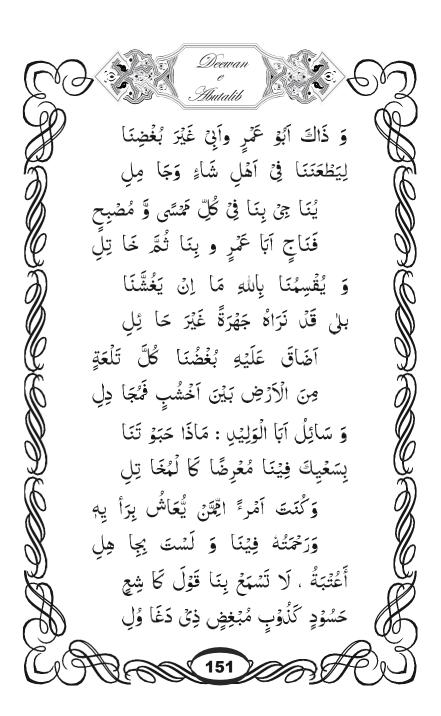


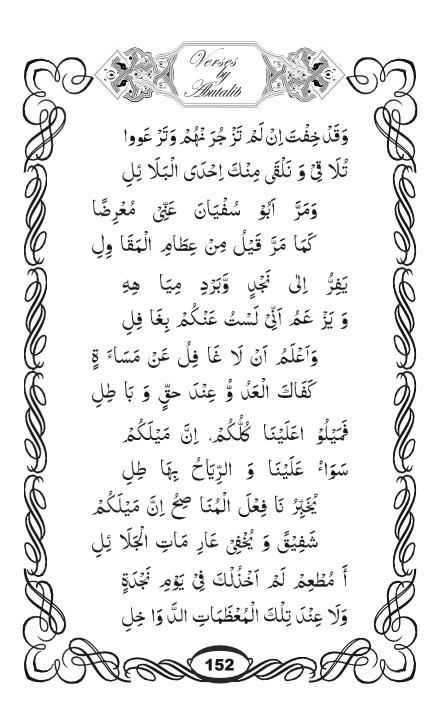


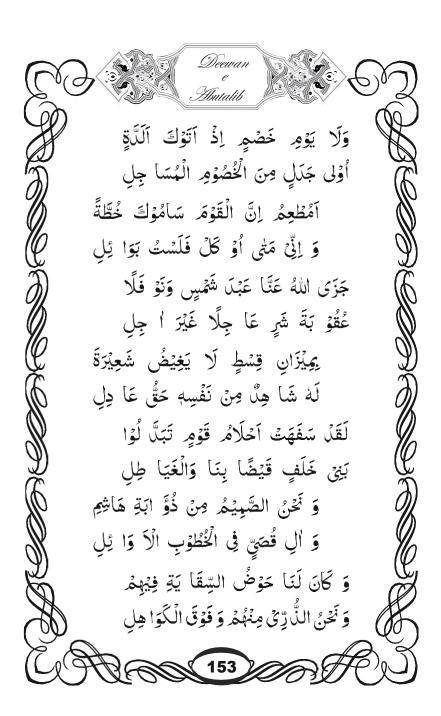


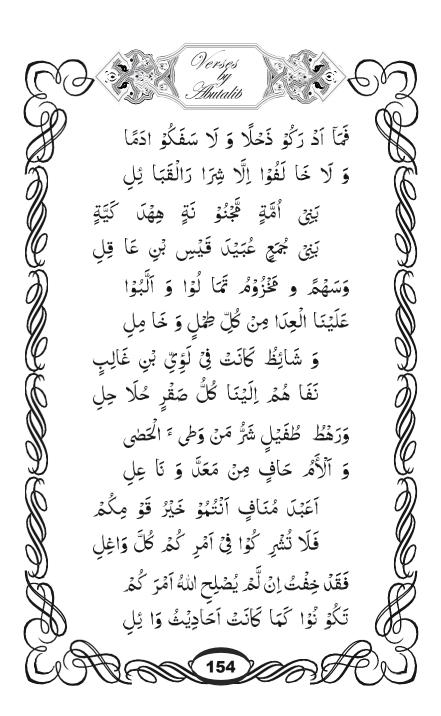


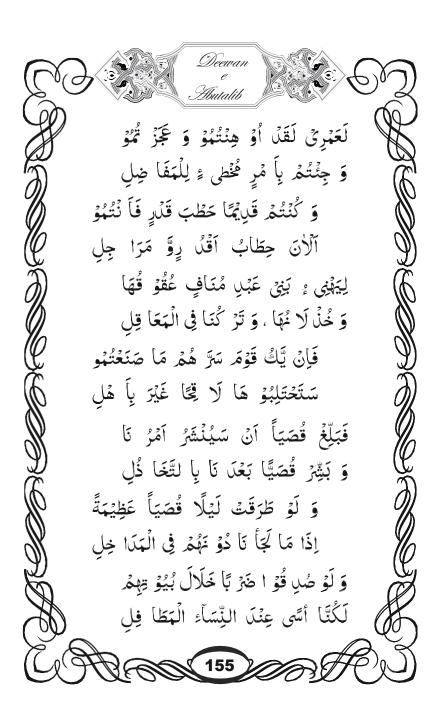


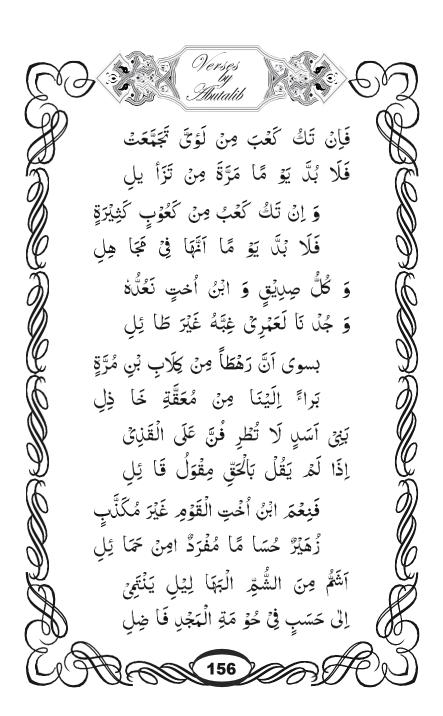


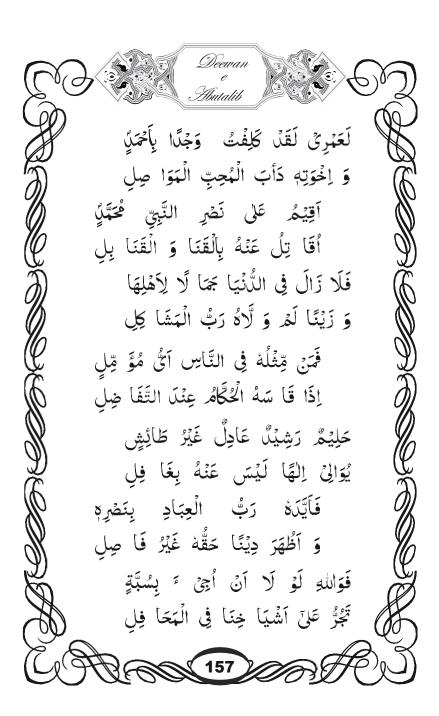


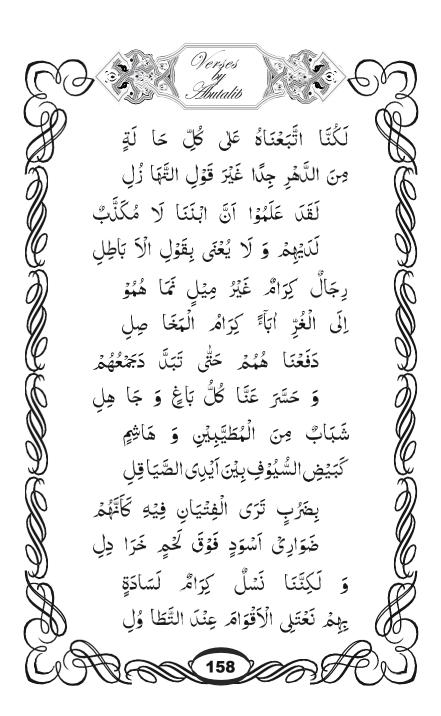


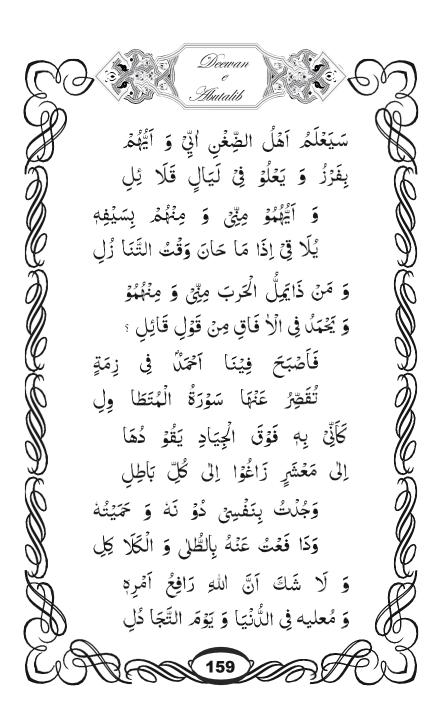


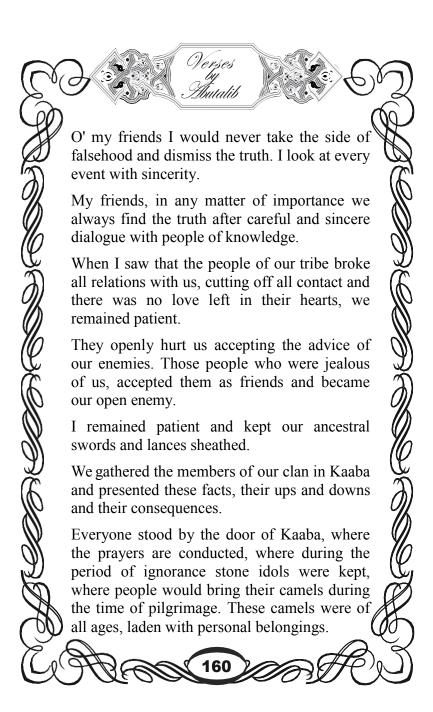


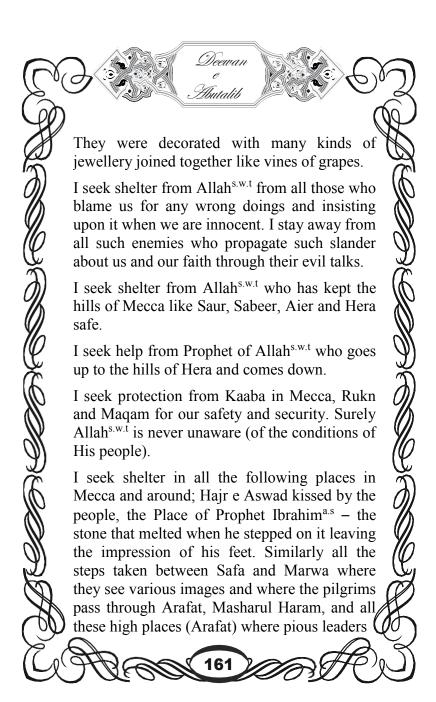


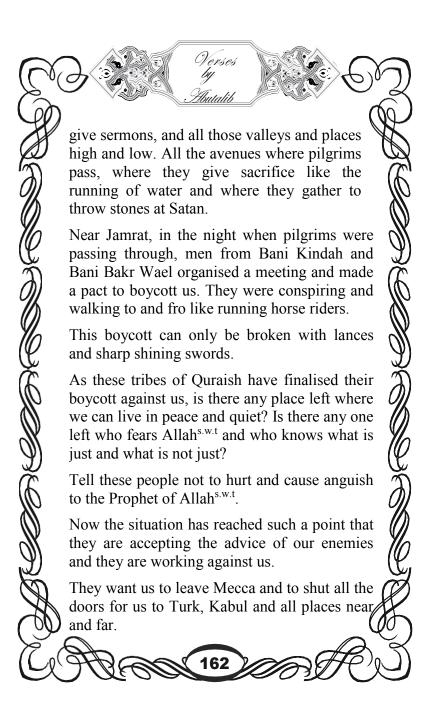


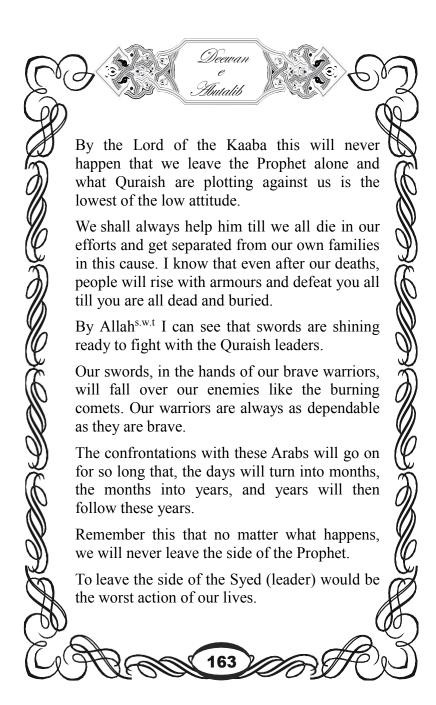


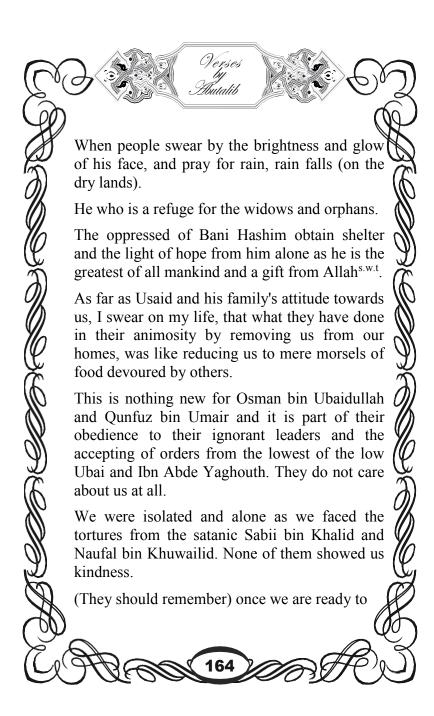


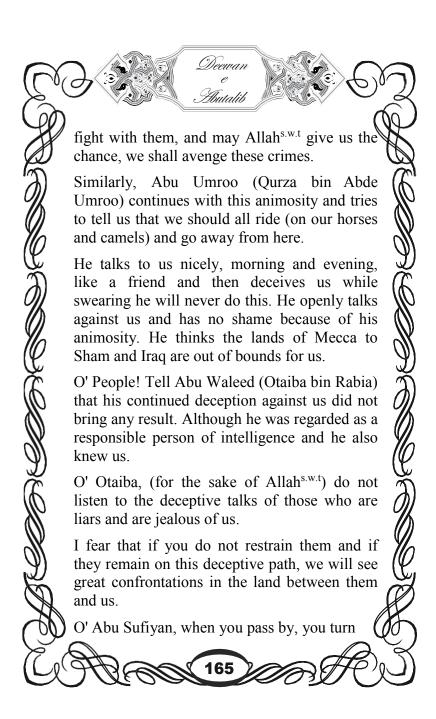


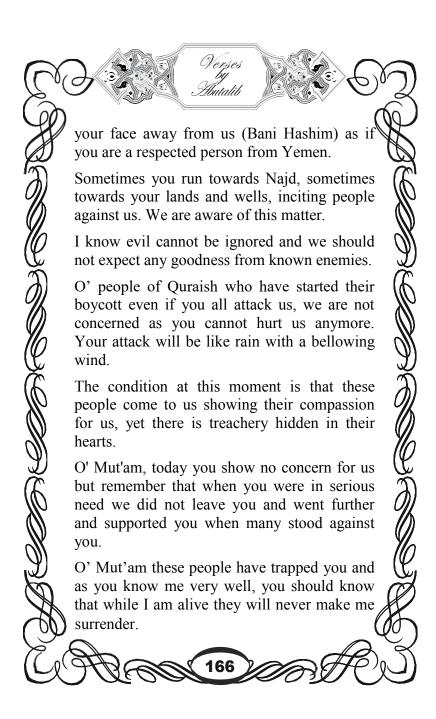


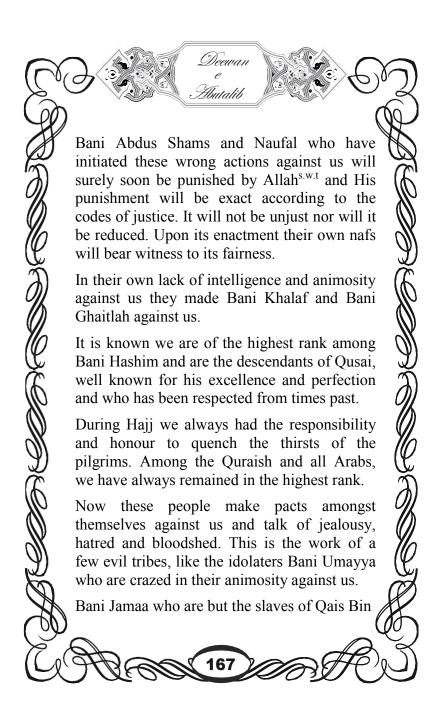


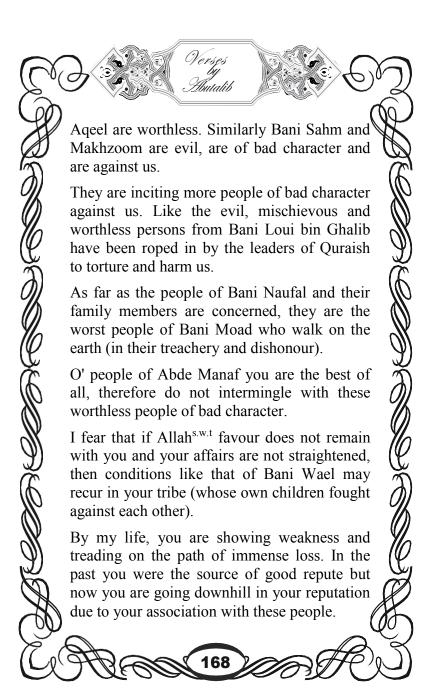


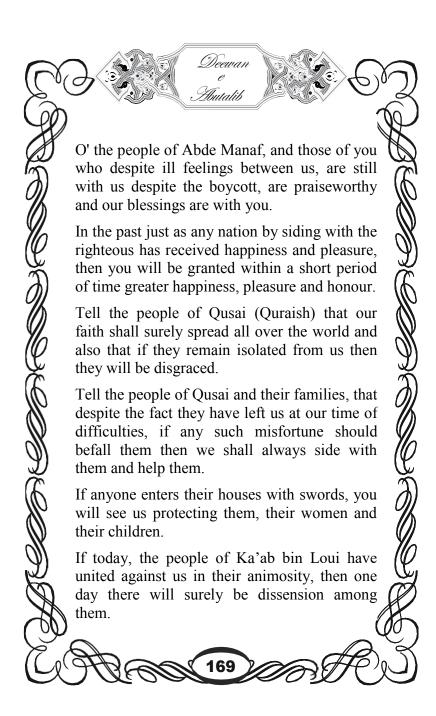


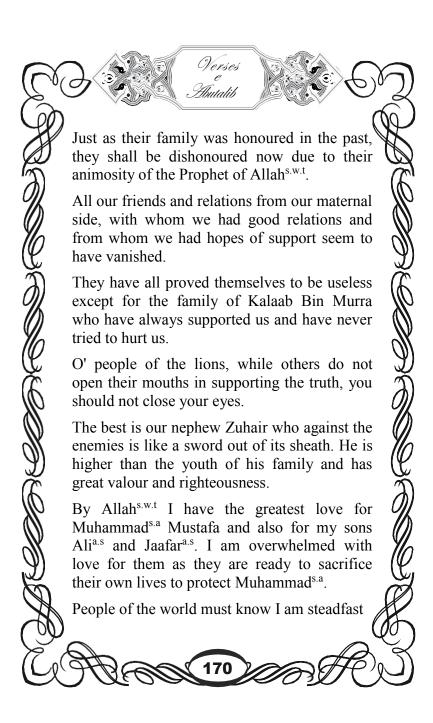


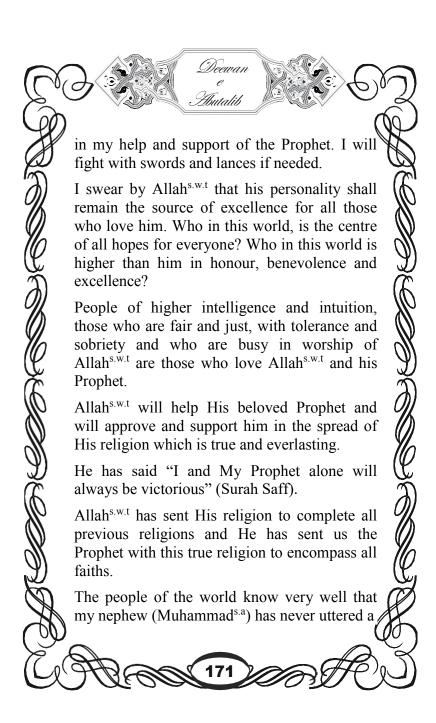


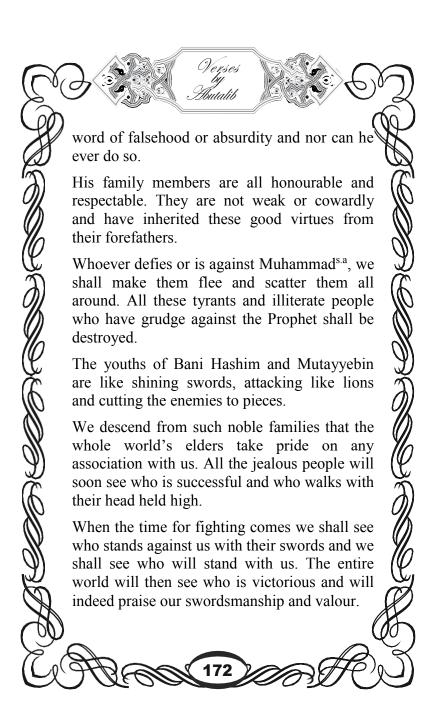


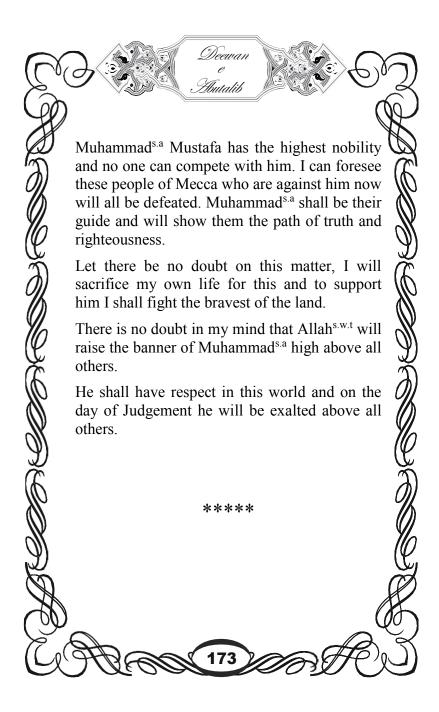


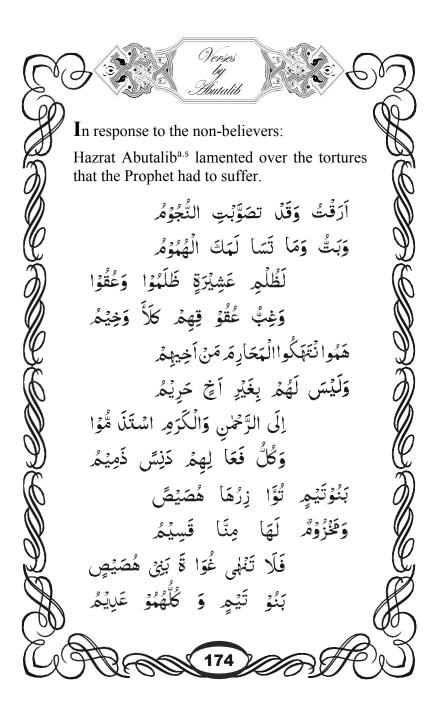


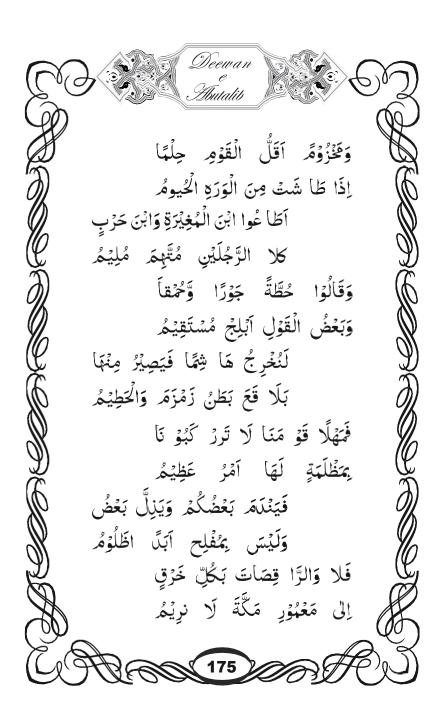


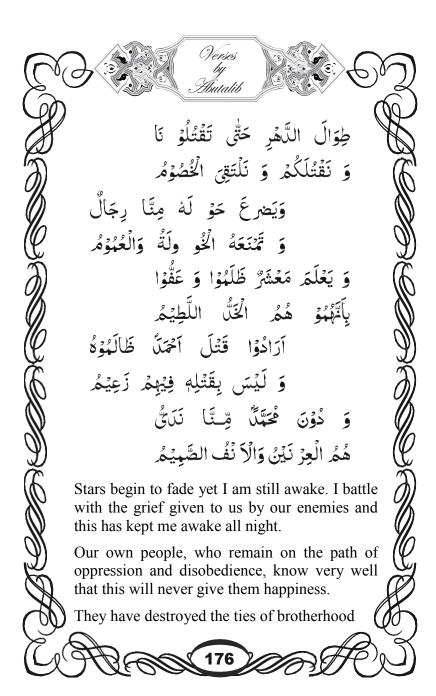


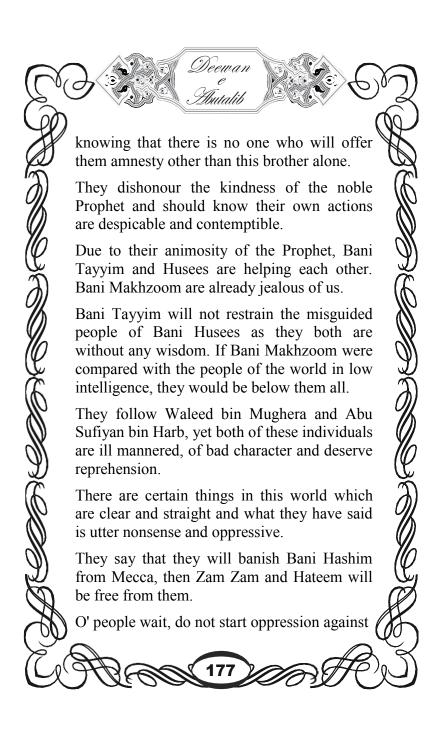


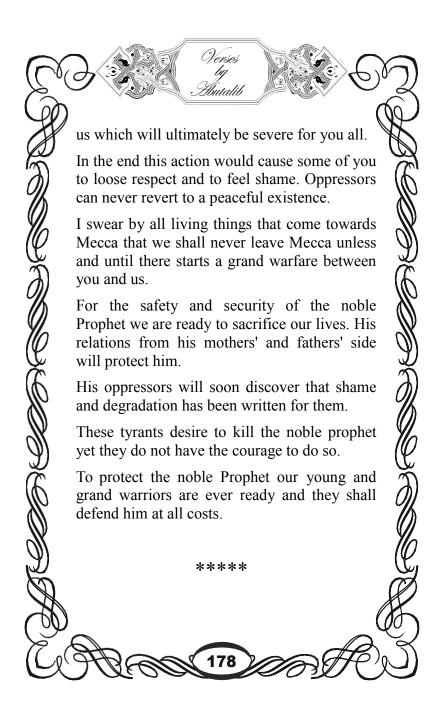


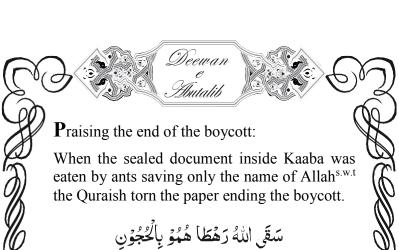




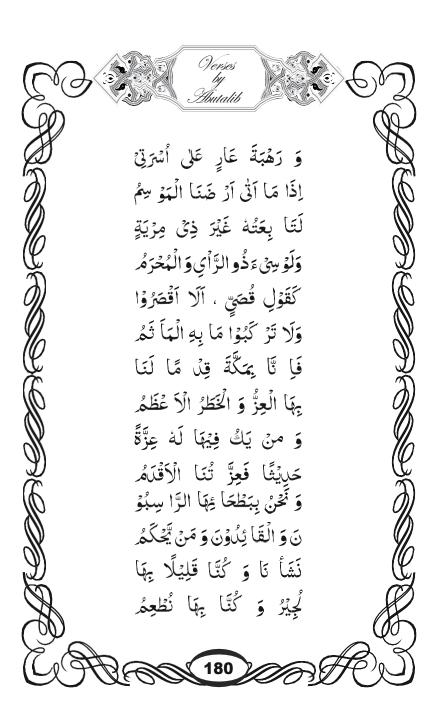


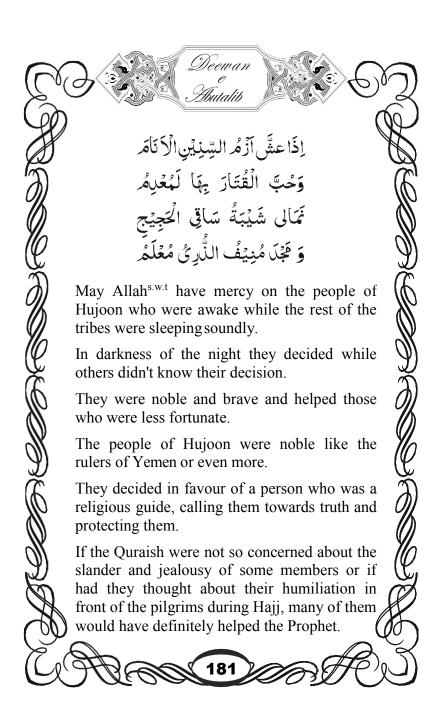


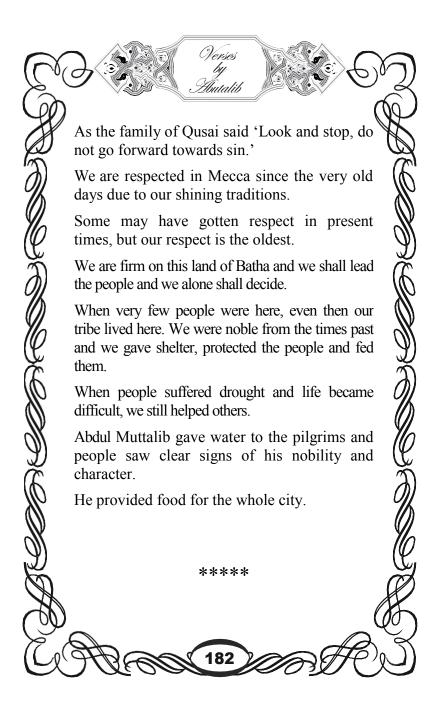


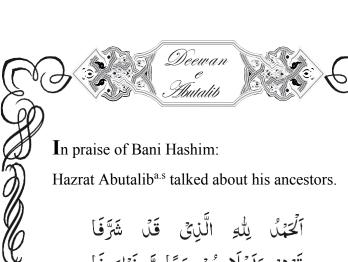


قِيَامٌ وَقُلُ هَجَعَ النَّوْمُ قَضَوُا مَا قَضَوُا فِي دُلِي لَيْلِهِمْ وَمَسْتَوْسِنُ النَّاسِ لَا يَعْلَمُ بَهَا لَيْلُ غُرٌّ لَهُمْ سُوْرَةً يُكَاوِى جِهَا الْأَبْلَحُ الْمُجُرِمُ كَشِبَةِ الْبِقَا وَلِ عِنْدَ الْحُجُو نِ بَلْ هُمْ اعَزُّ وَ هُمْ اعْظَمُ لَكَى رَجُلِ مُّرْشِدٍ، آمُرُهُ إِلَى الْحَقِّ يَلْ عُوْ وَ يَسْتَعُصِمُ فَلَوْ لَا جِنَا رِئ نَثَا سُبَّةٍ يَشِيْلُ بِهَا الْحَاسِلُ الْمُفْعَمُ

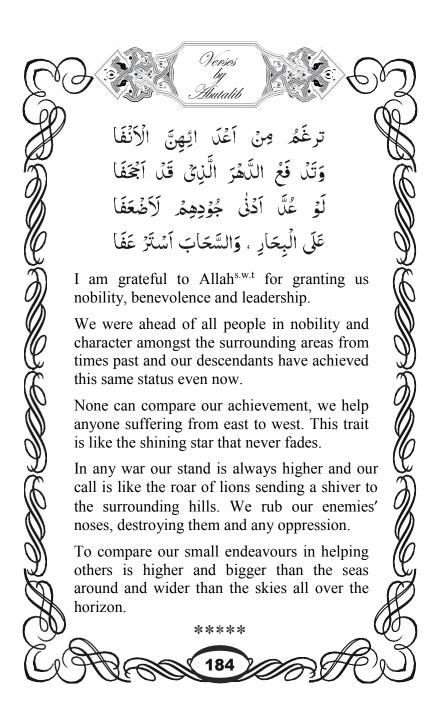


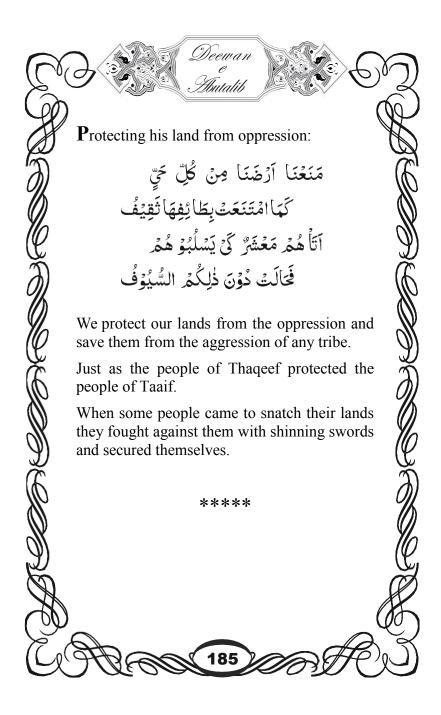


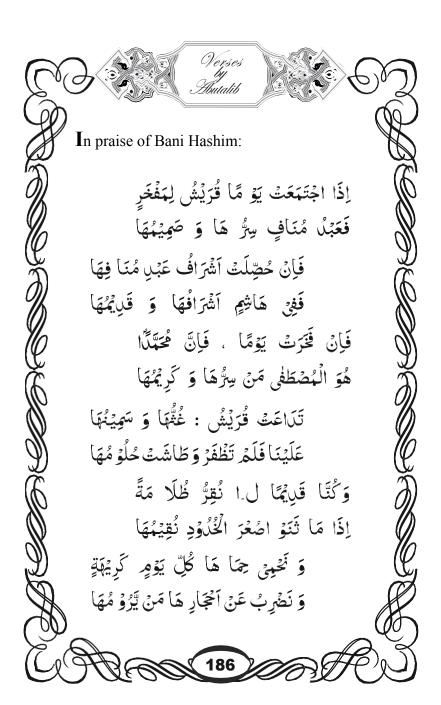


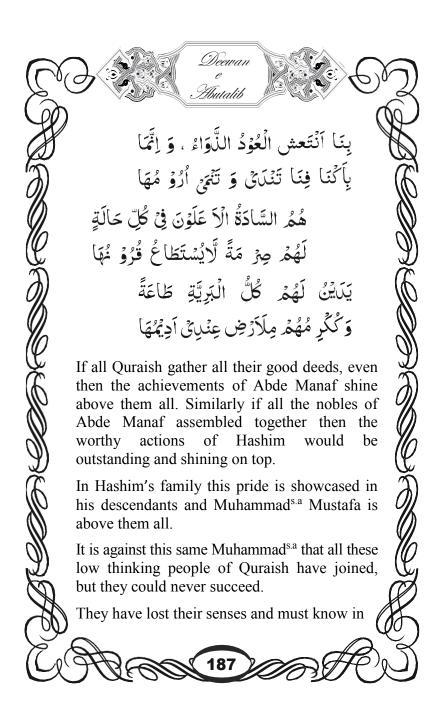


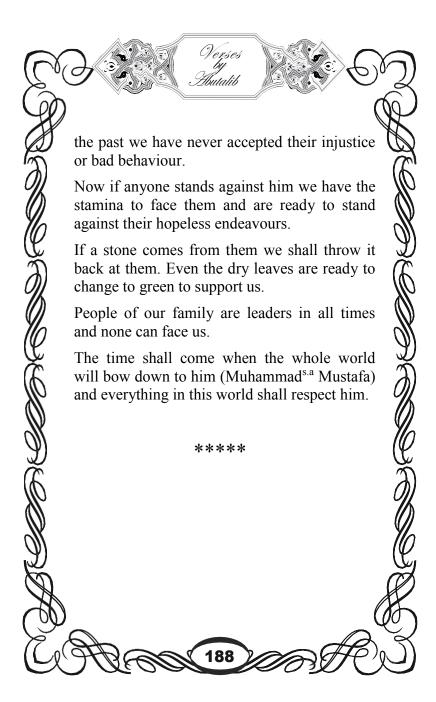
قَوْمِيْ وَأَعْلَا هُمْ مَعًا وَّ غَطْرَ فَا قَلْ سَبَقُوا بِالْمَجْدِ مَنْ تَعَرُّفَا نَجْنَ أَتَلِيْلً اوَّاصِلًا مُسْطِرٍ فَا لَوْ أَنَّ ٱنْفَ الرِّنجِ جَارَا هُمْ هَفَا وَصَا رَعَنُ مَسْعًا يَهِمُ هُغَلَّفًا كَفَوْا إِسَاقًا السِّئَى مَنْ تَكَلَّفَا كَانُو الإَهْلِ الْخَا فِقِيْنَ سَلَفًا وَأَصْبَحُوا مِنْ كُلِّ خَلْقٍ خَلْفًا هُمْ أَنْجُمُ وَآبُلُ رُلَنَ لَكُ تُكْسَفًا وَمَوْ قِفَ فِي الْحَرْبِ ٱسْلَى مَوْقِفًا أُسُنُّ تَهُنُّ بِالزَّئِيرَاتِ الصَّفَا







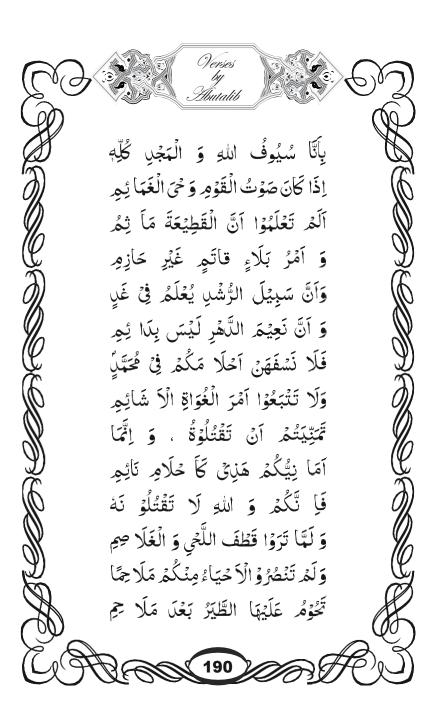


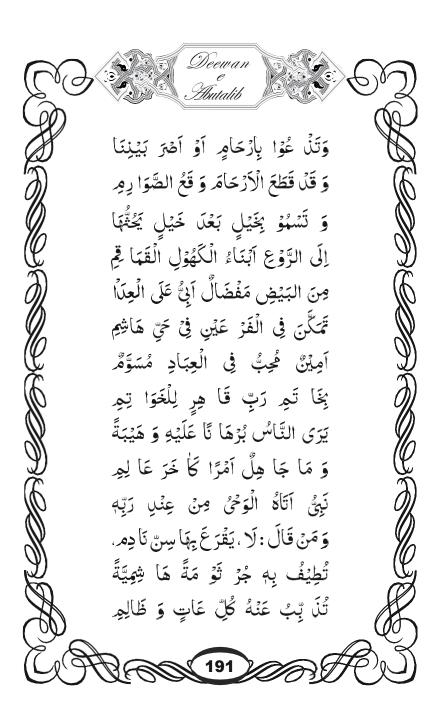


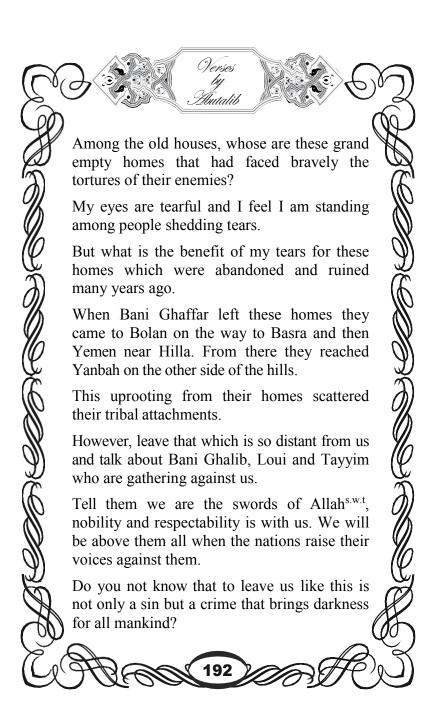


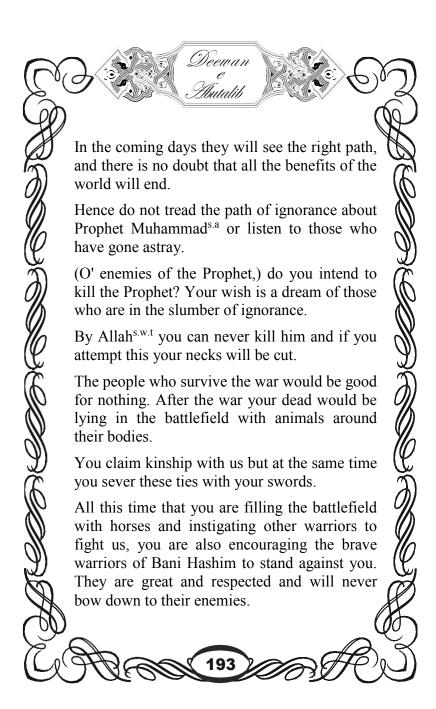
Exposing oppression by other tribes:

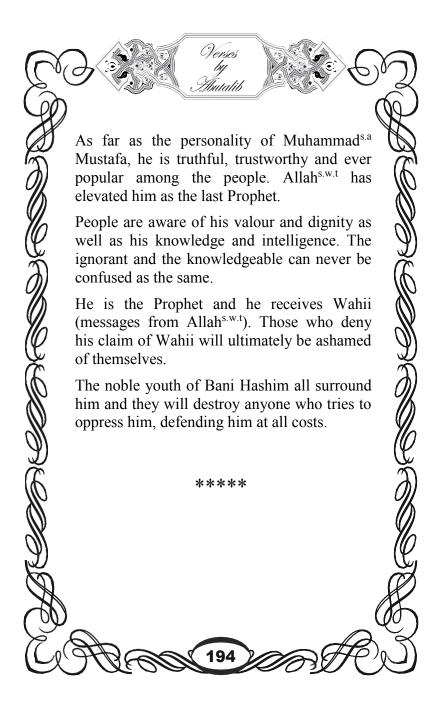
لِمَنُ أَرْبَعَ أَقُونُنِ بَيْنَ الْقِمَائِمِ أفمن عبد حاة الرِّيَاحِ النَّوَائِمِ فَكَلَّفْتُ عَيْنِيْ الْبُكَاءَ وَ خِلْتُنِيْ قَلْ أَنْزَفْتُ دَمْعِي الْيَوْمَر بَيْنَ أَلَاصَارِمِ وَ كَيْفَ بُكَا يَى فِي الطُّوْلِ وَ قَلْ اتَتُ لَهَا حِقَبُ مُنْ فَارَقَتُ أُمُّ عَاصِمٍ ؛ غِفَا رِيَّةً حَلَّتُ بِبَوْ لَانَ خَلَّةً فَيَنْبُعَ أَوْ حَلَّتُ بِهَنْبِ الرَّجَا ئِمِر فَكَ عُهَا فَقُلُ شَطَّتْ بِهَا غُرُ بَةُ النَّوِيْ وَ شِعْبَ اَشَتِّ الْحَتَى غَيْرُ مُلَا يُمِر فَبَلِّغُ عَلَى الشَّحْنَاءِ ٱفْنَاءَ غَالِب لُوَيًّا وَّ تَنْيًا عِنْكَ نَصْرِ الْكُرَا يُمِ

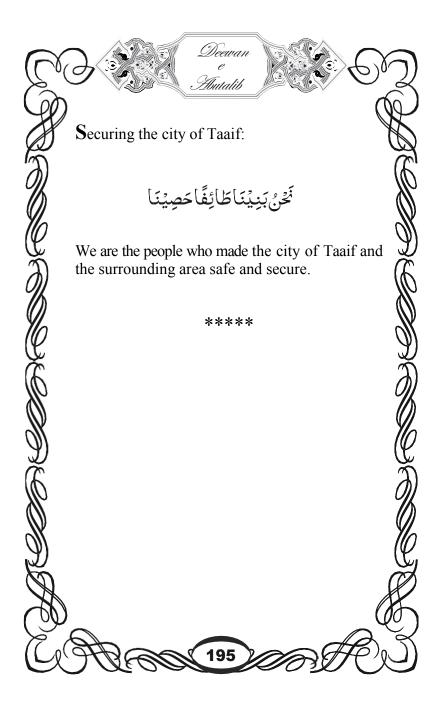


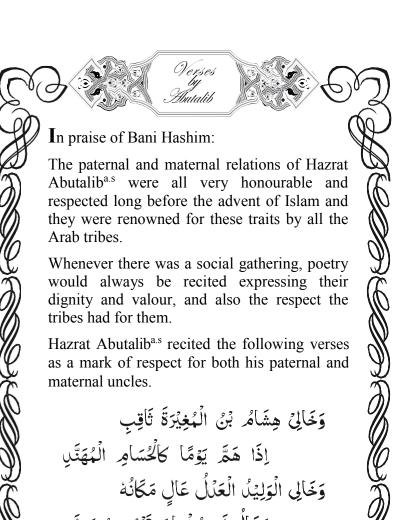








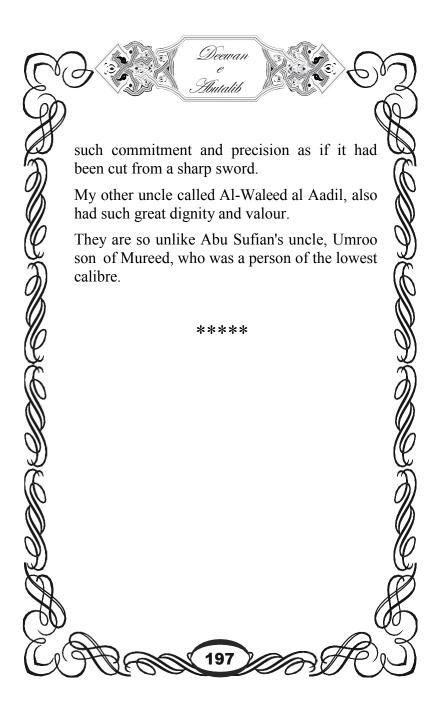


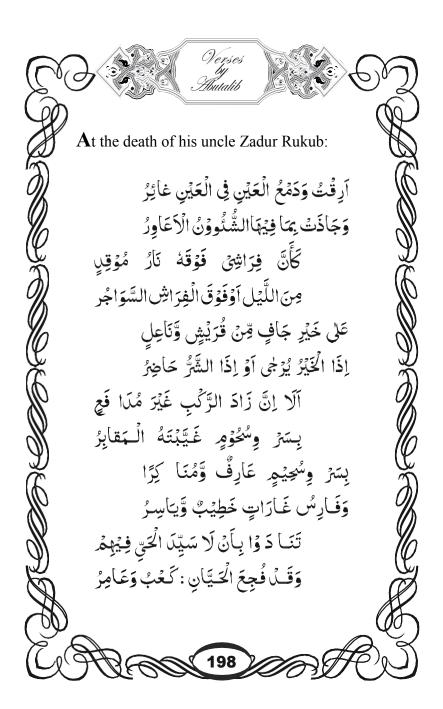


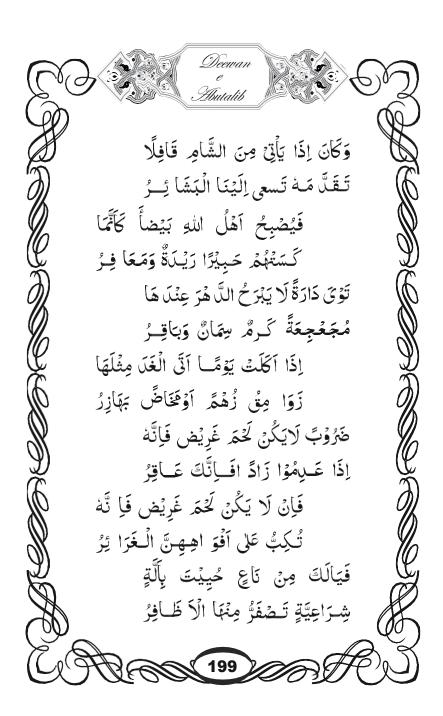
وَخَالُ آبِيْ سُفْيَانَ عَمْرُو بِنُ مَرْئِي

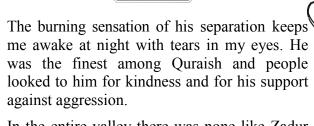
My maternal uncle called Hisham was like a bright star.

Whenever he performed a task, he did it with









In the entire valley there was none like Zadur 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.

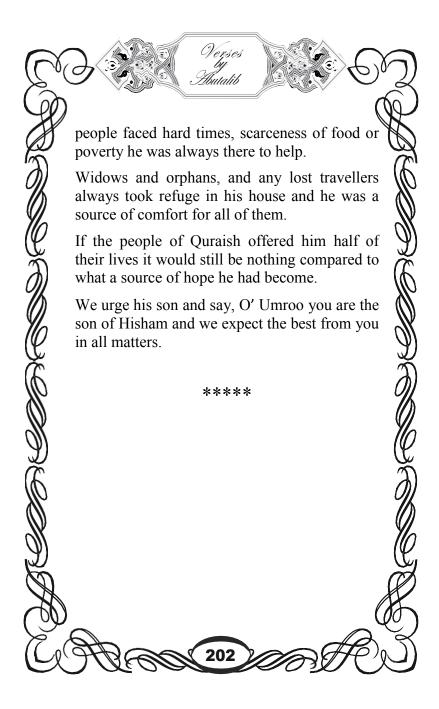


At the death of his uncle Hisham:

قَقُلُ تَاعَمِيْكَ الْحَيِّ فَالرُّ كُنْ خَاشِعٌ لِفَقُدِ آبِي عُثْمَانَ وَالْبَيْثُ وَ الْحَجَرُ وَكَانَ هِشَامُ بَنُ الْمُغِيْرَةِ عِصْبَةٌ إِذَاعَرِكَ النَّاسُ الْمُخَاوِفُ وَالْفَقُرُ إِذَاعَرِكَ النَّاسُ الْمُخَاوِفُ وَالْفَقُرُ بِأَبْيَا يَه كَانَتُ ارَامِلَ قَوْمِه تَلُوذُ وَايْتَامُ الْعَشِيْرَةِ وَالسَّفَرُ فَودَّتُ قُريشٌ لَوْفَلَ تَهُ بِشَطْرِ هَا وَقُلَّ لَعَهْرِي وَالْمَا لَوْفَلَ تَهُ بِشَطْرِ هَا نَقُولُ لِعَهْرٍ وِ: آنْتَ مِنْهُ وَإِنَّنَا لَذَرْ جُولِكَ فِي جُلِّ الْمُهَمَّاتِ 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

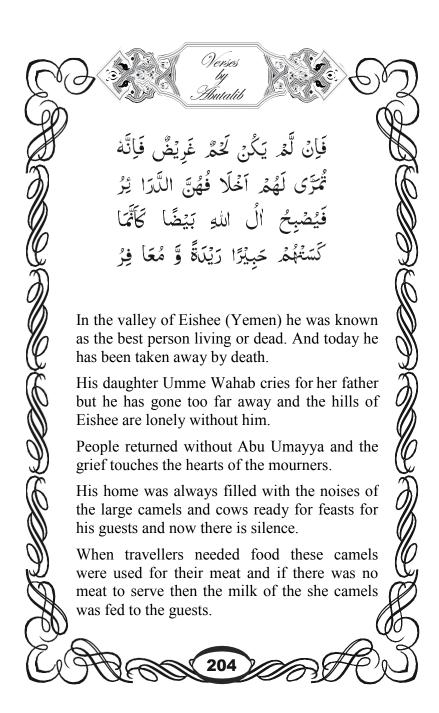


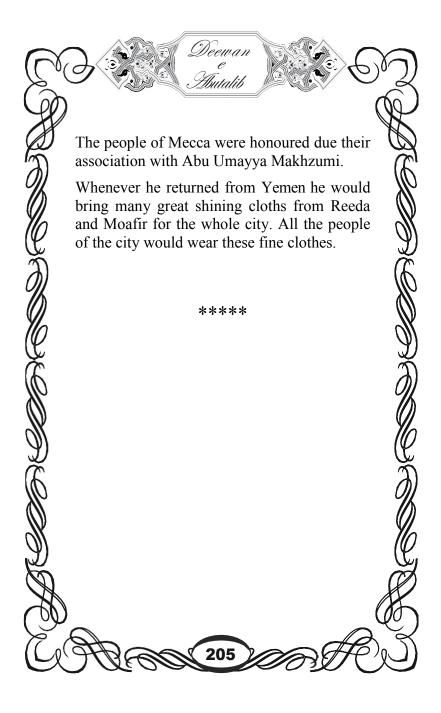


At the death of his uncle Zadur Rukub:

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

اللا إِنَّ خَيْرًا النَّاسِ حَيًّا وَّ مَيِّعًا وَ مَيِّعًا وَ مَيِّعًا وَ مَيِّعًا وَ مَيِّعًا وَ مَيْعًا وَ مَيْعًا وَ مَيْعًا وَ مَيْعًا وَ مَيْعًا وَ مَيْعًا وَمُولِ وَ فَلْ نَاى تَبْكِي اَبًا هَا أُمَّ وَهُبٍ وَ فَلْ نَاى وَرَيْشَانَ اَضْلَى دُوْنَهُ وَيُعًا بِرُ تَوَلِّ اَبُو اُمَيَّةً فِيهُمُو تَوَلِّ اَبُو اُمَيَّةً فِيهُمُو تَوَلِّ اَبُو اُمَيَّةً فِيهُمُو لَقُلْ النَّفُوسِ الْحَنَا فِرُ لَقُلْ النَّفُوسِ الْحَنَا فِرُ لَقُلْ النَّفُوسِ الْحَنَا فِرُ لَلْكُورِ اللَّهُ وَسُطَهَا لَلْكُورِ اللَّهُ وَسُطَهَا لَلْكُورِ وَسُطَهَا لَكُورُ وَسُطَهَا فَرَى حَلَوْ اللَّهُ وَسُمَانَ وَاللَّهُ وَسُمَانَهُا فَيُعْمِعُةً اَدُمُ سِمَانٌ وَبَا قِرُ طَمُولِ السَّيْفِ سُوقَ سَمَانَهَا فَلَا اللَّهُ فَا اللَّهُ وَاللَّهُ عَا قِرُ طَمُونَ سَمَانَهَا إِذَا اللَّهُ اللَّهُ اللَّهُ فَا اللَّهُ عَا قِرُ اللَّهُ عَا قَرْدُ مَلُوا زَادً فَإِنَّكُ عَا قِرُ اللَّهُ عَا قِرُ اللَّهُ عَا قَرْدُ مَلُوا زَادً فَإِنَّكُ عَا قِرُ اللَّهُ عَا قِرُ اللَّهُ عَا قَرْدُ مَلُوا زَادً فَإِنَّكُ عَا قِرُ عَلَيْ اللَّهُ عَا قَرْدُ مَلُوا زَادً فَإِنَّكُ عَا قِرُ عَلَى اللَّهُ عَا قِرُ اللَّهُ عَا قِرُ اللَّهُ عَلَى اللَّهُ عَا قَرْدُ مَلُوا زَادً فَإِنَّكُ عَا قِرُ اللَّهُ عَا قِرُ اللَّهُ عَا قَرْدُ مَلُوا زَادً فَأَنَّكُ عَا قَرَادًا اللَّهُ الْمُعَلِّي اللَّهُ الْمُؤْلِقُ الْمَالُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُولُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ





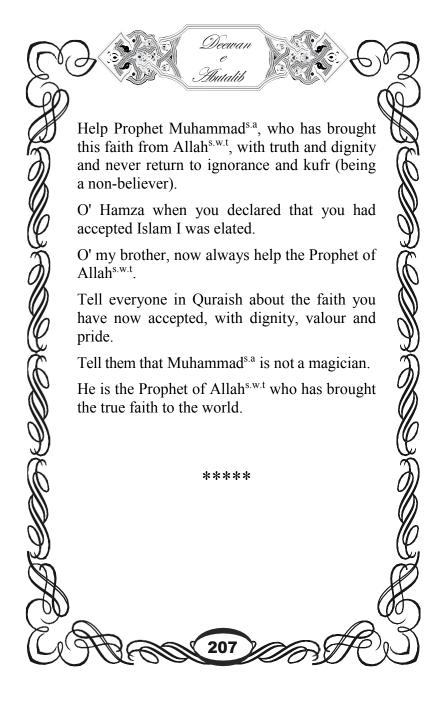


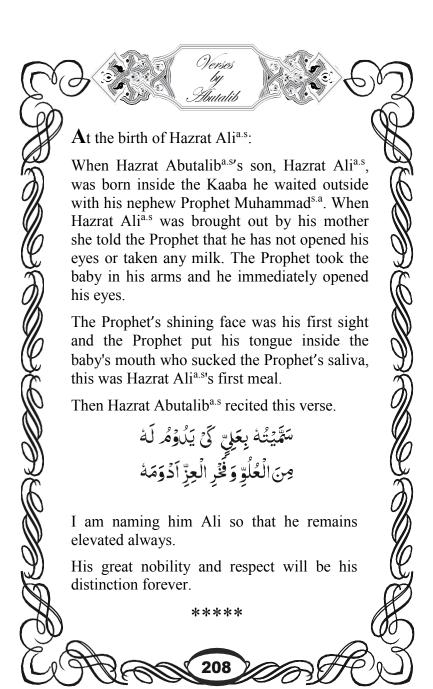
Acceptance of Islam by Hazrat Hamza^{a.s}:

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 اَبَا يَعْلِى على دِيْنِ اَحْمَلِ وَكُنْ مُظْهِرًا لِللِّيْنِ وُقِّقُت صَابِرًا وَحُطْ مَنْ اَتَى بِالْحَقِّ مِنْ عِنْدِرَبِّهٖ بِصِدُقَ وَعَزْمِ لَا تَكُنْ حَمْزَةَ كَافِرًا بِصِدُقَ وَعَزْمِ لَا تَكُنْ حَمْزَةَ كَافِرًا فَقَدُ سَرَّ فِي اِذْقُلْتَ اَنَّكَ مُؤْمِنُ فَكُنْ لِرَسُولِ اللهِ فِي اللهِ نَاصِرًا وَنَادٍ قُرِيْشًا بِاللّذِي قَدُ اَتَيْتَهُ جَهَارًا وَقُلُ: مَا كَانَ اَحْمَلُ 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.





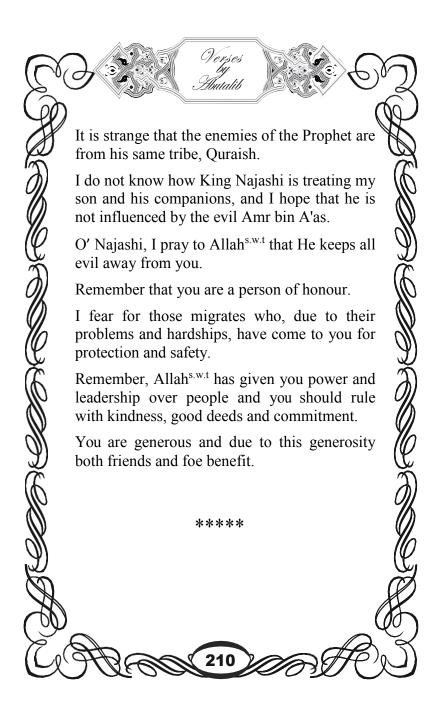


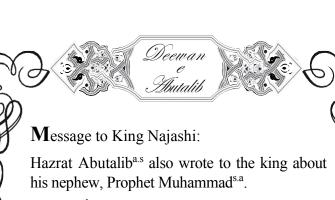
Message to King Najashi:

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

ٱلالَيْتَ شِعْرِي كَيْفَ فِي النَّاءِي جَعْفَرُ وَ عَمْرُوٌ وَ آغَلَاءُ النَّبِيِّ الْأَ قَارَبُ فَهَلُ نَالَ أَفْعَالُ النَّجَا شِي جَعْفَرًا وَأَصْحَا بَهُ أَوْ عَاقَ ذٰلِكَ شَاغِبُ تَعَلَّمُ آبَيْتَ اللَّعْنَ آنَّكَ مَا جِنَّ كَرِيْمٌ فَلَا يَشْقَى لَنَ يُكَ الْمُجَانِبُ تَعَلَّمُ بِأَنَّ اللهَ زَادَكَ بَسُطَةً وَٱفْعَالُ خَيْرٍ كُلُّهَا بِكَ لازِبُ وَٱنَّكَ فَيْضٌ ذُوْسِحَالٍ عَزِيزَةٍ يَنَالُ الْأَعَدِئُ نَفْعَهَا وَالْأَقَارِبُ

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

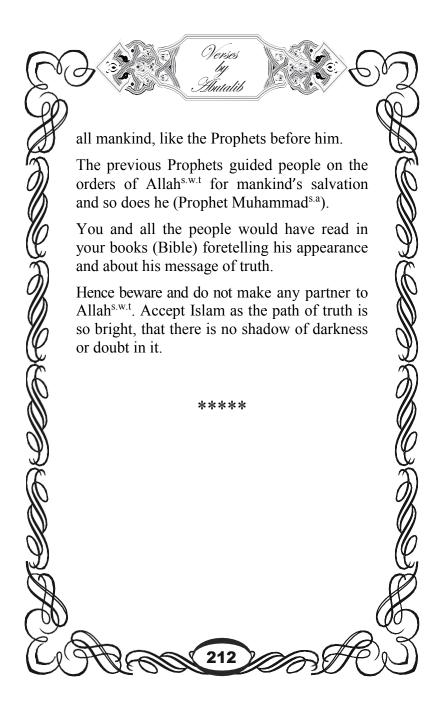


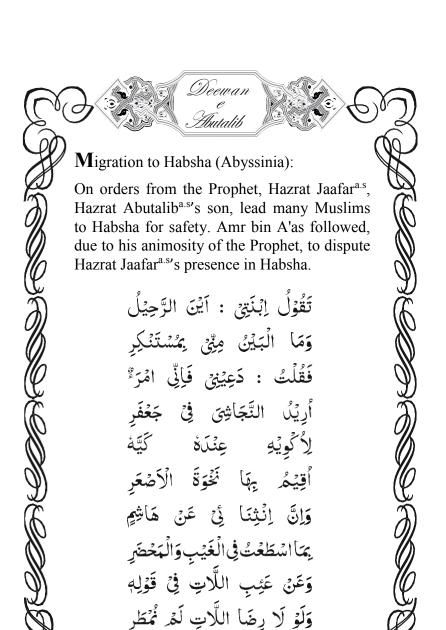


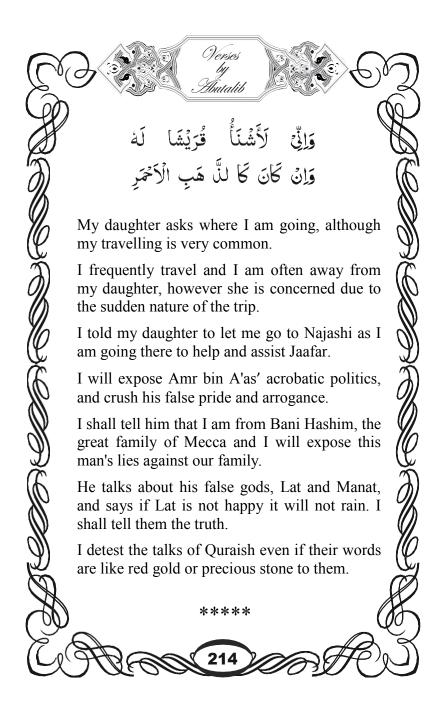
اَتَعُلَمُ مَلِكُ الْحَبَشِ اَنَّ هُحَمَّلًا الْبَيْ كَمُوْسَى وَ الْمَسِيْحَ ابْنَ مَرْيَمِ لَيْ كَمُوْسَى وَ الْمَسِيْحَ ابْنَ مَرْيَمِ اللهِ يَهُلِي مَثَلُ الَّلِيْ اتِيا بِهِ وَ كُلُّ بِأَمْرِ اللهِ يَهُلِي وَ يَعْصِمِ وَ اللهِ يَهُلِي وَ يَعْصِمِ وَ اللهِ يَهُلِي وَ يَعْصِمِ وَ اللهِ تَعُلُو نَهُ فِي كِتَا بِكُمْ وَ اللهِ تَعُلُو نَهُ فِي كِتَا بِكُمْ وَ اللهِ وَ اللهِ وَ اللهَ وَ اللهُ وَاللهُ وَ اللهُ وَلَا اللهُ وَ اللهُ وَاللّهُ وَ اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَلَهُ وَاللّهُ وَاللّهُ

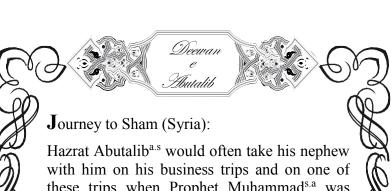
O' Najashi, you are the King of Habsha (Abyssinia) and should know that just as Prophet Moses^{a.s} and Prophet Jesus^{a.s}, son of Maryam, were Prophets of Allah^{s.w.t}, Prophet Muhammad^{s.a} is also the Prophet of Allah^{s.w.t}.

He has brought the message of guidance for









these trips when Prophet Muhammad^{s.a} was about 12 years old his uncle composed the following verses in his praise.

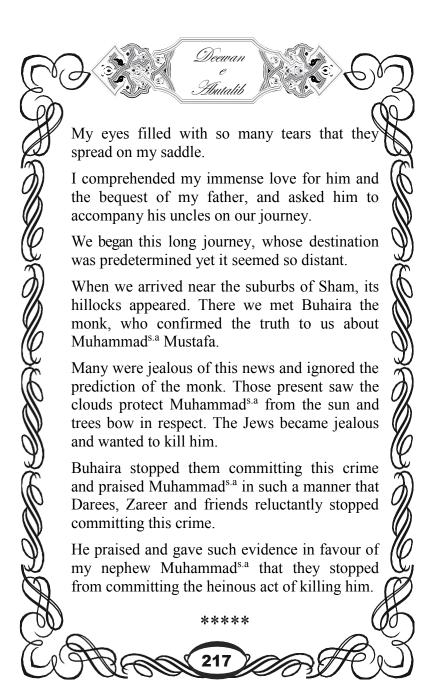
> إِنَّ الْأَمِيْنَ مُحَبَّدًا افِي قَوْمِهِ عِنْدِيْ يَفُوْقُ مَنَازِلَ الْأَوْ لَادِ لَبَّا تَعَلَّقَ بِالرِّمَامِ ضَمَهْتَهُ وَالْعِيْسُ قَلْ قَلَّصْنَ بَالْا زُوَادِ فَارُ فَضَ مِنْ عَيْنِيْ دَمْعٌ ذَارِفٌ مِثْلُ الْجِهَانِ مُفَرِّقٌ بِبِلَادٍ رَاعَيْتُ فِيْهِ قَرَا بَهُ مَوْ صُولةً وَحَفِظْتُ فِيْهِ وَصِيَّةَ الْأَجْلَادِ وَدَعُوتُهُ للسَّيْرِ بَيْنَ عُمُو مَةٍ بِيْضِ الْوُجُوْلِا مَصَالِتٍ ٱلْحِادِ سَارُوْا لِأَ بَعْدِ طَيْبَةٍ مَّعْلُوْ مَةٍ فَلَقَلُ تَبَاعَلَ طَيَّةُ الْمُزْتَادِ

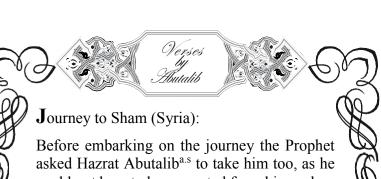


حَتَّى إِذَا مَا الْقَوْمُ بُضِرِ يْ عَايَنُوا لَا قَوْا عَلَى شَرَفٍ مِّنَ الْمِرْصَادِ عَبْرًا فَاخْبَرَ هُمْ حَدِيثًا صَادِقًا عَنْهُ وَرَداً مَعَاشِرُ الْحُسَّادِ قَوْمُ يَهُوْد قَلْ رَأُوا مَا قَلْ رَلُوا الْقَلْمِ مَعْمَلُوا فَنَهُمَا هُمُو عَنْهُ مَا مُعْمَلُوا عَلَيْ مَعْمَلُوا عَلَيْهُ مَا مُعْمَلُوا عَلَيْكُم مَنُوا اللَّهُ مَا مُعْمَلُوا عَلَيْكُم مَنَ السِّجْهَادِ وَتَعَادِي وَنَهُ مِنْ قَوْلِ حِيْرٍ نَاطِقِ بِسَدَادِ فِي الْقُومِ مِنْ فَوْلِ حِيْرٍ نَاطِقِ بِسَدَادِ فِي الْقَوْمِ مِنْ فَوْلِ حِيْرٍ نَاطِقِ بِسَدَادِ فَيْ وَوْلِ حِيْرٍ نَاطِقِ بِسَدَادِ فَي وَوْلِ حِيْرٍ نَاطِقِ بِسَدَادِ فَي الْمُولِ وَيُولِ وَلَا مِيْرِ فَالْمِقِ وَلَا مِيْرِ وَلَا مِيْرُ وَلَا مِيْرِ وَلَا مِيْرُ وَلَا مِيْرِ وَلَا مِيْرِ وَلَا مِيْرِ وَلَا مِيْرِ وَلَا مِيْرُولُ وَلَا مِيْرُولُ وَلِهُ وَلَا مِيْرُولُ وَلَا مِيْرَا مُنْ وَلَا مِيْرُولُ وَلِي وَلَا مِيْرَا مُولِ وَلَا مِيْرُولُ وَلِهُ مُولِ وَلِيْرِ وَلَا مِيْرِ وَلَا مِيْرِ وَلَا مِيْرِ وَلَا مِيْرِ وَلَا مِيْرَا مُولِ وَلِيْرُولُ مِيْرِ وَلَا مِيْلِولُ وَلَا مِيْرُولُ مِيْرِ وَلَا مِيْرِ وَلَا مِيْرِ وَلَا مِيْرِ وَلَا مِيْرِ وَلَا

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.

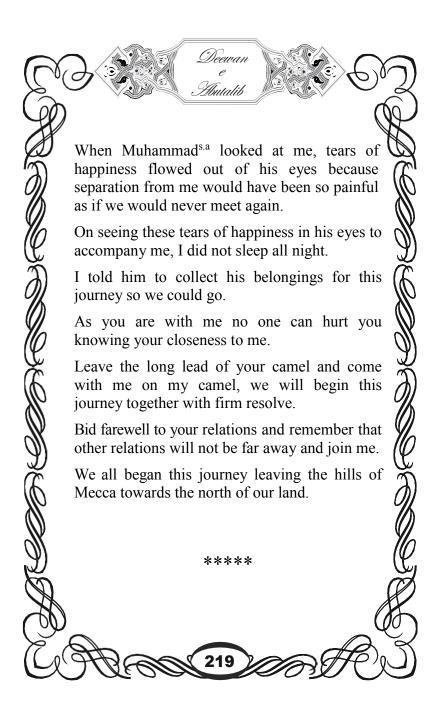
When we were leaving Mecca for the north he embraced me and I held him close to my chest.

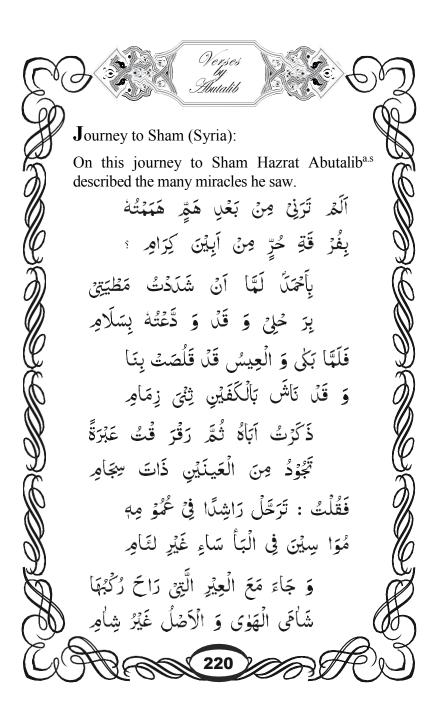


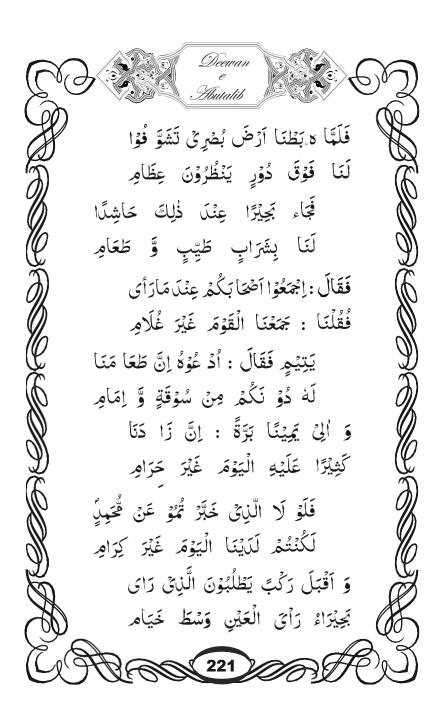


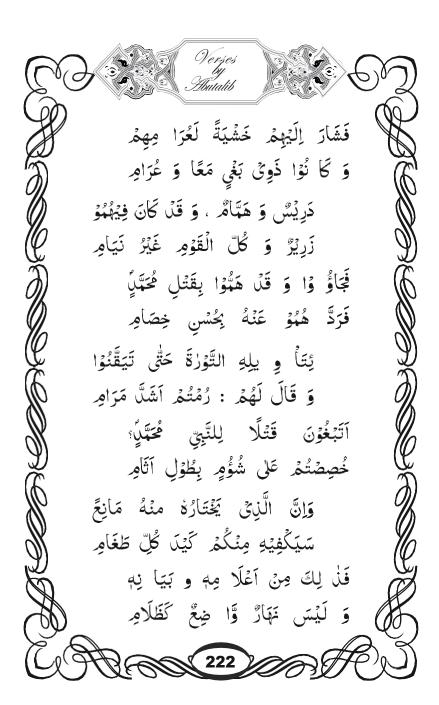
could not bear to be separated from his uncle.

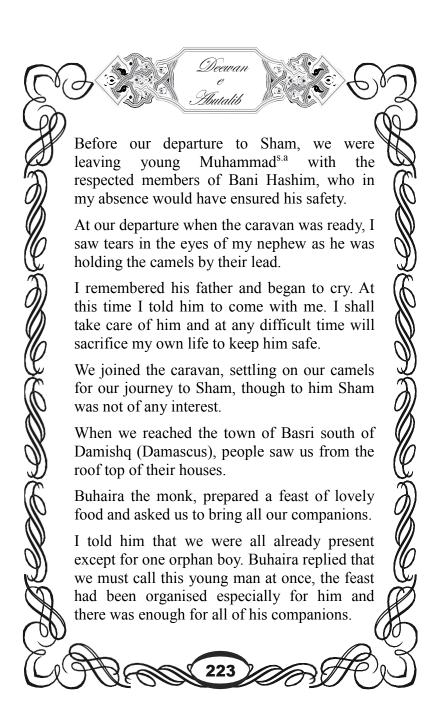
بَــكٰي طَــرَبًا رَانِيْ هُحَــبَّـــُنَّا كَأَنْ لَّا يَسرَانِي رَجِعًا لِّسمَعًا دِ فَبِتُ يُجِا فِيْنِي تَهَلَّلُ دَمْعِهِ وَعِبْرَتُهُ عَنْ مُضْجَعِيْ وَوِسَادِ فَقُلْتُ لَهُ : قَرِّبُ قُتُوْدَكَ وَارْتَحِلُ وَلَا تَخْشُ مِنِّي جَفُوَةً بِبِلَادِ وَحَلَّ زِمَامَ الْعِيْسِ وَارْحَلْ بِنَامَعًا عَلَى عَزْمَةٍ مِّنَ اَمْرِنَا وَرَشَادِ وَرُحُرَا مُحِـاً فِي الرَّهِ مُحِينَ مُنيعًا لِنِيْ رَحِم وَالْقَوْمُ غَيْرُ بِعَادِ فَرُحْنَا مَعَ الْعِيْرَا لَّتِيْ رَاحَ رَكُبُهَا يـرُمونَ مـرِن غَـرَريْن أَرْضَ إِيادٍ

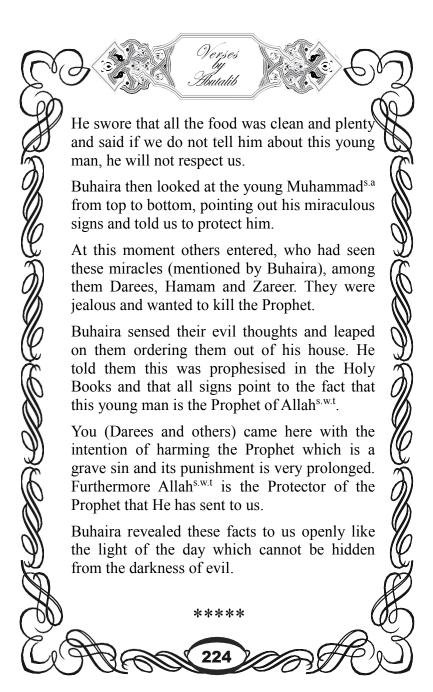


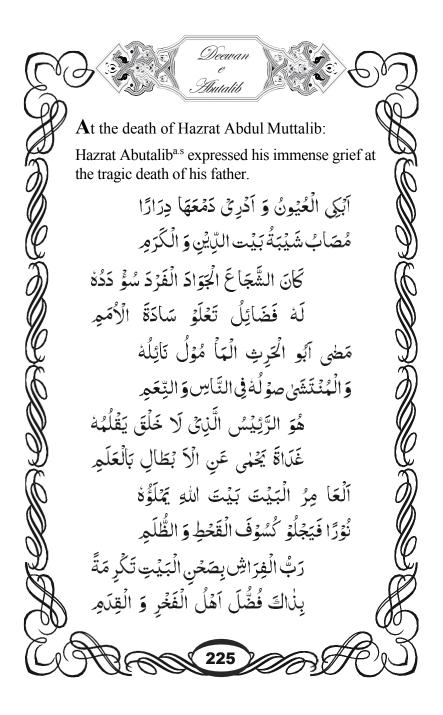


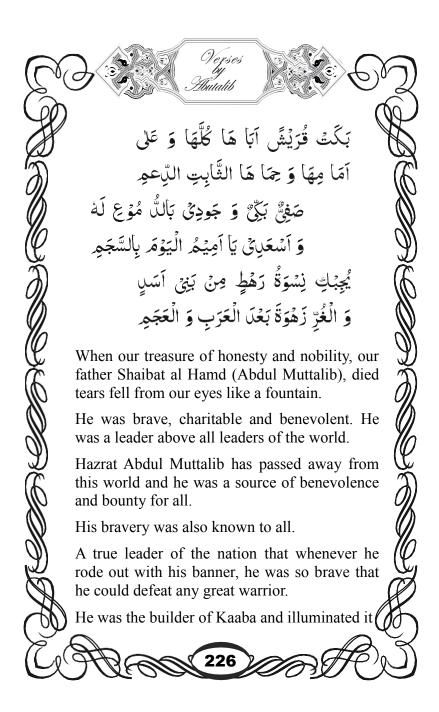


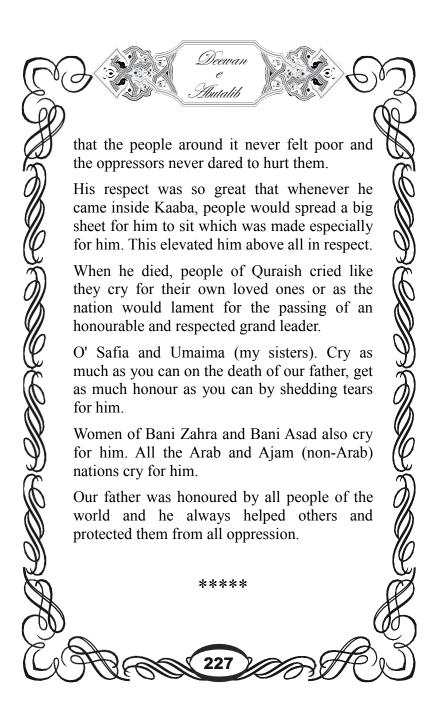












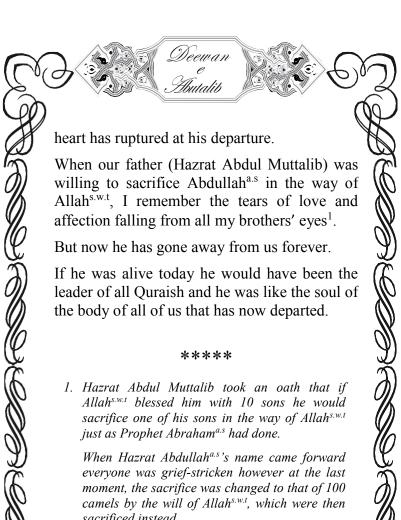


Hazrat Abutalib^{a.s} was heartbroken at the death of his younger brother who was the father of the Prophet of Allah^{s.w.t}.

عَيْنُ ايُنِ فِي بَبُكَاءِ اخِرَ الْاَبَىِ
وَلَا ثَمَيِّى عَلَى قَرْمِ لَنَا سَنَىِ
الشُّكُوْ الَّنِّيْ فِي مِنَ الْوُجْوِالشَّرِيْ يِلَهُ
وَمَا بِقَلْبِي مِنَ الْا لَامِ وَالْكَمَوِ
اصْلَى ابُوْهَ لَهْ يَبْكِي وَإِخُوتُهُ
اصْلَى ابُوْهَ لَهْ يَبْكِي وَإِخُوتُهُ
بِكُلِّ كَمْعٍ عَلَى الْخَلَّيْنِ مُطَّرِدِ
لَوْ عَاشَ كَانَ لِفَهْ مِكَانَ الرُّوْحَ لَلْجَسَدِ
إِذْ كَانَ مِنْهَا مَكَانَ الرُّوْحَ لَلْجَسَدِ

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



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}.

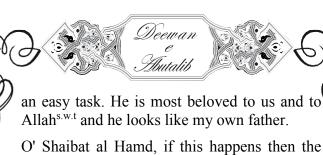
When Allah^{s.w.t} granted him twelve sons, he decided to fulfil his oath.

His pledge was to sacrifice one son but which one? He started a raffle to see whose name comes up and Hazrat Abdullaha.s's name came up for sacrifice.

This was averted at the last moment.

كُلًّا وَرَبِّ الْبَيْتِ ذِي الْأَنْصَابِ مَاذِبُحُ عَبُه، اللهِ بِالتِّلْعَابِ يَا شَيْبُ أَنَّ الرِّئِحَ ذُو عِقَاب إِنَّ لَنَا جَرَّ لَّهُ فِي الْخِطَابِ إِخْوَانُ صِلْقِ كَلْيُوْثِ الْغَابِ

I swear by the Protector of Kaaba and Ansab (the hills around Kaaba where the sacrifices are fulfilled) that to sacrifice Abdullahas is not (1)



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.

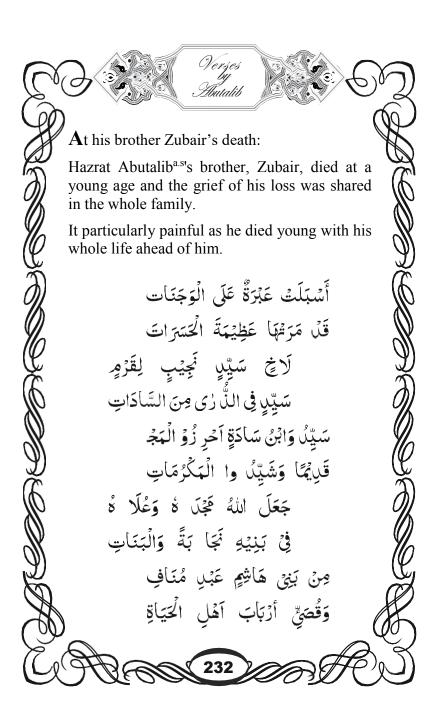
When Hazrat Abdullah^{a.s}'s name appeared the tribe was distraught and looked for an alternative.

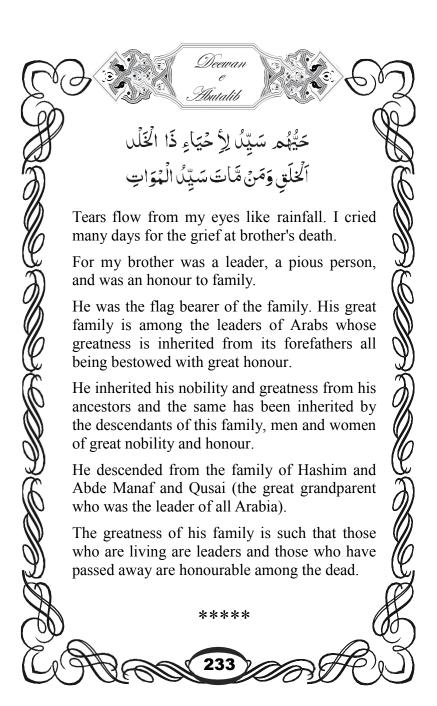
It was decided that another raffle should be done with Hazrat Abdullah^{a.s'}s name and that of a camel to see if Allah would accept another sacrifice.

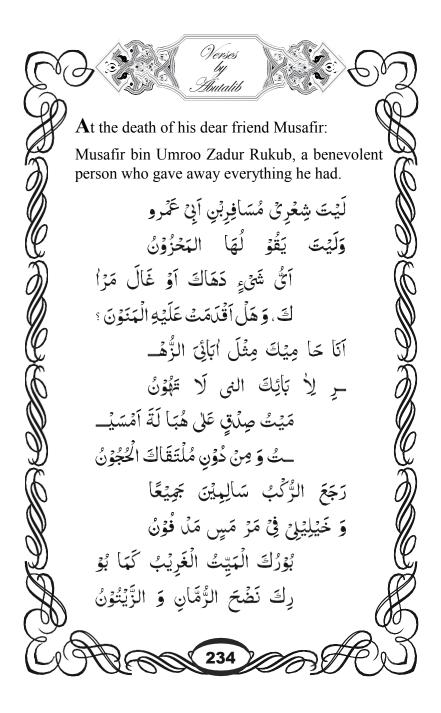
The raffle was repeated several times adding more camels to ascertain the number of camels needed to avert the sacrifice of Hazrat Abdullah^{a.s}.

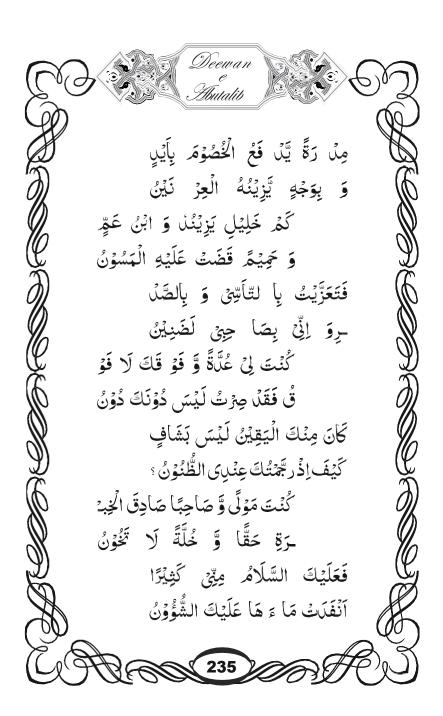
After the name of 100 camels were raffled with his, finally the camels name came up for sacrifice. This was repeated several times to ensure this was the will of Allah^{s.w.t}.

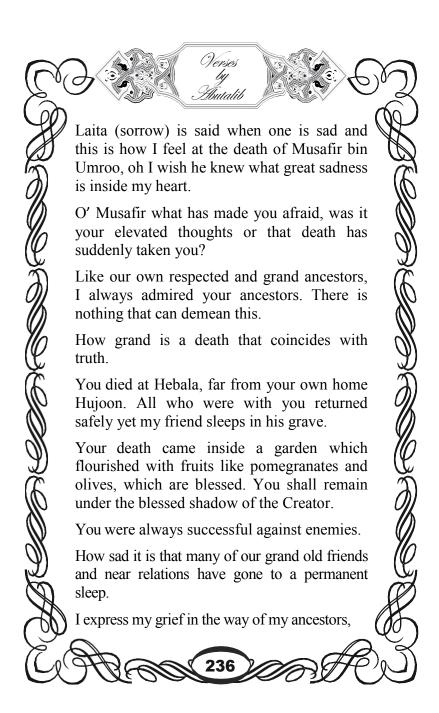
After the sacrifice of 100 camels the entire city of Mecca rejoiced and feasted.

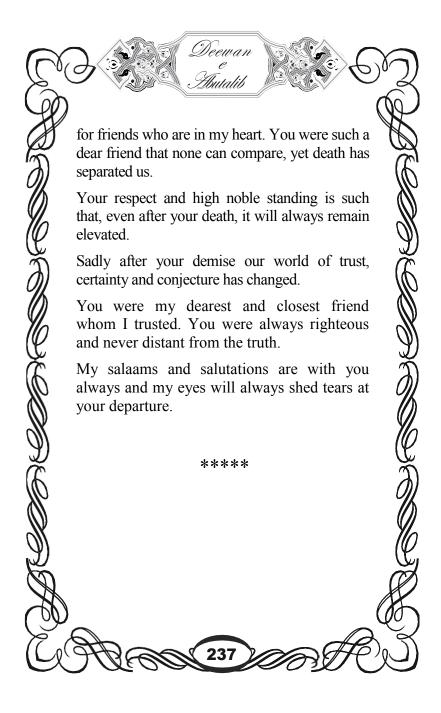


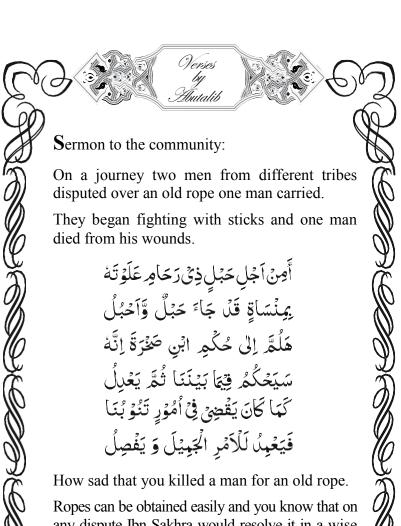






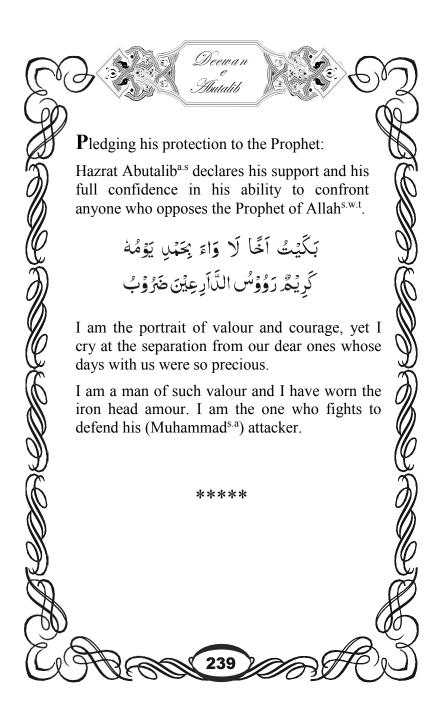


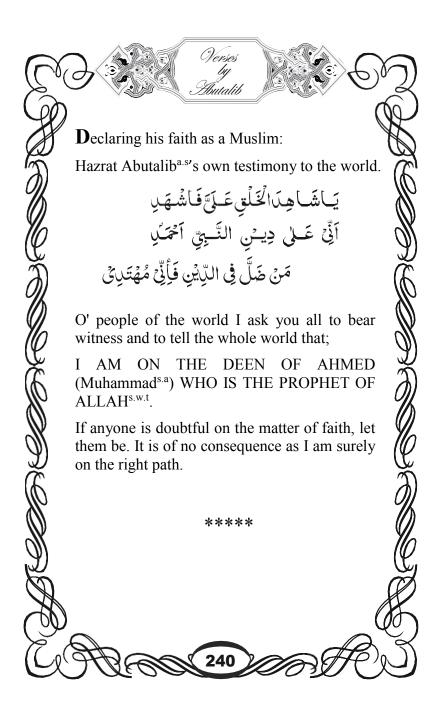




any dispute Ibn Sakhra would resolve it in a wise and peaceful manner.

Why didn't you bring this matter to him where it would have been resolved fairly and justly?





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 120, Kash al-Ghummah by al-Sha'rani 2:144 and harh 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).

