

ABU TALIB



Grand Ayatollah Hosseini Nassab



Introduction

Abu Talib was the son of Abdul Mottalib, the father of Imam Ali (a.s), and the holy Prophet's uncle. From the Shia viewpoint, he was a firm believer in the Prophet's prophetic mission and therefore supported him in all the hardships and straits in the advent of Islam.

Abu Talib's family background:

He was born in the family of Abdul Mottaleb, the Prophet's grandfather and one of the steadfast followers of the

Prophet Abraham. As the history of the Arabian Peninsula has recorded, he did not desist from his monotheistic beliefs even a moment in the most critical conditions throughout his life. When Abraha prepared an equipped army of elephants and moved toward Mecca, aiming at demolishing ‘the Kaba’, he confiscated some of Abdul Mottalib’s camels. When Abdul Mottalib went to restore his camels, Abraha asked him surprisingly, “Why don’t you ask me to withdraw my army and desist form

demolishing the Kaba”? Abdul Mottalib
rejoined him with a spirit of faith in God,

انا رب الابل و للبيت رب يمنعه {يحميه}

*(I am the owner of my camels, and this
house- the Kaba- has an Owner, who
surely will protect it.)¹*

Then, he moved to Mecca and went to
Kaba and implored to God while holding
the handle of its door as such,

يا رب لا ارجولهم سواكا يا رب فامنع منهم حماكا

ان عدو البيت من عاداكا امنعهم ان يخربوا فناكا

*(O, God! I have hope to no one, save
You. O, God! Safeguard Your holy*

1- Kamil Ibn Athir, vol, 1. p. 261 , Egypt edition

sanctuary from the enemies; the enemies who are, in fact, in clash with You. Prevent them from demolishing Your House.)²

These eloquent statements bear witness to Abdul Mottalib's firm belief in monotheism. Due to this fact, Yaqubi writes about Abdul Mottalib in his history book as such,

رفض عباده الاصنام ، وحد الله عزوجل³

(He [Abdul Mottalib] refused to worship idols and instead believed in the only God.)

3-Yaqubi, the History, vol.2. p.7, Najaf edition.

Now let's see what this god-fearing
father thinks of his son- Abu Talib:

Abdul Mottalib's view on Abu Talib

It has been written in the historical books that some of the illuminate predictors had informed Abdul Mottalib of the holy Prophet's bright future and his prophethood.

When Seif Ibn Zi Yazan held the reins of government in Abyssinia, Abdul Mottalib met with him at the head of a delegation and made an eloquent speech. Then, the Abyssinia ruler gave Abdul Mottalib glad tidings that a grand prophet will be born in his family and described some of his attributes as such:

اسمه محمد- صلي الله عليه { و آله } و سلم- يموت ابوه
و امه و يكفله جده و عمه⁴

*(His name is Mohammed (peace be upon
him and his descendants); his father and
mother die soon and his grandfather and
uncle will take his guardianship.)*

Then, he went on,

يعبد الرحمن و يدحض الشيطان و يخمد النيران و
يكسر الاوثان. قوله فصل و حكمه عدل و يامر
بالمعروف ويفعله و ينهي عن المنكر و يبطله

*(He worships God, the beneficent, and
renounces Satan and puts off the fires
and breaks down the idols. His words are
the criterion for the distinction between*

4- Sireh Halabi, vol.1, p.136-37, Egypt edition, p.114-15, Beirut edition

*right and wrong, and his judgment is based on justice. He enjoins the people to goodness, and he practices it. He also forbids them from evil and cleanses all impurities.)*⁵

Then, he addressed Abdul Mottalib as saying.

انك لجده يا عبدالمطلب غير كذب

*(Verily, you are his grandfather.)*⁶

After hearing these glad tidings, Abdul Mottalib prostrated as thanksgiving and described the blessed child as saying,

5- Ibid.

6- Ibid.

انه كان لي ابن و كنت به معجبا و عليه رقيقا و اني
 زوجته- كريمه من كرائم قومي آمنه بنت وهب بن عبد
 مناف ابن زهره فجاءت بغلام فسميته محمدا مات ابوه و
 امه و كفلته انا و عمه {يعني ابا طالب}

*(I had a son, whom I loved him very
 much. I arranged his marriage to an
 honored lady, called Amaneh, the
 daughter of Wahab Ibn Abd Manaf. She
 then gave birth to a son, whom I named
 him Mohammed. After a while, his
 father and then mother departed this life
 and as a result, his uncle and I took his
 guardianship.)*⁷

7- Ibid.

From these statements, it is deduced that Abdul Mottalib had been aware of the orphan son's bright future, and therefore, he decided to give over his guardianship to his dearest son, Abu Talib, and deprive others this great honor [the guardianship of the Prophet.]

It becomes evident that Abu Talib was so elevated in character and mind that his god-fearing father knew him worthy to take the Prophet's guardianship.⁸ Now, we present some of the clear proofs, signifying Abu Talibs' faith:

8- For further information, refer to Sireh Halabi, vol.1, p. 134, Egypt edition; Sireh Ibn Heshem, vol.1, p.189, Beirut edition; Abu Talib, a Quraysh believer, p.109, Beirut edition, The great levels, vol.1, p.117, Beirut edition

1. Abu Talib's literary and scientific works:

The Islamic scholars and historians have narrated some attractive odes, denoting his true faith. Here are some:

ليعلم خيار الناس ان محمدا نبي كموسي والمسيح ابن مريم
 اتانا بهدي مثل ما ايتا به فكل بامر الله يهدي و يعصم

(The honored men should know that Mohammed (peace be upon him and his descendants) is a Prophet as Moses and Jesus and enjoys the same heavenly light as they had. Therefore, the whole Divine prophets enjoin the people to good and

forbid them from evil at the behest of

God.)⁹

الم تعلموا انا وجدنا محمدا رسولا
و ان عليه في العباد محبه
و لاحيف فيمن خصه الله بالحب
كموسي خط في اول الكتب

(Do you not know that Mohammed

(peace be upon him and his descendants)

is a Prophet as Moses as it has been

stated in the Scriptures? The people do

love him, and transgression against he,

whom God has put His affection in the

Peoples' hearts is blameworthy.)¹⁰

لقد اكرم الله النبي محمدا
و شق له من اسمه ليجله
فاكرم خلق الله في الناس احمد
فدو العرش محمود و هذا محمدا

9- Al- Hojah, p.57; Mostorak Hakem, vol.2, p.623

10- The history of Ibn Kathir , vol.1, p.42; A commentary on Nahjul Balaghah (Ibn Abi Hedid), vol.14, p.72, 2nd edition

(God, the Almighty, has revered His Prophet, Mohammed. Based on this fact, Ahmad is the most honored creature of God. He has derived his name from His own to glorify him. Therefore, the Creator is Mahmud (the praiseworthy) and His Prophet is Ahmad (the worshipper).¹¹

و الله لن يصلوا اليك بجمعهم	حتي اوسد في التراب دفينا
فاصدع بامرک ما عليك غضاضه	وابشر بذلك و قرمنک عيوننا
و دعوتني و علمت انک ناصحي	و لقد دعوت و كنت هم امينا
و لقد علمت بان دين محمد (ص)	من خير اديان البريه دينا

(O, Messenger of God, the enemies cannot hurt you till I am laid to rest at my grave, so

11- A commentary on Nahjul Balaghah (Ibn Abil Hadid), vol,14, p.78, 2nd edition; the history of Ibn Asaker, vol., p.275, The history of Ibn Kathir, vol.1, p.266; The history of Al-Khamis, vol. p. 254.

12- Khaznatul Adab Baghdadi, vol.1, p.261; The history of Ibn Kathir, vol.3, p.42; the Commentery on Nahjul Balaghah (Ibn Abil Hadid), vol.14, p.55; Fath Albari , vol.7, p.153-54 ...

do not fret and reveal what you have to fulfill as mission and give glad tidings to people and enlighten them. You enjoined me to your religion, and I know that you are benevolent to me. You are also firm and outstanding in your call, and I confirm that Mohammed's religion is the best of religions in the world.)¹²

يا شاهد الله علي فاشهد
اني علي دين النبي احمد
من ضل في الدين فاني مهتدي

(O, God's evidence to me! Bear witness to my faith in Mohammed (peace be upon him and his descendants), the

Messenger of God; I am guided, no matter that other are deviated.)¹³

In the last days of his fruitful life, Abu Talib recommended the Quraysh nobilities to advocate the Prophet (peace be upon him and his descendants) in his holy objects in the following verses:

اوصي بنصر نبي الخير اربعة ابني عليا و شيخ القوم عباسا
 وحمزه الاسد الحامي حقيقته وجعفر ان تذودا دوني الناسا
 كونوا فداء لكم امي و ما ولدت في نصر احمد دون الناس اتراسا

(I recommend four persons to advocate the Prophet: my son Ali; Abbas, the prominent figure of our tribe; Hamzeh, God's lion, who has been supporting the

13- A Commetary on Nahjul Balaghah (Ibn Abil Hadid), vol, 14, p.78, 2nd edition; Abu Talib Divan p.75

14- Motashabehat Ul-Quran, (Ibn Shahr Ashub Mazandarani), in the commentary of Hajj sura, below the verse.

holy Prophet; and Jafar (my son). May my soul be sacrificed for you, shield the Prophet (peace be upon him and his descendants) against the enemies.)¹⁴

After observing these literary works, signifying Abu Talib's true faith in God and the Prophet's prophethood, any righteous person discovers the truthfulness of the Shia view, and it puts an end to the groundless accusations, which some of the writers with the political aims have been ascribed to the

believer of Quraysh, the holy Prophet's uncle, and the grand advocator of the Divine religion in the serious straits at the advent of Islam.

2. Abu Talib's behavior toward the Prophet (peace be upon him and his descendants) signifies his faith:

The whole outstanding Islamic historians have stated that Abu Talib's unique devotion to the Prophet (peace be upon him and his descendants) is clear evidence to his firm belief.

In order to fortify Islam and protect the Prophet (peace be upon him and his

descendants), Abu Talib preferred to settle in ‘Sheb Abi Talib’, a valley, beside the Messenger of God for three years instead of presiding over the Quraysh tribe. He stayed with him until the Muslims’ economic sanction was over and endured the straits in those unendurable conditions.¹⁵

In addition, he called on his son, Ali (a.s), to accompany the Prophet (peace be upon him and his descendants) and advocate him in the difficult

15- For further study, refer to:

a) Sireh Halabi, vol.1, p.134 b) Al-Khamis, the History, vol.1, p. 253-54

c) Sireh Ibn Hesham, vol.1, p. 189 d) A Commentary on Nahjul Balaghah, Ibn Abil Hadid, vol. 14, p. 52 e) Tabaghat Ul Kobra, vol.1, p. 119.

circumstances during the early period of Islam.

Ibn Abil Hadid in his Commentary on Nahjul Balaghah narrated Abu Talib as advising his son Ali (a.s) as saying, “The Messenger of God enjoins you to goodness, so accompany him uphill and downdale”.¹⁶

It is now evident that Abu Talib’s worthy services to the Prophet (peace be upon him and his descendants) and his limitless devotions in protecting the Religion bear witness to his true faith.

16- vol.14, p.43, 2nd edition.

Due to this fact, Ibn Abil Hadid- the great Islamic Scholar- composed a poem on Abu Talib's crucial role in protecting the holy Prophet (peace be upon him and his descendants) and his religion as such:

و لولا ابوطالب و ابنه لما مثل الدين شخصا فقاما
 فذاك بمكه آوي و حامي و هذا بيثرب جس الحماما
 و ما ضر مجد ابي طالب ججهول لغى اوبصير تعامي

(The Islam religion would never up rise if there happened to be no Abu Talib and his son. He sheltered the Prophet (peace be upon him and his descendants) in Mecca, and his son played with death in Medina. No one is able to harm Abu Talib's glory; neither the ignorant idle

talkers nor the aware ones pretending ignorance.)¹⁷

3. Abu Talib's will is a clear evidence to his faith:

The well-known Muslim historians, including Halbi Shafee in his 'Sirah' and Mohammed Diyar Bekri in his 'the history of Al- Khamis' have written that before his demise, Abu Talib called on his tribe to support the Prophet (peace be upon him and his descendants) as saying,

يا معشر قريش كونوا له ولاء، و لحزبه حماه، و الله
لايسلك احد منكم سبيله الا رشد و لا ياخذ احد بهديه الا

17- Ibid. p. no. 84

سعد، و لو كان لنفسي مده و لا جلي تاخر لكففت عنه
الهزائن و لدفعت عنه الدواهي. ثم هلك

*(O, people of Quraysh! Follow
Mohammed with affection and back his
party (Islam). I swear by God, he who
follows his teachings will be prosperous.
Verily, I would have spared no effort in
removing the straits in his way if my life
had continued. He said it and then
departed this life.)¹⁸*

4.The Porphet's affection toward Abu Talib bears witness to his faith:

18- The history of Alkhmis, vol. 1, p.300-301, Beirut edition; Sireh Halabi vol,1,p.391 ,Egypt edition

The Messenger of God dignified his uncle, Abu Talib, and expressed his affection toward him in a number of occasions, as we point to two of them:

A. A number of historians have narrated this tradition that the holy Prophet (peace be upon him and his descendants) said to Aqil Ibn Talib (the son of Abu Talib) as follows:

اني احبك حبين حبا لقرابتك مني وحبا لما كنت اعلم من

حب عمي اياك¹⁹¹

19- The history of Al-Khamis, vol.1, p.163, Beirut edition; Al-Esti'ab, vol.2, p.509

20- Sirah, Halabi, vol.1, p.391, Egypt edition.

(I love you for two reasons: first, because you are my kin and second, I know that my uncle (Abu Talib) loved you.)

B. Halabi in his book ‘Sirah’ quoted the Prophet (peace be upon him and his descendants), glorifying his uncle’s status:

ما نالت قريش مني شيئاً اكرهه (اي اشد الكراهه) حتي
مات ابوطالب

(Quraysh pagans did no serious harm to me until Abu Talib was alive.)²⁰

The Prophet's affection toward Abu Talib and glorifying his high status is a clear witness to his firm belief, because according to the holy Quran, the holy Prophet (peace be upon him and his descendants) only loves the true believers, but harsh against the pagans and non-believers. In this regard, the holy Quran says,

محمد رسول الله و الذين معه اشداء علي الكفار رحماء

بينهم

***(Mohammed is the Messenger of Allah,
and his followers are hard and harsh***

against the disbelievers but kind and compassionate to one another.)²¹

لا تجد قوما يؤمنون بالله و اليوم الآخر يوادون من حاد الله و رسوله و لو كانوا آباءهم او أبناءهم او اخوانهم او عشيرتهم اولئك كتب في قلوبهم الايمان²² ...

(You will never find any people who believe in Allah and the day of Resurrection yet establish friendship with those who oppose Allah and His Messenger, even if they be their father or their sons or their brothers or their

21- Fath Sura, verse no.29

22- Mojadeleh Sura, Verse no.22

23- Some other verses, including verse no.1 in Momtaheneh Sura; verse no. 23 in Tubeheh Sura, and verses no.54 & 81 in Maedeheh Sura confirm this fact.

relatives. Allah has written faith in the hearts of the sincere believers...)

Considering the above-stated verses and comparing them with the Prophet's affection toward Abu Talib, there remains no doubt about Abu Talib's firm belief in Allah and His Prophet (peace be upon him and his descendants).

5.The testimonies of the Prophet's disciples:

The testimonies of the Prophet's disciples have testified to Abu Talib's true faith. Here are some:

A. When an ignorant person made an unjust accusation about Abu Talib, Imam Ali (a.s) was outraged and replied,

مه، فض الله فاك، والذي بعث محمدا بالحق نبيا لوشفع

ابي في كل مذنب علي وجه الارض لشفعه الله

(Keep quiet! May God shut your mouth.

I swear to God, Who appointed

Mohammed (peace be upon him and his

descendants) as His Messenger, if my

father- Abu Talib- intercedes any sinner,

Allah will forgive him.)²⁴

Somewhere else he says,

24- Al- Hujah, p.24

كان والله ابوطالب عبد مناف بن عبدالمطلب مومنا
 مسلما يكتم ايمانه مخافه علي بني هاشم ان تتابذها
 قريش

(I swear to God that Abu Talib, the son of Abd Manaf Ibn Abdul Motalib, was a pious believer, but he dissimilated his faith from the Quraysh infidels so that he could keep Bani Hashem clan immune from their hostility)²⁵

Imam Ali's words not only confirms Abu Talib's firm belief, but also considers him as one of the Divine guardians that is able to make intercession for others with Allah's permission.

25- Ibid.

B. Abuzar Ghafari said about Abu Talib:

و الله الذي لا اله الا هو ما مات ابوطالب رضي الله
عنه حتي اسلم

*(I swear to Allah, Who is the One, Abu
Talib departed this life after he had
embraced Islam.)²⁶*

C. It has been narrated from Abbas Ibn
Abdul Mottalib and Abubakr Ibn Abi
Ghahafeh that:

ان ابا طالب ما مات حتي قال: لا اله الا الله محمد رسول
الله.

26- A commentary on Nahjul Balagheh (Ibn Abil Hadid) vol. 14, p.71, second edition.

27- AL-Ghadir, vol.7,p.398, 3rd edetion , Beriut , 1378

28- A Commentary on Nahjul-Balaghah , vol.14. p.68.

(Abu Talib did not pass away until he uttered: There is no god save Allah, and Mohammed is His Messenger.)²⁷

6.Abu Talib in Ahlul-Bait's view:

The whole Imams have specified Abu Talib's true belief and defended this loyal company of the Prophet (peace be upon him and his descendants) in different occasions. Here are some:

C.Imam Baqir (a.s) said,

لو وضع ايمان ابي طالب في كفه ميزان وايمان هذا
الخلق في الكفه الاخري لرجح ايمان ابي طالب

*(If Abu Talib's faith is put in one side of
a scale and that of the people in the
other, Abu Talib's will be heavier.)²⁸*

D.Imam Sadeq (a.s) narrated from the Prophet

(peace be upon him and his descendants) as:

ان اصحاب الكهف اسروا الايمان و اظهروا الكفر
فاتاهم الله اجرهم مرتين، وان اباطالب اسر الايمان و
اظهر الشرك فاتاه الله اجره مرتين

*(The people of Kahf dissimilated their
faith (due to some reasons) and
pretended that they were disbelievers, so*

Allah rewarded them twice. Abu Talib also dissimilated his faith and did pretend disbelief. Therefore, Allah rewarded him two times.)²⁹

From the above stated points, it becomes clear as day that Abu Talib enjoyed the following attributes:

1. He had a firm belief in God and His Messenger.
2. He advocated the Messenger of God and sacrificed his self for the sake of Islam.

29- A Commentary on Nahjul Balagah, vol.14, p.70, Second edition.

3. The Prophet (peace be upon him and his descendants) had affection toward him.

4. He possessed the intercession right before Allah.

From what was stated, two facts are disclosed:

1. The holy Prophet (peace be upon him and his descendants), his disciples, Imam Ali (a.s), and other Imams have approved Abu Talib's faith.

2. The unjust accusations, made to him, are proven unfounded. These accusations were made due to political

ends by the incitement of a number of Bani Omayeh and Bani Abbas rulers, who were always in clashes with Abu Talib's descendents and Ahlul- Bait (a.s).

Now, let us consider Zahzah hadith, the most eminent way the enemies applied to degrade the honor of Abu Talib, the loyal company of the Prophet (peace be upon him and his descendants), and then prove it unfounded under the auspices of the holy Quran, the Prophet's traditions, and the insight of the common sense.

The study of Zahzah hadith:

Some of the writers, including Bokhari and Moslem have ascribed the following two statements to the holy Prophet (peace be upon him and his descendants) as they have narrated them from Sofyan Ibn Saeed Thuri, Abdul Malek Ibn Omayr, Abdul Aziz Ibn Mohammed Dravardi and Leith Ibn Sad:

وجدته في غمرات من النار فاخرجته الي ضحضاح

(I found him (Abu Talib) in a pile of fire and then transferred him to Zahzah.) ³⁰

30- The term 'Zahzah' is a hole, the depth of which is lesser than man's height.

لعله تنفعه شفاعتي يوم القيامة فيجعل في ضحضاح من
النار يبلغ كعبيه يغلي منه دماغه

*(On the Day of Resurrection, my
intercession will be beneficial for him –
Abu Talib – so that he will be put in a
Shallow hole of fire up to his ankles so
that his brain will boil in it.)³¹*

Although the presentation of the pre-
stated traditions prove the baselessness of
the calumny about Abu Talib's faith
(Zahzah hadith), however, in order to

31- Sahih, Bohari, vol.5, Managheb chapters, section the story of Abi Talib, p.52, Egypt edition.

clarify this issue, we study it from two aspects:

1. The baselessness of this document:

As stated before, the narrators of Zahzah hadith are Sofyan Ibn Saeed Thuri, Abdul Malek Ibn Omayr, Abdul Aziz Ibn Mohammed Dravardi, and Leith Ibn Sad.

Now, let us study the status of these narrators through invoking the Sunnite scholars of Ilm Ul-Rejal [genealogy] in this regard:

A.Sofyan Ibn Saeed Thuri:

With regard to his character, Abu Abdollah Mohammed Ibn Ahmad Ibn Othman Zahabi the well-known Sunnite scholar of Ilm Ul-Rejal [genealogy] says,

كان يدلّس عن الضعفاء

*(Sofyn Ibn Thuri always narrated the fabricated hadiths from the unknown narrators.)*³²

This statement proves that Sofyan always narrated the anonymous or unknown narrators, and as a result, it invalidates his narrations.

32- Mizan Ul-Etedal (Zahabi), vol.2, p.169, first edition, Beirut.

B. Abdul Malik Ibn Omayr:

Zahabi evaluates him as follows:

طال عمره و ساء حفظه قال ابو حاتم ليس بحافظ، تغير
حفظه و قال احمد: ضعيف يخلط، و قال بن معين:
مخلط و قال ابن خراش: كان شعبه لا يرضاه و ذكر
الكوسج عن احمد انه ضعفه جدا

(He lived a long life and then got mental derangement. Abu Hatam says, “He lost his memory so that he could not remember the hadiths”. Also, Ahmad Ibn Hanbal says, “Abdul Malek Ibn Omayr was narrating fabricated and unfounded hadiths”, and Ibn Moeen believed that he had mixed up the true

and false hadiths together. Ibn Kharash says, “Even Shobeh was dissatisfied with him”. In addition, Kusaj narrated that Ahmad Ibn Hanbal also rejected the hadiths narrated by Abdul Malek.)³³

From the above-mentioned statements, it is deduced that Abdul Malek Ibn Omayr was:

1. Forgetful
2. Unauthentic (someone whose narrations cannot be trusted (in Ilm Ul-Rejal [genealogy])).
3. Full of blunders

33- Ibid.

4. Mixed up (He who mixes the true and false traditions together.)

Thus, each of the mentioned characteristics by itself rebuts the authenticity of Abdul Malek's narrations; however, he enjoyed all these weak points.

C. Abdul Aziz Ibn Mohammed Dravardi:

The Sunnite scholars of Ilm Ul-Rejal [genealogy] know him forgetful; thus, his narrations cannot be trusted.

In this regard, Ahmad Ibn Hanbal certifies,

إذا حدث من حفظه جاء ببواطيل

*(Whenever reciting a tradition by heart, he delivered irrelevant and groundless words.)*³⁴

According to Abu Hatam,

لا يحتج به

*(His words are nor trustworthy.)*³⁵

Also, Abu Zarah has introduced him as forgetful³⁶.

D.Leith Ibn Sad:

With reference to the geological books of the Sunnite, it is clarified that the whole narrators whose names are Leith are either anonymous or unauthentic, and

34- Ibid, p. 634.

35- Ibid.

36- Ibid.

37- Mizan Ul-Etedal, vol.3, p. 420 to 423, first edition

their narrations are not trustworthy.³⁷ Leith Ibn Sad has also been one of those unreliable who has been negligent in hearing and narrating the hadiths.

Yahya Ibn Moeen criticizes him as saying,

انه كان يتساهل في الشيوخ و السماع

(Leith Ibn Sad has been negligent with regard to both hearing the hadiths and those he has narrated from.)³⁸

Nabati has also considered him as unauthentic, registering his name in his book, entitled ‘Al-Tazlil Alal Kamel’,

38- Ibid, p.423

among the names of the unauthentic narrators.³⁹

Thus, it is clarified that the main narrators of the Zahzah hadith are unauthentic, and their narrations are not reliable, either.

2. The incompatibility of the Zahzah hadith context with the holy Book and the Prophet's traditions:

In this hadith, it is inscribed to the Messenger of God that he transfers Abu Talib from the pile of fire to a shallow hole of fire, and consequently, he

39- Sheikh Ul-Abtah, p.75; Ibid, vol.3 p.423

decreases his torment, or on the other hand, he intercedes him on the Day of Resurrection, whereas the intercession according to the holy Quran and the Prophet's traditions are only accepted for the believing Muslims. As a consequence, if Abu Talib was, in fact, a pagan, the holy Prophet (peace be upon him and his descendants) could not intercede him or decrease his torment.

Thus, the baselessness of the context of Zahzah hadith- signifying Abu Talib as a pagan- is proven.

Now, let us consider this issue under the auspices of the Divine Book and the Prophet's traditions.

A. The holy Quran in this regard says,

و الذين كفروا لهم نار جهنم لا يقضي عليهم فيموتوا و لا يخفف عنهم من عذابها كذلك نجزي كل كفور

*(And for those who disbelieve, there is the fire of Hell; they are neither sentenced to death, nor their torment is lightened. Thus, do We recompense the disbelievers!)*⁴⁰

B. According to the Prophet's traditions, there will be no intercession for

40- Fatir Sura, verse no.36

the disbelievers. Abuzar Ghafari quoted the Prophet (peace be upon him and his descendants) as saying,

اعطيت الشفاعة و هي نائله من امتي من لا يشرك بالله

شيئاً

(My intercession will include the ones from my nation who believe in Allah.)

As a result, the context of Zahzah hadith is unfounded and totally incompatible with the Book and the Prophet's traditions.

Conclusion:

To sum up, it is revealed that Zahzah hadith is null and void based on both

context and content and the documentary sources, and it cannot be invoked.

Therefore, the stronghold, used to misrepresent Abu Talib's firm belief is broken down, and Abu Talib's dignity remains luminous.
