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الحرفان

Thematic analysis of Diwān-e-abī Ṭālib in the perspective of the Qur'an and the Sunnah

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ABSTRACT

This article is a thematic exploration of Diwān-e-Abī Ṭālib, a collection of poetry attributed to Ḥadrat Abu Ṭālib ibn ‘Abd al-Muṭṭalib, who was the uncle and protector of the Holy Prophet PBUH. Besides its historical and theological significance, Diwān-e-Abī Ṭālib contains multiple and multidimensional themes in it. This research fills a fundamental gap through a comprehensive analysis of the themes conveyed in his poetry, while aligning them with Qur'anic teachings and the Sunnah. The Qualitative approach and descriptive mode of expression have been employed for the thematic analysis. There are various themes in Diwān-e-Abī Ṭālib, but this study focuses only on foundational Islamic themes, including monotheism (Tawḥīd), support for the Prophet and the Prophethood (Risālah), his moral excellence, noble lineage of the Holy Prophet PBUH, and righteous religion. This research concludes that the Diwān-e-Abī Ṭālib is not merely a collection of poetry depicting the Islamic history, rather it conveys the fundamental message of Islam through its sublime themes. It offers further research of multifaceted dimensions of Diwān-e-Abī Ṭālib.

Keywords:

Diwān-e-Abī Ṭālib, thematic analysis, Qur'anic themes, Sunnah.

Introduction:

Hadrat Abu Tālib ibn Hadrat ‘Abd al-Muṭṭalib played a significant role as a chief protector of the Holy Prophet PBUH. His contribution in the protection of early Islam and the Messenger of Islam, is beyond any doubts. He was born in 536 A.D. to Hadrat ‘Abd al-Muṭṭalib, who was the follower of Abrahamic faith, and belonged to a noble family of Banū Hāshim, a clan of the Quraish tribe in Makkah. His name was Abd-e-Manāf.^(1,2) According to one narration, his name was Imrān. But it is a weak narration, however, his kunya became more well-known than his actual name.⁽³⁾ After the death of Hadrat ‘Abd al-Muṭṭalib, Hadrat Abū Tālib assumed the charge and became guardian of his nephew;^(4,5) and raised him with deep affection, love and loyalty.⁽⁶⁾

Throughout the infant years of Islam, Hadrat Abū Tālib supported and encouraged the Holy Prophet PBUH, both emotionally and politically. His unwavering support and firmly exercising of his tribal authority remained a protective shield against the persecution and all the threats from the Quraishi elites. Inspite of every kind of social and economic pressure, Hadrat Abū Tālib persisted in his words and actions of unfaltering protection of the Holy Prophet PBUH. His words _____ his poetry, character and his actions reveal him as a person who has deep love and firm faith in the Holy Prophet PBUH. His role in Islamic history cannot be termed as only political or familial, rather theological and literary aspects of his personality need to be appreciated, as well. His poetry serves as both a moral manifesto and a form of resistance literature.

His poetry contains multiple and multidimensional themes depicting his thoughts and feelings, which need to be explored. His poetry contains traditional meter and rhyme using symbolism and imagery, and sometimes he uses direct and un-embellished language. His verses resonate expressive questions, oaths and declarations to the enemies of Islam. In other words, it also presents a clear psychological and emotional understanding of infant years of Islam. It is an utterance of the Qur’anic and Prophetic message that affirms and defends the Prophet PBUH and Islam.

Diwān-e-Abū Tālib is a collection of Arabic poems, which has been compiled from early historical and biographical sources. Although, these poems were not written formally during his lifetime, yet these were preserved through oral transmission and later citations by early Islamic historians and compilers of the Sīrah:⁽⁷⁾,⁽⁸⁾

“This valuable Dīwān was graciously presented to us by the virtuous scholar, the noble Shaykh Muḥammad al-Sammāwī; and he permitted us to transcribe it from his own copy, which he had written from a manuscript he found in one of the great libraries of Baghdad. That manuscript, in turn, had been copied from a version written by ‘Afīf ibn As‘ad in Baghdad during the month of Muharram 370 A.H., which itself was based on a manuscript in the handwriting of Shaykh ‘Uthmān ibn Ḥayy al-Nahwī.”⁽⁹⁾

This study critically analyzes *Diwān-e-Abī Ṭālib*, which identifies, examines and interprets its themes on its resonance and alignment with the Qur'anic and Prophetic themes. The researchers have consulted two books entitled as *Diwān-e-Shaikh-ul-Abatī*, *Abī Ṭālib*, published from Maktaba Nainwa Al-Ḥadīthā Tehran; and *Diwān-e-Abī Ṭālib bin 'Abd al-Muṭṭalib*, published from Dār-o-Maktaba al-Halāl, Beirut Lebanon.

1.2. RESEARCH GAP

The researchers found that the literary and thematic analysis of the *Diwān* is under-explored, particularly in how its themes align with those of the Qur'an and the Sunnah.

This study addresses this research gap through thematic analysis of the *Diwān*, and harmonizing them with the Qur'anic teachings and Prophetic practices.

1.3. OBJECTIVES OF THE STUDY

- 1) To determine and analyze the fundamental themes of the *Diwān-e-Abī Ṭālib*.
- 2) To align these themes with the Qur'an and the Prophetic practices.

1.4. RESEARCH QUESTIONS

1. What fundamental themes of Islam are present in *Diwān-e-Abī Ṭālib*?
2. How do these themes align with the Qur'anic teachings and Prophetic practices?

1.5. METHODOLOGY

Qualitative approach has been used to analyze and interpret the themes of the *Diwān*. The foundational concepts of Islam have been extracted as the themes; and they were categorized in various headings including monotheism, moral support for the Prophet PBUH and the Prophethood, noble lineage, moral excellence and righteous religion. Critical analysis of these themes has been executed while aligning them with the Qur'anic themes and the Sunnah.

Arabic text was extracted from two versions ⁽¹⁰⁾, ⁽¹¹⁾ of *Diwān-e-Abī Ṭālib*. English translation has been used for thematic analysis.

Literature Review

While several biographies and classical sources mention Ḥadrat Abu Ṭālib's poetry, but specific analysis of his *Diwān* is scarce. English translation is also found, but not includes analysis of the verses.

Content and Themes of the *Diwān*

In pre-Islamic days, and early Islamic years, poetry has been used not only as an artistic expression of Arabic language, rather it was also used to express one's identity, thoughts,

feelings, loyalty and inclination, resistance and philosophical demonstration. Similarly, the poetry of Hadrat Abu Tālib signifies his artistic excellence, as well as, various multidimensional themes. Although, his poetry bears the historical and theological significance, yet it has been under-explored. It not only gives an insight into the early years of Islam through its depiction of social, cultural and political environment; rather it contains such themes which echo the teachings of the Qur'an and the sunnah. This study aims to identify those themes and present them in the perspective of the Qur'an and the Sunnah.

The Diwān of Abū Tālib reflects several major themes, but this article has focused only on these following themes:

- i. Support for the Prophet PBUH
- ii. Prophet's Moral Excellence
- iii. Noble Lineage of the Prophet PBUH
- iv. Righteous Religion and Divine Mission
- v. Monotheistic Inclination (Tawhīd)

All these topics resonate in the Qur'an and the Sunnah, and align with their fundamental themes. In this section, the poetry of Hadrat Abū Tālib has been analyzed under above-mentioned headings. Only five poetic verses have been brought under each head. The verses from the Holy Qur'an and the Sunnah have been quoted in order to show alignment and the harmony between both the poetry, and the Qur'an and the Sunnah.

Support for the Prophet PBUH

His poetry is a categorical manifestation of his support for the Holy Prophet PBUH, despite all social, economic, and political pressures.

كَذَّبْتُمْ وَبَيْتَ اللَّهِ نَبْرِي مُحَمَّداً،

وَلَمَّا نَطَاعْنَ دُونَهُ وَنُنَاصِلِ

Translation: By the House of Allah, your claim is false! We would never forsake Muhammad — until we fight and defend him with our spears and blades!

وَسُلْطَنُهُ حَقِّيْ نُصْرَعْ حَوْلَهُ،

وَنَدْعُلُ عَنْ أَبْنَائِنَا وَالْحَلَالِ

Translation: We shall never surrender him, not until we lie slain around him, And forget even our sons and wives in his defense.

فُقَارَةٌ حَتَّىٰ تُصْرَعَ حَوْلَةٌ

وَمَا نَالَ تَكْدِيبُ الْمُنَّبِّهِ الْمُفَرِّبِ

Translation: “We will not abandon him until we are slain around him And denial has never harmed the chosen Prophet.”

مَعْنَاتُ الْرَّسُولِ، رَسُولُ الْمُلِيلِ،

يَبْضُّ تَلَالًا لَمَعَ الْبَرُوقِ

Translation: We defended the Prophet, the Messenger of the King, With flashing blades like lightning's sting.

He calls Ḥadrat Muḥammad PBUH “Rasūl al-Malīk”, which is an open declaration that the Prophet PBUH has been sent by the Lord (Allah), and therefore, one who opposes the Prophet PBUH, opposes Allah, the Almighty.

These verses contain an infuriated rebuke against Quraish leaders and enemies of the Holy Prophet PBUH. The theme in the above-mentioned verses is found in the Qur'an:

إِنَّ الْمُنْصُرَةَ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَ الَّذِينَ كَفَرُوا

“If you do not aid him [Muhammad], Allah has already aided him when those who disbelieved had driven him out...” ⁽¹²⁾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ۖ ثُمَّ لَمْ يَرْتَبُّو وَجَاهُدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۖ

“The (true) believers are only those who believe in Allah and His Messenger and then do not doubt but strive with their wealth and their lives...” ⁽¹³⁾

فُلْجَ إِنْ كَانَ أَبَوْكُمْ وَأَبْنَائُكُمْ وَأَخْوَانُكُمْ وَأَرْوَاحُكُمْ وَعَشِيرَتُكُمْ وَأَوْأَلُ نَاقَقْتُمُوهَا وَجَاهَةُ حَمْشُونَ كَسَادَهَا وَمَسْكِنُ تَرْضُوهَا أَحَبُّ الْيُكْمُ مِنَ اللَّهِ
وَرَسُولِهِ ۖ وَجَهَادٌ فِي سَبِيلِهِ ۖ فَتَرْبَصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۖ

Translation: Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. ⁽¹⁴⁾

These poetic verses reflect the ultimate love and loyalty of Ḥadrat Abū Ṭālib towards the Prophet PBUH, as well as, the true spirit of fighting for the protection of the Holy Prophet PBUH, never to yield. This declaration of loyalty and unwavering support with a quick readiness to die for the sake of the Prophet PBUH align with the Qur'anic concept of *naṣr al-nabī* (support the Prophet). As he says:

فَإِنَّمَا لِأَمْرِكَ مَا عَلَيْكَ عَصَاضَةٌ

فَكُمُّنِي بِنَا دِينًا لَدَيْنِكَ وَدِينَا

Translation: “So proceed with your mission—there is no blame upon you For your religion is sufficient for us, and it is our religion too.”

It echoes in ¹⁵:many Qur’anic verses

”إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا...“

Translation: ”...Indeed, We will support Our Messengers and those who believe“—
Allah’s Support for the Holy Prophet PBUH: ⁽¹⁶⁾

هُوَ الَّذِي أَيَّدَكَ بِصَرْرِهِ وَبِالْمُؤْمِنِينَ

”.He is the One who supported you with His help and with the believers“

These verses declare both loyalty and defiance, which is a daring challenge to the arrogance and envious plots of Quraishi elites mapped against the Prophet PBUH.

PROPHET’S MORAL EXCELLENCE

A most striking characteristic of his poetry is the praise of the Prophetic qualities and the nobility of the personality of the Holy Prophet PBUH.

وَأَيْضُّ يُسَتَّسْقِي الْعَنَامُ بِوَجْهِهِ،

رَبِيعُ الْيَتَامَى عَصْمَةُ لِلْأَرَامِلِ

Translation: A radiant one — by whose face the clouds are made to pour down, the spring for the orphans, a shield for widows evermore.

It contains the same theme which is being presented in the Qur’an:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” ⁽¹⁷⁾

أَمَّ يَحْدُكَ بِئِيمًا فَأَوَى

فَأَمَّا الْيَتَمَّ فَلَا تَغْهِرْ

“Did He not find you an orphan and give [you] refuge? ... So as for the orphan, do not oppress [him].” (18)

He uses the imagery of rain. Allah, the Almighty also uses the imagery of rain for the Holy Prophet PBUH: (19)

وَهُوَ الَّذِي يُرِسِّلُ الرِّيحَ بُشِّرًا بَيْنَ يَمَنِ وَجَنَانِهِ

“...and We send down from the sky rain charged with blessing...”

Imagery of rain is the symbol of the beautiful face and bounteous existence of the Holy Prophet PBUH, which pours down the spring of blessings upon all the creatures.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

“Certainly, did Allah confer a great favor upon the believers when He sent among them a Messenger from themselves...” (20)

مَنْ مِثْلُهُ فِي الْأَنْاسِ أُوْ مِنْ مُؤْمِنٍ،

إِذَا قَيَسَ الْحُكَمَ أَهْلُ التَّفَاضُلِ

Translation: So, who is like him among all of mankind, or who can hope for one so refined— When leaders are measured, the noble compared.

لَبِيِّ الْأَكْلِ وَالْكَرِيمُ بِأَصْلِيهِ

وَأَحْلَاقِهِ وَهُوَ الرَّشِيدُ الْمُؤَيَّدُ

Translation: The Prophet of God, noble in his origin, exalted in character —he is the rightly guided, divinely supported one.”

لَدَى رَجُلٍ مُرِشدٍ أَمْرَةُ

إِلَى الْحُقْقَى يَنْعُوشُ وَيَسْتَعْصِمُ

Translation: In, the care of a man whose command is guided He calls to the truth and seeks refuge in it.”

وَإِنْ كَانَ أَخْمَدُ قَدْ جَاءَهُمْ،

بِحَقِّ وَلَمْ يَأْخُذْهُمْ بِالْكُذْبِ

Translation: Indeed, Ahmad has come to them with the truth, He brought no falsehood.

Allah, the Almighty praises His Prophet PBUH in the following words: (21)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And indeed, you (O Muhammad) are of a great moral character.”

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Indeed, in the Messenger of Allah you have an excellent example...” (22)

مُطَّاعٌ إِمَّا أَمِنٌ

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ

“And he is not with the unseen [revelation] stingy. And he is not accused of madness” (23)

وَمَا يَنْطِقُ عَنِ الْهُرُوبِ

إِنْ هُوَ لَا وَحْيٌ بُولْحَىٰ

“Your companion [Muhammad] has not strayed, nor has he erred. Nor does he speak from [his own] desire.” (24)

These poetic verses align with the Qur'anic themes of the truthfulness and divinely guided speech of the Holy Prophet PBUH. He praises the Prophet PBUH for his personal excellence, noble lineage, and divinely chosen status. Hadrat Abū Tālib states that these Prophetic qualities and personal characteristics of the Holy Prophet PBUH are evident, as well as, also well known by the Quraish. The portrayal of the Prophet's character as depicted by Hadrat Abū Tālib is a loud resonance of the Qur'anic appraisal of the Holy Prophet PBUH.

These words of Hadrat Abū Tālib reflect the standard declaration of Islam (25)

مُحَمَّدٌ رَسُولُ اللَّهِ

“...Muhammad is the Messenger of God”

His words present such a personality of the Holy Prophet PBUH, who is not only a perfect, the wisest and the most upright person, rather a chosen person who is assisted by the divine aid. Hadrat Abū Tālib risks his social position by categorically calling him the Prophet of God. In fact, he presents him as a Messenger who recites revelation (26) and whose every word is guided by God Himself. (27)

NOBLE LINEAGE

Hadrat Abū Ṭālib states:

رِجَالٌ كَرَامٌ غَيْرُ مِنْبِلٍ عَنْهُمْ

إِلَى الْعَزِّيْزِ أَبَاءُ كَرَامٍ الْمُخَالِصُ

Translation: Men of nobility, upright in their lineage, They are drawn to glory — by noble, and excellent fathers.

أَلَا إِنَّ خَيْرَ النَّاسِ نَفْسًا وَوَالِدًا

إِذَا عُدَّ سَادَاتُ الْبَرِّيَّةِ أَمْمُ

Translation: —Indeed, the best of all people in soul and lineage When the leaders of creation are counted—is Ahmad.”

وَخَلَقَنَا شَرُفَتْ بِمَجْدِ نَسَيْهِ،

يَكْفِيْكَ مِنْهُ الْيَوْمَ مَا تَرْجُو غَدَّاً

Translation: And (he possesses) noble qualities that are honoured by the glory of his lineage, What he gives you today suffices for what you hope for tomorrow.”

الْحَمْدُ لِلَّهِ الَّذِي قَدْ شَرَفَنَا

قَوْمِيْ وَأَعْلَاهُمْ مَعَا وَغَطَرْفَا

Translation: All praise is to Allah, Who has honoured my people, And raised them together in rank and distinction.”

قَدْ سَبَقُوا بِالْمَجْدِ مَنْ تَعْرِفَا

مَجْدًا تَلِيدًا وَأَصْلًا مُسْتَطْرِفًا

Translation: They have preceded others in glory — whoever reflects will know, A glory that is inherited and a lineage that is newly distinguished.”

The couplet opens with الحمد لله, echoing: (28)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

These poetic verses affirm the moral nobility, and honourable lineage of the holy Prophet PBUH, which aligns with the Qur'anic interpretation: ⁽²⁹⁾

وَالَّذِينَ يَقُولُونَ رَبُّنَا هَبْ لَنَا مِنْ أَرْوَاحِنَا وَذُبِّلَنَا فُرْجَةً أَعْمَنْ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“And those who say, ‘Our Lord, grant us from among our spouses and offspring comfort to our eyes and make us an example for the righteous.’”

The Prophet PBUH himself said: ⁽³⁰⁾

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بُعِثْتُ مِنْ خَيْرِ قُرُونٍ تَبَيْ آدَمَ فَقَرْنَآ حَتَّى كُنْتُ مِنْ الْقَرْنِ الَّذِي كُنْتُ مِنْهُ

"I have been commissioned from among the best of the generations of Adam's descendants, generation after generation, till I came into being in the generation in which I have come."

,Ahmad" is one of the Prophet's noble names"also mentioned in the Qur'an: ⁽³¹⁾

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أَسْمَهُ أَحْمَدُ

Translation: And giving glad tidings of a Messenger to come after me, whose name will "...be Ahmad

These verses state the significance of the Prophet's noble lineage which categorically defines the purity and perfection of the forefathers of the holy Prophet PBUH. ⁽³²⁾ As Allah says in the Qur'an:

وَنَقْلِبُكَ فِي أَسْتَجْدِينَ

“Your passage through those who prostrated”

And the Hadith says: ⁽³³⁾

“Indeed, Allah has chosen Ismā'īl from the children of Ibrahim, chose Kināna from the children of Ismā'īl, and He chose Quraysh from Kināna, and He chose Banū Hāshim from Quraysh, and He chose me from Banū Hāshim”

It echoesthe Qur'an: ⁽³⁴⁾

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Translation: Indeed, Allah chose Ādām and Nūh and the family of Ibrāhīm and the ".family of 'Imrān above all peoples

These couplets represent the nobility of his honourable lineage and superior ancestry. It is in quite a harmony with the Qur'anic themes. Hadrat Abu Tālib reflect such a character of the holy Prophet PBUH, who is elevated in both soul and spirit. His poetic words endorse the moral and spiritual excellence of the Prophet PBUH. He affirms that every excellence or elevated status is only conferred by Allah, the Almighty. He is thankful to Allah, Who has honoured their tribe with the noble emergence of the Holy Prophet PBUH in their lineage.

RIGHTEOUS RELIGION AND DIVINE MISSION

Hadrat Abu Tālib states:

وَدَعَوْتَنِي وَرَعْمَتَ أَنْكَ نَاصِحٌ

فَلَقَدْ صَدَقْتَ وَكُنْتَ قَبْلَ أَمْيَنَا

Translation: You called me and claimed that you are a sincere adviser. Indeed, you spoke the truth, and you were always trustworthy before.

وَعَرَضْتَ دِيَنَا قَدْ عَلِمْتُ بِإِنَّهُ

مِنْ خَيْرِ أَدِيَانِ الْبَرِّيَّةِ دِيَنَا

Translation: And you presented a religion, which I know to be among the best of all religions of mankind.

وَمَا ذَنْبُ مَنْ يَدْعُو إِلَى اللَّهِ وَخَدَهُ

وَدِينٌ فَوِيقُ أَهْلُهُ عَيْنُ خَيْرٍ

Translation: And what guilt is there in the one who calls to God alone To a straight religion whose people are not damned?

إِنْ يَكُنْ مَا أَنْتَ يَهُ أَحْمَدُ أُلْيَوْمَ

سَنَاءٌ وَكَانَ فِي الْحُسْنَى دِيَنَا

Translation: ,If what Ahmad has brought today is radiance And it is (destined to be) the "...religion on the Day of Gathering (Resurrection)

Hadrat Abu Tālib praises the perfect and truthful message of the Holy prophet PBUH. He calls it the truest religion of all the religions, as well as, the religion of the Day of Judgement. He not only praises the Holy Prophet PBUH for the truthful message, but for being the embodiment of truthfulness, as well.

The truth brought by the Holy Prophet is true religion, as depicted in the Qur'an: (35)

فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجِيبًا

يَهْدِي إِلَى الرُّشْدِ فَأَمَّا بِهِ فَإِنَّمَا يُهْدِي إِلَى الْحَقِيقَةِ

"...We have heard a wonderful Qur'an guiding to the right path"

He calls to truth, the religion Islam: (36)

لَهُ دَعْوَةُ الْحَقِيقَةِ

" To Him alone is the true call"

Allah praises the person who accepts the truth, in the Qur'an: (37)

وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطِ مُسْتَقِيمٍ

"...Whoever holds fast to Allah has been guided"

The call to the true religion is echoed in the Qur'an: (38)

فُلِّ إِنَّمَا آدُعُوكُمْ بِرَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا

“Say: I call only upon my Lord and do not associate any partner with Him”

قَدْ جَاءَكُمْ مِنْ أَنَّهُ لَهُ نُورٌ وَكَتَبَ مُبِينٌ

“There has come to you from Allah a light and a clear Book” (39)

Hadrat Abū Ṭālib affirms Islam as the only religion as resonated in the Qur'an:

وَمَنْ يَتَّبِعْ عَيْرًا لِلْإِسْلَامِ فَلَنْ يُفْلِتَ مِنْهُ

Whoever seeks a religion other than Islam, it will never be accepted from him (40)

The Qur'an calls the Prophet MuhammadPBUH as the bearer of the eternal “Light”: (41)

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ... قَدْ جَاءَكُمْ مِنْ أَنَّهُ نُورٌ

“O People of the Book, there has come to you Our Messenger... There has come to you from Allah a light.”

His poetic verses align with the Qur'an:(42), (43)

إِنَّ الَّذِينَ عِنْدَ اللَّهِ إِلَيْسَ الْأَسْلَامُ

“Indeed, the religion in the sight of Allah is Islam.”

وَرَضِيَتْ لَكُمُ الْإِسْلَامُ دِينًا

“...and have chosen for you Islam as your religion.”

Hadrat Abu Tālib affirms that Islam is the only religion, as stated in the multiple verses of the Qur'an. He categorically states that the followers of Islam are honoured by Allah, the Almighty and the Messenger PBUH of Islam is the most exalted one. His affirmations are aligned with the Qur'an.

MONOTHEISTIC INCLINATION (TAWHID)

Hadrat Abu Tālib invokes Allah as the one true God, the Lord of mankind, the Lord of all the worlds. His affirmations are very much aligned with the Qur'an:

أَعُوذُ بِرَبِّ النَّاسِ مِنْ كُلِّ طَاعِنٍ

عَلَيْنَا، يَشْرِئُنَا فَلْحٌ يَبْطَلِ

Translation: I seek refuge in the Lord of mankind from every slanderer against us—whether a man or someone malicious strikes us with evil or taunts us through falsehood.

It relates to the themes of the Qur'an: (44)

فُلَانٌ أَعُوذُ بِرَبِّ النَّاسِ

مَلِكِ النَّاسِ

"Say: I seek refuge in the Lord of mankind, King of mankind."

تَكُونُ لِعَذِيرَتْنَمْ عِبْرَةً

وَرَبِّ الْمَعَارِبِ وَالْمُشَارِقِ

Translation: —So that it may be a lesson for others By the Lord of the Easts and the Wests!

This structure is quite Qur'anic: (45)

رَبُّ الْمَشَرِقِ وَالْمَعَرِبِ لَا إِلَهَ إِلَّا هُوَ فَالْخَيْدُ وَكِيدُ

Translation: [He is] the Lord of the East and the West. There is no deity but Him, so take Him as your Disposer of affairs.

At another place in the Qur'an: (⁴⁶)

رَبُّ الْمَشْرِقِينَ وَرَبُّ الْمَغْرِبِينَ

Translation: Lord of the two Easts and Lord of the two Wests.

These poetic verses affirm the supreme authority of the Lord of the worlds. These are highly resonated in the Qur'an, as well as, they show his strong reverence for monotheism. His poetic vision is not only social rather theological, as well, as is stated in the Qur'an:

وَمَا ذَنِبَ مَنْ يَدْعُو إِلَى اللَّهِ وَحْدَهُ

وَدِينُنَّ فَوِيقَ أَهْلُهُ عَيْرُ حَبِيبٍ

Translation: And what guilt is there in the one who calls to God alone To a straight religion whose people are not damned?"

This line echoes the Qur'an: (⁴⁷)

فُلَانْ إِنَّا آدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ ۝ ۝ أَحَدًا

Say: I call only upon my Lord and do not associate any partner with Him

By calling Allah alone gives a clear message by Ḥadrat Abū Ṭālib, which resonates with the Qur'anic concept of monotheism, and indicates his theological clarity. It is characterized with the Qur'anic imagery and poetic eloquence.

The Qur'an is filled with this theme: (⁴⁸)

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اسْتَهَانَتْ فُلُولُ الظَّالِمِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

Translation: And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled,

Ḥadrat Abū Ṭālib affirms that the real helper is Allah, Who fills the hearts with contentment and saves against the damnation.

الْحَمْدُ لِلَّهِ الَّذِي قَدْ شَرَّقَنَا

فَوِيمِي وَأَعْلَمُهُمْ مَعَا وَعَطْرِفَا

Translation: All praise is due to Allah, Who has honored my people, And raised them together in rank and distinction."

This verse opens with الله الحمد، echoing: (⁴⁹)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He affirms that Allah is the One Who confers the sanctity and the exaltation.

لَقَدْ أَكْرَمَ اللَّهُ النَّبِيَّ مُحَمَّدًا

فَأَكْرَمَ حَلْقَ اللَّهِ فِي النَّاسِ أَحْمَدًا

وَشَقَّ لَهُ مِنْ أَسْمَاهُ لَيَجْلَهُ

فَذُو الْعَرْشِ مُحَمَّدٌ وَهَذَا مُحَمَّدٌ

Translation: Indeed, God has honored the Prophet Muhammad,

And made among mankind none more noble than Ahmад.

He split for him a name from His own to glorify him,

So the Lord of the Throne is Mahmūd, and this is Muhammad. (⁵⁰)

The verse resonates with the Qur'an in the following verses: (⁵¹)

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أَسْمَهُ أَحْمَدُ

...a messenger to come after me whose name is Ahmад.

It may be regarded as an excellent example of the relationship of praise and mutual elevation between the Creator and the creatures:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is for Allah. (⁵²)

Hadrat Abu Ṭālib declares that Allah has not only honoured the Holy Prophet PBUH, but has also raised him in excellence by linking his name to God's own Name- Mahmūd. It indicates a unique and elevated relationship between the Prophet PBUH and his Lord.

CONCLUSION

This study presents a harmonious alignment of the verses contained in Diwān-e-Abi Ṭālib with the themes found in the Qur'an and the Sunnah. It may be termed as a categorical affirmation of love and loyalty, theological clarity, and a poetic expression of the Qur'anic themes. It can be marked as a literary document of fundamental recurring

Islamic themes including the moral support for the Holy Prophet PBUH, his moral excellence, noble lineage, love and loyalty, Righteous religion and monotheism etc.

The *Diwān-e-Abī Ṭālib* presents a multi-layered record of faith, love, tribal loyalty, resistance and perseverance. Ḥadrat Abu Ṭālib reveals himself as a man of moral courage, selfless love, loyal honesty and immense courage, through his well-determined and unwavering support for the Holy Prophet PBUH. The subject matter of his poetry is not only a verbal expression of love and loyalty, rather a representation of practical readiness; and aligns with the themes of the Qur'an and the Sunnah.

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