

# PARENTS OF THE HOLY PROPHET MUHAMMAD (S.A.W) WERE BELIEVERS

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Many points have been enumerated upon the belief of the parents of the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) - whether they were Believers or not, and whether they believed in the Oneness of Allah or not. Some theologians, basing their evidence on superficial meanings, have gone to the extent of even quoting Quranic injunctions to refer to them as "people of Hell." (Ma'az-Allah) However, there are four main points of view on this subject, which are:

- 1. Some state that they were not Muslims in their own lifetime, neither were they Muslims after passing away. This view is held by Mullah Qari and others.*
- 2. Some say that one should remain silent on this matter and that Almighty Allah knows best.*
- 3. Some hold the view that they were not Muslims in their own life times, but they are now Muslims.*
- 4. Others are of the opinion that they were Muslims during their life in this world and even after passing away and that they believed in the Oneness of Allah.*

The last opinion is without doubt correct and accepted by the majority of scholars and Jurists. The ones who prefer to remain silent mention that are proofs substantiating their belief as well as proofs refuting their belief and it is because of this, they say, that one should remain silent.

The ones who say that during their life on this world they were disbelievers and that they became Muslims after death, also bring forth their proof in form of a famous tradition reported by Hazrat Ayesha Siddiqah (*radi Allahu anha*). She was reported to have stated that on Hujjatul Wida (Farewell Pilgrimage), the parents of Rasoolullah (*sallal laahu alaihi wasallam*) were made to rise from their graves and recite the Kalima. This Tradition has been quoted by Jami, reported from Imam Qurtabi and Imam Naseerudeen.

Those who state that they were disbelievers and are still disbelievers also have their own arguments. Their six arguments will be enumerated below after which we will answer each of their arguments. Their arguments are:-

## **FIRST OPINION:**

In relation to the Revelation of the following verse:

*"Lo! We have sent you (O Muhammad) with the Truth, a bringer of Glad Tidings and a Warner, and thou will not be asked about the owners of Hell-Fire."*

They state that when the Holy Prophet (*sallal laahu alaihi wasallam*) asked about the condition of his parents and in reply, this Quranic Ayah was revealed, thus proving that his parents are the people of Hell. (Ma'az-Allah)

### **SECOND OPINION:**

This group states that the Holy Prophet (*sallal laahu alaihi wasallam*) sought permission to ask for forgiveness for his parents and the following verse was revealed:

*"It is not for the Prophet and those who believe to pray for the forgiveness of idolaters, even though they may be near of kin."*

Using this verse they say that the parents of Rasoolullah (*sallal laahu alaihi wasallam*) were idolaters. (Ma'az-Allah)

### **THIRD OPINION:**

They quote a Hadith of Rasoolullah (*sallal laahu alaihi wasallam*) as found in Miskhaat under the Chapter "Ziyaaratul Quboor" in which the Holy Prophet (*sallal laahu alaihi wasallam*) is reported to have visited the grave of his mother and bursting into tears and causing others to do the same. Thereafter, he said: *"I sought permission from Almighty Allah for her forgiveness but was refused. I then sought permission to visit her grave and was granted this."* They state that this proves that his mother was a disbeliever. (Ma'az-Allah)

### **FOURTH OPINION:**

Another Hadith is quoted in which the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) is reported to have said to a Bedouin that his mother as well as that of the Bedouin are in Hell. They also put forward another Hadith in which it is narrated that when two men asked the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) about the fate of their mothers, he replied that they were in Hell. When they asked him about his mother, he also replied that she was in Hell. (Ma'az-Allah)

### **FIFTH OPINION:**

They quote "Fiqha Akbar" by Imam-e-Azam Abu Hanifa (*radi Allahu anhu*) in which he states that the parents of Rasoolullah (*sallal laahu alaihi wasallam*) died as disbelievers. They further say that Hanafis should not refuse to accept the judgement of Imam Abu Hanifa (*radi Allahu anhu*).

### **SIXTH OPINION:**

They state that for Rasoolullah (*sallal laahu alaihi wasallam*) to raise his parents after death is contrary to common sense and narration. As for the narration, they say that the Hadith is weak and that common sense for faith is only credible before the agony of death. They say that to accept or express faith at the time of death or even after death is not acceptable, or to even accept

Faith at the sight of Divine Punishment. They give the example of Pharaoh, who at the time of drowning was told:

*"What! Now, when before this thou had rebelled."*

So how can one, they say, accept that the parents of the Holy Prophet (*sallal laahu alaihi wasallam*) are Believers after death. Referring to Pharaoh, Almighty Allah states:

*"He died being a disbeliever."*

In another verse, Almighty Allah completely refutes grace for those who die in the state of disbelief:

*"Nor yet for those who die while they are disbelievers."*

They also hold the opinion that to awake any person from the grave before Judgement is nonsense.

### **PROOFS REFUTING THE PRECEDING OPINIONS**

The majority of scholars maintain that the parents of the Prophet (*sallal laahu alaihi wasallam*) believed in One Allah during their lifetime as well as at the time of their death. They also hold the opinion that his parents are not only Muslims but leaders of Muslims.

#### **FIRST PROOF:**

The report that the Quranic Ayah:

was revealed in relation to his parents, has been proven to be weak. Refer to "Kitaabut Ta'zeem was Sunnat" by Sheikh Jalaaludeen al-Suyuti (*radi Allahu anhu*). As we have mentioned in our document, the Prophet (*sallal laahu alaihi wasallam*) will not be questioned about the owners of Hell-Fire, for undoubtedly, his parents are people of Paradise.

#### **SECOND PROOF:**

The Holy Quran states:

*"There had come unto you a Messenger (one) of yourselves."*

In another reading the Fah (**ARABIC**) of **ARABIC** is pronounced with a Zabbar (**ARABIC**) which would mean that this most honourable Prophet has come from a most honourable group or society. Naturally, the idolaters cannot be termed as an honourable group, but on the contrary, as the most wicked. The above argument proves that the parents of Rasoolullah (*sallal laahu alaihi wasallam*) and his entire genealogical trace were a most honourable group and believed in One Allah.

### **THIRD PROOF:**

The Holy Quran states:

*"And see your abasement among those who fall prostrate."*

According to the commentary of "Madarik", "Jamal," etc. the above verse translated correctly would read: *"I see the genealogy of your parents and ancestors all of whom were Believers."* Believers, meaning that they believed in One Allah and were true devotees. The genealogy here refers to the chain from Hazrat Adam (*alaihis salaam*) to Hazrat Abdullah (*radi Allahu anhu*).

### **FOURTH PROOF:**

A Tradition extracted from Bukhari found in Miskhaat, under the Chapter "Fazaa'il Syedul Mursaleen," contains the following words of the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*):

*"I have been sent from the best group of the children of Adam, from one group to the next, till I am in that group which I am."*

The above Tradition substantiates that the Holy Prophet (*sallal laahu alaihi wasallam*) has been carried along the best and most noble group. The revolution of his light (Noor) has always remained within clean and pure wombs. Whose womb can be considered as clean and pure, but that of a true Believer in One Almighty Allah!

### **FIFTH PROOF:**

In Miskhaat, in the Chapter "Ziarat Quboor," it is stated that the Prophet (*sallal laahu alaihi wasallam*) sought permission from Almighty Allah to visit the grave of his mother, not to seek her forgiveness. We ask, in all honesty, that if she was a disbeliever, why was he even given permission to visit her grave when it is stated explicitly in the Holy Quran not to even visit the graves of disbelievers? The Holy Quran states:

*"Not stand by his grave (O Muhammad). Lo! They disbelieved in Allah and His Messenger, and they died while they were evil-doers."*

The above verse is proof enough that she was not a disbeliever or else he would not have been given permission to even stand at her grave.

As to the question of forgiveness, he was not permitted to ask for their forgiveness because they were not sinners. A sinner or disbeliever is he upon whom a set of Divine Laws has reached and who intentionally violates it. A set of pure Divine Laws did not reach the parent's of Rasoolullah (*sallal laahu alaihi wasallam*), yet they believed in One Allah. How then could they be termed as idolaters?

As to the question of him weeping, it was merely a burst of filial affection.

## **SIXTH PROOF:**

Leaving aside an authentic report, even a weak report has not been found in which it is proven that the parents of the Holy Prophet (*sallal laahu alaihi wasallam*) were disbelievers or idolaters. It is proven from their life and actions that they believed in the Existence of One Allah. Allama al-Suyuti (*radi Allahu anhu*), in his book "Kitaabut Ta'zeem was Sunnat", reports from "Dalaa'il Nabuwat" by Abu Naeem, that at her last moments, the mother of the Holy Prophet (*sallal laahu alaihi wasallam*), Bibi Aaminah (*radi Allahu anhu*), looked at him wistfully at the plight of his orphanhood and read the following couplet:

*"O my son! May the Almighty Allah bestow blessings upon you,*

*I am sure that you are from your Lord a Prophet to all creation,*

*And that you will administer and spread Islam from Mecca to all Arab and non-Arab,*

*Almighty will save you from worshipping idols,*

*And the Religion of Ibrahim will spread through you."*

She then recited another verse:

*"I will pass away yet my remembrance will continue,*

*For I have left behind me a perfect model, a perfect son."*

From the above verses, even her faith and belief in the Religion of Hazrat Ibrahim (*alaihis salaam*) has been proven and is an indication of her perfect belief in One Allah.

## **SEVENTH PROOF:**

Before the arrival of the Holy Prophet (*sallal laahu alaihi wasallam*), there was great joy and uproar in Arabia. Various conversations and debates centred upon the qualities and description of the forthcoming Prophet.

The father of Rasoolullah (*sallal laahu alaihi wasallam*), Hazrat Abdullah (*radi Allahu anhu*), witnessed and also experienced many strange phenomenons.

His mother also witnessed strange things during her pregnancy as well as the time of his birth. During her pregnancy, in every month a different Prophet used to appear to her in her dream describing to her of the wonderful and glorious attributes of her expected child, the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*). Once, the midwife, Bibi Halima (*radi Allahu anha*), in a state of apprehension, described to Bibi Aaminah (*radi Allahu anha*) the splitting of her son's chest. Bibi Aaminah (*radi Allahu anha*) replied that she should not be afraid as her son was the true and Last Prophet and that the Shaitaan would not be able to harm him in any way. So

how is it possible to refer to her as a disbeliever after she had witnessed all the strange happenings and wonderful experiences? It is emphatically impossible.

### **EIGHT PROOF:**

The Holy Quran states:

*"We never punish until We have sent a Messenger."*

The Pure Message or a Messenger never reached both of Rasoolullah's (*sallal laahu alaihi wasallam*) parents, so how could they be punished? Yes, without doubt, they believed in the Religion of Hazrat Ibrahim (*alaihis salaam*), that is, in One Allah. Yet, as history proves, the Divine Books at that time had been misinterpreted and tampered with by human beings. The criterion of being called a person of faith at that time was strictly to believe in One God, which the parents of Rasoolullah (*sallal laahu alaihi wasallam*) believed in. It would be unfair to, therefore, call them disbelievers.

### **NINTH PROOF:**

Sheikh Muhaddith Dehlwi (*radi Allahu anhu*) said that the parents of all Prophets were never disbelievers.

### **TENTH PROOF:**

At the time of the construction of the Holy Kaaba, Hazrat Ibrahim (*alaihis salaam*) prayed to Almighty Allah. The Quran confirms:

*"And of our seed a nation submissive unto thee."*

and the prayer continues:

*"And raise up in their midst a Messenger from among them."*

The Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) being raised from among the Muslim group is a fulfilment of Hazrat Ibrahim's (*alaihis salaam*) supplication.

According to all great Tafseer scholars, the Quranic Ayah that was claimed to be revealed for reasons of his parents as put forward by the objectors, is being clearly rejected. According to authentic Tafseer scholars, the verse:

was not revealed concerning Rasoolullah's (*sallal laahu alaihi wasallam*) parents, but in relation to his uncle Abu Taalib or those Muslims who tried to plea for their disbelieving parents. Refer to "Kitaabut Ta'zeem was Sunnat", "Tafseer Kabeer", "Tafseer Azizi", etc. Even the authentic Bukhari has reported that the verse was revealed in connection with his uncle, Abu Taalib.

### **ELEVENTH PROOF:**

The reference (**ARABIC**) (Father) in the following Traditions and verses refer to "Uncle". It is the tradition in Arabia to call the uncle "father" and the father "uncle". An example of this is found in the following Quranic Ayah:

although he was not the father of Azar.

Another verse states:

*"Thy fathers Ibrahim, and Ismael, and Ishaq."*

although they were not his fathers.

### **TWELVETH PROOF:**

As for their proof extracted from "Fiqha Akbar", according to research, nobody seems to have the correct contents of the subject matter. In some editions it is stated **ARABIC** or *"they died as disbelievers."* Strange as it may seem, in some editions the question is completely absent from the pages. Molvi Wakeel Ahmed Sikandarpuri, who has in his possession an authentic manuscript which he obtained from Hyderabad, proved quite elaborately the authenticity of his script. In this edition, the question is completely absent. Now, having seen so many contradictions in a single script, how can one possibly base one's disbelief upon it?

### **THIRTEENTH PROOF:**

The Tradition of the Prophet (*sallal laahu alaihi wasallam*) raising his parents after their death as quoted by "Shaami" has been substantiated by Imam Qurtabi and Hafez Shaam Imam ibn Naseerudeen (*radi Allahu anhum*). With regards to the question of raising the dead, it is not an impossibility. This fact has been clearly proven by Hazrat Isa, Hazrat Moosa and Hazrat Hazkeel (*alaihimus salaam*). It has been reported in the Traditions that close to Qiyaamah, even the Kaafir Dajjal will be able to raise the dead. It has been reported that the Prophet (*sallal laahu alaihi wasallam*) also raised the dead as was in the case of Hazrat Jaber's (*radi Allahu anhu*) children and the entire group. Refer to "Qurtabi", "Madaarijun Nabuwat", "Shaami" Baabul Murtadeen, "Kitaabul Afzal", etc.

### **FOURTEENTH PROOF:**

The concept of accepting Faith after death is not an impossibility. The Traditions have proven that the Ashaab-e-Kaaf will be raised from their graves and will join the forces of Imam Mehdi. They will even perform the Holy Pilgrimage.

The concept of accepting Faith at the sight of Divine Punishment has also been substantiated by the followers of Hazrat Yunus (*alaihis salaam*). The Holy Quran states:

*"Why was there not a single township (among those We warned) which believed so its Faith should have prompted it, except the people of Yunus? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while."*

As we have seen, the uniqueness of the followers of Hazrat Yunus (*alaihis salaam*) was that his people accepted Faith at the sight of Divine Punishment. This very same uniqueness applies to the parents of Rasoolullah (*sallal laahu alaihi wasallam*). Remember that Rasoolullah (*sallal laahu alaihi wasallam*) recalled the sun when Hazrat Ali (*radi Allahu anhu*) wanted to perform Asr Salaah. Could he have not raised his parents in order for them to recite the article of Faith?

### **FIFTEENTH PROOF:**

As to the injunction:

*"Nor yet for those who die while they are disbelievers."*

or

*"Those who die as disbelievers."*

This verse was revealed for those who die as disbelievers. When both the parents of Rasoolullah (*sallal laahu alaihi wasallam*) did not die as disbelievers, how can one say that these verses refer to them?

Another point to remember is that if the parents of Rasoolullah (*sallal laahu alaihi wasallam*) were disbelievers, why were there names "Abdullah" and "Aaminah"? The meaning of "Abdullah" is "Slave of Allah" and "Aaminah" means "One with Faith." The similitude of those who vile and disrespect them is like those who vile and disrespect the Holy Prophet (*sallal laahu alaihi wasallam*) by calling him "Muhammad", which means "Praised One." If we term them as disbelievers (Ma'azallah), it is the uniqueness of the Prophet (*sallal laahu alaihi wasallam*) to perfect their faith and save them from Hell. Addressing the Holy Prophet (*sallal laahu alaihi wasallam*), Almighty Allah states in the Holy Quran:

*"And soon will thy Lord give you (that wherewith) you shall be well pleased."*

Taking this verse into account, which dutiful and obedient son will be pleased at seeing his parents in Hell?

Ask yourselves the question: Will it please the Almighty Allah to see the parents of Hazrat Isa and Hazrat Moosa (*alaihimus salaam*) in Paradise and the parents of Rasoolullah (*sallal laahu alaihi wasallam*) in Hell? Without doubt, during their life in this world they believed in One Allah and on the day of the Farewell Pilgrimage they were raised and made to recite the Kalima, thereby joining the folds of the Believers.



Once during a lecture, a Deobandi Molvi accused the people of exaggeration to the question of intercession by the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*). He said that the Prophet (*sallal laahu alaihi wasallam*) could not even intercede or mediate on behalf of his own parents. A peasant, who was present in the gathering, stood up and asked the Molvi about the status of a Scholar and of a Hafez (one who memorizes the Quran) on the Day of Judgement. He replied that a Scholar will be able to intercede and mediate for seven generations of his family preceding him, while the Hafez will mediate for three generations. Hearing this reply, the peasant retorted that while an ordinary Scholar will be able to save seven generations from going to Hell, how was it possible for the greatest of Prophets, who was granted Intercession and upon whom the greatest Book was revealed, not to be able to save his own parents? Was this logical? Needless to say, the Molvi was speechless!

Dear brothers and sisters, you have read the opinions of those who do not accept the correct Faith of the parents of the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) and you have seen the proofs from the Holy Quran and authentic material completely refuting their baseless objections. Let there be no doubt in this matter.

May Almighty Allah save us from those who try to corrupt our pure Faith and the honourable character of the most perfect of creation, Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*), his honoured parents, his exalted family and illustrious Companions. Aameen.

## **CONCLUSION**

It is a proven fact from the Holy Quran and Ahadith that the parents of the Holy Prophet, Muhammadur Rasoolullah (*sallal laahu alaihi wasallam*) - Sayyiduna Abdullah and Sayyidah Aamina (*radi Allahu anhum*) - were always on Imaan and left this world with Imaan.

Just as the cities of Makkah and Madina are the most exalted cities in the world due to being the birth place and place of demise of the Prophet (*sallal laahu alaihi wasallam*), likewise, the genealogy of the Holy Prophet (*sallal laahu alaihi wasallam*) is the most exalted and pure chain in the Universe. All his forefathers, from his father, Hazrat Abdullah (*radi Allahu anhu*), to Hazrat Adam (*alaihis salaam*), were Mu'min, Muwaahids (believers in the Oneness of Allah), Aabids and Zaahids. None from amongst them were idol-worshippers or Faasiqs (sinners). Actually, the Noor of Rasoolullah (*sallal laahu alaihi wasallam*) travelled from Hazrat Adam (*alaihis salaam*) to Hazrat Abdullah (*radi Allahu anhu*), in the family chain of those who always sincerely worshipped One Allah.

For those who say, Ma'az-Allah, that the parents of the Prophet (*sallal laahu alaihi wasallam*) were non-believers, they should think and ponder that if the parents of no other Prophet were non-believers, how then would the parents of the greatest of all Prophets be non-Believers?

Those who reject the teachings of the Prophets are regarded as Kaafirs and sinners. In the era of the Prophet's (*sallal laahu alaihi wasallam*) parents, his parents had not need bring Imaan on any Nabi as the true teachings of the Ambiya before their time had been changed. Further, Rasoolullah's (*sallal laahu alaihi wasallam*) Prophethood was not announced. In the era in which his parents lived, all that was required for Imaan was to affirm the true belief in the Oneness of

Almighty Allah. Neither did they commit Kufr nor was their Imaan changed, so they cannot be regarded as sinners or Kaafirs. They remain true Mu'mins in life and when they passed away.

The great Ulama have proven the Imaan and Islam of the parents of the Prophet (*sallal laahu alaihi wasallam*) in three different ways:-

1. Both of them were on Deen-e-Haneef - the teachings of Hazrat Ibrahim (*alaihis salaam*).
2. In their time, they had not received direct invitation of previous prophets to their Deen. They passed away with Imaan, believing in One Allah before the Prophet (*sallal laahu alaihi wasallam*) announced his Prophethood.
3. Due to the Du'a of Rasoolullah (*sallal laahu alaihi wasallam*) Almighty Allah gave life to his parents who were buried in their graves and they brought Imaan on him.

Almighty Allah granted life to the parents of the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) even after they had passed away to show them his status. Just as Almighty Allah brought back to life a person of the Bani Israel to show who killed a certain person; just as Hazrat Esa (*alaihis salaam*) brought the dead back to life; just as the Prophet's (*sallal laahu alaihi wasallam*) Du'a brought back many dead persons to life; just as the Prophet (*sallal laahu alaihi wasallam*) brought back the sun from West when the Asr Salaah of Hazrat Ali (*radi Allahu anhu*) became Qaza, likewise, his Du'a brought back his parents to life so that they may also bring Imaan on him.

Almighty Allah blessed the Prophet (*sallal laahu alaihi wasallam*) with acceptance, exaltedness and elevated his status. All the above mentioned facts proves that the Prophet's (*sallal laahu alaihi wasallam*) parents passed away as Mu'mins and Muwaahids. After Hujjatul Wida, he brought them back to life with the permission of Allah. By seeing him and bringing Imaan on him, they became Sahaabi-e-Rasool (*sallal laahu alaihi wasallam*). May Allah bless us with strong Imaan in this world and may we leave this world with Imaan. Aameen. (For more details refer to "Fatawa Razviah"; "Tafseer-e-Na'eemi")