

## The Parents of Holy Prophet (Salallahu Alaihi Wasallam) are Mu'mins

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. It is a proven fact from the Holy Quran and Ahadith that the parents of the Holy Prophet (*sallal laahu alaihi wasallam*) - Sayyiduna Abdullah and Sayyidah Aamina (*radi Allahu anhuma*) - were always on Iman and left this world with Iman.
2. 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.
3. 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).
4. 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.
5. 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?
6. In the era in which the Holy Prophet's (*sallal laahu alaihi wasallam*) parent's lived all that was required for Iman was to affirm the true belief in the Oneness of Almighty Allah. Neither did they commit Kufr nor was their Iman changed, so they cannot be regarded as sinners or Kaafirs. They remained true Mu'mins in life and when they passed away.
7. The great Ulama have proven the Iman 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 – following 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 Iman, 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*), Allah Ta'ala gave life to his parents who were buried in their graves and they brought Iman on him. After Hajjat-ul Widaa, he brought them back to life with the permission of Allah Ta'ala. By seeing him and bringing Iman on him, they became Sahaabi-e-Rasool (*sallal laahu alaihi wasallam*). (*Fatawa Razviah; Tafseer-e-Na'eemi*)
8. 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 a 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.
9. 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."*

10. The above Hadith 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!
11. In Miskhaat, in the Chapter "*Ziarat Quboor*," it is stated that the Prophet (*sallal laahu alaihi wasallam*) sought permission from Allah Ta'ala 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? This proves 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?
12. Before the arrival of the Holy Prophet (*sallal laahu alaihi wasallam*) 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.
13. 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.
14. Sheikh Muhaddith Dehlwi (*radi Allahu anhu*) said that the parents of all Prophets were never disbelievers.
15. At the time of the construction of the Holy Kaaba, Hazrat Ibrahim (*alaihis salaam*) prayed to Allah Ta'ala. The Holy Quran confirms: "*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.
16. 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 Ahadith that close to Qiyamah, 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. (*Qurtabi, Madaarijun Nabuwat, Shaami*)
17. The concept of accepting faith after death is not an impossibility. The Ahadith 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.
18. 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."
19. 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

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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.

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