

The Parents of the Prophet ﷺ are Mu‘min

شُمُولُ الْإِسْلَامِ لِأَصُولِ الرَّسُولِ الْكَرِيمِ

(1315 Hijri)

“Inclusion in Islam of the Prophet’s Dignified Ancestry”

The Parents of the
Exalted Prophet ﷺ are
Mu‘min

By

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Introduction

All Praises is due to Almighty *Allāh* ﷻ, Creator and Sustainer of the Universe. Peace and Blessings upon our Master, Ḥaḍrat Nabī Muhammad ﷺ, and upon his blessed family ﷺ. May they enjoy the countless benefits and gracious favours of *Allāh* ﷻ.

The Messenger of *Allāh* ﷻ prophesied that in every century *Allāh* ﷻ would raise up amongst his nation a man who would renew its religion. Imām Aḥmad Riḍā al-Qādirī ﷺ was the reviver, or *Mujaddid*, of the 14th Islamic century. He was renowned, and deservedly so, for the breadth of his knowledge and manifest sanctity.

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With regards to whether the parents of Sayyidunā Rasūlullāh ﷺ are Mu‘min or not, there are four main points of view on this subject, which are:

- ❖ Some state that they were not Muslims in their own lifetime, neither were they Muslims after passing away.
- ❖ Some say that one should remain silent on this matter and that only *Allāh* ﷻ knows best.
- ❖ Some hold the view that they were not Muslims in their own life times, but they are now Muslims.
- ❖ 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 *Allāh* ﷻ.

The great Mujaddid ﷺ has taken great pains in bringing out this commendable work **“The Parents of the Exalted Prophet are Mu‘min”** by dint of his unshakable trust in *Allāh* ﷻ and His Master, the Beloved Rasūl ﷺ. He displays ample evidence of his vast knowledge in proving that the parents of the Beloved Ḥabīb ﷺ were and are Muslims believing in the Oneness of *Allāh* ﷻ and affirming their faith in the Messenger of *Allāh* ﷻ. The great Imām ﷺ therefore endeavoured to produce concise, clear, and uncontroversial texts proving that the parents of the Darling of *Allāh*'s ﷻ creation are Mu‘min. As one reads through this treatise, one wonders at the depth and insight of Mujaddid Imām Aḥmad Rīdā's ﷺ knowledge, essentially the result of intensive as well as extensive study in the field of Ḥadīth and the works of the illustrious *A‘immah* and exalted *‘Ulamāh* of *Dīn*.

His writings are mostly concerned with establishing within his readers the firmest possible foundations of faith and certainty. He recognized the signs of his times, of the times to come, and observed how people were drawing away from the religion, and the mischievousness of the notorious Wahabi ideology that continuously attacked the Station of Prophethood. One such fatwa, written by the “*Salafi*”/*Wahabi*, namely, al-Qarī, says the parents of the Holy Prophet Muḥammad ﷺ are in Hell-fire, is being financed and re-printed by a Saudi Wahabi national named Muḥammad Nasīf and distributed free of charge. The open “*Salafi*”/*Wahabi* campaign against the illustrious family of the best of creation is in progress. One wonders to which dark abyss and depths of Hell will such people be assigned to. Don't they fear the punishment of *Allāh*?

For those who say, *Ma‘az-Allāh*, that the parents of the Holy Prophet ﷺ were non-believers, they should think and ponder that if the parents of no other Prophet ﷺ

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were non-believers, how then would the parents of the greatest of all Prophets be non-Believers? May **Allāh** ﷻ save us from those who try to corrupt our pure Faith and the honourable character of the most perfect of creation, Sayyidunā Rasūlullāh ﷺ, his honoured parents ﷻ, his exalted family ﷻ and illustrious Companions ﷻ. A'mīn.

Indeed, this book, ***“The Parents of the Exalted Prophet are Mu'min”*** is a blessing for the English-reading people of the world. In translating such a fine book, the translator, Shaykh ‘Abd al-Hādī al-Qādirī Raḍawī, the President of the *Imām Aḥmad Rīḍā Academy (Southern Africa)* and Director of *Barkātur-Rīḍā Publications*, has rendered a great service to the cause of Islām and to the mission of the great Imām and Mujaddid, Imām Aḥmad Rīḍā ﷻ. We pray that the Sublime Lord ﷻ increase the translator’s knowledge and grant him *Tawfīq* and determination to serve the cause of Islām and betterment of the Muslim community.

We pray to **Allāh** ﷻ grant us all Adab and increase us in knowledge to experience of **His** ﷻ vast compassion and mercy. A'mīn.

M.Yunus ‘Abd al-Karīm al-Qādirī
General Secretary

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اللهم لك الحمد الدائم الباطن الظاهر صل و سلم على المصطفى الكريم نودك الطيب
الطاهر الزاهر الذى نزهته من كل رجز و اودعه في كل مستودع طاهر و نقلته من
طيب الى طيب فله الطيب الاول و الآخر و على آله و صحبه الطائب الاطاهر آمين



Firstly, The Sublime Lord *Allāh* ﷻ states:

﴿ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ﴾

And a slave man who believes is better than an Unbeliever.

(Al-Baqarah 2-221)

Sayyidunā Rasūlullāh ﷺ states:

﴿ بعثت من خير قرون بني آدم قرناً فقراً حتى كنت في قرن

الذى كنت فيه ﴾

*I was sent from amongst the best of families in every generation until the
generation I was born in.¹*

Amīr al-Mu'minīn Sayyidunā 'Alī al-Murtudāh ﷺ states in a *Sahīh Hadīth*:

﴿ لم يزل على وجه الدهر (الارض) سبعة مسلمين فصاعد أفلولا ذلك هلكت الارض

و من عليها ﴾

*In every generation there are always present at least seven Muslims and if they are
not present then all the dwellers of the earth would perish.²*

¹ Narrated in *Sahīh al-Bukhārī* on the authority of *Sayyidunā Abū Hurayrah* ﷺ.

² Reported by *Imām 'Abd al-Razzāq* ﷺ and *Imām Ibn al-Munzar* ﷺ on a sound authority according to the condition of "*Shaykhayn*".

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It is recorded in the *Sahīḥ Ḥadīth* of the 'Alim of *al-Qur'ān*, the Power of this *Ummah*, *Sayyidunā 'Abd Allāh ibn 'Abbās* ﷺ:

﴿ مَا خَلَّتْ الْأَرْضُ مِنْ بَعْدِ نُوحٍ مِنْ سَبْعَةِ يَدْفَعُ اللَّهُ لَهُمْ عَنْ أَهْلِ الْأَرْضِ ﴾

***After Sayyidunā Nabī Nūḥ* ﷺ, *this earth was never empty of at least seven sincere servants of Allāh* ﷺ *(Mu'min)* and it is due to them that Almighty Allāh ﷻ protects the dwellers of the earth.**

When it is clearly established from the *Sahīḥ Ḥadīth* that certainly there always exist on earth at least 'seven' pious believers in every generation and it is also proven from a *Sahīḥ Ḥadīth* of *al-Bukhārī* that the lineage from which the Beloved *Habīb* ﷺ was born, was indeed in all generations and families, the best and most excellent. Accordingly, the Holy *Qur'ān* also testifies that, a *Kāfir* born from no matter how pious a family will never be better than a believing servant (*Muslim*). Hence, it is incumbent that the lineage from which the beloved Prophet ﷺ was born had to be in every generation from amongst those seven pious and beloved servants of *Allāh* ﷻ or else it would be contradicting the *Sahīḥ Ḥadīth* and the command of Almighty *Allāh* ﷻ.

﴿ أقول ﴾ [The Author, *Imām Aḥmad Rīdā* ﷺ comments]

﴿ أقول و المعنى ان الكافر لا يستأهل شرعاً ان يطلق عليه انه من خيار القرن لاسيما

و هناك المسلمون صالحون و ان لم ير الخيرية الا بحسب النسب فافهم ﴾

So I say; according to the Divine Law, a Kāfir does not deserve any credibility attributed to him especially amongst the noble of the time. This is so because in that golden age, verily there were also pious believers present whose piety was not apparent except for those who were recognized by the virtue of their ancestry. Now you decide.

The illustrious *Imām* and seal of the *Huffāz Allāmah Jalāl al-Millat wa al-Dīn al-Suyūṭī* ﷺ also uses the same proof in his argument on this subject.

﴿فإنه يجز به الجزاء الجميل﴾

Secondly, the *Lord* of the Universe ﷻ states:

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ ﴾

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O you who believe! Truly the Pagans are impure. (At-Touba 9-28)

And similarly in a *Sahīh Hadīth Sharīf* the Prophet of *Allāh* ﷺ states:

﴿لم يزل الله ينقلني من الاصلاب الطيبة الطاهرة مصفى مهذباً لا ينشعب الا كنت

في خيرهما﴾

Almighty Allāh ﷻ always transferred me from one pure and sacred progenitor to another. When this pure and sacred generation gave birth to two branches, I was born from the best amongst the two.

Another Prophetic narration states:

﴿لم ازل انقل من اصلاب الطاهر ين الى ارحام الطاهرات﴾

*I was always transferred from the backs of pure males to the backs of pure females.*³

The *Hadīth Sharīf* reports:

﴿لم ازل انقل من اصلاب لاکر يمة و الارحام الطاهرة حتى اخرجني من بين ابوى﴾

Allāh ﷻ always transferred me from pious backs to pure wombs until I was from my parents.⁴

It is therefore necessary that the ancestors of the *Sayyidunā Rasūlullāh* ﷺ all be pure, pious and certainly be believers (*Mu'min*) subscribing to the highest form of *Imān* and *Tawhīd* because the Holy *Qur'ān* is explicit that no *Mushrik* or *Kāfir* has a share in purity and piety. This proof is documented by the great *Imām* and pride of the *Ummah*, '*Allāmah al-Warā*, *Fakhr al-Dīn Rāzī* ﷺ and great luminaries like *Imām Jalāl al-Dīn al-Suyūṭī* ﷺ, also *Muḥaqqiq Sanusī* ﷺ, '*Allāmah Tilmisānī* ﷺ the commentator of "*Shifā of Qādī al-'Ayād*", *Imām Ibn Hajar Makkī* ﷺ and *Imām Sayyid Muḥammad Zurqānī* ﷺ have all verified and acknowledged this fact.

Thirdly, *Allāh* ﷻ the most exalted, states in the Holy *Qur'ān*:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرِنُكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقْلَبُكَ

³ Both the above *Aḥādith* are recorded by *Imām Abū Na'im* ﷺ in "*Dalā'il al-Nubuwwah*" on the authority of *Sayyidunā ibn 'Abbās* ﷺ.

⁴ Narrated by *Sayyidunā Ibn Abī 'Umar* ﷺ and *Al-'Adnī* ﷺ with his own authority.

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فِي السَّجْدِ فِي

**And put your trust on the Exalted in Might, the Merciful.
Who sees you standing forth (in Salāh). And sees your movements among those
who fall prostrate (do Sajdah).** (Ash-Shu'arā 217-219)

Imām Fakhr al-Dīn al-Rāzī ﷺ states “The meaning of this Ayah proves that the entire ancestors of the Holy Prophet ﷺ were Muslimīn and Imām al-Suyūṭī ﷺ, Imām Ibn Hajar ﷺ and ‘Allāmah Zurqānī ﷺ etc. have all confirmed and acknowledged this argument.”

Fourthly, similarly, the confirmatory comment of Sayyidunā Ibn ‘Abbās ﷺ is recorded by Imām Abū Na‘īm ﷺ as follows;

وقد صرحوا ان القرآن مجتج به على جميع و جوهه لاينفى تاويل تاويلا و يشهد
له عمل العلماء في الاحتجاج بالآيات على احد التاويلات قديما و حديثا رابعا

قال المولى سبحانه تعالى ﴿ولسوف يعطيك ربك فترضى﴾

The ‘Ulamāh have stressed that the Holy Qur’ān is always used as proof in all circumstances. One interpretation does not refute the other. It is a proven fact that in all times, past and present, the noble ‘Ulamāh selected one Tafasīr from the many Tafasīr and used it as a proof to establish their arguments.

[الله اكبر]Glorified is Allāh ﷻ! The status and dignity of the Ḥabīb ﷺ is so elevated in the Divine Court of Allāh ﷻ that **He** ﷻ has promised to grant this blessing to **His** ﷻ Beloved Rasūl ﷺ in the following words:

﴿سترضيك في امك لانسوك به﴾

Shortly We ﷻ **will please you** ﷺ **concerning your Ummah and
your heart will not be sad.**⁵

In fact, this privilege and blessing has reached such heights that in a *Saḥīḥ Hadīth* the Beloved Prophet of Allāh ﷻ reports regarding his uncle:

﴿وجدته في غمرات من النار فاخرجته الى ضحضاح﴾

**I found him totally drowned in the fire (of Hell). So I dragged him out till the fire
was at his ankles.**⁶

⁵ Narrated by Imām Muslim ﷺ in his ‘Saḥīḥ Muslim’

⁶ Narrated by Bukhārī and Muslim from Sayyidunā ‘Abbās ibn ‘Abd al-Mut’alib ﷺ.

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The Beloved *Nabī* ﷺ reports in another *Sahīḥ Ḥadīth*:

﴿ولو لا انا لكان في الدرك الاسفل من النار﴾

If it was not for me then Abū Tālib would have been in the deepest chamber of Hell.⁷

A third *Sahīḥ Ḥadīth Sharīf* reports:

﴿اهون اهل النار عذابا ابو طالب﴾

The lightest punishment amongst the dwellers of Jahannam is of Abū Tālib.⁸

It is obvious that the closeness between the beloved *Nabī* ﷺ and his beloved Parents is of no comparison to that with *Abū Tālib*. Furthermore, it is a clear and valid fact that the Prophet's Parents lived in the period of *Fatrah*⁹ and passed away before the period of *Islām*.

- a) [*Ma'āz Allāh* ﷻ forbid!!] If they were not '*Ahle Jannah*' then their punishment would have been lesser than that of *Abū Tālib* which would have been the lightest. But this is certainly not so and indeed contrary to the *Sahīḥ Ḥadīth Sharīf*. Therefore, it is certain that the beloved *Ḥabīb*'s Parents are *Ahle-Jannah*. *Alḥamdulillāh! Khātim al-Ḥuffāz Imām Jalāl al-Dīn* ﷺ also pointed out to this proof and understanding.
- b) ﴿اقول و بالله التوفيق﴾ The proof of my argument is that the Truthful

Prophet ﷺ informed us that the lightest punishment amongst the dwellers of Hell is on *Abū Tālib*. Now I would like to ask the reason of this lightness of '*Azāb*? Is it because of *Abū Tālib*'s protection, dedication and guardianship or because of the consideration of the *Nabī* ﷺ for him for his role as a Father in the absence of his own father that led to this concession in punishment?

The beloved *Ḥabīb* ﷺ states:

﴿عم الرجل صنو ابيه﴾

⁷ Ibid.

⁸ Narrated by *Sayyidunā Ibn 'Abbās* ﷺ.

⁹ *Ayyām-e-Fatrah* is a period between two Prophets and the former passed away many years ago and either his "*Kitāb*" was tampered with or his message was not relayed far and wide. There is still time before the appearance of the latter Prophet and people who lived in such a period who strongly believed in the '*True Tawḥīd*' and abstained from all forms of corruption and sin are called '*Muwahḥid*'. *[Translator: *Faqīr 'Abd al-Hādī*]

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***The uncle of a person is in place of his Father.*¹⁰**

The first view [ref above: a)] is absolutely baseless. Almighty **Allāh** ﷻ states;

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴾

And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about. (Al-Furqan 25:23)

The above *Āyah* is clear that all deeds of the *Kuffār* will bear no fruit and will be rejected in the Divine Court of **Allāh** ﷻ. So, verily, the second view [ref. above, b)] is correct and compliments the commands of **Allāh** ﷻ and His *Rasūl* ﷺ because the extent of the reality is that *Sayyidunā Rasūlullāh* ﷺ found his entire body engulfed in the Fire of Hell. If *Abū Tālib*'s deeds could benefit him, it would have in the inception, but it did not because he did not accept Islam [he did not bring *Imān* before his death]. So **Allāh**'s ﷻ words are *Haqq* and so will it happen. The fact that the Holy Prophet ﷺ states that *'I dragged him out of the fire till his ankles and if I was not around then his abode would have been the deepest chamber of Jahannam'* clearly proves that the reason for this concession in punishment was due to the consideration (*Khā'tir*) of the *Habīb* ﷺ for him. The consideration of the *Habīb* ﷺ indeed is his mercy and blessing that will always manifest.

It is obvious that the consideration of the *Habīb* ﷺ will not allow the uncle to be drowned in the Fire of Hell, then what do you think will be the extent of consideration concerning his beloved Parents? If the concession of decreasing the '*Azāb*' cools the sacred eyes of the *Habīb* ﷺ, than what extent of coolness would cool his eyes regarding the salvation of his parents?

[***'Ayādan billāh!!!***] If for argument sake, the *Nabī*'s ﷺ parents were not Ahle-Jannah, then under any circumstances they are more qualified for this concession and favour. If this favour on *Abū Tālib* was due to his devout guardianship exercised for his orphan nephew, then what will be the extent of repayment of Parenthood and giving birth to him be? Furthermore, can the right of the adoption of a guardian be greater than the right of the biological parents? Almighty **Allāh** ﷻ has classified the rights of the parent similar to **His** ﷻ rights. He ﷻ states:

﴿ أَنْ أَشْكُرَ لِي وَلَوْ لِدَيْكَ ﴾

Show gratitude to Me and to your parents. (Luqmān 31:14)

¹⁰ Narrated by *Tirmidī* with a on a *Ḥasan* Authority form *Sayyidunā Abū Hurayrah* ﷺ and *Tabrānī* ﷺ from *Sayyidunā Ibn 'Abbās* ﷺ.

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Here too, though *Abū Tālib* sincerely served the *Nabī* ﷺ for many years but he departed from this world by hurting the sacred heart of the Prophet of *Allāh* ﷻ by refusing to read the *Kalimah* and proclaim the *Dīn* of Islam. This was a serious blow to the Prophet of *Allāh* ﷻ and he committed such a crime that can never be forgiven. The *Ḥabīb* ﷺ requested him till the last moment before his death to read the *Shahādah* and assured him that he would intercede on his behalf, but *Abū Tālib* refused because of pride that the *Quraysh* would taunt him after his death. *Abū Tālib* had the opportunity to experience numerous *Mu'jizāt* (Miracles) and closely monitor the impeccable character and flawless conduct of the *Nabī* ﷺ to develop a certain reason for accepting Islam on the hand of the Prophet ﷺ while on the contrary, his beloved Father *Sayyidunā 'Abd Allāh* ﷺ passed on before his august son's miraculous birth. As for his chaste mother *Sayyidah Āminah* ﷺ, she barely had prime time to compassionately cuddle in her warm and pious lap the Mercy of the Universe when the All-Knowing and All-Wise *Lord* ﷻ called her to *His* merciful *Barzakh*¹¹ when her "*Darling Son*" was only 6 years old. They did not have time to either witness the splendour of his *Nubuwwah* or be present at the time when he announced his Prophethood. He did not invited them to embrace the religion of Islam nor did they refuse his invitation of *Islām*.

But *Abū Tālib* on the other hand, was privileged to be both present and witness very carefully yet he did not accept the *Dīn* of *Islām* by proclaiming the *Shahādah*. By the virtue of this, the beloved parents are certainly more virtuous and honourable than the uncle *Abū Tālib*. So the concession of reducing the punishment on *Abū Tālib* must lead one to focus one's mind and heart to the fact that the *Nabī's* ﷺ blessed Parents are certainly not *Ahle Nār*¹² but *Ahle-Jannah*¹³.

﴿و هو المقصود و الحمد لله العلى الودود﴾

Fifthly, Almighty *Allāh* ﷻ states:

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ

الْفَائِزُونَ﴾

Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve success. (Al-Hashr 59:20)

¹¹ *Barzakh* refers to the grave.

¹² People of the Fire

¹³ People of Paradise

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It is reported in the *Ḥadīth Sharīf* that once **Sayyidunā Rasūlullāh** ﷺ saw a pious woman from the family on *Sayyidunā 'Abd al-Muṭṭalib* ﷺ. When she came close, he said to her:

﴿ ما اخرجك من بيتك؟! ﴾

Why did you leave your house and go out?

She replied:

﴿ اتيت اهل هذا الميت فترحمت عليهم و عز يتهم بميتهم ﴾

Someone died so I went to sympathize with family and made Du'a of Maghfirah for the deceased.

The merciful Prophet ﷺ said:

﴿ لعلك بلغت معهم الكدى ﴾

It seems that you went with them to the cemetery!

She replied:

﴿ ان اكون بلغتها قد سمعيتك تذكر في ذلك ما تذكر ﴾

Allāh forbid! I go to the cemetery when I heard from you the rules regarding this matter.

Sayyidunā Rasūlullāh ﷺ then said to her:

﴿ لو بلغتها ما رأيت الجنة حتى يراها جدّ ابيك ﴾

If you had gone with them to the cemetery then you would not have seen Jannah before 'Abd al-Muṭṭalib.¹⁴

Now let us examine this *Ḥadīth Sharīf* with justice in light of the '*Aqā'id*' of the *Ahle Sunnah*.

- ❖ The worst consequence or punishment for women to enter cemeteries is a sin and certainly no sin of a *Muslim* will deprive him or her from the entrance of *Jannah* or place him on the same platform along with a *Kāfir*.

¹⁴ Recorded on the authority of *Sayyidunā 'Abd Allah ibn 'Umar* ﷺ and *Sayyidunā 'Amr ibn al-'Ās* ﷺ, by *Abū Da'ūd* ﷺ and *Nisā'ī* ﷺ

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- ❖ According to the belief of the *Ahle Sunnah*, it is a **Wājib-e-Shar'ī**¹⁵ for a *Muslim* to enter *Jannah* even though he will first be sent to *Jahannam* to pay for his bad deeds.
- ❖ Likewise, it is a **Muhāl-e-Shar'ī**¹⁶ for a *Kāfir* to enter *Jannah* and this is impossible till eternity. [As far as possible, it **Wājib** to fully accept and apply the commands of the Holy *Qur'ān* directly as it appears and it is forbidden to unnecessarily interpret it otherwise.]
- ❖ As far as the honour of the human species is concerned, the Prophet fraternity is unique amongst them as they are free and Divinely protected from sin. No matter how elevated or pious man may be, he is not free or exempt from fault or sinning.

The above four points are from amongst the pristine teachings and beliefs of the *Ahle Sunnah* without any doubt or reservation. Now if anyone says that *Hadrat 'Abd al-Muṭṭalib* ﷺ is not *Ahle-Jannah*, then he will contest the above *Hadīth Sharīf*, which is also contrary to the teachings of the *Ahle Sunnah*. This proves that such an objector is not a subscriber of the *Ahle Sunnah* and is indeed misguided and astray from the path of the *Dīn*. Hence, it is *Wājib* on the 'Ahle Sunnah' to believe that *Hadrat 'Abd al-Muṭṭalib* ﷺ is '*Nājī*'¹⁷ and will certainly enter *Jannah* otherwise why would the Prophet of *Allāh* ﷺ say to the lady. "You would have not seen *Jannah* before '*Abd al-Muṭṭalib*.'"! The reality of the comment of *Sayyidunā Rasūlullāh* ﷺ actually confirms that both she and *Hadrat 'Abd al-Muṭṭalib* ﷺ will enter *Jannah* but *Hadrat 'Abd al-Muṭṭalib* ﷺ will enter before her and not visa-versa.

As far as the rule of the general *Muslim* entering *Jannah* is concerned, all will certainly enter *Jannah* sooner or later, but as far as status and honour is concerned, each entrant will be blessed with a station according to his individual status. So, indeed, *Hadrat 'Abd al-Muṭṭalib* ﷺ, *Sayyidunā Abū Bakr* ﷺ, *Sayyidunā 'Umar* ﷺ, *Sayyidunā Uthmān* ﷺ, *Sayyidunā 'Alī* ﷺ and *Sayyidah Fātimah* ﷺ etc. will all enter *Jannah*, but as far as status and station is concerned, *Hadrat 'Abd al-Muṭṭalib* ﷺ will not match and be in equality with that of the latter. This means that though he will enter *Jannah*, but he will not be blessed with same higher stations that will be enjoyed by the illustrious *Sahaba* fraternity according to their individual status. *Hadrat 'Abd al-Muṭṭalib's* ﷺ entering *Jannah* before or after is not the issue, but what is important is whether he will enter or not, and this was solved by none other than "*The Beloved Ḥabīb*" ﷺ who was made aware by Almighty *Allāh* ﷻ of all

¹⁵ A Muslim will definitely, sooner or later enter *Jannah*.

¹⁶ A *Kāfir* will never ever enter *Jannah*, not sooner or later.

¹⁷ One who will receive salvation on the *Day of Qiyyamah* and sent to *Jannah*.

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those who will enter *Jannah* or *Jahannam*. So by the virtue of the *Hadīth Sharīf*, it is clear without any doubt that *Hadrat 'Abd al-Muṭṭalib* ﷺ is *Ahle Jannah* and will certainly enter *Jannah*. Any opposition to this view is un-Islamic and misleading.

﴿ بكذا ينبغي التحقيق و الله تعالى ولى التوفيق ﴾

S*ixthly*, the Creator of the universe, Almighty *Allāh* ﷻ states:

﴿ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ

لَا يَعْلَمُونَ ﴿٦٣﴾ ﴾

But honour belongs to Allāh and His Messenger, and to the Believers; but the Hypocrites know not. (Al-Munāfiqīn 63:8)

The Sublime *Lord* ﷻ further states:

﴿ يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ ﴾

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allāh is (he who is) the most righteous of you. And Allāh has full Knowledge and is well-acquainted (with all things).

(Al-Hujurāt 49:13)

In the above two *Ayahs*, *Allāh* ﷻ has precisely specified and separated the *Muslim* and no matter how honourable a family a *Kāfir* may be from, he was condemned and dishonoured. It is not an honour for someone to be born from dishonourable forefathers. It is therefore *Harām* to be proud of being a progeny of *Kāfir* forefathers.

It is reported in a *Sahīh Hadīth Sharīf* that the Prophet of *Allāh* states:

﴿ من انتسب الى آباء كفار ير يد بهم عزًا و كرامة كان

عاشرهم في النار ﴾

On who intends to express recognition and reverence by listing nine of his Kāfir ancestors that he is the progeny of so and so then the tenth

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descendant, who he is, is in the Fire of Hell.¹⁸

It is also narrated in numerous famous *Aḥādith* that *Sayyidunā Rasūlullāh* ﷺ on many occasions of war publicly announced his excellence by listing his legendary ancestors. On the day of the Battle of *Hunain*, although as Almighty *Allāh* ﷻ ordained, the *Kuffār* seemed victorious for a short period, a small group of *Saḥabah* remained in the company of the beloved Prophet ﷺ, who appeared in a astonishing state of anger and shouted out these words of *Rajz* (war cry):

﴿ انا النبي لا كذب ، انا ابن عبدالمطلب ! ﴾

I am the Prophet (of Allāh ﷻ) which is the truth, I am the son of 'Abd al-Muṭṭalib.

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In this state of anger, the Prophet of *Allāh* ﷻ intended to single-handedly attack the huge army of the *Kuffār* but *Sayyidunā 'Abbās ibn 'Abd al-Muṭṭalib* ﷺ and *Sayyidunā Abū Sufyān bin Hārith bin 'Abd al-Muṭṭalib* ﷺ held the reins of his camel stopping him from doing so. The Prophet of *Allāh* ﷻ was continuously repeating:

﴿ انا النبي لا كذاب ، انا ابن عبدالمطلب ! ﴾

I am the Prophet (of Allāh ﷻ) which is the truth, I am the son of 'Abd al-Muṭṭalib.²⁰

Another narration reports that *Amīr al-Mu'minīn Sayyidunā 'Umar al-Khattāb* ﷺ held the reins and *Sayyidunā 'Abbās* ﷺ held the camel's tail while the *Habīb* ﷺ said, 'Let go of my camel' and repeatedly shouted his *Rajz* in anger:

﴿ انا النبي لا كذاب ، انا ابن عبدالمطلب ! ﴾

I am the true Prophet (of Allāh ﷻ) which is the truth, I am the son of 'Abd al-Muṭṭalib.²¹

When the *Kuffār* moved very close to the Prophet ﷺ, he descended from his camel and repeatedly said:

¹⁸ Narrated with a sound transmission from *Sayyidunā Abī Rayhānah* ﷺ by *Imām Aḥmad* ﷺ

¹⁹ Narrated from *Sayyidunā Bara bin 'Āzib* ﷺ by *Bukhārī*, *Muslim*, *Nisā'ī* and *Imām Aḥmad*,

²⁰ Narrated from *Sayyidunā Bara bin 'Āzib* ﷺ by *Imām Abū Bakr bin Abi Shayba* ﷺ and *Imām Abū Na'im* ﷺ.

²¹ Reported by *Imām ibn 'Asākir* ﷺ from *Sayyidunā Mus'am bin Saybanā* ﷺ who narrates from his *Father* ﷺ.

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﴿ اللهم انصر نصرك! ﴾

O Allāh! Send me Your assistance.²²

The *Habīb* ﷺ then picked up some sand and threw it towards the *Kuffār* reciting; ﴿ شأهت الوحه شأهت الوجوه ﴾. This sand fell in every enemy's eye who at once retreated.

Those amongst them who later embraced *Islām* related their experience when the sand landed in their eyes. They said that when the Prophet of *Allāh* ﷺ threw the sand at them, they saw a huge copper wall appear stretching from the earth to the skies. Everyone was terrified at this and had no option but to hastily retreat.

﴿ و صلى الله تعالى على الحق المبين سيدنا المنصورين و اله و صحبه و بارك و سلم ﴾

In the same battle, the Holy Prophet ﷺ is reported to have also recited the following *Rajz*:

﴿ انا ابن العواتك من بني سليم ﴾

I am the son of those few women of Banī Sulaim whose name were 'Ātikā.²³

It is reported in another *Ḥadīth Sharīf* that in some battles, *Sayyidunā Rasūlullāh* ﷺ recited this *Rajz*:

﴿ انا النبي لا كذاب ، انا ابن عبدالمطلب ، انا ابن العواتك ﴾

I am the true Prophet (of Allāh ﷻ) which is the truth, I am the son of 'Abd al-Muṭṭalib, the son of those women whose name were Ātikā.²⁴

Imām 'Allāmah Munādi ﷺ author of '*Taysīr*', *Imām Majd al-Dīn Ferozabādi* ﷺ author of '*Qamoos*', *Allāmah Imām Jo'harī* ﷺ author of '*Sihā*' and *Imām San'ānī* ﷺ etc. state that there were **9** women in the ancestors of the beloved *Rasūl* ﷺ whose names were '*Ātikā* and *Imām Ibn Barī* ﷺ says that there were **12** women with the name '*Ātikā*. [3 'Banī Sulaym', 2 'Bani Quraysh', 2 'Banī Adwān', 1 'Banī Kinānā', 1 'Banī Asad', 1 'Banī Hazal', 1 'Bani Qada'ī' and 1 'Banī Azdī'.]

Sāhib Tāj al-Ōrūs, *Imām 'Abd Allāh 'Adōsī* ﷺ states that they were **14** in all with this name, [3 *Qarsh'yāt*, 4 *Sulaimāt*, 2 'Adwaniyyāt, 1 *Hazliyā*, 1 *Qahtaniyyā*, 1 *Qadā'iyā*, 1 *Thaqafiyā* and 1 *Asadiyyā*.]²⁵

²² Reported by *Ibn Abi Shaybata* and *Ibn Jarīr* ﷺ from *Sayyidunā Bara bin Āzib* ﷺ.

²³ Reported from *Sayyidunā Sababata bin 'Asīm* ﷺ by *Sa'īd bin Mansūr* ﷺ in his *Sunan* and *Tabrānī* in his *Kabīr*.

²⁴ Reported from *Sayyidunā Qatada* ﷺ by *Imām Ibn 'Asākir* ﷺ

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Shortly, I will be quoting the *Ḥadīth Sharīf* in which the beloved *Ḥabīb* ﷺ announces his excellence and impeccable status by listing the names of 21 generations of his forefathers and then declared; “*I am the most excellent and honourable amongst all the exalted fathers of every ancestry.*”

So by the virtue of the above proofs, it is an established fact that all the male and female ancestors of *Sayyidunā wa Mawlānā Muḥammad* ﷺ were **Muslimān** and **Muslimāt**.

Seventhly, Almighty *Allāh* ﷻ states:

﴿ قَالَ يَنْفُخُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ﴾

He said: "O Nūh! he is not of thy family: for his conduct is unrighteous. (Hud 11:46)

The Holy *Qur'ān* segregates the family links between the Believers and disbelievers and therefore one does not inherit the estate of the other. The *Ḥadīth Sharīf* states:

﴿ نحن بنو النضر بن كنانة لاننفي من ابينا ﴾

*We are the progeny of Nadar bin Kinānā. We will not break our ancestral link with our Father.*²⁶

By the virtue of the command of the Judge of all Judges, the Creator of the Universe, Almighty *Allāh* ﷻ, all ties are severed between the Believers and disbelievers.

The **Sublime Creator** ﷻ states:

﴿ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ

شُرَّ الْبَرِيَّةِ ﴿۱﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ

هُم خَيْرُ الْبَرِيَّةِ ﴾

²⁵ Reported from *Sayyidunā Khuzayma* ﷺ by *Imām Jal-āl al-Dīn Suyūfī* ﷺ in his *al-Jāmeḥ al-Saghīr*.

²⁶ Narrated by *Abū Da'ūd* from *Taylāsī*. *Ibn Sa'ād*, *Imām Aḥmad*, *Ibn Māja*, *al-Ḥārith*, *al-Bawardī*, *Samūya*, *Ibn Qā'neh*, *al-Tabrānī* in *al-Kabīr*, *Abū Na'im*, *al-Diyā al-Maqdasī* in *Ṣaḥīḥ al-Mukh'tarah* all narrate from *Sayyidunā al-Ash'ath bin Qais al-Kindī* ﷺ.

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Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-fire, to dwell therein (for ever). They are the worst of creatures. Those who have faith and do righteous deeds; they are the best of creatures. (Al-Baiyyina 006-007)

Sayyidunā Rasūlullāh ﷺ states:

﴿ غفر الله عز و جل لز يد بن عمرو و رحمه فانه مات على دين ابراهيم ﴾

Almighty Allāh has forgiven and shown mercy on Zaid bin Amr because he was a follower of the Dīn of Sayyidunā Ibrāhīm ؑ²⁷

In another *Ḥadīth Sharīf*, the Prophet of **Allāh** ﷺ states about him:

﴿ رأيت في الجنة يسحب ذيو لا ﴾

I have seen him full of grace and happiness in Jannah.²⁸

In the narration of *Al-Zahrī* ؑ from Sayyidunā *Anas Ibn Mālik* ؑ by *Imām Bayhaqī* ؑ and *Imām Ibn 'Asākir* ؑ that the beloved of **Allāh** ﷺ said:

﴿ انا محمد بن عبدالله بن عبدالمطلب بن هاشم بن عبدالمنف بن قصى بن كلاب بن مرة بن كعب بن لوى بن غالب بن فهر بن مالك بن النضر بن كنانه بن خز يمه بن مدركه بن نزار معد بن عدنان ما افترق الناس فرقتين الا جعلنى الله في خيرهما فاخر جت من بين ابوي فلم يصيني شئ من عهد الجاهلية و خرجت من نكاح و لم اخر ج من سفاح من لدن آدم حتى انتهيت الى ابي و امي فانا خيركم ابااء و في لفظ فانا خيركم نسباً و خيركم ابا ﴾

I am Muḥammad s/o 'Abd Allāh s/o 'Abd al-Muṭṭalib s/o Hāshim s/o 'Abd al-Munāf s/o Qusayy s/o Kilāb s/o Marrā s/o Ka'b s/o Lawī s/o Ghālib s/o Fahar s/o Mālik s/o al-Nadar s/o Kinānā s/o Khuzaymā s/o Mudrakā s/o Nazār s/o Ma 'd s/o Adnān [after relating 21 pious generations, he said], never at any time when people were divided into two groups that Allāh ﷻ made me of the best of them. So I was born from my parents in a state that was pure of all evils of the years of ignorance

²⁷ Narrated from Sayyidunā Sa'd bin Zaid bin 'Amr bin Nufail ؑ by al-Bazār and al-Tabrānī.

[Ḥadrat Zaid bin Amr ؑ was a contemporary of Ḥadrat 'Abd al-Muṭṭalib ؑ and the father of Sayyidunā Sa'd ؑ one of the *Ashara-e-Mubashsharā* who was the husband of Sayyidah Fātimah ؑ, the sister of Sayyidunā 'Umar al-Farūq ؑ. Like Ḥadrat 'Abd al-Muṭṭalib ؑ, Ḥadrat Zaid bin 'Amr ؑ also passed away before the Ḥabīb ؑ announced him Prophethood. 'Translator: Faqīr 'Abd al-Hādī al-Qādīr]

²⁸ Narrated from Sayyidunā Āmir bin Rabī'ah ؑ by Ibn Sa'd and al-Fakahīā

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*and I was born from a pure valid Nikah [marriage]. All my ancestors from Nabī Ādam till my parents were the pure and best of people on earth and my Father was the best of Fathers amongst you.*²⁹

This *Ḥadīth Sharīf* mentions 3 important points:

- ❖ Firstly, the negation of all corruption and its infiltration or impact on his pure ancestors in the years of *Jahiliyyah* which is a sound proof on its own because the most common of sins was *Zinā* (adultery).
- ❖ Secondly, immorality amongst which *Zinā* is top of the list, and this was outrightly refuted.
- ❖ Thirdly, the *Habīb* ﷺ said that his Father is the best amongst the Fathers of all generations and *Sayyidunā Sa'īd bin 'Amr* ﷺ was certainly amongst the forefathers who were pure *Muwahhids*.

When these points are understood and agreed upon, then certainly *Ḥadrat Zaid* ﷺ is not more excellent than *Sayyidunā 'Abd Allāh* ﷺ and further according to the Holy *Qur'ān*, it is not possible that they be non-Muslim.

Eighthly, the compassionate *Lord* ﷻ states:

﴿ اللَّهُ أَعْلَمُ حَيْثُ تَجْعَلُ رِسَالَتَهُ ﴾

Allāh ﷻ **knows best where (and how) to carry out His mission.**

(Al-An'am 6:124)

The above *Ayah* clearly advocates the fact that Almighty *Allāh* ﷻ selects the most appropriate and exalted of His creation to bestow the *Risālah* (Prophethood). Therefore *Allāh* ﷻ has not blessed any undignified nation or person with the *Amānah* of Prophethood. Furthermore, what can be more undignified or filthy than *Kufr* and *Shirk* and why should He ﷻ entrust the stately station of *Risālah* on them? The *Kuffār* and *Mushrikīn* are worthy of Divine Anger and Wrath while the station of Prophethood demands Mercy and Compassion.

Once, *Umm al-Mu'minīn Sayyidah 'A'eishā Siddiqah* ﷺ was overwhelmed with fear and wept bitterly. *Sayyidunā 'Abd Allāh* ﷺ saw her sorrowful state and said; “O *Umm al-Mu'minīn*! Do you think that Almighty *Allāh* ﷻ has made a single spark of *Jahannam* a companion of *Sayyidunā wa Mawlānā Mustafā* ﷺ?” She replied:

﴿ فرجت عني فرج الله عنك ﴾

You have removed my sorrow and may Allāh ﷻ remove

²⁹ Reported by *Imām al-Bayhaqī* ﷺ

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your sorrow!

The intercessor of the Day of Reckoning ﷺ himself states:

﴿ ان الله ابي لى ان اتز و ج الامن اهل الجنة ﴾

*Verily, Allāh ﷻ has ordained for my Nikah only women
from Ahle Jannah.³⁰*

If *Allāh ﷻ* disliked *His Beloved Ḥabīb ﷺ* to have a *Kāfirah* or *Mushrikah* as a wife, then how would *He ﷻ* allow his birth from the blood of a *Kāfirah* or *Mushrikah*?

By the Grace of *Allāh ﷻ*, this Servant has established **10** radiant authentic proofs, the first **4** being comments of the illustrious *A'immah* and the last **6** by this humble servant purely by the Divine Grace of the Sublime *Lord ﷻ*. ﴿ تلك عشرة كامله و الحمد لله في الاولى ﴾

﴿ و الآخرة

IMPORTANT WARNINGS

In the *Ḥadīth* of *Ibn Abī Wābik* ؓ, it is understood according to Arab culture when *Abū Tālib* is referred to as the father because the Holy *Qur'ān* is evident of this;

﴿ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَايَكَ إِبْرَاهِيمَ

وَإِسْمَاعِيلَ وَإِسْحَاقَ ﴿١٣٣﴾

"What will ye worship after me?" They said: "We shall worship your Lord and the Lord of your fathers, (i.e.) Abraham, Isma'īl and Isaac.

(Al-Baqarah 2:133)

The distinguished '*Ulamāh* of *Dīn* have all referred to this *Ayah* to explain the real name of the father of *Sayyidunā Ibrāhīm* ؑ. Many ill-informed people think that the real father was "*Āzar*" as the Holy *Qur'ān* mentions. It is a consensus of the '*Ulamāh* of *Qur'ān* and history that *Āzar* was not the biological father of *Sayyidunā Nabī Ibrāhīm* ؑ but infact he was the Prophet's uncle.³¹ [also refer *Ḥadīth* of point 2, page 10]

³⁰ Narrated from *Sayyidunā Hind bin Abi Hāla* ؓ by *Imām Ibn Asākir* ؓ.

³¹ a) Many people are confused of the fact that "*Āzar*" as mentioned in the Holy *Qur'ān* was the real biological father of *Sayyidunā Nabī Ibrāhīm* ؑ. This is totally incorrect because "*Āzar*" was in fact the uncle of the noble Prophet. The name of his biological father was "*Tārīkh*". *Imām Jalāl al-Dīn Suyūfī* ؓ states:

ولوالدى اسم ابيه تارخ و قيل ازرو و قيل بازر و اسم امه ثانى و قيل نونفا و قيل ليونثا *

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﴿ اقول ﴾ [The Author, *Imām Ahmad Rīdā* ﷺ comments,]

It is reported in the *Sahīḥ Hadīth Sharīf* that the Master of Intercession ﷺ will continuously intercede on the Day of *Qiyāmah* for the Believers and due to his mercy, all will be sent to Jannah besides those who will have no good deed besides pure *Tawḥīd* [*Muwahhids*]. So the beloved *Habīb* ﷺ will fall in *Sajdah* and cry to the Merciful *Lord* ﷻ for their salvation. *Allāh* ﷻ will say to him:

﴿ يا محمد ارفع رأسك ! و قل تسمع و سل تعطه و انشفع تشفع ﴾

O beloved! Lift up your head and speak so that its heard, ask so that its granted and intercede so that its approved.

The merciful *Rasūl* ﷺ will plead to *Allāh* ﷻ:

﴿ يا رب ! أذن لي من قال لا اله الا الله ﴾

O my Lord! Grant me permission to intercede for all those who only declared Your Tawḥīd.³²

Nabī Ibra'hīm's father's name was Tārīkh and it is also said Āzar and it is also said Bāzar. His mother's name was Thānī and it is also said Noufa and it is also said Layusa.

It is clear that according to *Imām Suyūṭī* ﷺ, the correct name is *Tārīkh* therefore he mentioned this name first and the rest as, "It is also said". This points out that the correct name was *Tārīkh* the other names followed as opinion of some scholars. Refer, *Al-Itqān fi al-Ulūm al-Qurān*.

Imām ibn-Sarīh with a sound authority states:

ليس ازر بابيه انما هو ابراهيم بن يترح او تارخ بن شارخ بن ناحور بن فالخ *

Āzar was not his father's name. Verily it was Ibra'hīm s/o Yatrah or Tārīkh s/o Shārikh s/o Najūr s/o Fālīkh.

b) Refer "*Ḥayāt al-Haywān*" by *Imām Kamāl al-Dīn Damūrī*. Another narration with also a sound authority narrated by *Imām Ibn Abi-Khātim* states:

انه قيل له اسم ابي ابراهيم ازر ، فقال بل اسمه تارخ *

It was said to him that his father's name was Āzar. He replied; "No, in fact his father's name was Tārīkh."

c) Refer "*Tafsīr Ibn-Kathīr*" by *Imām Hāfiẓ Isma'īl bin 'Umar ibn Kathīr Damish qī al-Shafa'ī*. It is recorded in the *Tafsīr* of *Āzar* that *Imām Dahāk* ﷺ narrates from *Sayyidunā 'Abd Allāh ibn 'Abbas* ﷺ who said, "***Āzar was not the name of Nabī Ibra'hīm's*** ﷺ father. ***In fact it was Tārīkh***". Then *Imām Dahāk* on his own authority by the virtue of *Sayyidunā Ibn 'Abbās's* ﷺ statement under the *Tafsīr* of *Āzar* states that *Āzar* was a name of an Idol and *Sayyidunā Ibra'hīm's* ﷺ father's name was *Tārīkh*, his mother's name was *Shānī*, wife's name was *Sara* whose servant lady, the mother of *Ismā'īl* was *Hājarah*. Similarly, many '*Ulamāh*' of genealogy state that *Nabī Ibra'hīm's* ﷺ father's name was *Tārīkh*. Hence, the views of *Sayyidunā 'Abd Allāh ibn 'Abbas* ﷺ and the majority of the '*Ulamāh*' will certainly be accepted as authentic in comparison to the single view otherwise of *Ibn Jarīr*. All teachers at Islamic Madaras are advised to rectify this error not to teach their students that *Āzar* was the biological father of *Sayyidunā Nabī Ibra'hīm* ﷺ. *[Translator: *Faqīr 'Abd al-Hādī*]

³² This form of '*Pure Tawḥīd*' refers only to the '*Muwahhids*' who lived in the '*Time of Fatrah*' [ref: footnote no:10] and not the mischievous *Wahabi/Deo-Bandī* of today as they claim. They show disrespect to the honourable station of *Nubuwwah* of *Sayyidunā Rasūlullah* ﷺ and stress that salvation only depends on strictly the *Tawḥīd* of *Allāh* ﷻ. There is no need to recite the *Risālah* which is the second portion of the *Kalimah* to enter *Jannah*. Please read my book "*The True Concept of Imān*" for a detailed understanding on this subject available from "*The Imām Ahmad Rīdā Academy*" (Durban S. Africa). [Translator, *Faqīr 'Abd al-Hādī*]

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Almighty **Allāh** ﷻ will reply:

﴿ليس ذلك ولكن وعزتي وجلالي وكبريائي وعظمتي لاخر جن منها﴾

﴿من قال لااله الاالله﴾

This is not for you (Nabī) but by the oath of My Status, Power and Divinity, I will remove all those from the fire who (sincerely) declared “La ilāha illal-lāh”.³³

﴿لااله الاالله محمد رسول الله والحمد لله و صلى الله تعالى على الشفيح الرفيع واله وبارك وسلم﴾

The august parents of the **Habīb** ﷺ passed on before his public declaration of Prophethood and *Islām* and before this, it was the period of *Fatrah* and *Ahle Tawhīd* (*Muwahhids*) who sincerely prescribed to the Pure *Tawhīd* of **Allāh** ﷻ. Almighty **Allāh** ﷻ by the blessings of His **Habīb** ﷺ, similar to the *As'hab al-Kahf*³⁴, resurrected **His** ﷻ *Nabī's* Parents and perfected and completed **His** Divine Mercies on them with *Imān* and *Islām*. The wisdom of **Allāh** ﷻ to resurrect both the Parents took place on *Hajjat al-Widā*.

Umm al-Mu'minīn Sayyidah 'A'eishā Siddiqah ﷺ narrates that we were present with the Prophet of **Allāh** ﷻ on the journey to *Hajjat al-Widā* when we passed by 'Uqbat al-Hajūn,³⁵ the *Nabī* ﷺ visited the Grave of his Beloved Mother *Sayyidah Ā'minah* ﷺ. He stood very sad, crying at her graveside and looked very depressed. Tears rolled down his cheeks but when he departed from there he looked exceptionally happy, delighted and full of smiles. *Sayyidah 'A'ieshah* ﷺ asked him the reason for both these extreme diverse moods. He replied; “*When I visited the grave of my Mother, I pleaded to Allāh ﷻ to resurrect her. Allāh ﷻ accepted my Du'a and resurrected her. She read the Kalimah and brought Imān on me. Thereafter, Allāh ﷻ returned her to her grave where she now peacefully sleeps.*”

³³ Narrated from *Sayyidunā Anas ibn Mālik* ﷺ by *Shaykhayn*.

³⁴ The sleepers of the Cave. Refer Sura Kaf in the Holy Qur'an

³⁵ This is valley near *Badr* where the sacred grave of *Sayyidah Tāhira Ā'mina* ﷺ is situated. The locality nowadays is commonly known as *Abwa Sharīf*. It is now uninhabited and access to it is either by camel or 4/4 vehicles. *Alhamdulillah*, this inferior servant was fortunate to visit the *Qabar Sharīf* in 1971 in the distinguished company of my *Murshid al-Kāmil Ghawth al-Zamān 'Arif Billāh Imām Mustafū Ridā al-Qādīr* ﷺ. The *Qabar Sharīf* is situated on a hillock and I have never seen a more radiant and splendid place like that in my entire life. It was electrifying because every piece of rock there was exploding with visible Light. The actual grave was desecrated by the “*Notorious Wahabī Regime*” who passed a ‘*Fatwa of Kufr*’ on the August Parents of the *Habīb* ﷺ. We had to sneak in for *Ziyārah* avoiding the many check-posts of the *Wahabi Police*. It is totally forbidden by the *Wahabi Regime* to visit *Sayyidah Ā'mina's* ﷺ *Qabar Sharīf*. * [Translator: *Faqīr 'Abd al-Hādī*]

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﴿ اخرج الخطيب عن عائشة رضى الله تعالى عنها قالت حج بنا رسول الله صلى الله تعالى عليه وسلم فمرّ بى عقبه الحجون و هو باك حزين مغتم ثم ذهب و عاد و هو فرح متنسم فسألته فقال ذهت الى قبر امي فسألت الله ان يحيها فأمنت بي و ردها الله ﴾

Sayyidah 'A'ieshah ﷺ narrates that we performed Hajj with the Nabī ﷺ. When we reached 'Uqbat al-Hajūn, the Prophet of Allāh ﷺ was very sad and crying. Then he went away to some place and returned very happy and full of smiles. I questioned him about his diverse condition and he replied, 'I went to my Mother's grave and pleaded to Allāh ﷻ to raise her. Allāh raised her alive and she brought Imān on me and then returned to her grave.'³⁶

After the completion of the *Dīn* on Mankind, *Allāh* ﷻ also resurrected the Parents of *His Habīb* ﷺ and completed and perfected their *Dīn* too. Hence, *He* ﷻ states:

﴿ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا ﴾

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. (Al-Maidah 5:3)

Though the *Hadīth Sharīf* of resurrection is classified *Da'īf*, but the illustrious *A'imma* of *Dīn* accept *Da'īf Hadīth* in the field of *Faḍā'il* (Virtues).

﴿ كما حققناه بما لامز يد عليه في رسالتنا الهاد الكاف في حكم الضعاف ﴾

As it is researched in Al-Hād al-Kāf fi Ḥukm al-Di'āf and there is nothing more than what is mentioned in it concerning this subject.

Infact, *Imām Ibn Hajar Makkī* ﷺ states that numerous *Huffāz* [*Muḥaddithīn*] have authenticated this. It is recorded in "*Umm al-Qurah*":

﴿ ان آباء النبي صلى الله تعالى عليه وسلم غير الا نبياء و امهاته الى آدم و حوا ليس فيهم كافر لان الكافر لا يقال في حقه انه مختار و لا كرم و لا طاهر بل نجس و قد صرحت الاحاديث بانهم مختارون و ان آباء كرام و الامهات طاهرات و ايضا قال الله تعالى و تقبلك في الساجدين على احد التفسير فيه ان المراد منتقل نوره من ساجد و حينئذ فهذا صريح في ان ابوى النبي صلى الله تعالى عليه وسلم آمنة و عبدالله من اهل الجنة لانهما اقرب المختارين له صلى الله

³⁶ *Imām Jalāl al-Dīn Suyūfī* ﷺ "*Khasāis al-Kubra*" vol 2 § 104 Madina Publication Karachi ed:

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تعالى عليه و سلم هذا هو الحق بل في حديث صحيحه غير واحد من الحفاظ و لم يلتفتوا لمن
طعن فيه ان الله تعالى احياهما فامنا به

الخ مختصر او فيه طول ﴿﴾

All the Prophets in the genealogy of Sayyidunā Rasūlullāh ﷺ are Prophets (pure), besides them, not a single forefather (of the Ḥabīb ﷺ) traced up till Sayyidunā Ādam ؑ was a Kāfir. No Kāfir is regarded pure or honourable or beloved while numerous Aḥādīth explicitly state that the forefathers and foremothers of the Ḥabīb ﷺ were all Believers, honourable and beloved in the Divine Court of Allāh ﷻ. Another Tafṣīr of the Āyah [و تقبلك في الساجدين] is that the Nūr of the Nabī ﷺ was transferred from one Sājid [True Believer] to another. Hence it is clear that the noble Parents of the Nabī ﷺ, i.e. Sayyidunā 'Abd Allāh ﷺ and Sayyidah Āminah ﷺ are Ahle Jannah because they are amongst those fortunate servants whom Allāh ﷻ chose to be the parents of, and the closest to His August Rasūl ﷺ. This is the correct concept, infact, another Ḥadīth Sharīf which is accepted by numerous Muḥadīthīn as Saḥīḥ in which it orders one to turn a deaf ear to all the objectors [i.e. those who regard the noble Parent as non-Muslims or Mushriks].

Almighty Allāh ﷻ resurrected the noble Parents of the Nabī ﷺ and they brought *Imān* on him. This is the fact and reality and Allāh ﷻ knows best.

﴿ اقول ﴾ [The Author, *Imām Aḥmad Rīdā* ﷺ comments,]

﴿ اقول و بما قرعت امر الاحياء اندفع ما زعم الحافظ ابن و حبيه من مخالفته لآيات عدم انتفاع الكافر بعد موته كيف انا لانقول ان الاحياء الاحداث ايمان بعد كفره بل لاعطاء الايمان بمحمد صلى الله تعالى عليه و سلم و تفاصيل دينه الاكرم بعد المضى على نحص التوحيد و حيند لاجته بنا الى ادعاء التخصيص في آيات كما فعل العلماء المجيبون ﴾

I say that as far as resurrection is concerned as it was strongly refuted by Ḥāfiẓ Ibn Wahbiyyah, was based on the Ayah that a Kāfir cannot be of any help after his death. We do not say that to resurrect them was for making them a Mu'min after their death in a state of Kufr but to give them the opportunity to bring Imān on the Holy Prophet of Allāh ﷺ and inform them of the details of his Dīn. This was to perfect their Imān because they were already pure Believers in Tawḥīd (i.e. They were Muwaḥḥids). Since this is understood therefore there is no need for special

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interpretation of those Ayahs regarding the death of a Kāfir as expounded by the illustrious 'Ulamāh of Verification in this matter.

و من مذهبي حب الديار لاهلها
و للناس فيما يعشقون مذاهب

- ❖ *In my belief the love of a place depends on the lovable people that live in it.*
- ❖ *And it is upon the people to Love according to their Belief.*

Anyone who likes and accepts this notion, then it is best otherwise there is nothing lesser than this opinion and one must control one's tongue and have a clean heart and fear, ﴿ ان ذلكم كان يؤذي النبي ﴾ [this may hurt the feelings of the compassionate Nabī ﷺ]

Imām Ibn Hajar Makkī ﷺ states in his 'Sharḥ':

﴿ ما احسن قول المتوقفين في هذه المسألة الحذر من ذكرهما بنقص فان ذلك قد

يؤذيه صلى الله تعالى عليه وسلم بخير الطبراني لاتؤذو الاحياء بسبب الاموات ﴾

How beautifully some 'Ulamāh of Dīn commented that if anyone who hesitates on this topic, beware and control your tongue by speaking any ill about the noble Parents of the Nabī ﷺ because this may result in hurting the feelings of the Holy Prophet of Allāh ﷺ. It is reported in the Ḥadīth Sharīf of Imām Tabrānī ﷺ that Sayyidunā Rasūlullāh ﷺ stated; 'Do not insult the dead and hurt the living'.

Our Nabī ﷺ is and will be alive till eternity and he is fully aware (by the blessings of Allāh ﷻ) of all the actions, intentions and conditions of every member of his Ummah. Almighty Allāh ﷻ states:

﴿ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

But those who insult or hurt the Prophet of Allāh ﷺ will be severely punished. (At-Tauba 9:61)

Therefore, it is most wise to be very cautious in such avenues of Dīn.

هشدار که ره بردم تیغ است قدم را

Be careful as you are stepping on a sharp blade of a sword.

I agree that this issue is not Qat'ī (absolute) or Ijmā'ī (consensus) but what issue of absolute authority or consensus is it that advocates the right for one to condemn a Muslim who faults in respect and compliments the other who drowns in disrespect?

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It is a million times better for a liability to bend in the direction of respect than a liability that drags one towards the dungeons of insolence. This is proven in the *Hadīth Sharīf* and the beloved *Nabī* of *Allāh* ﷺ states:

﴿ ان الامام لان ليخطى في العفو خير من ان يخطي في العقود ﴾

(Avoid the Hudūd³⁷ as far as possible). Verily the error of the Imām in forgiveness is better than his error in punishment.³⁸

Hujjat al-Islām Imām Muḥammad al-Ghazālī ﷺ states in his *Ihyā al- 'Ulūm al-Dīn* that it is not permissible to attribute a *Kabīrah* (major sin) to a *Muslim* until it can be proven with *Tawātur*³⁹. Then what *Tawātur* proves that the beloved *Rasūl* of *Allāh* ﷺ is a progeny of *Kāfir* Parents and why will not the condition of *Tawātur* apply to this issue?

Indeed, the absence of absolute verification is not sufficient to overrule the spontaneous natural flow of proofs.

Does the conscious of your *Imān* accept that the beggars of the servants of the Beloved *Mustafa* ﷺ relax and enjoy the pleasures of *Jannat al-Firdous* while [*Allāh* ﷻ forbid ! وعياداً بالله] the beloved Parents of the *Ḥabīb* ﷺ are humiliated by facing the torment and discomfort of the Fire of Hell! Do we forget that *Allāh* ﷻ created *Al-Jannah* due to the *Barakāt* and *Sadaqah* of the *Na'lain Sharīfain* (Sacred Sandals) of *His Meḥbōb* ﷺ. ***How can it ever be possible that the Servants of Sayyidunā Mustafā* ﷺ *enjoy all these pleasures and comfort while his noble Parents are left to suffer in the Fire of Hell???***

It is true that we cannot demand anything from the all Powerful *Allāh* ﷻ who is the ***Real Absolute***, then what authority and right grants one the permission to blatantly condemn the dignified Parents as *Kāfirs* and *Mushriks*? What concrete proof can be produced to verify this audacious judgment? The insolent can not produce any reasonable authentic *Hadīth Sharīf* to acknowledge their false claim. If they produce one, it may be reasonable but not authentic, and it is authentic that it will never be reasonable. The avenue that I have pointed out to in brief, there too, the lowest degree will be the observance of silence that will protect the laws of *Adab*. As far as anything beyond this frontier is concerned, it remains on the disposal of the individual.

³⁷ Refers to 'Capital Punishment' according to the *Sharē'ah* of *Islām*.

³⁸ Narrated from *Umm al-Mu'minīn Sayyidah 'A'ieshah al-Siddīqah* ﷺ by *Ibn Shaybatā*, *Hākim* and *Bayhaqī*.

³⁹ mass-narrated *Hadīth*

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A Divine Secret

External words expose the contents of the interior. *Sayyidunā Rasūlullāh* ﷺ states:

﴿ إذا بعثتم الى رجلا فابعثوه حسن الوجه حسن الاسم ﴾

When you send a messenger to my Court, send one who is handsome and has a beautiful name.⁴⁰

Another *Ḥadīth Sharīf* states:

﴿ اعتبرو الارض باسمائها ﴾

Gauge the sky according to its name.⁴¹

Sayyidunā 'Abd Allāh ibn 'Abbās ﷺ states:

﴿ كان رسول الله صلى الله تعالى عليه وسلم يتفائل و لا يتيطر و

﴿ كان يحب الاسم الحسن ﴾

The Prophet of Allāh* ﷺ *took good meanings of things and always rejected omens and meanings and he loved beautiful names.⁴²

Umm al-Mu'minin Sayyidah 'A'eishā Siddiqā ﷺ states:

﴿ ان النبي صلى الله تعالى عليه و سلم كان يغير الاسم القبيح ﴾

The Nabī* ﷺ *always replaced unpleasant names with good ones.⁴³

Sayyidunā 'Urwah ﷺ reports the *Nabī* ﷺ saying:

﴿ كان رسول الله صلى الله تعالى عليه و سلم اذا سمع بالاسم القبيح حوله الى

﴿ ما هو احسن منه ﴾

When the Prophet of Allāh* ﷺ *heard any unpleasant name he

⁴⁰ Reported with an approved (حسن على الاصح) authority from *Sayyidunā Abū Hurayrah* ﷺ by *Bazār* in his *Musnad* and *Tabrānī* in his *Awsat*

⁴¹ Narrated on an approved (حسن لشواهد) authority from *Sayyidunā 'Abd Allah ibn Mas'ūd* ﷺ by *Ibn 'Adī* ﷺ.

⁴² Narrated by *Imām Aḥmad* ﷺ, *Imām Tabrānī* ﷺ and *Imām Baghawī* ﷺ in *Sharḥ al-Sunnah*.

⁴³ *Tirmidī* narrates from *Umm al-Mu'minīn Sayyidah 'A'eishā* ﷺ.

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*replaced it with a good one.*⁴⁴

Sayyidunā Buraydah ؓ reports:

﴿ان النبي صلى الله تعالى عليه و سلم كان لا يتطير من شئ فاذا بعث عاملا سأل عن اسمه فاذا أعجبه اسمه فرح به و رؤى بشر ذلك في وجهه و ان كره اسمه رؤى كراهة ذلك في وجهه و اذا دخل قرية سأل عن اسمها فان أعجبه اسمها فرح به و رؤى بشر ذلك في وجهه و ان كره اسمها رؤى كراهة ذلك في وجهه﴾

*Verily the Nabī ﷺ did not take a bad omen of anything. When he appointed anyone to a post, he first asked his name. If he liked it he expressed happiness which became obvious on his resplendent face. If the name was unpleasant, a sign of displeasure was noticed on his radiant face. When he entered a town, he asked its name. if it pleased him, happiness was seen on his glowing face and if it displeased him, its effects were noticeable on his luminous face.*⁴⁵

Now, I invite the reader to observe with sense of justice at the following 14 points which are secret favours and exclusivity that *Allāh* ﷻ has blessed on His beloved Nabī, Sayyidunā Muḥammad ﷺ.

- 1) The name of the Nabī's ﷺ father is 'Abd Allāh ﷺ and the Nabī ﷺ states:

﴿أحب اسمائكم الى الله عبدالله و عبدالرحمن﴾

*Amongst your names, the most beloved to Allāh ﷻ are 'Abd Allāh and 'Abd al-Raḥmān.*⁴⁶

- 2) The name of the Nabī's ﷺ Mother is *Āminah* ﷺ which is derived from the root of *Amn* and *Āmān* meaning *Peace* and *Security* and also has a similar derivation of *Imām*.
- 3) The name of the Nabī's ﷺ grandfather is 'Abd al-Muṭṭalib ﷺ and *Muṭṭalib* is a derivation of the root *Aṭ'ṭīb* meaning *Pure* which points out to the birth of *Muḥammad*, *Aḥmad*, *Hāmid* and *Mehmūd* ﷺ.

⁴⁴ Al-Bukhārī

⁴⁵ Reported in *Abū Da'ūd Sharīf*.

⁴⁶ Reported from Sayyidunā 'Abd Allāh ibn Umar ؓ by Muslim, Abū Da'ūd, Tirmidī and Ibn Māja.

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- 4) The name of the paternal grandmother of the *Nabī* ﷺ is **Fātimah bint 'Amr bin 'Āh'iz** ﷺ. Who is not aware of the excellence of this beautiful name? It is reported in the *Ḥadīth Sharīf* that the Prophet of *Allāh* ﷺ said:

﴿ انما سماها فاطمه لان الله تعالى فطمها و مجيها من النار ﴾

Almighty Allāh ﷻ named her *Fātimah* because He ordained to free her and all those who loved her from the Fire of Hell.⁴⁷

- 5) The name of the *Nabī*'s ﷺ maternal grandfather was **Waḥb** ﷺ which means generosity and bounty. He belonged to the *Bani Zah'rah* tribe and *Zah'rah* means **Radiance** and **Lustre**.
- 6) The name of the *Nabī*'s ﷺ maternal grandmother was **Bar'rā** ﷺ that means pious.⁴⁸
- 7) If we look at the chaste women that breastfed the *Nabī* ﷺ then the first is **Tho'waybah** ﷺ which is an extract of the root **Thawāb** meaning **Virtues** full of the mercies of *Allāh* ﷻ.
- 8) The second is **Sayyidah Ḥalīmah Sa'diyyā bint 'Abd Allāh ibn Ḥārith** ﷺ and the Prophet ﷺ said to her ﷺ:

﴿ ان فيك الخصلتين يحبهما الله و رسوله الحلم و الاناة ﴾

You have two qualities in you that Allāh ﷻ and His *Rasūl* ﷺ loves, one is compassion and the other is tolerance.

She belonged to the *Banī Sa'ad* tribe. *Sa'ad* is a derivation of *Sa'ādah* meaning **Piety** and **Prosperity**. Both these pious women embraced Islam on the hands of the beloved *Nabī* ﷺ and honoured themselves with the rank of **Saḥābiyyāt**.⁴⁹ On the Day of *Hunayn*, when *Sayyidah Ḥalīmah* ﷺ presented herself in the company of the *Ḥabīb* ﷺ, he laid his sacred mantle on the floor and seated her on it.⁵⁰

- 9) *Sayyidah Ḥalīmah*'s ﷺ husband's name is **Ḥadrat Ḥārith Sa'dī** ﷺ. He also honourably embraced Islam on the hands of the Prophet ﷺ. One day

⁴⁷ Narrated from *Sayyidunā Ibn 'Abbās* ﷺ by *Imām al-Khatīb al-Baghdādī* ﷺ

⁴⁸ Recorded by *Ibn Hishām* in his *Sīrah*.

⁴⁹ Recorded by *Imām Mu'al'tāī* ﷺ in his *Al-Tāḥqā al-Jasiyyā fi Ith'bāt Islām*.

⁵⁰ Narrated by *Imām 'Abd al-Rabb* in his *al-Istiyāb* from *Sayyidunā 'Āta bin Yasār* ﷺ

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he undertook the journey from *Makka al-Mukarramah* to *Madina al-Munawwarah* to visit the beloved *Nabī* ﷺ. On the way he met some *Quraish* who taunted him and said; “*O Hārith! Listen to your son who says that the dead will be resurrected and Allāh has made two abodes called Jannah and Jahannam.*” When he met the *Nabī* ﷺ he said; “*O my son! Your nation have complains about you.*” He replied, “*Yes, I do make such statements and O my Father! When that day shall come, I will hold your hand and say to you, ‘Look, is this not that day which I informed you of, i.e. Qiyāmah?’*” After *Hadrat Hārith* ﷺ embraced Islām, he remembered the statement of the *Nabī* ﷺ and proudly said; “*When my son shall hold my hand, Inshā- Allāh he will not leave it until he takes me into Jannah.*”⁵¹ It is reported in the *Ḥadīth* that the Holy Prophet ﷺ said:

﴿ اصدقها حارث و همام ﴾

*The most honest names are Hārith and Ḥumām.*⁵²

- 10) The foster brother that breastfed with him by *Sayyidah Ḥalīmah* ﷺ is ‘*Abd Allāh Sa’dī*’ ﷺ. He also embraced Islām and became a devout *Sahābī*.⁵³
- 11) The foster elder sister of the *Nabī* ﷺ and daughter of *Sayyidah Ḥalīmah* ﷺ is *Sumayyah Sa’diyyah* ﷺ who fed the beloved *Nabī* ﷺ in her lap and sang lullabies to put him to sleep. Due to this service, she also qualifies to be called his mother. The word *Sumayyah Sa’diyyah* means the **Symbolic One** or one with a **sign** that **shines** out from a distance. She also embraced *Islām* and joined the rank of the illustrious *Sahābah* fraternity.
- 12) One day *Sayyidah Ḥalīmah* ﷺ cuddled the *Nabī* ﷺ in her lap and set out to some place. On the way she met 3 young beautiful and pious virgin girls who were astonished at the Divinely blessed beauty and splendour of the darling of *Allāh* ﷺ. They became so overwhelmed at his beauty that they uncontrollably placed the nipples of their breasts into the mouth of the *Nabī* ﷺ.⁵⁴ As soon as it touched his sacred lips, milk dripped from

⁵¹ Narrated by *Imām Yūnus bin Bokayr* ﷺ.

⁵² Narrated by *al-Bukhārī* in his *Āḍab al-Mufrad*, *Abū Da’ūd* and *al-Nisā’ī* from *Sayyidunā Abi al- Hathīmī* ﷺ.

⁵³ *Ibn Sa’ad* ﷺ mentions in the ‘*Record of Authentic Authorities*’.

⁵⁴ These pious Ladies were attracted by the manifestation of **Divinely Blessed Awe** exploding from the sacred body of the *Ḥabīb* ﷺ and wanted to atleast be included in the list of nurses that fed milk or cared for the Beloved of *Allāh* ﷺ.

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them. All were of the name 'Ātikā which means a pious lady, a wealthy lady, a generous lady drenched in perfume. All 3 women belonged to the **Banī Sulaym** tribe and the word **Sulaym** is derived from the root of **Salāmah** which means **Peace** and it is similar to the derivation of the word **Islām**.⁵⁵ Some 'Ulamāh also say that the **Hadīth**

{ انا ابن العواتك } [*ref; Hadīth/footnote no: 21 pg 20] refers to the above incident.

Important Note:

There is no excellence or rank that other Prophets of **Allāh** ﷻ enjoyed which our beloved **Rasūl**, **Sayyidunā Mustafā** ﷺ was not blessed with. Infact, there are so many unique qualities he alone enjoys that are strictly exclusive to him ﷺ. The above incident of the 3 ladies is a comparison to the miraculous birth of **Sayyidunā Nabī 'Isā** ﷺ who, without a father was born from a pious virgin lady. Similarly, the "**Ashraf**" **Ḥabīb** ﷺ is that marvel of **Allāh** ﷻ that produced milk in the breasts of 3 chaste **virgin** women with the touch of his sacred lips. Both, the birth of **Nabī 'Isā** ﷺ and the touch of the lips of the **Ḥabīb** ﷺ are indeed impossibilities and astounding wonders of the **Qudrah** of the **Sublime Creator** ﷻ.

و صلى الله تعالى عليك و عليهم و بارك و سلم

Imām Abū Bakr Ibn al-'Arabī ﷺ states:

﴿ لم ترضعته الا اسلمت ﴾

All the chaste women that fed milk to the beloved Nabī of Allāh ﷺ embraced Islam and became Saḥābiyāt.⁵⁶

Remarkably! This was the result of only breastfeeding which is just partial- care and nursing which manifested as the **Barakāt** of the sacred name of the exalted **Rasūl** ﷺ.

- 13) Another nurse of the **Nabī** ﷺ is **Umm Ayman** ﷺ who was the servant lady **Sayyidah A'minah** ﷺ. She personally cared for, and gave him full

History cannot give a single example of a virgin whose breasts produced milk. The Law of Nature only produces milk in the breast of a pregnant mother in preparation to feed the new born child after birth. These 3 women were virgins and not pregnant but yet their breasts produced milk. How could this impossible become possible? Thus, one has to accept that milk was miraculously produced when their nipples touched the sacred lips of the "**Mercy of the Universe**". This incident is but one of the millions of Mo'jizāt that can be quoted as proof that the **Nabī** ﷺ is a fountain and source of **Allāh's** ﷻ Mercies i.e. ﴿وما ارسلناك الا رحمة للعالمين﴾ "I have not sent you but as ultimate Mercy onto the entire

Universe." (Translator)

⁵⁵ Reported by **Imām 'Abd al-Barr** ﷺ in his **al-Istiyāb**.

⁵⁶ **Imām ibn al-'Arabī** ﷺ mentions this in his **Sirāj al-Murādīn**.

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motherly attention after the demise of his dear mother. *Ayman* also means **Barakah**, **Honesty** and **Power**. She also embraced *Islam* and is ranked as a very distinguished *Sahābiyyah* ﷺ. The Prophet of *Allāh* ﷺ often compassionately said to her:

﴿ انت امي بعد امي ﴾

*You are my mother after my mother.*⁵⁷

While undertaking the journey of *Hijrā*, she felt thirsty. A glowing bucket of cold water appeared from the sky before her. She drank from it to her content. After this drink she never felt thirsty in her lifetime and it is said that though she kept fasts in the hottest days but she never felt thirsty.⁵⁸

- 14) At the time of birth, the name of the lady that took hold of the *Nabī* ﷺ is **Shifā**. She is the mother of the famous *Sahābah*, *Sayyidunā 'Abd al-Rahmān ibn Awf* ﷺ.⁵⁹ There was another lady present at the time of birth whose name was **Fātimah bint 'Abd Allāh Thaqafiyyā** ﷺ. Both these virtuous ladies embraced *Islām*.

O Vision of Justice! Do you think that at every point and moment the incorporation of distinguished and pure names was a mere coincidence? In fact, it was a clear manifestation of Eternal Favours that intentionally selected and placed these beautiful names and pious personalities along the sacred chain of events which finally marked the physical birth of the **Mercy of the Universe** ﷺ. Do you think that the All Wise **Lord of Power** ﷻ who protected this **Pure Light** from all disliked names and impurities, will place him in the body of evil and impure people? Furthermore, to what degree is filth and impurity, of course, the worst of all i.e. *Kufr* and *Shirk*! [*Hāsha thumma Hāsha*] *Suhānallāh!* The nurses are called Muslim and not ordinary Muslim but one of the highest order (*Sahābiyyah*), Alas! How could the pure wombs in which *Sayyid al-Bashar* ﷺ stretched his feet and that pure and purifying blood which was used to formulate the **Nurāni Body** of the one and only Independent Perfect Human and the most beloved of *Allāh* ﷻ be of any insignificant impure person? **By Allāh!** How can this be tolerated!

خدا دیکھا نہی قدرت سی جانا ما بیندہء عشقیم و دگر هیچ ندانیم

*We did not see Allāh but recognized Him through
His Qudrah (i.e. The Nabī ﷺ)*

⁵⁷ Narrated by *Ibn Sa'ad* from *Sayyidunā Uthmān ibn Qāsim* ﷺ

⁵⁸ *Ibid*

⁵⁹ Narrated by *Abū Na'im* ﷺ

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We are the servants of Love and beside this we know nothing.

By the grace of **Allāh** ﷻ this humble servant has compiled this brief Guideline of Salvation based on the path of the illustrious *A'immah* and exalted '*Ulamāh* of *Dīn* whose virtuous name are as follows:

- 1) Imām al-Jalīl 'Allāmah al-Kabīr Sayyidī Abū Hafṣ Aḥmad bin Sha'hīn ﷺ. *He authored 330 books on various subjects on Dīn. Besides this, his voluminous Tafṣīr of the Qur'ān runs into 1000 chapters and his Musnad of Ḥadīth Sharīf stretches to 3003 chapters.*
- 2) Shaykh al-Muḥaddithīn Imām Aḥmad bin Khatīb al-Baghdādī ﷺ
- 3) Ḥāfiz al-Shān Muḥaddith Māhir Imām Abū al-Qāsim 'Alī bin Ḥasan ibn 'Asākir ﷺ.
- 4) Imām al-Ajal Abū al-Qāsim 'Abd al-Rahmān bin 'Abd Allāh Sohaylī ﷺ ***Sāhib al-Rood***
- 5) Ḥāfiz al-Ḥadīth Imām Muḥib al-Dīn Tabrī ﷺ. The '*Ulamāh* state that after *Imām al-Jalīl Sharf al-Dīn Nawawī* ﷺ there was none born like him besides *Imām Tabrī* ﷺ
- 6) Imām 'Allāmah Nāsir al-Dīn ibn al-Munīr ﷺ ***Sāhib Ashraf al-Mustafā***
- 7) Imām Ḥāfiz al-Ḥadīth Abū al-Faṭḥa Muḥammad bin Muḥammad ibn Sayyid al-Nās ﷺ ***Sāhib 'Oun al-Athar***
- 8) 'Allāmah Imām Salāḥ al-Dīn Safā ﷺ
- 9) Ḥāfiz al-Shān Muḥaddith Imām Shams al-Dīn Muḥammad ibn Nāsir al-Dīn Dimashqī ﷺ
- 10) Shaykh al-Islām Ḥāfiz al-Shān Imām Shāb al-Dīn Aḥmad ibn Ḥajr Asqalānī ﷺ
- 11) Imām Ḥāfiz al-Ḥadīth Abū Bakr Muḥammad bin 'Abd Allāh Ashbilī ibn al-Arabī Mālikī ﷺ
- 12) Imām Abū al-Hasan 'Alī bin Muḥammad Mādarwī Basrī ﷺ ***Sāhib al-Hādī al-Kabīr***
- 13) Imām Abū 'Abd Allāh Muḥammad bin Khaf Mālikī ﷺ ***Shāreḥ Saḥīḥ Muslim***
- 14) Imām 'Abd Allāh Muḥammad bin Aḥmad bin Abī Bakr Qurtubī ﷺ ***Sāhib Tadkarā***

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- 15) Imām al-Mutakallimīn Fakhr al-Mudaqqiqīn ‘Allāmah Fakhr al-Dīn al-Rāzī ﷺ
- 16) Imam ‘Allāmah Sharf al-Dīn Munādī ﷺ
- 17) Khātīm al-Ḥuffāz Majd al-Qur’ān al-‘Āshir Imām Abū al-Fadl Jalāl al-Millat al-Dīn bin ‘Abd al Raḥmān al-Suyūfī ﷺ
- 18) Imām Ḥāfiz Shahāb al-Dīn Aḥmad bin Ḥajr Haytamī Makkī ﷺ
Sāhib Afḍal al-Qur’rā.
- 19) Imām Shaykh Nūr al-Dīn ‘Ali bin al-Jarīr Misrī ﷺ *Sāhib Risālā Taḥqīq Āmāl al-Zajīn fi al Wālid al-Mustafā bi Faḍlillāh Ta’ālā fi al-Dā’rain min al-Najīn*
- 20) ‘Allāmah Sayyid Abū ‘Abd Allāh Muḥammad bin Abī Sharīf Hasanī Tilmisānī ﷺ *Shāreḥ Shifā al-Sharīf*
- 21) ‘Allāmah Imām Muḥaqqiq Sanusī ﷺ
- 22) Imām al-Ajal Ārif Billāh Sayyidī ‘Abd al-Wahhāb Sharānī ﷺ
Sāhib al-Yaqūt wa al-Jawāhir
- 23) ‘Allāmah Aḥmad bin Muḥammad bin ‘Alī bin Yūsuf Fāsī ﷺ *Sāhib Matāleh‘ al-Masarrāt Sharḥ Dalā’il al-Khay’rāt*
- 24) Khātīm al-Muḥaqqiqīn ‘Allamah Sayyid Muḥammad bin ‘Abd al-Bāqī Zurqānī ﷺ *Shāreḥ al-Muwāhib*
- 25) Imām al-Ajal Faqīh al-Akmal Muḥammad bin Muḥammad Kardārī Bazārī ﷺ *Sāhib al-Manāqib*
- 26) Zain al-Foqahā ‘Allāmah Muḥaqqiq Zain al-Dīn bin Najīm Misrī ﷺ
Sāhib al-Ish’bāh wa al-Nazā’ir
- 27) Sayyid al-Sharīf ‘Allāmah Ḥamawī ﷺ *Sāhib Ghamz al-‘Oyūn wa al-Basā’ir*
- 28) ‘Allāmah Imām ‘Abd al-Majīd ibn Nasuh ibn Isra’īl al-Hanafī ﷺ
Sāhib Kanz al-Fawā’id
- 29) ‘Allāmah Ḥusain bin Muḥammad bin Ḥasan Diyār Bakrī ﷺ *Sāhib al-Khamīs fi Anfus Nafees*
- 30) ‘Allāmah Muḥaqqiq Imām Shāb al-Dīn Aḥmad Khafājī Misrī ﷺ
Sāhib Nasīm al-Riyāḍ
- 31) ‘Allāmah Muḥaddith Tāhir Fatnī ﷺ *Sāhib Majma‘ al-Biḥār al-Anwār*
- 32) Shaykh al-Shuyūkh fi al-Hind al-Muḥaqqiq Mawlana ‘Abd al-Ḥaqq Muḥaddith Dehlawī ﷺ *Sāhib Madārij al-Nububuwwa*

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- 33) Mawlana Baḥr al-Ulūm Malik al-'Ulamāh 'Abd al-'Alī ﷺ *Sāhib Fawāteh al-Rahmūt*
- 34) 'Allāmah Sayyid Aḥmad Misrī Taḥṭāwī ﷺ *Moh'shī Durre Mukhtār*
- 35) 'Allāmah Imām Sayyid Ibn 'Ābidīn Āmīn al-Dīn Muḥammad Effendī Shāmī ﷺ *Sāhib Durre Mukhtār*

﴿ و غيرهم من العلماء الكبار و المحققين الاخير عليهم رحمة الملك العز يز الغفار ﴾

All the comments of the above listed eminent *A'immaḥ* are in front of me but this humble servant did not compile this book with an intention to elaborate on their unanimous decision especially that of *Imām al-Jalīl Sayyidī Jalāl al-Suyūṭī* ﷺ. I have quoted them firstly to verify and acknowledge them and secondly, strengthen my point of argumentation. My heart was certainly inspired by the *Fuyūd* of these Luminaries. May *Allāh* ﷻ sanctify their Souls and bless me with their *Barakāt, Āmīn*.

My real reason to compile this important book is to alert and safeguard the *Imān* of my *Muslim* brothers and sisters who are easy prey to the fraudulent and misguided cults operating in the name of *Islām* within the framework of *Islām*. May *Allāh* ﷻ and *Sayyidunā wa Mawlanā Mustafā* ﷺ purely by Divine Grace, accept this humble contribution and protect the *Imān* of this weak and destitute and save him in both the worlds from all forms of punishment and hardship. *Āmīn thummā Āmīn*.

﴿ بر کریم کارها دشوار نیست ﴾

Nothing is difficult for the Gracious Lord ﷻ

However, the above comments and views of these illustrious '*Ulamāh* are focused on the partiality (*Juzziyyāt*) of this subject. But if one carefully observe its totality (*Kulliyyāt*), then *Imām Hujjat al-Islām Muḥammad al-Ghazālī* ﷺ, *Imām al-Ajal Imām al-Ḥaramain* ﷺ so much so that even the authentic and powerful proofs of *Imām Mujtahid Sayyidunā Imām Shafā'ī* ﷺ all unanimously confirm without a doubt that every male and female member of the *Nabī's* ﷺ chain of ancestry is *Nājī* and from the *Ahle Jannah*. Infact, there is an *Ijma'* (consensus) of all the *Ashā'irā* and *Ma'turīdiyyā A'immaḥ* and even the *Mashā'ikh* who unanimously subscribe to and confirm this decision.

﴿ كما لا يخفى على من له اجالة نظر في علمي الاصولين ﴾

This is not hidden from the eyes of those who are acquainted with the Science of Principles.

Imām Jalāl al-Dīn al-Suyūṭī ﷺ states in *Subul al-Najāt*:

﴿مال الى ان الله تعالى احيهما حتى آمنا به طائفة من الائمة و حقاظ الحديث﴾

It is also documented in *Kitāb al-Khamīs*:

﴿مذهب جمع كثير من الائمة الاعلام الى ام ابوى النبي صلى الله تعالى عليه و سلم﴾

ناجيان محكوم لهما بالنجاة في الآخرة وهم اعلم الناس باقوال من خالفهم قال بغير ذلك ولا يقصرون عنهم في الدرجة و من احفظ الناس للاحاديث و الآثار و انقد الناس بالاوله التي استدل بها اولئك فانهم جامعون لانواع العلوم متضلعون من الفتون خصوصا الاربعة التي استمد منها هذه المسألة فلا نظن بهم انهم لم يقفوا على الاحاديث التي اسدل بها اولئك معاذ الله بل وقفوا عليها و خاضو عمرتها و اجالوا عنها بالاجوبة المرضيه التي لايردها منصف و اقام الماذ هيو اليه ادلة قاطعة كالجبال

الرواسى اه مختصرا﴾

*A big Jamā'at of senior renowned A'immaḥ and Huffūz of Ḥadīth who were not only masters of Ḥadīth but also 'Ālims of all sciences of Knowledge, unanimously agree that the Parents of the Nabī ﷺ are Nājī and it cannot be imagined that these luminaries were unaware of those Aḥādīth which was used in this subject by the objectors to prove otherwise. [Ma'āz-Allāh!] This was not so, but they were definitely aware and also intensely pondered over them thoroughly and then issued such appealing rulings that no individual with justice would reject them. They formulated powerful and irrefutable proofs acknowledging the Imān of the August Parents that stands as immovable mountains.*⁶⁰

'Allāmah Imām Zurqānī ﷺ states in his *Sharḥ* (commentary) of *Mawāhib* comments about these A'immaḥ:

﴿هذا و ما وفضنا عليه من نصوص علمائناو لم يرى بغيرهم ما يخالفه الا ما يشم من﴾

نفس ابى

وحية و قد تكفل برده القرطبي﴾

⁶⁰ *Kitāb al-Khamīs*, a documentation quoted from *Al-Durar al-Munifa fi al-Ābā' al-Sharīfā*.

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These are such proofs of our 'Ulamāh which I am acquainted with and did not find any refutation of it by the rejecters beside in the words of one i.e. Ibn Waḥyā which Imām Qurtubī ؒ had discredited and refuted.

Umm Samā'ah Asmā bint Abi-Raḥm ؓ narrates from her mother who was present with Sayyidah Āminah ؓ before she passed away: Sayyidunā Muḥammad ﷺ was about 5 or 6 years old sitting at his mother's head side. The compassionate mother looked at her beloved son and said these words:

بارك فيك الله من غلام يا ابن الذي من حومة الحمام
نخابعون الملك المنعم فودى غداة الصرب باسهم
بمائة من الابل السوام وان صح ما نصرت في المنام
فانت مبعوث الى الانام تبعث في الحل وفي الحرم
تبعث في التحقيق والاسلام دين ابيك البرابر اهم
فالله انا هك عن الاصنام ان لا تواليها مع الاقوام

***O Pure Son! My Allāh keep Barakāt in you
O Beloved Son! By him, who is saved from the house of death.
By the help of the generous King, Allāh
The morning in which a ballot was put,
A hundred tall camels sacrificed in thanksgiving
If it is correct according to what I dreamt,
Then you will be made the Prophet of the Universe
which is the Religion of your pious Father Ibrāhīm.
I give you the oath of Allāh and forbid you from the Idols
And do not have friendship with such nations.⁶¹***

This final testimony and advice of Ḥadrat Sayyidah Āminah ؓ to her Karīm and darling Son just moments before departing from this mundane world, *Alḥamdulillāh*, is about *Tawḥīd* and refutation of *Shirk*. Her golden words are as radiant as the mid-day sun which clearly announces her declaration of steadfastness on *Islām*' and the '*Pure Dīn*' of Sayyidunā Nabī Ibrāhīm ؑ. Besides this, what else is known as *Īmān al-Kāmil*⁶²?

⁶¹ Reported by Imām Abū Na'im ؓ in his *Dalā'il al-Nubūwah* on the authority of Imām Muḥammad bin Shihāb al-Zahrī ؓ

⁶¹ *Refer p. 27 before *Āyah* ﴿اليوم اكملت لكم دينكم﴾ where the author speaks about the resurrection of the noble parents on the *Day of Ḥajjat al-Widā*.

⁶² Perfect Imān

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And furthermore, there is full confirmation of the declaration of the *Risālah* of *Sayyidunā Rasūlullāh* ﷺ which he later made in his general public announcement of Prophethood.⁶³ [This certainly completes the required verification of both, the *Tawhīd* of *Allāh* ﷻ and the *Risālah* of the *Nabī* ﷺ. What more is now required to qualify for *Īmān al-Kāmil* ?]

﴿ و الحمد لله رب العالمين و صلى الله تعالى على ابنها الكريم و ذويه و بارك و سلم ﴾

﴿ اقول ﴾ [The Author, *Imām Ahmad Rīdā* ﷺ comments,]

﴿ اقول ، و كلمة ان ان كانت المشرك فهو المنتهى اذ ذاك و لا تكليف فرقة الا فقد علم مجابها

ايضا للتحقيق ليكون كالدليل على ثبوت الجزاء و تحققه كقوله صلى الله تعالى عليه و سلم لام المؤمنين رضى الله تعالى عنها رأيتك في المنام ثلاث ليال يجبي بك الملك في خرفة من حر ير فقال لى هذه

﴿ أمراتك فكشف عن وجهك الثوب فاذا أنت هي فقلت ان يكن هذا من عند الله بميصه ﴾

TP⁶⁴PT

Thereafter *Sayyidah Āminah* ﷺ said:

﴿ كلّ حى ميت ، و كلّ جديد بال ، و كلّ كبير لفينى و انا متينه و ذكرى باق و قد

﴿ تركت خير و ولدت طهراً ﴾

Every life has to die, every new thing will eventually get old and no matter how big a thing may be, it will one day perish. I am dying but my remembrance will always remain. And what a great gift am I leaving behind and what exceptional purity was born from me.⁶⁵

These were her last words and she passed away after uttering them.

﴿ انا لله و انا اليه راجعون ، رضى الله تعالى عنها و صلى الله تعالى على ابنها الكريم يم و ذويه و بارك و سلم ﴾



⁶⁴ Narrated from *Umm al-Mu'minīn Sayyidah 'Ā'ieshā Siddiqah* ﷺ by *Shaikhain (Imām al-Bukhārī* ﷺ and *Imām Muslim* ﷺ)

⁶⁵ *ibid.*

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The **Perception** of her **Imān** and **Prediction** is worthy of deliberation! She predicts; “*I will die but my remembrance will always remain.*” In this world, thousands of princesses with crowns and kingdoms came and went with great spectacle, but they eventually became unknown dust and patches of the earth. Who remembers them and how many people know their names? On the contrary, who does not know the name of the chaste and honourable mother of the beloved **Nabī** ﷺ? She is remembered with admiration and dignity in all four corners of the world and even in the serene Heavens of the arcane territories. The skies and earths echo with her praises sung by both Man and Angels. These echoes will be heard till Eternity. ﴿و لله الحمد﴾

‘*Allāmah Sayyid Sharīf Aḥmad Misrī Taḥtāwī* ﷺ in his marginal- notes of *Durre Mukhtār* writes that once an ‘*Ālim* spent the entire night pondering over the *Imān* of the Parents of the *Nabī* ﷺ. He was deeply engrossed in examining various views to determine their *Imān*. In this state of engrossment, he bent on the lamp which burnt his body. Early the next morning a soldier arrived to take the ‘*Ālim* to his home for an invitation. On the way they passed a haberdashery merchant who was sitting at the entrance of his shop with a scale in his hand. When he saw the ‘*Ālim* he grabbed hold of the reins of his horse and read the following verses:

امنت ان ابا النبي و امه احياهما الحى التقدير البار
حق لقد شهد اله برسالته صدق فداك كرامة المختار

وبه الحديث و من يقول بضعفه فهو الضعيف عن الحقيقة عار

I testify that the Living, Eternal, the Real Absolute and Creator of the Universe ﷻ resurrected the Parents of the Nabī ﷺ and both testified on his Risālah.

O Shaykh! You too testify to this fact as it is for the honour of Sayyidunā Mustafā ﷺ.

There are narrations of Ḥadīth that acknowledges this.

Whosoever classifies them as Ḍaʿīf (weak) are themselves weak and ignorant of the reality of Knowledge.⁶⁶

After the shopkeeper read out these verses, he said to the ‘*Ālim*; “*O Shaykh! Take this advice and do not sit late at night. Do not punish your life with bewilderment that the lamp burns you. Furthermore, abstain from going to the place you intend because you will be fed Ḥarām food.*” These advices astonished the ‘*Ālim* and for a moment he fell into shock. By the next blink of the eye, the shopkeeper had vanished without trace. The ‘*Ālim* desperately looked for him but to no avail. He inquired from the other shopkeepers but surprisingly, not only did they not recognize him, they also

⁶⁶ ‘*Allāmah Sayyid Sharīf Aḥmad Misrī Taḥtāwī* ﷺ *Hāshiyā* (Marginal- notes) of *Durre Mukhtār*

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said that there was no one sitting in front of that shop. The 'Ālim obeyed the advice of the "Unknown *Wālī* of Allāh" and returned home without attending the invitation.⁶⁷

My dear Brothers! This 'Ālim did not condemn the *Īmān* of the esteemed Parents but used his Knowledge to try and establish some authenticity of confirmation. It was the *Barakāt* of *Īlm* that Divine Mercies sent a *Wālī*⁶⁸ from the unseen to rescue and guide him. Therefore, I warn everyone to be careful and fear that any statement by you may not be a reason to hurt the beloved *Rasūl* of *Allāh* ﷺ which will certainly result in great torment in the huge Fire. May the Merciful *Lord* ﷻ beautify our internal- and external- with true and ardent love and respect for our Master, *Sayyidunā Muḥammad al-Mustafā* ﷺ and protect us from the veils and curses of disrespect, abhorrence and insolence.

أمين أمين يا ارحم الراحمين فافتنا يا ارحم الراحمين ارحم عجزنا
يا ارحم الراحمين ارحم ضعفنا تبرانا من حولنا الباطل و قوتنا
العاطلة و التجانا الى حولك العظيم و طولك القديم
و شهدنا بان لاحول و لا قوة الا بالله العلي العظيم
و آخر دعوانا ان الحمد لله رب العالمين
و صلى الله تعالى على سيدنا
و مولانا محمد و اله
و صحبه و زويه
أجمعين
أمين

By the Divine Grace of *Allāh* ﷻ this concise *Kitāb* was written in a few sittings towards the end of *Shawwal al-Mukarram* 1315 *Hijrī* and named according to the year of compilation i.e.

شمول الاسلام لاصول الرسول الكرام

﴿1315 Hijri﴾⁶⁹

PT⁶⁷ TPIbid.

⁶⁸ Such *Awliyā* are high-ranking confidants of *Allāh* ﷻ and are called *Rijāl al-Ghaib*.

⁶⁹ The numerical value of each letter of the title name i.e. ﴿شمول الاسلام لاصول الرسول الكرام﴾ when calculated on the formula of "Abjad" will add up to a total of 1315 (*Hijri*). This total will be the year the book was written. Every book written by this great *Mujaddid*, *Imām Ahmad Rīdā* ﷺ was named in this format. There are two amazing things found unique in all the titles of his books. Firstly, the title will tell the reader of the subject matter and secondly, the year the book was authored. This mastery of 'Āla'Ḥadrat *Imām Ahmad Rīdā* ﷺ in the field of Numerology is unique to him and very rarely found in the realm of ordinary mathematicians in the history of *Islām*. From this it may be safely deduced that the knowledge of an ordinary mathematician is classified as knowledge based on acquisition by research methodology, whereas an exploration into the mathematical and analytical solutions *Imām Ahmad Rīdā* ﷺ most definitely elucidates the fact from the examples and solutions given by him is none other than bestowed by Divine Inspiration (*Ilm-e-Ladunnī*). This fact is deliberated upon in the *Ḥadīth* and *Sīrah* Literature that besides *Qur'ānic* Revelation which was bestowed to *Sayyidunā Rasūlullāh* ﷺ, which is classified as *Waḥī-e-Mat'lūww* (Recited Revelation), the Elite Servants (*Awliyā*) are also recipients of revelations but of a different form which is termed as *Waḥī-e-Qalb* or *Ilhām* (This process does not involve any recited words, but involves communications with Mystics

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و الله سبحانه و تعالى اعلم
كتبه

الفقيه عبدالمصطفى احمد رضا غفرله
بمحمد ﷺ^Pالمصطفى صلى الله تعالى عليه و آله و صحبه و زويه اجمعين
و الحمد لله رب العالمين

تیری ی نسل یاک مین هین بجه بجه
نور کا
توہین عین نور تیرا سب کھرانہ
نور کا

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Title	Author	Subject
Rights of Parents over Their children	Sheikh Abdul-Haadi al-Qaadiri Radawi	Status of Parents in Islam

and the *Creator* ﷻ without any words being involved in the literal sense - the message or knowledge is transmitted by *Allāh* whereby the heart and intellect of the Mystics reacts by the will of *Allāh* without any revelation of words. *Allāh* ﷻ then bestows wisdom and directs them to interpret that which was revealed to *Sayyidunā Rasūlullāh* ﷺ in its pristine form. As a result, the Mystic does not have to research the interpretation of *Divine Qur'ānic Injunctions* but begins to miraculously act upon the *Qur'ān* and the interpretation of the 'Arif is guided by *Allāh* ﷻ which when analyzed carefully, would lead a true believer to interpretations of higher authorities viz, *Sayyidunā ibn al-'Abbās* ﷺ, *Sayyidunā ibn Masūd* ﷺ, *Sayyidunā ibn 'Umar* ﷺ etc of the Holy *Qur'ān* which are authentic interpretation of the Prophet of *Allāh* ﷻ

Coincidentally and unintentionally I also began the translation of this book towards the latter part of the same month [Shawwāl] the *Imām* wrote this book and like him, by the Grace of *Allāh* ﷻ, I also completed the translation in a few sittings. This I only realized when I reached the conclusion of this book and the only difference was that the English Translation was 108 years after it was originally written. May *Allāh* ﷻ sanctify his Soul and bless us with his *Barakāt* and *Fuyūd* in this world and the Hereafter. *Amīn*
(Translator, Faqīr 'Abd al-Hādī al-Qādirī Radawī)
Tuesday 2-41am - 19 Shawwāl al-Mukarram 1423/24 December 2002

The Parents of the Prophet ﷺ are Mu'min

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شمول الاسلام لاصول الرسول الكرام

﴿١٣١٥ هجرية﴾

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