## **Rescue of God's Messenger's Parents ﷺ**

**& Sending Blessings Upon Them**

By Al-*‘Ārifbillah* Imam Mulla Ramadān

Translated by Tarek Agha

This is a preachment and an advice from Mullah Ramadan to those who stand up for sending blessings and peace upon the parents of God's Messenger's ﷺand accuse who deny sending blessings upon them that they rule of their disbelief.

Far be it from any believer to rule that they are disbelievers! Rather, the scholars mentioned the evidences that they are Muslims or rescued [from hellfire]. One of such evidences – which is the strongest one – is that they belong to *Ahl al-Fatrah*, i.e. those who lived in a period unreached by the teachings of the previous prophet, nor did they reach the mission of the next prophet.

The evidence of rescue of *Ahl al-Fatrah* in general is God's verse [Exalted be He]; }And never would We punish until We sent a messenger{ (Qur'an: 17/58), as well as *the Hadith* of Aisha that God's Messenger ﷺ asked his Lord to bring his parents back to life; so He revived them again and they believed in him, then they passed away. Yet, it is a weak *Hadith* which was not depended upon by *Hadith* scholars*.*

Further, what I have read in some Qur'an exegeses in interpreting of God's verse;}And your movement among those who prostrate{ (Qur'an: 26/219), i.e. moving from mother’s belly to another and from father's descent to another of prostrators. This is a clear sign that ancestors of God’s Messenger ﷺ are all believers, or are virtually believers. Not to mention, he ﷺ is the noblest of creatures, and the noble ought not to come but from the noble, and to issue a ruling of their disbelief contradicts so.

Hence, it was confirmed by such evidences that they are rescued, if God wills, and it does not contradict with the *Hadith* reported by Muslim in his Sahih collection, narrated by Abu Hurara, may God be pleased with him, that God’s Messenger ﷺ said: ((I asked the permission of my Lord to ask His forgiveness for my mother, but he did not permit me, and I asked the permission to visit her tomb, and he permitted for me)).

The outward of such *Hadith* does not establish that they are not secured, as prohibiting asking God’s forgiveness might be for another reason, God knows it; and if possibility was involved in an evidence, it becomes invalid for conclusion. Likewise, he ﷺ forbade prayer on the deceased who is indebted and his debt has not yet been cleared. As it is more general to prove that he is disbeliever.

So, how could we rule of disbelief of parents of God’s Messenger ﷺ, as while reciting God’s verse; {May the hands of Abu Lahab be ruined} (Qur’an: 111/1) at times; then I read in some books narrating from one of the pious people, that he used to recite this verse very much, then he saw the Prophet ﷺ in his view with signs of impression and admonition on his face, and said: is not he my uncle? He means Abu Lahab. Since then, he stopped reciting this verse but in reciting the entire Qur’an continuously, in honoring of God’s Messenger ﷺ.

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As for our abstention from sending blessings upon his parents, we also proved it by means of science and following. Here we clarify to you these evidences:

First of all, we must obey the order of God’s Messenger ﷺ, as Al Bukhari narrated in his Sahih collection that the companions asked God’s Messenger ﷺ after revelation of God’s verse [Exalted be He] {O you who have believed, ask [God to confer] blessing and peace upon him} (Qur’an: 33/56). How do we pray upon you O God’s Messenger? He said: ((say: O God, bestow blessings and peace upon Muhammad, his family, his offspring and his wives, as you granted blessings upon Ibrahim…)) till the end of the *Hadith.*

Secondly: The necessity of obeying him ﷺ in his abstention from asking God’s forgiveness to his mother, due to God’s prohibiting him from doing so. Further, I did not find in all the God’s Messenger’s supplications asking God’s forgiveness to his parents or to one of them, although there are plenty of formula of asking God’s forgiveness transmitted to him, such as saying before sleeping: ((O God, forgive me my sin, drive away my devil, release my mortgage and make my scale heavy)), as well as his saying: ((O God, pardon my sin and accept my repentance, as You are the Most-Forgiving and the Merciful)).

It should not be concluded from his abstention ﷺ that they are disbelievers, as the prohibition he received from his Lord might be for a concealed wisdom, as I just mentioned.

Thirdly: sending blessings upon God’s Messenger ﷺ is one of the venerable worships, and worships can only be correct by following what is narrated from God’s Messenger ﷺ in an authentic verbal or action Prophetic tradition (*Hadith*), or by jurists’ consensus. Moreover, it is definitely confirmed that neither God’s Messenger ﷺ ordered his companions to send blessings upon his parents, nor have his companions, successors, nor those who succeeded them, done so.

The scholars decided that obedience is better than politeness in its outward meaning, in case of conflict.

One of the precautionary applications of this rule is what is observed of *Imam Shafi'i's* saying in “*Kitab Al-Umm*”, if the name of God’s Messenger was mentioned, he does not say, (our master Muhammad), rather he says, (Muhammad ﷺ).

Further, it is mentioned in some margins of *Al Tuhfa* by *Ibn Hajar* that some people proposed adding the word (our master) [*sayyidna*] in *Adhan*[[1]](#footnote-1) and *Iqama*[[2]](#footnote-2). All the jurists replied that is not permissible, as neither God’s Messenger ﷺ ordered so, nor have companions or successors done so.

Nevertheless, it is known that leniency here is closer – if it was permissible in the first place – to leniency in sending blessings upon God’s Messenger’s parents. Yet, this addition was rejected by consensus.

However, if we were not convinced from this rule said by scholars, that obedience is better than politeness, then remember God’s Messenger's ﷺ*Hadith*, which is agreed upon by Al Bukhari and Muslim:

((Whoever invents something in our affair which is not from it, it shall be rejected)), and God [Exalted be He], {Or have they partners (of God) who have made lawful for them in religion that which God allowed not?} (Qur'an: 42/21).

Besides, the scholars in the past said:

All the good lies in following ancestors...

and all the evil lies in the heresies of successors

Consequently, it is not permissible to perform any deed with the intention of religion but after knowing the judgment of God in it, as all the jurists said. By that, what is our textual evidence in inventing this heresy?

If one claimed that such heresy confirms his love to God's Messenger ﷺ, he does not have an evidence on his say, as God [Exalted be He] says, {Say, [O Muhammad], "If you should love God, then follow me..} (Qur'an: 3/21). Further, God's Messenger ﷺ said, ((Love God for what He gave you of graces, and love me for God's love to me)). So as you can see, God's Messenger ﷺ attached our love of him to God's love, not to anything else, and the foundation of that is following him.

Moreover, I think that inserting the word (and his parents) in the prayer will render it void.

Further, I read in some jurisprudence books that if the prayer said: [*sami'allahu liman hamida*] i.e. without the attached pronoun (*h*) in (*hamidah*), his prayer would be void, and I learned that the reason of becoming void is that dropping the pronoun renders the sentence a strange speech other than the one we are ordered with; which is (*hamidah*) i.e. with the attached pronoun (*h*). How about adding a word, in a clear violation of the order of God's Messenger ﷺ?

Likewise, it is reported that a pious man saw God's Messenger ﷺ in his vision, and asked him: "O Prophet, did you say: bashfulness [*al-haya*] is from faith"? (without *Hamza****[[3]](#footnote-3)****),* God's Messenger ﷺ replied: No. Then he repeated the question a couple of times. Finally, he told him: rather I said: (bashfulness [*al-haya*'] is from faith).

From all the abovementioned evidences, it is clearly an obligation on us to follow God's Messenger ﷺ, not to invent from ourselves what we like with the pretext of loving him. Rather, if we were honest in this claim, we must listen to God's Messenger's ﷺ saying in the authentic *Hadith* ((I will be like this in Jannah with the person who takes care of an orphan)). God's Messenger ﷺ raised his forefinger and middle finger by way of illustration.

Then we seek to apply its meaning financially and physically. That is the evidence of our love to him; not to invent heresies which were not permitted by God and call for them, as well as to make trials and dissension because of them. This is a corruption in the land and God does not love the corruptors, and He loves from his servants to follow His orders and evade heresies that are promoted by self inclination.

Thus, if you wanted an easier path to God's content and approaching to his Prophet, which does not cost you any money or physical efforts, just follow the transmitted formula in sending blessings and peace be upon Gods' Messenger, which was frequently commended by God's Messenger with great reward and he adhered to them steadily.

Such as what is narrated from him :ﷺ ((if anyone says after every prayer: “O God, grant Muhammad the *wasilah****[[4]](#footnote-4)*** and make his love among the selected people, and his position over the universe, and his mention in the intimate lovers"; he will be assured of my intercession)).

Finally, the one who wanted to hold fast to his religion and accomplish his faith and the true approaching to God's Messenger ﷺ, he should ponder this speech and act accordingly, as I did not intend anything behind it but God [Exalted be He].

O Lord, inspire us with the right guidance and protect us from evil of ourselves, and bestow us the grace of sincerity for the sake of Good Self.

The end of our speech is… Praise be to God, the Lord of the Universe.

1. *Adhan*: first call to prayer which is to come to Mosque. [↑](#footnote-ref-1)
2. *Iqama*: second call to prayer which is to stand up for prayer. [↑](#footnote-ref-2)
3. Arabic letter: the last in the word *al-haya'* [↑](#footnote-ref-3)
4. The name of the top grade in Paradise. [↑](#footnote-ref-4)