



UNDERSTANDING ḤADĪTH, “FATHER OF PROPHET MUḤAMMAD IN HELL,” IN SHABIR ALLY’S PERSPECTIVE

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Abstract: Shabir Ally is a Canadian Islamic preacher and apologist. He was interviewed on a YouTube channel named ‘Let The Quran Speak’ about the prophet’s father in hell. However, his explanation is only a brief explanation. Meanwhile, understanding the Ḥadīth of the Prophet Muḥammad *Ṣallallahu ‘Alayhi Wa Sallam*. Must also use the methodology of Ḥadīth knowledge and the opinions of experts about the true meaning contained in the Ḥadīth. This article aims to provide a more complete explanation of what has been explained by Dr. Shabir Ally in his interview session. This research is a type of literature review research. The result of this article can be summarized as follows: Shabir Ally is in the middle position, neither saying the Prophet’s father was in hell nor saying the Prophet’s father was saved from the torment of hell. Moreover, the words of the prophet who said, ‘My father is also in hell,’ are just additions to the story by the people who told that event. However, the author(s) have not found the primary basis for Shabir Ally to say that so far.

Keywords: *Shabir Ally; Prophet’s Father in Hell; Understanding Ḥadīth, Youtube Channel*

INTRODUCTION

Shabir Ally is a Canadian Islamic preacher and apologist. As of 2020, he was Toronto’s Islamic Information & Dawah Centre International President. He is best known for his contextual interpretation of the Quranic verses and justification in similar expressions within the Christian Bible. A study concluded that Ally has contributed to the da’wah field by adopting preaching methods targeted at both the Muslim population and the non-Muslim population (Zarin et al., 2019, p. 4). He was interviewed on a YouTube channel named ‘Let The Quran Speak’ about the prophet’s father in hell, but his explanation is brief.

Meanwhile, understanding the Ḥadīth of the Prophet Muḥammad *Ṣallallahu ‘Alayhi Wa Sallam* cannot be understood only by text but must also use the methodology of Ḥadīth knowledge and the opinions of experts about the true meaning contained in the Ḥadīth. There

are still many aspects to be considered. Such as whether what the Prophet meant by the phrase 'أبي' was 'Abdullah bin 'Abdul Muṭṭalib, or whether the Prophet said 'my father is also in hell' really knew whether he was in hell or not.

This article aims to provide a more complete explanation of what has been explained by Shabir Ally in his interview session. (Ally, 2021) The author(s) found an article with the same theme as the author(s). Titled "*Memahami Kembali Tentang Makna Hadis Orang Tua Nabi Muḥammad Masuk Neraka*" (means: Re-Understanding The Meaning Of The Ḥadīth Of The Prophet Muḥammad Ṣallallahu 'Alayhi Wa Sallam's Parents Going To Hell) by Muḥammad Sulton Mardia (Mardia, 2019). Even though the discussion is on the same theme, the aims and conclusions of our article are very different. Mardia explained that the Prophet's father was in hell for 4 reasons. *First*, the word 'أبي' refers to the Prophet's uncle, not father. *Second*, the Ḥadīth was abrogated with the Ḥadīth of the Prophet's parents resurrections. *Third*, using āyah from the Quran, Allah never punished people until He sent a messenger. *Fourth*, fear became kāfir. Our article(s) mainly focus on showing the different opinions of scholars, which can be divided into three. First, go to hell. Second, do not go to hell. Third, neither of them.

The author(s) hope that by publishing this article, readers would gain a different perspective from another point of view when interpreting Ḥadīth on the Prophet's father in hell. With references to numerous Arabic books, this article can at least support the reader's recognized perspective.

METHOD

The method employed in this research is an in-depth literature review to explore information related to the Ḥadīth concerning the state of the prophets' fathers, who are said to be in Hell. This research approach follows a systematic series of steps, encompassing exploration, analysis, evaluation, and the compilation of summaries of scholarly literature focused on this theme. (Machi & McEvoy, 2016, p. 4) The study is founded upon primary sources of various Arabic books explicitly addressing the Ḥadīth concerning the fathers of the prophets in Hell. This article does not rely solely on one primary source but integrates references from multiple relevant books to ensure a diversity of perspectives. This approach ensures that the presented analysis has a robust foundation and encompasses various viewpoints. In addition to primary sources, this research also references supportive materials. Literature from previous books and journals related to this theme also serves as a basis for enriching the understanding of the Ḥadīth regarding the state of the prophets' fathers in Hell.

FINDING AND DISCUSSION

The *Sanad Ḥadīth*

Ḥadīth regarding the whereabouts of the Prophet Muḥammad Ṣallallahu 'Alayhi Wa Sallam's father found in various Ḥadīth books with various different *sanads*. The following are some examples of *sanads*:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ»، فَلَمَّا قَفَى دَعَاهُ، فَقَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ» (Muslim, n.d., v. 203)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ أَبِي؟ قَالَ: «أَبُوكَ فِي النَّارِ» فَلَمَّا قَفَى قَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ» (Sulaymān, n.d., v. 4718)

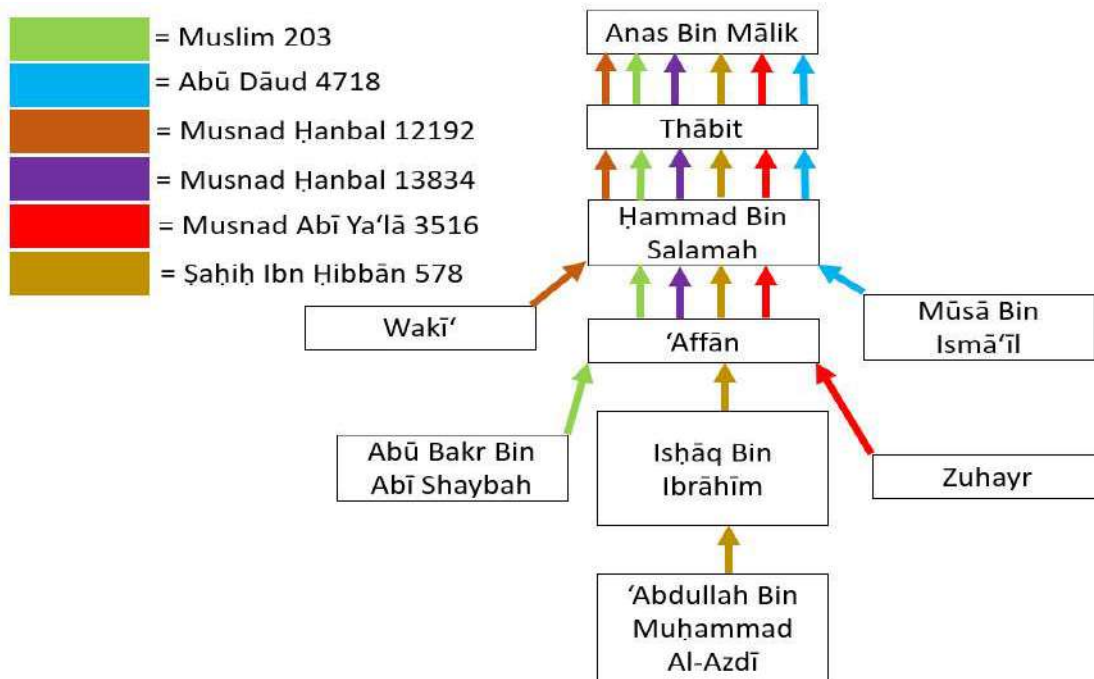
حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيْنَ أَبِي؟ قَالَ «فِي النَّارِ» قَالَ: فَلَمَّا

رَأَى مَا فِي وَجْهِهِ قَالَ: «إِنَّ أَبِي، وَأَبَاكَ فِي النَّارِ» (Ḥanbal, 2001, v. 12192)
 حَدَّثَنَا عَقَّانُ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ»، قَالَ: فَلَمَّا فَعَّأ دَعَاهُ، فَقَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ» (Ḥanbal, 2001, p. 13834)
 حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَقَّانُ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ». فَلَمَّا فَعَّأ دَعَاهُ قَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ» (Aḥmad, 1984, v. 3516)
 أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْأَزْدِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا عَقَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا قَامَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ» فَلَمَّا فَعَّأ دَعَاهُ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ». (Ḥibbān, 1993, v. 578)

It can be seen that there are several differences in *Sanad. Matan* Ḥadīth explains that there was a man who asked Rasūlullah Ṣallallahu ‘Alayhi Wa Sallam regarding his father's whereabouts, 'Where is my father.' Then Rasūlullah Ṣallallahu ‘Alayhi Wa Sallam answered 'in hell'. When the man turned to leave, Rasūlullah Ṣallallahu ‘Alayhi Wa Sallam called him and said, 'Indeed, my father and your father are in hell.'

Understanding this Ḥadīth textually shows that the father of Rasūlullah Ṣallallahu ‘Alayhi Wa Sallam is the inhabitant of hell. However, to understand a Ḥadīth, it is necessary to analyze it from various points of view. Before explaining a deeper understanding of the Ḥadīth, the author(s) want to examine the differences in the *sanad*. These *sanads* can be seen in the following chart:

Table 1. Sanad Ḥadīth



These Ḥadīth are authentic (*shahih*) Ḥadīth because the *sanad* is also authentic. Furthermore, because it is included in the Muslim book. (Al-Buwayṭī, 2018, vol. 9:331) Apart from these Ḥadīth books, there are Ḥadīths about the father of the Prophet Muḥammad Ṣallallahu ‘Alayhi Wa Sallam in hell: it is in Musnad Hanbal number 268, Ibn Mandah book number 926, Ibn Hibban book number 578, Musnad Abū 'Awanah number 289, and Abū

Nu'aim book number 502, 503. Moreover, all these Ḥadīths are authentic Ḥadīth (Mūsā, 2014, vol. 5:411).

The Matan Ḥadīth

In another Ḥadīth book, it turns out there is a ḥadīth which states that the person being asked is not the father but the mother.

حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى، وَبِشْرُ بْنُ آدَمَ، قَالَ: نَا أَبُو التُّعْمَانِ، مُحَمَّدُ بْنُ الْقَاضِي السَّدُوسِيِّ قَالَ: نَا سَعِيدُ بْنُ زَيْدٍ، قَالَ: نَا عَلِيُّ بْنُ الْحَكَمِ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: جَاءَ ابْنَا مُلَيْكَةَ الْجُعْفِيَّانِ، إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَا: إِنَّ أُمَّنَا كَانَتْ تُكْرِمُ الرَّوْحَ، وَتَعْطِفُ عَلَى الْوَلَدِ، وَذَكَرَا الْعَطْفَ، غَيْرَ أَنَّهُمَا كَانَتْ وَأَدَّتْ فِي الْجَاهِلِيَّةِ، فَقَالَ: «إِنَّ أُمَّكُمَا فِي النَّارِ»، فَأَذْبَرَا وَالشَّرُّ يُعْرَفُ فِي وَجْهِهِمَا، فَأَمَرَ بِهِمَا فَرَدَّ، وَالشَّرُّورُ يُرَى فِي وَجْهِهِمَا، فَقَالَ: «إِنَّ أُمَّي مَعَ أُمَّكُمَا»، قَالَ: فَقَالَ رَجُلٌ مِنَ الْمُتَأَفِّقِينَ: مَا يُغْنِي هَذَا عَنْ أَبِيهِ أَوْ عَنْ أَبَوَيْهِ شَيْئًا، وَنَحْنُ نَطُّ عَقِبَهُ (Al-Bazzār, 2009, v. 1534)

Al-Ju'fayan's two sons came to Rasūlullāh *Ṣallallāhu 'Alayhi Wa Sallam* and said, "Our mother was a person who respected her husband and was kind to her children," the two sons called their mother a gentle person. Then both continued, "But our mother was born during the *Jahiliyah* era." So the Prophet said, "Indeed, both of your mothers are in hell." Then both turned away from Rasūlullāh *Ṣallallāhu 'Alayhi Wa Sallam* with a bad face. Then Rasūlullāh *Ṣallallāhu 'Alayhi Wa Sallam* Ordered them both to return, and there was happiness on both faces. Then Rasūlullāh *Ṣallallāhu 'Alayhi Wa Sallam* said, "Indeed, my mother is with both of your mothers."

There are also other redactions related to this Ḥadīth in the book *Al-Mustadrik 'Ala Ṣahīḥayn* by An-Nisābūrī (An-Nisābūrī, 1990, vol. 2:396) and the book *Nāsikh Al-Ḥadīth Wa Mansūkhah* by Ibn Shāhin (Shāhin, 1988, v. 655). However, the author will not discuss in more detail the ḥadīth of Rasūlullāh *Ṣallallāhu 'Alayhi Wa Sallam*'s mother.

The Name Of The Young Man Who Asked

Ibn Ruslān, in his book, said that the young man who asked was Ḥuṣayn Bin 'Abīd Bin Khalaf Al-Khuza'iy Wālid 'Umrān bin Ḥuṣayn, and some said his name was Abū Razīn Laqīth Bin 'Āmir Al-'Aqīlī. (Ruslān, 2016, vol. 18:285)

Short Story Of Abdullah Bin Abdul Muṭṭalib (Father Of Rasūlullāh Ṣallallāhu 'Alayhi Wa Sallam)

Father of Rasūlullāh *Ṣallallāhu 'Alayhi Wa Sallam* born in 546 AD. The name and lineage of the Prophet's father is Abdullah bin Abdul Muṭṭalib bin Hāshim bin Abd Manāf bin Quṣay bin Kilāb bin Murrah bin Ka'ab bin Lu'ay bin Ghālib bin Fihir bin Mālik bin An-Naḍr bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḍr bin Nizār bin Ma'ad bin 'Adnān bin Udad bin Muqawwim bin Nāḥur bin Tayyarah bin Ya'qūb bin Nabt bin Nābit bin Anūsh bin Ismā'īl bin Ibrāhīm bin Āzar. (Ḥibbān, 1996, vol. 1:40) There are many differences in this lineage from each scholar who wrote the history of the Prophet.

Father of Rasūlullāh *Ṣallallāhu 'Alayhi Wa Sallam* died at the age of 25 due to illness. At that time, his wife, Aminah bint Wahab, was pregnant with the Prophet Muḥammad *Ṣallallāhu 'Alayhi Wa Sallam* in the second month of pregnancy. There are indeed many different histories. Some say the father of the Prophet Muḥammad *Ṣallallāhu 'Alayhi Wa Sallam* died at the ages of 18 years, 28 years, and 30 years. Some say that when his father died, the Prophet Muḥammad

was still in the womb at 6 months' gestation; some say he was 2 months, 7 months, and 28 months old. However, the most proven history is that he died at the age of 25 years, and the Prophet was still in the womb at 2 months' gestation. (Sa'ad, 1968, vol. 1:99) From this, it can be concluded that the Prophet's father did not follow the teachings of the Prophet Muḥammad Ṣallallahu 'Alayhi Wa Sallam And the last Apostle during the time of the father of the Prophet Muḥammad Ṣallallahu 'Alayhi Wa Sallam is the Prophet Isa 'Alayhi Salām However, the father of Rasūlullah Ṣallallahu 'Alayhi Wa Sallam did not live at the time when Prophet Isa 'Alayhi Salām still exists.

This explanation can be seen in the table below: (Al-Maghlūth, 2008)

Table 2 The Gap Between Isa and Muḥammad

| Name | Age | Period | Preaching Location | Death Location | His Name | People |
|-----------------------|-----|-----------------|--------------------|-------------------------|---------------------|--------|
| Isa Bin Maryam | 33 | 1 BC - 32 AD | Palestina | Lifted by God to Heaven | Bani Israil | |
| Muḥammad Bin Abdullah | 63 | 571 AD - 632 AD | Mekkah | Madinah | Arab Nation/Quraish | |

Summary of Interview Results: Shabir Ally on the YouTube Channel 'Let The Quran Speak'(Ally, 2021)

Shabir Ally explains that Allah *Subḥānahu Wa Ta'āla* will not punish people unless Allah *Subḥānahu Wa Ta'āla* sends a messenger first. It is stipulated in Quran surah Al-Isra' (17: 15):

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

And never would We punish until We sent a messenger (Saheeh International & Muntadā al-Islāmī, 2011, p. 264)

And also stipulated in another surah Yāsīn (36: 6)

لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

You may warn people whose ancestors were not warned, so they are unaware.(Saheeh International & Muntadā al-Islāmī, 2011, p. 431)

He explains that the Quran describes Rasūlullah Ṣallallahu 'Alayhi Wa Sallam as a messenger that has come to a people whose forefathers were not warned and in heedlessness. So, in a way, the Quran excuses those people because they did not get the message, just like any modern law. First, laws need to be promulgated and publicized. And then, if people violate the law, they are penalized. So, too, Allah *Subḥānahu Wa Ta'āla* sends a messenger to publicize the law of Allah *Subḥānahu Wa Ta'āla* and the teachings from Allah *Subḥānahu Wa Ta'āla*. When people violate that, that is when they are penalized. So, people before Rasūlullah Ṣallallahu 'Alayhi Wa Sallam were not warned, at least in that immediate Arabian context, so they are not under that same jurisdiction.

He adds some explanation that there are two opinions regarding the Ḥadīth interpretation. First is the father of Rasūlullah Ṣallallahu 'Alayhi Wa Sallam is in hell. Because, in general, people were subject to specific bits of knowledge that they inherited and were available to them in their time and place. So, they would be responsible for following that. Moreover, they will be judged according to that knowledge. In other words, the reason why

the father of Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* is in hell is because he did not live up to that level of knowledge that would have been available to him in his day and by which God would judge him. On the other hand, for example, Imam Jalal al-Dīn al-Suyūṭī argued that the father of Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* is saved. He should not be thought of as condemned.

Then he explains further that, in his opinion, the Ḥadīth has two parts. One is when Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* pronounces, ‘Your father is in hell.’ Moreover, the second is when He calls the man back and says, ‘My father also.’ So, that second part could easily be an addition by somebody into the story because they are trying to trace the logic of it.

Shabir Ally says that in his context, he is more inclined to think that the people before the message was revealed to Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* must have been judging according to what was available in their day. Because the Quran says in surah Al-Maidah (5: 48)

وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ

but [He intended] to test you in what He has given you (Saheeh International & Muntadā al-Islāmī, 2011, p. 101)

The Father of Rasūlullah Was One Of *Ahl Fatrah*

Thus, it can be said that the father of Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* lived in the *fatrah* era or the period of the absence of the Apostle. Moreover, of course, at that time, much of the contents of the Torah and Gospel had been lost because the text was difficult to understand; the text had been changed and had been forgotten, either intentionally or unintentionally. (Qutb, 2003, vol. 6:414) Because there were no Apostles during the time of Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam*'s father. Lived, and the length of the *fatrah* period was around 500 years, so there was concern that people at that time did not receive God's teachings as a guide to life. Apart from that, this makes people at that time more likely to live astray and commit sins, resulting in them living in hell in the future. (Nurwildati, 2021, p. 15)

According to the Mu'tazilah and some Māturīdīyah scholars, *ahl fatrah* who died in a state of idolatry are among the inhabitants of hell. Because it is very natural for them to choose monotheism (*tauhid*) through the power of intelligence bestowed by Allah *Subḥānahu Wa Ta'āla* to them, even in the absence of the Apostle. Meanwhile, the Ash'ariyah consider *ahl fatrah* as a group free from monotheism's obligations because there is no apostle to guide them. So *Ahl Fatrah* is safe from the torment of hell. The parents of the Prophet Muḥammad *Ṣallallahu ‘Alayhi Wa Sallam* are included as the people who avoided hell because both of them are *ahl fatrah*. Both of them are followers of Islam because they have the opportunity to say the shahada after Allah *Subḥānahu Wa Ta'āla* revives both of them. (Kurniawan, 2016)

The Opinion Of The Prophet's Father Go To Hell

One of many people believes that the father of Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam*, going to hell, is Imam al-Nawawī. Imam al-Nawawī believes that this Ḥadīth shows that people who die while being unbelievers (*kafir*) will go to hell. The closeness of Muslim relatives will not provide any benefit for those who die as unbelievers. Imam Nawawī also believes that this Ḥadīth shows that those who died during the *fatrah* era, where at that time Arab people were accustomed to worshiping idols, were the inhabitants of hell. This is not the fault of the absence of Islamic messages. Because the messages of the Prophet Ibrahim ‘Alayhi Salām and other

prophets had been delivered at that time. The words of the Prophet Muḥammad *Ṣallallahu ‘Alayhi Wa Sallam*, 'my father and your father are in hell,' is a form of solidarity from the Prophet Muḥammad *Ṣallallahu ‘Alayhi Wa Sallam*, who was equally affected by the same disaster experienced by the person who asked about his father's whereabouts. (An-Nawawī, 1972, vol. 3:379)

One of the Hanābilah scholars, Ibn Hubayrah, also had the same opinion as Imam Nawawī. According to him, the young man's question was beyond reason. Because the young man is a believer (*Muslim*), believers believe that polytheists (*kāfir*) will be put in hell. Because the young man's father is a polytheist, there should be no need to ask this question because it is clear that the answer is in hell. Because Allah *Subḥānahu Wa Ta‘āla* say in surah Al-Bayyinah (98: 6)

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

Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures. (Saheeh International & Muntadā al-Islāmī, 2011, p. 644)

The Prophet only conveyed the truth as Allah *Subḥānahu Wa Ta‘āla* said. When the young man was about to leave, Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* wants to teach the young man to surrender to Allah *Subḥānahu Wa Ta‘āla*'s decision. Therefore, the Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* said, 'My father is also in hell.' Moreover, this answer is enough to answer all the people who are worried and confused by the whereabouts of their idolatrous father. If there is a child who provides benefits to his idolatrous father, then Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* is the most entitled to provide these benefits. When Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* stated that the father of a Prophet also went to hell, then Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* had cut off all doubts about this matter, and also the doubts of people who were always worried about the whereabouts of his father on the Day of Resurrection (Hubayroh, 1996, vol. 5:355).

Muḥammad Bin 'Alī says in his book that this Ḥadīth shows that anyone who dies while being an unbeliever will go to hell. Close relatives cannot benefit them even if it is Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam*. Moreover, whoever died when the Arabs practiced idolatry they are in hell. This truth cannot be doubted (Mūsā, 2014, vol. 5:414).

The Opinion Of The Prophet's Father Not Go To Hell

Shabir Ally said that Jalal al-Dīn al-Suyūṭī is among the ulama that do not give a face to that Ḥadīth. Jalal al-Dīn al-Suyūṭī argued that the father of Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* is saved and not in hell. However, the author(s) studied Jalal al-Dīn al-Suyūṭī's book titled *Ad-Dībāj ‘Ala Ṣaḥīḥ Muslim Bin Al-Hajjāj* (Ar-Raḥman & As-Suyūṭī, 1996, v. 203), and did not found any explanation like what was explained by Shabir Ally. In his book, he only explains that the young man has stood and turned his back on Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* until Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* called him back.

However, in his newest book titled *al-Ta‘zīm Wa al-Mannah Fī Anna Abaway Al-Rasul Fī Al-Jannah* (As-Suyūṭī, 2009, p. 34) stipulated that Ḥadīth has been abolished. Allah revived the father and mother of Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* and had faith in Allah *Subḥānahu Wa Ta‘āla*, then died again.

Ibn Ruslān, in his book *Sharḥ Sunan Abi Daud* (Ruslān, 2016, vol. 18:285), explains that when the young man left, Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam* called him and said, 'my

father and your father are in hell.' One of the aims was to calm the young man's heart. This incident happened before Allah *Subhānahu Wa Ta'āla* brought the parents of Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam* back to life, which has been explained by Abū Bakr Al-Khaṭīb and Abū Hafṣ 'Umar Bin Al-Shāhīn in the book *Al-Nāsikh Wa Al-Mansūkh*. With the sanad from 'Aishah *Radhiyallahu 'Anha*:

حج رسول الله -صلى الله عليه وسلم- حجة الوداع. وقال فيه عن والدته: "فسألت الله أن يحييها فأحيها فأمنت به"

During the Hajj Wada', the Prophet said, "I ask Allah *Subhānahu Wa Ta'āla* to bring my mother to life. Allah gave her life, and my mother believed in Him."

In Ibn Hisham's book, the Ḥadīth is:

قال: «سألت ربي عز وجل فأحيها لي أمي فأمنت بي، ثم ردها» (Shāhin, 1988, v. 656)

Al-Suhaylī said that Allah gave life to the father and mother of the Prophet Muḥammad. Both believed in Him. Al-Qurṭubī said the resurrection of both of them and their faith in Allah *Subhānahu Wa Ta'āla* is not something impossible according to logic or according to sharia. It has been mentioned in the Quran that there was an event of the death of the Bani Israel, and the Prophet Isa '*Alayhi Salām* raised the dead. So it was the same with the case of Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam*; Allah brought the dead to life through the prayers of Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam* (Ruslān, 2016, vol. 18:286)

Mūsā Shāhīn, in his book *Fath Al-Muna'am Sharḥ Sahih Muslim*, explains that after Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam* answered 'your father is in hell,' Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam* felt that he had hurt and saddened the young man. So Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam* wanted to ease his sadness by expanding the disaster. So Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam* called him and said, 'My father, your father, and the fathers of many friends who died are also in hell.' Then the word of Allah *Subhānahu Wa Ta'āla* came down, that is Al-Mā'idah (5: 101). (Lāshīyan, 2002, v. 368)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَّ لَكُمْ تَسْؤُكُمْ

O you who have believed, do not ask about things which will distress you if they are shown to you. (Saheeh International & Muntadā al-Islāmī, 2011, p. 110)

According to Mūsā Shāhīn, the answer of Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam* 'My father is also in hell' is just a precaution so that other people will not ask similar questions, which is if Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam* answer them, then they will feel burdened. Meanwhile, in Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam* once said:

لَا تُؤْذُوا الْأَحْيَاءَ بِسَبِّ الْأَمْواتِ (Al-Fākihī, 1993, v. 1884)

Do not harm the living because of the Dead.

Mūsā Shāhīn also agrees with the opinion of the Ays'ariyah, *ushul* scholars, and Shafi'iyah scholars that *ahl fatrah* are not subject to torture in hell. Because of the word of Allah *Subhānahu Wa Ta'āla* in Quran sūrah Al-Isra' (17: 15) (Lāshīyan, 2002, vol. 2:39)

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

Moreover, we never would punish until We sent a messenger. (Saheeh International & Muntadā al-Islāmī, 2011, p. 264)

As-Sindi, in his book *Hashiyah As-Sindiyy 'Ala Sahih Muslim*, explains that what is meant by lafadz *أبي* is not the father, but the uncle of Rasūlullah *Ṣallallahu 'Alayhi Wa Sallam*, Abū Ṭalib. The mention of uncle using *أبي* in the local community is frequent and common. (As-

Sindī, 2011, v. 203) So even though it was Abū Ṭalib who guided and cared for Rasūlullah *Ṣallallahu ‘Alayhi Wa Sallam*, he said that his uncle was going to hell.(As-Sahāranfūrī, 2006, v. 4718)

Efforts to Reject Shahih Ḥadīth

Some scholars say that the Ḥadīth about the resurrection of the Prophet's parents. It is a fake Ḥadīth. One of them is Ibn al-Jawzī. He explains with great certainty that this Ḥadīth is fake in his book. People who fake it have low understanding and no knowledge. If he knew, he would know that whoever dies while being a disbeliever, then becomes a believer after the resurrection, will not have any effect. (Al-Jawzī, 1966, vol. 1:284)

Next, Ibnu Kathīr, in his book entitled *al-Bidāyah Wa al-Nihāyah*, explains that many narrators are *majhul* (unknown). Moreover, stated that this Ḥadīth was very despicable (*munkar*). (Kathīr, 2003, vol. 3:429) Then there was Mulā Al-Qārī, who stated that this Ḥadīth was fake, as stated by Ibn Dahyah. (Al-Qārī, n.d., p. 83)

It is miserable if the scholars deny authentic Ḥadīth with fake Ḥadīth. Al-Suyūṭī wrote a book entitled *Masālik al-Hanafā Fī Wālidī al-Muṣṭafa*, the contents of which are a collection of weak Ḥadīth and weak narrations to try to reject authentic Ḥadīth. One of the strangest things is related to the use of the *lafadh* أَبِي, which means عمه or uncle. This opinion was conveyed by looking at the verses that convey the story of the Prophet Ibrahim '*Alayhi Salām*. The word أَبِي means uncle, not father. The book contains miracles and strangeness because it tries to distort authentic texts into something ridiculous that his interpretations suggest. Moreover, this was done by using weak Ḥadīth, which even al-Suyūṭī himself admitted were weak Ḥadīth. (Mūsā, 2014, vol. 5:414)

CONCLUSION

Shabir Ally is in the middle position, neither saying the Prophet's father was in hell nor saying the Prophet's father was saved from the torment of hell. He argued that the people before the Prophet *Ṣallallahu ‘Alayhi Wa Sallam* would be judged according to the provisions that came in their respective times. In the context of the Prophet's father, this provision is monotheism (*tawhīd*). Moreover, the words of the prophet who said, 'My father is also in hell,' are just additions to the story by the people who told that event. However, the author(s) have not found the basic basis for Shabir Ally to say that so far. What the scholars are talking about is that the prophet's words 'my father also in hell' were a form of the prophet's empathy for his friend, who was sad to learn that his father was going to hell because he did not have a chance to believe in Allah *Subhānahu Wa Ta'āla* and Prophet *Ṣallallahu ‘Alayhi Wa Sallam*. Some of them argue that that word has no other meaning except that it means that the apostle's father is in hell because he is one of those people who were born in the era of ignorance (*jāhiliyyah*), who worshiped idols.

Scholars have expressed many points of view, including those who believe the Prophet's father went to hell and did not go to hell. By considering these numerous points of view, readers may have a new perspective on interpreting this Ḥadīth. Different perspectives are not an issue because everyone has their sources; the main thing is not to ridicule people with different opinions.

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