

# Wafat-un-Nabi

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2013

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# Wafat-un-Nabi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا  
مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ

*All the praise be to Allah, we seek his help and apologize to him and find refuge in him from the mischief of ourselves and whom Allah guided none can mislead him and whom he sent astray none can guide him and I witness that there is no God except Allah and that Muhammad is his slave and prophet.*

Alas, some people in this Ummah have transgressed and deceived by the great deceiver. They claim that the attribute of Al-Hayee (which is only deserved to Allah Almighty) can now be extended to Prophets as well. Unfortunately, they present Quranic verses in support of their claim. They put forth their argument that the Quran commands us that we should not call a Martyr, dead. Therefore, as Prophets are superior in status than martyrs so they must also be living and should not be pronounced dead<sup>1</sup>.

Against this the other group of scholars say that Allah Almighty is the only being which is Al-hayee i.e. The ever Living. Allah informed us through his book that he created Adam from dust and created prophet bodies' which would not last forever. Allah says:

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

*And We did not create them (the Messengers, with) bodies that ate not food, nor were they last forever*

Allah All Mighty told Messenger peace be upon him that:

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (15) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ (16)

*After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection (23: 15-16)*

Also,

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (30) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ (31)

*Verily, you (O Muhammad) will die and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord. (39:30-31)*

<sup>1</sup> See طبقات الشافعية الكبرى, juz 3, pg 264, by Taqiuddin Al-Subuki also

see خلاصة الوفا بأخبار دار المصطفى by Al-Samhodi

## Al-Wasilah, Heavenly Abode of Prophet peace be upon him:

It is reported in Bukhari المشركين : juz 1/pg 465 : باب ما قيل في أولاد المشركين

حدثنا موسى بن إسماعيل حدثنا جرير بن حازم حدثنا أبو رجاء عن سمرة بن جندب قال : كان النبي صلى الله عليه و سلم إذا صلى صلاة اقبل علينا بوجهه فقال ( من رأى منكم الليلة رؤيا ) . قال فإن رأى أحد قصها فيقول ( ما شاء الله ) . فسألنا يوما فقال ( هل رأى أحد منكم رؤيا ) . قلنا لا قال ( لكني رأيت الليلة رجلين أتياي فأخذنا بيدي فأخرجاني إلى الأرض المقدسة فإذا ردل جالس ورجل قائم بيده كلوب من حديد ) قال بعض أصحابنا عن موسى ( إنه يدخل ذلك الكوب في شدقه حتى يبلغ قفاه ثم يفعل بشدقه الآخر مثل ذلك ويلتئم شدقه هذا فيعود فيصنع مثله . قلت ما هذا ؟ قال انطلق فانطلقنا حتى أتينا على رجل مضطجع على قفاه ورجل قائم على رأسه بفهر أو صخرة فيشدخ بها رأسه فإذا ضربه تدهده الحجر فانطلق إليه ليأخذه فلا يرجع إلى هذا حتى يلتئم رأسه وعاد رأسه كما هو فعاد إليه فضربه قلت من هذا ؟ قال انطلق فانطلقنا إلى ثقب مثل التنور أعلاه ضيق وأسفله واسع يتوقد تحته نارا فإذا اقترب ارتفعوا حتى كادوا أن يخرجوا فإذا خمدت رجعوا فيها وفيها رجال ونساء عراة فقلت من هذا ؟ قال انطلق فانطلقنا حتى أتينا على نهر من دم فيه رجل قائم وعلى وسط النهر - قال يزيد ووهب ابن جرير عن جرير بن حازم - وعلى شط النهر رجل بين يديه حجارة فأقبل الرجل الذي في النهر فإذا أراد أن يخرج رمى الرجل بحجر في فيه فرده حيث كان فجعل كلما جاء ليخرج رمى في فيه بحجر فيرجع كما كان فقلت من هذا ؟ قال انطلق فانطلقنا حتى انتهيا إلى روضة خضراء فيها شجرة عظيمة وفي أصلها شيخ وصبيان وإذا رجل قريب من الشجرة بين يديه نار يوقدها فصعدا بي في الشجرة وأدخلاني دارا لم أر قط أحسن منها فيها رجال شيوخ وشباب ونساء وصبيان ثم أخرجاني منها فصعدا بي الشجرة فأدخلاني دارا هي أحسن وأفضل فيها شيوخ وشباب قلت طوفتmani الليلة فأخبراني عما رأيت . قال نعم أما الذي رأيت يشق شدقه فكذاب يحدث بالكذبة فتحمل عنه حتى تبلغ الآفاق فيصنع به إلى يوم القيامة والذي رأيت يشدخ رأسه فرجل علمه الله القرآن فنام عنه بالليل ولم يعمل فيه بالنهار يفعل به إلى يوم القيامة والذي رأيت في الثقب فهم الزناة والذي رأيت في النهر آكلوا الربا والشيخ في أصل الشجرة إبراهيم عليه السلام والصبيان حوله فأولاد الناس والذي يوقد النار مالك خازن النار والدار الأولى التي دخلت دار عامة المؤمنين وأما هذه الدار فدار الشهداء وأنا جريريل وهذا مكيايل فارتفع رأسك فرفعت رأسي فإذا فوقني مثل السحاب قالوا ذلك منزلك قلت دعاني أدخل منزلي قالوا إنه بقي لك عمر لم تستكمله فلو استكملت أتيت منزلك )

*Narrated Samura bin Jundab:*

*Whenever the Prophet finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land<sup>i</sup>. There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and*

<sup>i</sup> The words الأرض المقدسة does not mean Jerusalem. Term Bayt Al-Maqdas for jerusalem coined lated in Muslim history; in Prophet's time Jerusalem was called Aliah.

*then did the same with the other side; in the mean-time the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away.*

*The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children.*

*Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection.*

*The one whose head you saw being crushed is the one whom Allah had given the knowledge of Quran (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gate-keeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. **Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'** "*

The last words of hadith clearly indicate that the Prophet is now in a dwelling in heaven. Muslim has also informed about the name of this place.

Muslim reported that :

(باب استحباب القول مثل قول المؤذن لمن سمعه ثم يصلي على النبي صلى الله عليه وسلم ثم يسأل الله له الوسيلة chapter)

حدثنا محمد بن سلمة المرادي حدثنا عبدالله بن وهب عن حيوة وسعيد بن أبي أيوب وغيرهما عن كعب بن علقمة عن عبدالرحمن بن جبير عن عبدالله بن عمرو بن العاص أنه سمع النبي صلى الله عليه وسلم يقول : إذا سمعتم المؤذن فقولوا مثل ما يقول ثم صلوا علي فإنه من صلى علي صلاة صلى الله عليه بها عشرا ثم سلوا الله لي الوسيلة فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله وأرجو أن أكون أنا هو فمن سأل لي الوسيلة حلت له الشفاعة

*Abdullah bin Amr bin al-Aa's said that he heard the Prophet (PBUH) saying: If you hear the Muezzin, say like what he says and then pray for blessings on me, because whoever prays for blessings of Allah on me, Allah would send ten (blessings) on him, and then ask Allah Al-Wasilah, the (lofty) place in Paradise which no one deserves except one slave of Allah and I hope that I am that person, so whoever asked Al-Wasilah for me I would do Intercession for him.*

## **Belief of Abu-Bakr - may Allah be pleased with him**

Prophet has informed his companions about his demise in a khutbah and told his Ummah that he has opted for the nearness of Allah instead of this material World. It is reported in Bukhari chapter (باب هجرة النبي - صلى الله عليه وسلم - وأصحابه إلى المدينة) that

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ « إِنَّ عَبْدًا خَيْرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ ، وَيَبْنَ مَا عِنْدَهُ ، فَاخْتَارَ مَا عِنْدَهُ » . فَبَكَى أَبُو بَكْرٍ وَقَالَ فَدَيْنَاكَ يَا بَائِنَا وَأُمَّهَاتِنَا . فَعَجَجْنَا لَهُ ، وَقَالَ النَّاسُ انظُرُوا إِلَى هَذَا الشَّيْخِ ، يُخْبِرُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ عَبْدٍ خَيْرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا وَيَبْنَ مَا عِنْدَهُ وَهُوَ يَقُولُ فَدَيْنَاكَ يَا بَائِنَا وَأُمَّهَاتِنَا . فَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هُوَ الْمُخَيَّرَ ، وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمَنَا بِهِ . وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « إِنَّ مِنْ أَمَنِ النَّاسِ عَلَيَّ فِي صُحَّتِيهِ وَمَالِهِ أَبَا بَكْرٍ ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ ، إِلَّا خَلَّةَ الْإِسْلَامِ ، لَا يَبْقَيْنَ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةٌ أَبِي بَكْرٍ »

*Narrated Abu Said Al-Khudri:*

*Allah's Apostle sat on the pulpit and said, "Allah has given one of His Slaves the choice of receiving the splendour and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah. So he has chosen that good which is with Allah." On that Abu Bakr wept and said, "Our fathers and mothers be sacrificed for you." We became astonished at this. The people said, "Look at this old man! Allah's Apostle talks about a Slave of Allah to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says. 'our fathers and mothers be sacrifice(i for you." But it was Allah's Apostle who had been given option, and Abu Bakr knew it better than we. Allah's Apostle added, "No doubt, I am indebted to Abu Bakr more*

than to anybody else regarding both his companionship and his wealth. And if I had to take a Khalil from my followers, I would certainly have taken Abu Bakr, but the fraternity of Islam is sufficient. Let no door of the Mosque remain open, except the door of Abu Bakr."

Bukhari informed us that an issue had occurred on the day when Messenger of Allah, peace be upon him died. Bukhari has reported several narrations on this topic which indicate the belief of companions of Messenger of Allah on this issue. Also reported in Bukhari (Volume 5, Book 57, Number 19:) that:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - زَوْجِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ - قَالَ إِسْمَاعِيلُ يَعْنِي بِالْعَالِيَةِ - فَقَامَ عُمَرُ يَقُولُ وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . قَالَتْ وَقَالَ عُمَرُ وَاللَّهِ مَا كَانَ يَقَعُ فِي نَفْسِي إِلَّا ذَلِكَ وَلَيَعْتَنَهُ اللَّهُ فَلَيَقْطَعَنَّ أَيْدِي رِجَالٍ وَأَرْجُلَهُمْ . فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَجَبَلَهُ قَالَ بَابِي أَنْتَ وَأُمِّي طِبْتَ حَيًّا وَمَيِّتًا ، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُدْفِئُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا . ثُمَّ خَرَجَ فَقَالَ أَيُّهَا الْحَالِفُ عَلَى رَسُولِكَ . فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ فَحَمِدَ اللَّهَ أَبُو بَكْرٍ وَأَنْتَى عَلَيْهِ وَقَالَ أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِنَّ مُحَمَّدًا قَدْ مَاتَ ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ . وَقَالَ ( إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ) وَقَالَ ( وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَبْصُرَ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

*Narrated 'Aisha:*

*(the wife of the Prophet) Allah's Apostle died while Abu Bakr was at a place called As-Sunah (Al-'Aliya) 'Umar stood up and said, "By Allah! Allah's Apostle is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Apostle, kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Apostle), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said,*

***No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die."***

*Then he recited Allah's Statement:-- "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited:--*

*"Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful." (3.144)*

The words of Abu Bakr will resound till hereafter and his verdict on this issue is: Prophet has died. This is the first consensus after the death of Prophet. Unfortunately the very consensus is now declared controversial.

## **Belief of Fatimah- may Allah be pleased with her:**

The closest relative to Prophet was his daughter Fatimah, may Allah be pleased with her.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ لَمَّا ثَقُلَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَعَلَ يَتَعَشَّاهُ ، فَقَالَتْ فَاطِمَةُ - عَلَيْهَا السَّلَامُ - وَكَرَبَ أَبَاهُ . فَقَالَ لَهَا « لَيْسَ عَلَيَّ أَيْبُكَ كَرَبٌ بَعْدَ الْيَوْمِ » . فَلَمَّا مَاتَ قَالَتْ يَا أَبَتَاهُ أَجَابَ رَبًّا دَعَاهُ ، يَا أَبَتَاهُ مَنْ جَنَّةُ الْفَرْدَوْسِ مَأْوَاهُ ، يَا أَبَتَاهُ إِلَى جَبْرِئِيلَ نُنْعَاهُ . فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ - عَلَيْهَا السَّلَامُ - يَا أَنَسُ ، أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْتُوا عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Narrated Anas: When Prophet was leaving (this World) he got unconscious – Fatmiah (saw that and ) said Father is suffering. He said to her Your father won't suffer after this day. When Prophet died, she said: O' my father, Your Lord has replied to your call , O my father you made Paradise your shelter, O father we announce your death to Gabriel. When Prophet was buried she – peace be on her- said O Anas how you urged yourselves to hid or bury the Messenger of Allah peace be upon him.*

Fatimah may Allah pleased with her has expressed her belief after the death of Prophet that he has gone to Paradise.

Bukhari reported that ( Volume 4, Book 56, Number 820)

*Narrated 'Aisha:*

*The Prophet in his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."*

It is reported that Fatimah may Allah be pleased with her died after six months. As Prophet peace be upon him told her she would be the first person in his family to meet her. Obviously she met her in Paradise.



## Belief of Mother Aisha- may Allah be pleased with her

Bukhari ( juz 21 pg 402, chapter مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ ) reported that

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَتْ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ وَهُوَ صَاحِحٌ « إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ ». فَلَمَّا نَزَلَ بِهِ ، وَرَأَسُهُ عَلَيَّ فَخَذِي ، عُشِيَ عَلَيْهِ سَاعَةً ، ثُمَّ أَفَاقَ ، فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ « اللَّهُمَّ الرَّفِيقَ الْأَعْلَى ». قُلْتُ إِذَا لَا يَخْتَارُنَا ، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ - قَالَتْ - فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَوْلُهُ « اللَّهُمَّ الرَّفِيقَ الْأَعْلَى »

Bukhari reported that

*Narrated 'Aisha:*

*When Allah's Apostle was healthy, he used to say, "No prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death approached him (during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allah! (Let me join) the Highest Companions (see Qur'an 4:69)," I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e. "O Allah! (Let me join) the Highest Companions."*

The words of Aisha Mother of Believers (إِذَا لَا يَخْتَارُنَا) are enough to indicate that the Prophet has died and opted to go to Heavens instead of this World.

Martyrs are alive, but where?

It is reported in Sahih Muslim chapter 3, pg 1502

( 1887 ) حدثنا يحيى بن يحيى وأبو بكر بن أبي شيبة كلاهما عن أبي معاوية ح وحدثنا إسحاق بن إبراهيم أخبرنا جرير وعيسى بن يونس جميعا عن الأعمش ح وحدثنا محمد بن عبدالله بن نمير ( واللفظ له ) حدثنا أسباط وأبو معاوية قالا حدثنا الأعمش عن عبدالله بن مرة عن مسروق قال سألتنا عبدالله ( هو ابن مسعود ) عن هذه الآية { ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء عند ربهم يرزقون } [ 3 / آل عمران / 169 ] قال أما إنا سألتنا عن ذلك فقال ( أرواحهم في جوف طير خضر لها قناديل معلقة بالعرش تسرح من الجنة حيث شاءت ثم تأوي إلى تلك القناديل فاطلع إليهم ربهم اطلاعة فقال هل تشتهون شيئا ؟ قالوا أي شيء نشتهي ؟ ونحن نسرح من الجنة حيث شئنا ففعل ذلك بهم ثلاث مرات فلما رأوا أنهم لن يتركوا من أن يسألوا قالوا يا رب نريد أن ترد أرواحنا في أجسادنا حتى نقتل في سبيلك مرة أخرى فلما رأى أن ليس لهم حاجة تركوا )

*Masrooq said: We asked Abdullah (ibn Masood) about the verse Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. He said Indeed we asked Prophet about this he said: Souls are in Green bird, they have chandeliers hanging to the Holy Throne of paradise. They go where they wants and then return to the chandeliers, Their Lord nformed them and said: Do ye desire anything? They replied (O Lord) anything we need! we go out in paradise where we want. Their Lord asked them same three times. When they saw that Lord would not leave asking them, they said, Lord, we want that our souls be returned in our bodies until we kill for the Way again. When he saw that they need nothing. He stopped asking them.*

It is reported in Bukhari عنه رضي الله عنه juz 3, pg 1360

حدثني عمرو بن علي حدثنا يزيد بن هارون أخبرنا إسماعيل ابن أبي خالد عن الشعبي : أن ابن عمر رضي الله عنهما كان إذا سلم على ابن جعفر قال السلام عليك يا ابن ذي الجناحين

*Narrated Ash-Sha'bi:*

*Whenever Ibn 'Umar greeted Ibn Jafar, he used to say: "As-salamu-'Alaika (i.e. Peace be on you) O son of Dhu-l-Janahain (son of the two-winged person)."*

From these narrations it quite clear that Matyrs are alive but in Heavens where they are free to fly and enjoy. The asked their Lord to allow them to return to earth, but that request will never heard.

## Allah has forbidden Earth to disintegrate the bodies of Prophets?

It is reported in Musnad Ahmed, juz 4, pg 8, Sunan Abi Dawood juz 3, pg 404, Sunan Nisai juz 1, pg 101, sunnan Ibn- Maja juz 3, pg 447 that:

حدثنا عبد الله حدثني أبي ثنا حسين بن علي الجعفي عن عبد الرحمن بن يزيد بن جابر عن أبي الأشعث الصنعاني عن أوس بن أبي أوس قال قال رسول الله صلى الله عليه و سلم : من أفضل أيامكم يوم الجمعة فيه خلق آدم وفيه قبض وفيه النفخة وفيه الصعقة فاكثروا على من الصلاة فيه فان صلاتكم معروضة على فقالوا يا رسول الله وكيف تعرض عليك صلاتنا وقد أرميت يعني وقد بليت قال إن الله عز و جل حرم على الأرض أن تأكل أجساد الأنبياء صلوات الله عليهم

*Narrated Aus bin Abi Aus that Messenger of Allah peace be upon him said Best of your days is Friday, on this day Adam is created and on this (day) he died and on this (day) there will be Blowing (for day of Judgement) and on this (day) there will be Shocks (due to day of Judgement) so increase your prays of blessing on me on this day, as it is presented on me. We said O Messenger of Allah but how it will be presented on you when you would become dust means you disintegrate, said: Indeed Allah has forbidden Earth to eat the bodies of prophets peace be upon them.*

The sanad (chain of narrators) is.

حدثنا عبد الله حدثني أبي ثنا حسين بن علي الجعفي عن عبد الرحمن بن يزيد بن جابر

The two important narrators are Hussain bin Ali Al-Jofi and Abdur Rehman bin Yazeed bin Tammem.

**Imam Bukhari** has tracked this narration and state that this narration is not authentic. He said is in his work Tahreekh al-Saghir, juz 2 , pg 109

قال الوليد كان لعبد الرحمن كتاب سمعه وكتاب آخر لم يسمعه وأما أهل الكوفة فرووا عن عبد الرحمن بن يزيد بن جابر وهو بن يزيد بن تميم ليس بابن جابر وابن تميم منكر الحديث

*Al-Waleed said that Abdur-Rehaman had a book which he heard and a book which which he had not heard and people of Kufa have narrated from Abdur-Rehamn bin Yazeed bin Jabir but he is (actually Abur Rehaman) bin Yazeed bin Tameem and not the Ibn-Jabir and (Abdur Rehman bin Yazeed ) Ibn Tameem is Munkar-ul-hadith.*

Imam Bukhari also said is in his work Tahreekh al-Kabeer juz 5 pg 365

قال الوليد: كان عند عبد الرحمن كتاب سمعه (1) وكتاب آخر لم يسمعه

*Al-Waleed said: Abdur Rehman (bin Yazeed bin Tammem) had a book which he heard and another book which he had not heard*

**Imam Darqutini** said in his book Al-Illal juz 10 pg220

ورواه أبو أسامة فقال: عن عبد الرحمن بن يزيد بن جابر ووهم في نسبه، وإنما هو عبد الرحمن بن يزيد بن تميم،

*and narrated Abu Usama and he said: from Abdur Rehman bin Yazeed bin Jabir and it is an illusion in lineage, and in fact he is Abdur Rehman bin Yazeed bin Tameem.*

**Imam Abi Dawood** said in Sawalat Al-Ajari juz 1 pg 242

سئل أبو داود عن عبد الرحمن بن يزيد بن تميم فقال: هو السلمي متروك الحديث، حدث عنه أبو أسامة وغلط في اسمه فقال: "أنا عبد الرحمن بن يزيد بن جابر السلمي"، وكلما جاء عن أبي أسامة "حدثنا عبد الرحمن بن يزيد" فهو ابن تميم.

*(Al-Ajari said) I asked Abu Dawood about Abdur Rehman bin Yazeed bin Tammem and he said he is Al-sulami Matrook ul-hadith, narrated from him Abu Usama and committed a mistake in name and (Abu Usama had) said narrated Abdur Rehman bin Yazeed bin jabir Al-Sulami, and where ever comes from Abi Usama narrated from Abdur Rehman bin Yazeed, that is Ibn-Tammem.*

**Imam Ibn-Abi Hatim** said in his work Illal al-hadith juz 1, pg 197:

وأما حسين الجعفي: فإنه روى عن عبد الرحمن بن يزيد بن جابر، عن أبي الأشعث، عن أوس بن أوس، عن النبي صلى الله عليه وسلم في يوم الجمعة، أنه قال: أفضل الأيام: يوم الجمعة، فيه الصعقة، وفيه التفخة وفيه كذا وهو حديث منكر، لا أعلم أحدا رواه غير حسين الجعفي وأما عبد الرحمن بن يزيد بن تميم فهو ضعيف الحديث، وعبد الرحمن بن يزيد بن جابر ثقة.

*And Hussain Al-Jofai: he narrated from Abdur Rehman bin Yazeed bin Jabir, from Abi Al-Ashath from Aus bin Aus from Messenger of Allah peace be upon him about the Friday and repoted that best of days is Friday, in it will be Shocks and Blowing and that **and that is hadith Munkar**, I know no one report it except Hussain Al-Jofai and as far as Abdur Rehman bin Yazeed bin Tameem is concerned, he is Daif-ul-hadith whereas Abdur Rehman bin Yazeed bin Jabir is trustworthy narrator.*

The conclusion is that the narrator Hussain bin Ali al-Jofai has intentionally changed the name of narrator to Abdur Rehman bin Yazeed bin Jair. This slight twist in the name of narrator is done to misguide people. In fact the narrator is different and both Hussain al-Jofai and Ibn-Tameem are weak narrators. Imam Ibn Abi Hatim had even called it Munkar narration i.e. one which is against Sahih ahadith.

**Do all Prophets pray in their graves?**

A narration is reported in Musnad Bazzaz, Al.Fuwaid Tamam Ar-Razi, Hayat Anbiya , Tarikh Damishque etc.

In Fawaid Tamam (فوائد تمام) by ar-Razi it is reported with sanad

عن حجاج بن الأسود ، عن ثابت ، عن أنس ، قال : قال النبي صلى الله عليه وسلم : « الأنبياء أحياء في قبورهم يصلون »

.. from Hajjaj bin Al-Aswad from thabit from Annas said, Prophet peace be upon him said prophets are alive in their graves, they pray

In Hayat-ul-Anbiya fi Quborihim (حياة الأنبياء في قبورهم للبيهقي) it is reported with sanad

ثنا المستلم بن سعيد ، عن الحجاج ، عن ثابت ، عن أنس بن مالك ، رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : « الأنبياء أحياء في قبورهم يصلون »

..told us Al-Mustalim bin Saeed from Hajjaj from thabit from Annas said, Prophet peace be upon him said prophets are alive in their graves, they pray

Ibn-Hajar said in Fath-u-Bari (juz 10, pg 243) that:

وَأَخْرَجَهُ الْبَزَّازُ لَكِنَّ وَقَعَ عِنْدَهُ عَنْ حَجَّاجِ الصَّوَّافِ وَهُوَ وَهْمٌ وَالصَّوَّابُ الْحَجَّاجُ الْأَسْوَدُ كَمَا وَقَعَ التَّصْرِيحُ بِهِ فِي رِوَايَةِ الْبَيْهَقِيِّ وَصَحَّحَهُ الْبَيْهَقِيُّ

And Al-Bazzaz had reported it but there (in sanad) occurred (an error that) from Hajjaj As-Sawwaf and that is illusion and correct is Hujjaj Al-Aswad as occurred in narration reported by Al-Baihaqui and Al-Baihaqui has endorsed it.

Al- Dahabi said in Meezan al-Atedal (juz 1, pg 460) also Ibn-Hajar repeated it in Lisan-ul-Meezan (juz 1, pg 276)

حجاج بن الأسود: عن ثابت البناني نكرة. ما روى عنه فيما أعلم سوى مستلم بن سعيد فأتى بخبر منكر عنه عن أنس: في " إن الأنبياء أحياء في قبورهم يصلون " رواه البيهقي.

Hujjaj bin Al.Aswad: from Thabit Al-Bunani unknown. No one has reported from him which I know except Mustalim bin Saeed and reported a Munkar narration from Annas that Indeed Prophets are alive in their graves, they pray, reported by Al- Baihaqui

There is a lot of confusion on which Hujjaj is he? Conclusion is following:

**Compiler**

**Which Hajjaj?**

Al-Bazzaz (292 A.H.)	Hajjaj As-Sawwaf
Al-Baihaqui (458 A.H.)	Hajjaj bin Al-Aswad
Ibn-Hajar (852 A.H.)	Hajjaj Al-Aswad
Al-Dahabi (748 A.H.)	Hajjaj bin Al-Aswad

Therefore, most likely narrator name is Hujjaj bin Al-Aswad and he is unknown. Apparently they are unknown narrators i.e. scholars of hadith have no data on these narrators.

In Hayat-ul-Anbiya fi Quborihim by Al-Baihaqui (حياة الأنبياء في قبورهم للبيهقي) it is reported with another sanad as well.

أخبرناه أبو عثمان الإمام ، رحمه الله أنبا زاهر بن أحمد ، ثنا أبو جعفر محمد بن معاذ الماليني ، ثنا الحسين بن الحسن ، ثنا مؤمل ، ثنا عبيد الله بن أبي حميد الهذلي ، عن أبي المليح ، عن أنس بن مالك ، قال : « الأنبياء في قبورهم أحياء يصلون

For one of the narrator (عبيد الله بن أبي حميد الهذلي) scholar say:

Al-Uqali said in his book, Duafa Al-Uqaili, juz 3, pg 118

عبيد الله بن أبي حميد الهذلي أبو الخطاب عن أبي المليح قال يجي هو كوفي ضعيف الحديث

Abu Nuaim Al-Isbahani said in Kitab al-Dofa juz 1 pg 103

عبيد الله بن أبي حميد الهذلي يحدث عنه مكي بن إبراهيم يروي عن أبي المليح وعطاء بالمنكير لا شيء

Ubaid ullah bin Abi Hameed Al-Huzli ... reported from Abi Al-Malih and Atta with Munkir narration, he is nothing

وقال البخاري: منكر الحديث وقال: يروي عن أبي المليح عجائب وقال النسائي: متروك

Bukhari said: Munkar-ul-Hadith and said narrates from Abi-Al-Malih strange reports, and Nisai said: Matrook.

Hence this narration has no basis then how could we establish our faith on it?

## Does Moses (peace be upon him) pray in his grave?

باب من فضائل موسى صلى الله عليه و سلم reported in chapter

حدثنا هدا بن خالد وشيبان بن فروخ قالا حدثنا حماد بن سلمة عن ثابت البناني وسليمان التيمي عن أنس بن مالك : أن رسول الله صلى الله عليه و سلم قال أتيت - وفي رواية هدا بن مررت - على موسى ليلة أسري بي عند الكتيب الأحمر وهو قائم يصلي في قبره

*Narrated Aans that Messenger of Allah peace be upon him arrived at - and in narration of Haddam passed by- the grave of Moses near a red dune, on night of journey, and he was standing and praying in his grave.*

Allah informed us in Quran in surah Al-Isra that:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (1)

*Glorified (and Exalted) be He (Allah Who took His slave (Muhammad ) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.*

The purpose of this night journey was to show to Prophet different Signs. During this journey Messenger of Allah peace be upon him went to Heavens and moved from one Heaven to another until he reached Sidra-tul-Muntah (Lote Tree at utmost boundary). Allah says in Quran (53: 13-16)

*And indeed he (Muhammad ) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time). Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)], Near it is the Paradise of Abode. When that covered the lote-tree which did cover it!*

Hence that was an incident of one special night. Messenger of Allah met Adam, Jesus, John, Moses, Aaron, Joseph at different Heavens. He even had a conversation with Moses on the number of prayers and on his advice asked Allah Almighty to ordain for a Muslim five daily prayers instead of forty.

In hadith of Muslim it is informed that Messenger of Allah peace be upon him saw Moses standing and praying in his grave. Actually that was one special event in which Messenger of Allah peace be upon him witnessed other Prophets. Muslim also reported that Messenger of Allah peace be upon him led other Prophets in pray in Jerusalem.

It is therefore an unusual event and cannot be taken as a norm. Otherwise we must also believe in the descending of Prophets from Heavens on every night and their praying in Jerusalem.

**Was Aisah (may Allah be pleased with her) used to cover herself when she entered the Holy Chamber ?**

It is reported in Musnad Ahmed juz 56 pg 17 that:

حدثنا عبد الله حدثني أبي ثنا حماد بن أسامة قال أنا هشام عن أبيه عن عائشة قالت : كنت أدخل بيتي الذي دفن فيه رسول الله صلى الله عليه و سلم وأبي فاضع ثوبي فأقول إنما هو زوجي وأبي فلما دفن عمر معهم فوالله ما دخلت إلا وأنا مشدودة على ثيابي حياء من عمر

*Aisah said: I used to enter my house, in which Messenger of Allah peace be upon him and my father are buried, I put the dress (on only) and I say that they are my husband and father (but now) By Allah I do not enter (in my house) but I stick to my clothes (i.e. cover myself completely) due to shyness from Umer (i.e. cover herself all time)*

One of the narrators is حماد بن أسامة which had been mentioned earlier in this treatise that he had committed a mistake in name of narrator Abdur Rehman bin Yazeed bin Tameem. Yaqoob bin Suffian writes in his famous work Marifa wal Tareekh (juz1 , pg 372):

قال عمر: سمعت أبي يقول: كان أبو أسامة: إذا رأى عائشة في الكتاب حكها فليته لا يكون افراط في الوجه الآخر... قال ابن نمير: وهو الذي يروي عن عبد الرحمن بن يزيد بن جابر ونرى إنه ليس بابن جابر المعروف، ذكر لي أنه رجل يسمى بابن جابر، فدخل فيه، وإنما هو انسان يسمى بابن جابر. قال أبو يوسف: وكأني رأيت ابن نمير يتهم أبا أسامة إنه علم ذلك وعرف ولكن تغافل عن ذلك

*Umer (bin Hafs bin Ghiyyas) said I heard my father said: Whenever Abu Usama saw Aisha in a book he rubbed it (i.e. distorted the narration) and then occurred an exaggeration which may not happen from any another way.. and Ibn-Numair said: he is the person who has reported from Abdur Rehman bin Yazeed bin Jabir and we see that he is not Ibn Jabir the well known. It is reported to me that there was a man called Ibn Jabir, and he met him , but (in fact that is ) a person he named himself Ibn Jabir. Abu Yousuf said: and I saw Ibn-Numair charged Abu Usama that has the knowledge of it and he knew about it but even than he exhibited his unawareness intentionally.*

This is a very serious charge that Abu Usama (Hammad bin Usama) had committed the name changing in sanad intentionally. The narration under consideration is also reported by Hammad bin Usamah with excessive exaggeration. The narration is strange report about Aisah - Mother of believers- may Allah be pleased with her. Abu Usama is unique is reporting this narration as well. The narration lacks logic because if the layers of dust are not enough to prevent Umer (may Allah be pleased with him) to look people outside of his grave then where stands a piece of cloth?

**Does the soul of Prophet (peace be upon him) returned to his body in grave when someone says Salam?**



It is reported Abi Dawood juz 6, pg 214; in chapter *باب زيارة القبور* that :

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ حَدَّثَنَا الْمُفْرِيُّ حَدَّثَنَا حَيَّوَةُ عَنْ أَبِي صَخْرٍ حُمَيْدِ بْنِ زِيَادٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ « مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ عَلَيْهِ السَّلَامَ »

*Narrated Abi Hurraira: Messenger of Allah peace be upon him said: No one among you says prayer of blessings for me but Allah returns my soul till I reply to it, by (my) blessing prayer (for that person).*

This narration is reported by *أبي صخرٍ حميد بن زياد* who is a controversial narrator, some hadith scholars have endorsed his narration but others have rejected him as well.

Ibn- Moin and Ibn- Addi called him *ضعيف* (Mezal al-Ateedal, juz 1, pg 612)

Ibn- Shaheen called him *ضعيف* (تاريخ أسماء الضعفاء والكذابين, juz 1, pg 75)

Strangely, the group of scholars who believe in life of Prophets in graves also endorse this narration. Now question arises that if this narration is correct then it talks about the returning of the soul momentarily only and soul is returned till Prophet Peace be upon him gives his reply by prayer of blessings. Scholars, who believe in the life of Prophets in graves, defend this narration and argue that in this world at any moment in time, someone might be saying the prayer of blessing for Prophet, so in a way he has a continues life in a grave. However this response is not useful as it is reported in narration that the soul is returned! The word *رَدَّ* (return) in the narration then become totally meaningless.

## Would Prophet Jesus (peace be upon him) visit the Holy Sepulchre and Messenger of Allah (peace be upon him) would reply him from inside his grave?

It is reported in Musnad Abi-Yalah (juz 6 , pg 84) that

حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى ، حَدَّثَنَا ابْنُ وَهْبٍ ، عَنْ أَبِي صَخْرٍ ، أَنَّ سَعِيدًا الْمَقْبَرِيَّ أَخْبَرَهُ ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ، يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : وَالَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ ، لَيَنْزِلَنَّ عِيسَى ابْنُ مَرْيَمَ إِمَامًا مُقْسِطًا وَحَكَمًا عَدْلًا ، فَلْيَكْسِرَنَّ الصَّلِيبَ ، وَلْيَقْتُلَنَّ الْخَنزِيرَ ، وَلْيُصْلِحَنَّ ذَاتَ الْبَيْنِ ، وَلْيُدْهِبَنَّ الشَّحْنَاءَ ، وَلْيُعْرِضَنَّ عَلَيْهِ الْمَالَ فَلَا يَقْبَلُهُ ، ثُمَّ لئن قَامَ عَلَى قَبْرِي ، فَقَالَ : يَا مُحَمَّدُ لِأَجِيبَنَّهُ

*Abu Hurairah said that I heard Messenger of Allah peace be upon him said: By Being (Allah) in whose hands the life of Abi Qasim (Prophet himself) is Indeed Jesus son of Mary would descend (from sky) as a fair and a just Imam. He would break the Cross and kill the pig, and rectify the relations and hostility would vanish and money would be offered to him but he would not accept it and then when he stands on my grave (for prayer of blessing he would )say O Muhammad (and) I would reply (to him)!*

This narration is also reported by narrator **أَبِي صَخْرٍ حُمَيْدِ بْنِ زِيَادٍ**, which as explained previously is a weak narrator. A similar kind of hadith is also reported by Imam Muslim in his Sahih with chain **أَنَّ سَعِيدًا الْمَقْبَرِيَّ أَخْبَرَهُ ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ** where it does not contains the addition (i.e. *he stands on my grave and say O Muhammad I would reply*). It is therefore an addition done by narrator **أَبِي صَخْرٍ**.

### Prophet reply to all from grave

It is reported by Dahabi in Mezan al-Atedal in discussion on narrator Muhammad bin Marwan:

العلاء بن عمرو الحنفي، حدثنا محمد بن مروان، عن الأعمش، عن أبي صالح، عن أبي هريرة - مرفوعا: من صلى على **عند قبري** سمعته، ومن صلى على نائيا بلغته.

*Narrated Abu Hurraira:*

*I hear the one who say Salam to me near my grave, and who say it far from me, his Salam is conveyed to me.*

The narrator **محمد بن مروان** is a liar Dahabi says. **تركوه واتهمه بعضهم بالكذب**. Narrations are not taken and some (scholars) have blamed him for lies. Uqaili said in Doafa Uqaili, juz 4 pg 136 after quoting this narration,

لا أصل له من حديث الأعمش وليس بمحفوظ ولا يتابعه إلا من هو دونه

*It has no source from Aamash and not saved narration and no one else followed except those who are of similar kind*

### Prophet said Al-Adhan during Hirra incident

Ibn-Tammiyah said in his book Aulliah ar Rehamn wa Aullia al-Shaitan, pg 123 and also in (اقتضاء الصراط المستقيم مخالفة أصحاب الجحيم) pg 373, that

وكان سعيد بن المسيب في أيام الحرة يسمع الأذان من قبر رسول الله صلى الله عليه و سلم في أوقات الصلوات وكان المسجد قد خلا فلم يبقى غيره

*And Saeed bin al-Musayyab used to hear Adhan from the grave of Messenger of Allah at the prayer times and the mosque (of Prophet) was empty*

This is a baseless narration and there is no authentic report of such kind. Dahabi has quoted this narration in Tahrikh Al-Islam juz 2, pg 253, where he informed that this narration is reported by Ibn- Al Khaithama in his Tahrik as

قال ابن خيثمة في تاريخه: ثنا لوين، ثنا عبد الحميد بن سليمان، عن أبي حازم، عن ابن المسيب قال: لو رأيتني لبالي الحرة، وما في المسجد غيري، ما يأتي وقت صلاة إلا سمعت الأذان من القبر، ثم أقيم فأصلي، وإن أهل الشام ليدخلوا المسجد زمراً فيقولون: انظروا إلى هذا الشيخ المجنون.  
قلت: عبد الحميد ليس بثقة.

*(Saeed) Ibn Mussayab said: If you have seen me in the nights of Hirra then (you would see that) there was no one at (Prophet's) Mosque and I came to know about the prayers time only through the Adhan call from the grave (of Prophet), then I stood and prayed and the people of Syria<sup>i</sup> entered in Mosque in groups (and they saw me) and said Look at this nonsense old fellow! (Dahabi wrote ) I say: (The narrator) Adbul Hameed is not trustworthy.*

Ibn-Tammiyah was the stalwart supporter of life in grave and hearing of the dead. Because of his political stances he got fame in Damascus and suburbs and he used all his influence to spread his believes and that he did through his books religious decrees and students like Ibn-Qayyam.

Allah save us from this kind of belief that his Prophet is alive in grave. This treatise showed that people have moved up on Sheerk ladder. First they believed that the bodies do not annihilate then they said that soul is returned on saying of salam and now they are saying that Prophet peace be upon him even said call of prayers not once but for many nights during fitnah of Hirra!

Lastly, this short treatise is an effort to show to Ummah the fallacies of the belief of life of Prophets in graves. This belief is a major stimulus for ignorant people to call Prophets instead of Allah for help and supplication. Hence, some Muslims commit the deadly sin of Sheerk, for which Allah Almighty informed us in his glorious book that it will not be forgiven.

As a Muslim it is important that we bring our believes in accordance with Holy Quran. May Allah send his blessings on our last Prophet Muhammad peace be upon him and guide us towards his mercy and Heavens and save us from Azab al-Qabr and Hell Fire. Amen

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<sup>i</sup> Yazeed's Army