Ka’b al-Ahbar visited ‘Aisha and they mentioned the Prophet ﷺ whereupon Ka’b said: “Not one day rises except seventy thousand angels descend until they closely surround the grave of the Prophet ﷺ, striking their wings and invoking blessings upon the Messenger of Allāh ﷺ. When night comes, they ascend and their like come down replacing them, and so on until the earth cleaves open for him, at which time he shall come out in the midst of seventy thousand angels carrying him in procession.”

– Sunan al-Dārimī, through al-Bukhāri and Mūsālim’s narrators.

“There is a bridge of light between the Barzakh and our world. It stretches forth from the grave of the Prophet ﷺ in Madīna.”

– Al-Ibrīz min Kalām Sayyidī ʿAbd al-ʿAzīz al-Dabbāgh.

About the Translator

Dr. Gibril Fouad Haddad was born in Beirut in 1960/1380. He embraced Islam while a graduate student in French literature at Columbia University in New York. He studied the sacred sciences for a decade with the foremost scholars of Syria. He lives in Brunei. Since 1997 he has published many translations of classical texts by the living masters of the past and present.
What loss does one who smelled the scent of Aḥmad’s grave
Suffer if he never smelled the sweetest ghawālī perfumes?
– Fāṭimat al-Zahrā’, upon her peace.

“The proofs and the transmitted texts have been established as authentic in the highest degree that the Prophet e is alive and tender... that he fasts and performs pilgrimage every year, and that he purifies himself with water which rains on him.”

“The work of the next world is all dhikr and du‘ā”
– Al-Nawawi, Sharḥ Ṣaḥīḥ Muslim.

“It is obligatory knowledge to know that the Prophet’s  body is, in the earth, tender and humid [as in life].”
– Ibn al-Qayyim, al-Rūḥ.
The Life of the
PROPHETS IN
THEIR GRAVES

Sayyid Muḥammad
Ibn Alawi al-Maliki

Translation & Notes by
Gibril Fouad Haddad

REVISED BILINGUAL EDITION

AQSA PUBLICATIONS
IMAM GHAZALI INSTITUTE
Copyright © 2021 Gibril Fouad Haddad

The Life of the Prophets in Their Graves

Sayyid Muhammad Alawi al-Maliki
Translation, Arabic Text & Notes by Gibril Fouad Haddad

AQSA Publications, Birmingham, UK
Imam Ghazali Institute, New York, USA
www.imamghazali.org
info@imamghazali.org

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic or otherwise, including photocopying, recording, and internet without prior permission of the copyright owner.

A CIP catalogue record for this book is available from the British Library

ISBN: 0-

Printed and bound in the United Kingdom
April 2021 / Ramadan 1442

Book design and typesetting by S Hussain

---

Translator’s Dedication
This book is humbly dedicated to my Teacher,
Mawlana al-Shaykh Muhammad Nazim ‘Adil
al-Naqshbandi al-Haqqani al-Qubrusi
and to my teacher Mawlana al-Shaykh Muhammad
Hisham Kabbani al-Naqshbandi al-Haqqani
and to the Shaykhs of the Lofty Paths
and those who love them
until the Day of Resurrection.
TRANSLITERATION KEY

ء a, ā
ا b
ب t
ث jh
ج kh
ح d
ذ dh
ر z
ز s
ش sh
ص ṣ
ء ẓ
ﬁ
١
۱

Mentioned after the name of the Prophet Muḥammad and translated as “May Allāh bless him and grant him peace.”
Mentioned after the name of God and translated as “Great is His majesty.”
Mentioned after the names of Prophets or Messengers and translated as “Peace be upon them.”
Mentioned after the name of a companion of the Prophet Muḥammad or righteous scholar and translated as “May Allāh be pleased with him.”
Mentioned after the names of three or more companions or righteous scholars and translated as “May Allāh be pleased with them.”

CONTENTS

Abbreviations 8-9

THE LIFE OF THE PROPHETS IN THEIR GRAVES

1. His ﷺ Saying {Verily You Shall Die} (39:30) 11
2. The Isthmus-Life of Prophets: Proof-Texts 19
3. Commentary and Further Proof-Texts 29
4. The Special Life of Our Prophet ﷺ 33
5. The Prophet ﷺ Answers Whoever Calls Him 39
6. The Sending of Salām by Courier to the Prophet ﷺ 41
7. Salām and Adhān Heard from the Noble Grave 43

Notes 47
Index of Narrations 63

Bibliography 65
About Sayyid Muḥammad ibn al-ʿAlawī al-Mālikī 75
About the Translator 83
ABBREVIATIONS

Abū Dāwūd = His Sunan.
Abū Ya’lā = His Musnad.
Al-Bazzār = His Musnad.
Al-Bukhārī = His Şāhīḥ.
Al-Munāwī = His Fayḍ al-Qadīr.
Al-Hākim = His Mustadrak in the original 4-volume Hyderabad edition.
Al-Haythami = His Majma’ al-Zawā’id in the 10-volume edition.
Ibn Mājah = His Sunan.
Ibn Sa’d = His Tabaqāt al-Kubrā in the 8-volume Dār Şādir edition.
Al-Munāwī = His Fayḍ al-Qadīr.
Muslim = Muslim’s Şāhīḥ.
Al-Nasā’ī = al-Nasā’ī’s ("Minor") Sunan (al-Mujtabā).
Al-Tirmidhī = His Sunan.

Dates

Dates in the text and footnotes are usually Hijrī while publication dates in the bibliography are usually Gregorian.
In the Name of Allāh All-Beneficent Most Merciful

Praise, glory, and thanks belong to Allāh Most High! Blessings and salutations of peace upon His Beloved Messenger, our Master Muḥammad ﷺ, and upon his Family and Companions!

CHAPTER ONE

His ﷺ Saying

Verily You Shall Die

(39:30)

We often hear certain people repeat the above verse of Qur’ān and other verses of similar import as proofs for denying the human perfections and Prophetic characteristics whereby our master Muḥammad ﷺ is distinguished from the remainder of human beings. Among those verses is the saying of Allāh: {We appointed immortality for no mortal before you. What! if you die, can they be immortal?} (21:34).

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴾

﴿ وَمَا جَعَلۡنَا لِبَشَرٍ مِّن قَبۡلِكَ ٱلۡخُلۡدَۖ أَفَإِيْن مِّتَّ فَہُمُ ٱلۡخَـٰلِدُونَ ﴾

Now, who denies those explicit verses? Who claims that the Prophet ﷺ is still alive exactly in the same way as he was alive in the world? Surely, no one makes such claims except a dull-witted, ignorant person who has not the least acquaintance with the Qur’ān and Sunna. But he who cites these verses has overlooked – either by design or ignorance – to warn people that such verses have come to show that our master Muḥammad ﷺ is subject to the same death to which all human beings are subject, and that it is Allāh ﷺ alone Who is the Eternally Remaining, the Living Who Does Not Die.
The fact seems hidden from the minds of these would-be objectors that the noble verses which declare this important truth – whereby the Prophet ﷺ is a human being and that he shall die just as human beings die – were only revealed for a specific reason: to correct a widespread misconception and aberration that prevailed in the mindsets of the Time of Ignorance. This aberration consisted in linking together, on the one hand, human perfections and merits by which a man was known, and, on the other hand, life. They believed that when a man died, his merit ended and so did his perfection, as well as anything for which he was held to be special. By dying, he lost all value and all merit, and his values and qualities died with him. Accordingly, those verses came to show the falsehood and complete invalidity of this position.

The verses came to tell Abū Jahl, Abū Lahab, the masses of idol-worshippers, and all those who are cut from the same cloth, that our master Muḥammad ﷺ is a human being and that he is not an immortal walking on the face of the earth. Rather, he will be subject to whatever human beings undergo in their totality – but that does not diminish his perfections nor lower his level. For he is a human being, not an immortal, and the day of his death shall come – since death is forewritten for every human being as Allāh ﷺ said:

{Every soul shall taste death} (3:185).

However, such death never changes his high station and merit! It is as if He were saying to them: “Beware lest one of you think of the Prophet’s station in disparaging terms at the time he dies, and imagine, at that time, that he no longer benefits nor serves a purpose nor hears nor replies nor supplicates nor intercedes!”

These verses came to show these truths explicitly. People were in denial of Resurrection and Judgment. Their spokesmen would say: “It is nothing more than wombs that thrust and earth that swallows; nothing but Time causes us to die.”

{They shall surely say: “There is nothing but our first death, and we shall not be raised again. Bring back our fathers, if you speak the truth!” Are they better, or the folk of Tubba’ and those before them? We destroyed them, for surely they were guilty. And We created not the heavens and the earth, and all that is between them, in play. We created them not save with truth; but most of them know not. Assuredly the Day of Decision is the term of all of them.} (44:34-40).
{And man says: “What! When I am dead, shall I then be brought forth alive?” Does not man remember that We created him before, when he was nothing?} (19:66-67).

{And they say: “There is nothing but our life of the world; we die and we live, and nothing destroys us save Time” when they have no knowledge whatsoever of (all) that; they do but guess. And when Our clear revelations are recited unto them their only argument is that they say: “Bring (back) our fathers then, if you are truthful.” Say (unto them, O Muhammad): Allāh gives life to you, then causes you to die, then gathers you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not.} (45:24-26).

That is why the truthful and trusting one – al-Ṣiddīq  announced this truth saying: “Whoever worshipped Muhammad , let him know that Muḥammad has died, and whoever worshipped Allāh , let him know that He is the Living One Who Never Dies.”

At this point some of those whom Allāh has forsaken come and cite the verse: {Verily you shall die and verily they will die} (39:30) together with other Qur’ānic texts and Prophetic ḥadīths of related meaning, attempting to use them as proofs for their own corrupt designs and ill intentions. This is in order to cast aspersions on the perfections of the Prophet Muḥammad  and so as to assert for him ordinary humanity as well as equality between the noblest of all Prophetic Messengers and all other human beings.

How much have we heard and read on the part of one of them who blackened many a page saying that the Prophet  neither hears nor benefits anyone! Impudence and lack of manners have reached such a point in one of them that he says: “If you were to come to the Prophet’s  grave and ask of him the smallest worldly service such as a dirham or a cup of water, he will be incapable of giving it to you.” I ask, what does the dim-witted writer of the above words know of those who seek a means (wasīla) in the Prophet  or ask him something? They are only asking him to ask...
Allāh for them. This is due to the Prophet’s immense rank and pre-eminence in the Divine presence.

Furthermore, one does not ask for lowly matters which do not come to mind except to those that worship this lowly world and run after money and property – those who will not earn anything more than this worldly race and competition in the accumulation of wealth. The Prophet told us about this kind of people when he said: “He has perished and failed!”

This is actually an invocation against them that Allāh make them perish and fail, as well as a report that this is their actual condition. We seek refuge in Allāh!

This is our answer to those who want a scientific examination of the question, without passion, partisanship, or obduracy, and who want to tread the path of the People of Truth – meaning the people of high manners, refinement, and true knowledge. Upon such it is incumbent to let discourse reflect the understanding:

- that the Prophet’s perfections endure and remain entirely preserved without the slightest doubt;

- that he hears spoken words, replies to the salām given, praises Allāh for the good deeds of his Umma that are shown to him, and asks forgiveness for the evil ones;

- that showing excellent manners with him at his maqām upon visiting him, greeting him with our salām at his grave, in his mosque, and in his Rawdha, are all among the most stringent obligations and the most binding of duties;

- “his sanctity after he died is exactly as his sanctity when he was alive,” as stated by the Imām of the Abode of Emigration to the Abbāsid Caliph [in the narration where he reminds him that the Prophet “is your means (wasila) to Allāh and that of your father Ādam”]:

- and that even though he died and his body has undoubtedly disappeared from our sights – for none eternally remains except the One Alone, the Living, the Self-Sustaining Who never tires nor sleeps – nevertheless, he is alive with a complete isthmus-life (hayāt barzakiyya) that is greater and better and more perfect than worldly life – indeed, higher, dearer, sweeter, more perfect, and more beneficial than worldly life.

It is enough that those who enjoy this isthmus-life are described as possessing three magnificent attributes related to perfection: life (hayāt), sustenance (rizq), and being-with-Allāh (ʿindiyya). These Attributes are expressed in the saying of Allāh: {They live, finding their sustenance in the presence of their lord} (3:169).

If this was said about the martyrs (al-shuhadā’), who have a lesser rank than the Prophets, then what about the latter? The blessings and peace of Allāh upon them!

{His Saying Verily You Shall Die}
The proof-texts for the life of Prophets in the grave are numerous. We shall mention some of them. They provide healing, Allāh willing, for anyone in whose heart there is sickness.

1. The Prophet ﷺ said: “The Prophets are alive in their graves, praying.” (Al-anbiyā’u aḥyā’un fī qubūrihim yuṣallūn)

It is narrated by al-Bayhaqī and Abū Y aʿlā from Anas and is a sound (ṣaḥīḥ) hadith. Al-Munāwī said:

This is because they are like martyrs – rather, their lives are higher than that of martyrs, and the latter are {finding their sustenance in the presence of their lord} (3:169). The purpose of specifying their being-with-Allāh is to allude to the fact that their life is not visible to us. It is more like the life of the angels.
It is likewise with Prophets. That is why the latter are not inherited from, nor can one marry their wives after them.\(^6\)

Al-Bayhaqī said in his book *al-Iʿtiqād*:

The Prophets – the blessings and peace of Allāh upon them – after they die, their souls are returned back to them and so they are alive {in the presence of their lord} like the martyrs. Our Prophet ﷺ saw, on the Night of the Ascension, a number of them.\(^7\) We have compiled a monograph establishing the facts of their life in the grave.\(^8\)

2. Abū Dāwūd narrated with a sound (ṣaḥīḥ) chain – as stated by al-Subkī – from Abū Hurayra that the Messenger of Allāh ﷺ said:

"None greets me except that Allāh has returned my soul to me so that I may greet him back." (Mā min aḥadin yusallimuʿ alayya illā radda Allāhu ʿalayya rūḥī ḥattā arudda ʿalayhi al-salām.)\(^9\)

Al-Bayhaqī began his chapter on the visit to the Prophet’s grave with this ḥadīth.\(^10\) A number of the Imāms have relied upon this ḥadīth, among them Imām Ahmad. Al-Subkī said: “It is correct to rely upon it due to the merit of the Prophet’s soul, which is immense.”

If it is claimed that his words in this ḥadīth: “Allāh has returned my soul to me so that I may greet him back” indicate the impermanency of life, the answer is manyfold:

– Al-Bayhaqī used this ḥadīth as proof for the life of Prophets in the grave. He said: “What is meant – and Allāh knows best – is: 'except that Allāh has once and for all returned my soul to me so that I may greet him back.’”\(^11\)

– Al-Subkī said: “It is possible that it be a spiritual return of the soul and that his noble soul is actually engaged in the contemplation of the Exalted Presence and the Highest Assembly, away from this world, so that whenever one greets him, his soul comes forth to this world to receive this greeting and returns it. That is, the 'return' of his noble soul is actually a spiritual glance (īltīfāt rūḥānī) and condescension (tanazzul) to the human realms, away from immersion in the Highest Presence.”

– One Scholar said: “It is a kind of discourse phrased according to the capacity for comprehension of those to whom it is addressed, concerning one who has left this world. Its message is that the soul is necessarily returned so that he may hear and reply. It is as if he had said: ‘I answer one’s greeting in the fullest sense of the word.’ This also indicates that the Prophet’s soul was returned to him upon the greeting of the first person to greet him [after his death], and that it does not mean that it is seized again after that. Nor did anyone claim that such a phenomenon repeats itself, for it would lead to an unlimited succession of deaths! This said, we believe and assert that all the dead possess perception such as knowledge and hearing, *a fortiori* the Prophets. We categorically declare the reality of life returning to every deceased person in their graves as established in the Sunna. Life returns to them so that they may be questioned. It is obligatory to believe this, as is belief in the delight or torture of the grave, and the perceiving of all these phenomena for which life is a precondition. Someone may say: ‘If they were alive we would see them.’ We answer: The angels are alive, the martyrs are alive, the *jinn* are alive, yet we do not see them. Still, it is possible to see them, since everything that exists may be seen. Imām al-Suyūṭī – may Allāh have mercy on him! – wrote a booklet entitled *Nūr al-Ḥalak fī Jawāz Ruʿyat al-Jinn wal-Malak* (“The Possibility of Seeing the Jinn and the Angels”),\(^12\) and in it he also addressed the possibility of seeing the Prophet ﷺ. For all this he produced proofs, and may Allāh reward him well for it.”\(^13\)
3. Another proof is the ḥadīth narrated from Abū al-Dardā’ whereby the Prophet ﷺ said: “Make abundant invocations of blessings upon me the day of Jumu‘a, for that day is witnessed by the angels. Verily, no one invokes blessings upon me except his invocation is shown to me until he finishes it.” Abū al-Dardā’ said: “Even after death?” The Prophet ﷺ replied: “Even after death! Truly Allāh ﷻ forbade the earth to consume the bodies of Prophets. Therefore the Prophet of Allāh is alive, receiving sustenance!” (Akthirū al-ṣalāta ʿalayya yawmum al-jumuʿa fa’innahu mashhūdun tashhaduhu al-malā’ikatu wa- inna aḥadan lan yuṣalliya ʿalayya illā ʿuriḍat ʿalayya ṣalātuḥu ḥattā yafrugha minhā. Qāla qultu wa-ba’da al-mawt? Qāla wa-ba’da al-mawt! Inna Allāha ḥarrama ʿalā al-arḍi an ta’kula ajsāda al-anbiyā’i fa-nabāiyullāhī ħayyūn yurzaq.)¹⁴

It was narrated by Ibn Mājah and al-Ṭabarānī in al-Kabīr. What is understood from his words “His invocation is shown to me until he finishes it” is that no sooner does the person begin invoking blessings that the Prophet ﷺ hears them until he finishes.

The questioner did well to seek clarification from the Prophet ﷺ when he asked him: “Even after death?” wherefore the Prophet ﷺ made it clear that such disclosure does take place after death, because of the existence of the attribute of life in such disclosure. Then he made it even clearer and more explicit, saying: “Therefore the Prophet of Allāh is alive!” He thus characterized Prophets as being alive; but he did not stop there. He went on to say: “and sustained,” as sustenance is the greatest separator between the living and the non-living. In this way the Prophet ﷺ did not leave any ambiguity on the issue except he dispelled it. May Allāh reward the questioner on behalf of all Muslims!

4. Al-Bayhaqi also mentioned the Prophet’s ḥadīth from Aws ibn Aws whereby the Prophet ﷺ said: “Your best day is the day of Jumu‘a. On it Ādam was created, and on it his soul was taken back, and on it will the final trumpet-blast take place, and on it will the great Thunderstrike (al-ṣa’qa) take place. Therefore invoke blessings upon me abundantly on that day, for your invocation is shown to me.” They said: “Messenger of Allāh! How will our invocation be shown to you after you have turned to dust?” He said: “In truth, Allāh ﷻ forbade the earth to consume the bodies of Prophets!” (Min/Inna min afḍali ayyāmikum yawmu’a al-jumu‘ati fihi khalqi Ādamu wa-fihi al-naʃkhatu wa-fihi al-ṣa’qa’tatu fa-akthirū ʿalayya min al-ṣalāti fa-inna salātakum ma’rādatun ‘alayy. Qālū yā Rasūlallāhi wa-kayfa tu’raḍu šalātuna ‘alayka wa-qad aramta? Qāla inna Allāha ﷻ ḥarrama ‘alā al-arḍi an ta’kula ajsāda al-anbiyā’i)¹⁵

It was narrated by Abū Dāwūd, Ibn Mājah, Ibn Ḥibbān, and al-Ḥākim who declared it ṣaḥīḥ. Al-Bayhaqi cited textual witnesses
for it, then he narrated the ḥadīth: “Verily, Allāh has angels that roam the earth and convey to me the greeting of my Community.”16 He cited other hadiths as well.17

The above hadith from Aws is sound (ṣaḥīḥ) and strengthens the previous hadith narrated by Ibn Mājah and al-Ṭabarānī with regard to the disclosure of the invocation of blessings to the Prophet ﷺ and the non-consumption by the earth of the bodies of Prophets.

5. From Anas : “Prophets are not left in their graves beyond forty nights but [then] stand in prayer before Allāh until the Trumpet-Blast.” (Al-anbiyā’u lā yutrakūna fī qubūrihim baʿda arbaʿīna laylatan wa-lākin yuṣallūna bayna yaday Allāhi ḥattā yunfakhu fil-ṣūr.)18

Al-Ḥākim narrated it in his Tārīkh and al-Bayhaqī in his Sunan. The latter said: “If it is sound (ṣaḥīḥ) in this wording, the meaning is – and Allāh knows best – that by the words ‘they are not left’ is meant that they do not pray [in the grave] except for that length of time, after which they pray before Allāh, adamant to the grave and all things other than Allāh, immersed in their contemplation and the delight of ṣalāt which was made the apple of the Prophet’s ﷺ eyes in this world.

6. Our Prophet – the blessings and peace of Allāh upon him and his Family and Companions – had passed, on his Night Journey, by Mūsā  as the latter was standing in his grave, praying. The Prophet ﷺ said: “I passed, on my Night Journey, by Mūsā at the red dune as he was standing in prayer in his grave.” (Marartu ‘alā Mūsā laylata usrya bi ’inda al-kathib al-ahmari wa-huwa qa’īmun yuṣalli fi qabrīhi.)19

7. It is established that the Prophet ﷺ gathered with all the Prophets at the Far Mosque in the Holy Sanctuary and they were alive and endowed with their human forms. The Prophet ﷺ led them in prayer and they prayed behind him, taking him as their imām. The Prophet ﷺ said: “I saw myself in the assembly of the Prophets. There was Mūsā  standing in prayer, a tall man with curly hair who resembles the tribesmen of Shanū’a. There was ʿĪsā ibn Maryam  standing in prayer, a tall man with curly hair who resembles the tribesmen of Shanū’a. There was ʿĪsā ibn Maryam  standing in prayer; closest to him in resemblance is ‘Urwa ibn Mas’ūd al-Thaqafī.20 There was Ibrāhīm  standing in prayer. The closest of people in resemblance to him is your Companion” – meaning himself. “Then it was time for prayer, so I led them in prayer.” (Wa-qad ra’aytunī fī jamāʿat min al-anbiyā’i faʿidhā Mūsā  qāʾimun yuṣallī faʿidhā rajulun darbun jaʿdun kaʿamahu min rijāli shanū’ata wa-idhā ʿĪsā ibnu Maryam  qāʾimun yuṣallī aqrabu al-nāsī bihi shabahan ‘Urwatu ibnu Mas’ūdin al-Thaqafī wa-idhā Ibrāhīmu  qāʾimun yuṣallī ashabahu al-nāsī bihi sāḥibukum – yaʾni nafsahu – faḥānāt al-ṣalāt fa-amantuḥum.)21
Muslim narrated it. The Prophet's words “then it was time for prayer” shows that they keep watch of prayer-times and observe prayers on time. In recapitulation: the Prophet saw them praying in their graves on his Night Journey; then he saw them in the Farthest Mosque; then he saw them in the various heavens – all at that same time and according to their levels, from the first heaven to the seventh – when he was taken up in his ascension. At that time he met Mūsā in the sixth heaven. That is why Allāh said:

{We verily gave Mūsā the Scripture; so be not in doubt of meeting him} (32:23), that is: on the night of the Ascension, as the Scholars of Qur’ānic commentary have stated.22

8. It is also established that the Prophet – blessings and peace upon him and his Family and Companions – saw Mūsā, ‘Īsā, and Ibrāhīm circumambulating the Ka’ba.23

9. He described Mūsā as a tall, wavy-haired man who resembled the tribesmen of Azd Shanū’a, and ‘Īsā as a medium-built man who looked [fair and bright] as if he had just come out of a bath (dimās). He described himself as being the closest to Ibrāhīm in resemblance.24

10. Al-Tirmidhī in the Shamā’il narrated that the Prophet saw ‘Īsā with his head dripping water after he had showered with Zamzam water, and likened him to ‘Urwa ibn Mas‘ūd.25
11. He ﷺ said: “I can see Mūsā in this valley [Makka] in pilgrim’s garb, wearing two short white cotton drapes.” (Ka‘ānī anzuru ilā Mūsā ibni ʿImrāna fī ḥādhā al-wādī muḥriṭan bayna quṭwāniy-yatayn.)26 Al-Ṭabarānī narrated it.

عَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ رَضيَِ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلىَّ اللهُ عَلَيْهِ وَسَلَّمَ: كَأَنيِّ أَنْظُرُ إِلَىَ مُوسَى بْنِ عِمْرَانَ محُْرِماً في هَذَا الْوَادِي بَينَْ قُطْوَانِيَّتَينِْ.

12. Another version narrated by ʿAbdullāh, Mūsā, and Ibn ʿMajāh states: “He had a loud shout (juʿār).” That is, he raised his voice in proffering service (talbiya) and other [formulas of submission and supplication]. (Ka‘ānī anzuru ilā Mūsā ḥābiṭan min al-thaniyyati wa-lahu juʿārūn ilallah bi-talbiya.)27

13. It is also established that the Prophet ﷺ saw Yūnūs ﷺ performing pilgrimage, as he had emerged from the hill, shouting the talbiya. The Prophet ﷺ said: “I can see Yūnūs ibn Mattā ﷺ riding a red she-camel and wearing a woolen cloak, clutching the halter of his camel and shouting the talbiya.” (Ka‘ānī anzuru ilā Yūnūs ibni Mattā ‘alā naqatān ḥamra‘a jaʿdatin ‘alayhi jubbatun min sūfin khīṭāmu nāqatihi khulbatun wa-huwa yulabbī.)28 ʿAbdullāh and Muslim narrated it.

CHAPTER THREE

Commentary and Further Proof-Texts

Does anyone doubt that the Prophets are alive after hearing the foregoing evidence which consists of sound (ṣaḥīḥ) narrations? Does their prayer, circumambulation, ritual showering, pilgrimage, talbiya, shouting, wearing of a woolen cloak, riding on a camel, and receiving sustenance in the grave, undecaying and impassible bodies, all consist in baseless imaginings? Further, can any of these matters – such as prayer, circumambulation, showering, and other acts that were mentioned such as camel-riding and sustenance in the grave – be attributed to souls devoid of bodies? The dead are incapable of experiencing such states, while souls are not in need of such matters. Therefore, it is indispensable that both bodies and souls be reunited in the persons of the Prophets – the blessings and peace of Allāh upon them! What further indicates that they are alive is that the Prophet ﷺ described ʿĪsā ﷺ when he met with them, in the same terms in which he described ʿĪsā ﷺ with regard to life, without adding anything; and ʿĪsā’s life is established by both the text (naṣṣ) and the Consensus.30
There is no difference, therefore, between the [current] life of the Prophets and that of ʿĪsā. It follows that no one denies the lives of the Prophets – upon them the blessings and peace of Allāh! – and the impassibility of their bodies except those who possess no knowledge of the Book and the Sunna. The latter have no inkling of the immense rank of Prophets and the merits which Allāh has bestowed specifically upon them, distinguishing them above the rest of human beings. Indeed, Allāh forbade us to call "dead" whoever is killed for the sake of Allāh {Nay! They live, finding their sustenance in the presence of their lord} (3:169).

The Prophets, therefore, are even more deserving and meriting of that. For the martyrs do not reach the rank of Prophets, nor did they reach the rank of martyrs except through the blessing of earnestly following the Prophets – the blessings and peace of Allāh upon them! The martyrs are but one of the merits of Prophets, and they are also below the Truthful and Trusting Saints (al-Ṣiddīqīn) in level. Furthermore, there is no problem in the Prophet's sight of the Prophets praying in their graves, then his sighting them in the Farthest Mosque, then in the different heavens at that same time. After death, the field belongs to the souls, and the actions of souls cannot be judged by the minds. Bodies, after death, are subservient to souls, and the latter are subtle entities; just as in the world, souls are subservient to bodies which are dense entities.

Al-Bayhaqī said:“There are [other] textual witnesses to the life of the Prophets – the blessings and peace of Allāh upon them! – among the sound narrations.” He then mentioned the hadith: “I passed by Mūsā as he was standing in his grave, praying”31 and other narrations that state the Prophet's sight of the Prophets praying in their graves, then his sighting them in the Farthest Mosque, then in the different heavens at that same time. After death, the field belongs to the souls, and the actions of souls cannot be judged by the minds. Bodies, after death, are subservient to souls, and the latter are subtle entities; just as in the world, souls are subservient to bodies which are dense entities.

Al-Bayhaqī said:“The above event can only be true provided that Allāh returns the souls of Prophets to them after death so that they are {living in the presence of their lord} (3:169) as the martyrs are, so that when the trumpet is blown the first time, every living being will fall unconscious, and they will also fall unconscious. However, this state is not identical with death in the full sense but only in the sense of losing all one's senses at that particular time.

It is also said that the martyrs are among those Allāh exempts according to His saying: {save him whom Allāh wills} in the verse {And the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allāh wills} (27:87).32 And where do the martyrs stand in comparison with the Prophets?

14. Do not say that I am better (lā tukhayyirūnī) than Mūsā, for on the Day of Resurrection human beings shall all fall unconscious (yuṣʾaqūn) and I shall fall unconscious with them; then I shall be the first to regain consciousness, and lo! there will be Mūsā, firmly grasping the side of the Throne. I do not know whether he was among those who fell unconscious and got up before me, or whether he was among those whom Allāh exempted. (Lā tukhayyirūnī ‘alā Mūsā faʾinna al-nāsā yuṣʾaqūn yawma al-giyāmati fa-ṣaqʾ aqu maʾahun faʾaḵiṣṭun awwalā man yuṣīq fa-idhā Mūsā bāṭishun jānība al-ʿarshī fa-lā adżīkā fi man ʿaqīfa fa-ṣaqʾ qabīl aw kāna mimman istathnā Allāh.)32
Al-Samhūdī said – Allāh have mercy upon him – that among the evidence supporting the fact that the Prophets are alive – the blessings and peace of Allāh upon them – is the following narration of the Prophet ﷺ:

15. “Verily, ʿĪsā ibn Maryam ﷺ shall descend and pass through al-Madīna on his way to pilgrimage, and if he greets me I shall certainly answer him!” Its actual wording is: “Ibn Maryam ﷺ shall descend, a most equitable judge and fair ruler. He shall tread his path on his way to pilgrimage and come to my grave to greet me, and I will certainly answer him!” (Layahbiṭanna Ibnu Maryama ḥakaman ‘adlan wa-imāman muqṣiṭan wa-layaslukanna fajjan ḥājjan aw muʿ tamiran wa-layaṭiyanna qabrī ḥattā yusallima ‘alayya wa-la’aruddanna ḥattā alayya wa-la’aruddanna)34 See also below [§22].

16. Among these ḥadīths is the narration of the Prophet ﷺ from ʿAbd Allāh ibn Masʿūd ﷺ: “Verily, Allāh has angels that roam the earth and convey to me the greeting of my Community.” (Inna lillāhi malāʾikatan sayyāḥīna fīl-arḍi yuballighūnī min ummatī al-salām.)35

Al-Mundhirī said: “Al-Nasāʾī and Ibn Ḥibbān in his Sāḥīḥ narrated it.” Ismāʿīl al-Qāḍī36 and others have narrated it through various
paths with chains that leave no doubt as to their soundness. All of these chains are to Sufyān al-Thawrī: From ’Abd Allāh ibn al-Sā‘ib: From Zādhān: From ’Abd Allāh ibn Mas‘ūd. Al-Thawrī explicitly declared having heard it from ’Abd Allāh ibn al-Sā‘ib, as reported in al-Qādī Ismā‘īl’s book. As for ’Abd Allāh ibn al-Sā‘ib and Zādhān, Muslim used them as narrators [in his Ṣaḥīḥ] and Ibn Ma‘īn declared them trustworthy (thiqa), so the chain is sound. 37

17. Also among these ḥadīths is Ibn Mas‘ūd’s narration that the Prophet ﷺ said: “My life is an immense good for you: you bring up new matters and new matters are brought up for you. My death, also, is an immense good for you: your actions will be shown to me; if I see goodness I shall praise Allāh and if I see evil I shall ask forgiveness of ⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴⁴³⁴
The Special Life of Our Prophet ﷺ

The Life of the Prophets in Their Graves

18. Ibn al-Mubarak said: One of the Anṣār narrated to us from al-Minhāl ibn ‘Amr that the latter heard Sa’id ibn al-Musayyab say: ‘Not one day passes except the Prophet’s ﷺ Community is shown to him morning and evening. He knows them by their marks [or names] and their actions, thereby giving witness concerning them. Allāh said: {

But how (will it be with them) when we bring of every people a witness, and We bring you (O Muḥammad) a witness against these?

} (4:41). (Laysa min yawmin illā wa-yu’radu fihi ‘alā al-nabiyyi ﷺ ummatuhu ghuduwwatan wa-‘ashiyyan fa-ya’rifuhum bi-simāhum wa-‘amlihim fa-lidhālika yashhadu ‘alayhim. Yaqūlu Allāhu ta’ālā…)

19. Also among these ḥadīths is the narration from ‘Ammār ibn Yāsir ﷺ that the Prophet ﷺ said: “Verily, Allāh has put an angel in charge of my grave and given him the names of all creatures. No one invokes blessings upon me except he informs me of his name and the name of his father thus: ‘So-and-so son of So-and-so has just invoked blessings upon you.’ Thereupon the Almighty Lord shall send a blessing upon that person, tenfold for each blessing he invoked upon me!” (Inna Allāha wakkala bi-qabrī malakan a’tāhu asmā’ al-khalā’iqi fa-huwa qā’imun ‘alā qabrī idhā mittu falaysa aḥadun yuṣallī ‘alayya alayya salahat illā qāla yā Muḥammadu illsa’ alayya fulānu fulānin. Qāla fa-yuṣallī al-Rabbu ‘alā dhālika al-raji’li bi-kulli wāḥidatin ‘asharā.)

20. The Prophet ﷺ said: “Allāh has an angel to whom he has given the names of all creatures, and he shall stand at my grave, after I die, so that none shall invoke blessings upon me except he shall say: ‘O Muḥammad! So-and-so son of So-and-so has just invoked blessings upon you.’ Thereupon the Almighty Lord shall send a blessing upon that person, tenfold for each blessing he invoked upon me!” (Inna Allāha wakkala bi-qabrī malakan a’tāhu asmā’ al-khalā’iqi fa-huwa qā’imun ‘alā qabrī idhā mittu falaysa aḥadun yuṣallī ‘alayya alayya salahat illā qāla yā Muḥammadu illsa’ alayya fulānu fulānin. Qāla fa-yuṣallī al-Rabbu ‘alā dhālika al-raji’li bi-kulli wāḥidatin ‘asharā.)

Also among these ḥadīths is the narration of Abū al-Dardā’ already mentioned [§3]. Shaykh Ibn Taymiyya said: “This ḥadīth is authentic by the criterion of Muslim.” Also, the ḥadīth of Abū Hurayra already mentioned [§2].

21. Also, the ḥadīth of Abū Hurayra from the Prophet ﷺ: “Whoever invokes blessings upon me at my grave I hear him, and whoever invokes blessings on me from afar, I am informed about it.” (Man sallā ‘alayya ‘inda qabrī sami’ tuhu wa-man illsa’ nā’iyan bullighatu.)
The narrations to that effect are very numerous indeed.

...
CHAPTER SIX

The Sending of Salām by Courier to the Prophet ﷺ

23. Yazīd al-Mahrī narrates: "When I bade farewell to 'Umar ibn 'Abd al-'Azīz ﷺ he said to me: 'I have a service to ask of you.' I said: 'Commander of the Believers! What service do you need of me?' He said: 'I need of you, when you arrive at Madīna and see the grave of the Prophet ﷺ, to pronounce Salām to him on my behalf.' Similarly, Ḥātim ibn Wardān narrates: "'Umar ibn 'Abd al-'Azīz ﷺ used to send his courier from Shām with the message to convey his greetings to the Messenger of Allāh."

The ḥadīth Master Ibn Ḥajar cites it in al-Maṭālib al-ʿĀliya, in the chapter entitled: "Concerning the Prophet's ﷺ life in his grave."
The International Journal of Middle East Studies

Volume 26, Issue 1, March 1994

THE LIFE OF THE PROPHETS IN THEIR GRAVES

Al-Qa'di 'Iyad narrated it in al-Shifā in the chapter on visiting the Prophet. Al-Kha'faji and Mullā 'Ali al-Qa'ri mentioned in their commentaries that Ibn Abī al-Dunyā and al-Bayhaqi had narrated it in the Shu'ab Al-Fayruzābādī mentioned it in al-Silāt wal-Bushar. Al-Kha'faji said: "It was the habit of the Salaf to send their greetings to the Prophet. Ibn Umar used to send his greetings to him, to Abu Bakr, and to 'Umar. Even if our greetings to the Prophet reach him from afar, nevertheless, there is a special merit in addressing him at his grave and receiving the greeting in return from him." 52

Shaykh Muhammad ibn 'Alawi also said in his Mafāhīm Yajib an Ṭuṣḥāḥ: "Some people – may Allah reform them and guide them to the straight path – look at the grave of our Most Honored Prophet from the mere perspective that it is a grave like any other. It is no wonder that all sorts of wrong imaginings and bad thoughts occur in their minds and hearts with regard to the Muslims who do visit the Prophet and travel for that purpose and stand at his grave making du'ā. Such people may be heard objecting: 'It is forbidden to travel to his grave,' and 'it is forbidden to make du'ā at his grave.' Indeed they will push their denial to the point that they say: 'Du'ā at his grave constitutes idolatry (shirk) or disbelief (kufr);' or 'Whoever says that the grave is the most blessed spot on earth including the Ka'ba, has committed shirk and is misguided.' And this wholesale blind and thoughtless condemnation of others with the charges of disbelief and misguidance (ḍalāl) contravenes the way of the pious Salaf. No two people can be found who will not agree on what is meant when we speak of the Noble Grave or the visit to it or its preference or travelling to it or invoking Allah and asking Him in front of the grave. There is no qualm nor divergence about the meaning of all this among Muslims. Clearly, the meaning of what is sought after is the inhabitant of the grave himself: the Master of all Prophets and the best of all of the creations of Allah, the greatest Prophet and the most noble Messenger, blessings and peace upon him and upon his Family." 52a

CHAPTER SEVEN

Salām and Adhān Heard From the Noble Grave

The Imam and hadith Master Abū Muḥammad 'Abd Allāh al-Dārimī narrated in his book al-Sunan – one of the Six fundamental books of hadith: 53

24. Marwān ibn Muḥammad told us: From Saʿīd ibn 'Abd al-ʿAzīz who said: "During the events of al-Harra there was no adhān in the Prophet's mosque for three days, nor iqāma! At that time, Saʿīd ibn al-Musayyab did not leave the mosque at all. He would not know the time of prayer except from a humming sound that he would hear coming from the Prophet's grave."

The Imām and ḥadīth Master Abū Muḥammad ‘Abd Allāh al-Dārimī narrated in his book al-Sunan – one of the Six fundamental books of ḥadīth: 53

24. Marwān ibn Muḥammad told us: From Saʿīd ibn ‘Abd al-ʿAzīz who said: "During the events of al-Harra there was no adhān in the Prophet’s mosque for three days, nor iqāma! At that time, Saʿīd ibn al-Musayyab did not leave the mosque at all. He would not know the time of prayer except from a hummin sound that he would hear coming from the Prophet’s grave." 55
Shaykh Muḥammad ibn ʿAbd al-Wahhāb related this report in his Aḥkām Tamannī al-Mawt which was published among his collected works.\textsuperscript{36}

25. Imām Majd al-Dīn al-Fayrūzābādī related the following report: Ibrāhīm ibn Shaybān said: “One year I went on pilgrimage then I came to Madīna and approached the grave of the Prophet and said Salām to him. I heard, coming from inside the room, the reply: ‘Wa 'alayka al-salām!’”\textsuperscript{37}

This is the end of the final revised bilingual edition of my Master Sayyid Muḥammad ibn ʿAlawī al-Mālikī’s section entitled al-Nubuwwāt from his book Manhaj al-Salaf fī Fahm al-Nuṣūṣ adapted and annotated in English and Arabic as The Life of the Prophets in Their Graves – Allāh bless them and grant them peace! – by the weak servant in need of His Lord’s forgiveness, Gibril Fouad Haddad, completed on al-Ithnayn 11 Shawwāl 1423 – Monday 16 December 2002 – and revised in Dhūl-Ḥijja 1426 – January 2006 – on Mount Qāsyūn in Damascus (Allāh protect her!) and again in Brunei Darussalam in Ramaḍān 1442 – April 2021. There is no change nor might except in Allāh exalted and almighty. Allāh send the most abundant and fragrant blessings and greetings of peace upon His Messenger, our Master Muḥammad, and upon his Family and all his Companions. Praise belongs to Allāh, first and last, inwardly and outwardly, the Lord of the worlds!
Notes


2. Narrated from `Āisha and Ibn `Abbas by al-Bukhari.

3. Narrated from Abū Hurayra by al-Bukhari and Ibn Mājah: "Perish the worshipper of gold and silver and contention, who agrees when he is given and, when he does not get anything, becomes angry. He has perished and failed! [Or: Perish, and failure to him!] If adversity come to him, may it not go away. Blessing and everything good to the servant who holds the reins of his horse in the path of Allāh. His hair is disheveled, his feet dusty; on his watch he watches, in the rear guard he stands rear guard; if he asks permission he is not granted it, and if he intercedes he is not granted his request."

THE LIFE OF THE PROPHETS IN THEIR GRAVES

“stemming either from ignorance or arrogance” and stated that the books of the Mālikīs are replete with the stipulation that 

5. Narrated from Anas by Abū Ya’lā (6:147 §3425) with a chain of trustworthy narrators per al-Haythāmī (2:190) and Abū Ḥusayn Abū Ḥāmid ibn Ḥajar – Abū ʿAbbās al-Mursī – Abū al-Ḥasan al-Shādhilī’s shaykh – used to say: “If I ceased to see the Prophet ﷺ for one moment, I would no longer count myself a Muslim.” See also Shaykh ʿĪsā al-ʿĀmyārī’s ṭawāf of the mantle worn by the Prophet ﷺ while awake in our ṣaḥābah’s time. “The Vision of the Prophet ﷺ Holds True Until the Rising of the Hour of Judgment”) – a refutation of Muṣṭafā al-Zarqāʾ’s claim in his al-Dirāsāt al-ʿIṣlāmīyya wal-ʿArabiyya no. 9 (1415H) – imitated by Bilāl Phillips – that such vision is restricted to the Companions, a claim which contradicts the explicit authentic Prophetic reports.

9. Narrated from Abū Ḥurayra by Abū Dāwūd with a chain declared sound by al-Nawawī in Ḥadīth Master al-Būṣīrī declared it ṣaḥīḥ (kashf) in his al-Āyāt al-Bayyināt (p. 80) and his Siṭrul Ṣaḥīḥa (§2266) that “this ḥadīth is only fair, not sound.”

13. Al-Haytāmī said in his Fatāwā Ḥadīthiyya (p. 297) in reply to the question whether it is possible to meet the Prophet ﷺ while awake in our time: “Yes, it is possible. It has been asserted as part of the miracles of saints (karāmāt al-awlīyāʾ) by al-Ghazzālī, al-Bārizī, al-Ṭāḥī, ibn Ṣalāḥ, and al-Ḥaṭṭāb, among the Shāfiʿīs, and by al-Qurṭubī and Ibn Abī Jamra among the Mālikīs [and many more]. It has been narrated that one of the awlīyāʾ was sitting in the assembly of a jurist while the latter related a hadith, whereupon the wāli said: “This hadith is false.” The jurist said: “How do you know that?” The wāli replied: “There is the Prophet ﷺ standing right next to you, and he is saying: ‘I never said this.’ As the wāli said this the sight of the faqīḥ was unveiled and he could see the Prophet ﷺ.” This report illustrates Imām ʿAbd al-Ḥāfaẓ al-Lacknawī’s consideration of the systematic authentication and disauthentication of narrations through miraculous unveiling (kasīf) in Tuḥfat al-ʿĀkhyār (p. 53-54) although his commentator Shaykh ʿAbd al-Fattāḥ Abū Ghudda (see on this our last article in Vol. 1 of our Sunna Notes) crossly rejects it. It is known that Abū al-ʿAbbās al-Mursī – Abū al-Ḥasan al-Shādhilī’s shaykh – used to say: “If I ceased to see the Prophet ﷺ for one moment, I would no longer count myself a Muslim.” See also Shaykh ʿĪsā al-Ḥimyāri’s Riʿāy al-Nabī ﷺ Ḥaqiq ilā Qiyyam al-Sāʾa ("The Vision of the Prophet ﷺ Holds True Until the Rising of the Hour of Judgment") – a refutation of Muṣṭafā al-Zarqāʾ’s claim in the Dubai-based al-Dirāsāt al-ʿIṣlāmīyya wal-ʿArabiyya no. 9 (1415H) – imitated by Bilāl Phillips – that such vision is restricted to the Companions, a claim which contradicts the explicit authentic Prophetic reports.

14. Narrated from Abū al-Dardāʾ by Ibn Mājah with a broken munqaṭiʿ chain missing a sub-narrator in two places but its parts are confirmed verbatim by other sound narrations, among them Aws’ narration cited below. Hence the hadith Master al-Ḥusayn declared it saḥīḥ in his Zawāʾid
THE LIFE OF THE PROPHETS IN THEIR GRAVES

(2:58-59) cf. al-Sakhawi, al-Qawl al-Badi’ (p. 152-153) and al-Ghumari, Mudawi (2:167). The first part (concerning the order to invoke more blessings on Jumu’a and the disclosure of this invocation to the Prophetﷺ) is related by al-Bayhaqi in Shu’ab al-Iman through Abi Umama, Anas, and Abu Mas’ud al-Ansari, and by al-Hajjami from the latter. Al-Shafi’i in his Musnad relates the first part only ("Invoke blessings upon me abundantly on Jumu’a") mursal from Safwan ibn Salim.

15. Narrated from Aws ibn Aws al-Thaqafi by Ahmad with a sound chain according to al-Zayn (12:474 §16107), Ibt Abi Shayba (2:516), Abū Dāwūd, al-Nasā’i, Ibn Majah, al-Dārimi with a sound chain as stated by Shaykh Husayn Asad, Abū Nu’aym in Ma’rifat al-Ṣaḥaba (§976), Ibn Khuzayma with a sound chain according to al-A’zami (3:118 §1733), Ibn Hibbān with a sound chain by Muslim’s criterion according to Shu’ayb al-‘Awfi (2:190-191 §910), the latter two with weak chains containing al-Ḥasan ibn Yaḥyā al-Bayhaqi in Maṣnū’a (2:58-59) cf. al-Sakhawi, al-Qawl al-Badi’ (1996 ed. 1:260=1981 ed. 1:284) with the wording: “No Prophet dies and resides in his grave for forty mornings except his soul is given back to him.” Both al-Suyūṭi in al-Ta’āqubāt (p. 53) and Ibn Ḥajar reject Ibn al-Jawza’i and Ibn Hibbān’s verdicts – respectively in al-Mawdū’āt (1:303) and al-Majrūḥin (1:235) – that the two wordings are forged, as related by al-Munawi. Furthermore, the chains adduced by Ibn al-Jawza’i and Ibn Hibbān are merely weak because of al-Ḥasan ibn Yahyā al-Khushani, as stated above. ‘Abd al-Razzāq (3:576) further narrates from Sa’id ibn al-Musayyab that he said: “No Prophet is left on the earth beyond forty days [after his death],” Ibn Ḥajar declares it weak in Talkhis al-Ḥabar (2:125), pointing out that ‘Abd al-Razzāq follows it up with the hadith of Mūsā’s standing in his grave in prayer [see hadith §6] while al-Shawkānī considers it precluded by the sound narrations of the Prophets’ life in the grave in Nayl al-Awtar, chapter on visiting the Prophetﷺ. Al-Zurqānī reconciled the reports at the beginning of Sharḥ al-Mawāhid with the fact that after forty days the Prophets are free to roam where they please in the higher and lower dominions. See also Ibn al-Mulaqqin, Khulāṣat al-Bad al-Munir (1:267).

16. See below, p. 32.

17. In Hayāt al-Anbiyā’ fi Qubūrihim.

18. Narrated from Anas by al-Ḥajarni in his Tārikh and his student al-Bayhaqi in Hayāt al-Anbiyā’ as well as al-Ṭabarānī in Musnad al-Ṣaḥābiyyin (1:196, 2:420) and Abū Nu’aym in Hilayat al-Awlīyā’ (1985 ed. 8:333), the latter two with weak chains containing al-Ḥasan ibn Yahyā al-Khushani [see al-Arna’ūṭ in Shi’ah al-Ṣaḥaba (1:282-283 §1295)] and Yazid ibn Abī Mālik who is unknown but Ibn Ḥajar in Faḍā’il al-Awqāt (1959 ed. 6:488) and al-Nawawi as in Ibn ‘Allān’s al-Futūḥāt al-Rabbaniyya (3:309). As’ad Tayyim alone weakened Aws’ narration and went so far as to declare it munqar in Takhrij Ḥadith Aws al-Thaqafi (p. 5-66) which follows his Bayān Awhām al-Albānī.
21. Narrated from Abū Hurayra by Muslim as part of a longer ḥadith. Aḥmad narrates it also from Abū Hurayra but without mention of the Prophet's imāmate. Al-Tirmidhī narrates it (hasan ṣaḥīḥ gharib) from Jābir without mention of the Prophet's imāmate, but adding the likening of Gibrīl to Dihya ibn Khalīfa al-Kalbī, as he does in his _Shamā’il_ (1992 ed. p. 40).


23. For Ibrāhīm: ḥadith of the Bayt al-Ma’ mūr narrated from Mālik ibn Ṣa’ṣa’ a by al-Bukhārī, Muslim, al-Nasā’ī, and Aḥmad. For ‘Īsā: ḥadith of his circumambulation as he leans on the shoulders of two men narrated from Ibn ‘Umar by al-Bukhārī in three places, Muslim in two, Mālik, and Aḥmad.

24. Narrated from Abū Hurayra by al-Bukhārī, Muslim, al-Tirmidhī, and Aḥmad.

25. Narrated from Jābir by al-Tirmidhī in the _Shamā’il_.


27. Ḥadith of the Prophet: “I can see (kāmnī anzurū ilā) Mūsā descending from high ground, shouting with power unto Allāh with his _talbiya_. . . I can see Yūnus ibn Matta,” etc. Narrated from Ibn ‘Abdās by Muslim in two places, Ibn Mājah, and Aḥmad.

28. This is the same ḥadith as §12.

29. For sound reports from Jābir ibn ‘Abd Allāh on the impassibility of the martyrs of Uhud in their graves see Ibn ‘Abd al-Barr, _al-Tamhid_ (18:174).


31. See above, §6 and n. 19 (p. 23).

32. Narrated from Abū Hurayra by al-Bukhārī, Muslim, Abū Dawūd, al-Tirmidhī, and Aḥmad.


34. Narrated from Abū Hurayra by al-Ḥakīm who declared it sound (1990 ed. 2:651 §4162).

37. Zādīn in this narration is Abū 'Umar al-Kindī al-Bazzāz as named explicitly in Abū Sa‘īd al-Shāshī’s (d. 335) narration of this ḥadīth in his Musnad (2:252). Muslim narrated from him, from Ibn 'Umar, two narrations of the Prophet in three places: “Whoever strikes his slave in the face or beats him unjustly, his expanse is to manumit him,” and the Prophet’s prohibition of the use of fermentation-vessels previously used for wine. See also Abū Bakr al-Asbāhabānī’s Rijāl Muslim (1:230) and Ibn Hajar’s Tāqrīb. He was declared thiqa by Ibn Ma’in, Ibn Sa’d, al-‘Iljī, Ibn Shāhīn, al-Khaṭīb, and al-Dhahabī as reported by al-Arna’ūṭ and al-Taḥrīr (1:409 §1976). From ‘Abd Allāh ibn al-Sā’ib al-Kindī or al-Shaybānī al-Kūfī, Muslim narrated through two chains the ḥadīth of Thābit ibn al-Daḥḥāk whereby the Prophet forbade sharecropping. He is trustworthy (thiqa) as stated in Ibn Hajar’s Tāqrīb (1:304 §3339). The rest of the narrators of this ḥadīth are the men of the Ṣaḥīhs.

38. Narrated from Ibn Mas’ūd by al-Bazzāz (3:308-309 §1925) with a sound chain of trustworthy narrators as stated by al-Suyūṭī in Manāhil al-Ṣaḥāb (p. 31 §8) and al-Khaṣaṣṣī al-Kubrā (2:281), al-Haythami (9:24 §91), al-Zurqānī in Sharḥ al-Muwaṭṭa’ (1:97), and al-‘Irāqī in Tāqrīb (3:297) – his last book, as opposed to al-Mughnī ‘an Ḥaml al-Asfār (4:148) where he questions the trustworthy rank of one of the narrators in al-Bazzāz’s chain cf. al-Zabīdī, Ithāf (9:176-177). Al-Talīdī said in his Tahdīh al-Khaṣaṣṣī al-Kubrā (p. 458-459 §694) that this chain is sound according to Muslim’s criterion, and Mamdūḥ in Raf’ al-Mināra (p. 156-169) discusses it at length and also declares it sound. Their teacher ‘Abd Allāh al-Ghumārī declared it sound in his monograph Nīhāyat al-ʿAmāl fī Sharḥ wa-Tāṣiḥīth Hadīth ’Arḍ al-ʿA’lā. Opposing these judgments, al-Albānī declares it weak in his notes on al-Qāḍī ‘Abd Allāh al-Muzānī by Ibn Sa’d (2:194) and al-‘Iljī (d. 282) in his Fadl al-Śalāt ‘alā al-Nabī (p. 36-37 §25-26). The latter chain was declared sound by al-Qārī in Sharḥ al-Shīfā’ (1:102), Shaykh al-İslām al-Taqī al-Subkī in Shiā’ al-Siqām, and his critic Ibn ‘Abd al-Hādī in al-Śārīm al-Munkī (p. 217). A third, weak chain is related from Bakr al-Muzānī by al-Ḥārith ibn Abī Usāma in his Musnad (2:884 §953) as per Ibn Ḥajar in al-Matālīl al-‘Āliya (4:23) and Ibn Sa’d as per al-Munāwī (3:401 §3771). Al-Qāḍī ‘Iyāḍ cites it in al-Shīfā’ (p. 58 §6) and al-Sakhāwī in al-Qawāl al-Badī’ (p. 324). Al-Albānī declared the ḥadīth weak on the grounds that some authorities questioned the memorization of the Murji‘ ḥadīth Master ‘Abd al-Majīd ibn ‘Abd al-‘Azīz ibn Abī Rawwād. However, he was retained by Muslim in his Ṣaḥīh and declared thiqa by Yahyā ibn Ma’in, Ahmād, Abū Dāwūd, al-Nasā‘ī, Ibn Shāhīn, al-Khaṭīb, and al-Dārāqūṭnī while al-Dhahabī lists him in Man Takullūmna Fīhī wa Huwa Muwaththaq (p. 124) as stated by Mamdūḥ in Raf’ al-Mināra (p. 163, 167). Al-Arna’ūṭ and Ma’rūf declare him thiqa in Tāqrīb al-Taqrīb (2:379 §4160) as well as ‘Itr in his edition of al-Dhahabī’s Mughnī (1:571 §3793) and al-Ahdab in Zawā'id Tārikh Baghdād (10:464). Even if al-Albānī’s grading were hypothetically accepted, then the weak musnad narration in conjunction with the sound mursal one – graded ṣaḥīh by him – would yield a final grading of hasan or ṣaḥīh, not da’if. In addition to this, Mamdūḥ quoted al-Albānī’s own words in the latter’s attempted refutation of Ismā‘īl al-‘Āliya’s gradings of the ḥadīth is a proof in all Four Schools and other than them among the Imāms of the principles of ḥadīth and fiqh, therefore it is apparent to every fair-minded person that the position whereby such a ḥadīth does not form a proof only because it is mursal, is untenable.” This is one of many examples in which al-Albānī not only contradicts, but soundly refutes himself.

Shaykh Hasanayn Muhammad Makhlūf wrote in his Fatāwā Shar’īyya (1:91-92): “The ḥadīth means that the Prophet is a great good for his Community during his life, because Allāh the Exalted has preserved the Community, through the secret of the Prophet’s presence, from misguidance, confusion, and disagreement, and He has guided the people through the Prophet to the manifest truth; and that after Allāh took back the Prophet, our connection to the latter’s goodness continues uncut and the extension of his goodness endures, overshadowing us. The deeds of the Community are shown to him every day, and he glorifies Allāh for the goodness that he finds, while he asks for His forgiveness for the small sins, and the alleviation of His punishment for the grave ones: and this is a tremendous good for us. There is therefore ‘goodness for the Community in his life, and in his death, goodness for the Community.’ Moreover, as has been established in the ḥadīth, the Prophet is alive in his grave with a special ‘isthmus-life’ stronger than the lives of the martyrs which the Qur‘ān spoke of in more than one
verse. The nature of these two kinds of life cannot be known except by their Bestower, the Glorious, the Exalted. He is able to do all things. His showing the Community's deeds to the Prophet ﷺ as an honorific gift for him and his Community is entirely possible rationally and documented in the reports. There is no leeway for its denial; and Allāh guides to His light whomever He pleases; and Allāh knows best.”

40. Al-Haythami (9:24 §91).
41. Al-Munāwī (3:401) only reported al-‘Irāqi’s words “Its narrators are the men of the Sahīh except for ’Abd al-Majīd ibn Abī Rawwād who, despite being retained by Muslim as a narrator and being declared trustworthy (thiqa) by Ibn Mā’īn and al-Nasā’ī, was declared weak by some.”
42. Al-Khaḍājī, Sharḥ al-Shifā’ (1:102).
43. Al-Qārī, Shaḥr al-Shifā’ (1:102), referring to the mursal Ḥadīth of Bakr al-Muzāni.
45. Albānī says about it: “Mursal saḥīḥ” in his notes on ʿIsmāʿīl al-Qāḍī’s Siyāṣa (p. 37) then says that the Ḥadīth is weak in his Sīsila Da’īfī ($979).
47. Narrated from `Ammār ibn Yāsir by al-Ḥārith in his Musnad (2:962 §1063), Abū al-Shaykh in al-ʿAẓama (1988 ed. 2:763), al-Bukhārī in al-Tārīkh al-Kabīr (3:416), al-Ṭabarānī in al-Kabīr (3:284) and al-Ḥabā’ik fī Akhbār al-Malāʾik (p. 99). Ibn Ḥaythami (10:162) said: “Its chains contain Nuʿaym ibn Ḍamḍam whom someone declared weak and ʿImrān ibn al-Ḥimyārī [al-Juʿfī], whom al-Bukhārī indicated was unconfirmable (lā yutābba) while the author of Miṣān al-ʿIṣmālīn (al-Dhahabī) declared him unknown. The rest of its narrators are the men of the Saḥīḥ.” There are some inaccuracies in this report. Al-Bukhārī actually stated in al-Tārīkh al-Kabīr (6:416 §2831): “He is unconfirmable in his narration of that Ḥadīth” as cited by Ibn Abī al-Kāmil (5:93 §1273). Al-Dhahabī in the Miṣān (3:236 §6278) did not declare Ibn al-Ḥimyārī unknown, but said: “His narration of the Ḥadīth ‘Allāh has given me an angel’ is not known, and al-Bukhārī said: he is unconfirmable in narrating it.” Ibn Ḥajar names him ʿImrān ibn Ḥimyār and similarly states in Lisān al-Mīzān (4:345 §996): “His narration of ‘Allāh has given me an angel’ is not known.” However, Ibn Ḥijābān includes him in the Thiqāt (5:223 §6408) and Ibn Abī Ḥātim mentions him without discrediting him in al-Lirḥ wal-Ta’ādāl (6:296 §1644). As for Nuʿaym ibn Ḍamḍam, Ibn Ḥajar in Lisān al-Mīzān (6:169 §595) stated: “From him narrated Ṣufyān ibn ‘Uyayna, Abū Aḥmad al-Zubayrī, Qubaysa ibn Ṭaqī, ‘Abd al-Raḥmān ibn ʿUyayna, Abū Aḥmad al-Zubayrī, Qubaysa ibn Ṭaqī, and others […] and I was so far unable to discover who had declared him weak.” Accordingly, the chain of the Ḥadīth is passable and the Ḥadīth itself is confirmed. Al-ʿUqaylī cited the narration in his Duʿa’āʾ (3:248 §1246) and said: “ʿAlī ibn al-Qāsim al-Kindī fromNuʿaym ibn Ḍamḍam is a Shi‘ī chain of transmission requiring investigation.” Al-Suyūṭī cites it in al-ʿUṣūlī (p. 37–38 §27) but with the addition: “on the day of Jumuʿa a, and with the wording: ‘So-and-so from your Community is invoking blessings on you.” Al-Suyūṭī cites: “Amār’s narration in his commentary on al-Nasāʾī’s Sunan (4:110). Al-Mundhirī cites the narration in the al-Tārīkhī (1994 ed. 3:388) after al-Bazzar, Abū al-Shaykh, and al-Tirmidhī in [al-ʿUṣūlī] “al-Kabīr.” The Ḥadīth is further confirmed by the sound narrations already mentioned and those that follow, as well as the Tāḥībī’s Ayyūb al-Sikhtyānī’s sound mursal narration in Ismāʿīl al-Qāḍī’s Faḍl al-Salāt (p. 36): “It has reached me – and Allāh knows best – that there is an angel in charge of each person that invokes blessings upon the Prophet ﷺ to inform him of it saying: ‘So-and-so from your Community has invoked blessings on you.’” Ismāʿīl’s al-Qāḍī also narrates it from Ṣufyān in Faḍl al-Salāt (p. 37–38 §27) but with the addition: “on the day of Jumuʿa a, and with the wording: ‘So-and-so from your Community is invoking blessings on you.” Al-Suyūṭī cites: “Amār’s narration in his commentary on al-Nasāʾī’s Sunan (4:110). Al-Mundhirī cites the narration in the al-Tārīkhī (1994 ed. 3:388) after al-Bazzar, Abū al-Shaykh, and al-Tirmidhī in [al-ʿUṣūlī] “al-Kabīr.” The Ḥadīth is further confirmed by the sound narrations already mentioned and those that follow, as well as the Tāḥībī’s Ayyūb al-Sikhtyānī’s sound mursal narration in Ismāʿīl al-Qāḍī’s Faḍl al-Salāt (p. 36): “It has reached me – and Allāh knows best – that there is an angel in charge of each person that invokes blessings on the Prophet ﷺ so that he will convey it to him.” Al-Ṭabarānī in the commentary on the verse [For him are angels ranged before him and behind him who guard him by Allāh’s command] (13:11) in his Taṣfīr (13:115) narrates from ʿUṯmān ibn ʿAffān that the Prophet ﷺ identified the angels that attend every believer as twenty, ten in the day and ten in the night, among them two angels whose unique responsibility is to record one’s invocations of blessings upon the Prophet ﷺ.
48. A fair hadīth narrated from Abū Hurayra (1) By Abū al-Shaykh with a good chain in al-Thawāb al-Ṣalāt ‘alā al-Nabī @ cf. Ibn al-Qayyim in al-Ṭabaqāt al-Afjam (p. 48-49=p.16-22), Ibn Ḥajar in Faṭḥ al-Bārî (1989 ed. 6:379=1959 ed.6:488), al-Suyūṭī in al-Lālā‘ī (1996 ed. 1:259=1:282-283), al-Qādī ‘Iyād in al-Shī’ā (p. 574 §1434), al-Suyūṭī in the Khaṣā’īṣ al-Ṣinnā (2:489) and al-Jāmi’ al-Saghir ($8812), Ibn al-Qayyim states: “This narration is extremely singular” while Ibn Ḥajar states: “Abū al-Shaykh cites it in al-Thawāb with a good chain (sanad jayyid),” Al-Sakhwâî reiterates the latter verdict in al-Qawel al-Bādi’ (p. 154=p. 313) cf. Shaykh ‘Abd Allâh Sirâj al-Dîn in al-Maṭālib al-Ṣaḥīḥ (p. 6:488), al-Suyūṭī in Aḥfām al-Ṣârim al-Munkī ublightuhu al-Shaykh's chain “spotless.” However, Ibn ʿArrâq in Tânzîh al-Shâriʿa’ (1:335) confirms Ibn Ḥajar’s verdict as does al-Shawkânî in al-Fawā’îd (p. 325) while al-Suyūṭî in al-La’âlî’ al-Ṣilât wal-Bushar (1:328-329) authenticates Abû al-Shaykh’s chain – among other narrations, citing it in his commentary on al-Nasā’î’s Sunan (4:110) and rejecting Ibn al-Jawzî’s verdict of forgery in al-Mawdū’āt (1:303). Ahmad al-Ghumârî in al-Mudâwî lî-‘Ilal al-Munâwî (6:277) grades Abû al-Shaykh’s chain “spotless.” (2) By al-Bayhaqî with two chains – with ublightuhu in the end – in the Shu’ab (2:218 $1583), al-Uqaylî in al-Du‘a’ afâ’ (4:137) and others through Muhammad ibn Marwân al-Suddî who is accused of lying and is discarded as a narrator cf. Mizân and Ibn Kathîr, Taṣfîr (3:292=6:466) or through al-ʿÂlî’ ibn ʿAmr al-Kûfî who is weak but al-Bayhaqî in Hayyât al-Anbiyâ’ (p. 15=104) cites corroborating chains and narrations which strengthen it. (3) In al-Khaṭîb’s Târîkh Baghdâd (3:292), Ibn Shamʿûn Amâlî (2:293), and Ibn ʿAsâkir with the very weak chain of al-Suddî with the wording: "Whoever invokes blessings upon me at my grave I hear him, and whoever invokes blessings on me from afar, an angel was put in charge of it who informs me of it. He will have sufficiency of his worldly needs for it as well as his needs in the hereafter, and I shall witness on his behalf – or: I shall be his intercessor." Al-Aḥdâb in Zawâ‘id Târîkh Baghdâd (3:69) considers the second sentence of this narration undoubtedly forged. As for al-Albânî’s grading of mawdā’ for this hadîth in his notes on al-Ālûsî’s al-Āyât al-Bayyinât (p. 80) and his Silsila Da‘îfâa ($203) in imitation of Ibn Taymiyya’s identical verdict in the latter’s al-Radd ‘alâ al-Akhmîfî in Majmû‘ al-Fatâwâ (27:241-242) it stems from studied ignorance of Abû al-Shaykh’s chain as pointed out by Mamdûh in Ra‘f al-Minârâ (p. 354). Note that Ibn Taymiyya contradicts himself by (1) declaring al-Suddî’s chain not forged but "containing some weakness (fiḥâ lîn) and corroborated by firmly es-

59. There is Consensus among the scholars of Ahl al-Sunnah that the Prophet’s fatwâ is the most blessed spot on earth including the Ka’ba, the Throne, and the seven heavens according to al-Qâdî ‘Iyâd in al-Shî’âfî, al-Qârî in Sharh al-Shî’âfî (Dâr al-Kutub al-ilmiyya 2:162), al-Nawawî in Sharh al-Saḥîh Muslim (al-Mays ed. 9/10:172-173) and al-Majmû‘ Sharh al-Muhaddithûn (7:444), Ibn ‘Aqîl al-Hanbali as quoted by Ibn al-Qayyim in Badâ’i’ al-Fawâ’îd, Ibn ‘Abîdîn in his Hâshiyya, and others. In their century-old fatwâ on visitation to the Prophet @ the scholars of Deoband and other parts of India stated: “That noble spot and enlightened expanse
of space which contains his limbs – blessings and peace upon him – is absolutely more meritorious even than the Ka’ba, the ‘Throne, and the kursi, as explicitly declared by our fuqahā’…. The sun of the pious scholars, our shaykh, Mawlānā Rashīd Ahmad al-Gangōhī has expounded upon this matter in the same terms that we used, or even more explicitly, in his treatise Zubdat al-Manāsik fi Faḍl Ziyārat al-Madīnāt al-Munawwarah which has been printed several times. Also relevant to this noble issue is the treatise of the Shaykh of our Shaykhs, Mawlānā Ṣadr al-Dīn al-Dihlawī – Allāh sanctify his precious secret – in his treatise Aḥsan al-Maqāl fī Ḥadīth lā Tushadd al-Riḥāl which came out in print and became well-known, and in which he unleashed disaster on the heads of those who call themselves ‘salafiyya.’” In Muḥammad ibn ’Alawi, Shifā’ al-Fu’ād (p.83-88). The original Deobandi fatwā used the term Wahhābiyya instead of Salafiyya but they are synonymous.


54. Al-Harra is the name of a place near Madīna and refers to the sacking of Madīna by the armies of Shām under Yazīd ibn Muʿāwiya in the last days of Dhūl-Ḥijja in the year 63, at which time al-Zuhrī stated that ten thousand of the people of Madīna were killed, among them three hundred of the Muhājirūn and Anṣār according to al-Suyūṭī in Tārīkh al-Khulafā’ (p. 218), seven hundred as related by Ibn Kathīr in al-Bidāya wal-Nihāya (Maʿārif ed. 8:221).

55. Narrated from Saʿīd ibn ’Abd al-ʿAzīz al-Tanūkhī by al-Dārimi (1:566-569 §99) with a probably broken chain but the report is confirmed by Ibn Saʿīd’s (5:132) unbroken chain cf. Ibn al-Jawzī, Mathīr al-Ghārām (p. 486-498), al-Dhahabi, Siyar (Risāla ed. 4:228-229), al-Fayruzābādī, Ṣilāt wal-Bushar (p. 154), al-Suyūṭī, Khaṣaṣṣ al-Kabrā (2:490). In Ibn Saʿīd: Abū Ḥāzim said he heard Saʿīd ibn al-Musayyab say: “During the nights of al-Harra there were no people in the Prophet’s  mosque except myself. The people of Shām would enter in groups and say: ‘Look at that crazy old man!’ Whenever the time for prayer came I would hear adhān coming from the Prophet’s  grave. I would step forward, call iqāma and pray, and there would be no one in the mosque but I.”

56. Muḥammad ibn ’Abd al-Wahhāb, Majmuʿat al-Muʿallafāt (3:47) cf. Ibn Taymiyya in his Furqān and Iqtīḍā’ (p. 373) where he declares it authentic.
Allāh ﷺ forbade the earth to consume the bodies of Prophets 22, 23
Allāh ﷺ has an angel to whom he has given the names of all creatures and he shall stand at my grave 37
Allāh has angels roaming the earth conveying to me my Umma’s salām 24, 33
Allāh has put an angel in charge of my grave and given him the names of all creatures 36
Descent of ʿĪsā 29-30, 32, 39
Do not say I am better than Mūsā 30
He (ʿĪsā ﷺ) shall stand at my grave side and say: ‘O Muḥammad!’ 39
He (ʿUrwa ibn Masʿūd) is like the man of Yā Sin 50
He (Mūsā ﷺ) had a loud shout 28
He has perished and failed! 17, 46
His invocation is shown to me 22
I can see Mūsā ﷺ descending from high ground, shouting Labbayk 28
I can see Mūsā ﷺ in this valley in pilgrim’s garb 28
I can see Yūnus ibn Matta ﷺ riding a red she-camel 28
I passed by Mūsā ﷺ standing in his grave, praying 25, 30
I saw myself among the Prophets 25
Ibn al-Musayyab knew the time of prayer from a humming sound from the grave of the Prophet 43, 59
Ibn Maryam ﷺ shall descend, an equitable judge and wise ruler 32, 39
ʿĪsā ibn Maryam ﷺ shall descend and pass through al- Madīna 32
Make abundant blessings upon me the day of Jumuʿa 22
My life is an immense good for you 34
No Prophet dies and resides in his grave for forty mornings 24
No Prophet is left on the earth beyond forty days 24
THE LIFE OF THE PROPHETS IN THEIR GRAVES

None greets me except Allāh returned my soul to me so I can greet him 20,42
Not one day passes except the Prophet ﷺ see his Umma (Ibn al-Musayyab) 36
Perish the worshipper of gold and silver and contention 46
Pronounce Salām to the Prophet ﷺ for me (ʿUmar ibn ʿAbd al-ʿAzīz) 41
[The] Prophet ﷺ gathered with all the Prophets at the Far Mosque 25
[The] Prophet ﷺ saw ʿĪsā ﷺ with his head dripping water 27
[The] Prophet ﷺ saw Mūsā ﷺ, ʿĪsā ﷺ, and Ibrāhīm ﷺ circumambulating 26
[The] Prophet ﷺ saw Yūnus ﷺ performing pilgrimage 28
[The] Prophet's ﷺ grave is the most blessed spot on earth by Consensus 58
[The] Prophets are alive in their graves, praying 19
[The] Prophets are not left in their graves beyond forty nights 24
Whoever invokes blessings upon me at my grave I hear him 37
Whoever worshipped Muḥammad ﷺ, let him know (Abu Bakr) 16
Your best day is Jumuʿa 23
Your invocation is shown to me 23

Bibliography


Dār al-Fikr, n.d.


Dār al-Fikr, n.d.


Bibliography

THE LIFE OF THE PROPHETS IN THEIR GRAVES


Sunan. See also below, *Tahdhīb al-Khaṣā‘īṣ al-Nabawiyya al-Kubrā*.


Bibliography


Ka’b al-Aḥbār visited ʿĀ’isha and they mentioned the Prophet ﷺ whereupon Ka’b said: “Not one day rises except seventy thousand angels descend until they closely surround the grave of the Prophet ﷺ, striking their wings and invoking blessings upon the Messenger of Allāh ﷺ. When night comes, they ascend and their like come down replacing them, and thus until the earth cleaves open for him, at which time he shall come out in the midst of seventy thousand angels carrying him in procession.”

– Sunan al-Dārimī, through al-Bukhārī and Muslim’s narrators.

“There is a bridge of light between the Barzakh and our world. It stretches forth from the grave of the Prophet ﷺ in Madīna.”

– Al-Ibrīz min Kalām Sayyīdī ʿAbd al-ʿAzīz al-Dabbāgh.
ABOUT THE AUTHOR

SHAYKH MUHAMMAD IBN ’ALAWI IBN ’ABBAS IBN ’ABD al-‘AZIZ al-MALIKI al-HASANI al-MAKKI, Shaykh al-Islam fil-Balad al-Haram, the educator of Ahl al-Sunnah and light of the House of the Prophet ﷺ in our time, a major contemporary scholar of hadith, commentary of Qur’an, Law, doctrine, tasawwuf, and Prophetic biography (sira), the most highly respected authority of Ahl al-Sunnah in the Mother of Cities, passed away in 1425/2004. Both his father (d. 1971CE) and grandfather were the Imams and head preachers of the Sacred Mosque in Makka, as was al-Sayyid Muhammad himself beginning in 1971 and until 1983, at which time he was barred from teaching after the publication of his book Mafahim Yajib an Tusahhah (“The Necessary Correction of Various Misconceptions”).

Sayyid Muhammad was educated from childhood by his father in the sources of Islam as well as by other noted Meccan scholars such as Sayyid Amin Kutbi, Hassaan Mashhah, Muhammad Nur Sayf, Sa’id Yamani, al-‘Arab al-Tubbani al-Maliki al-Maghribi (Abu Haamid ibn Marzouq), and others. He received his doctorate in Hadith Studies with the highest merits from al-Azhar of Egypt at the age of twenty-five. He then travelled in the pursuit of hadith studies to North Africa, the Middle East, Turkey, Yemen, and the Indo-Pakistani Subcontinent, obtaining teaching certificates (ijazat) and chains of transmission from Imam al-Habib Ahmad Mashhur al-Haddad, Shaykh Hasanayn Makhluuf, the Ghumari family of Morocco, Shaykh Dya’ al-Din al-Qadiri of Madina, Mawlana Zakariyya Kandhlawi, and numerous others.

Shaykh Muhammad al-Maliki has authored many books, treatises, and articles on various topics in the Islamic sciences. Among his most famous works:
THE LIFE OF THE PROPHETS IN THEIR GRAVES

About the Author

– *Abwāb al-Faraj* (“The Gates of Deliverance”),⁴ a descriptive manual of supplications and devotions for various occasions from the Qur’ān, the Sunna, and the Imāms of Islām together with a description of the manners of supplicants. It contains a valuable prescription for reciting the Fātiha frequently.

– *Al-Anwār al-Bahiyya min Isrā’ wa Mi’raj Khayr al-Bariyya* (“The Resplendent Lights of the Night Journey and Ascension of the Best of Creation”),⁵ a monograph that collates all the sound narrations of the Prophet’s night journey and ascension into a single narrative.⁶

– *Al-Bayān wal-Tārif fī Dhikrā al-Mawlid al-Sharīf* (“The Exposition and Definition of the Celebration of the Noble Birthday”),⁷ a concise anthology of texts and poems related to the subject.

– *Ḥawl al-Iḥtifāl bi Dhikrā al-Mawlid al-Nabawī al-Sharīf* (“Regarding the Celebration of the Prophet’s Birthday”),⁸ a meticulous summation of the proofs adduced by the scholars for the permissibility of celebrating the mawlid.⁹


– *Huwa Allāh* (“{He is Allāh}”), a statement of Sunni doctrine in refutation of the aberrations of anthropomorphism.¹⁰

– *Khuṣṣaṭ Shawāriq al-Anwār min Adʿiyat al-Sādat al-Akhyār* (“The Epitome of the Rising Lights Taken From the Supplications of the Elect Masters”), a manual of devotions taken from the Sunna and the Imāms of Islām. It contains, among other precious supplications, the devotion (ḥizb) of Imām al-Nawawī which begins with the words:

In the name of Allāh, Allāh is greatest! I say upon myself, my Religion, my spouses, my children, my property, my friends, their Religion and their property, a thousandfold “There is no change nor power except with Allāh the Exalted, the Almighty.”

– *Al-Madḥ al-Nabawī Bayn al-Ghuluw wal-Inṣāf* (“The Lauding of the Prophet Between Extremism and Fairness”),¹¹ a study of the genre with examples from the Qur’ān, ḥadīth, commentaries, and poetry showing that praising the Prophet is part of the perfection of one’s Islām and not, as some enviers have claimed, a contravention of the ḥadīth: “Do not over-extol me (lā tuṭrūnī) the way Christians over-extolled ‘Īsā ibn Maryam [i.e. by divinizing him].”¹²

– *Mafāhīm Yajib an Tuṣaḥḥaḥ*, perhaps the most important contemporary statement of Ahl al-Sunna on the “Salafī” heresy. In this book Shaykh Muḥammad ibn ʿAlawi establishes the proofs and positions of the Imāms of Ahl al-Sunna on the topics of taṣawwuf, tawassul, the Prophet’s intercession, the celebration of his birthday (mawlid), the Ashʿarī School, etc. with extensive documentation including the sources claimed as authoritative by the “Salafīs” themselves – Ibn Taymiyya, Ibn al-Qayyim, Ibn ‘Abd al-Wahhāb.

– *Mafhūm al-Taṭawwur wal-Tajdīd fīl-Sharīʿa al-Islāmiyya* (“What is Meant by Growth and Renewal in Islamic Law”),¹³


– *Muḥammad al-Insān al-Kāmil* (“Muḥammad the Perfect Human Being”),¹⁴ a comprehensive summary of the Prophet’s attributes in the manner of the books of shamā’il! Its chapters are titled as follows:
• The Perfection of His Lofty Gifts and Pure Attributes.
• The Perfection of His Immunity From Defects and Questionable Aspects, and His Divine Safeguard from Enemies, Devils, and Offences.
• The Perfection of His Magnificent Manners and Noble Qualities.
• The Perfection of His Illustrious Merits and Peerless Traits.
• The Perfection of His Wisdom in Government and Military Leadership.
• The Perfection of His Conduct in the Administration and Education of the Community, and His Heedful Interaction with Them in General and with His Family and Companions in Particular.
• The Perfection of His Law and Its Fulfillment of Human Needs and Keeping Pace with the Spirit of the Times without Incurring Alteration nor Substitution.

– Al-Mustashriqūn bayn al-Inṣāf wal-ʿAṣabiyya (“The Orientalists Between Fairness and Prejudice”), a brief survey of the pitfalls of literature on Islām by non-Muslims.


– Al-ʿUqūd al-Luʿūliyya bil-Asānīd al-ʿAlawiyya (“The Pearl Necklaces: ʿAlawi’s Transmission Chains”), in which the Shaykh lists the transmission chains he received from his father, Sayyid ʿAlawi ibn Abbās.

– Wa-Huwa bil-Ufuq al-ʿĀlā (“{When He was on the uppermost horizon} (53:7)”), the most comprehensive commentary to date on the Prophet’s night journey and ascension, summing up over forty works devoted to the subject. A companion to the Shaykh’s al-Anwār al-Bahiyya, the book contains a detailed commentary of the verses that pertain to the vision of Allāh and a full documentation of the authentic relevant narrations.

Sayyid Muḥammad ibn ʿAlawi was dearly loved by the people of Makka, Madīna, and the Ḥijāz. After his forced retirement from public teaching and preaching, he devoted himself to the private education of hundreds of students in Islamic studies, with emphasis on South-East Asian nationals, at his residence and mosque on al-Mālikī street in the Ruṣayfa district of Makka. The translator was fortunate to visit him there after ḥajj in March
1999 and obtain from him a general certificate in ḥadīth transmission (ijāza ʿāmma fil-riwāya). Dr. Zuhayr Kutbi of Makka wrote his biography which was published in Egypt in 1995.

Notes

c. A full translation was published in the Encyclopedia of Islamic Doctrine and a revised version was published in 1999 together with the original translation of “The Prophets in Barzakh” at Al-Sunna Foundation of America Publications.
d. Published by the author, 1995.
e. Tenth edition, Cairo: Dār Jawāmiʿ al-Kalim, 1998. Most of its material was incorporated into the section on the mawlid in the Encyclopedia of Islamic Doctrine.
f. See our monograph Mawlid: Celebrating the Birthday of the Holy Prophet ﷺ.
g. The book bears no bibliographical data. However, the translator received it from the hand of Sayyid Muḥammad ibn ’Alawi.
h. Cairo: Dār Wahdan, n.d.
i. Narrated from ’Umar by al-Bukhārī, Mālik, Aḥmad, and al-Dārimi.

n. See Muḥammad ʿAjāj al-Khaṭīb’s al-Sunna Qabl al-Tadwīn and the works of Dr. Muṣṭafa al-Sibāʾi, Dr. Nūr al-Dīn ’Itt, Dr. Muṣṭafā al-A’zami, and Muḥibb al-Dīn al-Khaṭīb’s epitome of Ibn al-ʿArabi’s al-Awāṣim min al-Qawāṣim.
o. Makka: Published by the author, 1999.
q. Maṭbaʿa: Published by the author, 1999.
t. The book bears no bibliographical data. However, the translator received it from the hand of Sayyid Muḥammad ibn ’Alawi.
x. Second ed.
z. Thanks to Shaykh Fakhroddīn Owaisī al-Madanī for some of the above notes.
WORKS BY GIBRIL FOUAD HADDAD


Afdal al-Khalq Sayyiduna Muhammad. The Prophetic Attribute “Best of Creation.”

Ahl al-Sunna Versus the “Salafi” Movement. By Shaykh Hisham Kabbani.

Albani and His Friends: A Concise Guide to the “Salafi” Movement.

Al-Arba‘un fi Fadl al-Sham wa-Ahlih wal-Hijrati ila Allah wa-Rasulih Salla Allah wa-Sallama ‘alayhi wa-‘ala Alih. Forewords by Shaykh Mustafa al-Turkmani and others.

Correct Islamic Doctrine. By Ibn Khafif.

Defending the Transgressed by Censuring the Reckless Against the Killing of Civilians. By Shaykh Muhammad Afifi al-Akiti.

The Divine Names and Attributes. al-Asma’ wal-Sifat. By al-Bayhaqi.


Encyclopedia of Islamic Doctrine. By Shaykh Hisham Kabbani.


Fayd al-Salam bi-Sahbat al-Shaykh Hisham wa-Minnat Mawlana al-Shaykh Nazim ‘ala al-Khass wal-Amm.

The Four Imams and Their Schools: Abu Hanifa, Malik, al-Shafi‘i, Ahmad ibn Hanbal.


Jesus Christ the Son of Mary & His Most Blessed Mother, upon them peace. By Ḥabib Ali al-Jifri.

The Lights of Revelation & the Secrets of Interpretation: Hizb I of the Commentary on Qur’an by al-Baydawi.

The Maturidi School from Abū Hanifa to al-Kawthari.

83
Mawlana’s Open Door in Johore and Singapore.

Mawlid: Celebrating the Birth of the Holy Prophet ﷺ.

Moonrises and the Meeting of Hearts concerning the Harmony between Islamic Jurisprudence and Astronomy and the Correlation of Computation and Sighting. By Dr. Muhammad Afifi al-Akiti.

The Muhammadan Light in the Qur’an, Sunna, and Companion-Reports.


The Prophet’s Knowledge of the Unseen.


The Life of the Prophets in Their Graves. By Shaykh Muḥammad ibn Alawi al-Maliki.


Sayyiduna Abu Bakr al-Siddiq

The Staff in Islam.


Sunna Notes II: The Excellent Innovation in the Qur’an and Ḥadith. Foreword by Shaykh Wahbi Sulayman Ghawji. With Ibn Rajab’s The Sunna of the Caliphs.


The Turban in Islam.