

شرح الصدور
بشرح حال الموتى والقبور

EXPANDING THE CHEST
IN ANALYSING THE CONDITION
OF THE DECEASED AND THE GRAVES

IMAM JALAALUD'DEEN AS SUYUTI رحمته الله

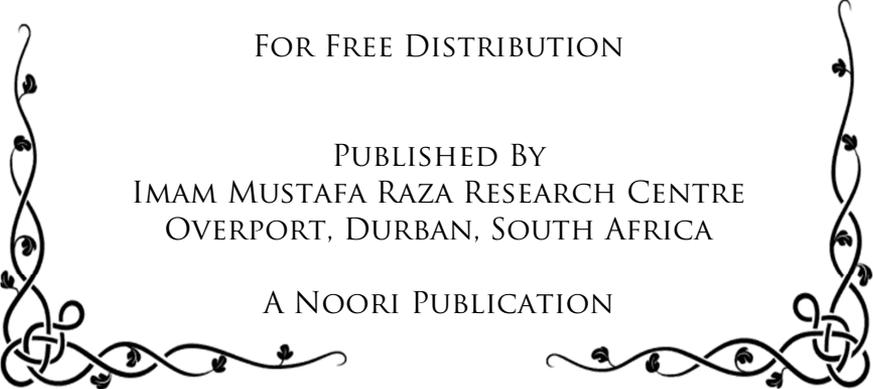
TRANSLATED THROUGH THE BLESSINGS OF
GHAUS UL WAQT HUZOOR MUFTI-E-AZAM HIND رحمته الله

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM RAZVI NOORI

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PUBLISHED BY
IMAM MUSTAFA RAZA RESEARCH CENTRE
OVERPORT, DURBAN, SOUTH AFRICA

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ISBN: 978-0-9870100-6-3

The Publishers

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BLESSED WORDS BY
IMAM UZ ZAMA, HUZOOR TAAJUSH SHARIAH HAZRAT
ALLAMA MUFTI MOHAMMED AKHTAR RAZA KHAN
QAADIRI AZHARI

Bismillahir Rahmaanir Raheem

Choicest and countless blessings and salutations upon our Beloved Nabi ﷺ and upon his noble offspring and illustrious companions.

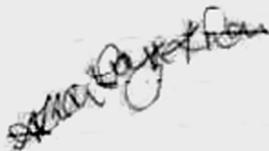
I have been told that my Beloved and Respected Maulana Afthab Cassim has translated into English "Sharhus Sudoor" which is the notable work of the great imam Jalaluddeen Suyuti which was also quoted many times in the distinguished Fatawa Razviyah which is written by my blessed forefather Aala Hazrat Imam Ahmed Raza Khan radi Allahu ta'ala anhu

May Allah accept this effort and reward Maulana Afthab Cassim for this and may Allah always keep him and his generations firm on Maslak-e-Aala Hazrat.

Mohammed Akhtar Raza Qadri Azhari
Bareilly shareef U.P.
India

26 Rajab-ul-Mumayyib 1435

26 May 2014



BLESSED WORDS BY
SUFU E ZAMA, HUZOOR MUHADITH E KABEER
HAZRAT ALLAMA ZIA UL MUSTAFA QAADIRI AMJADI

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله والصلاة والسلام على رسول الله صلى الله تعالى عليه وسلم

The 'Sharhus Sudoor' of Imam Al Alaam Jalaalud'deen Suyuti (Rahmatullah ta'aala alaih) is a very Comprehensive, unique and beneficial book on this subject.

It is an in-depth analysis and knowledgeable discussion on issues concerning the grave.

Hazrat Maulana Afthab Cassim has translated this book into eloquent English, and in doing so he has done a favour upon those who are acquainted with the English language.

Maulana has already received acceptance in the world by translating numerous knowledgeable works into English. ان شاء الله Even this translation of Sharhus Sudoor will receive international acclamation.

It is my Dua that Almighty Allah grants Maulana more Barkat in his pen and blesses him with even greater acceptance. آمين يا رب العالمين

Muhadith e Kabeer Allama Zia Ul Mustafa Qaadiri Amjadi
16 Sha'baan 1435/ 15 June 2014
Ghosi - India

BLESSED WORDS BY
MUJAHID E AHLE SUNNAT HAZRAT ALLAMA SYED
SHAH TURAB UL HAQ QADRI

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نُحْمَدُهُ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ

Allah Almighty says, Every Soul shall taste Death. Death is a stage from which no human is immune. No matter how eminent or how common he may be, he will definitely have to pass through the stage of tasting death, whereas even The Ambia ﷺ have had to pass through this stage, but their status is so exalted that even though according to the principal, their souls are removed, but they are then returned to their blessed bodies. Aala Hazrat Imam Ahle Sunnat Maulana Shah Imam Ahmed Raza Khan Muhadith Bareilvi عليه الرحمه states,

انبیا کو بھی اجل آنی ہے مگر ایسی کہ فقط آنی ہے

The Prophets only pass away momentarily, and then they live just as they lived with their bodies. (Hadaa'iq e Bakhshish)

However the death of an ordinary man is very different as he has to pass through many stages, before and after death. It is not correct to say that humans become dust after death, and that he now has no connection with this world. Maut (Death) does not mean the destruction of the soul, but it is merely the separation of the soul from the body. The soul lives forever. It is mentioned in a Hadith انما خلقتم لاید اما خلقتم لاید
You were created to live forever. However, a common man's body turns to dust, but it is not the entire body which disintegrates, but some

particles known as Ajab Az Zamb are such that neither do they burn nor do they erode, but they remain in existence. On the Day of Qiyaamat, it is from them that the body will be resurrected. (Fatawa Razviyah). When this is certain that no matter what, death has to come, and one must go into the grave, and he will be held accountable for his sinful actions, and that there will be accountability on the Day of Mahshar, and that the righteous will be rewarded for their good deeds, and the sinners punished for their bad deeds, then when a person truly understands these things, it creates in his heart the desire to do good and to abstain from evil, and the desire to make himself a better person, and this is the resolve of life and death which has been explained in Holy Quran. Almighty Allah says, **الذی خلق الموت والحیات لیبلوکم ایکم احسن عملا**, It is He who created death and life, so that He may test you, (judging) whose actions are better amongst you.

Khaatim ul Huf'fuz Imam Jalaludeen Suyuti **عليه الرحمة** did a great favour upon the Ummah by raising his pen on this subject. I have hope that by reading this book the veils of carelessness will be removed from the readers, and they shall be overwhelmed by the thoughts of the hereafter, and by way of this, the spirit of obeying Allah and His Rasool **ﷺ** will be awakened in them. In this book Imam Suyuti **عليه الرحمة** discusses, The condition of Death, the signs of death, life in the grave, and the condition of the deceased in the grave etc. In doing so he discussed almost 58 titles in this regard and supported this with establishing approximately 1118 Sacred Ahadith, and he has also given reference to more than 100 books in this discussion. This alone will give one an idea about the deep insight and knowledge of the great Imam in the Sciences of Hadith.

The book 'Sharhus Sudoor' was written in the Arabic language, and has also been translated into the Urdu-language not so recently by a distinguished scholar of the Ahle Sunnat wa Jamaát, Hazrat Allama Justice Mufti Sayed Shuja'at Ali Qadri عليه الرحمة who was also a Judge of the Federal Shariat Court in Pakistan. He also served as a senior member of the Islamic Ideology Council, and held the post of Mufti at the Darul Uloom Amjadiyyah. He was also the Shaykh ul Hadith and Chief Organiser of Jamia Naeemia. This translation of the learned Mufti is very notable. He was the son of Hazrat Allama Mufti Sayed Mas'ud Ali Qadri عليه الرحمة and the student of Ghazzali e Zama Hazrat Allama Sayed Ahmed Sa'eed Shah Saaheb Kaazmi عليه الرحمة. He was born in the city of Badayoun, India in 1941, and passed away at the age of 52 years on the 4th Sha'baan 1413 co-inciding with 28th January 1993 in Jakarta, Indonesia. His Mazaar Shareef is located at the Darul Uloom Naeemia in Karachi. And now, the pleasing thing is that Hazrat Allama Maulana Muhammad Afthab Cassim Saaheb Qibla has translated this important book into the English language. I feel that the need for an English translation of this book was as important as the need for an Urdu translation of this book, which has by the Grace of Allah been fulfilled by Hazrat Maulana Afthab Cassim Saaheb. He (Maulana) acquired his education at the illustrious Madrassa Manzar e Islam in Bareilly Shareef, and is also blessed with studying from Muhadith e Kabeer Hazrat Allama Maulana Zia ul Mustafa Saaheb Aazmi مدارظله العالی. He has also already translated some volumes of Bahaar e Shariat, and I have been informed that he has also translated the Kanz ul Imaan Shareef into English, and he is also responsible for the translation of numerous other Kitaabs. Since English is the mother tongue of Hazrat Allama, so I have hope that this translation will also be best.

SOMETHING ABOUT THE AUTHOR

In the distant past, historians and authors have written accounts of their lives, and amongst such personalities is also Allama Jalaludeen Suyuti عليه الرحمة. He penned the accounts of his life in his book حسن المحاضرة في الاخبار مصر و القاهرة. A brief synopsis from this is being presented for the information of the readers.

Allama Abdur Rahmaan (honorary known by the name Jalaludeen) ibn Abu Bakr Muhammad Kamaalud'deen ibn Saabiqud'deen was born on the 1st of Rajab 849 Hijri in Suyut, a town which is located on the banks of the Nile. His respected ancestors came from a lineage of nobility, and held stately positions, and his Grand forefather Imaamud'deen was from amongst the great Masha'ikh. He was five years old when his respected father passed away. As per his father's bequest, he began acquiring knowledge of the Deen. At the tender age of 8, he memorised the Holy Quran. In the year 866 Hijri, at the age of 16 he graduated in the field of Religious sciences. He was of Shafi'i Maslak. Almighty Allah blessed him with profound proficiency in seven sciences, namely, Tafseer (Commentary), Hadith, Fiqh, Syntax, Ma'aani (The Science of Syntactical Subtlety), Bayaan (The Science of Elegance) and Badee' (The Science of Rhetorical Figures). He has mentioned this in حسن المحاضرة. He also states, 'With the exception of these seven sciences, I acquired the knowledge of Ma'rifat, Usool e Fiqh, Ilm Al Jادل, Tasarruf Al Ma'rifat, Insha, Tarseel, Ilm Al Faraa'id, Ilm e Qira'at and Ilm e Tibb without any teacher. However, I found mathematics to be a bit challenging. Now, Alhamdulillah I have the complete formulates which are necessary for Ijtihad. I do not mention this boastfully, but I am saying this in gratitude for acquiring this Divine Blessing, that if I wished to write a detailed book on each of these sciences, including all those specific

details related to it, by discussing its objections and their answers, and elaborating on the views of the different schools of thought, then by the Grace of Allah, I possess the ability to do so.' Allah Almighty had blessed him with a superb memory. He personally says, 'I know two hundred thousand Ahadith, and if I had to find more Ahadith than this, then I would have learnt them as well.'

He wrote nearly five hundred books on various topics, amongst which three hundred of them he has mentioned personally in his autobiography, but unfortunately from his valuable books, most of them are very rarely available. Even though those books may not be available today, but they are well known because he mentioned them. These are the names of some of his famous books:

- | | |
|--|---------------------------------------|
| 1. الدر المنثور في التفسير بالمأثور (12 Volumes) | 2. الاتقان في علوم القرآن (2 Volumes) |
| 3. ترجمان القرآن (5 Volumes) | 4. والمنسوخ - الناسخ |
| 5. الاكيل في استنباط النزول | 6. لباب المنقول في اسباب النزول |
| 7. مفحات القرآن في مهمات القرآن | 8. اسرار التنزيل |
| 9. تفسير جلالين، نصف اول | |

Books which he wrote in the Sciences and Principals of Hadith

- | | |
|-----------------------------------|---|
| 1. جامع الجوامع | 2. الازهاء المتناثرة في الاحبار المتواترة |
| 3. التوشيح على الجامع الصحيح | Annotation of Bukhari Shareef |
| 4. القول الحسن في الذب على السنن | Annotation of Sunan Nasa'i |
| 5. القوت المغتدى على جامع الترمذی | Annotation of Tirmizi Shareef |
| 6. زبر الربى على المجتبى | Annotation of Ibn Majah Shareef |
| 7. كشف الغطاء في شرح الموطأ | Annotation of Mu'atta Imam Malik |

He wrote an illustrious book on the unique characteristics of the Beloved Rasool ﷺ called Al Khasa'is ul Kubra in two volumes. He also wrote the famous Taarikh ul Khulafa which discusses the Caliphs of the Muslim Age. With the exception of these books he wrote on historic events, and on the lives of the blessed. He says, 'I compiled a book on the lives of the Ambia (alaihimus salaam) and also a book which interprets the events in the lives of the Companions of Nabi ﷺ, which is the summary of the book 'Al Asaaba' by Imam Ibn Hajr Qastalani. I then raised my pen on the discussion of Tabaqaat ul Huffaz (which discusses the lives of some Muhaditheen) which is the summary of Tabaqaat of Zahabi. I wrote a book known as Tabaqaatun Najaat which discussion the Grand teachers of Syntax and Diction, and this is such a book that none has written a book like this before. Then I wrote a book on the Ulama of the Ilm al Usool and it was called, Tabaqaat ul Ambia. Similarly I wrote the Tabaqaat ul Farseekhri.

Finally, this radiant and rare scholar of knowledge and spiritualism passed away at the age of 63 after illuminating the world. He passed away on the 19th of Jamadil Ula 911 Hijri. It is my Dua that Almighty Allah through the Sadqa of His Beloved Nabi ﷺ showers mercy and blessings on his Holy Mazaar. Aameen

Syed Shah Turab ul Haq Qadri
Ameer Jamaat Ahle Sunnat Pakistan, Karachi
19 Sha'baan 1435 Hijri
18 June 2014

BLESSED WORDS BY
SON IN LAW OF TAAJUSH SHARIAH
ALLAMA MUFTI SHU'AIB RAZA QADRI

The English translation of the superb book of Imam Jalaalud'deen Suyuti ﷺ Sharhus Sudoor Bi Ahwaalil Mawta Wal Quboor is in your hands. The good fortune of translating this book has been afforded to my brother in Deen, Khalifa e Taajush Shariah Hazrat Allama Afthab Cassim (May he be blessed with long life).

Maulana is a very proactive person. His personality demonstrates the example of Huzoor Taajush Shariah. He is an ardent writer, brilliant orator, servant of Deen and propagator of Maslak e Ahle Sunnat.

To really know and understand what is in this Kitaab (Sharhus Sudoor), one must carefully study it. My instinct tells me that if a person studies this book with a pure and sincere heart, then Insha'Allah he will become an example of the Fear of Allah.

Mufti Shuaib Raza Qaadiri Razvi
Son in law, Khalifa and Wakil of Huzoor Taajush Shariah

WORDS OF APPRECIATION
ALHAJ SYED ZAMAN ALI JAFRI QADRI
SON IN-LAW OF ALLAMA SAYED SHAH TURAB UL HAQ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Countless Praises upon the Rub of the Oceans and Lands, Who blessed sinful tongues with the permission to chant his Glorious Remembrance. A gift of millions of Duroods upon that Beloved Possessor of Splendours, and upon him who is the 'Reason for Creation' ﷺ, on whom every moment of the existing universe is dependant; and Salaams upon those elite and Saintly beings, who have been appointed for our guidance.

After Praise and Salutations

This Faqeer was very pleased to know that my dear and beloved friend, the eminent Faadil and Noble Aalim, Hazrat Maulana Muhammad Afthab Qasim Qadiri Noori Razvi زید مجدہ has completed with immense effort and devotion the English Translation of 'Sharhus Sudoor' which is the renowned and internationally acclaimed work of the Mujad'did of the 9th Century, The unparalleled Aalim, Imam Jalaalud'deen Suyuti علیہ الرحمہ. The position of the Honourable author has been a source of evidence in every era. Like his other works, this book as well, holds a strong position in the famous chains of transmission of the Ulama and the Awliyah. Such detail is not found anywhere else with regards to Death, the Grave, and the Barzakh (as is found in Sharhus Sudoor). There was a need for those who are lost in this 'Era of Materialism' to be educated in understanding the perception of this subject. As a Muslim, thinking of death and preparation for the grave is a means of strengthening your Imaan and brightening your actions.

In reality, the treasures of knowledge in the Arabic, Farsi and Urdu languages are found in abundance, but there is a need for these works to be rendered into English, which is the common international language, so that those who are not well versed in the above languages, and also so that those who live in Western countries, and do not find sufficient time, or make effort to learn the above languages, may benefit and understand such topics in the easiest way possible.

The words of approval and Dua by the renowned knowledgeable personalities and the Geniuses of this Era, namely Shaykh ul Islam wal Muslimeen Huzoor Taajush Shariah Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari, Muhadith e Kabeer Hazrat Allama Zia ul Mustafa Qaadiri, and Muballigh e Islam Hazrat Allama Sayed Shah Turab ul Haq Qaadiri حفظهم الله اجمعين are a sufficient merit for this translation. In view of the influence of the English language in this present era, this Faqeer regards this effort of the respected translator to be a positive one, and I would thus like to congratulate the respected translator on the completion of this great work. I further make Dua, that Almighty Allah through the blessing of His Beloved Nabi ﷺ blesses this effort of the translator with immense acceptance. آمين بحرمته و يسر عليه افضل الصلوة والتسليم.

Penned by

Syed Zaman Ali Jafri Qadri عفي عنه

Currently Residing at:

The Gate to Well-Being, The Soul of the Heavens

Al Madinah Al Munawwarah

WORDS OF APPRECIATION HAZRAT MAULANA QUAISER ALI RAZVI

All praise is due to Allah. Choicest Blessings and Salutations upon the Beloved Rasool ﷺ.

In front of me right now is the renowned and internationally acclaimed Kitaab 'Sharhus Sudoor', which deals with an undeniable reality and that is 'Maut' (Death). There is none who can evade death. It is thus meaningless to think about fleeing death, but rather, one should prepare for death for none knows when death will come.

It is for this reason that it has been emphasised that we should keep the thought of death in our minds at all times, so that the fear of Allah may overwhelm the heart and mind, by which one may receive the pleasure of Allah, and so that the love of the Beloved Rasool ﷺ may be truly born in the heart, thereby allowing one to truly act upon the Sunnats of Rasoolullah ﷺ, and this thought also allows one to continue repenting with sincerity, and it inspires one to give preference to the hereafter over the material benefits of this world. All these are accomplished only when a person keeps the thought of death before him. Sharhus Sudoor is a renowned and beautiful bouquet of discussions on Death, The time of Death, Tasting Death, The reality of Malak ul Maut, Burial, Namaaz e Janaazah and Condoling the deceased etc.

I would like to congratulate from the bottom of my heart, the Propagator of the Maslak e Aala Hazrat, the Khalifa of Huzoor Taajush Shariah and Huzoor Muhadith e Kabeer, Afthab e Millat Hazrat Allama Afthab Cassim Saaheb Razvi, the Founder of Imam Mustafa Raza Research Centre, Overport, South Africa, for presenting this excellent translation of 'Sharhus Sudoor' in the English language. This is a unique

and distinguished translation, and it is deserving of praise and commendation in every way. After studying and reading this translation, the unbiased and true intellectuals will truly appreciate this effort. All this, is the blessing of Sarkaar Imam Ahle Sunnat Aala Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ, who inspired the movement for the Protection of the Station of the Beloved Rasool ﷺ, by teaching the deep love and reverence for Rasoolullah ﷺ, and by spreading the love for the Awliyah, and the protection of the Sacred Khanqahs, the fragrance of which spread far and wide, even reaching the shores of South Africa, by way of which every Sunni Sahihul Aqida Muslim is able to sense this fragrance and feel its coolness in his heart.

It is my Dua in the Divine Court of Allah, that Allah protects Maslak e Aala Hazrat and keeps its followers and adherents with goodness. It is also my Dua that Almighty Allah blesses our generous colleague and the propagator of Maslak e Aala Hazrat, whom we regard as the Splendour of Razviyat and the Lion of Razviyat, namely Hazrat Allama Afthab Cassim Saaheb Qibla Noori Razvi with long life and good health. Aameen. And may the Blessings of Huzoor Aala Hazrat, Huzoor Hujjatul Islam, Huzoor Mufti e Azam, Huzoor Sadrush Shariah, Huzoor Taajush Shariah and Huzoor Muhadith e Kabeer continue to envelope us. Aameen.

Taalib e Dua

Muhammad Quaiser Ali Razvi Misbahi

Khateeb & Imam Masjid e Khalid (Chatsworth, Durban, South Africa)

TRANSLATOR'S NOTE

All Praise is due to Allah who granted the believers honour and dignity in life and death. Peace and Salutations upon the Beloved Rasool ﷺ through whom we have been blessed with living and dying with Imaan. Peace and blessings upon his Noble Family, his Illustrious Companions and upon the Awliyah and Ulama e Haq who have expanded our chests, so that we may understand the meaning of true life, thereby appreciating the spiritual elevation afforded to a believer in death.

Alhamdulillah, you have before you the English translation of 'Sharhus Sudoor' which is the highly acclaimed work of Imam Jalaalud'deen Suyuti ؒ, one of the greatest and most knowledgeable personalities of the 9th Century Hijri. Like all my other translations, I have attempted to translate in a manner which will allow the reader to understand with ease the essence of the discussions presented by the Author. Alhamdulillah, this translation of 'Sharhus Sudoor' was completed on the 2nd Sha'baan 1435, being the Yaum e Imam Abu Hanifa ؒ. I pray through the Wasila of Nabi e Kareem ﷺ that Almighty Allah accepts my humble efforts in His Majestic and Divine Court.

I would like to thank Murshid e Barhaq Huzoor Taajush Shariah Rahbar-e-Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla, Huzoor Muhadith e Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi Qibla, and Mujahid e Ahle Sunnat Allama Sayed Shah Turab ul Haq Qaadiri Qibla for their special Duas and spiritual blessings, without which I would be unable to fulfil such mammoth tasks. I would also like to thank Shehzada e Taajush Shariah Hazrat Allama Asjad Raza Khan, Shehzada e Muhadith e Kabeer Hazrat Mufti Jamal e Mustafa and the son in-law of Huzoor Taajush Shariah, Hazrat Allama Mufti Shu'aib Raza Khan for their continuous moral and Ilmi support.

Thanking those who supported me in my work would be incomplete if I did not thank my beloved parents for their Duas, and my wife and children for their immense support in all my endeavours. I would further like to thank Maulana Quaiser Ali Razvi for his continuous moral support in my services towards Maslak e Aala Hazrat. I would also like to thank and show my sincere appreciation to Brother Rukhsar Hussain for assisting with proofreading and setting of this book and for all that he does for Imam Mustafa Raza Research Centre. My special thanks to Brother Irshad Razvi for designing the beautiful cover of this book. My special thanks and appreciation to Haji Abdur Raz'zaq (Raja Bhai) of Madina Shareef and to Al Haj Syed Zaman Ali Jafri Qadri of Madina Shareef for their kindness and Duas. Last but not least, I would like to thank all the staff of Imam Mustafa Raza Research Centre and all the well-wishers of the Centre who have assisted in making this publication a success.

I would like to end with Dua for Haji Liaqat Al Qadiri and Haji Mohammed Ali Al Qadiri and all Noori Brothers of Noori Masjid (Amsterdam), and to all my well-wishers in Malawi, especially Haji Rafik Bakali for their efforts and moral support towards Maslak e Aala Hazrat, and finally not forgetting Haji Rahmatullah Bhai of Mumbai and a very close friend and brother Janaab Khalid Siddiqi who is always available in India to carry out the necessary responsibilities delegated to him for the sake of Maslak. May Allah reward all those who have assisted in any way possible with the bounties of this world and the hereafter. Aameen

Sag-e-Mufti e Azam

Muhammad Afthab Cassim Al Qadiri Razvi Noori

Imam Mustafa Raza Research Centre

DEDICATION

THIS TRANSLATION IS
DEDICATED TO

GHAUS UL WAQT
HUZOOR MUFTI E AZAM HIND
ASH SHAH IMAM MUSTAFA RAZA KHAN
QAADIRI BARAKAATI 

&

HUZOOR SADRUSH SHARIAH,
HAZRAT ALLAMA QADI
AMJADI ALI AZMI 

SAG-E-MUFTI-E-AZAM
MUHAMMAD AFTHAB CASSIM
AL QAADIRI RAZVI NOORI

IMAM JALAALUD'DEEN AS SUYUTI ﷺ

Imam Suyuti ﷺ is a well-known and illustrious personality from amongst the Masters of Knowledge in the 9th Century Hijri. Almighty Allah blessed him with a conscious mind and intellect. He was blessed with a natural ability in writing, the result of which saw him author numerous distinguished books. According to a cautious review, it is mentioned that he wrote more than 500 books and treatises.

BLESSED NAME

The blessed name of Imam Suyuti ﷺ is Abdur Rahmaan. His father's name was Abu Bakr Kamaalud'deen.

HIS FAMILY BACKGROUND

Ethnically, Imam Jalaalud'deen Suyuti ﷺ is Persian (Irani). In those days, his father was the Royal Imam, and this was during the reign of Mustakfi Billah. The father of Imam Suyuti ﷺ Abu Bakr Kamaalud'deen was blessed with being amongst the students of the renowned Muhadith Haafiz Ibn Hajar Asqalani ﷺ. With the exception of this, he acquired his education at the feet of numerous other exemplary and distinguished Masters of the time. When Imam Suyuti ﷺ was only 3 years old, his father took him to Haafiz Ibn Hajar Asqalani ﷺ who at this tender age bestowed upon him the 'Ijaazat Naama' (Authorisation in Hadith).

BLESSED BIRTH

Imam Suyuti ﷺ was born in 849 Hijri, coinciding with 1445 in Qaahira (Egypt).

SUYUTI

The family of Imam Suyuti رحمته الله hailed from Baghdad (Iraq), but the ancestors of Imam Suyuti رحمته الله relocated to a city called ‘Suyut’. It is for this reason that Imam Suyuti رحمته الله is known as ‘Suyuti’.

CHILDHOOD

Imam Suyuti رحمته الله started memorising the Holy Qur’an in his childhood. He رحمته الله was barely 5 years old and had not yet completed Hifz, when in 855 Hijri his dear father passed from this world.

EDUCATION AND TRAINING

On completion of Hifz, Imam Suyuti رحمته الله strived to acquire Deeni Education and in doing so, he was blessed to study under the supervision of distinguished and illustrious personalities of his era.

HIS TEACHERS

The names of some of Imam Suyuti’s رحمته الله distinguished teachers are as follows:

1. Ilmud’deen Saleh Balqeeni (Demise 868 Hijri)
2. Sharfud’deen Manawi (Demise 871 Hijri)
3. Taqi’ud’deen Shamni (Demise 872 Hijri)
4. Muhiyud’deen Khafayji (Demise 879 Hijri)
5. Saifud’deen Hanafi (Demise 881 Hijri)

In his book ‘Husnul Muhadara’ Imam Suyuti رحمته الله mentioned 150 of his Masha’ikh.

JOURNEYS UNDERTAKEN TO ACQUIRE KNOWLEDGE

In his quest to acquire knowledge, Imam Suyuti رحمته الله travelled to all the notable Cities of knowledge in that time, and there he benefitted from the most renowned teachers of the Era. After completion of his studies, Imam Suyuti رحمته الله held many Government Posts, and served in the Judiciary. However, he soon distanced himself from all of this and engrossed himself in teaching, issuing of religious Decrees and writing and compiling books.

HIS WORKS AND COMPILATIONS

Imam Suyuti رحمته الله left behind a collection of more than 500 books dealing with more than 10 sciences of learning, amongst which some are brief booklets whilst others are bulky volumes. Some of his works had already received great acceptance and accreditation during his lifetime. Below are the names of a few of Imam Suyuti's رحمته الله books:

1. TAFSEER AL JALAALAIN: This is a concise Tafseer (Commentary of the Holy Qur'an) which he completed, and is taught as part of the Darse Nizaami (i.e. in the Aalim Course).
2. AL ITQAAN: This work deals with the Science of the Qur'an wherein much benefit was taken from 'Al Burhaan' the work of Imam Zarkashi.
3. AL KHASA'IS UL KUBRA: This distinguished work is a unique gem in the Science of presenting The Excellence and Status of Rasoolullah صلى الله عليه وسلم.

4. SHARHUS SUDOOR: This book discusses the deceased and the condition of the Grave etc. and is currently in your hands.

5. TAARIKH UL KHULAFAT: This book was written in regards to the historical work relating to the Amawi and Ab'basi Khulafa, and is highly acknowledged in this category.

WISAAL

Hazrat Imam Jalaalud'deen Suyuti رحمته الله passed from this mundane world and travelled into the hereafter on the 19th Jamadil Ula 911 Hijri.

تغمده الله بغضرائه واسكنه بجزوة جنانه

INTRODUCTION

The Urdu translator of Sharhus Sudoor, Allama Faiz Ahmed Owaisi (alaihi rahma) mentioned that before studying Sharhus Sudoor, it would be appropriate for readers to read an article that he wrote.

As the English Translator of this document, I too feel it is necessary that this article of Allama Owaisi (alaihira rahma) be studied and have thus included it as the introduction to the English Translation.

It is an introduction that was requested of him in regards to Sharhus Sudoor. The Article follows:

What is 'Maut' (Death)? The issue is that (nowadays) the public has taken 'Maut' (death) to mean 'destruction' (i.e. the end), whereas this was the Aqida (belief) of the Kuffaar e Makkah (Unbelievers of Makkah). They said, *إِذَا مِتْنَا وَكُنَّا تُرَابًا*, 'When we die and turn to sand (dust).'

According to the Ahl e Islam, the Believers, 'Maut' (Death) refers to the time when the soul departs from the physical body. Thereafter, wherever the Rooh (Soul) maybe, it has a connection to the body.

It is for this reason that it is the teaching of the Ahl e Sunnat, that the punishment and reward in the grave is for both the body and the soul, so just as before death, the soul is able to hear and see here (on the earth), likewise the soul is able to do this even after Death.

A few examples of this are being presented on the pages which follow...

CONVERSING WITH THE DWELLERS OF THE GRAVE

1. Imam Yafa'i عليه السلام writes in 'Kifa'iyatul Mu'taqad' that a pious personality mentioned to me (as follows), 'I go to my father (i.e. his grave) and I converse (speak) with him and he speaks with me.'
2. From the grave of Faqih e Kabeer Ahmed bin Moosa Ajal, the recitation of Surah e Noor could be heard, which he used to recite this in his grave daily.
3. A Sahabi had once pitched his camp at a particular place and did not realise that there was a grave there. When he sat on his bed inside his camp, he heard the voice of someone reciting Surah Mulk from underneath. The Sahabi listened attentively until the entire Surah Mulk had been recited. He then removed his camp from that position, and when he presented himself before Rasoolullah ﷺ, he mentioned this incident to Rasoolullah ﷺ, so he ﷺ said that this Surah gives salvation from the torment of the grave. [Mishkaat]

THE BLESSED HEAD OF IMAM HUSAIN عليه السلام

Ibn Asaakir reported from A'mash bin Minhal bin Umar عليه السلام that when the enemy were parading the blessed head of Imam Husain عليه السلام on spears after he was martyred, they passed by a shop wherein someone was reciting Surah Kahf in a loud voice. As they came close to this place, the reciter was reciting the following verse of Surah Kahf:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِن آيَاتِنَا عَجَبًا

Did you recognise that the people of the mountain cave and at the edge of the wilderness were one of Our astonishing signs? [Part 15, Surah Kahf, Verse 9]

A'mash says the blessed head of Imam Husain عليه السلام spoke in a loud voice and said:

أعجب من أصحاب الكهف قتل وحملى اعجب

My execution (and head) being propped onto spears is more astonishing than (the incident of) Ashaab-e-Kahf.'

[Taarikh-e-Madina wa Damishq pg. 370]

THE DECEASED RECITES SURAH YASEEN

It is in the Taarikh of Haafiz Zahabi رحمته الله that Waathiqu Billah Ab'basi summoned Ahmed bin Nasr Khaza'i (Imam of Hadith) and compelled him to say that the Qur'an is a creation. He did not agree to say this, so Waathiq executed him and had his head hanged. He then appointed a soldier to sit guard there, so that no one may carry the head away. The guard takes the Qasm (Oath) in Allah's Name and says, 'At night when all went to sleep, the head would by itself turn to Qibla and become upright, and it would recite Surah Yaseen in a very beautiful voice.'

The conclusion of the above narrations is evident in this stanza:

کون کہتا ہے ولی مر گئے وہ قید سے چھوٹے اپنے گھر گئے

Who says the Awliyiah are dead (forever)?

They have been released from captivity, and have gone home

THE SOUL IS ALIVE AND REMAINS PRESENT

According to the Ahle Sunnat, the soul remains alive and existing, even after death, it does not perish. The explanation of death in context of the soul is that it has merely left the body, but its connection and contact is always with the body. Imam Suyuti رحمته اللہ علیہ in Sharhus Sudoor, Imam Ahmed Raza Muhadith Bareilvi رحمته اللہ علیہ in Hayaatul Amwaat and even (the notorious and deviant scholar) Ibn Al Qayyim in his Kitaab ur Rooh, have given evidence to support this. A few such quotations are being presented below:

Abu Sa'eed Abul Khayr Recites Qur'an in his Grave: Hazrat Khaja Muhammad bin Abi Sa'ad bin Abi Taahir bin Abi Sa'eed رحمته اللہ علیہ says, once during the intense summer heat, I could not enter the fort and was deprived of meeting my family. I spent the entire summer at the Mazaar of Hazrat Shaykh. I was asleep one night on a full moon lit night. Like always, all the doors of the Mazaar were closed. In my dream, I saw a person coming from the direction of the wilderness and he slept next to me. After almost half the night passed, my eyes opened and I heard the sound of recitation of the Qur'an from inside the Mazaar. I listened very attentively and could hear someone reciting Surah الأنعام I was surprised as to how someone would be successful in gaining access to the Mazaar, whereas I was sure that all the doors to the Mazaar were latched and locked. On that night, the moon was glowing splendidly. I was convinced that this was the voice of Hazrat Shaykh رحمته اللہ علیہ and no one else. I entered a state of spiritual ecstasy and could not control my emotions. Finally, I woke the person who had come to sleep next to me and said to him, 'Wake up and listen how even after so many years, the sound of Hazrat Shaykh رحمته اللہ علیہ reciting the Qur'an

can be heard so clearly.’ [Israarut Tauheed Fi Maqamaatish Shaykh Abi Sa’eed]

NOTE: Tilaawat (Recitation) is only possible if the soul is alive and existing. Incidents in this regard have already been presented with reference to Hadith Shareef.

DO NOT BE DISORDERLY

Hazrat Khaja Muhammad bin Abi Sa’ad bin Abi Taahir bin Abi Sa’eed رحمته الله says, ‘The son of my maternal uncle Abu Nasrah Al Madfal and my paternal nephew Al Munawwar bin Abi Sa’eed report that during the days of insurgency and mutiny, the town was destroyed. No one could stay in the town. A few people managed to save themselves and took refuge in the fort. They would sometimes come into the town to cut and gather wood to use as fuel for fire. This, they would stack in front of their houses. The two of us took a few Kurds with us and came to the Sufiyah locality and close to the Mazaar, we began cutting down a tree. It was an extremely hot day. With exception of us, there was no one else there, so like all the other young boys, we too were being mischievous and rowdy, and the sounds of our rowdiness echoed in the entire locality. Then from inside the Holy Mazaar a voice called out, ‘What are you people doing?’ We turned around and noticed an old man standing at the door of the Mazaar, who was dressed exactly in the attire of our Shaykh, in a white and reddish outfit. He was saying, ‘Has the time still not come for you to abstain from such disorderliness!’ [Israarut Tauheed Fi Maqamaatish Shaykh Abi Sa’eed]

NOTE: The Soul is alive, which is why it is cautioning those who are being disorderly. Otherwise, what difference would it make to

something that has died and become non-existent, whether someone is being disorderly or not!

ALIVE DURING HAJJ

The Mureeds (disciples) of Hazrat Naushah Ganj Bakhsh Qaadiri رحمۃ اللہ علیہ saw him at the time of Hajj and even spoke to him. They were unaware of the fact that he had already passed from this physical world two years before that. [Shareefut Tawaarikh vol.3 pg. 27]

ASSISTING EVEN AFTER WISAAL

Once, Sayyid Muhammad Ghauth Baala Peer Gilani Satgharwi رحمۃ اللہ علیہ journeyed to Data-Abad with some of his disciples. This area was a desert. On this journey, all his disciples were very thirsty. He asked his disciples to recite a couplet about the town of Mirza. One of those present began reciting a couplet. Suddenly a person appeared with water. He passed the water to everyone and then disappeared. Sayyid Saaheb asked if anyone recognised this person. None knew who he was, so he told them that the person was Mian Mirza Khan Khural Data-Abadi رحمۃ اللہ علیہ. [Shareefut Tawaarikh vol.3 pg.487]

CALLING OUT FROM THE GRAVE TO DISPEL CONFUSION

Hazrat Mian Abdus Samad Saaheb رحمۃ اللہ علیہ who was the Khalifa of Hazrat Haji Abdul Ghafur Saaheb Mahaarwi رحمۃ اللہ علیہ mentions that Hazrat Khaja Noor Mohammed Mahaarwi رحمۃ اللہ علیہ of Chishtiyah Shareef mentions that from their forefathers, Hazrat Mian Abdul Ghafur bin Haafiz Ghulam Nabi Saaheb رحمۃ اللہ علیہ was a very knowledgeable and blessed personality. It was his habit that he would make a trip from Mahaar Shareef to Chishtiyah Shareef every Thursday for Ziyaarah at the Mazaar of Hazrat Khaja

Noor Muhammad ﷺ. On entering the boundary of the Cemetery, he would pass through reciting Dalaa'il ul Khayraat Shareef in a loud voice. Once whilst doing this, he became confused during the recitation, i.e. he was not sure if the words were as he read them or they were different. When this happened, someone from inside one of the Mazaars gave him 'Luqma' (they called out the correct words) and thus cleared his confusion and doubt. Mian Abdul Ghafur was astounded by this voice and became breathless and anxious. He reached Chishtiyah Shareef in this condition and was gripped by intense fever. Coincidentally, his Peer-o-Murshid Hazrat Khaja Sulayman Tausawi ﷺ had come to Chishtiyah Shareef. He heard that Mian Abdul Ghafur ﷺ was ill and very anxious, so Khaja Sulayman Tausawi ﷺ went over to visit him and see how he was doing. He read over some water and had him drink this. He then said, 'My dear son! You have become anxious just because of such a minor incident. There are thousands of blessed personalities like this resting here (in this place) with whom it is even possible to have direct communication.' [Taa'jul Aarifeen pg.182]

A MARTYR REGAINS LIFE

Once whilst on journey, Hazrat Ma'ruf Shah Khushaabi ﷺ was confronted by bandits. Assuming that he had wealth, the bandits killed him and then drowned him in the Jahlam River. When the bandit went a bit further, he found Hazrat standing alive on the other side of the river. All of them immediately mended their ways. [Shareefut Tawaarikh vol.1 pg.844] This incident is indication to the verse of the Holy Qur'an:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ

‘And do not say those who have been slain in the Way of Allah to be dead, but they are alive!’ [Part 2, Surah Al Baqarah, Verse 152]

A WATER VESSEL AND TASBEEH IN THE GRAVE

Haafiz Sultaan Sikandar bin Haafiz Noor Ahmed Quraishi Khushaabi رحمۃ اللہ علیہ mentions that when the river encroached into the city of Khushaab, ‘My maternal grandfather Shaykh Mahmud bin Shaykh Noori Hadoori رحمۃ اللہ علیہ saw Hazrat Shah Ma’ruf Saaheb رحمۃ اللہ علیہ in his dream. He said to my grandfather that the river has now come too close, so you need to move me and bury me further back.’ In the morning, Hazrat Shaykh Mahmud رحمۃ اللہ علیہ went to the grave of Hazrat Shah Ma’ruf رحمۃ اللہ علیہ and when the grave was opened they found that a fresh vessel of water was kept beside him, and a Tasbeeh was hanging on the other side of him. His face as fresh as the day he had been laid to rest (in his grave). [Shareefut Tawaarikh vol.1 pg.878]

WALI EMERGES FROM THE GRAVE

Hazrat Haafiz Shah Ilaahi Bakhsh Barkhurdaari رحمۃ اللہ علیہ did not have any sons, so he journeyed to Bahlwaal Shareef the Mazaar of Hazrat Sakhi Badshah رحمۃ اللہ علیہ on the command of his father Hazrat Shah Noorullah bin Haafiz Muhammad Hayaat Saaheb رحمۃ اللہ علیہ. During this time, the holy grave was still not built up and jungles surrounded the area. No one had the courage to stay there at night. Hazrat Shah Ilaahi Bakhsh رحمۃ اللہ علیہ sat there in spiritual mediation, and Hazrat Shah Sakhi Badshah رحمۃ اللہ علیہ himself emerged in a Noorani state (from the grave). In his hand, he had a very beautiful baby on whose right cheek was a beauty spot. He held the baby by the neck and gave it in the hand of Shah Ilaahi Bakhsh رحمۃ اللہ علیہ. He then gave him glad tidings of a son. Hence, he was blessed with a son and the child was named Qul Ahmed. Hazrat Shah Qul Ahmed Jiyu

Saaheb ﷺ had the imprint of the hand of Hazrat Shaykh Sakhi Badshah ﷺ on his neck, and this was noticeable throughout his life. [Shareefut Tawaarikh pg.901]

GO YOUR WORK IS DONE!

The children born to Hazrat Sayyid Muhammad Shah Saaheb ﷺ would not live (i.e. they passed away at birth or soon after). His father Hazrat Shah Muhammad Ameen bin Shah Qul Ahmed Jiyu Paakbaaz Naushah Thaani ﷺ said to him, 'Whatever we receive through our Spiritual forefathers is through the Dargah-e-Sulaimaniyah, so go there.' Therefore, Hazrat Shah Saaheb ﷺ journeyed by foot to Bahlwaal Shareef and on reaching the Darbaar, he made the following Dua:

'O Hazrat! Please ask Allah to bless me with a son who will be from amongst the Men of Knowledge, and who will live long and be acknowledged with respect.'

After he completed his Dua, he saw a very old pious personality, who asked him where he had come from. He mentioned that he had come from Sahewaal Shareef (Gujrat Punjab).

The elderly personality said, 'Whatever Sakhi Badshah ﷺ was blessed with, he blessed all of it to Hazrat Naushah Saaheb, so why have you come here?' He said this thrice and then disappeared. Afterwards he realised it was Hazrat Sakhi Peer ﷺ who had come to him spiritually. [Shareefut Tawaarikh vol.1 pg. 902]

Those who die, surely die, but do not perish
The reality is that they never really separate from us

HOLY BODY RE-APPEARS

About 106 years (lunar) after Hazrat Khaja Naushah Ganj Bakhsh رحمۃ اللہ علیہ left this world the River Chanaab burst its banks and came very close to the Mazaar. His descendants began to dig for his grave (to rebury him on higher ground), but for 3 days they did not find his body. After great efforts, the grave of Hazrat رحمۃ اللہ علیہ was found. His holy bier appeared on a Thursday in the Month of Zil-Qadah 1170 Hijri coinciding with 4th August 1757 in the original place where he had been laid to rest. For 3 days, people made Ziyaarat. His holy face was so fresh that it seemed as if he had just gone to sleep. Even his Kafan (shroud) was in order and unchanged. This incident took place during the rule of Sultan Azizud'deen Alamgiri Thaani bin Jahandaad Shah Badshah.

HOLY BODY RE-APPEARS AGAIN

They Grave of Hazrat Khaja Naushah Ganj Bakhsh رحمۃ اللہ علیہ was relocated and then 67 years later the River Chanaab flooded its banks again and due to this, the water began to damage the village and the cemetery as well. The descendants of the blessed personality then commenced unearthing the blessed body again, and his holy Tabut was removed on a Monday at the time of Fajr on the 18th of Shawwal 1337 Hijri coinciding with 6th July 1882. People made Ziyaarat of him for half the day and he was then laid to rest again in a new grave. This happened during the reign of Maharaj Ranjeet Singh. [Shareefut Tawaarikh vol.1 pg.1044]

NOTE: Such incidents have taken place in every era and there are numerous incidents like this recorded over a period and such incidents will continue happening until the last day. This too proves that the soul is alive and existing.

THE SPLENDOUR OF THE SOUL

After passing from this world, the souls of the Ambia عليهم السلام are returned to their sacred bodies.

Muhadith e Bareilvi Aala Hazrat Imam Ahmed Raza Khan رحمته اللہ علیہ presented the essence of the Ahadith in a spiritual poem. In its first stanza he says:

انبياء کو بھی اجل آنی ہے مگر ایسی کہ فقط آنی ہے

The Ambia too have to taste the end of life
But in the sense, that it is only momentarily

The detailed explanation regarding this piece of poetry can be found in volume 12 of Al Haa'iq fil Hadaa'iq, which is the commentary of the Hadaa'iq-e-Bakhshish written by Imam Ahle Sunnat Aala Hazrat رحمته اللہ علیہ and is written by Allama Owaisi عليه الرحمہ. For more detail on this discussion, peruse Hayaatul Amwaat and Tazkiratul Mauta Wal Quboor and Tazkira Qurtabi etc.

All one needs to understand is the attributes that the living person had, are still possessed by the soul after the person passes away. This is such a law where none can have any difference of opinion, because the Nabuiyat of every Nabi is still with him, even after he passes from this physical world. Similarly, the Wilaayat of every Wali is still with him. Similarly, the knowledge of every Aalim-e-Deen and the Hifz of every Haafiz-e-Qur'an etc. is with them. Similarly, those attributes that were given to a person whilst he was alive are not taken away from him due

to his passing away, but they remain intact. It is for this reason that Imam Ghazzali رحمه الله says:

مَنْ يَسْتَعْمِدُ فِي حَيَاتِهِ بِسْتَعْمِدٍ بَعْدَ مَمَاتِهِ

‘From those whom you gain assistance in this world, (even) after their passing, assistance is attained (through them)’

This is a very lengthy discussion, so we will end this brief introduction here.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

وَصَلَّى اللهُ حَبِيبِهِ الْكَرِيمِ الرَّؤُوفِ الرَّحِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

ABOUT SHARHUS SUDOOR

- This book deals with the topic of Death and it is such a detailed book that it leaves no discussion incomplete on this topic.
- The beauty of it is that every discussion is adorned with evidence from the Holy Qur'an, Hadith and other authentic sources.
- The in-depth knowledge and the deep insight into Hadith by the author, Imam Suyuti  can be observed when one notes that in this compilation of Sharhus Sudoor, he has presented more than 1000 Ahadith and has referenced more than 100 books.

ABOUT THE ENGLISH TRANSLATION

1. Instead of a word for word translation, this English translation is an explanatory and simplified translation of the Urdu Translation (of Sharhus Sudoor). It has been prepared with a conscious effort of attempting to retain the essence of the actual book.

2. The detailed references to the incidents have not been added to the book, as the public does not really require access to such references. Those Ulama who find a need for the references can peruse the original Sharhus Sudoor.

3. Wherever necessary, footnotes have been inserted for better understanding.

4. Although Imam Suyuti رحمۃ اللہ علیہ is Shafi'i, in the issues of Aqaa'id etc. there is no difference between the Hanafi, Shafi'i, Maaliki or Hambalis. All have the same beliefs and do not differ in matters of Aqaa'id. If there is some sort minor difference in viewpoints in any issue, this has been explained where necessary.

5. These books are prepared with great diligence to ensure the translation does not lose the actual essence of what is being discussed, but if one finds any such error or if any typographical errors are found, then please bring this to our notice and we will gladly make the necessary changes in the next edition. Any error in context should be regarded as a shortcoming in translation and should not be attributed to the Author, Imam Suyuti رحمۃ اللہ علیہ.

6. One will find that Imam Suyuti رحمۃ اللہ علیہ has quoted deviant scholars such as Ibn Qayyim who are not from Ahle Sunnat. It must be noted that he has quoted them in order to show that even the deviants are forced to accept such viewpoints, even though their actions may be contrary to this. He has also quoted them to show that the deviants of today should first give edicts against their elders before arguing and giving decrees against the Ahle Sunnat.

7. This book has been translated using the Urdu translation of Allama Faiz Ahmed Owaisi and Mufti Sayyid Shuja'at Husain Qadiri. This English translation has taken benefit from both these Urdu translations. However, certain issues that needed explanation have been simplified and sections have been set differently to ensure easy access and understanding.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

EXPLANATORY TRANSLATION OF
THE KHUTBAH (PREFACE)

By Imam Jalaalud'deen Suyuti رحمته الله تعالى

All Praise is due to Almighty Allah, who causes whomsoever He Wills to awaken from the slumber of obliviousness, and whomsoever He Willed to meet with, he summoned him to the Station of Illiyeen, erasing his burden of sins. I sincerely testify that there is none worthy of Worship except Him (Allah), He is One. He has no partners, and I testify that Hazrat Muhammad ﷺ is his Blessed (and Chosen) Servant and Rasool. He was sent with the best Deen (Religion) and is blessed with the most special closeness in the Court of Allah. Peace, Blessings and Salutations upon him ﷺ, and upon his Noble Descendants, and upon all his illustrious Companions رضى الله تعالى عنهم

This is the valuable book on the topic of 'Ilm-e-Barzakh' (The Knowledge of the Hereafter), which the people have been passionately anticipating. I will discuss the following issues in this book:

1. Death and the Virtues of Death
2. The Condition of the Angel of Death and his helpers
3. The Condition at the time of Death
4. The Issue of the Soul leaving the body and being Presented in the Court of Allah, and it residing with other Souls

5. The Condition in the Grave; Constriction (tightening) of the Grave; Torment of the Grave and Things that cause benefit in the Grave

All these topics will be discussed in detail including the discussions relating to Illness leading to death, up to the discussion of the blowing of the 'Soor.'

As references, I will present Marfu Ahadith, Mauquf Traditions and Maqtu' Traditions. The views of the A'ima-e-Hadith have been given credence in this regard. Whatever has been mentioned in Tazkira Qurtabi in this regard, I have presented in this book by including beneficial notes, thereby completely clearing all reservations. I have named this book شرح الصدور بشرح حال الموتى والقبور 'Sharhus Sudoor Bi Sharhi Haalil Mauta Wal Quboor'. If Allah grants me Barkat in my life, then I wish to add to this, another book with the Signs of the Qiyaamat (The Last Day), and one other book¹ that discusses in detail, The Coming of Qiyaamat, Jannat and Jahan'nam. (I pray that) Allah Almighty allows this expectation of mine to be fulfilled.

1. Imam Suyuti رحمته الله did write this book in his lifetime and named it البدورة المسافرة في امور الآخرة. This too was translated into Urdu by Allama Owaisi عليه الرحمه.

ADDITIONAL NOTES

After the Khutbah, the Kitaab commences with the Tafseer (commentary) of a Qur'anic Verse, so that the topics that follow may be understood as being under this.

3. Barzakh: He quotes thereafter the command of Almighty Allah, which is presented by Abu Nu'aim, explaining those things between death and the rising after death, 'The Barzakh'

وَمِنْ دَرَأَائِهِمْ بَزْنٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

And in front of them is a partition until that day, on which they are to be raised. [Part 18, Surah Al Mu'minoon, Verse 100]

4. The reason that Imam Suyuti رحمته الله commenced this book with the Qur'anic Verse and its Tafseer was because the remnants and signs of the Mu'tazila (a corrupt deviant sect) were still present in his era, and this sect rejected Aalam-e-Barzakh, and Sharhus Sudoor was a book that analysed in-depth death and Aalam-e-Barzakh. It is for this reason that he presented the one verse and the Tafseer of the verse in an overall manner, proving the reality of Aalam-e-Barzakh, so that thereafter he may refute the Mu'tazila vehemently in the entire book.

5. The Present Era: In this present time and era, the public knows very little about the Mu'tazila. Actually, the public knows nothing in regards to them. Their beliefs etc. are known better to the specialists and to the Ulama-e-Kiraam and the Masha'ikh-e-Izaam. Even the name and any sign of this sect have actually perished. However, there false beliefs and views have been revived (by some others) under different topics in this time. The Naichris (another deviant sect) and the other refuters (of Barzakh) and other modern day deviant sects are influenced remnants of the same Mu'tazila. The Wahabi and Deobandis and all their offshoots are the signs of the very same Mu'tazila. This will be explained in detail Insha'Allah.



THE INTRODUCTION TO DEATH

1. When Almighty Allah created Adam عليه السلام and his offspring, the Angels said that the earth will not be sufficient for them (it will not capacitate them all). Almighty Allah said, 'I will create 'Maut' (Death)', so they (the Angels) said, 'then their lives will be anxious and depressing', Almighty Allah replied, 'Undoubtedly, I will create 'Umeed' (Hope and Expectation)'. (It is for this reason that it is famously said that the world is established on hope and expectation).
2. When Almighty Allah sent Adam عليه السلام down to earth, he said that it (the earth) should be made to become empty, and (mankind should) live in preparing to pass away (i.e. death).

LONG LIFE IN THE OBEDIENCE OF ALLAH¹

AHADITH-E-MUBAARAKA

1. Hazrat Abu Hurairah رضي الله عنه reported that a person asked, 'Ya Rasool'Allah ﷺ who is the best person?' He ﷺ then said, 'The one who has been blessed with long life and (one) whose deeds are good.' The person then asked, 'who is the worst person?' He ﷺ said, 'One who has been blessed with long life, but his actions are bad.'
2. Hazrat Ubadah bin Saamit رضي الله عنه reports that Nabi ﷺ said, 'should I not inform you about the best person amongst you?' The Companions said,

1. In the original of Sharhus Sudoor, this section follows the section on Wishing for death, but in this translation it has been brought before the said topic, so that once one understands the virtue of a long life, he will not wish for death. [Razvi Noori]

‘Yes, Ya Rasool’Allah ﷺ’ (i.e. please inform us). He ﷺ said, ‘the one from amongst you who has been blessed with long life in Islam and who performs good deeds.’

3. Auf bin Maalik ؓ says, I heard Rasoolullah ﷺ say (that), ‘whenever the lifespan of a Muslim is lengthened, it is because there is goodness (benefit) in it for him.’

4. Two people from the Qada’a (a Tribe) brought Imaan on Huzoor ﷺ. One from amongst them was martyred and the other passed away after living for a further year. Talha bin Abdullah ؓ says, ‘I saw (in a dream) that the person who passed away a year later had entered Jannat even before the Shaheed (martyr). Therefore, in the morning I mentioned this (dream) to Rasoolullah ﷺ.’ He ﷺ said, ‘Did he not fast one Ramadan more than him, and did he not perform six hundred thousand Raka’at Namaaz more than him, and did he not perform this much more Sunnats (i.e. this he said metaphorically)?’¹

5. Hazrat Talha ؓ reports that Rasoolullah ﷺ said, ‘None is better than that person who becomes old in Islam, because his Tasbeeh, Takbeer and Tahleel² are increased.’

1. This means that by living for a year more than the Martyr, he acquired immense benefit. [Razvi Noori]

2. The Tahleel refers to proclaiming the Kalima La ilaaha il’lal laah ﷻ. This actually refers to proclaiming the entire Kalima Shareef ﷻ. The gist of this is that it is best for every moment of life to be spent in Ibaadat and in doing good deeds, but if someone spends his life in sinful actions, then for him death is better than such a life. If life is spent in Ibaadat, then it is a happy and comfortable life. If life is spent empty from Ibaadat, then it is an utterly regretful life (i.e. a total failure). [Owaisi]

6. Hazrat Sa'eed ibn Jubair رضي الله عنه says that every day of the life of a Muslim is a blessing, because in it he performs his Faraa'id and his other Salaahs, and any other Zikr (etc.) which he is able to perform (and this becomes a means for him in the hereafter).

7. Hazrat Ibraheem ibn Abi Abdah says that when a Momin (believer) passes away, he will (only) wish to come back into this world, so that he may make the Takbeer, Tahleel and Tasbeeh of Allah.

WISHING FOR DEATH¹

AHADITH-E-MUBAARAKA

1. Rasoolullah ﷺ said, 'None from amongst you should desire death because of some calamity which befalls you and if you do desire death then say, 'O Allah! Until such time that Living is best for me, keep me alive, and when death is best for me then give me death.'

2. 'None from amongst you should desire (wish for) death, and do not call unto it before it comes (to you), because when (a person) dies then

1. In this present era, due to a lack of Islamic knowledge, some people commit suicide, by way of consuming poison or hanging themselves etc. because of facing certain household or family problems. This falls under the same category (being discussed in this section). Similarly, many intelligent and sane minded people desire and wish for death because of some financial problem or due to some problem in society, or due to being gripped by some dreaded illness, or merely for some other reasons. By doing so, such people are condemning themselves to Hell. For such people, it is especially important to study Islamic Books, or at least they should be asked to study 'Sharhus Sudoor' and if not the entire book, then at least this section of the book. They should personally either read it, or have someone read it to them so that they may hear (what the Islamic Law is in this regard). [Owaisi]

his A'maal (deeds) also come to an end and longer life is more beneficial to a believer.'

3. Rasoolullah ﷺ said, 'None from amongst you should desire death, because if he is a good person then there is hope of his good deeds increasing, and if he is a bad person then it is possible that he may turn towards goodness.'

It is mentioned in 'Sahah'² *اعتبى فلان*. 'Certain person reproached me (in a friendly manner)'. This is mentioned in the context when someone tries to bring you towards bliss instead of causing you any misery. The words *استعتب* and *اعتب* have the same meaning in this context. (They mean to return towards goodness by way of being reproached in a friendly manner).

4. Rasoolullah ﷺ said, 'Do not wish for Death because the frightening situation when one is on the verge of death is very intense. For a person's life to be extra (live longer) is good fortune. It is possible that Almighty Allah will grant him 'Taufeeq' (Divine Guidance) to improve (his life for the better).'

5. Hazrat Anas ؓ says, 'If Rasoolullah ﷺ did not forbid us from desiring death then we would have desired (wished) for death.'

6. Qais ibn Abi Haazim ؓ reports, 'We went to visit Hazrat Khab'baab ؓ in his illness. He was branded (by the kufaar) on 7 parts with

2. This is read with the Fatah (Zabr) on the letter Saad and it (i.e. Sahah) is the name of a Book of Language. If there were a Kasrah (Zeyr) on the letter Saad then it would have referred to the Compilation of the Ahadith e Sahiha.

fire. He said, 'If Nabi ﷺ had not forbade us from making Dua for death, I would have made Dua for death.'¹

7. Hazrat Sa'ad ibn Abi Waq'qas ؓ wished for death and Rasoolullah ﷺ heard him do so. He ﷺ said, 'Do not wish for death because if you are from amongst the Ahl e Jannat then life is better (for you), (and) if you are from the Ahl e Jahan'nam then why are you in a hurry to go there?''²

8. Rasoolullah ﷺ said, 'none from amongst you should desire (i.e. wish) for death because he is not aware of what he has done for himself in the hereafter.'

9. Rasoolullah ﷺ arrived (to visit him) and Hazrat Ab'bas ؓ was ill so he wished for death. He ﷺ said, '(Dear) Uncle! Do not wish for death because if you are a pious person then to die later means more good deeds and this is better (for you). If you are bad person then to die later and repent from sins is good. Thus one should never wish for death.'

10. Rasoolullah ﷺ said, 'none from amongst you should yearn for death before it comes to you. Man should only yearn for his death when he has (complete) faith (certainty) in his Deeds.'

1. The Sahaba e Kiraam said this due to the intense torture and persecution they faced at the hands of the unbelievers. [Razvi Noori]

2. The Beloved Rasool ﷺ only said this so that his point may be understood, otherwise it is not possible for the Sahabi of Rasoolullah ﷺ to end up in Hell. [Owaisi]

3. How can we have full certainty in our deeds today when we do not even know if they have been accepted, so we should not wish for death but we should pray that when our time comes, we should die with Imaan in the love of Allah and His Rasool ﷺ. [Razvi Noori]

PERMISSIBILITY OF YEARNING FOR DEATH¹

AHADITH-E-MUBAARAKA

1. Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, ‘Qiyaamat will not come until such time that the one passing by a grave does not say this, ‘If only I could have been in his place.’²

2. Hazrat Taun رضي الله عنه reports that Nabi Kareem ﷺ said, ‘O Allah! I make Dua to You that I may do good deeds and stay away from bad deeds, and that I may love the poor and when you cause the people to be tested, then call me unto You without putting me through such tests’ (i.e. allow me to pass from this world).³

1. He will say this (in other words he will wish that he were dead) because of the intensity of the ‘fitna’ mischief and corruption. It is this (fitna) that is the permitting factor (to wish for death).

2. This section followed later in other translations of Sharhus Sudoor. However, we have placed it earlier in this book so that the topics pertaining to Permissibility and impermissibility of wishing for and desiring Death may follow one after the other.

3. Every Muslims should try to make this Dua after every Namaaz. The actual words of the Dua are as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَإِذَا أُرْزِقْتَ فِي النَّاسِ فِتْنَةً فَأَقِصْنِي إِلَيْكَ غَيْرَ مَعْتُونٍ

[Mu’atta Imam Maalik vol.2, pg.159]

It should be further noted that Rasoolullah ﷺ made this Dua as ‘Taleem e Ummah’, so that the Ummah may learn from it, otherwise what trial or test is there that Rasoolullah ﷺ did not go through.

3. Hazrat Umar رضي الله عنه said, ‘O Allah! My strength has diminished and my age has increased (and) my subjects have deviated, so allow me to pass away so that I may not become wasteful and deficient.’ A full month had not passed (since he said this) and he passed away.

Hazrat Aleem Al Kindi رضي الله عنه reports, ‘I was on a rooftop with Abu Abas Ghifaari رضي الله عنه when he observed people fleeing from bubonic plague, so he said, ‘O plague! Seize me’, He said this thrice. I said to him, ‘Why are you saying this, whereas Rasoolullah ﷺ said that one should not wish for death as deeds come to an end at the time of death and (after death) man is not to return, so he will be destroyed.’ Abu Abas رضي الله عنه responded by saying, did you not hear that Rasoolullah ﷺ said, ‘Die before six things:

1. before the leadership of the foolish
2. before an increase in betting (gambling)
3. before words of wisdom are sold
4. before the value of blood (life) is lost
5. before the breaking of ties with relatives
6. before the (coming of those) who will sing the Qur’an

They put in front of them a person who sings the Qur’an to them¹, even though he has the least understanding’ (of the knowledge of the Qur’an).

1. Today, we have seen that this time has come where many of those who read the Qur’an, do so in a musical way and this has become very common.

Hakam bin Amr said, ‘O plague, seize me!’ He was asked his reason for saying this, whereas Rasoolullah ﷺ forbade wishing for death. Hakam said, ‘I too heard that which you have heard but I want to die before six things:

1. before the words of wisdom are sold
2. before an increase in betting (gambling)
3. before the leadership of children
4. before the flowing of blood (unjust killing)
5. before the breaking of ties with relatives
6. before those who sing the Holy Qur’an.’

The Narration of Ibn Sa’ad mentions ‘increase in sinning’ amongst the six things.

4. Ibn Mas’ud رضي الله عنه reports that when ‘Daj’jal’ appears, then for a believer there will be nothing better than death.
5. Hazrat Sufyaan رضي الله عنه reports that such a time will come upon the people that according to their Ulama, death will be better than having red gold.
6. Hazrat Abu Hurairah رضي الله عنه reports that Rasoolullah ﷺ said, ‘It (the time) is near when a believing human will find death more sweeter than cold water on which honey has been spread, for him to drink.’
7. Hazrat Abu Zarr رضي الله عنه reports that a time will come, when a Janaazah (funeral bier) passes by the people and they will say, ‘(it would have been) Better if we were in his place’.

Abu Salama bin Abdur Rahmaan رضي الله عنه reports, 'I went over to visit Hazrat Abu Hurairah رضي الله عنه in his illness and I said, 'O Allah! Grant Abu Hurairah رضي الله عنه Shifa (cure)', so he said, 'You should not repeat that Dua.' He then said, 'Such an era will pass upon the people when death will be better than having red gold and O Abu Salam رضي الله عنه! If you are alive (during that time) then it is near that such an era will come that when a person passes by a grave, he will say, 'If only I was in his place.'

It is reported that Mur'rah Hamdani رضي الله عنه reported that a servant of Allah made Dua for his death and the death of his family, so he was told that if you made Dua for the death of your family it is understandable, but why did you make Dua for your own death? He said, 'If I knew that you would remain in this condition on which you are at present then I would have wished to live for twenty¹ more years amongst you.'

Abu Uthman reported that once Ibn Mas'ud رضي الله عنه was sitting on the housetop of his shed with such and such, two females who were very beautiful and of high standing were in his Nikah (at that time) and he was also blessed with beautiful children from both of them. Suddenly (whilst sitting there), a bird began to chirp above him. He then began to vomit. Scraping it away he said, 'For Abdullah and his family to die is better than the death of this bird.'

(One day) The children of Hazrat Abdullah bin Mas'ud رضي الله عنه were playing. He said, 'For them to die is easier than a dung beetle dying.'

1. In other words, he was informing them that within the following 20 years there Religious condition would become poorer.

Hasan reported, 'In our city there lived an 'Aabid' (worshipper). He came out of the Masjid and had just placed his foot in the stirrup (of his steed) when Malak ul Maut (The Angel of Death) appeared to him, so the Aabid said, 'Welcome! I have been eagerly waiting for you'. On hearing this, Malak ul Maut removed his soul.'¹

Khalid bin Sa'ad رضي الله عنه reports that, 'I am not pleased even if a single animal dies on the land or in the water, rather than me dying. If death were a flag towards which people could run, I would be the first to reach it. However, if there is someone more energetic than me then he would reach it before me.'

7. Abu Nu'aim also reports from him (that he says), 'If death were to be kept some place then I would be the first to run (towards it) to reach it.'

Abu Nu'aim reported from Abd Rubah bin Saleh رضي الله عنه that he went to visit Makhool at the time of the illness that led to his demise. Thus, he made this Dua for him, 'O Allah! Grant him wellness!' He responded by saying, 'absolutely not, since to meet with Him, from whom I have complete hope of forgiveness, is better than living amongst such people from whose evils, the devils amongst the people and the devils, together with their evil forces will flee.'

Abu Mas'har رضي الله عنه reported, 'I saw a person saying to Sa'eed bin Abdul Aziz Matnukhi, through another person, that may Allah increase your life, so he became upset and said, 'No! However, Allah should call me quickly towards His place of Mercy'.'

1. In other words, the pious servants of Allah are so engrossed in performing virtuous deeds that no matter when death comes to them they are prepared and welcome it.

8. Abu Nu'aim reported from Abu Ubaidah bin Muhajir رضي الله عنه, 'If someone says, whoever touches this stick will die then I shall be the first to touch it.'

9. Abu Abdullah رضي الله عنه states that, 'the world invites you towards trials and shaitaan invites you towards wrongs. It is better to meet with Allah Almighty (i.e. to pass away from this world) rather than living with both of these.'

Umar bin Maymoon رضي الله عنه never used to wish for death. He says that he used to perform such and such an amount of Namaaz daily, until such time that Yazid bin Muslim sent a message towards him, wherein he addressed him very sternly and this caused him much hurt. After this happened, he used to make the following Dua,

'O Allah! Let me meet with the pious and save me from the evil ones.'

Umme Dardah رضي الله تعالى عنها reports that it was the manner of Abu Dardah رضي الله عنه that when any good person passed away he would say, 'O, I wish I was in your place.'

His mother objected to him saying this so he said, 'You do not know that a person rises in the morning with Imaan and by the evening he becomes a munafiq (hypocrite) and his Imaan is taken away from him in this oblivious state. It is for this reason that I envy (in a good way) this deceased (who has gone with Imaan), and I give preference to it (death) over this life in which there is Namaaz and Fasting.'

10. Juhaifa رضي الله عنه says, 'If anyone else dies besides me, I will not be pleased, even if that which dies is just a fly.'

Abi Bukrah رضي الله عنه said, 'It does not please me if any other living thing dies rather than my soul being removed'.

Therefore, people were astonished and asked him the reason for this, so he said, 'I fear that I should not see an era where I will not be able to command what is righteous and forbid what is evil, because there will be nothing good or beneficial (left) in such an era.'

A person passed by Hazrat Abu Hurairah رضي الله عنه. He (Abu Hurairah رضي الله عنه) asked him where he was going. He responded by saying that he was going to the marketplace.

He (Abu Hurairah رضي الله عنه) said, 'If you can purchase Death for me before you return then bring it with.'

Hazrat Irbaaz bin Saariya رضي الله عنه was an elderly Sahabi from amongst the Sahaba e Kiraam. He had the desire to pass away and would often make this Dua, 'O Allah! I have become very old and my bones have become very weak, so grant me death.'

Irbaaz رضي الله عنه says, 'I was in the Masjid of Damascus once and after Namaaz I was making this same Dua, when a handsome young man dressed in a green garb came to me and asked why I was making this Dua? So, I asked, 'what other Dua should I make?' So, he replied say this, 'O Allah! Make my deeds good and increase my life.' I said, 'Allah have Mercy on you, who are you?'

He said, 'I am Ataayeel, the one who denies the grief of the believers. I looked again and found no one there.'

DEATH IS MORE GLORIOUS THAN LIFE

It should be noted that according to the public (laymen) death means to perish and this is incorrect¹. In fact, the Ulama have mentioned that Death does not refer to mere non-existence or only total destruction (end). Death is actually the withdrawal of the souls from the body and it is merely a veil that is established between the Rooh (soul) and the body. It is actually just moving from one home into another home. Peruse the following few references:

1. Ibn Sa'ad reported that he said in his sermon, 'O People who wish for life and to live forever! You have not been created to completely perish. You have been created to live forever. You have been created to move from a home to a home.'

2. Umar bin Abdul Aziz رضي الله عنه reported it was narrated, 'You have been created to live forever. You only move from one house to another house.'

1. The Wahabis accept this meaning, which is the way of the kuffaar e Makkah (unbelievers of Makkah). They used to say the exact same thing. Almighty Allah says, كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ and the Mu'tazila etc. misinterpret the verse of the Qur'an 'Every Soul Shall Taste Death.' [Part 4, Surah Aale Imran, Verse 185]

It should be noted that it is an absolute and certain reality and there is no room for doubt in this. However, there is disagreement (difference of opinion) in regards to whether after death man has the ability to feel and know the sweetness of the reward (attained) or the bitterness of the punishment. Some Mu'tazila and Rawaafid (shia) say that the human body is deprived of perception (i.e. of feeling or knowing) and they believe that it is nothing more than a soul-less corpse.

Footnote continued from previous page.....

Allama Taftazaani says some Mu'tazila and Rawaafid have rejected the punishment of the grave because (they say) the deceased is simply a soul-less corpse and it is void of life and the ability to perceive anything, so it is thus impossible to punish it. [Sharah Aqaa'id]

According to the Ahle Sunnat, the human body is given a kind of life by means of which it is able to perceive the reward and the punishment. Even Ibn Qayyim (who is a deviant scholar and not regarded as Ahle Sunnat wa Jama'at) says, that 'Shaykh ul Islam' (here he is referring to Ibn Taymiyyah who is also a deviant scholar and out of the fold of Ahle Sunnat Wa Jama'at) has proven from Ahadith-e-Mutawatirah that the soul is returned to the body at the time of questioning (of the grave). One group believes that the soul-less body is questioned but the majority has rejected this view. [Kitaab ur Rooh pg.84] [Owaisi]

IMPORTANT FOOTNOTE

In the section which follows and in the original Sharhus Sudoor, Ibn Qayyim and other deviant scholars and their books such as Kitaab ur Rooh have been quoted to prove that even they have said this. These have been presented so that their proofs may be used to disprove their dissent, deviant beliefs and ideas which their followers attribute towards them. [Razvi Noori]

NOTE

Even Ibn Taymiyyah (the corrupt and deviant scholar) has said the issue of the 'Mayyit' (deceased) hearing the Qira'at etc. is Haq (a reality). The Ashaab of Imam Ahmed bin Hambal and the other Ulama have mentioned that the deceased feels pain (discomfort) due to any sins, which are committed near it. This is the statement that he has quoted from Imam Ahmed bin Hambal رحمته الله and he has presented numerous narrations in this regard. It has also been mentioned that the deceased gets tranquillity and peace by listening to the recitation of the Qur'an and Zikrullah. [Iqtida' al-Siraat al-Mustaqeem pg.279]

Shawkani has written that all the deceased have knowledge and, are able to hear and perceive absolutely. [Nayl Al Awtaar vol.3 pg.282]

He (Shawkani) has accepted that every deceased has knowledge (i.e. is aware) and they have the ability to hear, be it Muslim or unbeliever. Giving proof from Ahadith, (even) Ibn Qayyim (the deviant scholar) writes that it is proven from Nabi ﷺ that when the people bury (the deceased) and return, then the deceased hears the sounds of their shoes (i.e. their footsteps). Nabi ﷺ taught his Ummah that when they convey salaam to the Ahle Quboor (The Dwellers of the Graves) then they should address them in doing so. Also they should say this, السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ 'Salaams upon you O Abode of the Believing Nation', and this address is to someone who is able to listen and know. In addition, if this were not the case then it would be like addressing a stone, or it would be like addressing someone who is not even present. [Kitaab ur Rooh pg.4]

From the above mentioned statements (of both the Ahle Sunnat Wa Jama'at and the deviant ones), the truth is clear that the deceased are able to know and hear, and that the dweller of the grave is able to hear the Tilaawat of the Qur'an and the voice of the one who conveys Salaam. We do not claim that the life of every deceased is the same as that on earth, to the extent where he has the need to eat or drink, because the connection of the soul to the body has many levels and categories.

Ibn Qayyim (the deviant scholar) mentions that the soul has five categories of connection to the body and their rules differ. (After explaining three such connections, he says), the fourth connection of the soul to the body is in the Barzakh, because even though it has been separated from the body, it is not totally separated, to the extent that repentance is not even connected to the body. In the introduction to our answer we have presented those Ahadith and narrations from which it is evident that when a person who is conveying Salaams, conveys salaam, the soul is returned to the body. This is a special type of returning (to the body), which does not necessarily mean that before Qiyaamat the body will come back to life (completely). [Kitaab ur Rooh pg.72/73]

In the beginning of his Kitaab ur Rooh, the very same Ibn Qayyim (the deviant scholar) mentions:

The first issue is this: Are the Ashaab-e-Quboor aware of their visitors and their Salaams (which they convey)?

In response (to this question), he presents such Ahadith from which it is evident that the Ashaab-e-Quboor do recognise those who visit them

and do reply to their Salaams. He (Ibn Qayyim) went to the extent of explaining that there is consensus of the Pious Predecessors in this regard, and statements with merit of Tawatur have been reported from them, (which explains) that they recognise those who visit them and are even pleased by their visits. [Kitaab ur Rooh pg.4]

3. Rasoolullah ﷺ has mentioned that Death is a gift to the believer.

4. Hazrat Husain bin Ali ؑ reported that Death is the flower of a believer.

5. Rasoolullah ﷺ said, Death is a blessing, sin is catastrophe, dependency (poverty) is tranquillity, richness is a torment, intelligence is an Allah given gift, ignorance is misleading, tyranny is regrettable, obedience is coolness to the eyes, weeping in the Pleasure of Allah is salvation, whilst laughing is (cause for) destruction, and one who (sincerely) repents from his sins is like one who has no sins.

6. Nabi e Paak ﷺ said that man thinks badly of two things. (Firstly) he thinks badly of death, whereas death is better for him, compared to fitna. (Secondly) he thinks badly of shortage of wealth, whereas a shortage of wealth means that his accountability will be less on the Day of Qiyaamah.

7. Nabi Kareem ﷺ said that a man thinks that life is better for him, whereas death is better for him, and he thinks badly of a shortage of wealth, whereas it is a means to his accountability being lessened.

8. A Janaazah (funeral bier) passed by Nabi Kareem ﷺ. He ﷺ said, 'It is either مستراح or مستريح.' The Sahaba e Kiraam عليهم الرضوان enquired as to

what was meant by مستريح or مستراح (so). He ﷺ said, ‘a believing (Momin) human goes towards Allah’s Mercy gaining relief from the difficulties of the world and receives comfort (so he is مستريح). Secondly, the town, servants (of Allah), the trees and animals gain relief from a ‘faajir’ (sinful person) (so he is مستراح).’

It is reported that a Janaazah passed by Abu Juhaifa ﷺ so he said, ‘either he has gained relief or the people have gained relief from him (i.e. by his death).’

9. Nabi ﷺ said, ‘The world is a prison and a drought for the believer.’

10. Abdullah ibn Amr ﷺ said, ‘The world is a prison for a believer and paradise for the unbeliever. When the soul of a believer leaves him, then the example is like that of person who was imprisoned and has now been released, so he now travels and explores the earth freely.’

11. Abdullah ibn Amr ﷺ reports that the world is a prison unto a believer and paradise unto the unbeliever. When a believer passes away, then his path is opened. He travels to wherever he wishes in Jannat.

12. Nabi ﷺ said to Abu Zarr ﷺ, ‘O Abu Zarr! The world is a prison unto the believers and the grave is a place of peace, and Jannat is his final abode. O Abu Zarr! The world is paradise unto an unbeliever, and the grave is his punishment, and Jahan’nam is his final abode.’

13. Rasoolullah ﷺ said that, ‘whichever person dies on this earth, for him the best is by the Creator and it does not wish to return. Even if the entire world and everything within it is offered to it, except for a

Shaheed (martyr), for he wishes to come back, over and over again, so that he may be blessed with this Great Reward’.

14. Ibn Mas’ud رضي الله عنه says that, ‘now on earth nothing has been left untainted. Everywhere there is uncertainty, so death is a gift to every Muslim.’

15. Hazrat Abdullah bin Mas’ud رضي الله تعالى عنهما reported that two things which are bad (thought to be bad) are (actually) very much better, (they are) dependence (i.e. poverty) and death.

16. Hazrat Ta’oos رضي الله عنه reported that, ‘there is nothing which can save the Deen of a believing man, (and) which can protect it, with the exception of the pit of death (i.e. the grave).’

17. Hazrat Rabi’ bin Khatheem رضي الله عنه reported that, ‘For a believer there is no beneficial thing that is hidden from him and he awaits for that is better than death.’

18. Maalik bin Maghwal رضي الله عنه reported, ‘the first thing from true happiness that a believer receives is ‘death’, because in that he gets to see the reward from Allah and His Grace.’

19. Hazrat Abdullah bin Mas’ud رضي الله تعالى عنهما reported that, ‘there is no divine blessing for a believer that is greater than meeting with Allah (i.e. death).’

20. Abu Dardah رضي الله عنه reported that, ‘death is best for every believer and death is the worse (thing) for every unbeliever. Hence, Almighty Allah says, ‘That which is by Allah, is best for the virtuous ones, and the

unbeliever should never think that the leeway, which We give them, is the best for them.’

21. Hazrat Abdullah bin Mas’ud رضي الله تعالى عنهما reported, ‘For every pious servant, death is best. If he is pious then there is a wonderful reward for him by Allah, and if he is evil then for them, Allah has said, ‘the unbeliever should never think, that the leeway which We give them, is that which is best for them, we give them freedom so that their sins may become more.’

22. Hazrat Abu Dardah رضي الله عنه says, ‘You live for death. You populate (places) so they become barren, you have greed for that which will end, and you do not acknowledge that which will remain always. Listen! There are three badly (thought of things) which are actually good (for you): Death, Poverty and Illness. [Ahmed reported in Zuhd a similar narration from Ibn Mas’ud رضي الله عنه]

23. Ja’far Ahmed reported that, ‘For whom there is no goodness in death, there is no goodness for him in life.’

24. It is reported from Hazrat Abu Dardah رضي الله عنه wherein he says, ‘I regard poverty as a good means of humbling yourself in the Court of Allah and say I regard death as good for the sake of meeting my Creator, and I am pleased with illness because it wipes out my wrongdoings.’

25. Hazrat Abu Dardah رضي الله عنه reported that, ‘What do you prefer for your most beloved one? He said, ‘Death’. People asked if he does not die, he said, ‘then (I prefer that) his wealth and his children should become less’.

26. Hazrat Ubadah ibn Saamit رضي الله عنه reports that, ‘for my friend, I prefer that death should come to him quickly and his wealth should become less.’

27. Abu Dardah رضي الله عنه reports that, ‘From (amongst) the gifts which I receive from my kith and kin, the best (gift) is Salaam, and the best news is the news of their passing away (with Imaan).’

28. Abdul A’laa Tameemi رضي الله عنه was asked, ‘what do you prefer for yourself and for your family? He replied, ‘Death.’

29. Rasoolullah صلى الله عليه وسلم said, ‘O Allah! Instil the love of death into the hearts of those who accept me as a Rasool.’

Malak ul Maut عليه السلام came to Hazrat Ibraheem عليه السلام so that he may remove his soul, so Hazrat Ibraheem عليه السلام said to him, ‘have you ever seen one friend remove the soul of another friend?’ Therefore, Malak ul Maut went into the Court of Allah, so Allah Almighty said to (Malak ul Maut), ‘Go to Ibraheem عليه السلام and tell him, did you ever see one friend regarding meeting another friend as a bad thing?’ Therefore, Hazrat Ibraheem عليه السلام said, ‘remove my soul immediately.’

30. Nabi Kareem صلى الله عليه وسلم said, ‘If you remember my advice then it is that there should be nothing you prefer more than death.’

When the time to pass away drew near for Hazrat Huzaifa رضي الله عنه he said, ‘After waiting for such a long time the beloved has arrived. One who is shy will not be successful. All praise is due to Allah, who called me away before the fitna.’

Sahl ibn Abdullah Tastari رضي الله عنه said, ‘only three people can really wish (yearn) for death:

1. Those who do not know the condition that follows death
2. One who tries to take the path of cowardice from fate already destined (for him) by Allah.
3. One who is sincerely longing to meet with Almighty Allah.

Hib’ban bin Aswad said, ‘the sign of True Desire (Shawq) is this, that even though one is in comfort, he still loves death. Some personalities have said that the one, who is truly desirous of death, finds it sweeter than honey.’

31. Zun’noon Misri رضي الله عنه reported that, ‘Shawq’ (True desire and Longing) is the highest level. When a servant (of Allah) reaches (this level of spiritual excellence), then he does not prefer that death should come to him delayed, because he is constantly yearning to meet with the One he loves the most, and he is constantly waiting to receive His blessed Vision.’

32. Ibn Abi Duniya reported from Utbah Kholani Sahabi that Abdullah ibn Abdul Malik fled from the plague to some other location, so he said, إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ‘I lived to see such an era where I have to hear about such a thing. Let me tell you about the condition of your brothers before you. Firstly, they regarded meeting with their Creator, as being sweeter than the sweetness of honey. Secondly, they never feared their enemy, whether they were larger in number or fewer. Thirdly, they did not fear the poverty of this world. They had full faith in Allah,

(knowing) that he will surely bless them with ‘Rizq’ (sustenance). Fourthly, when faced by plague, they would never flee from it but they gladly accepted whatever Allah destined for them.’

Ibn Abdur Rubah رضي الله عنه said to Makhool, ‘Do you like Jannat?’ He replied, ‘who would not like Jannat?’ So he said, ‘Love Death because one can never see Jannat before dying.’

Abdur Rahmaan bin Yazid bin Jaabir رضي الله عنه reported that Abdullah ibn Abi Zakariyah رضي الله عنه used to say, ‘If I come to know that Allah has given me the option of either living for a hundred years or dying, then I would prefer to die today, so, that I may meet with Almighty Allah and His Rasool ﷺ and the Sahaba رضي الله تعالى عنهم.’

Ahmed ibn Abil Hawaari رضي الله عنه said, ‘I heard Abu Abdullah Nabaaji رضي الله عنه saying that, ‘If I am given the choice of either benefitting from the Halaal pleasures of this world or my soul being removed, then I would prefer that my soul be removed.’ He said, ‘Do you not prefer that you should meet Him, Whom you obey?’

32. Rasoolullah ﷺ said that, ‘Death is a ‘Kaffarah’ (compensation) for every Muslim.’

Qurtabi has mentioned that the reason for this is that the pain a Muslim faces at the time of his death becomes the means to him being forgiven.

Rasoolullah ﷺ said, ‘if a Muslim is pricked by a thorn or something much less than that, then even that wipes away his sins.’

Thus, if this is the condition of being pierced by a mere thorn, then what about the condition at the time of Sakraat-e-Maut (The last moments before death), in which one feels more pain than the pain which is felt when being struck by 300 swords.

33. Masrooq reported that, 'I have never felt envy due to anything except for one thing and that is a believer should be free from the torment of the grave and be released from the hardships of this world.'

Ibn Abi Shaiba also narrated a Hadith with the same gist.

Ibn Mubaarak and Haitham bin Maalik said, 'We were (sitting with) together having a conversation with Eefah ibn Abdah, and Abu Atiyah Fadbuah was also present there, so we began to talk about the Divine blessings. Those present asked who (amongst them) had been blessed with the most divine blessings and some pointed out to a certain person whilst others said it was certain person. Eefah said, 'O Abu Atiyah! What do you say?' So he said, 'the body which is (already) in the grave and is safe from the torment of the grave.'

34. Ibn Mubaarak reported from Mahaarib ibn Wathaar that, Khaithma asked me, 'does death please you?' I said, 'No!' Then he said, 'Death only displeases a person who is wretched.'

A person who was in the gathering (Majlis) of Abul A'war Salami رضي الله عنه said, 'By Allah! Allah has not created anything better for me than death', so Abul A'war said, 'If I had to become like you, then for me it would be even better than these red camels.'

35. Safwaan bin Saleem رضي الله عنه reported that Death brings relief from the suffering of this world, even though there is agony in it as well.

36. It has been reported from Muhammad bin Ziyad, wherein he says, 'Some wise personalities have mentioned to me that Death upon an intelligent person is easier than the inaccuracy of a reckless and neglectful (Ghaafil) Aalim.'

37. Sufyaan رضي الله عنه reported, 'Death is relief to an Aabid (True Worshipper).'



CHAPTER

2

DEATH AND PREPARATION FOR DEATH

AHADITH-E-MUBAARAKA

1. Huzoor ﷺ said, 'frequently remember that which destroys pleasures, in other words, Death.'
2. Rasoolullah ﷺ said, 'frequently remember that which destroys pleasures, in other words death, because the one who is living hand to mouth and remembers it, will be blessed with abundance, because the one who is living in the lap of luxury and has been blessed abundantly with wealth, finds scarcity.'
3. Rasoolullah was asked; who is the most intelligent (wise) believer? He ﷺ said, 'the one who remembers death most and (the one) who has made the best preparations for after he has passed away, is the intelligent one.'
4. Rasoolullah ﷺ said that, 'an intelligent person is one who retaliates against his inner self and does things (that benefit) him after death. An incapable person is that person who is an adherent of his 'Nafs' (inner self), and (yet) he has all sorts of expectations from Allah.'
5. Hazrat Anas ؓ reported, 'Remember death frequently as it wipes away sins and it gives contentment in the world and if you remember it in a wealthy state, then this will finish it (love for wealth). In addition, if you remember it in your state of dependency then it will cause you to become pleased with your life.'
6. Rasoolullah ﷺ passed by a gathering in which people were laughing and joking excessively. He ﷺ said, 'Also add to your gatherings that

which destroys pleasures.’ They asked what this was, and he ﷺ said, ‘Remember Death.’

7. Rasoolullah ﷺ advised a person (by saying), ‘Remember death frequently and you will forget (about) everything else.’

8. When the Prophet ﷺ would notice his Companions رضى الله تعالى عنهم in an un-mindful state he ﷺ would loudly say, ‘O People! Death has come to you either as a message of good fortune or (it has come to you) bringing the message of misfortune’.¹

9. When Rasoolullah ﷺ would find people in an oblivious (unmindful) state, he ﷺ would hold onto the door and say thrice, يَا أَهْلَ الْإِسْلَامِ أَتَتْكُمُ الْمَوْتَةُ، ‘Muslims, Death has come (to you). Whatever it was to bring, it brought with it. For the beloveds of Allah, it brought happiness and relief and for those who will live in Jannat, it brought the glad tidings of blissfulness. Listen Well! There is an end for every person who makes an effort and the end for every person who makes an effort, is death. Someone goes ahead (before), whilst someone follows (afterwards).’ [Sha’bul Imaan, Baihaqi]

10. Rasoolullah ﷺ said, ‘When giving advice, Death is sufficient (as advice).’

1. If it brings with it a message of a good death then it is blissful, otherwise it is a message of misfortune. [Owaisi]

2. This means that to remind someone about death is sufficient and the best advice, in order for him to rectify his life. [Razvi Noori]

11. Rasoolullah ﷺ was asked if anyone else would be raised with the Shuhada (Martyrs). He ﷺ said, 'Yes, that person who thought of death twenty times in a night and day (i.e. in 24 hours).'

NOTE

Hazrat Sadi رحمته الله says, 'In the commentary of the following verse it is reported that it means who from amongst you remembers death more often, and who from amongst you prepares more for the coming it, and who fears it more.'

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيْكُمْ اَحْسَنُ عَمَلًا

'He who created Death and life so that it may be determined,
Whose actions amongst you is the best.'

[Part 29, Surah Mulk, Verse 2]

(Once) a person was being praised excessively in the presence of Rasoolullah ﷺ, so Rasoolullah ﷺ asked, 'Does he ever remember death or not?' It was mentioned, 'No' (he does not). He ﷺ said, 'Then he is not as you perceive him to be.'

BENEFICIAL NOTE

Some Pious Personalities have mentioned that the one, who remembers death frequently, will be awarded with three things:

1. He will be blessed with the Divine Guidance of repenting swiftly
2. He will have contentment in his heart
3. He will find pleasure in Ibaadat (worshipping Allah)

Also they have mentioned that the one who does not remember death will be gripped by three calamities:

1. He will delay in making Tauba (repenting)
2. He will be impatient (i.e. never content)
3. He will be lazy in Ibaadat

Tameemi mentions that two things have made the pleasures of this world seem hopeless to me. The remembrance of death, and standing in the Divine Court of Almighty Allah.¹

BENEFICIAL NOTE

Some personalities have mentioned that the Tafseer of the following words of Allah, refers to ones 'Kafan' (shroud),

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

'And forget not your share from the earth'
[Part 20, Surah Al Qasas, Verse 77]

In addition, before this it has been mentioned:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ

'And from the wealth which Allah has granted you,
Acquire the abode of the hereafter'
[Part 20, Surah Al Qasas, Verse 77]

1. In other words, to stand before Allah on the day of Qiyaamah in accountability for all our life's doings. [Owaisi]

Thus, we should take heed, (and know that) with the exception of our Kafan (shroud), we will leave behind everything else when we pass away (from this world). A poet has explained this very well,

نصيبك مما تجمع الدهر كله ردآن تلوى فيها وحنوط

‘Whatever you have gathered in the entire time (on earth), your share in it is only the two sheets, in which you will be wrapped and perfumed’

A person presented himself before Rasoolullah ﷺ and said, ‘I do not like death.’ He ﷺ asked, ‘Do you possess wealth?’ He said, ‘Yes.’ He ﷺ said, ‘First kill it (get rid of it) because the heart of a believer is with his wealth. If he gets rid of it first, then his heart too will follow, otherwise it will remain attached to it.’¹

STATEMENTS OF THE PIOUS PREDECESSORS

1. Hazrat Abu Dardah ؓ reported, ‘(Soon) After (listening to) an eloquent piece of advice (people) quickly become oblivious. Death is sufficient as advice. Time is sufficient to cause separation. Today we are in our homes and tomorrow we shall be in our graves.’
2. Hazrat Raja’ bin Hayaat ؓ reported, ‘One who remembers death frequently will forget jealousy and (worldly) pleasures.’

1. This Hadith Shareef clearly explains that if we have love for our wealth, then our hearts will be attached to it. It is for this reason that the mystics have said, Keep your wealth in your hands and not in your heart. [Razvi Noori]

3. Tabrani reports from Hazrat Tariq Mahaaribi رضي الله عنه that he said that Rasoolullah ﷺ told him, 'Prepare for death before death comes (to you).'

4. Hazrat Awn bin Abdullah رضي الله عنه says, 'One who really knows about death, never includes the next day in his life because many people who are alive in the beginning of the day, do not complete the day. Also many people who expect to see tomorrow, never tend to realise this expectation, and if you had to observe death and its speed, then your expectations (aspirations) and arrogance would fade away.'

5. Hazrat Abu Haazim رضي الله عنه says, 'Divorce yourself from that which causes you to look critically at death, so that it may not be the cause of torment for you after your death.'

6. Hazrat Umar bin Abdul Aziz رضي الله عنه reported, 'When death becomes close to a person's heart, he starts to think of his wealth as being excessive.'

7. Hazrat Raja' bin Nuh رضي الله عنه reports that Umar bin Abdul Aziz wrote to his family saying, 'If you are conscious of (your) death night and day, then every ending thing will seem worthless to you and you will love everything which will remain.'

8. Hazrat Majmi' Tameemi reported, 'The remembrance of death is the basis to wealth and contentment.'

9. Samayt reported, 'One who has made death his ideal (goal), will not care about abundance, or shortage, or worldly things.'

10. Hazrat Ka'ab رضي الله عنه reported, 'For the one who recognises death, the hardships and sorrows of the world become easy upon him.'

11. Hazrat Hasan رضي الله عنه reported, 'The world seems insignificant in the sight of one who remembers death.'

12. Hazrat Qatadah رضي الله عنه reported, 'there are glad tidings for one who remembers death.'

13. Maalik bin Dinar رضي الله عنه said, 'The remembrance of death is sufficient (to take one towards) a life of goodness.'

14. A woman complained to Sayyidah A'isha Siddiqah رضي الله تعالى عنها that she had become hard-hearted. She رضي الله تعالى عنها said, 'Think of death abundantly.'

15. It is reported from Abu Haazim رضي الله عنه that he said, 'O Man! You will only attain (true) realisation after death.'

16. Hazrat Ali رضي الله عنه said, 'The world is a place for Deeds. After death, both you and I will realise (this).'

Rasoolullah صلى الله عليه وسلم said, 'The best (form of) contentment in this world is the remembrance of death and the best Ibaadat is reflection. The grave of a person, who becomes fearful by remembering death, will become a garden of Jannat.'

17. Hazrat Ali رضي الله عنه said, 'People are asleep, (and) they will (only) awaken after they die.'

18. Hafez Abul Fadl Iraqi رحمته الله has beautifully said,

وايها الناس نيام من يموت منهم ازال الموت عنه وسنة

In other words, And (most) certainly people are asleep
Death will end the sleep of those who die amongst them

Huzoor رحمته الله said, 'whosoever dies, is ashamed'. The people said, 'Ya Rasool'Allah رحمته الله! Why is he ashamed?' He رحمته الله said, 'If he was a pious person, then he would be ashamed as to why he did not do more good deeds and if he is a sinful person, then he would be ashamed as to why he did not abstain from sinful actions.'

DEEDS THAT ASSIST ONE IN REMEMBERING DEATH

AHADITH-E-MUBAARAKA

1. Rasoolullah رحمته الله said, 'Make Ziyaarah of the Graves (i.e. visit the graves) as this reminds you of death.'
2. Rasoolullah رحمته الله said, 'I forbade you from visiting graves. Now you may visit the graves, for it builds piety in this world and it allows one to remember the hereafter.'
3. Rasoolullah رحمته الله said, 'I (initially) forbade you from visiting graves. Now, you may visit the graves, as it is a means of learning a (valuable) lesson.'

4. Hazrat Anas رضي الله عنه reported (that the Prophet ﷺ said), ‘I initially forbade you from visiting the graves, now visit the graves¹, as it softens the hearts and brings tears to the eyes, and do not say foolish words.’

5. Huzoor عليه السلام said, ‘I initially forbade you from visiting the graves, (but) now you may visit them, as it is a means of benefit (to you).’

6. Hazrat Abu Dardah رضي الله عنه reported that Rasoolullah ﷺ said to me, ‘Visit the graves, so that you may remember the hereafter, and bathe the deceased, because touching a dead body is great advice. Also perform the Janaazah Namaaz, so that it may sadden you, because a sad person is in the shade of Allah (Allah’s Mercy) and he (therefore) performs good deeds.’

1. Those who regard visiting Mazaars as impermissible are going against this Hadith of Rasoolullah ﷺ. The budmazhabs try to mislead the unsuspecting masses by mentioning the Hadith where Rasoolullah ﷺ forbade the Muslims from visiting the graves. They use this as evidence to stop people from visiting the Mazaars of the Awliyah Allah. They do not quote the above Ahadith wherein Rasoolullah ﷺ clearly states that he initially forbade the Muslims from visiting the graves, but now he has permitted them to visit graves, and Rasoolullah ﷺ also mentioned the benefits in visiting the graves. We need to understand that if these are the benefits in visiting the graves of the ordinary believers, then what must be the blessing of visiting the graves of the Awliyah Allah! It must be noted that one of the reasons why Nabi ﷺ initially forbade the Muslims from visiting the graves was because in that time, meaning early Islam, those who were buried in the graveyards were mostly unbelievers and idol worshippers, so Rasoolullah ﷺ forbade the Muslims from visiting the graves of the unbelievers. As Islam spread and Muslims fought battles and Muslims began passing away, then now the graves that were there were graves of believers and graves of Sahaba e Kiraam, so Rasoolullah ﷺ permitted them to visit the graves. This proves that visiting the graves of the Believers especially pious personalities is a blessed practice. [Razvi Noori]



BEING HOPEFUL OF GOODNESS FROM ALLAH, AND FEARING ALLAH

AHADITH-E-MUBAARAKA

1. Hazrat Jaabir رضي الله عنه reports that, three days before Rasoolullah ﷺ passed from this world, I heard him ﷺ saying, ‘always be hopeful of goodness from Allah, until your last breath.’

2. Ibn Abi Duniya رضي الله عنه reports that, ‘Allah Almighty destroyed certain nations because they had doubts regarding Allah (i.e. they were not hopeful of goodness from Allah). Thus, Allah Almighty says,

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَأَيْتُمْ أَنَّى جَاءَكُمْ مِنَ الْخُسْرِ إِنَّ

‘And this is the notion, which you formed about your Rub, and it has ruined you, so now you are amongst those who have been destroyed.’

[Part 24, Surah Haa Meem Sajdah, Verse 23]

Rasoolullah ﷺ visited a young man whilst he was on his deathbed and asked him about his condition. He said, ‘I am hopeful of Allah’s Reward (for me) and I am afraid (due to) my sins. Rasoolullah ﷺ said, ‘Allah will fulfil the expectation of the one in whose heart both these things are combined, and He will grant him protection from fear.’

4. Hazrat Hasan رضي الله عنه says that Rasoolullah ﷺ said, ‘Your Creator says, I will neither combine two fears nor two harmonies upon My servant. Therefore, the one who fears Me in the world, I will make him free from fear in the hereafter, and one who does not fear Me in the world, I shall make him fearful on the Day of Qiyaamat.’

5. Ibn Ab'bas رضي الله عنه reported that, 'When you see anyone on his death bed, then advise him to meet with his Creator being hopeful of Goodness from Him, and when you meet with a living person (someone who is well), warn him about the Azaab of Allah (punishment).'

6. Rasoolullah ﷺ said, 'Every person should be hopeful of goodness from Allah because it is this which is the price of Jannat.'

7. Ibraheem Nakhi'i رضي الله عنه reports, 'when the pious servants of Allah would visit someone who was on his deathbed, they would remind him of his good actions, so that he is hopeful of goodness from his Creator.'

8. Hazrat Ibn Mas'ud رضي الله عنه states, 'I swear an Oath by Allah Who is One without any Partners that whatever good expectations a servant has from Allah, his Creator will grant them to him.'

9. Waathila رضي الله عنه reported that I heard Rasoolullah ﷺ saying, '(that Allah says) I am near to the expectation of My servant. Therefore, he may have whatever view he wants about Me.'

10. Rasoolullah ﷺ said, 'If you wish, then I can tell you what Almighty Allah will first say to the Believers in Qiyaamat and what answer the Believers will give?' We said, 'Yes Ya Rasool'Allah ﷺ.' He ﷺ said, 'Allah will say, 'Are you pleased with meeting Me?' So they will say, 'Yes'. Then He will ask, 'Why?' They will reply, 'We based our hopes on Your forgiveness and pardon'. Almighty Allah will say, 'Then my forgiveness has become compulsory upon you.'

1. This means that if a person has a favourable view regarding Allah, meaning that he is hopeful of the Mercy and forgiveness from Allah, then Almighty Allah will bless him accordingly. [Noori Razvi]

11. Hazrat Uqba bin Muslim says, 'from the traits of a believer, the trait most liked is that he should be pleased with Meeting Him (Allah).'

Abu Ghalib says, 'I went to visit a very blessed personality from Qais in Syria. He had a very defiant nephew. In spite of giving him good advice, he would never take this guidance. All of a sudden, he became ill and called for his uncle (paternal). He refused to go, but I forcefully brought him with me. On entering, he began swearing insults to his nephew and said, 'O enemy of Allah! Did you not do such and such things?' So the young man asked, 'O uncle! If Allah gave me in the custody of my mother, what would she do?' The uncle said, 'she would have entered you into Jannat'. Therefore, the young man replied, 'By Allah! Allah is more Merciful upon me than my mother'. In brief, the young man passed away and his uncle buried him. When bricks were being placed over him, one block fell out, so his uncle quickly jumped to one side. I asked him, 'O my brother! What is it?' He said, His grave was full of Noor and it expanded for as far as the eye could see.'

Janaab Hameed said, 'One of my nephews had become seriously ill, so his mother called for me. When I reached there, I found his mother standing at his head-side weeping. The boy asked me, 'O my uncle (maternal)! Why is she crying?' I replied that she was crying because of your sins. The boy said, 'Was my mother not Merciful to me?' I said, 'why not (meaning, yes she was)?' Therefore, he said, 'Allah is more Merciful to me than my mother'. When he passed away, few others and I lowered him into his grave. When we had placed the stones (over the grave), I glanced into the grave, and it seemed as if the grave had expanded for as far as the eye could see. I asked those who were there if they too saw what I am seeing? They said, 'Yes', I realised this was because of the statement he made at the time of his death.'



CHAPTER

4

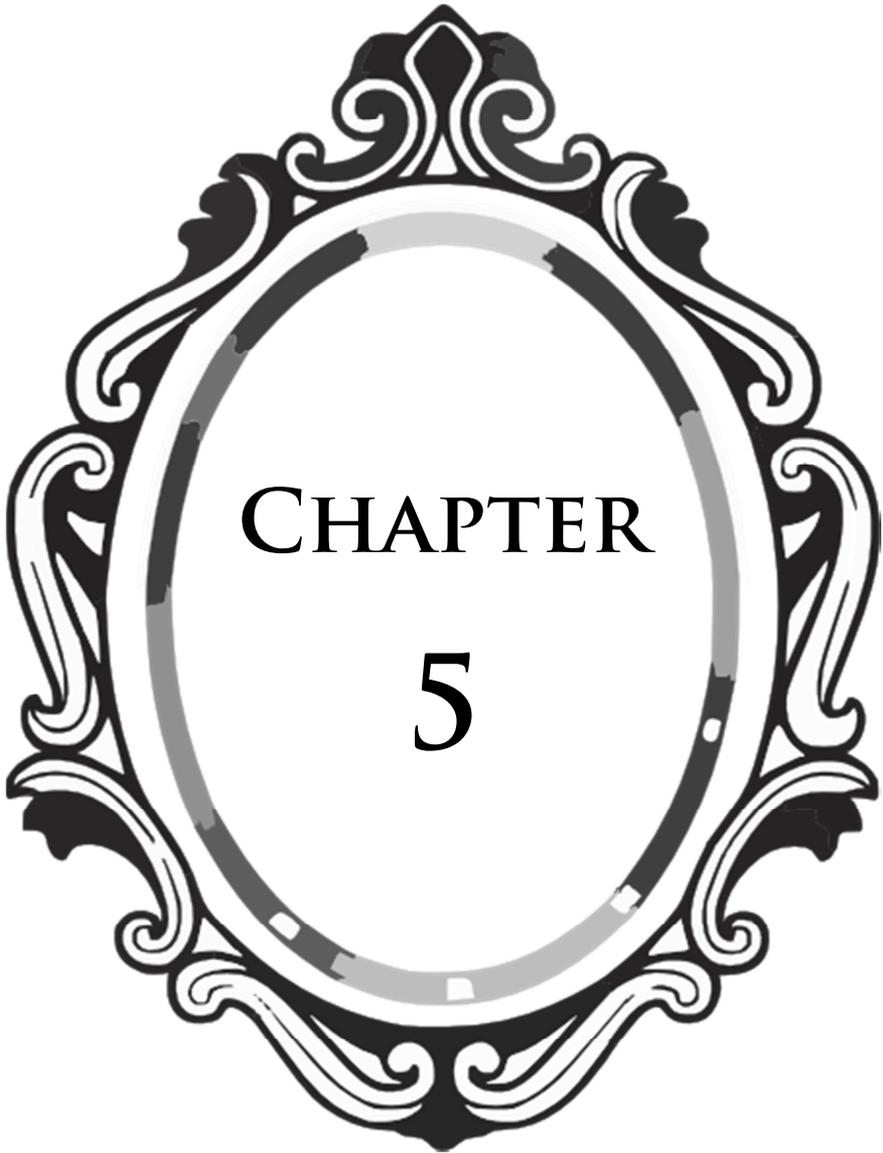
THE FEAR OF DEATH

AHADITH-E-MUBAARAKA

1. Nabi ﷺ asked Malak ul Maut, ‘Do you not have an envoy (messenger) whom you may send before you present yourself (to a person), so that the people may be forewarned?’ So the Angel of Death said, ‘By Allah! I have many such envoys, such as causes, sickness, old-age, and deficiency in hearing and seeing (i.e. words the eyes and ears become weak). Now, when people do not pay attention to all of this, then my envoys will not go on coming. Now, I come personally and after me no envoy will come.’

2. Hazrat Mujahid رضى الله عنه reports, ‘When an illness befalls a person, then the envoy of Malak ul Maut has come to him. When his illness reaches its final stage, Malak ul Maut comes to him and says, ‘O Man! My envoys came to you, one after the other but you took no heed. Now, such a Rasool (Messenger) has come to you, who will even eliminate your sign from the world.’

3. Rasoolullah ﷺ said, ‘If a person reaches the age of sixty, Allah has left him no excuse (for wrong actions in life).’



CHAPTER

5

SIGNS OF A GOOD DEATH

AHADITH-E-MUBAARAKA

1. Rasoolullah ﷺ said, 'When Allah Wills to be Merciful upon any of his servants, He blesses him with the Divine Guidance to perform good deeds before his death.'

2. Hazrat Bibi A'isha رضى الله تعالى عنها reported, 'When Allah Wills to be Merciful upon any servant, then a year before he passes away, He appoints an Angel to him, who draws him towards the path of righteousness, until such time that he passes away on righteousness. The people will say that certain person passed away in a good condition. When such a person passes away, his soul leaves swiftly, because at this time, it is pleased to meet with its Creator and Allah is pleased to meet him. (And) If Allah Wills ill upon someone then a year before he dies, Allah imposes a shaitaan (devil) over him, who causes him to be misled until he dies in his worst moment. When death comes to him, his soul holds back (hesitates). It is not pleased to meet Allah and Allah is not pleased to meet with it.'

The Ulama have mentioned that 4 things lead to a bad death:

1. Laziness in Namaaz
2. Consuming Alcohol
3. Disobedience to one's Parents
4. Causing harm to another Muslim

‘SAKRAAT UL MAUT’ THE FINAL MOMENTS BEFORE DEATH

Almighty Allah says in the Holy Qur’an,

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتُمْ مِنْهُ تَحِيدُونَ

‘And the agony of death has come with truth. This is what you were attempting to flee from.’ [Part 26, Surah Qaaf, Verse 19]

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ

‘And if you could see the unjust when they are in (trapped) the agonies of death’ [Part 7, Surah Al An’aam, Verse 93]

AHADITH-E-MUBAARAKA

Near the time of the passing of Huzoor Akram ﷺ there was a vessel of water in front of Rasoolullah ﷺ wherein he would place his blessed hands and then put rub it onto his holy face saying,

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ

‘There is none worthy of Worship except Allah. Undoubtedly the agonies of death exist.’ [Bukhari, Shareef, Kitaabur Riqaaq, Baab Sakraat ul Maut, Hadith 6510, vol.8, pg.107]

2. Bibi A'isha Siddiqa رضى الله تعالى عنها states, 'After seeing the discomfort during the passing away of Rasoolullah ﷺ, I do not envy anyone who passes away comfortably. [Bukhari has also reported such a narration]

3. Huzoor Akram ﷺ used to say (the following) during the restlessness of passing away, 'If Ibn Adam (Man) had to do good deeds for this moment then he was deserving of it.'

4. It has been reported that when giver of glad tidings came to Ya'qub عليه السلام, he said to him, 'I came so that Allah may make easy upon you the discomfort of passing away'.

5. Tabrani reported in Kabeer and Abu Nu'aim reported from Ibn Mas'ud رضى الله عنه that Rasoolullah ﷺ said, 'the soul of a believer exits just as something which simply spills over and the soul of an unbeliever exits oozing (flowing). When a believer commits any sin then at the time of death, the intensity is a means of compensation (for him). If an unbeliever had done some good then at the time of death, it is made easy upon him, thereby giving him his return (for that)'.

6. It is reported from Wuhaib bin Had'dad رضى الله عنه, Almighty Allah says, 'When I Will to be Merciful upon any servant, then I give him the return for every one of his wrongdoings whilst he is on earth. At times in the form of illness, at times by causing difficulties amongst his family, at times by causing him financial constraints, and after all this, if still some (of his wrongdoings) remain, then I make it difficult upon him at the time of death. To the extent that when he (finally) meets with me, he is as pure from sin as the day his mother had given birth to him. I swear by My Divine Honour and Majesty, if I Will to punish any servant, then I give him the returns for all his good deeds on earth. At times in

the form of good health, at times in the form of abundance in wealth, and at times in the form of luxury and pleasure of his family; then too if some of them remain, then at the time of death I make it easy upon him. To the extent that when he (finally) meets with me, then nothing from his good actions remain, through which he can be saved from the fire of hell.'

7. Rasoolullah ﷺ said, 'A believer receives reward for everything, to the extent that (he even receives reward) for the pain he feels at the time of death.'

8. Nabi ﷺ said, 'The death of a believer is with (signs) of perspiration on his forehead.'

9. Hazrat Salman Farsi ؓ reports, 'I heard from Rasoolullah ﷺ that he would (often) say, 'Look for three signs in a dying person; If he has signs of perspiration on his forehead, If he has tears in his eyes and if his nostrils open up, then this is (the sign of) Allah's Mercy. Alternatively, if he makes noises like a young camel that is being strangulated, or if his colour becomes very pale and if he starts frothing, then this is a sign of Allah's punishment befalling (him).'

10. Hazrat Abdullah ibn Mas'ud ؓ reported, 'If any sins from the sins of a believer remain, then this is compensated by the perspiration on the forehead at the time of death.'

11. Hazrat Alqama ؓ advised Asad by saying, 'When I am about to pass away, you should remain close to me. You should instruct me (remind me) to recite the Kalima and when you notice perspiration on my forehead then you should give me glad-tidings (of this).'

12. Hazrat Sufyaan رضي الله عنه reported that the pious personalities regarded perspiration on the forehead of a deceased as a good omen.

The Ulama have mentioned that the appearance of perspiration on the forehead is a sign which symbolises that he (the deceased) is ashamed due to his actions, and an unbeliever does not have the least bit of modesty, thus this sign is not visible in them.'

13. Huzoor عليه السلام said, 'Narrate the stories of the Bani Isra'eel as there are many astonishing incidents which occurred amongst them.' He عليه السلام then said, 'A group (of people) from the Bani Isra'eel entered a cemetery. They consulted amongst themselves, agreeing they should perform two Raka'ats of Namaaz and then make Dua to Allah that He should bring a dead person back to life, so that he may inform them about the condition of death. Hence, they were occupied in doing this, when suddenly a black person appeared to them, with the signs of Sajdah evident on his forehead. He said, 'O People! Why have you disturbed me?' It has been a hundred years since my death but I am still able to feel the heat (intensity) of death, so make Dua to Allah that He should return me to my earlier condition.'

14. Hazrat Ka'ab رضي الله عنه reported, 'for as long as a deceased remains in his grave, he is able to sense the agony of death, (and this is) more so for a believer and less so for an unbeliever.'

15. Hazrat Awza'ee رضي الله عنه reported, 'A Believer will sense the agony of death until the moment that he is raised from his grave.'

16. Whilst mentioning the agony at the time of death, Rasoolullah صلى الله عليه وسلم said, 'It is equal to three wounds (caused) from a sword.'

17. Hazrat Anas رضي الله عنه reported, ‘the agony of (the coming of) Malak ul Maut is more than the wounds of one thousand swords.’

18. Ibn Abi Duniya رضي الله عنه said to Hazrat Ali رضي الله عنه, ‘By Him in Whose Divine Control is my life! To be wounded by a thousand swords is better to me than to die in my bed.’

19. Hazrat Moosa عليه السلام was asked, ‘how does death feel?’ He عليه السلام said, ‘it is like a jujube tree, the branches of which have grown into every vein and then someone pulls this out. This is the lowest level of agony at death.’

20. Hazrat Anas رضي الله عنه reported, ‘The Angels strap up a person who is dying, otherwise he would run uncontrollably into the wilderness.’

21. Hazrat Fuzail bin Iyaaz رضي الله عنه was asked, ‘How is it (possible) that the soul of a deceased is being removed, yet he remains so quiet. However, if a (mere) ant has to bite a human on his foot, he becomes restless (with pain)?’ He said, ‘the Angels strap him up.’

22. Huzoor عليه السلام was asked about the intensity of death, so he عليه السلام said, ‘An example of the minimum pain (felt) at the time of death is (likened to) this, that a person places a thorny branch into wool and then pulls it out, then with this branch, wool too would come off.’¹

1. In other words, at the time of death similarly one feels the piercing of thorns in every blood vessel and the soul comes out with it.

23. Hazrat Maysarah رضي الله عنها reported, 'If just a single drop from the agony of death has to be trickled onto all those living in the skies and the earth, then all of them would die. Yet the agony of one moment on the day of Qiyaamat is seventy times more intense than this (agony of death).'

24. When the time for Hazrat Amr bin A'as رضي الله عنه to pass away drew near, his son said to him, 'O Dear Father! You used to say that if I were to find an intelligent person on his deathbed, I should ask him about the condition of death, (so right now) who can be regarded as more intelligent (wiser) than you, so please explain to me the condition of death?' He said, 'By Allah! O Son, it feels as if both my flanks are on a platform and I am breathing through a space that is as tiny as the eye of a needle and a thorny branch is being pull out from my foot, towards the direction of my head.' [Ibn Sa'ad reported this Hadith on the authority of Awaana ibn Al Hakm]

25. Hazrat Umar رضي الله عنه said to Ka'ab, 'Tell me about the condition of death?' He said that, 'O Ameer Al Momineen رضي الله عنه! It is like a thorny tree which is inside a Muslim, and it has penetrated his every vein and muscle, (and) now a person with strong arms is pulling at it.'

26. Shadaad bin Aus رضي الله عنه reports, 'Death is the most terrifying of all the terrifying things in the world and in the hereafter. It is more intense than the ripping through of a saw, the cutting of scissors and the boiling of a pot. If a deceased returns to life and informs the people of the intensities of death, then all their pleasures and sleep would come to an end.'

27. Huzoor ﷺ said, ‘Remind your deceased in regards to the Kalima e Tauheed, and give them glad-tidings of Jannat, because during such a time, (even) very wise (intelligent) men and women become bewildered. At this moment, shaitaan is very close to man. By Allah! To see Malak ul Maut is even more intense than being wounded by a thousand swords. By Allah! When a person dies, his every vein, endures the pain individually.’

28. Rasoolullah ﷺ said, ‘Allah even removes the soul of the muscles, veins and phalanges. O Allah! Allow it to be painless upon me.’

Huzoor ﷺ once went over to visit an ill person. He ﷺ said that his every vein (blood vessel) was enduring intense pain due to death (i.e. due to the onset of death), but then he received glad tidings from his Creator that after this punishment, he will not face any other punishment, so he became relaxed.

Once Rasoolullah ﷺ went to visit an ill person. Rasoolullah ﷺ asked him, ‘What is your condition?’ He said, ‘I feel myself as one who is inclined and one who has fear.’ He ﷺ said, ‘The one in whom both these are present will find that his Creator will bless him with that which he is hopeful of receiving, and Allah will remove his fear of that which he is afraid of.’

29. Ibn Ab’bas ؓ reported, ‘the ultimate affliction which a servant feels (endures) is Death.’

A similar narration has been reported from Abu Nu’aim, Marwazi and Baihaqi etc.

A person asked Ka'ab Ahbaar رضي الله عنه, 'Is there any illness which is untreatable (i.e. which has no cure)?' He said, 'It is death.'

Zaid bin Aslam says that, 'Death is an illness, the remedy for which is 'Ridwaan Ilaahi'. In other words, when Almighty Allah is pleased with His servant' (i.e. this pleasure is the cure to death).

30. Rasoolullah ﷺ said, 'When the time of Sakraat overtakes a person and the dying person becomes restless, then his limbs (body parts) convey Salaams to one another (by saying):

عَلَيْكَ السَّلَامُ تُفَارِقُنِي وَأُفَارِقُكَ إِلَى يَوْمِ الْقِيَامَةِ

'Peace be upon you, you are separating from me and until Qiyaamat I am separating from you.' [Kanz ul Um'mal Hadith vol.15 pg.563]

31. Hazrat Hasan رضي الله عنه reported, 'at the time of death, man feels the most pain when his soul reaches his throat, at this time he becomes restless and his nose becomes raised. A Shaheed is exempted from this.'

32. Rasoolullah ﷺ said, 'A Shaheed (martyr) only feels that amount of pain at the time of death, which a person feels when he is bitten by an ant.'

33. Hazrat Muhammad ibn Ka'ab Qarzi رضي الله عنه reported, 'Malak ul Maut will be the last to pass away. It will be said to him, 'Die! and at that moment he will give out such a cry, that if the people on earth and those in the skies had to hear it, then all of them would have died.'

1. It means that the Shaheed is spared this feeling. [Noori Razvi]

34. Hazrat Ziyad Nameeri رضي الله عنه reported, ‘The intensity of death upon Malak ul Maut will be more intense than that of the deaths of all the creation put together.’

BENEFICIAL NOTES

1. Qurtabi has mentioned that there are two benefits in the intensity (agony) of death: one being the completion of excellence and splendour and the elevation of status. He has mentioned that this is thus not a punishment (as to say) or a weakness. Actually, it has been mentioned in the Hadith Shareef that the Ambia e Kiraam عليهم السلام have been tested the most, and after them, those who have been blessed with excellence, and after them, those who have been blessed with excellence, until the end.’

The second benefit is the intensity of the agony of death can be estimated, even though this is something that is hidden, because at times it can be seen that a person is afflicted by the intensities of death, yet the one who is observing him sees that he is not even moving. Thus, he thinks that probably the Ruh (soul) is leaving the person comfortably (without any discomfort), whereas he is not even able to contemplate or establish the reality of what is taking place inside the (dying) person. However, since it is known that Allah’s sincere servants such as the Awliyah رضي الله عنهم and the Ambia عليهم السلام have gone through immense discomfort when they left this world, this has become a sign of consolation for the sinful amongst the Ummah. (In other words, this is immense discomfort is for some beneficial reasons such as exalting ones status and completion of the excellence upon that personality). A Shaheed (martyr) will not feel these intensities.

2. One group of Ulama have mentioned that use of Miswak at this time eases the intensity of death. They have taken this from the Sahih Hadith of Hazrat A'isha رضى الله تعالى عنها whereby she performed Miswak near the time of her passing from this world. صلى الله عليه الف الف مرات وعلى آله وسلم.

3. Hazrat Maymoon bin Mahraan رضى الله عنه said, 'When a person performs any good deed close to the time of his death, and he is able to remember this at the time of death, then it becomes easy for the soul to be removed.'

4. In presenting the Tafseer (commentary) of this verse of the Qur'an Hazrat Qatadah رضى الله عنه says,

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ

'Hayaat' (Life) refers to the horse of Hazrat Jibra'eel عليه السلام and 'Maut' (Death) refers to the speckled ram. Maqaatil and Kalbi رضى الله عنهم have mentioned that 'Death' has been created in the form of such a ram (that) when it passes over anything, it causes it to die. In addition, life has been created in the form of a horse (that) when it passes over anything, then it brings life to it.

THE APPEARANCE OF DEATH

Hazrat Wahab ibn Mamba رضى الله عنه reported, 'Allah has created death in the form of a speckled ram. It has four limbs; one is under the Arsh of Allah, one is in the seventh earth, one is in the East and one is in the West. Allah Almighty commanded it to, 'Be' and it 'Became'. Allah then commanded, 'Appear', so it appeared in front of Hazrat Izra'eel عليه السلام.'

From these narrations it becomes evident that death that is in the form of a ram is not what is being referred to. This is why it has been mentioned in the Sahihain that death will be brought to stand between Jannat and Jahan'nam on the day of Qiyaamat in the form of a speckled ram. All will then be asked if they recognise it. All will reply saying, 'Yes!' As everyone would have seen it. It will then be slaughtered. (This is because no one will experience death again).

SUDDEN DEATH

Abdullah ibn Ubaid ibn Umair reported, 'I asked Sayyidah A'isha Siddiqah رضي الله تعالى عنها in regards to 'sudden death', whether this was bad?' She replied, 'Why will it be bad? I asked Rasoolullah ﷺ about this and He ﷺ said that, for a believer it is Mercy and for a sinful person it is a time of sadness.'



CHAPTER

6

RECITATION OF YASEEN AND OTHER DUAS WHILST A PERSON IS ON HIS DEATHBED

AHADITH-E-MUBAARAKA

1. Rasoolullah ﷺ said, 'Death becomes easy upon the person, at whose head side Surah Yaseen is recited.'

2. Hazrat Jabir bin Zaid رضى الله عنه reported, 'It is desirable to recite Surah Ra'ad near a person who is on his death bed, as it brings ease upon the deceased and in the time of Rasoolullah ﷺ when anyone one was on his death bed, this would be recited:

اللهم اغفر لفلان بن فلان وبرد عليه مضجعه ووسع عليه قبره واعطه الراحة بعد الموت والحقه بنبيه
وتول كفنه وصعد روحه في ارواح الصالحين واجمع بيننا وبينه في دار تبقى فيها الصحة ويذهب عنا فيها
النصب واللغوب

'O Allah! Forgive certain person the son of certain person (here the persons actual name appears), and cool his grave; expand his grave; (and) after death grant him relief; and grant him the closeness of Your Nabi ﷺ and keep him as Your Beloved. Allow his Soul to reach the level of the Pious, and allow him to join in such an abode where he will remain well and (so that) his fatigue may vanish.'

After this, we would recite Durood upon Rasoolullah ﷺ and this Dua would be read repeatedly until the person had passed away.

3. Hazrat Sha'bi رضى الله عنه reported, 'The Ansaar would recite Surah Baqarah near the deceased (i.e. a person on his death bed).'

4. In presenting the Tafseer of the following verse, Hazrat Qatadah رضي الله عنه says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

‘And whosoever fears Allah, Allah will bring forth for him a path to Salvation’ [Part 28 Surah Talaq Verse 2]

Almighty Allah grants one who fears Him, salvation from the misgivings of this world and he is granted salvation from restlessness at the time of death. In addition, on the day of Qiyaamat, he will attain salvation from the terrifying (calamities of that day).

5. Rasoolullah ﷺ said, ‘Remind your deceased¹ about لا اله الا الله (Laa ilaaha il’lal laah).’

6. Hazrat Ibn Ab’bas رضي الله تعالى عنهما reported, ‘Allow your children to first hear Kalima Tayyibah, and to your deceased as well, because for the person whose beginning and end was with لا اله الا الله then even if he lives for a thousand years, he will not be questioned regarding any of his sins.’²

7. Hazrat Abu Hurairah رضي الله عنه reported, ‘When a deceased starts to experience the intensity (of death), do not force him to read the Kalima, but give him Talqeen (i.e. read it and let him hear you and this will

1. In this discussion, deceased here refers to those who are on their deathbed at the onset of death. [Razvi Noori]

2. This is on condition that he passes away with Imaan. [Razvi Noori]

remind him of it), because no munafiq (hypocrite) has died on this Kalima.’

Abdullah ibn Abi Aufa رضى الله تعالى عنهم reported, ‘A person presented himself in the Holy Court of Rasoolullah ﷺ and said, ‘There is a young man here, whose time of death is near, but he is unable to recite the Kalima’, so He ﷺ said, ‘Did he not used to recite this Kalima in his lifetime?’ He said, ‘he used to recite it in his lifetime’, then Rasoolullah ﷺ went to him with everyone. Rasoolullah ﷺ said to him, ‘Say لا اله الا الله’. He said, ‘I do not have the power (i.e. I am unable) to recite it.’ Rasoolullah ﷺ said, ‘Why?’ He said, ‘I used to disobey my mother.’ He ﷺ asked, Is she alive? He said, ‘Yes!’ The woman was brought before Rasoolullah ﷺ. He ﷺ asked, ‘Is this your son?’ She said, ‘Yes.’ He ﷺ said, ‘If we had to build a huge fire and tell you that either we will throw him into the fire, or you may forgive him, will you forgive him?’ She said, ‘Yes (I will forgive him).’ He ﷺ said, ‘So make me and Allah witness and say, I am now pleased with him.’ She said, ‘I am now pleased with him.’ Then, He ﷺ said to the young man, ‘Now recite the Kalimal!’ Hence, he began to recite it. Huzoor ﷺ said,

الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ

‘Praise be to Allah, Who granted him salvation through me (my Sadqa)’
[Ithaaf al-Khayrah al-Maharah vol.5 pg.476]

Abdur Rahmaan Mahaaribi reported, ‘There was a person who’s time of death was upon him and he was being instructed to recite the Kalima. He said, ‘I have no power to recite it (i.e. I do not have the ability) because I used to keep the company of such people who encouraged me to speak ill¹ about Hazrat Abu Bakr and Hazrat Umar رضى الله تعالى عنهم.’

8. Hazrat Talha and Hazrat Umar رضى الله تعالى عنهما reported, 'We heard from Rasoolullah ﷺ when he would say, I know three words, that if one who is on his death bed recites them, his soul will leave him easily, and it will become Noor (light) for him on the day of Qiyaamat.'

It is reported from Sayyiduna Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, 'Malak ul Maut عليه السلام came to a person who was dying, so he opened out his limbs and saw no good deeds, then he opened his heart and found no good deeds. Then he opened out his jaws and found the tip of his tongue stuck to his pallet, as he was saying لا اله الا الله so due to this Kalima, he was forgiven'.

9. Farqad Sanji رضى الله تعالى عنه reported that when the time of death of a person approaches, then the Angel on the left says, 'Lessen the punishment!' Then the Angel on the right says, 'I will not reduce the punishment (because) possibly due to this discomfort, he will recite the Kalima Tayyibah and will thus be forgiven.'²

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1. Undoubtedly, there is Azaab for the enemies of the Sahaba. Actually, anyone who has enmity and animosity in regards to any beloved of Allah is already in intense punishment. Even the person with the least intellectual capacity (understanding) knows that one who disrespects his parents is deserving of intense Azaab. Therefore, what can be said about those who disrespect the Awliyah upon whom hundreds and thousands of parents can be sacrificed and the Sahaba e Kiraam and the leader of all, Hazrat Muhammad ﷺ? Undoubtedly, they deserve punishment, the intensity of which even they cannot comprehend.

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2. It is regarding these Angels that the Qur'an has mentioned the word قَالَ يُدْرَبُ أَهْرًا.

10. Sayyiduna Abu Hurairah رضي الله عنه reported,

‘The one who reads these words will never be burnt by the fire of hell’:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

11. Sa’ad ibn Abi Waq’as رضي الله عنه reported that Rasoolullah ﷺ said, ‘Should I tell you what ‘Ism e Azam’ is?’

The Ism e Azam is the Dua of Hazrat Yunus عليه السلام

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ علي رَبِّي كُنْتُ مِنَ الظَّالِمِينَ

‘There is none worthy of worship except You. Glory be to You!
Undoubtedly, I have been of the wrongdoers.’

[Part 17 Surah Al Ambia Verse 87]

If one recites this Dua forty times in his illness, and then he finally passes away due to this same illness, then he shall receive the Thawaab (reward) of a Shaheed (martyr). If he regains his health then he shall be cleansed from his sins.

12. Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, ‘O Abu Hurairah رضي الله عنه! Should I inform you of such a true word that if one who is ill reads it at the beginning (of his illness), Allah will grant him salvation from Jahan’nam?’

I said, ‘Yes, Ya Rasool’Allah ﷺ, inform me.’ He ﷺ said, ‘those words are:

لَا إِلَهَ إِلَّا اللَّهُ يُعْجِبُ وَيُهِمُّكَ وَهُوَ حَيٌّ لَا يَمُوتُ ، سُبْحَانَ رَبِّ الْعِبَادِ وَالْبِلَادِ ، الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا
 فِيهِ عَلَى كُلِّ حَالٍ ، اللَّهُ أَكْبَرُ كَبِيرًا ، رَبُّنَا وَجَلَالَتُهُ وَقُدْرَتُهُ فِي كُلِّ مَكَانٍ ، اللَّهُمَّ إِنْ كُنْتَ أَمَرْتَنِي بِقَبْضِ
 رُوحِي فِي مَرَضِي هَذَا ، فَاجْعَلْ رُوحِي فِي أَرْوَاحِ مَنْ سَبَقَتْ لَهُمْ مِنْكَ الْحُسْنَى ، بَاعِدْ لِي مِنَ النَّارِ كَمَا بَاعَدْتَ
 أَوْلِيكَ الَّذِينَ سَبَقَتْ لَهُمُ الْحُسْنَى

[Ithaaf al-Khayrah al-Maharah Hadith 6227 pg.474]

‘There is none worthy of worship except Allah, it is He who gives life, it is He who causes death. He is The Living and will never die. He is free from all defects, and Praises in abundance to The Creator of the servants and the cities, such Praise which is full of blessings and Glorification. Praise to Him in all conditions. I (testify) to His Divine Greatness. His Majesty and Divine Power is the Greatest. O Allah! If You have caused me this illness so that I may die due to this illness, then bless my soul to be with those, whom You have blessed with Jannat and whom You have granted salvation from Jahan’nam.’

Therefore, if you die during this illness, then you will receive the pleasure of Allah (i.e. Allah will be pleased with you) and you will receive Jannat, and if you are a sinner then your sins shall be forgiven.

13. Hazrat Ali عليه السلام reported that he heard Rasoolullah ﷺ saying, ‘One who said these words at the time of his death, Allah will enter him into Paradise’:

لَا إِلَهَ إِلَّا اللَّهُ الْخَلِيمُ الْكَرِيمُ

‘There is none worthy of Worship except Allah,
 He is The Most Forbearing, The Compassionate (Thrice).’

الحمد لله رب العالمين

‘All Praise is due to Allah, Creator of the Worlds (Thrice).’

تبارك الذي بيده الملك يحيي ويميت وهو على كل شيء قدير

‘Glorified is He, in Whose Divine Power is the Kingdom. He gives life and causes death, and He has Power over all things.’ (Thrice)

[Ref: Kanz ul Um’mal, Hadith 42809, Vol.15 Pg.704]

Hazrat Abu Hurairah رضي الله تعالى عنه reported that Rasoolullah ﷺ said, ‘Allah Almighty says to Me, a believer is the epitome of goodness, because I remove his soul, and yet He (Still) praises Me.’

Ummul Hasan رضي الله تعالى عنها says, ‘I was in the presence of Hazrat Umm e Salma رضي الله تعالى عنها when a person arrived and mentioned that a certain person is about to pass away (i.e. he is on his death bed), so Rasoolullah ﷺ said, ‘Go and when the time of his death is near, say:

سَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Hazrat Abu Bukrah رضي الله تعالى عنه reports that Rasoolullah ﷺ went to visit Hazrat Abu Salama رضي الله تعالى عنه during his final illness. When his eyes began to protrude, Rasoolullah ﷺ closed his eyes, so his family members began to wail. He ﷺ asked them to be quiet and said, ‘When the soul leaves, the sight follows it. When a person passes away, the Angels are present and they say Aameen upon whatever the family members say.’ He ﷺ then said, ‘O Allah! Afford Abu Salama رضي الله تعالى عنه the ranks of those who have

been blessed with Divine Guidance, and appoint a successor amongst his household. For us and him on the Day of Qiyaamat!’

16. Rasoolullah ﷺ said, ‘when a person is passing away, close his eyes, because when the soul leaves, the sight follows it and the Angels are present there, so whatever the family members say (about him) the Angels say Aameen to it.’

17. Hazrat Mujahid says that Hazrat Ibn Ab’bas ؓ said, ‘Remember! Never sleep without Wudu, because the soul is kept in the condition in which it is removed.’

18. Rasoolullah ﷺ said, ‘The one whose soul was removed by Malak ul Maut in the state of Wudu, shall receive the status of a Shaheed on the Day of Qiyaamat.’

19. Hazrat Bakr bin Abdullah Mazni ؓ reports, when you close the eyes of a deceased then say:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

‘Bismillahi Wa Ala Mil’lati Rasoolil’laahi Sall Allahu alaihi wa Sallam’

[Sunan Baihaqi Kubra, Hadith 6401 Vol.3 Pg.385]



CHAPTER

7

MALAK UL MAUT AND HIS ASSISTANT ANGELS

Almighty Allah says in the Holy Qur'an,

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي نُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Say you, The Angel of Death gives you death, who is appointed over you; then you will return towards your Rub

[Part 21, Surah Al Sajdah, Verse 11]

TAFSEER

When presenting the Tafseer (commentary) concerning **تَوَفَّاكُم** Hazrat Abdullah ibn Ab'bas رضي الله تعالى عنهما says that the 'Rusul' here refers to the Angels who are the assistants to the Angel of Death.

AHADITH-E-MUBAARAKA

Wahb bin Mamba رضي الله تعالى عنه mentions that, 'the Angels who come bringing death over a person are the ones who record the times of the death of the people, and when the time of death for a person arrives, then they hand over his soul to the Angel of Death.'

THE ANGELS WHO BROUGHT THE SAND OF ADAM عليه السلام

1. Hazrat Abu Hurairah رضي الله تعالى عنه reported that when Almighty Allah willed to create Hazrat Adam عليه السلام. He commanded one of the Angels who carries the Arsh, to go down to Earth and bring some sand. When the Angel reached the earth and intended to take the sand, the earth said to the Angel, 'I give you the Oath of He who sent you towards me, that you

should not take my sand, so that tomorrow it would not have to burn in the fire.’ When the Angel returned to the Divine Court of Allah, he was asked the reason for not bringing the sand (from earth)? The Angel mentioned the words of the Earth and said, ‘O Allah! When it took the Qasm of your Majesty, I left it behind.’ Almighty Allah then sent another Angel, and the same happened with him, until (finally) Almighty Allah sent Hazrat Malak ul Maut عليه السلام. The earth gave him the exact same response, so he said, ‘O Earth! The One who has sent me towards you is more worthy of being Obeyed, compared to you, so how can I listen to you, when He has given me a command?’ Hence, he took sand from different parts of the earth and presented it in the Court of Allah, so Allah moulded it with the water of Jannat and it became mud (clay), and from it, Almighty Allah created Hazrat Adam عليه السلام.

2. It is reported that the control of the System of World is in the power of Four Angels. The control of the Armies and Winds is in the power of Hazrat Jibra’eel عليه السلام. The Control of the Rains and the vegetation is in the power of Hazrat Mika’eel عليه السلام, and removing the souls is in the power of Hazrat Izra’eel عليه السلام and Hazrat Israfeel عليه السلام carries the commands of Allah to all of them.

3. Hazrat Rabi’ ibn Anas رضي الله عنه reported that he was questioned with regards to Malak ul Maut, as to whether he removes the Souls by himself (i.e. does he do this all alone?). Then, he said that Malak ul Maut has assistants, and they are obedient to him and he is there Leader, and one foot of Malak ul Maut is from the East to the West, and the souls of the Believers is near the Sidrah.

4. In explaining the commentary of **فَأَمَّا الَّذِينَ آمَنُوا**, Hazrat Ibn Ab'bas **رضي الله عنه** has mentioned that this refers to those Angels who accompany the Angel of Death when he goes out to remove the souls of the dying person. From amongst them, there are those who take the soul and ascend, there are those who say 'Aameen', and there are those who remain behind making Istighfaar for the deceased until the Janaazah Namaaz.

5. In explaining the Tafseer of **وَيَقِيلُ مَنْ سَرَاتٍ**, Hazrat Ikrama **رضي الله عنه** mentions that the Assistant Angels of Malak ul Maut say to one another, 'Who will pull the soul of this person from his foot up to his nose?'

Khazraj says, 'I saw Rasool-e-Paak **ﷺ** by a Mayyit (deceased), and there I saw him **ﷺ** addressing Malak ul Maut (by saying), 'O Malak ul Maut (Angel of Death)! Be gentle with my companion, for he is a believer.' Malak ul Maut replied, 'May your eyes be cooled and your heart pleased. I am gentle with every Momin. O Muhammad **ﷺ**! When I remove the soul of a person, then those who shriek; shriek, so I say, 'By Allah I have not treated him unjustly and neither have I caused him to die before his time, and we have not sinned in any way by giving him death. If you are pleased with what Allah has done, then you are deserving of reward, if not you will be deserving of torment, and I am to come over and over again, so remain in fear, be you those living in tents or those living in mud houses. Be you those who are good or those who are evil, or be you of those who live in mountainous terrains or those who live on vast open plains. Every day and every night I observe the faces of each one of them carefully. Hence, I recognise every big and small one amongst them better than they do. By Allah! Even if I wish to remove the soul of a mosquito, I cannot do so without the permission from Allah.'

Ja'far bin Muhammad says that Malak ul Maut carefully observes the faces (of people) during the five Namaaz, and if it is the time (of death) of a pious person and one who is a Namaazi (sincere worshipper), then he chases shaitaan away from him and advises him to recite the Kalima.

6. Malak ul Maut عليه السلام observes the faces of the people thrice in a day, and when a person's lifespan ends and when his sustenance has been terminated, he removes that person's soul. His family members weep, so Malak ul Maut holds the doorpost of his house and says, 'I have not harmed you in any way, (and) I am appointed by Almighty Allah (for this duty)'. I have neither eaten his sustenance neither have I (really) removed his soul. I will come to you repeatedly, until not even one of you is left. Hazrat Hasan ؑ mentions that if the people could hear the words of this Angel then they would stop weeping over the deceased, and they would weep over themselves.

7. The father of Hazrat Maymoon ؑ says, 'I was with Mutallib ibn Abdullah ibn Hantab, and a person who saw his agony said, 'O Malak ul Maut! Be gentle on him, so the dying person who was in a state of unconsciousness suddenly said, 'I am gentle towards every believer'.'

8. Once whilst Hazrat Ibrahim عليه السلام was at home, he suddenly noticed a very handsome person enter his home. He asked, 'O Servant of Allah, who allowed you entrance into this house.' He said, 'the people of the house.' He said, 'Certainly the owner of the house has the right to do this. Now tell me, who you are?' He replied, 'I am the Angel of death!' He (Ibrahim عليه السلام said), I have been informed concerning some of your signs, but I see none of them in you.' Therefore, the Malak ul Maut turned away from him. Then, when he (Ibrahim عليه السلام) looked at him,

he saw that his entire body was covered in eyes and every hair on his body was upright like a sharp arrow. Hazrat Ibrahim عليه السلام immediately sought protection in Allah, and said to him, 'You may now return to the form you were in when you initially appeared (to me).' Malak ul Maut said, 'O Hazrat Ibrahim عليه السلام, when Almighty Allah causes death to a person, who regards meeting Him as the best thing, then he sends the Angel of Death (towards him) in the form in which I initially appeared to you.'

It has been mentioned in another narration that when the Angel of Death turned his back towards Hazrat Ibrahim عليه السلام and he took a form in which he appears to remove the souls of the evil people.

9. It has been mentioned as follows in the narrations of Ibn Mas'ud and Ibn Ab'bas رضى الله تعالى عنها that Hazrat Ibrahim عليه السلام said, 'O Angel of Death! Let me observe the form in which you appear to the kuffaar (unbelievers), when you are about to remove their souls.' Malak ul Maut said, 'This is not something that you will be able to bear.' However, Hazrat Ibrahim عليه السلام insisted, so he started to show this form to Hazrat Ibrahim عليه السلام by asking him to turn his face away. Now, when he looked at him (the Angel of Death), he saw a very black person with flames coming out of his head instead of hair on his body, and flames were shooting out of his mouth, and from his ears as well. On seeing this condition, he (Hazrat Ibrahim عليه السلام) felt faint. Once again, when he looked towards him, he observed him in his normal form. He said to Malak ul Maut, 'If a kaafir only has to face the torment of seeing you in that form, then that alone is an immense torment.' He (Hazrat Ibrahim عليه السلام) then said, 'Now let me see the form you take when you go out to remove the soul of a believer?' The Angel said, 'Turn your face away.' He (Hazrat Ibrahim عليه السلام) turned his face away and when he looked

back at him, he noticed a handsome young man, dressed in white standing before him, whose body was giving off a sweet fragrance. Hazrat Ibrahim عليه السلام said, 'If a Momin is only blessed with the gift of seeing you, then this is sufficient (for him).'

10. Hazrat Mujaahid رضى الله عنه reports that the entire earth has been made like a tray for Malak ul Maut, so that he may pick up whom he wishes from where he wishes. There are assistant Angels appointed to him, who gather the souls and bring them to him.

MALAK UL MAUT IS HAAZIR AND NAAZIR

1. Ash'at bin Saleem reports that Ibrahim عليه السلام asked Malak ul Maut, 'In the times of bubonic plague, someone is in the East and someone is in the West, so what do you do in this situation?' He said, 'I summon the souls by the Command of Allah and they come to me, between both these fingers of mine and the earth has been made like a tray unto me, so I pick from where I wish.'

2. Malak ul Maut was asked about how he removes the souls, so he said, 'I summon them and they come to me saying 'Labaik'.'

3. Hazrat Shahr bin Hawshab reported that Malak ul Maut is seated and the universe is at his knees and the Lauh e Mahfuz on which is inscribed the ages (of people) is in front of him, and there are some Angels standing before him with respect. The moment a person's time of death arrives, he commands the Angels to remove his soul.

4. Hazrat Ibn Ab'bas رضى الله عنه reported a narration when he was questioned concerning how Malak ul Maut removes the souls of two people at the exact same time, whereas one dies in the East and the other in the

West. In reply to it he said, 'The power (and control) that Malak ul Maut has over the people of the East and the people of the West, is like a person who has an eating mat in front of him and picks whatever he wishes from it.'

5. Hazrat Ibn Ab'bas رضي الله عنه reported that Malak ul Maut himself causes death to all the dwellers of the earth and he has been appointed over all the dwellers of the earth, just as you have power over that which is on the palm of your hand. When he removes the soul of any pure (good) person, he passes the soul over to the Angels of Mercy and when he removes the soul of an evil (sinful) person, he passes it over to the Angels of Punishment.

Ibn Abi Duniya and Abu Haatim etc. have presented similar narrations with slight differences.

6. Hazrat Khuthaima رضي الله عنه reports that Malak ul Maut appeared to Hazrat Sulaiman عليه السلام so Hazrat Sulaiman عليه السلام said to him, 'O Malak ul Maut! You wipe out an entire household but no harm at all is caused to those who are their neighbours?' Hazrat Malak ul Maut replied, 'I have no idea of who to wipe out. I am present under the Arsh of Allah and then I am given a list of names of those who are to die, so I cause the one whose name is on the list to die. The one whose name is not there, I do not cause him death.'

Once, Malak ul Maut presented himself in the Court of Hazrat Sulaiman عليه السلام and he began to observe one of his companions very carefully. When he left, the person asked Hazrat Sulaiman عليه السلام concerning who that person was (who was looking at him so intensely), so Hazrat Sulaiman عليه السلام mentioned to him that it was Malak ul Maut. He said, 'It

seems as if he has plans to remove my soul'. He (Sulaiman عليه السلام) then asked, 'So what then do you intend doing?' He said, 'Please command the winds to carry me to the (far away) land of Hind (India).' Hazrat Sulaiman عليه السلام commanded the winds and they carried him over to India. Thereafter, Malak ul Maut again appeared in the Court of Sulaiman عليه السلام so Hazrat Sulaiman عليه السلام said to him, 'You were observing one of my companions with much intensity. Why was this so?' He said, 'Hazrat! I was contemplating that I have been commanded to remove his soul in India, but I found him sitting by you, so I was trying to understand how he would reach India?'¹

NOTE: It has been mentioned in the Hadith Shareef, that a person is buried in the same ground from where the sand for his creation was taken and through some way or the other; he reaches his place of burial. This verse of the Holy Qur'an also points to this:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

We have created you from the earth (dust), and We will return you towards it once again, and from it We will raise you again.

[Part 12, Surah Taa Haa, Verse 55]

The source of all three pronouns is the same.

INCIDENT RELATING TO HAZRAT IDREES عليه السلام

Hazrat Ibn Ab'bas رضى الله عنه reports that an Angel requested permission to go to Hazrat Idrees عليه السلام, so the Angel presented himself in the Court of Hazrat Idrees عليه السلام and conveyed Salaam. Hazrat Idrees عليه السلام asked, 'Do you have any communication with Malak ul Maut?' He said, 'Yes! He is my brother.' Hazrat Idrees عليه السلام said, 'Can you afford me any

benefit from him?’ The Angel said, ‘If you wish that the time of death should be altered, then this cannot be done, but I can request him to be gentle upon you when your time arrives.’ The Angel then carried Hazrat Idrees عليه السلام into the heights of the sky on his wings, until they met with Malak ul Maut. The Angel said to Malak ul Maut, ‘I have something to ask you’. Malak ul Maut said, ‘I am aware of your intention. You wish to discuss the issue of Hazrat Idrees عليه السلام. His name has already been removed from the register of those alive (in the world) and now there is only half a moment left in his (worldly) life.’ Hence, Hazrat Idrees عليه السلام passed away whilst on the wing of the Angel.

THE GRIEVANCE OF MALAK UL MAUT

Hazrat Jaabir bin Zaid رَضِيَ اللهُ عَنْهُ reported that in the past the Angel of Death caused death to the people without the means of any illness or pain etc., so the people began to curse and swear at him. Thus, he complained in this regard to Almighty Allah, so Almighty Allah created illnesses. Now people say that such and such person died due to such and such illness, and none takes the name of Malak ul Maut anymore (i.e. none blames him).

MALAK UL MAUT STRUCK BY HAZRAT MUSA عليه السلام

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports from Nabi Kareem ﷺ that Malak ul Maut initially went to people openly, and when he went to Hazrat Musa عليه السلام, Hazrat Musa عليه السلام struck him (with a single blow) which caused his eye to burst. He presented himself in the Court of Almighty Allah and said, ‘O Allah! Your servant Hazrat Musa عليه السلام burst my eye. If he were not your respected servant, I would have been harsh towards him’. Almighty Allah said, ‘Go to my servant and say to him that he should place his hand on the back of an ox, and for every hair that

comes onto his hand from the back of the ox, We shall extend his life by one year'. Malak ul Maut brought this message to Hazrat Musa عليه السلام, so Hazrat Musa عليه السلام asked, 'What will happen thereafter?' It was said, 'Maut'. He then said, 'If the end result is Maut, then remove my soul right away'. Therefore, Hazrat Malak ul Maut smelt him and he passed away, and the eye of Hazrat Izra'eel عليه السلام was put in order again. Henceforth, Hazrat Malak ul Maut began coming to people hidden (and not openly like in the past).

THE PASSING AWAY OF HAZRAT IBRAHIM عليه السلام

1. It is reported from Ibn Umar رضى الله تعالى عنهما that the Angels said, 'O Almighty Allah! Your servant Ibrahim عليه السلام is very fearful of Death'. Allah Almighty said, 'Say to him that when Friends (Beloveds) do not meet for a very long time, then one looks forward to meeting the other'. When Hazrat Ibrahim (alaihi salaam) was informed of this, he said in the Court of Allah, 'O Allah! I desire to meet with You'. Therefore, Almighty Allah sent a flower towards him. He smelt the flower and on smelling it, his Ruh (soul) left his body.

2. (Another Narration mentions that) Malak ul Maut said to Hazrat Ibrahim عليه السلام, 'Almighty Allah has commanded that I should remove your soul with ease (painlessly).' Hazrat Ibrahim عليه السلام said to Malak ul Maut, 'Go to Almighty Allah and discuss with regards to me (i.e. with regards to my life)'. Malak ul Maut presented himself in the Court of Allah and discussed Hazrat Ibrahim's عليه السلام request. Almighty Allah said, 'Say to my Khalil عليه السلام, that your Rub says that the Khalil is pleased with meeting the Khalil.' Malak ul Maut passed this Message of Allah to Hazrat Ibrahim عليه السلام, so Hazrat Ibrahim عليه السلام said, 'Very well, now remove my soul.' Malak ul Maut asked him, 'O Ibrahim عليه السلام! Have you ever consumed wine?' He said, 'No!' Malak ul Maut let him

smell a hint of wine (of hereafter) and his Ruh was immediately removed.

THE PASSING AWAY OF HAZRAT DAWUD عليه السلام

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reported that Rasoolullah ﷺ said, 'Hazrat Dawud عليه السلام was very modest and whenever he left his home he would put a lock on the door, so that none may enter his home (in his absence). One day when he returned home, he found a man standing inside his home. He asked who he was. He replied, 'I am that person who does not even fear Kings and for me there is no Door (to stop me)'. Hazrat Dawud عليه السلام said, 'By Allah! It seems that you are Malak ul Maut. I welcome you.' He then covered himself in a blanket and his soul was removed.'

THE PASSING AWAY OF THE BELOVED OF ALLAH ﷺ

1. On the day of the Wafaat (passing) of Rasoolullah ﷺ, Hazrat Jibra'eel عليه السلام presented himself in the Holy Court of Rasoolullah ﷺ and asked how Huzoor ﷺ was feeling. He ﷺ said, 'I am anxious and sad.' Just then, Malak ul Maut requested permission to enter. Hazrat Jibra'eel (alaihi salaam) mentioned that Malak ul Maut is seeking permission to present himself. He has not sought permission from anyone before Rasoolullah ﷺ and he will not seek permission from anyone after Rasoolullah ﷺ. The Beloved Rasool ﷺ blessed him with permission to enter. He presented himself and stood before Rasoolullah ﷺ and said, 'Allah Almighty has commanded me to remove your blessed soul and if you do not wish, (Allah has commanded that) I should not remove it.' He ﷺ said, 'O Malak ul Maut! Are you really appointed to do this?' He said, 'Yes.' Jibra'eel عليه السلام then said, 'Ya Rasool'Allah ﷺ! Almighty Allah is looking forward to meet with you.' He ﷺ said, 'O Malak ul

Maut! Carry out the Command of Allah.’ Therefore, he removed the blessed soul of Rasoolullah ﷺ.¹

2. Ahmed reported in Zuhd and Sa’eed bin Mansur reported from Ata’ bin Yasaar ؓ that Malak ul Maut carefully looks at the residents of every home five times daily, waiting to see if he has been commanded to remove the souls of anyone of them or not.

THE SPLENDOUR OF MALAK UL MAUT عليه السلام

Hazrat Anas ؓ reported, ‘Malak ul Maut observes the faces of the servants 70 times in a day. When a servant laughs, Malak ul Maut says, ‘It is Astonishing! I have come here to remove his soul and he is laughing.’²

1. This narration clearly explains the excellence and Station of the Beloved Rasool ﷺ. It can be clearly deduced from this Hadith that none has an excellence like that which has been bestowed upon Rasoolullah ﷺ. The Ahadith that passed earlier mention that Malak ul Maut made very clear to the other Ambia عليه السلام that he does not need permission to enter any home, and for him there are no doors. However, when he visited Rasoolullah ﷺ, he did not enter, but rather he waited for Permission. He only entered when the beloved Rasool ﷺ granted him permission. This narration clearly shows that Nabi ﷺ is the greatest and most beloved in Allah’s creation and that not even the Angel of death has authority to do anything without his ﷺ permission. It further explains that the Angel of Death was given a unique command. The command was that he could only remove the soul of Nabi Kareem ﷺ with his blessed permission and if He ﷺ did not allow him to remove his blessed soul then the Angel of Death was commanded that he should not do so. Subhaan’Allah! Such is the excellence of Imamul Ambia Hazrat Muhammad ﷺ! [Razvi Noori]

2. This also proves that Malak ul Maut is Haazir and Naazir.

THE DEATH OF NON-HUMANS

AHADITH-E-MUBAARAKA

1. Rasoolullah ﷺ said, ‘The souls of animals and insects are in (their) Tasbeeh. When the Tasbeeh ceases, they die. Their death is not in the control of Malak ul Maut.’

2. Mu’ammarr Kilaabi says, ‘I was present with Maalik bin Anas رضى الله عنه and I asked him if Malak ul Maut also removes the souls of mosquitoes’, so he asked, ‘Do they have lives?’ I said, ‘Yes, they do.’ He said, ‘Then in that case Malak ul Maut is the one who removes their lives, because the Qur’an says’,

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

‘Allah causes the souls to be removed, at the time of their Death’

[Part 24, Surah Al Zumr, Verse 42]

Juwaibar reports in his Tafseer from Dah’hak that Malak ul Maut removes the souls of the humans, whilst another Angel removes the souls of the Jins and another removes the souls of the Shayateen, and there is one who removes the souls of the fish, quadruples, wild beasts, and insects.

In addition, even the Angels will pass away when the Soor is blown for the first time, and after removing their souls Malak ul Maut will also pass away.

Those who travel by sea and become Shaheed, then Almighty Allah himself (by His Divine Power) removes their souls, because they are very exalted, for they did not fear the depths of the Sea and they travelled on ships to strive for Jihad.¹ Ibn Majah has also reported this.

There was once a person from the past Ummats, who worshipped Allah for 40 years on land. He then made Dua by saying, 'O Allah! I wish to perform your Ibaadat in the sea.' He then came to the seashore and said to the people, 'take me on the ship as well', so they did. As the ship sailed, it came near a tree that was in the water but at the edge. He asked them to get him to sit on the tree. The people put him onto that tree and then sailed away. Now, an Angel ascended into the skies and as it was his manner, he tried to say something, but was unable to do so. He immediately understood that it was due to some shortcoming from him. Therefore, he came down towards the person on the tree and asked him to intercede for him. The man made Dua for the Angel. He then requested in the Court of Allah by saying, 'O Allah! Please appoint this particular Angel to remove my soul (when my time has come).' When the time of his death drew near, then the very Angel appeared to him and said, 'Just as you pleaded on my behalf, I have pleaded on your behalf. I will remove your soul from wherever you wish.' He performed a Sajdah and a tear dropped from his eye and with this, his soul was removed.

1. It must be noted Jihad does not refer to killing and maiming innocent people but it is to strive for the defence of Islam when it is needed and this is done solely for the pleasure of Allah and in adhering to all the rules and laws of combat as set aside by the Shariat. [Razvi Noori]

HOW TO BEFRIEND MALAK UL MAUT

Hazrat Abu Zar'aa reported that Najeeb ibn Abi Ubaid said to me, 'I saw Malak ul Maut in my dream, wherein he was saying, say to your father that he should recite Durood upon me, so that I may be gentle upon him. I mentioned this to my father and he said to me, 'O my son! I am even closer to Malak ul Maut, than I am to your mother.'

MAKING A WASIYAH BEFORE DEATH

Zaid ibn Aslam reported that he narrated from his father, that his father said, 'I remember a Hadith which was reported by Hazrat Umar رضي الله عنه, that It is not permissible (i.e. advisable) for a Muslim to sleep three nights without placing his Wasiyah at his head-side, so I picked up a pen and ink so that I make write my Wasiyat.' However, I kept all these (materials) at my head-side and fell asleep. I saw a person appear to me in my dream, garbed in white robe and from his body emanated a sweet fragrance. I asked, 'Sir who permitted you to enter my home?' He said, 'the people of the house.' I asked, 'Who are you?' He said, 'Malak ul Maut'. On hearing this, I began to pull away from him. He said, 'Do not try to avoid me.' I have not come to remove your soul. I said to him, 'Write for me a certificate of security from the fire of hell.' He said, 'Hand me the pen and ink', so I handed him the pen, ink and paper which was kept at my head-side, so he wrote:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، اسْتَغْفِرُ اللَّهَ، اسْتَغْفِرُ اللَّهَ

He filled both ends of the paper with these words (i.e. he wrote this on the entire sheet of paper), and then handed the paper over to me saying, this is your Certificate of Salvation. I awoke (from my dream) in

a state of shock. I then asked for a candle to be brought and looked at that paper which I had kept at my head-side. I found the exact words written on that page.

A QUESTION

This is a question generally asked by the Christians and other enemies of Islam, they use this to try to prove Islam as being weak. They ask, ‘In some verses the causing of death is attributed to Malak ul Maut, such as in the verses’:

قُلْ يَعْرِفِكُمْ مَلَكُ الْمَوْتِ

Say you, The Angel of Death gives you death
[Part 21, Surah As Sajdah, Verse 11]

In addition, in some verses it is mentioned,

نَوَفَّيْنَاهُ مِنْ سُلَيْمَانَ

‘Our Angels remove its (his) Souls’
[Part 7, Surah Al An’aam, Verse 61]

Moreover, in some verses it is mentioned,

إِنَّ الَّذِينَ تَتَوَفَّيْنَاهُمُ الْمَلَائِكَةُ

‘The Souls of the those people, which the Angels remove’
[Part 14, Surah An Nisa, Verse 97]

From all these verses, it is evident that the Angel of Death causes death. However, in certain verses it is mentioned,

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

‘Allah causes the souls to be removed, at the time of their Death’
[Part 24, Surah Az Zumr, Verse 42]

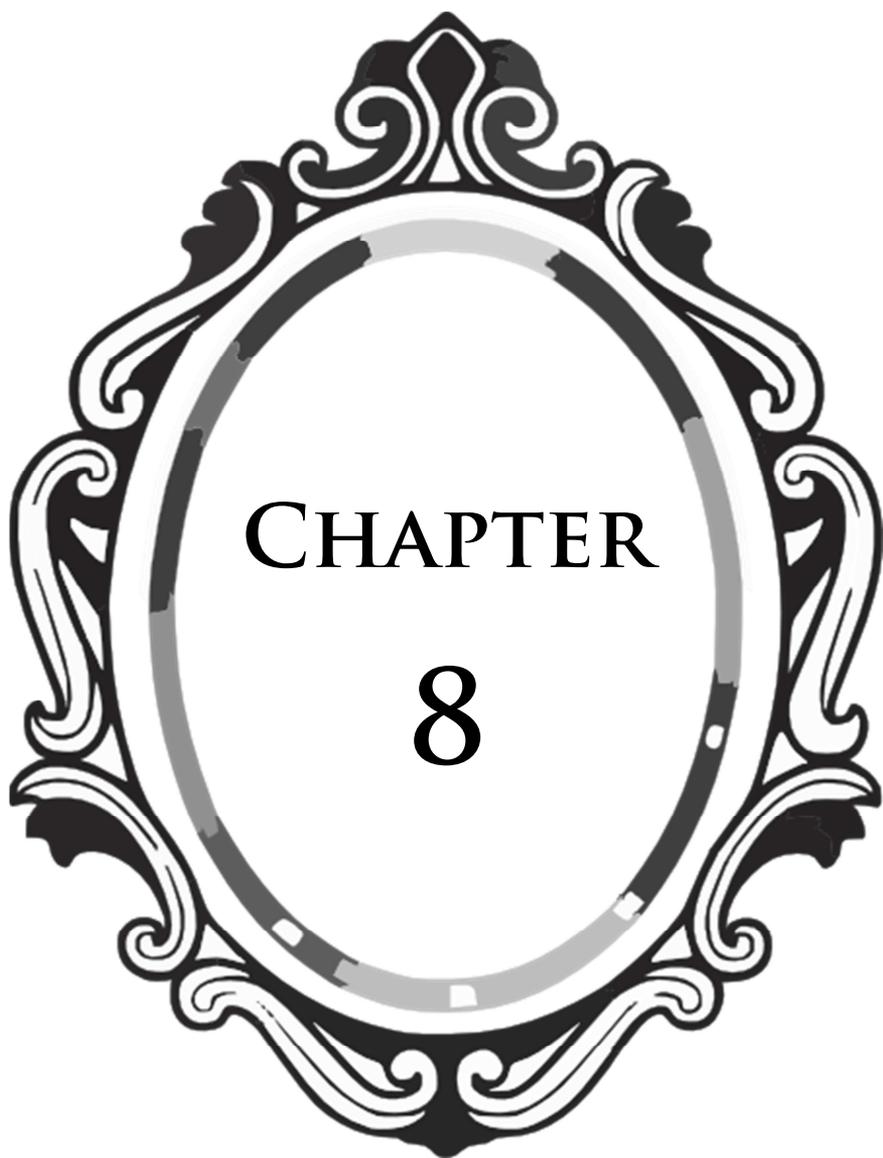
From this, it is evident that Almighty Allah himself causes death, so it seems....

THE ANSWER

Imam Qurtabi has mentioned that there is no contradiction in this, because Malak ul Maut is the one who removes the soul, whereas the Angels are his assistants and Allah is the one Who is truly the One who gives Death.

BENEFICIAL NOTE

Kalbi says that Malak ul Maut removes the soul from the body and gives it into the care of (his assistant) Angels. He gives the souls of the pious to the Angels of Mercy and he gives the souls of the evil doers to the Angels of Punishment. As for the issue of what form Malak ul Maut takes when he appears to the pious and what form he takes when he appears to the evil doers, and the reason for this, then it must be said that the reason for this is obvious, that Angels have the power and ability to take different forms.



ANNUAL TERMINATION OF AGES (LIVES)

1. Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, 'Until Sha'baan the ages (lives) are terminated, yet a person makes Nikah and he has children, whereas his name has been entered into the register of the dead.'
2. Bibi A'isha رضي الله تعالى عنها mentioned that Rasoolullah ﷺ would keep fast throughout the month of Sha'baan, (so) I asked his reason for doing this. He ﷺ said, 'the name of every person who is to die in this year, is written down in this month, so I wish that I should be fasting when I meet with Almighty Allah.'
3. Hazrat Ata' bin Yasaar رضي الله عنه reported, 'when the eve of the 15th of Sha'baan arrives, Malak ul Maut is handed over a Register, and it is said to him that the souls of the names of all those people who are recorded in this register should be removed. As a man plants a tree, makes Nikah, constructs his house and he has children, whereas his name has already been recorded in the register of the dead (i.e. of those who are to die).'
4. Hazrat Umar رضي الله عنه (who was the slave of Afra) reports that the names of those who are to die are recorded on Lailatul Qadr. Man is occupied in planting trees and making Nikah, whereas his name is already recorded amongst those who are to die.
5. Hazrat Ikrama رضي الله عنه reports that all the affairs that are to take place between the 15th of Sha'baan and the following Sha'baan are recorded. The list of those who will live and those who will die, and the list of all the Hajis, (are recorded) and there will be no changes made to this.

6. The Beloved Rasool ﷺ said, ‘on the eve of the 15th of Sha’baan Almighty Allah sends Wahi upon the Angels to remove the soul of whosoever is to die in this year.’

7. Rasoolullah ﷺ said that, ‘the first one to receive information (and knowledge) of the death of a person is ‘Haafiz’, because he is the (Angel) who ascends with the deeds of a servant, and then descends with the servants sustenance (Rizq), so when the Rizq (sustenance) of a servant is terminated, he understands that he is about to die.’

8. Hazrat Muhammad bin Ham’maad ؓ reported, ‘under the Arsh of Allah, there is a tree and on it is a leaf for every creation, so when the leaf which is attributed to any of the creation breaks and falls off, his soul is removed.’

It is mentioned in the Holy Qur’an,

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

‘And He knows of every leaf which falls’

[Part 7, Surah Al An’aam, Verse 59]

MUNKAR AND NAKEER (THE ANGELS OF THE GRAVE)

AHADITH-E-MUBAARAKA

1. Hazrat Bara' رضي الله عنه reported (a narration), wherein he mentions that we were attending a Janaazah with Rasoolullah ﷺ. The grave had not been dug yet and we had already reached there. We all sat around Rasoolullah ﷺ as if there were birds sitting on our heads. There was a stick in the blessed hand of Rasoolullah ﷺ with which he ﷺ was scraping at the ground. Then after a while, He ﷺ raised his blessed head and either twice or thrice He ﷺ said,

اسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ الْقَدْرِ

'I Seek refuge in Allah from the torment of the grave'

[Musnad Imam Ahmed bin Hambal, Kitaab Musnad Al Kufi'een, Hadith Bara' ibn Aazib رضي الله عنه, Hadith 18557, Vol.4 Pg.287]

Thereafter, He ﷺ said, 'Bright faced Angels appear to a Believing servant who is about to leave the world and turn his direction towards the hereafter. Their faces are as bright as the sun. They have with them the Kafan of Jannat and fragrance of Jannat. They sit at a position where a man's vision reaches. Malak ul Maut then arrives and sits at the head-side of the dying person and says, 'O contented Soul! Come out (Return) towards the pleasure and pardon of (Your) Rub.' Then his soul flows out (so easily) like a drop that comes out of a leather jug. The moment Malak ul Maut removes his soul, these (bright faced) Angels immediately take the soul into their care and they wrap it in the Jannati Kafan (Heavenly Shroud) and Jannati Fragrance which they have

brought. Then a fragrance similar to the best Musk in the world emanates from him. They then take him and ascend towards the 'Highest Assembly' (of Angels). Those residing in Malaa Al A'la (The Highest Assembly) ask about this fragrance and they ask concerning whom this fragrance is emanating from, so the Angels mention the good name by which he used to be known on earth. They then ascend with it towards the sky of the earth, having the Door opened, and the Muqar'rab Angels of every sky follow it (i.e. this procession of Angels) until they reach the next sky, (and this continues) until they reach the seventh sky. Then Almighty Allah says, 'Record my servant in the Register of the 'Illiyoon' and thereafter take him back towards the earth, for I have created him from sand (dust) and I will return him towards dust, and I will raise him (once) again from dust.' The soul of the deceased is then returned to his body, and two Angels come to him, bringing him to sit. They then ask him, 'Who is your Rub?' He says, 'Almighty Allah.' They ask, 'What is your Religion?' He says, 'Islam.' They ask, 'What did you have to say about this person who was sent towards you?' He will say, 'It is Muhammadur Rasoolullah ﷺ.' They will then ask, 'What is your knowledge?' He will say, 'I read the Book of Allah (The Qur'an) and I brought Imaan in it and I confirmed it.' Then an announcement will be made from the sky, 'My servant has spoken the truth. Set for him the bedding of Jannat, adorn him in the robes of Jannat, and open for him the Door of Jannat.' He will then feel the cool and fragrant breeze of Jannat and his grave will be expanded for as far as his eyes can see. Then, a very handsome faced, elegantly dressed and fragrant person will come to him saying, 'Glad tidings to you. This is the day when your promises will be fulfilled.' The deceased will ask, 'Who are you, for (I see) goodness and virtue in your face?' He will reply by saying, 'I am your good (virtuous deeds).' The deceased will say, 'O Allah! Establish Qiyaamat so that I may go towards my family.'

(And) when a kaafir (unbeliever) is about to die, then those with black faces, carrying blankets descend from the sky and they sit at a position where a man's vision reaches. Then Malak ul Maut sits at his head-side and says, 'O evil (cursed) soul! Come out towards the displeasure and wrath of Allah.' The soul then spreads out into the body and the Angels then pull out the soul with such force, just as a skewer is pulled from wet cotton wool. When the soul comes out, the Angels immediately take it into their control and wrap it in a blanket. It gives off a foul odour like that of a (Decaying) corpse. The Angels then take it towards the 'Highest Assembly' and those residing there ask, 'Who is this evil (cursed) soul?' The Angels mention his worst name by which he was known (on earth). They then take it towards the sky of the earth and they attempt to have it opened, but it refuses to be opened. After mentioning this, Rasoolullah ﷺ recited this verse'

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ

'The Doors of the Sky will not to be opened for them'

[Part 8, Surah Al A'raf, Verse 40]

Almighty Allah will then say, 'Have his book recorded in the Sij'jeen of the deepest level of the earth'. Then his soul will be thrown into the Sij'jeen. Thereafter, Rasoolullah ﷺ recited this verse,

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِينٍ

'And whoever attributes partners for Allah, then (it is as though) he has fallen from the sky, and the birds carry him away, or the wind blows him, to a far away place' [Part 17, Surah Al Haj, Verse 31]

The soul of the deceased is then returned to his body and two Angels come to him, bringing him to sit. They ask him, مَنْ رَبُّكَ 'Who is your Rub?' His says, هَاة هَاة لَا أَدْرِي 'Alas, Alas, I do not know'. They ask, 'What is your Religion?' He says, هَاة هَاة لَا أَدْرِي 'Alas, Alas, I do not know'. They then ask, 'What did you have to say about this person who was sent towards you?' He will say, هَاة هَاة لَا أَدْرِي 'Alas, Alas, I do not know'. Then an announcement will be made from the sky, 'My servant is lying. Set for him the bedding of hell and wrap him in the garb of hell, and open towards him the Door of Hell'. The intense heat from (Hell) will reach him. His grave will then become so constricted that his ribs will be crushed. Thereafter, a dreadful unpleasant looking person will appear to him, whose clothing will be inappropriate and he will say to him, '(Today) you will receive the punishment which was promised to you whilst you were on earth'. He will ask, 'Who are you, your face looks evil?' He will say, 'I am your evil and cursed deeds'. The person will then say,

رَبِّ لَا تُقِمِ السَّاعَةَ

'O my Rub! Do not let Qiyaamat be established.'

2. Hazrat Tameem Daari رضي الله عنه said that Rasoolullah ﷺ said, Almighty Allah says that, 'O Malak ul Maut! Go to my Wali and bring him, for I have tested him with (both) distress and consolation, and I found him to be as it pleases Me, so I wish to grant him relief from the distresses of the world'. Malak ul Maut takes with him a Jama'at of five hundred (500) Angels. They carry with them the fragrant Kafan (shroud) of Jannat and stems with flowers, from which emanate a variety of fragrances, these flowers are of various colours. They also have in their

possession white silk that has been immersed in Musk. Malak ul Maut then sits down with the Angels (near him). Each Angel keeps its hands on one of his limbs (meaning on every limb of the Wali is the hand of an Angel). Then the silken fabric immersed in musk is placed under his chin, and one of the Doors towards Jannat is opened unto him. Now, his heart becomes inclined towards Jannat. He is sometimes engrossed in the Maidens of Jannat, and sometimes towards the heavenly Robes, and at times observing the fruits of Jannat. Just as people in a house comfort a crying child, likewise, his heart is comforted and his Jannati wives become pleased during this time, and his soul rejoices. The Angel says, ‘O Pure Soul! Go towards the wonderful trees, expanded shades and flowing waters (rivers).’ Malak ul Maut shows more affection towards him than a mother (would show). He (Malak ul Maut) knows that this soul is Beloved to Allah, so by being gentle on that soul, he is seeking the pleasure of Allah. His Ruh (soul) leaves (the body) just as a strand of hair is removed from flour. He said, here his soul leaves and there all the Angels say,

سَلَامٌ عَلَيْكُمْ ۖ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

‘Peace be upon you. Enter into Jannat,
(Which is) the reward for your deeds’
[Part 14, Surah An-Nahl, Verse 32]

This is the essence of the command of Almighty Allah, ‘To Those whom the Angel causes death in a pure state.’

BENEFICIAL NOTE

In another instance it is mentioned, that if it is a Momin, then he will be blessed with the comfort, fragrance, and with Jannat that is full of bounties. It is mentioned that when Malak ul Maut removes the soul (of such a person), the Ruh congratulates the body and says, 'O Body! You always took me swiftly towards the obedience of Almighty Allah and you kept me away from sinning, so today glad tidings to you, for you saved not only yourself, but also you have saved me as well.' The body also says the same to the soul, and the portions of earth on which a pious person performed Ibaadat will weep over him, and every Door of the Sky through which his good deeds ascended and that Door from which his sustenance descended, weep over him for forty (40) days. When his soul is removed, five hundred Angels stand near him. When people wish to turn him to a particular side, the Angels turn him to that side before they do, and even before the humans shroud him in Kafan, they adorn him with their Kafan (Shroud). Before they (the people) put fragrance onto him, they perfume him, from the door of his house up to the Door of his grave, two well conducted lines of Angels stand, and they make Istighfaar for him. At this time, shaitaan shrieks so loudly that it causes some bones of the deceased to break. Shaitaan says to his army, 'Woe to you! How was this servant saved (i.e. how did he receive salvation)?' They say, 'He was protected from committing sins.' When Malak ul Maut ascends with his soul into the sky, Jibra'eel عليه السلام welcomes him with seventy thousand Angels. Every Angel gives glad tidings to this (fortunate) person. When Malak ul Maut reaches the proximity of the Arsh with this soul, the soul falls into Sajdah in the Court of Allah. Allah Almighty (then) says to Malak ul Maut, 'Take the soul of My servant and place it in the green fresh trees and in the flowing water (rivers).'

THE COMPANIONS OF THE GRAVE

When the deceased is put to rest in his grave, then (his) Namaaz appears to his right and his Saum (Fast) appears to his left, and his Qur'an (Qur'anic recitation) and his Zikr (and other recitations) appear at his head-side, and his walking towards Namaaz appears at his foot-side, and his Sabr (patience) appears in one corner of his grave. Then, when Almighty Allah sends down Azaab (punishment of the Grave), then the Namaaz says (to it), 'Step back! He endured difficulties all his life, and now he is resting comfortably.' Now the Azaab will approach from his left and his Fasts will give the same response. When it approaches from the head-side, it will get the same response. Hence, the Azaab will not be able to approach him from anywhere. No matter whichever direction it tries to approach from, it will find the beloved (friend) of Allah protected. Finding him protected, the torment will leave. At that time Sabr (patience) will say to all his other virtuous deeds, 'The only reason I remained silent is so that if all of you were not successful, then I would have spoken, but now I will be of assistance (to him) on Pul Siraat and Mizaan.' Then, Almighty Allah will send two Angels, whose eyes will be like swooping lightning and their voices will be like the sound of loud claps of thunder, their teeth will be (as huge as) horns, and their breath like intense flames, they walk tramping on their (immensely long) hair. There will be a massive distance between both their shoulders. With the exception of the Believers, their hearts will not feel pity and compassion for anyone else. Their names are Munkar and Nakeer. They will both have in their hands a hammer (like weapon). If all the Jins and humans get together, they will not be able to lift it. They will then (awaken) the deceased asking him to sit up. The deceased will sit up and his Kafan will fall of his body. They will ask, 'Who is your Rub?' 'What is your Religion?' 'Who is this Rasool?' He (the deceased) will reply, 'My Rub is Allah', 'My Deen is Islam' and

‘this is Muhammadur Rasoolullah ﷺ and He ﷺ is Khaatimun Nabi’yeen.’ Both of them will say, ‘You have spoken the truth.’ They will then lay him in his grave and his grave will be expanded from all sides. They will then say to him, ‘Just look up!’ When he looks up, the door towards Jannat will be opened. It will then be said to him, ‘O Friend of Allah! This is your place in Jannat, for you remained obedient to Almighty Allah.’

THE COMFORT BLESSED TO A BELIEVER

Rasoolullah ﷺ said, ‘At this moment he will receive such pleasure (and delight) which he will never forget. Now, it will be said to him, Just look down a bit! When he looks down, he will be able to look through a Door that is opened towards hell. Both Angels will say, ‘O Friend of Allah! You have attained salvation from this’.’ Rasoolullah ﷺ said, ‘By Allah! In that moment, he will experience happiness that will be never ending. Seventy seven Doors of Jannat will be opened unto him, through which the coolness and fragrance of Jannat will reach him, and this will continue until he is raised from grave on Maidaan-e-Mahshar.’ Thereafter Huzoor ﷺ said, ‘Almighty Allah says, ‘O Malak ul Maut! Now go to my enemy and bring him with you. I increased his sustenance and blessed him with many bounties, but he always remained ungrateful and rejected (My favours). So, bring him today so that he may face his retribution.’ Malak ul Maut then goes to him in the most horrifying form. He appears to him having twelve eyes and with him are the iron bars (spits) of Hell. Five hundred Angels accompany him. Each one of them has with them copper, sparks from Hell and whips raging (with fire). Malak ul Maut then strikes him with the thorny bars that become embedded into the roots of his blood vessels and muscles. He then firmly twists the bars, and his soul exits (with agony) from his toe nails, and during this time the enemy of Allah

becomes unconscious, and the Angels (which were sent towards him) lash him with their whips on his back and face, and whilst hitting him, it (the soul) reaches his throat. They then place the copper and the sparks (of hell) under his chin. Malak ul Maut then says, 'O Cursed soul, come out towards (the) extremely scorching wind and water and the intensely hot shade.' After Malak ul Maut removes the soul, it says to the body, 'O Body! (May) Allah punish you with the most severe punishment on my behalf, because you used to take me swiftly towards sinning and you kept me away from goodness.' You have destroyed yourself and you have destroyed me as well. The body will then say the same to the soul. The portions of the earth on which he placed his sight will curse him. The army of Iblees (shaitaan) will go to him and give him the pleasing news that they have driven one of the humans towards hell. When he is placed in his grave, his grave will be constricted upon him, so much so that his ribs from side will pierce through the other side. Almighty Allah will send black serpents towards him, which will bite him. Two Angels from Allah will then appear to him and ask, 'Who is your Rub?' 'What is your Deen?' 'Who is your Nabi?' He will continue saying, '(Alas, Alas) I do not know. The Angels will ask, 'Did you ever attempt to know (the truth)?' They will then strike him with weapons that will cause sparks to fly in his grave. They will then say to him, 'Just look up for a bit!' When he looks up, he will see the door of Jannat. The Angels will say to him, 'If you obeyed Allah, then this would have been your destination.' Rasoolullah ﷺ said, 'By Allah! At this moment, his heart will be engulfed with remorse, which will be never ending. Then, the door of Hell will be opened and shown to him and it will be said to him, 'O Enemy of Allah! This is now your destination due to your disobedience and 77 Doors of hell will be opened (towards him), from which intense heat and extremely hot gusts of wind will reach him. This will continue until Qiyaamat comes.'

COMMENTARY OF VERSES

1. Hazrat Ali عليه السلام ibn Abi Taalib reported that وَالَّذِينَ عَزَمْتَ refers to the Angels who remove the souls of the unbelievers. وَالَّذِينَ نَسَطُوا refers to the Angels who pull out the souls of the unbelievers from between their nails. وَالَّذِينَ سَبَّحُوا refers to the Angels which float between the earth and the skies with the souls of the Muslims فَالسَّيِّئَاتِ سَبَّحًا refers to the Angels who carry the souls of the Muslims and wish to go ahead of one another.

2. In the Tafseer of وَالَّذِينَ عَزَمْتَ Hazrat Ibn Ab'bas عليه السلام says that it refers to the Angels who plunge the souls of the unbelievers into the fire (of hell).

3. In his Tafseer, Hazrat Ibn Ab'bas عليه السلام has reported that the word of Allah وَالَّذِينَ عَزَمْتَ refers to the souls of the unbeliever. At the time when it sees Malak ul Maut, then Malak ul Maut informs them of the displeasure of Allah, and he removes their souls from the flesh and muscles. وَالَّذِينَ سَبَّحُوا refers to the souls of the believers when it sees Malak ul Maut. Then Malak ul Maut says, 'O Pure Soul! Come out towards Mercy and sweetness and go towards the Court of Allah who is pleased (with you).' On hearing this, the souls (of the believers) float in happiness and they display their desire of going towards Jannat, and فَالسَّيِّئَاتِ سَبَّحًا means that they go towards the wonders of Allah.

4. Hazrat Rabi' bin Anas عليه السلام reported that both these Ayats وَالَّذِينَ عَزَمْتَ and وَالَّذِينَ نَسَطُوا were revealed with regards to the unbelievers. At the time of their death, the Angels pull out (their souls) with such severe intensity. وَالَّذِينَ سَبَّحُوا was revealed for the believers.

5. Ibn Abi Haatim رضي الله عنه has mentioned that وَالذُّرْعَتِ غَرْقًا means that at the time of death the soul of a human sinks into his chest. وَالنَّشِطَاتِ نَشْطًا In other words, they draw out the soul from the (toe) nails and from the feet. وَالسَّيْحَاتِ سَيْحًا In other words, when the soul floats in the chest at the time of death.

Abdur Raheem Armani mentions in Kitaabul Ikhlāas on his own merit, that Dah'hak رضي الله عنه has mentioned that when a believing human passes away, his soul is carried by the Muqar'ribeen into the sky. The Narrators says, 'I asked about who the Muqar'ribeen are?' He said, 'Those who reside closer to the Second Sky.' They then pass from one sky to the next, reaching Sidratul Muntaha and it is here that everything which has to do with Amr-e-Ilaahi arrives and stops (i.e. does not go any further). The Angels says, 'This is Your such and such servant! It is this which is the meaning of the word of Allah':

كَلَّا إِنَّ كِتَابَ الْإِبْرَارِ لَفِي عِلِّيِّينَ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَّرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ

'Most certainly, the records of the virtuous are in the highest Station, (in) the Illiy'yeen. And what do you know, about how the Ill'yyoon is? That Record (Book) is a sealed (stamped) script, which is observed by the Muqar'ribeen (close Angels).' [Part 30, Surah Al Mutaffifeen, Verses 18-21]

THE OCCURRENCE ON THE EVE OF ME'RAJ

Ibn Mas'ud رضي الله عنه reported that on the eve of Me'raj when the Beloved Rasool ﷺ reached the station at Sidratul Muntaha where the Souls reach, it was mentioned to Rasoolullah ﷺ, 'This is Sidra, the soul of

every one of your Ummah reaches here.’ Ibn Abi Haatim and Jareer etc. have also reported this.

THE WELCOME

1. Abul Qasim bin Mundah reported in the Kitaab *الاحوال والایمان بالسول* that Abu Sa’eed Khudri رضي الله عنه has mentioned that Rasoolullah ﷺ said, ‘When a Momin (true believer) is about to leave this world, the Angels of Allah with faces glowing like the sun, descend (towards him). (They bring) with them, the Jannati fragrance and Kafan (Shroud) and they sit at a position where the deceased is able to see them. When his soul leaves his body, each one (of these Angels) makes Dua of Maghfirat for him.’

2. Hazrat Abu Hurairah رضي الله عنه reported, ‘when the soul of a Momin leaves him, then two Angels welcome his soul and they carry it towards the skies. The Residents of the sky say, ‘this is a pure soul, which is arriving from earth.’ They make Dua-e-Maghfirat for it and they present it in the Court of Almighty Allah. Almighty Allah says, ‘Go and return it until Qiyaamat.’

When an unbeliever dies, then a foul odour emanates from it and the Angels curse him. The Residents of the Skies say, ‘what an evil (and cursed) soul has come from the earth!’ It is also returned until Qiyaamat.

3. Rasoolullah ﷺ said, ‘When the time of death of a believer approaches him, the Angels descend (upon him), bringing with them white silk. (Addressing) the soul, they say, ‘O soul! Come towards the Mercy and pleasure of Allah.’ The soul then exits like the scent of a beautiful fragrance and the Angels ask each other to smell it. They then carry it towards the skies and whichever sky they reach, the residents

of that sky say, 'Such a pure soul has arrived from the residents of the earth.' It is then taken towards the souls of other believers who become even more pleased by this, just as (there is happiness) when a long lost relative of someone has returned. They ask the soul, 'How is such and such person?' So the soul says, 'Leave him be. He is gripped by the distresses of the world. He will soon get relief.' Concerning some people, the soul asks, 'Has such and such person not reached you as yet?' The souls reply, 'Forget about him, he has gone towards Hell.' When the soul of an unbeliever comes out, the Angels come to him and say, 'O soul! Come out towards the Azaab of Allah. You are displeased with your Creator and He is displeased with you.' The soul of the unbeliever exits whilst releasing a foul odour, which is similar to that of the carrion. The Angels take it towards the Door of the Earth and to whichever door they go, they hear the same announcement, 'this soul smells so badly!' Until it is (finally) gathered, (put together) with the souls of the unbelievers.

4. Rasoolullah ﷺ said that when a person is pious, then the Angels come to him saying, 'O pure soul which lives in a pure body, come towards the Mercy and Compassion of your Rub, and Come towards your Rub who is pleased with you.' When the soul exits, they carry it towards the skies. When they open the Doors (of the skies) it is asked, 'who is it?' So they say, 'it is such and such person the son of such and such person.' They are then welcomed from inside and are requested to enter (the sky). In this manner, it (the soul) reaches the seventh sky. (However), when a person is an evil person, the Angels say, 'O evil Soul, which lives in an evil body, come out and come towards intense heat and darkness, come towards your Rub who is displeased with you.' When it exits, it is carried into the skies. When the request is made for the doors to be opened (for it) it is queried, 'who is it?' So they say, 'it is

such and such person the son of such and such person’, then from inside (the sky) it is said, ‘you are not welcome here O cursed soul! The door of the sky will not be opened for you.’ He is then returned from there and is returned towards his grave.

5. Rasoolullah ﷺ states that when the time of death of a Momin approaches, the Angels descend with silk and fragrant (flower stems) and his soul is removed just as a strand of hair is removed from flour. They say to him, ‘O content soul! Come out towards the Mercy and Wonders of Allah!’ When his soul exits, it is kept with fragrance and musk, then wrapped in silk and carried towards the Illiy’een. When the soul of an unbeliever is about to be removed, the Angels come descend carrying blankets filled with the sparks (of hell). They remove his soul harshly and say to him, ‘O cursed soul! You are displeased with Allah and Allah is displeased with you, so come towards disgrace and the punishment of Allah.’ When his soul is removed, it is kept on the sparks (of hell) and heated. It is then taken towards the Sij’jeen.

THE SPLENDID CONDITION OF A SHAHEED

Hazrat Abdullah ibn ﷺ states, ‘when a person is martyred (made Shaheed) in Allah’s Way, then Almighty Allah forgives all his sins, at the very moment the first drop (of blood) falls onto the ground. A mantle then descends from the sky in which his soul is taken and his soul is then placed into a body. The Angels take him towards the skies, as if he always lived amongst the Angels. He is then presented in the Court of Allah, where he falls into prostration (Sajdah) before the Angels do and the Angels prostrate after him. They will be given ox and fish to eat, but in a special manner, whereby the fish will be swimming in the rivers of Jannat, and in the evening the ox will slay it as soon as it gets a chance to do so. Then the Dwellers of Jannat will eat its flesh and they

will savour the fragrances of Jannat in it. Then in the evening whilst the ox is grazing amongst the trees, the fish will strike it with its tail and slay it. The Dwellers of Jannat will eat it and they will savour the fragrance of all the fruits of Jannat in it. They will admire their final abodes and make Dua for Qiyaamat to approach soon. When Allah wills to cause death to a Momin, then two Angels come to him with a robe of Jannat and bring with them flowers from the flowers of Jannat. These Angels say, 'O Pure Soul! Come towards the Mercy and Compassion of your Rub and towards your Rub Who is pleased with you, for the deeds that you have done are virtuous ones.' The soul then exits (the body) like a fragrant scent, whilst on the other hand, the Angels at the edge of the skies say, 'Subhaan'Allah (Glory be to Allah), today a pure soul has arrived from earth.' Every door towards which he travels is opened for him. Every Angel, whom he passes by, makes Dua e Maghfirat for him, interceding for him. He is now presented in the Court of Allah and before he falls into Sajdah, the Angels fall into Sajdah and say, 'O Allah, (Here is) your servant to whom we have caused death and You know better than us.' Almighty Allah will say, 'Command him to perform Sajdah!' He will then fall into Sajdah (prostration). Almighty Allah will then summon Mika'eel عليه السلام and say, 'Place him amongst the souls of the Momineen so that I may ask you about him on the Day of Qiyaamat.' His grave is then expanded (extended) seventy yards in length and seventy yards in breadth. Flowers are spread out in his grave and his grave is laden with silk. If he had recited some Qur'an, then this (recitation) becomes the Noor (light) of his Grave, if not he is given a light that is as bright as the sun. Thereafter, a Door towards Jannat is opened unto him so that he may admire his final abode in Jannat day and night. When Allah Wills to cause death to an unbeliever, He sends down two Angels towards him and He sends with them a piece of fabric with the worst kind of odour, which is very stiff and rugged. The

Angels say to him, ‘O cursed soul! Come towards hell and a raging torment and towards your Rub who is displeased with you because of your evil actions.’ His soul then exits (his body) with a foul odour, like that of a dead creature. At the edge of every sky the Angels say, ‘Glory be to Allah! What a cursed soul is coming towards the sky from the earth.’ The doors of the sky are not opened for it. His body is then left in the grave and the grave is constricted (upon him) whilst snakes that resemble the necks of dromedary camels are filled into his grave. These snakes devour his flesh from his bones. Thereafter, Angels with huge rods appear in his grave. These Angels are unable to see, thus they are unable to look at his pitiful condition and have mercy on him. They are also unable to hear, thus they cannot hear his frightening screams and have mercy on him. They then continue to strike him with these rods. A door of Hell is then opened towards his grave, so that he may observe his final abode in hell, day and night. He will observe the severity of the punishment of hell and beg to Allah by saying, ‘Allow me to remain in the torment of the grave, so that I do not have to face the severe punishment of Jahannam.’

THE FRAGRANT SOUL OF A BELIEVER

Hazrat Abu Musa Ash’ari رضي الله عنه reports that when the soul of a Momin, which is more fragrant than Musk, leaves (his body), the Angels which cause him death, carry it into the skies. In the skies, they meet with another group of Angels and they ask, ‘Who is this?’ Then the Angels praise this soul and speak about its goodness. These Angels fulfil their duty and hence they open the doors of the sky and his face now glows. He is now blessed with the Deedar (Divine Vision) of Almighty Allah. (On the other hand), when the soul of an unbeliever leaves (his body), it gives off a foul odour like that of a (rotting) corpse. The Angels also take this soul towards the skies. On the way they meet with a Jama’at of

Angels who ask, ‘Who is this?’ They Angels reply, ‘He is such and such person who is the son of such and such person.’ They then discuss his evils. The Angels then say, ‘Take him back towards the earth. Almighty Allah was not unjust towards him.’ Thereafter, Hazrat Abu Musa رضي الله عنه recited this verse (of the Qur’an),

وَلَا يَدْخُلُونُ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

‘And nor will they enter into Jannat, until a camels passes through the eye of a needle’ [Part 8, Surah Al A’raf, Verse 40]

WHAT IS ILLIY’YEEN?

Hazrat Ibn Ab’bas رضي الله عنه asked Ka’ab Ahbaar رضي الله عنه regarding what is meant by إِنَّ كِتَابَ الْكَافِرِ لَفِي سَمِّ so he said, ‘when the soul of a Momin is removed, it is carried towards the skies by the Angels. Then different groups of Angels come to it and give it glad tidings of Jannat, until they carry it up to the Arsh-e-Ilaahi.’ The Angels then bring forth a Kitaab from under the Arsh. They write something in it and then place a seal (stamp) onto it, thereafter replacing the Kitaab from where they brought it, so that on the Day of Accountability, his salvation is proven by virtue of this Kitaab (Record Book). It is this Kitaab which is being discussed in the verse (Ayat); كَلَّا إِنَّ كِتَابَ الْفَاجِرِ لَفِي سَمِّ which means that when the soul of the evil doers will be taken towards the skies, then the sky will refuse to accept it. It will be thrown down towards the earth and the earth will also refuse to accept it, so it will be taken beyond the Sij’jeen, which is in the seventh earth and this is the ‘Abyss of Shaitaan’. From there, a book will be brought forth, something will be written in it and a seal will be placed onto it, which will serve as confirmation of his

destruction for the Day of Accountability. This will then be retained in the abyss of shaitaan.

THE EMINENT SOUL OF A MOMIN

Hazrat Abdul Aziz bin Rafee' reports that when the soul of a Momin is carried towards the skies, then the Angels say, 'Pure is that Allah, who saved this servant from the clutches of Shaitaan.'

TAFSEER OF FEW VERSES

1. Concerning the Tafseer of this verse, Hazrat Ibn Ab'bas رضي الله عنه has stated, وَقِيلَ مَنْ رَاقٍ that the soul of the deceased is either carried by the Angels of Mercy or by the Angels of Punishment.

2. In explaining the Tafseer of this Command of Allah وَالنَّفْسِ السَّائِئِ بِالسَّائِئِ Dah'hak explains, وَالنَّفْسِ السَّائِئِ بِالسَّائِئِ that the people prepare the body of the deceased and the Angels prepare his soul. In this sense, the calves of the people touch the calves of the Angels.

THE MAN WHO COMMITTED ONE HUNDRED MURDERS

Hazrat Mu'awiyah ibn Sufyan رضي الله عنه reports, I heard from Rasoolullah ﷺ that there was a person who sinned continuously. He killed 98 people and all of them were killed unjustly. He then went to a church to establish whether his Tauba (repentance) will be accepted or not (i.e. he asked the Raahib if his repentance will be accepted). The Raahib (priest) who was there said, 'No (It would not be accepted)', so he killed the Raahib as well. He then went to a second Raahib and asked the same question to him and he too gave the same answer, so he killed him as well. He then went to a third Raahib and asked him the very same

question. He answered, 'By Allah! If I say that Allah does not accept the Tauba of those who repent, then I will be a liar.' There is a place of Worship (not far from) here, so go there and worship Allah with the other worshippers. This person repented and then went towards that place of worship. He was still on his way there, when death came upon him. After his death, Allah sent the Angels of Mercy and Angels of Punishment towards him. Both these groups of Angels began to differ with each other, so Almighty Allah appointed an Angel as an impartial judge and commanded him to see if the person was closer to the locality of sinful people. If he was, then he should be counted amongst the sinners and his soul should be handed over to the Angels of Punishment, and if he was closer to the (locality of) pious people, then he should be handed over to the Angels of Mercy. When the Angel measured the distance, it was concluded that he was closer to the locality of the pious people and he was only closer to the locality of the pious people by one phalange, so he was forgiven.

The origin of this Hadith is in the Sahihain. Hazrat Abu Sa'eed Khudri رضي الله عنه reported that Almighty Allah commanded the locality of the evil doers that it should become further away and He commanded the locality of the pious people to come closer.

THE DEATH OF A BELIEVER

1. Hazrat Hasan رضي الله عنه mentions that when the time of a Momin's death nears, then 500 hundred Angels descend to remove his soul and they carry him towards the sky over the earth. Whilst on their way, they meet with the souls of other true believers. These souls ask the Angels about this person and the Angels say, 'he has arrived here after being relieved from intense distress.' These souls then query from this soul about many things and they even ask about their brothers and friends.

It replies, 'They are just as you had seen them (etc.).' They then even ask about someone who died even before the newly arrived soul. The soul says, 'did he not come to you?' They ask, 'Did he really die?' It replies, 'By Allah! He has already died.' They then say, 'he has probably ended up in 'Haawiyah' (Name of Hell), which is a very bad abode.'

2. Rasoolullah ﷺ said, 'When the soul of a Momin is about to leave (its body), silk and heavenly fragrance is brought towards it. When the soul is removed, it is wrapped in (this) silk and this fragrance is sprinkled over it. The Angels then carry it towards the Illiy'yeen.'

3. Hazrat Abu Hurairah رضي الله عنه reported, 'A Momin is given glad tidings even before his soul is removed. When his soul is removed, he calls out and with the exception of the humans and Jins; all the big and small animals living in the house are able to hear (it). He says, 'Take me swiftly towards the Court of The Most Merciful of those who show Mercy.' When he is placed on the board (bier) he says, 'Why are you delaying me?' When he is laid to rest in his grave, he is brought to sit and all that which he was promised is shown to him and his grave is laden with flowers and fragrances. He says to Almighty Allah, 'O Allah! Send me forth quickly.' Almighty Allah says (to him), 'It is still not the time (for that) as many of your brothers and sisters are not with you as yet. Yes, your eyes will become cool, so sleep.' Hazrat Abu Hurairah رضي الله عنه says, 'By Allah! No person on this earth would have slept such a peaceful sleep, as he (that deceased) sleeps, until he is raised on the Day of Qiyaamat to hear the glad tidings.'

4. Hazrat Ibn Ab'bas رضي الله عنه reported that Rasoolullah ﷺ said, 'No person leaves the earth without seeing his abode in Jannat or Jahannam. He رضي الله عنه said, 'When he is about to die, then two lines of Angels stand (there),

whose faces glow like the sun and the dying person is able to see them, whilst none other can see them, but you feel that the deceased is looking towards you. Every Angel has with him the Kafan of Jannat and Jannati Fragrances. If the dying person is a Momin, the Angels give him glad tidings of Jannat. They say, 'O Content Soul! Come towards the pleasure of Allah and towards Jannat, for Allah has arranged for you those bounties that are better than the world and all that is in it.' The Angels give him this glad tiding in a very gentle and compassionate tone. Then one after the other, his soul is removed from every nail and every joint and this is made easy upon him, even though you think of it as severe, until such time that the soul comes under the chin. It only feels a little more distress in coming out, compared to what a child feels when coming out of the womb of the mother. The Angels then argue with each other about who will have the honour of carrying his soul. Finally, Malak ul Maut takes the soul. Rasoolullah ﷺ then recited this verse (of the Qur'an)

قُلْ يَتُوبُ إِلَيْكُمْ مَلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ

'Say you, The Angel of Death gives you death'

[Part 21, Surah As Sajdah, Verse 11]

Malak ul Maut wraps it in a white cloth and keeps it his lap, hugging it with such love that even a mother does not hug her child. It then gives off a fragrance more beautiful than musk, which the Angels are able to smell. They say, 'O Pure Soul! O Pure Fragrance! Welcome.' They then make Dua e Maghfirat for him and give each other glad tidings. The doors of the skies are opened for him. When he reaches any door, the Angels there make Dua e Maghfirat for him, until he is presented in the Court of Allah, so He (Allah) says, 'O Pure Soul and Pure Body! Welcome

here after arriving from that which you have left.’ Then when Almighty Allah says ‘Marhaba’ (Welcome) to anyone, then everyone says Marhaba to him and all his difficulties are alleviated. It is then commanded, ‘Take the pure soul into Jannat, allow it to observe its (final) abode and show him all the bounties that I have prepared for him.’ Then take him towards the earth, for I have ordained that I will create it from dust and I will enter it into dust and then I will rise it from dust again. Now, he will regard returning to the earth as more distressful than leaving the body and it will say, ‘Are you returning me to the same body from which I have come after being given salvation?’ The Angels will say, ‘this is what we have been commanded to do.’ The Angels will bring the soul back within the space of time it takes the people to give the deceased Ghusl and Kafan. They will then enter the soul into the body and Kafan.

THE DEATH OF ONE WHO IS CONDEMNED TO HELL

Hazrat Sadi رحمته الله reports that when the soul of an unbeliever comes out, the Angels take it and slam it onto the earth and this causes it to bounce up towards the sky. When it goes up towards the sky, the Angels of the sky strike it, so it reaches the lowest level of the earth.

WHO SAYS THAT A WALI DIES (FOREVER)?

Hazrat Raba’ee bin Haraash رحمته الله reports, ‘when I entered my house, I was informed that my brother had passed away. I rushed there and found that he had already been wrapped in sheets, so I stood at his head-side and engrossed myself in reciting of Istighfar and Istirja’ (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ). When he suddenly picked up the sheet and said, السلام عليكم (As Salaamu Alaikum), so I said, سبحان الله , وعليكم السلام (Wa alaikumus salaam,

Subhaan'Allah), so he too said, سبحان الله (Subhaan'Allah), I separated from you and reached the Court of Allah. I met with my creator who was pleased with me. He adorned me in Robes of silk, with brocades and Istibraq (a type of green satin) and I found my affairs to be easier than you would have thought. Now, do not delay, for I sought permission from Allah to come here and give your glad tidings. Be swift and take me towards the Court of Rasoolullah ﷺ, for he ﷺ has promised me that he will wait for me until I return. After saying this, he fell once again into death.'

ILM-E-GHAYB OF THE NABI ﷺ AND INCIDENT OF A WALI

Hazrat Raba'ee رابعي states, 'We were four brothers and my brother Rabe'e' who was more punctual and steadfast in his Namaaz and Fasting (etc.) passed away. We were sitting around him when suddenly he raised the sheet (which was covering him) and said, السلام عليكم (As Salaamu Alaikum) and we said, وعليكم السلام (wa alaikumus salaam) and in astonishment I said, 'Even after death?' He said, 'Yes!' He then said, 'After (leaving) you I met with my Creator who was pleased and happy with me. He blessed me with His Mercy and adorned me in the Robes of Istibraq (silken fabric). Listen! Abul Qasim (i.e. Muhammadur Rasoolullah ﷺ) is waiting for me for Namaaz, so be quick.' He then said this and fell into Death once again. This incident reached Hazrat A'isha Siddiqa رضي الله تعالى عنها so she said, 'I heard from Rasoolullah ﷺ that he ﷺ used to say, 'In my Ummah there will be a person who will speak even after passing away'.'

Abu Nu'aim says that this Hadith is Mash'hur. Baihaqi has also narrated this Hadith in Dalaa'il un Nabuiwat and mentioned it to be Sahih and there is no doubt in its authenticity.

NOOR AT THE TIME OF A WALI'S PASSING AWAY

Hazrat Ab'ban bin Abi Ay'yaash رضي الله عنه reports, 'We were present at the time of the passing of Mawriq Al Ajali رضي الله عنه. We saw that after he was given the shroud (Kafan), a Noor (light) appeared from his head, which penetrated the roof and left. We then saw a similar Noor that came out from his foot-side and another Noor, which came out from the middle portion (of his body), so we paused for a while. He then removed the sheet from his face and said, 'Did you see anything?' We said, 'Yes', and then mentioned what we saw. He said, 'This is the Surah Sajdah which I used to recite every night. The Noor you saw emanating from my head were the first 14 verses of this Surah and the Noor you saw emanating from my foot-side was the Noor of the last 14 Verses of this Surah. The Noor you saw emanating from the middle of my body was Surah Sajdah itself, and it has gone up to make Shafa'at for me (intercede on my behalf), and I still have Surah Tabaarak remaining for my Shafa'at and Protection. After saying this, he again became silent.'

NARRATION RELATING TO SURAH MULK AND SURAH SAJDH

Hazrat Ajali رضي الله عنه says, 'We went to visit a sick person who was in an unconscious state (comatose). We noticed that a Noor emanated from his head and it penetrated the roof and ascended. Then from his navel, a similar Noor emanated (and a similar Noor emanated from his foot-side). That person then regained consciousness. We asked him if he was aware of the phenomena that had just happened with him. He said, 'Yes!' The Noor that emanated from my head are the 14 Ayats of المرتزيل Alif Laam Tanzeel and that which emanated from my navel were the Aayaat-e-Sajdah and that which emanated from my feet, were the latter verses of Surah Sajdah. All of them have gone (up) to intercede on my

behalf, and Surah Tabaarak has remained for my protection. I used to recite it every night.'

HAZRAT THAABIT BUNAANI رضي الله عنه

Matraf bin Abdullah and another person went to visit him (Thaabit Bunaani) in his illness and they found him in an unconscious state. They saw three Noors (lights) emanate from him. The first was from his head, the second from his feet and the third from the middle (of his body). When he regained consciousness, they asked him the reason for this (phenomena). He said, 'The Noor of the opening verses of Surah الم سجدة (Alif Laam Meem Sajdah) emanated from my head, and the verses from the middle (of this Surah) emanated from the middle (of my body). In addition, the closing verses emanated from my feet and all of them have ascended to intercede on my behalf, and Tabaarak has remained for my protection.' After saying these words, he passed away.

WALI ALLAH, NOORULLAH

Hazrat Ibn Munkadir رضي الله عنه used to observe a Noor with him. When the time of his demise was near, he was asked with regards to what had happened to that Noor. He said; this is that Noor! (Which was now still visible)

A WALI SMILES AFTER PASSING AWAY

Hazrat Rabee' ibn Haraash رضي الله عنه stated that he will never bear his teeth when smiling until such time that he was not aware of his place in the hereafter. He only smiled bearing his teeth after he passed away. After him, his brother Raba'ee رضي الله عنه said that he would not smile bearing his teeth unless he does not know whether his final abode is in Jannat or

Jahannam. The narrator states that the person who gave him Ghusl says, for as long as we were giving him Ghusl, he continued to smile (bearing his teeth).

A PIOUS FEMALE SPEAKS AFTER DEATH

It is reported that the daughter of Rubah passed away. The people gave her Ghusl and put on her Kafan. Thereafter, they saw that she was moving and (they heard her) saying, 'Be happy! I have found my affairs to be easier than what you may have thought and I have been informed that the one who breaks ties (with family), a habitual alcoholic and a Mushrik (polytheist) will not enter Jannat.'

THE CONDITION OF THOSE WHO SLANDER HAZRAT ABU BAKR AND HAZRAT UMAR رضي الله تعالى عنهما

It is reported that a person died in Madaa'in and he was shrouded (i.e. he had been given Kafan). After a little while, he was seen moving and he said, 'There are some people with dyed beards in this Masjid, who curse Hazrat Abu Bakr and Hazrat Umar رضي الله تعالى عنهما and they make Tabar'ra with them, and those who have descended to remove my soul are disgusted with them and are cursing them.' He said these words and then fell into death again. The same narration has been reported with a difference of some words as well.

THE DEAD RETURNS TO LIFE

A person passed away in Madina Shareef, and when he was placed on the bathing board so that Ghusl may be given, he sat upright and pointing towards his eyes he said thrice, 'my eyes are seeing', (and referring to Abdul Malik bin Marwan and Hajaaj bin Yusuf, (he said

that) ‘their intestines are being pulled into fire.’ After saying this, he returned to his initial condition.

Hazrat Musawwar bin Makhrama رضي الله عنه was in a state of unconsciousness. When he regained consciousness he said, ‘I bear testimony that there is none worthy of worship except Allah and Muhammad ﷺ is His Rasool. Abdur Rahmaan Ibn Auf is in the Highest Level and Abdul Malik ibn Marwan and Hajaaj bin Yusuf are dragging their intestines in hell.’

BENEFICIAL NOTE

This incident occurred long before the time of Abdul Malik and Hajaaj, because Hazrat Musawwar passed away in 64 Hijri in Makkah and the leadership of Hajaaj was after 70 Hijri.

DYING BEFORE HIS DEATH

Ibn Abi Duniya states that we were seated around one of our sick (companions), when suddenly he became cold and passed away. We wrapped him in sheets and then sent the people to bring the necessary items for his Kafan and the burial. We commenced with performing his Ghusl and he started to move. We said, ‘Subhaan’Allah! We were under the impression that you have passed away.’ He said, ‘Yes, I have passed away and I have been sent to my grave. A handsome and fragrant person placed me in my grave and covered me with papers, when suddenly a foul smelling, dark woman appeared and she began to count my sins in the presence of the blessed personality, (she said) ‘By Allah! He did such and such thing.’ I felt very ashamed and said to the blessed personality, ‘I give you the medium of Allah’s Name! Please let me be alone with her for a while’, so he did. She then said, ‘Come now, I will argue your case on your behalf!’ She took me into a spacious chamber,

on one side of which was a silver waterfall and in the other corner was a Masjid. A person was standing there performing his Namaaz, reciting Surah Nahl. He experienced some similitude (whilst Reciting) and I gave him a lead (Luqma), so he immediately directed his attention towards me and said, 'Do you know this Surah?' I said, 'Yes (I do)', so he said, 'This is a Surah of Great Bounties!' He then picked a casing, and took out a scripture and looked at it. Then, suddenly the dark woman came in running and said, 'he did such and such a thing' and the bright faced person began counting my good deeds, so the person who was performing Namaaz (there) said, 'So then he is an unjust person, but Allah has forgiven him. The time of his death is not now. The time of his death is on Monday.' After saying this, that person said, 'If I die on Monday, then you should know that all which I have said is true, otherwise it is all merely a hallucination.' When Monday came, that person was completely well, but just as the day was about to end, he suddenly passed away.

AN ASTONISHING INCIDENT

Hazrat Ata' Khurasani states that there was a person in Bani Isra'eel who presided over forty cases. He was effected by an illness, so he said to the people, I will die due to this illness, but after I die, you should keep me with you for four or five days. If you see anything unique in me, then one of you should call out to me. Therefore, when he died, people kept him in a casket. After 3 days had passed, a wind blew from within it, so a person called out his name and said, 'How did this happen?' Therefore, he was given the permission (i.e. power) of speech and he said, 'O People! Whilst amongst you I fulfilled until forty the responsibility of presiding over cases, but with the exception of two persons, none put me in any doubt. I loved one of them and listened to his (or her) words more than the ear which was close to him (i.e. more

than what his own ear heard). This is wind is coming from that.' He said this and died.

Hazrat Qur'rah bin Khalid رضي الله عنه reported that a lady from our family passed away, but we did not bury her because there was a vessel in her body which was still pulsating. She then began to speak and she began to ask what Ja'far bin Abdullah رضي الله عنه had done, whereas Ja'far رضي الله عنه passed away in an era of which the woman was not even aware of. I said, 'but he has already passed away.' She said, 'By Allah! I saw him on the seventh sky.' The Angels were giving him glad-tidings, I am recognising him in his Kafan and the Angels are saying, 'The one who has performed good deeds has arrived! The one who has performed good deeds has arrived!'

Hazrat Saleh bin Yahya states, 'One of my neighbours informed me that a person's soul was removed, and his deeds were put forth and all those sins which he had repented from and asked forgiveness for were erased. Those for which he did not seek forgiveness remained as they were, to the extent that he was rewarded for even a single seed of pomegranate, which he picked up and ate. One day he was performing Namaaz in a loud voice, when his neighbour heard it and also started performing Namaaz, and even for this he was blessed with a virtuous reward. Once he was with some people when a person came (to them), so he gave him one dirham in consideration of those people and even that was recorded, (and he said) but for that I neither received any benefit or loss.'

THE STORY OF MA'HABSHUN

Hazrat Ibn Ma'habshun رضي الله عنه said, 'my father Ma'habshun passed away, so we placed him on the bathing board to bathe him. When the person who was to perform the Ghusl entered, he noticed that one of his blood vessels was still pulsating. It was the vessel on the lower part of his leg, so we did not bury him. After three days, he sat up and said, 'Bring me 'Sittu' (meal made from barley).' We presented it to him and he drank it. We asked to him relate to us what happened to him. He said, 'my soul was taken by an Angel to the sky of the earth, and he had the door opened. In this manner, it went through to the seventh sky. When it reached the sky it was asked, 'Who is with you?' The Angel said, 'Ma'habshun.' The Angel said, 'his time has not come as yet.' There is now still this many years left in his life, so I came down and on my way I saw Rasoolullah صلى الله عليه وسلم and to his يمينه right I saw Hazrat Abu Bakr رضي الله عنه and to his شماله left I saw Hazrat Umar رضي الله عنه and I found Umar bin Abdul Aziz رضي الله عنه in front of him رضي الله عنه. I asked the Angel with me, 'Who is this?' He replied, 'Do you not recognise him.' I said, 'I wish to confirm what I know.' He said, 'It is Umar bin Abdul Aziz رضي الله عنه.' I said, he is very close to Rasoolullah صلى الله عليه وسلم, so the Angel replied, 'Why should it not be so, when he acted upon Righteousness and Justice in a time of injustice and oppression, and Hazrat Abu Bakr and Hazrat Umar رضي الله تعالى عنهما acted on Righteousness in an Era of Righteousness'.'

THE PASSING AWAY OF ABDUR RAHMAAN BIN AUF رضي الله عنه

Due to his illness, Hazrat Abdur Rahman ibn Auf رضي الله عنه became unconscious and people thought that he had passed away. Everyone stood up and they wrapped him in a sheet. Suddenly, he regained consciousness and said, 'Two harsh natured Angels appeared to me and said, 'Come with us so that the decision may be made before Allah.' They took me with

them and on the way there, we met two Merciful Angels. They asked them, 'Where are you going?' They said, 'We are going to get judgment in the Court of Allah.' The Merciful Angels said, 'Leave him, because good fortune has already been written in his destiny. He was born with goodness from the womb of his mother.' Thereafter, he (Hazrat Abdur Rahmaan bin Auf ؓ) lived for another month before passing away.

Hazrat Salaam ibn Salaam ؓ states, 'I went to Makkah with Fadhl ibn Atiyah. When we arrived at a place called Faida', he woke me (from my sleep) in the middle of the night. I asked, 'What do you want?' He said, 'I wish to give you (my) Wasiyah.' I said, 'but you look fine.' He said, 'I dreamt that the Angels are saying to me, 'We have been commanded to remove your soul', so I said to the Angel, 'How nice it would be if you granted me permission to complete my Hajj.' They said, 'Almighty Allah has already accepted your Hajj.' One then said to the other, 'Spread open your Shahaadat (Index) finger and middle finger.' When he spread open his fingers, two heavenly insects emerged, their foliage spread out between the skies and the earth. The two Angels then said, 'This is your Jannati Kafan.' The Angel then folded it up and kept it between both his fingers.' The narrator says, 'We had not as yet reached home and he passed away.'

Hazrat Salmaan ؓ acquired some musk from somewhere, which he handed over to his wife and asked her to keep it safely. When the time of his passing away neared, he said to his wife, 'Where is that which I entrusted to you?' She said, 'Here it is.' He said, 'soak it and sprinkle it around my bedding, because those (blessed) personalities are with me, who neither consume water or food, but they are able to sense fragrance.'

Hazrat Abu Bukra رضي الله عنه says, 'when the time of a person's death nears, Malak ul Maut is commanded to smell his head and after smelling his head, he says, 'I am receiving the fragrance of the Qur'an from his head.' It is then said, 'Smell his heart!' He says, 'His heart contains the fragrance of fasting.' It is then said to him, 'Smell his feet!' He says, 'The fragrance of Qiyaam (standing in Ibaadat) is evident in his feet.' It is then said, 'he has protected his soul (i.e. himself), and so Allah has protected him.'

Hazrat Dawud ibn Hind رضي الله عنه reported a narration wherein he mentions, 'I was afflicted by plague and due to this I became unconscious. When I regained consciousness, two Angels appeared to me. One said to the other, 'What do you sense?' He said, 'Tasbeeh, Takbeer, walking towards the Masjid and some recitation of the Qur'an'.'

Ibn Abi Duniya reported Hazrat Dawud bin Hind رضي الله عنه became seriously ill. He saw a person with a huge head and broad shoulders. He says, 'On seeing him I recited إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ and said to him, 'Do you wish to cause me death? Am I an unbeliever? For I have heard that the soul of an unbeliever is removed by an Angel who is black in colour.' I was still in this discussion, when the roof of my house split open and I saw a person in a white robe descending towards me and another followed him. Both of them called out at the dark one in a harsh voice and he fled. He then stood at a distance and observed, they continued rebuking him. Then, one from amongst them sat at my head and the other at my feet. The one at the head said to the one at my feet, 'touch him and see', so he touched my toes and said, 'he used them to go and pray Namaaz in abundance.' Then the one at my feet said to the one at

the head, 'Now you touch and see', so he touch the part of my head close to the jaws and said, 'It is fresh with the Zikr of Allah.'

There was a nephew of Abu Qulabah Jarimi رضي الله عنه, who was a habitual sinner. When the time of his death drew near, two white birds resembling vultures appeared and sat in the ventilation cavity. One bird said to the other, 'Go down and take a look, so he pierced his beak into the abdomen of the deceased, even though Abu Qulabah was witnessing it.' It then said, 'Allahu Akbar! Come down, because I have found Takbeer in his abdomen, which he proclaimed on the wall of Antakya (Antioch).' On hearing this, the Angel brought out a white sheet and wrapped his soul in it. Then both birds said, 'O Qulabah! Bury your nephew for he is a Jannati.' Abu Qulabah was very well respected amongst the people. He mentioned this incident to the people. The narrator says, 'The number of people I saw in his Janaazah could not be compared to any other Janaazah. I never saw so many people in a Janaazah before.'

IMPORTANT NOTE

Hakeem Tirmizi رحمته الله presented a slightly different version of the same narration. In that it is mentioned that the bird descended and smelt the head, abdomen and feet of the deceased, and then went to his companion saying, 'I smelt his head but I did not receive the fragrance of the Qur'an. 'I smelt his stomach but I did not receive the fragrance of fasting, and I smelt his feet and I did not receive the fragrance of performing Namaaz at night.' His companion then came down and smelt similarly, (and said) 'it is very surprising that this person is from the Ummat of Muhammad صلى الله عليه وسلم yet not a single of the good traits can be found in him.' He then pulled out the tongue of the deceased and squeezed it. He heard carefully and noticed he was saying Allahu

Akbar. It was the Takbeer that he proclaimed with true sincerity on (the wall of) Antioch, and the fragrance of Musk was emanating from it. Therefore, his soul was removed. He then left and saw that these white coloured Angels saying to the black coloured Angel, 'You may now return, you have no path towards him now.' Hakeem Tirmizi then wrote about the massive crowds of people in his Janaazah.

Maymoon Muraadi reported that a sinful person passed away in our home (town). The people left him out on the road and they abstained from him. I started to think about him, when suddenly I fell asleep. Two white birds descended upon me. One said to the other, 'See if he has any goodness in him.' It entered his head and exited from his rear. It said, 'I have found no goodness in him.' The (other) bird said, 'Do not be hasty! The other bird entered through his head, and exited through his feet and said, 'Allahu Akbar! One Kalima is attached to his spleen.' Suddenly the deceased proclaimed اشهد ان لا اله الا الله so I called out to the people and said, 'come and have a look at this!'

Hazrat Shahr bin Jawshab رضي الله عنه said, 'I had a nephew who had not reached the age of puberty yet. I went with him for Jihad and he passed away. I entered an Ibaadat Khaana (place of worship) and started performing my Namaaz. Suddenly the place of Ibaadat split open and two white Angels descended. At that very moment, two black Angels descended with them. The white Angels sat on the right and the black Angels sat on the left. The white Angels said, 'We will take him with us', and the black Angels said, 'We will take him with us.' One white Angel placed his finger into his ear. He then pronounced the Takbeer and said, 'We have more right (over him), because in the Battle of Antioch (Antakya), on the day of Victory, he pronounced a Takbeer', so Shahr bin Jawshab

came out (of the Prayer place) and announced his Janaazah Namaaz, and the people presented themselves in his Janaazah Namaaz.’

Hazrat Bibi Maymuna bint Sa’ad رضي الله تعالى عنها says, ‘I asked Rasoolullah ﷺ that if a person becomes impure, can he sleep without Ghusl. Nabi ﷺ said, ‘I do not prefer that he should sleep without Ghusl, because it is possible that he will die in this state (of impurity), and Jibra’eel عليه السلام will not come to him.’

ZIKR AT THE TIME OF DEATH

Hazrat Umar bin Khattab رضي الله عنه states, ‘Sit close to your deceased and remind them of the Zikr of Allah, because they see such things which you do not see.’

WORDS OF TALQEEN

Hazrat Umar رضي الله عنه states, ‘Remind those who are about to pass away, with Kalima Tayyibah, and those who act upon your Talqeen, then listen to their words carefully, because their true words become known.’

Hazrat Abu Musa Ash’ari رضي الله عنه reported that it was asked to Rasoolullah ﷺ, ‘From when does the dying person stop recognising people?’ He ﷺ said, ‘When he is able to see.’

Qurtabi says, ‘In other words, when he sees Malak ul Maut and the other Angels.’

Hazrat Umar bin Abdul Aziz رضي الله عنه raised his head on his death bed and looked sharply, so people asked his reason for doing this and he said, ‘I

am looking at such a creation who is neither human nor Jin. Immediately after saying this, he passed away.'

Fudhala bin Dinar رضي الله عنه reported at the time of the passing away of Muhammad bin Waasi' he was with him and he was saying, 'O Angels of my Rub! Welcome ولا حول ولا قوة الا بالله (and) I smelt such a fragrance which I have never smelt in my entire life again (after this). Thereafter he shut his eyes, and he passed away.'

Hazrat Hasan bin Saleh Samaji رضي الله عنه said, 'My brother Ali ibn Saleh mentioned on the night of his demise, 'O my brother! Give me some water. I was engrossed in my Namaaz. After completing my Namaaz, I gave him some water and said, 'Drink some water.' He said, 'I just had some (water).' I said, 'There is no one else in the room, so who gave you water?' He said, 'Just now Jibra'eel عليه السلام appeared (to me), and he fed me water and said, 'You will be with your brother and your mother and with those on whom Allah has bestowed his favours. In other words, (you will be) with the Nabi, Siddique, Shuhada and Saliheen.' As he said this, he passed away.'

THE DECEASED DISCUSSES HIS CONDITION

Abdur Rahman bin Ghanam Al Ash'ari رضي الله عنه reported that in the year of 'Amwas', a spear struck the son of Mu'az ibn Jabl رضي الله عنه, so he said, 'Beloved! You have arrived after keeping me waiting for so long. One who is ashamed is not successful!' I asked, 'O Mu'az رضي الله عنه! Are you seeing something?' He said, 'Yes! My Rub has rewarded me for being patient. The soul of my son came to me and informed me that Muhammad صلى الله عليه وسلم is standing with one hundred Saffs (lines) of Mala'ika, Shuhada and Saliheen, making Dua e Rahmat for me, and the Angels are taking me

towards Jannat.’ He said this and collapsed. I saw that he stretched out his hand as if he was shaking the hand of somebody. He then said, ‘Welcome! I am coming to you.’ On saying this, he passed away. After this, I saw him in my dream and noticed a huge crowd around him, as you would find around a spotted horse on which is a white robed rider. He called out saying, ‘O Sa’ad who is in the shower of arrows and spears! All Praise is due to that Allah, who granted us Jannat. Reside in it, for the end result of those who do good deeds is splendid.’ I then woke (from my sleep).’ (Amwas refers to a plague that befell the people that year.)

YOU WILL PAY FOR WHATEVER YOU DO!

1. Hazrat Mujahid رضي الله عنه reported that whenever a person passes away, his friends are presented before him. If he is from amongst the Ahl-e-Zikr, then those who make Zikr are presented, and if he is a person who prefers entertainment (worthless amusement), then such people are presented (before him).

2. Ibn Abi Shaiba reported on his own merit a narration from Yazid bin Umr رضي الله عنه, ‘Whenever a person passes away, his Ahl-e-Majlis are presented before him (i.e. those whose company he kept). If he is a person who prefers entertainment then such (people) are presented and if he is Ahl-e-Zikr then such people are presented.’

3. Baihaqi reported in Sha’bul Imaan from Rabee’ bin Al Bar’ra رضي الله عنه (He was an Aabid from Basra) that at the time of death a person was told to recite لا اله الا الله so he said, ‘Give me some alcohol as well and you too drink.’ (It is further mentioned) that in Ahwaz, a person was given Talqeen to recite Kalima and he said, ‘Eleven’. There was a person in

Basra who was given Talqeen to recite the Kalima and he started to recite this stanza:

يَا رَبِّ قَائِلَةٌ يَوْمًا وَقَدْ تَعَبْتُ كَيْفَ الطَّرِيقَ إِلَى حَمَامٍ مِنْجَابٍ

‘(In other words), O my Rub! (Today) I am remembering many of those women¹, Who become tired and ask the way to the public baths.’

4. Abu Ja’far bin Ali رضي الله عنه reported that even today when a person passes away, his good and bad deeds are presented before him in the form of a specimen, so he looks at his virtuous deeds with wide eyes, and he lowers his head (in shame) when he sees his sinful actions.

BENEFICIAL NOTE

Explaining the Tafseer of the verse

يُنذِرُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

‘On that day, man will be informed of all that he sent forth and left behind’

[Part 29, Surah Al Qiyaamah, Verse 13]

1. Hazrat Abu Bakr رضي الله عنه states, ‘a woman asked this person the way to the public bath and he gave her the address of his house, so at the time of his death also, he was uttering the same words.’

Hasan رضي الله عنه says, 'At the time of death, the Angels appointed to protect him descend and they present his good and bad deeds (before him). When the deceased sees his good deeds, his face blossoms and when he sees his sinful actions, his face becomes dull, and he becomes very sensitive.'

Hazrat Hanzal رضي الله عنه reported that when the time of his servant's death approached, he would at times cover his head and at times, he would uncover it¹. I mentioned this to Mujaahid رضي الله عنه and he said, 'when the soul of a believer is being removed then his good and bad deeds are presented before him.'

Hazrat Salman رضي الله عنه stated, 'Rasoolullah صلى الله عليه وسلم went to visit a sick Ansaari رضي الله عنه who was on his deathbed. He صلى الله عليه وسلم asked him, 'How do you feel?' He said, 'Goodness.' He then said, 'Two Angels appeared to me, one black and one white.' Huzoor صلى الله عليه وسلم asked, 'Who is nearer to you.' He said, 'the black one.' Huzoor صلى الله عليه وسلم said, 'Less good and more bad.' He said, 'Ya Rasool'Allah صلى الله عليه وسلم! Please bless me with your Duas.' He صلى الله عليه وسلم made this Dua, 'O Allah! Forgive his many sins and let his few good deeds become complete.' He صلى الله عليه وسلم then said, 'Now what do you see?' He said, 'Ya Rasool'Allah صلى الله عليه وسلم! Now I am seeing my virtuous deeds growing. My parents be sacrificed upon you Ya Rasool'Allah صلى الله عليه وسلم! I am seeing my wrongs perishing and the black Angel has now gone far away.' He صلى الله عليه وسلم said, 'which of your actions is increasing your hope?' He said, 'I used to feed water to people.' He صلى الله عليه وسلم said, 'I am well aware of the discomfort which this person is experiencing. There is no vein (in his body) which is not feeling the pain of Death.'

1. What he meant is that when he would see his good deeds, he would uncover his face and when he saw his bad deeds, he covered up his face.

Hazrat Wuhaib رضي الله عنه reported that we received a report which says, 'Whenever a person is about to die, the Angels appointed for his protection appear to him. If he stayed with them and remained obedient to Allah then they say, 'O our good companion! Allah bless you with a good reward, because you accompanied us to many Blessed Gatherings and you called us (invited) us towards many virtuous actions (which you did), and you let us listen to many good words.' However, if the dying person was not good towards those Angels, then they turn around these words of praise and say, 'May Allah not reward you with good, because you took us towards evil gatherings and you did many evil deeds and caused us to listen to many evil words.' Rasoolullah ﷺ said, 'It is when a (dying) person looks at these two Angels that his eyes become fixated and he is never to return towards the earth again.'

Hazrat Sufyan رضي الله عنه reported, 'When the time comes for a Momins soul to be removed, then the two Angels who live with him say, 'O people of the house, do not cry! Let us praise this person according to what we know', so they say, 'O Deceased! May Allah have Mercy on you and bless you with a good reward, because you were a person, who was swift in the obedience of Allah, and you were one who stepped back from sinning, and you were amongst those people, whose secrets we protected, so now we will ascend with your soul. Now, do not stop us from performing Zikr with the other Angels.' However, when the dying person is a sinful person and the people of the house shout and wail, then these two Angels say this and stand up (to leave), 'Let it be! We will mention his qualities in accordance with that which we know. (They say), O evil man! Allah give you (your) retribution. You were a bad person, you always delayed in the obedience to Allah, yet you were

swift in sinning against Him, and we never protect what is behind you (i.e. your secrets).’ They then take this soul and go up into the sky.’

Hazrat Ubadah bin Saamit رضي الله عنه reported that Rasoolullah ﷺ said, ‘One who is pleased to meet with Allah, Almighty Allah is pleased to meet with him, and the one who is displeased to meet with Allah, Almighty Allah is displeased to meet with him.’ Hazrat A’isha رضي الله تعالى عنها said, ‘We think badly of death.’ He ﷺ said, ‘That is not what I mean, but when a Momin is about to pass away, he receives glad tidings of the Pleasure and happiness of Allah, and now in the future there is nothing better for him, than that which is in front of him, and this person loves Allah Almighty.’ However, when an unbeliever is about to die, then he is given a message of punishment and torment, and for him all that which is to come, is worse for him. This is why he is not pleased to meet Allah and Almighty Allah is not pleased to meet him.’

TAFSEER

Hazrat Ibn Abi Laylah reported that Rasoolullah ﷺ recited these verses,

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

‘Then why not (then), when the soul reaches the throat’

[Part 27, Surah Al Waqiah, Verse 83]

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ

Then, there is comfort, flowers; and gardens of harmony

[Part 27, Surah Al Waqiah, Verse 89]

فَأَنْزَلَ مِنْ سَمِيمٍ وَتَصْلِيَةً جَحِيمٍ

‘And his welcome is (with) boiling water.
And sinking into a raging inferno’
[Part 27, Surah Al Waqiah, Verses 93, 94]

Thereafter he ﷺ said, ‘When the death of a person is near, then he is told, if he is from those on the Right Shoulder, then he will be pleased with meeting Allah, and Almighty Allah is pleased to meet him. However, if he is from those of the left shoulder, then he is not pleased with meeting Allah, and Almighty Allah is not pleased to meet him.’

Abdur Rahman bin Abi Layla reports that he was accompanying a Janaazah and he said, ‘A Hadith reached me that Rasoolullah ﷺ said, ‘One who is pleased (i.e. looks forwards) to meet Almighty Allah, then Almighty Allah will be pleased to meet him.’ Then, (on hearing this) the people began to weep. Rasoolullah ﷺ said, ‘Why are you weeping?’ They said, ‘We used to dislike death.’ Rasoolullah ﷺ said, ‘that is not what is meant, but when the time of death approaches and if you are from amongst the Muqar’ribeen, then (for you) there is Mercy and fragrance and Jannat full of bounties.’ Therefore, when the dying person is given all these glad tidings, he is pleased with death, and he is pleased with meeting Almighty Allah. However, if is from amongst the refuters and the misled, he is entered into boiling water and hellfire, and when he receives this (frightening) news, then he is displeased to meet Allah and more than this, Allah is displeased with meeting him.’

It is reported on the authority of Hazrat Ibn Jareer رضي الله تعالى عنها that Rasoolullah ﷺ said to Hazrat A’isha Siddiqah رضي الله تعالى عنها, ‘When a Momin sees the Angels, the Angels say (to him), ‘We will return you to the earth.’

Therefore, he says to them, ‘are you going to return me to the abode of grief and calamities? No! No! I want to reside in the Court of Allah forever.’ When they say to an unbeliever, ‘we will return you to the earth!’ He says, ‘(Please) send me back (to the earth) so that I can perform those good deeds which I had not performed.’

BENEFICIAL NOTE

Hazrat Hasan رضي الله عنه has mentioned that the soul of a believer comes out into a flower. He then recited this verse;

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ

‘So, if the dying person is from amongst the cherished ones,
Then, there is comfort, flowers; and gardens of harmony’
[Part 27, Surah Al Waqiah, Verses 88, 89]

BENEFICIAL NOTE

Whilst explaining the Tafseer of this verse Hazrat Qatadah رضي الله عنه says that the Words of Allah فَرَوْحٌ وَرَيْحَانٌ is that which is blessed to a person at the time of his death.

Hazrat Bakr bin Abdullah رضي الله عنه reported that when Malak ul Maut is commanded to remove the soul of a Momin, he is given a flower from and Jannat and told, Bring his soul, keeping it in flowers. However, when he is given the command to remove the soul of an unbeliever, then a sheet of fire is given to him, so that his soul may be wrapped in it.

Hazrat Abu Imran رضي الله عنه reported that, We were informed that when the soul of a Momin is removed, then flowery stems are brought from Jannat, and his souls is placed in it.

Hazrat Mujahid رضي الله عنه reports that the soul of a true believer (Momin) is kept in (heavenly) silk.

Hazrat Abul Aaliyah reported that whenever any beloved servant's soul is removed, flowery stems are brought to him. He smells this and his soul leaves (his body).

Hazrat Rabee' bin Khatheem رضي الله عنه reported that:

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ

Refers to that which is mentioned concerning the time of death, and in the hereafter he will be blessed with Jannat.

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِّنْ حَمِيمٍ وَتَصْلِيَةٌ جَهِيمٌ

The Above verse refers to that which is mentioned concerning the time of death and in the hereafter, he will be thrown into hell.

THE MARTYRDOM OF HAZRAT UTHMAN رضي الله عنه

Hazrat Adi رضي الله عنه bin Haatim Ta'ee states, 'On the day of the Shahaadat (martyrdom) of Hazrat Uthman رضي الله عنه I heard a voice saying, 'O Ibn Affan رضي الله عنه! Accept the glad tidings of Mercy and Flowers, Accept the Glad tidings of (your) pleased Rub! Accept the glad tidings of heavenly

blessings and forgiveness. When I observed the place from where the voice was coming, I could not find anyone there.’

TAFSEER OF THE VERSE

With regards to the word of Allah, **فَرُوحٌ وَرَيْحَانٌ** Hazrat Hasan رضي الله عنه has mentioned that this is mentioned at the time of death.

WARMTH AT THE TIME OF A MOMIN’S DEMISE

Hazrat Salman رضي الله عنه reported that Rasoolullah ﷺ said, ‘The first glad tidings at the time of death is **فَرُوحٌ وَرَيْحَانٌ** and the (glad tidings) of Jannat and all its bounties, and the very first glad tidings in the grave of a Believer is this, Be pleased with the pleasure of Allah. In Jannat (the first glad tidings) is, you have reached well and all those who went to your grave to see you off, Allah has forgiven them as well and whosoever gave testimony regarding you, spoke truthfully and whosoever prayed for your forgiveness, his Dua has been accepted.’

TAFSEER OF THE VERSE

Hazrat Ibn Ab’bas رضي الله تعالى عنهما explained that the meaning of this word of Allah **فَذُلُّ قَوْمٍ كَحَمِيمٍ** is that even before an unbeliever leaves this world he will definitely drink a bowl of the intensely boiling water of hell.

EMERGING THIRSTY FROM THE GRAVE

Hazrat Abu Imran Al Jauni رضي الله عنه reported that the unbelievers and evil doers will leave this world thirsty and they shall enter their graves thirsty, and they will rise on the day of Qiyaamat thirsty, and they shall be entered thirsty into Jahannam.

ALLAH'S SALAAM UPON A MOMIN

Hazrat Ibn Mas'ud رضي الله عنه reported, 'When Allah Wills to remove the soul of a Momin, He commands Malak ul Maut (by saying), 'Convey My Salaam to that servant.' Therefore, Malak ul Maut conveys Allah's Salaam to that servant (of Allah).'

Hazrat Abu Shaykh رضي الله عنه mentioned in his Tafseer and Ibn Abi Duniya reported from Ibn Mas'ud رضي الله عنه that, 'When Malak ul Maut comes to remove the soul of a Momin, he conveys Allah's Salaam to him.'

SALAAM UPON THE ANGELS

Hazrat Bar'ra ibn Aazib رضي الله عنه reported (and Baihaqi has mentioned it to be Sahih) that, يَوْمَ يَلْقَوْنَهُ سَلَامٌ, refers to the day when you will meet Malak ul Maut, then every Momin whose soul will be removed, will convey Salaams to the Angels.

Hazrat Muhammad bin Ka'ab Qarzi رضي الله عنه reported, 'When the soul of a believer is about to leave (his body), then Malak ul Maut appears (to him) and says, السلام عليك يا ولي الله (Peace be upon you, O Friend of Allah), Your Rub conveys Salaams to you. He then referred to this verse (of the Qur'an), الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ.'

Hazrat Anas bin Maalik رضي الله عنه reported that Rasoolullah صلى الله عليه وسلم said, 'When Malak ul Maut appears to a Wali Allah (Friend of Allah), he conveys Salaam to him and says, السلام عليك يا ولي الله Rise from this house, which you have now vacated, (going) towards the house which you have now occupied.' However, when the dying person is not a Wali Allah (Friend

of Allah), then the Angel says, ‘Rise from this place that you occupied, (going) towards the place which you had left vacant.’

BELIEVERS BLISS

Hazrat Mujahid رضي الله عنه reported, ‘A Momin is given news of his child being righteous, so that he may become pleased.’ Hazrat Ibn Jareer رضي الله عنه reported from Dah’hak,

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

‘For them is Glad tidings, in (their) life on earth, and in the hereafter’

[Part 11, Surah Yunus, Verse 64]

REMAIN FEARFUL IN THE WORLD

Hazrat Isa Ibn Abi Taalib reported, ‘it is forbidden for a soul to leave the world, until he knows where his final abode is.’

TRUE DREAMS OF A BELIEVER

Hazrat Jabir bin Abdullah رضي الله عنه reported that a villager asked Rasoolullah ﷺ concerning the meaning of (the verse) لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ.

Rasoolullah ﷺ said, ‘الْحَيَاةِ الدُّنْيَا’ refers to those good dreams that a Muslim sees and then rejoices (on seeing it). It also فِي الْآخِرَةِ refers to the ‘Bashaarat’ (Glad tidings) that is given to a person at the time of his death, which is that Almighty Allah has forgiven you and forgiven them also who have carried you to your grave.’

Concerning the following verse of the Qur'an, Hazrat Mujahid رضي الله عنه has mentioned that this will be at the time of death. Sufyan has also narrated the same.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ

‘Verily those who said, Allah is our Rub!’
[Part 24, Surah Haa Meen As Sajdah, Verse 30]

Hazrat Mujahid رضي الله عنه has reported that أَلَّا تَخَافُوا (Fear not) refers to that which is to come, in other words Maut (Death) and the affairs of the hereafter. وَلَا تَحْزَنُوا (And do not grieve) means (and to not grieve) for that which you have left behind, in other words, your children and your debts, for Allah will appoint a guardian over it.

Hazrat Zaid bin Aslam رضي الله عنه reported concerning this verse, that a pious believer will be given glad tidings at the time of death in his grave and when he is risen from his grave he will feel the pleasure of these glad-tidings in Jannat.

Hazrat Katheer bin Abi Katheer, the servant of Ibn Ab'bas رضي الله تعالى عنهما reported that every Angel in Jannat is ‘Muwakkil’ of Jannat, and when he is given this glad tiding, then the Angel places his hand on his heart, so that his heart may not come out due to his extreme excitement (joy).

Hazrat Sa'eed bin Jubair رضي الله عنه reported that this verse يَا أَيُّهَا النَّفْسُ الطَّمَّيْنَةُ [Part 3, Surah Al Fajr, Verse 27] was recited in the presence of Rasoolullah ﷺ

so Hazrat Abu Bakr رضي الله عنه said, ‘that this is a good thing.’ Rasoolullah ﷺ said, ‘the Angel will say this at the time of death.’

Ibn Abi Haatim رضي الله عنه reported from Hazrat Hasan رضي الله عنه with regards to this verse, that when he رضي الله عنه was asked about this verse, he رضي الله عنه said, When Allah wills to remove the soul of his believing servant, then the soul becomes content by Allah’s Grace, and Allah is pleased with him.

Haafiz Salfi رضي الله عنه has mentioned that he heard Abu Sa’eed Al Hasan Ali Al Waa’iz رضي الله عنه saying, ‘my father used to say that Allah causes these words to appear on the hand of Hazrat Malak ul Maut بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (and) this will be inscribed in very beautiful calligraphy. It is then said to him (Malak ul Maut) that when the time arrives for the passing away of an ‘Aarif Bil’laah’ then you should spread out this hand of yours, and you should show him this which is written on your hand. When the soul of an ‘Aarif’ sees this, it will uncontrollably fly out towards it, even before the blink of an eye. It is mentioned in Firdaus from Hazrat Ibn Ab’bas رضي الله عنه (a Marfu’ narration) that when Allah commands him to remove the soul of some sinful Ummat. He says, ‘Give them glad tidings of Jannat, but inform them that this is only after paying for their sins, and after tasting the torment of Jahannam.’ (Allah Forbid)

FEAR OF ALLAH

Hazrat Rabee’ ibn Raashid رضي الله عنه reported that if the hopes of the believers were not with Allah, then their paths would have destructed in this world and their stomachs would have burst in this world.

EXCELLENCE OF DUROOD SHAREEF

Hazrat Anas رضي الله عنه reported that Rasoolullah ﷺ said, ‘The one who recites 1000 (one thousand) Durood upon me on a Friday will not die without seeing his final place in Jannat.’

TAFSEER

Hazrat Shahr bin Jawshab رضي الله عنه reported that he was asked to explain the verse

وَأَنْ مِّنْ أَهْلِ الْكِتَابِ لَأَلَيْكَ مِنَ بَيْتِهِمْ مَوْتَهُ

‘There is none from the People of the Book,
who will not bring Imaan on him, before his death’

[Part 6, Surah An Nisa, Verse 159]

He said, ‘This is regarding the Jews, when Malak ul Maut appears to them to remove their soul, then with him another Angel comes, who has in his hand a ball of fire. This Angels strikes this fire on his face and rear and says, ‘Do you believe or not that Esa عليه السلام is Allah’s servant and Rasool?’ The Angel continues doing this until he accepts it. When he accepts and acknowledges this, then the Angel of Death removes his soul.’

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, Do you not see that when a person is about to die, his eyes become fixated (protruding wide eyes)? The Sahaba-e-Kiraam رضي الله تعالى عنهم said, Yes Ya Rasool’Allah ﷺ. He ﷺ said, This happens at the time when his soul is leaving his body, and his eyes follow it.

Hazrat Sufyan Thauri رضي الله عنه reported that when Malak ul Maut presses the ‘Main vessel’ of a human, it ceases the person’s ability to recognise or speak and he forgets the world and all which is in it. If the condition of Sakraat were not brought upon him, then due to the intensity of the discomfort, he would strike those around him with a sword.

Hazrat Zuhair Muhammad رضي الله عنه reported, ‘Malak ul Maut is seated on a staircase between the earth and the skies, and he has few assistant Angels. When the soul is about to leave (the body) it looks towards that staircase of Malak ul Maut, and Malak ul Maut look towards him from this staircase, and this is the final moment of the deceased.’

THE BLIND WILL SEE MALAK UL MAUT

Hazrat Hakm bin Adnan رضي الله عنه reported that Hazrat Ikrama رضي الله عنه was asked, ‘Will a blind person also see Malak ul Maut?’ He said, ‘Yes (he will).’

THE SPEAR OF MALAK UL MAUT

Hazrat Mu’az ibn Jabal رضي الله عنه reported that Malak ul Maut has with him a spear, the length of which is from the East to the West. When the lifespan of a person comes to an end, he strikes that spear on his head and says, you will now observe the armies of death.

THE LENGTH AND WIDTH OF THE SPEAR

Ibn Ab’bas رضي الله تعالى عنهما reported a (Marfu narration), ‘Malak ul Maut has with him a poisonous spear, the one end of which is in the East and the other end of which is in the West. With this he cuts the ‘Rug’ (Vessel) of life.’

THE PAIN OF SAKRAAT AS FELT BY THE SOUL AND BODY

Hazrat Wahb bin Mamba رضي الله عنه reported, ‘The soul of a person comes out of every one of his limbs, as much as that which is in that limb and the example of the body is like that of a robe (shirt etc.), which a person removes. Just as the robe feels (touches) anything, that is how much the body feels it. That, which truly feels the comfort and the pain, is the soul.’¹

1. This does not mean that the body is immune. The body also feels all these, but it is the soul which really feels.



CHAPTER

9

WHOSE TAUBA IS ACCEPTED?

It must be noted that the repentance of those will be accepted, who commit sin in ignorance and once they realise that they have committed a sin, then they make Tauba (repent) without delay.

TAFSEER OF A VERSE

Hazrat Ibn Ab'bas رضى الله تعالى عنهما reported that, it is the command of Almighty Allah

ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

‘Then repent again very swiftly’
[Part 6, Surah An Nisa, Verse 17]

It refers to the pause between the moments of seeing Malak ul Maut.

AHADITH-E-MUBAARAKA

1. It is reported from Hazrat Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, ‘Allah continues accepting the repentance (Tauba) of a person, until such a time that his soul has not reached his throat.’

Abdur Raz'zaq has reported a similar Hadith in his Tafseer from Ibn Umar رضى الله تعالى عنهما.

2. Hazrat Nakhi'i رضى الله تعالى عنهما reported, ‘Tauba is (kept) opened for a servant until such a time that the signs of death do not become apparent.’

3. In the Tafseer of the following command of Allah, Haatim has said it refers to the (moment) when he sees death.

حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ

‘Until death comes upon from amongst them’

[Part 6, Surah An Nisa, Verse 18]

4. Hazrat Abu Majlaz رضي الله عنه reported, ‘A person’s Tauba is accepted until the time he does not see the Angel of Death.’

5. Hazrat Bakr ibn Abdullah Mazni رضي الله عنه reported, ‘until a servant does not see the Angels, his Tauba is accepted and when he sees the Angels, then the Ma’rifat ends.’

6. Hazrat Abdullah ibn Mas’ud رضي الله عنه reports, ‘I heard Rasoolullah ﷺ saying, ‘The one who was given the Divine Guidance of making Tauba, his Tauba will also be accepted, because Almighty Allah says,

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

‘And it is He, Who accepts the repentance of His servants’

[Part 25, Surah Al Shu’ra, Verse 25]



THE MEETING OF THE SOULS AND THEIR DISCUSSIONS

AHADITH-E-MUBAARAKA

1. Hazrat Abu Ayub Ansari رضي الله عنه reported that Rasoolullah ﷺ said, 'When the soul of human is removed, then the kind servants of Almighty Allah meet with him, just as they meet someone who is bringing good news and they say, 'Look at relief which your friends have received from the grief and distress of the world.' They then ask him about the condition of those on earth, (they ask) 'What has such and such person done?' 'Did such and such lady marry again or not?' They will then ask the person about a person who passed away before him. When he (the newly deceased) informs them that the particular person has already died, they say, إِنَّا إِلَهُهُ وَإِنَّا إِلَيْهِ رَاجِعُونَ 'he has gone to hell'. Rasoolullah ﷺ said, 'Your deeds are presented before your close ones and relatives. When his deeds are good, then they become pleased by it and if his actions are evil, then they are saddened by it. On seeing good deeds they say, 'O Allah! This is your Grace and Mercy. Complete your bounties upon him, and let him pass away upon this.' When they see evil actions they say, 'O Allah! Bless him with Divine Guidance so that he may do that which pleases you and which will afford him Your closeness.'

Abi Lubaybah رضي الله عنه reported that when Bishr ibn Bara' ibn Ma'rur passed away, his mother was grief-stricken (by his death) and she said, 'Ya Rasool'Allah ﷺ! Someone or the other always dies from Banu Salma, so please tell me do these souls recognise each other? If this is so, then I would like to convey Salaam to Bishr through someone.' Rasoolullah ﷺ said, 'By Allah! Just as the birds recognise each other on the branches of trees, likewise the deceased recognise each other.' Now, when anyone was about to pass away from Banu Salma, the mother of

Bishr رضي الله عنه would go to him and say, ‘O such and such person! Salaams upon you’ He would say, ‘Wa alaikumus salaam’, she would then say, ‘(Please) Pass my Salaams to Bishr رضي الله عنه.’

AN AMAZING NARRATIVE

Hazrat Muhammad ibn Munkar رضي الله عنه reported, ‘I went to Hazrat Jabir ibn Abdullah رضي الله عنه close to his time of passing away and I said to him, ‘Please convey my Salaams to Rasoolullah ﷺ.’

1. Imam Bukhari reported in his Taarikh from Khalidah bint Abdullah ibn Anees رضي الله تعالى عنها that Ummul Baneen bint Abi Qatadah رضي الله تعالى عنهما came to Abdullah ibn Anees رضي الله عنه fifteen days after her father passed away. He was ill. She said to him, ‘O paternal uncle! Convey my Salaam to my father.’

2. Hazrat Abdullah bin Umar رضي الله تعالى عنهما reported, ‘Jannat is suspended from the horns of the sun and it opens once in a year, and the souls of the believers are in the crops. They recognise each other and they receive sustenance from the fruits of Jannat.’

3. Hazrat Abdullah ibn Amr رضي الله عنه reported that Rasoolullah ﷺ said, ‘The souls of two Muslims see each other from a day’s distance away and then meet each other, even if they did not meet with each other in their lifetime.’

4. With the merit of it being Sahih, Hazrat Abu Hurairah رضي الله عنه reported (Marfu’an) that, ‘When the death of a Momin comes, he begins to see amazing things and wishes that right there and then his soul should be removed and Allah is pleased with meeting him. When the soul of the Momin is taken towards the skies, then the souls of the believers come

to it and ask about their relatives on earth. When he says, 'I have come here leaving them on the earth and saying this feels odd to him, and when he says that such and such person has already died, they say, 'but he has not come to us'.'

BENEFICIAL NOTE

In the annotation of this Hadith, Adam bin Abi Yaas رضي الله عنه states, 'When a Momin passes away, he meets with the other souls and these souls query about the people in the world. When he says that such and such person died even before me, they say, 'he has been taken to 'Haawiyah' (Name of Jahannam), and that is a very bad abode, and so is the one who goes there.'

Hazrat Sa'eed bin Jubair رضي الله عنه reported, 'When a person passes away, his elders and his close ones welcome him, and they get together and become even happier, more than one gets when someone comes over (to visit after a long time).'

Hazrat Ubaid bin Umair رضي الله عنه reported, 'the people in the grave meet with the deceased in a manner in which someone meets with a rider (who returns from a long journey). When they ask concerning someone who passed away even before the deceased, then the deceased says, 'has he not reached you as yet?' Therefore, they say إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ he has been taken towards another path. They have taken him to 'Haawiyah' (Jahannam).'

Saleh Al Murri رضي الله عنه reported, 'A Hadith reached me that after death the souls meet with each other, so the souls ask the newly arrived soul about the condition of the world, (they ask) Were you in a pure body, or in an evil body.'

Hazrat bin Umair رضي الله عنه reports, 'The souls enquire (from the newly arrived soul) about the condition (of the world) just as one queries from a rider (who has returned from a journey). (They ask), what is the condition of such and such person and of such and such person?'

BENEFICIAL NOTE

Tha'labi رضي الله عنه reported from the Hadith of Abu Hurairah رضي الله عنه a narration similar to his. At the end of this narration it is stated, to the extent that they ask about those in their home. They even ask about their pet cat. Qurtabi رضي الله عنه said that the annotation of the statement of Rasoolullah ﷺ *الأرواح مجتود مجتود فَمَا تَعَارَفَ مِنْهَا اتَّكَلَفَ. وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ* (in other words), 'The 'army' of the souls are those who recognise each other and gather together, and those who do not recognise each other, do not gather together', is that the souls of those who are asleep meet the souls of the deceased (i.e. in their dream).

Hazrat Ubaid bin Umair رضي الله عنه reported (a narration wherein) he says, 'If I did not have the hope of meeting with my deceased, I would have died of grief.'

Hazrat Abdur Rahmaan bin Mahdi رضي الله عنه reported, 'When Sufyan's رضي الله عنه illness became very severe, he became very restless, so Marhum ibn Abdul Aziz visited him and said, 'O servant of Allah! Why this restlessness? You are going into the Court of your Creator Whom you

worshipped for sixty years. You performed Namaaz, kept fast and performed Hajj. Think about it, if you have done a favour to someone, would you not be pleased to meet that person?’ On hearing this, his grief subsided.’

Abu Nu’aim says, ‘When the pain of Hazrat Hasan bin Ali رضي الله تعالى عنه became very severe, a person came to him and said, ‘O Muhammad! Why this restlessness? It is only that your soul is separating from your body. Now you are about to meet with your father Hazrat Ali رضي الله تعالى عنه and with your mother Bibi Faatima رضي الله تعالى عنها and with your Blessed maternal Grandfather صلى الله عليه وسلم and with your dear maternal grandmother Bibi Khadija رضي الله تعالى عنها and with your paternal uncle Hazrat Hamza رضي الله تعالى عنه and with Hazrat Ja’far رضي الله تعالى عنه and with your maternal uncle Qaasim رضي الله تعالى عنه and with Tayyib رضي الله تعالى عنه and Taahir رضي الله تعالى عنه and Ibrahim رضي الله تعالى عنه and with your aunts Ruqayya رضي الله تعالى عنها and Umm e Kulthum رضي الله تعالى عنها and Zainab رضي الله تعالى عنها.’ On hearing this, his distress subsided.’

Hazrat Laith bin Sa’ad رضي الله تعالى عنه reported, ‘A person from amongst the people of Syria was martyred. He used to appear in his father’s dream on the eve of every Friday and he would talk to his father. On the eve of one Friday he did not appear (in the dream of his father) and then appeared again on the eve of the following Friday. His father complained and asked his reason for not coming on the previous Friday. He said, ‘The reason for (my absence) was because all the Shuhada were commanded to present themselves in the Janaazah of Umar bin Abdul Aziz رضي الله تعالى عنه.’ This incident happened exactly at the time of the demise of Hazrat Umar bin Abdul Aziz رضي الله تعالى عنه.’

Hazrat Ali رضي الله تعالى عنه reported, ‘There were two Muslims who were friends, and two unbelievers (who were friends). One person from amongst the

Momins passed away, so he was given glad tidings of Jannat, so he immediately thought of his friend and he said in the Divine Court of Almighty Allah, 'O Allah! Such and such friend of mine used to command me to Obey you and Your beloved Rasool ﷺ, (and) he directed me towards doing good things, and he forbade me from doing evil, and he used to tell me, that I really wish to meet with you, so O Allah! After me, (Please) do not allow him to go astray, so that he may meet with me, and You should be pleased with him like You are pleased with me.' In this time, (suddenly) the other person also passed away and both of them then met each other, so it was commanded, 'Each of you praise the other.' Thereafter, one would praise the other and say, 'you are a really good brother and a really good companion.' However, when one of two friends who are unbelievers die and he is given the news of Jahannam, he remembers his friend and says, 'O Allah! my friend used to command me to disobey You and Your Nabi ﷺ (and) he commanded me to do wrong, and he stopped me from doing good and he used to tell me, I do not wish to ever meet with you. So, O Allah! Do not give him guidance after me and he should not get to meet with me and be displeased with him, just as You are displeased with me.' Then, the other one also dies and both meet with each other and it is said to them, 'Now each of you explain the condition of the other', so each one says to the other, 'you were a bad companion and a bad brother.'



THE DECEASED KNOWS WHO IS GIVING THE GHUSL AND KAFAN AND WHAT IS BEING SAID ABOUT HIM

THE DECEASED'S ABILITY TO HEAR

AHADITH-E-MUBAARAKA

1. Abu Sa'eed Al Khudri رضي الله عنه reported that Rasoolullah ﷺ said, 'The deceased recognises those who give him Ghusl, those who carry him, those who put on his Kafan and those who lower him into his grave.'
2. Hazrat Ibn Ab'bas رضي الله عنه reported that Rasoolullah ﷺ said, 'The deceased recognises the one who gives him Ghusl. If he was given the glad tidings of his soul being removed in the state of Imaan, he requests those carrying him to be quick, and if he has been given news of going to Jahannam, then he begs them to delay.'
3. Hazrat Mujahid رضي الله عنه reported, 'When a person dies, he is aware of his condition from the time of his Ghusl, right up to the time of going to his grave.' Ibn Abi Shaiba has also reported a similar narration.
4. Hazrat Amr bin Dinar رضي الله عنه reported, 'The body of anyone who dies, is in the care of an Angel, which looks towards his body, observing his Ghusl, and observing how he is being transported, and the Angel says to that person, 'Listen to how the people are praising you'.'
5. Hazrat Bakr bin Abdullah Mazni رضي الله عنه reported, 'I was informed that when a person dies, his soul is given in the care of an Angel, who observes the condition of his Ghusl and Kafan, and if he could speak, then he would have forbade the people from crying.'

6. Hazrat Abi Duniya رضي الله تعالى عنه reported from Hazrat Sufyan رضي الله تعالى عنه saying, 'The deceased recognises everything, to the extent that it says to the one giving it Ghusl, 'Be gentle when giving Ghusl to me', and the Angels say to it whilst it is on the bier, 'Listen to the praises of the people.'

7. Hazrat Huzaifa رضي الله تعالى عنه reported, 'The soul of a human stays in the hand of Malak ul Maut, and that Angel stays with him until he reaches his grave. When the grave is completed (burial is completed), it enters and addresses the deceased.' Baihaqi etc. have reported similar narrations.

8. Hazrat Shaykhain رضي الله تعالى عنها reported from Hazrat Anas رضي الله تعالى عنه that Rasoolullah ﷺ stood by those slain in Badr and said, 'O such and such person, the son of such and such person! Did you get that which your Rub promised you? Because I have found the promise of my Rub to be true! Hazrat Umar رضي الله تعالى عنه said, 'Ya Rasool'Allah ﷺ! You are addressing bodies in which there are no souls.' He ﷺ said, 'You are not able to hear my words better than them. The difference is that they cannot answer (reply to me).'

9. Hazrat Uzair bin Marzooq رضي الله تعالى عنه reported, 'there was a lady in Madina, who used to clean the Masjid. She passed away and Rasoolullah ﷺ was not informed (of her passing). One day, he ﷺ passed by her grave and asked, 'Whose grave is this?' The Companions رضوان الله تعالى عليهم اجمعين said, 'It is (the grave of) Umme Muhjan.' He ﷺ said, 'The same (lady) who used to clean the Masjid?' They said, 'Yes, Ya Rasool'Allah ﷺ', so he ﷺ had Saffs (lines) made and he ﷺ led her Janaazah Salaah. He ﷺ then said, 'O woman! Which (of your) deeds did you find to be best?' The Sahaba-e-Kiraam رضوان الله تعالى عليهم اجمعين asked, 'Is she able to hear?' He ﷺ said, 'You are not able to hear better than her.' It is reported that (in response) she (was heard) saying, 'Cleaning the Masjid.'

10. Hazrat Shaykhain رضى الله تعالى عنها reported from Hazrat Abu Sa'eed Al Khudri رضى الله تعالى عنه that Rasoolullah ﷺ said, 'When people carry a Janaazah on their shoulders and if the person was a righteous (pious) person he says, 'Be swift', and if he was a bad person he says, 'Alas! Where are you taking me?' With the exception of the humans, everything else hears his voice and if a human had to hear it, he would become unconscious.'

11. Hazrat Shaykhain رضى الله تعالى عنها reported from Abu Hurairah رضى الله تعالى عنه, 'Take a Janaazah swiftly (towards its grave), because if he is a good person, take him forth towards blessings and if he is not a good person, then let him be removed from your shoulders quickly.'

12. Hazrat Abu Sa'eed Al Khudri رضى الله تعالى عنه reported that he رضى الله تعالى عنه said about a deceased, 'Take it swiftly towards its grave, as it is his destination, so that he may enter therein and see good and the bad.'

13. Hazrat Bakr Mazni رضى الله تعالى عنه reported, 'The deceased is pleased to reach his grave quickly. The same is reported from Abu Ayub رضى الله تعالى عنه.'

14. Hazrat Umar bin Khattab رضى الله تعالى عنه reported that Rasoolullah ﷺ said, 'When a deceased is placed on the bier and you walk three steps away, then with the exception of the humans and Jins, whatsoever wishes may hear him. The deceased says, 'O my brothers! O those who carry my body! Do not allow the world to deceive you as it deceived me and do not let the time play with you, as it did with me. Whatever I had, I have left behind for my heirs and on the day of Qiyaamat, my debtors will dispute with me and will ask for accountability, and you are going away, leaving me (here alone).'

15. It is reported from Hazrat Abu Muhammad bin Naj'jar رضي الله عنه (He was from the companions of Marwazi, but Khilal regarded him more superior to Marwazi), wherein he says, 'I gave Ghusl to a deceased and whilst giving the Ghusl, he suddenly opened his eyes and held my hand and said, 'O Abu Muhammad! Prepare well for this day.' والله تعالى اعلم

NOTE

This chapter is evidence for Ahl e Sunnat, that if this is the condition of the ordinary deceased, then what must be the condition of the hearing of the Awliyah e Kiraam and Ambia e Izaam, especially Rasoolullah صلى الله عليه وسلم in the Holy Mazaars! This humble servant would now like to present some detail concerning the Awliyah and Ambia, especially Sayyiduna Rasoolullah صلى الله عليه وسلم.

THE AWLIYAH ALLAH HEAR AND ARE AWARE

There is a very well-known Hadith e Qudsi that, the hearing and knowing of the Wali Allah is the hearing, knowing and seeing of Allah. Imam Raazi رحمته الله states that the servant reaches such a level of (spiritual) excellence that the confines of nearness and distance cease to exist. [Tafseer Kabeer Vol.21 Pg.891]

Presenting an annotation on the Hadith إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ 'Verily Allah has made it Haraam upon the earth that it may devour the body of the Ambia' Mullah Ali Qaari states, 'It is for this reason that it is mentioned that the Awliyah e Kiraam do not die (forever). However, they journey from one home to another (from the world into Barzakh).'

Even though the Hadith Shareef is discussing the Ambia e Kiraam, the learned Muhaditheen have discussed the lives of the Awliyah after demise, as they are regarded as being alive as well, but through the blessings of the Ambia e Kiraam عليهم السلام. [Mirqaat Vol.4 Pg.241]

Whilst explaining the Hadith Shareef **وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي** Imam Qadi Iyad رحمته الله states, ‘This is because when the pure and sacred souls are separated from the body, then they receive great elevation. They go towards the Great Heights, and there are no veils in their way, and they either see everything as if it were in front of them, or the Angels inform them of it, and in this there is a secret that is only known to those who are blessed with this.’ [Mirqaat Vol.2 Pg.342]

In volume 2 of ‘Tafhimaat-e-Ilaahiyah’ Hazrat Shah Wali’ullah Muhadith Dehlwi states, ‘Shaykh Abdul Qadir Jilaani رحمته الله has been blessed with the authority of penetrating the entire universe and this is because when he passed away, he became recognised with the attributes of the Highest Assembly, and the essence of infiltrating the entire universe became impressed in him. On this basis, freshness (life) will always prevail in his Tariqah.’ [Tafhimaat-e-Ilaahiyah Pg.62]

IMPORTANT NOTE: Nawaab Siddique Hasan Bhopali writes, ‘The Awliyah always fear that their position can be taken away and they always worry about their last moments, but when they leave this world with their Imaan, they are both Saahib-e-Imaan and Saahib-e-Wilaayat.’ [Bahghyatur Raa’id Pg. 87/88]

BENEFICIAL NOTE

From these statements it has become evident that the abilities which Allah has blessed the Awliyah Allah with, are not only exclusive to this

world, but they have these abilities and capabilities even after they pass from this world, since their Wilaayat remains, the attributes relating to it will also remain.

THE HEARING POWER OF THE SHUHADA

Like the Awliyah, the Shuhada are also able to hear and are aware, and the Hayaat (existence) of the Shuhada is proven from absolute evidence in the Holy Qur'an. Almighty Allah says,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

‘And do not even think of those who have been slain in the Way of Allah to be dead, but they Are Alive by their Rub, and (they) receive sustenance’ [Part 4, Surah Aal e Imraan, Verse 169]

In the Tafseer of this verse, Shawkani writes, ‘According to the majority the meaning of this is that the Shuhada are literally alive. However, there is difference of opinion in this regard. Some Ulama say that their souls are returned to them in their graves, so they benefit from the bounties. Hazrat Mujahid رحمته الله states, ‘They are given the fruits of Jannat, in other words they savour its fragrances, even though they are (not as yet) in Jannat.’ With the exception of the majority, few Ulama have mentioned that this life is being mentioned figuratively, the meaning of which is that by the Command of Allah, they deserve the pleasures of Jannat. (In this regard), the first statement is correct and there is no need to turn towards the issue of it being figurative. [Fathul Qadeer of Shawkani Vol.1 Pg.399]

Concerning the commentary of Allah's Command **عِنْدَ رَبِّهِمْ يُرْزَقُونَ** Qadi Shawkani writes, 'Rizq (sustenance) here refers to the same sustenance which is well-known and it is this which is the Madhab of the Majority, as it has been earlier mentioned. With the exception of the Majority, few Ulama have mentioned that this means, 'Worthy Praises', whereas there is no need to alter the actual meanings of the Arabic words and without any valid reason to venture towards a hypothetical (figurative) view.' [Fathul Qadeer Pg. 399]

THE HEARING CAPABILITIES OF THE AMBIA عَلَيْهِمُ السَّلَام

When this (hearing capability) has been proven for the Ambia-e-Kiraam عَلَيْهِمُ السَّلَام, then this is acceptable at a greater level for the Ambia e Kiraam عَلَيْهِمُ السَّلَام. Almighty Allah says **بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ**. This means that the Shuhada e Kiraam are literally and really alive, and they are blessed with sustenance, as it is well known. Thus, we have to accept that the Ambia are also literally alive and they are blessed with the actual sustenance, because they (the Shuhada) etc. have been blessed with this exalted station due to following and being obedient to them (the Ambia). Hence, the Ambia e Kiraam عَلَيْهِمُ السَّلَام are more deserving of this life, but in (in reality) their lives are more exalted and elevated than the Shuhada.'

Hazrat Qadi Thana'ullah Paani Pati عَلَيْهِ الرَحْمَةُ states, 'One group of Ulama is of the opinion that this life (after passing away) is unique to the Shuhada. According to me, the truth of the matter is that, this life is not only unique to them, but the lives of the Ambia e Kiraam عَلَيْهِمُ السَّلَام are by far more powerful. Concerning certain affairs, the signs of this are more evident, to the extent that after the passing of Nabi Kareem ﷺ from this world, Nikah to his ﷺ Azwaj-e-Mutaharaat (Most Pure

Wives) is not permissible, whereas it is permissible to make Nikah to the wife of a Shaheed (after her Iddat). Even the Siddiqeen have a greater excellence than the Shuhada and the Saliheen, in other words the Awliyah e Kiraam are connected to them, just as the existing sequence is evident from this verse of the Holy Qur'an:

مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

‘(with) the Prophets, and the Truthful Ones, and the Martyrs, and the Righteous Ones’ [Part 4, Surah An Nisa, Verse 69]

It is for this reason that the Sufiyah e Kiraam (The Mystics) have mentioned, ‘Our souls are our bodies and our bodies are our souls.’ It is reported with continuity from numerous Awliyah e Kiraam that they assist their friends (i.e. those who are attached to them), and they destroy and cause failure to their enemies, and Allah bestows Guidance upon whomsoever He Wills. [Tafseer Mazhari Vol.1 Pg.151]

BENEFICIAL NOTE

Hazrat Qadi Thana'ullah Panipati عليه الرحمه has through the above statement, even proven the lives of the Ambia e Kiraam, Siddiqeen, and the Awliyah, and he has explained that the victory or defeat caused by these personalities is through the Will and Permission of Allah.

Shawkani writes, ‘Clear evidence is proven from the Holy Qur'an that the Shuhada are alive and they are given sustenance and their lives are with body. What then must be the status of the Ambia-e-Kiraam? It has been mentioned in the Hadith that the Ambia are alive in their

graves. Imam Munziri has reported this Hadith and Imam Baihaqi has mentioned it to be Sahih. [Nayl ul Awtaar Pg.383]

The second thing is that Almighty Allah blessed Nabi ﷺ with intrinsic Shahaadat.



THE MALA'IKA JOIN THE JANAAZAH

AHADITH-E-MUBAARAKA

1. Sa'eed bin Mansur رضي الله عنه reported from Ibn Ghafla by saying, 'The Angels walk ahead of the Janaazah saying, 'What has such and such person done for the hereafter?' The people say, 'What has he left behind for us?'
2. Hazrat Abul Khuld رضي الله عنه says, 'I recited the Dua of Dawud. He says to Allah, 'O Allah! Whosoever went with a Janaazah solely for Your pleasure, what is his reward?' Almighty Allah said, 'On the day that he dies, the Angels will go with his Janaazah and I will forgive him.'
3. Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, 'When a person dies, the Angels say, 'What has he done for the hereafter?' The humans say, 'What has he left behind for us?'



CHAPTER

13

THE SKY AND EARTH WEEP ON THE DEATH OF A MOMIN

Almighty Allah says,

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ

‘And the sky and earth will not weep over them’

[Part 25, Surah Ad Dukhkaan, Verse 29]

AHADITH-E-MUBAARAKA

1. Hazrat Anas رضي الله عنه reported that Rasoolullah ﷺ said, ‘A human is blessed with two doors; one is that through which his deeds ascend and the other is that from which his sustenance descends. When a Momin (True Believer) passes away, then both (these doors) weep.’

2. Hazrat Ibn Ab’bas رضي الله تعالى عنهما reported that He ﷺ was asked, ‘Does the sky and earth ever weep over anyone?’ He ﷺ said, ‘Yes, for every human there are two doors. One is that through which his deeds ascend and the other is that from which his sustenance descends, so both of these weep upon his death, because they are closed (at his death). Similarly, the ground on which he performed Namaaz and the Zikr of Allah (also weep), and for the nation of Fir’awn (Pharaoh), there were neither any good signs on earth, and nor were there any virtuous deeds of theirs which could go towards the sky. Thus on his coming (i.e. death) neither did the sky nor the earth weep. It is this which is the meaning of Allah’s word فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ.’

3. Hazrat Shuraih ibn Ubaid Al Hadhrami رضي الله عنه says that Rasoolullah ﷺ said, 'If a Muslim dies as a Musafir and there is none to cry over him, then the sky and the earth weep over him. Thereafter Rasoolullah ﷺ recited this verse **فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ** and he ﷺ said, 'They do not cry over an unbeliever.'

4. Hazrat Mujahid رضي الله عنه reported, 'When a Momin passes away, then every morning for forty days, the earth weeps upon him.'

Ata' Khurasani reported, 'On whichever portion of the ground a person performed Sajdah whilst on the earth, that portion (of earth) will weep over him when he dies, and it will testify in his support on the day of Qiyaamat.'

5. Hazrat Ali رضي الله عنه reported that He ﷺ said, 'When a Momin passes away, then the place on which he performed Namaaz weeps over him and the place through which his deeds ascended into the sky weeps over him. He then recited this verse **فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ**.'

6. Hazrat Ibn Ab'bas رضي الله تعالى عنهما reported, 'the earth weeps every morning for forty days on the death of a Momin.'

7. Hazrat Abu Ubaidah رضي الله عنه (the companion of Sulayman bin Abdul Malik) reported, 'When a Momin passes away, every part of the earth calls out saying, 'The Servant of Allah has passed away' then the earth and the sky both weep over him, so Almighty Allah asks, 'Why are you weeping?' (Although He is All Knowing), so they say, 'O our Rub! Through whichever place he passed, he used to remember You.'

Muhammad bin Ka'ab رضي الله عنه reported, 'The earth weeps upon that person who used to perform Ibaadat on the earth, and it weeps because of that person who commits sin on it.'

8. Hazrat Muhammad bin Mateen رضي الله عنه reported, 'The sky and earth weep over the passing away of a Momin. The sky says that, 'His good deeds used to come consistently' and the earth says, 'He performed good deeds on me consistently'.'

9. Dah'hak رضي الله عنه reported, 'Those portions of the earth upon which he has left his impression, weep at his death and that portion of the sky through which his good deeds ascended also weeps.'

10. Ata' رضي الله عنه reported, 'The weeping of the sky refers to the redness of the horizon (the edges of the sky).'

11. Sufyan Thauri رضي الله عنه reported, 'The redness of the sky is the sign that it is weeping over a believer.'

12. Hazrat Hasan رضي الله عنه reported, 'When a Musafir (traveller) dies on his journey, then due to him being a Musafir, Allah does not cause him any Azaab and since there is none to weep over him, the Angels of the sky weep over him.'



HIS GRAVE IS THE DUST FROM WHICH A PERSON IS CREATED

AHADITH-E-MUBAARAKA

1. Abu Sa'eed رضي الله عنه reported that once Rasoolullah ﷺ passed by the cemetery in Madina, so he ﷺ observed few people digging a grave. He ﷺ asked about the grave (i.e. about who it was for) and they said that a person had come from Habsha (Abyssinia/Ethiopia), and passed away here, so he ﷺ said, 'There is none worthy of worship except Allah. He was removed from his land and sent towards this land, from which he was created.'

2. Hazrat Ibn Umar رضي الله تعالى عنهما reported, 'A Habshi (Abyssinian) was buried in Madina, so Rasoolullah ﷺ said, 'He was buried in the ground from which he was created.'

A similar, Hadith has been reported by Tabrani in Awsat. Also, Hakeem Tirmizi reported the same from Abu Hurairah رضي الله عنه in 'Nawaadirul Usool'.

3. Hazrat Abu Hurairah رضي الله عنه reported that a small amount of the sand from his grave is sprinkled over every child.

4. Hazrat Ibn Mas'ud رضي الله عنه reported, 'An Angel is appointed to the womb. He takes the 'Nutfa' from the womb, keeps it on his hand and says, 'O Rub! Will he be allowed to be born (created) or not?' If Almighty Allah says that he will be born, then he (the Angel) asks, 'What is his sustenance, what is his 'Athr', and when is the time of his death?' Almighty Allah says, 'Observe it in Lauh-e-Mahfuz!' Then, he (the Angel) looks into Lauh-e-Mahfuz and he finds everything recorded in Lauh-e-Mahfuz.

He then takes the sand from the place where he will be buried and he mixes his ‘Nutfa’ (a drop of liquid) with this sand. This is what is meant by the word of Allah’,

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ

‘We have created you from the earth (dust), and We will return you towards it once again’ [Part 16, Surah Ta Haa, Verse 55]

5. Bilal bin Yasaar رضي الله عنه reported, ‘The sand from the place a person will die is in the navel of every child.’

6. Hazrat Matr bin Ukaamis reported that Rasoolullah ﷺ said, ‘When Allah decides the death of a servant on any land, then He creates some necessity or the other that draws him towards it.’

7. Hazrat Ibn Mas’ud رضي الله عنه reported that Rasoolullah ﷺ said, ‘When the death of one of you is written in a particular land (country), then Allah Almighty sends him there for some reason or the other and when his soul is removed there, then on the day of Qiyaamat the earth will say that, ‘O Allah! This is your ‘Amaanat’ (i.e. that which You entrusted to me)’.’

8. Hazrat Ibn Mas’ud رضي الله عنه reported, ‘There is an Angel which is appointed to the womb. When the ‘Nutfa’ reaches the womb, the Angel takes it in his hand and says, ‘O Allah! Will he be allowed to be born (created) or not?’ If it is said that he will not be born, then the Angel takes it and throws it out of the womb, and if it said that he is to be born, then the Angel asks, ‘Is it a male or female?’ ‘Is he a good person or evil person?’ ‘When is the time of his death?’ ‘What is his ‘Athr?’’ ‘What is his

sustenance?’ ‘On which land (place) will he die?’ Almighty Allah says, ‘observe all of this in Lauh-e-Mahfuz!’ Then, he (the Angel) looks into Lauh-e-Mahfuz and finds everything recorded in Lauh-e-Mahfuz. The ‘Nutfa’ is then asked, ‘Who is your Rub?’ He says, ‘Allah Almighty’, he is asked, ‘Who is your Raz’zaaq (Sustainer)?’ He says, ‘Allah Almighty’, so he is then created (i.e. given life). He remains alive amongst his family and he eats from his sustenance and he leaves his footprints (on earth), and when death comes (to him), he dies and is buried in the same place (from which he was created).’

9. Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, ‘Bury your deceased amongst pious people, because even a deceased is troubled by a bad neighbour, just as a living person is.’ Ibn Asaakir reported this in Taarikh and Malini reported a similar narration in his Mutalif.

Hazrat Ibn Ab’bas رضي الله عنه reported that Rasoolullah ﷺ said, ‘When one from amongst you passes away, then give him good Kafan and fulfil his Wasiyat (bequeath) swiftly, and dig the grave deep and protect him from bad neighbours.’ It was asked, ‘Ya Rasool’Allah ﷺ! Does a good companion benefit a deceased?’ He ﷺ said, ‘Does a good companion benefit a living person?’ They said, ‘Yes (he does), Ya Rasool’Allah ﷺ’, so He ﷺ said, ‘Likewise in the hereafter he benefits (him).’

10. Hazrat Abu Salma reported a Marfu’ Hadith in which it is mentioned, ‘Give your deceased good Kafan and do not cause your deceased discomfort by screaming (crying aloud), and do not (cause them grief) by delaying to fulfil their Wasiyat and by breaking ties with relatives. Be swift in paying off his debts, and protect him from bad neighbours.’

11. Hazrat Abdullah bin Naafi' reported, 'A person passed away in Madina, so another person saw (dreamt) that he was in hell and he was saddened by this. Then, after seven or eight days, he saw him in his dream once again and it seemed as if he was now from amongst the Ahle Jannat. He asked him about his condition, so he ascertained that, with him (near him), such a person was buried, who interceded for forty people and he was one of those whom he interceded for.'

12. Hazrat Mu'awiyah bin Saleh reported, when the time of passing for Hazrat Umar bin Abdul Aziz رضي الله تعالى عنه drew near, he made a Wasiyat saying, Do not dig my grave too deep, as the worst part of the earth is the lowest part.

Ibn Asaakir also reported a similar narration concerning the brother of Hazrat Umar bin Abdul Aziz رضي الله تعالى عنه.

13. Hazrat Ibn Umar رضي الله تعالى عنهما reported that Rasoolullah ﷺ said, 'When a Momin passes away, the graves beautify themselves and every portion of the earth wishes that he should be buried in me. However, when an unbeliever dies then every portion of the earth asks refuge in Allah, that this person should not be buried in it.'

14. Hazrat Muhammad bin Abdullah Asadi رضي الله تعالى عنه says, 'I joined the Janaazah of a person from the family of Abdus Samad bin Ali, so he was rushing the people, (saying) give us comfort from the evening (i.e. we should bury before the evening), so I asked if there was any narration in this regard (that we should be swift). He said, 'Yes! My paternal grandfather reported from Abdullah Ibn Ab'bas رضي الله تعالى عنهما which he reported from Rasoolullah ﷺ, that He ﷺ said, 'The Day Angels are more Merciful than the night Angels.'

Hazrat Wahb Kholani رضي الله عنه says, 'We were taking a walk on the surface of this Mountain (Al Muqattam) with Hazrat Amr bin A'as رضي الله عنه and Maquqas was also with us. He رضي الله عنه said to him, 'O Maquqas! The mountains in your country are bare and neither are there any trees on them, nor any grass, as there is on the mountains of Syria.' He said, 'Allah has enriched the people here through this Nile (i.e. River Nile). However, beneath this mountain there is such a thing which is even better than the Nile and that is this, that Allah will bury such a nation under it, who will not be accountable on the Day of Qiyaamat (i.e. they will have no Hisaab), so Amr bin A'as رضي الله عنه made this Dua, 'O Allah! Allow me to be amongst them as well.'

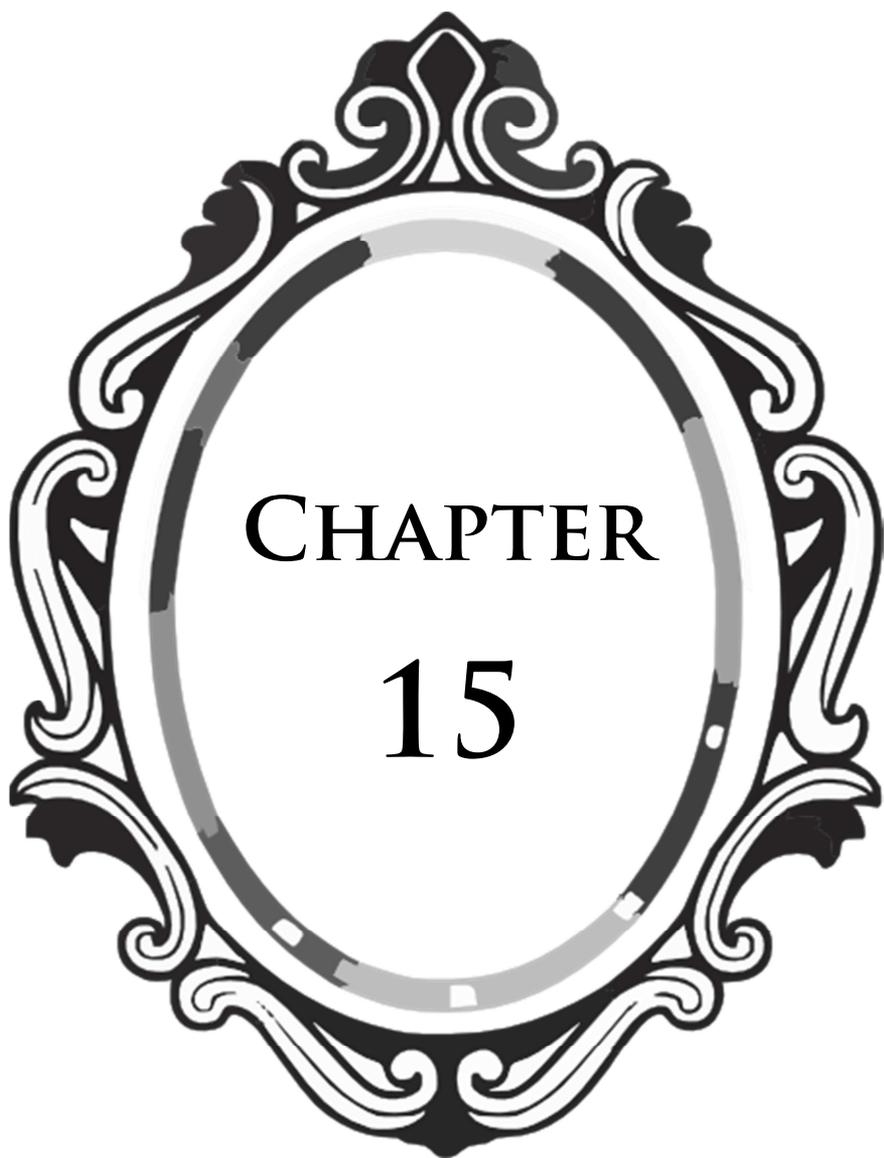
Hirmala mentions, 'I saw in it (i.e. under that mountain) the Holy Graves of Amr bin A'as رضي الله عنه, Abu Nudarah Al Ghifaari رضي الله عنه and Uqba bin Aamir رضي الله عنه.'

15. Hazrat Anas رضي الله عنه reported that Rasoolullah صلى الله عليه وسلم accompanied a Janaazah, then he رضي الله عنه took a sheet and placed it over the grave and said, 'Do not remove it or look inside. This is an Amaanat and it is probable that you may see a black snake wrapped around his neck, or the command is given for his feet to be shackled, and you may hear his voice.'

16. Hazrat Anas رضي الله عنه reported a Marfu' Hadith wherein it is mentioned, 'Allah appoints an Angel to those who accompany a Janaazah. They remain aggrieved and then when they surrender him to his grave. The Angel throws a handful of sand onto them and says, 'Go towards your world (worldly life), (May) Allah cause you to forget death' so these people forget their deceased, and they become busy in their worldly

business transactions, as if they did not have any connection with him at all.'

17. Ibn Ab'bas رضي الله تعالى عنهما reports that (in the Imaali of Ibn Bat'ha), that an Angel of Allah is appointed at the grave. As the people leave after burying the deceased, he takes a handful of sand and throws it (at them) saying, 'Go towards your world (i.e. worldly life) and forget your deceased.' والله تعالى اعلم

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CHAPTER
15

WHAT TO SAY DURING THE BURIAL AND TALQEEN

AHADITH-E-MUBAARAKA

Hazrat Ali رضي الله عنه reported, ‘When the Janaazah reaches the grave and the people are seated, then you should not sit, but you should stand at the edge of the grave (and) when the deceased is being lowered into the grave say’,

بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ عَبْدَكَ نَزَلَ بِكَ وَأَنْتَ خَيْرُ
مَنْزُولٍ بِهِ فَخَلْفِ الدُّنْيَا خَلْفَ ظَهْرِهِ فَأَجْعَلْ مَا قَدَّمَ عَلَيْهِ خَيْرًا مِمَّا خَلْفَ
فَإِنَّكَ قُلْتَ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

‘Allah’s Name (we) begin with and on the Madhab of Rasoolullah ﷺ. Your servant is coming towards you and you are the best amongst those who welcomes. He has come after leaving the world behind him, so make better for him that to which he has come, for You have said, ‘That which is with Allah, is best for the pious.’

1. In this period (of ours), some people regard Talqeen of the Deceased to be Bid’at, whereas this is proven from Sahih Ahadith and there are numerous virtues of it as well. Concerning to the Talqeen of the Deceased Abu Ya’la and Haakim have reported with the merit of Sahih from Hazrat Talha and Hazrat Umar رضي الله تعالى عنهما. That both these personalities have said, ‘We heard Rasoolullah ﷺ saying, ‘I know such a Kalima, that no person whose death has come to him, does not say it without his soul receiving contentment. (And) when it has left his body, and on the Day of Qiyaamat, it will be a Noor (Light) for him, and it is (actually) one word, but it will grant him vastness from Allah, and it

will brighten his colour, and he will see that which will please him. That Kalima is this, لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ .’

Ibn Abi Duniya رَضِيَ اللهُ عَنْهُ reported in Kitaabul Mukhtasar and Tabrani and Baihaqi have reported in Sha’bul Imaan from Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ that Rasoolullah ﷺ said, ‘Malak ul Maut came towards a person who was dying. Thereafter, he opened up his limbs and found no good deeds, and then he opened up his heart and did not find any goodness therein. Then he opened up his jaws and he saw that the Blessed Kalima لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ recited with sincerity was causing his tongue to touch the pallet.’

Abu Nu’aim reported a narration from Farqad Al Sanji in which he mentioned, ‘When death comes to a servant, then the Angel on the left says to the Angel on the right that, ‘leave him alone.’ Thereafter, he says, ‘I will not leave, because there is a possibility that in the final moment he will proclaim لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ and the fire will never devour him.’

2. Hazrat Ibn Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا reports that Rasoolullah ﷺ said, ‘When someone dies, do not hold him back (i.e. do not delay him). However, take him quickly towards his grave and recite Surah Faateha at his head-side, and to the right of his grave recite the closing verses of Surah Baqarah (in other words, from امن الرسول until the end of the Surah Baqarah).’

3. Hazrat Abdur Rahmaan bin Ala’ bin Hal’laj رَضِيَ اللهُ عَنْهُ said, ‘My father gave me a Wasiyah that, ‘O my son! When you lower me into my grave you should say بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and only then (thereafter) you

should put the sand over me. Thereafter you should recite the opening and closing verses of Surah Baqarah at my head-side, for I have heard this from Rasoolullah ﷺ.’

4. When Hazrat Anas رضي الله عنه buried one of his sons, he said, ‘O Allah! Allow the ground on both sides to become dry for him, open for him the Doors of Jannat, and grant him a home better than his home.’

5. When Hazrat Anas رضي الله عنه would lower any deceased into the grave, he would say, ‘Allow the ends of his grave to be away from his feet, elevate him, and send down Mercy upon him.’

6. Hazrat Ibn Musay’yab رضي الله عنه says, ‘I accompanied Hazrat Umar رضي الله عنه to the Janaazah of his daughter. Then when lowering her into the grave he said, بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ (Allah’s Name we begin with, and in Allah’s Way).

When the grave was completed he said, اللَّهُمَّ أَجْرَهَا مِنَ الشَّيْطَانِ، وَمِنْ عَذَابِ الْقَبْرِ، (O Allah, Protect her from Shaitaan the cursed, and from the torment of the grave). When all was done, he stood on one side of the hump and said, ‘O Allah! Keep its both ends away from her feet, and call her soul up (to the skies), and bless him with your pleasure.’ He then said that, ‘I heard this from Rasoolullah ﷺ.’

7. Hazrat Mujaahid رضي الله عنه reported that when burying (a deceased) he would say, بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ اللَّهُمَّ أفسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ وَأَحِقْهُ بِرَبِّيهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (Allah’s Name we begin with, and in Allah’s Way. ‘O Allah! Expand his grave, and give brightness in it, and let him meet with his Nabi ﷺ.’)

8. Hazrat Amr bin Mur'rah رضي الله عنه reported, 'the pious servants of Allah, regarded it Mustahab to say this when lowering the deceased into the grave, اللهم أعذه من الشيطان الرجيم (O Allah, Protect him from Shaitaan the cursed).'

9. Hazrat Khaithma رضي الله عنه reported, 'When lowering the deceased into the grave, the Blessed servants prefer saying,

بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ
اللَّهُمَّ أَجْزُهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ وَمِنْ شَرِّ الشَّيْطَانِ

10. Hazrat Ibn Mas'ud رضي الله عنه reported, 'When the grave is completed (filled), Rasoolullah ﷺ would stand at the grave and say, 'O Allah! Our companion has come into Your Court and he has left the world behind him. O Allah! At the time of accountability, keep his tongue steadfast and do not put him through any trial in the grave, for which he does not have the strength (to bear).'

11. Hazrat Abu Umama رضي الله عنه reported that Rasoolullah ﷺ said, 'When any from amongst you passes away, and you have already put sand over him. Then one person from amongst you should stand at the head-side of his grave and call out (to him by saying), 'O certain person the son of certain female (in other words specifically for this time he will be remembered by attributing him towards his mother).' The deceased will hear this but he will not respond. Then repeat this call once again and then he will get up and sit, then call out (to him) in this way once more, and he will say, 'Allah have Mercy on you, share with me words of guidance.' However, you will not be able to hear his voice. (At this time) the person outside (i.e. the one calling out to the deceased)

should say, ‘Read the Kalima which you read whilst coming from the world (in other words), **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**.’ Then say, ‘I am pleased with Allah as my Rub, and Muhammad ﷺ as (my) Nabi, and Islam as (my) Deen, and the Qur’an as (my) Imam. By saying this, Munkar and Nakeer hold each other’s hands and say, ‘Let’s leave! What are we to do by a person, whose evidence (i.e. answer) has already been given to him, so Allah alone will question him.’ One person said, ‘Ya Rasool’Allah ﷺ! If his mother’s name is not known (to us) what should we do?’ He ﷺ said, ‘Attribute him towards (Bibi) Hawa رضى الله تعالى عنها (O certain person, the son of Hawa).’

12. Hazrat Abu Umama رضي الله عنه reported, ‘After you bury me, then one person should stand at my head-side and he should say,

يا صدي بن عجلان أذكر ما كنت عليه في الدنيا شهادة أن لا إله إلا الله
وأن محمداً رسول الله صلى الله عليه وسلم

14. Raashid ibn Sa’ad and Dhumrah ibn Habeeb and Hakeem ibn Umair have mentioned, ‘When the grave of the deceased is completed, it is Mustahab to say (the following) and only after saying this should you return (i.e. leave the grave).

يَا فُلَانُ! قُلْ لَا إِلَهَ إِلَّا اللَّهُ

(Say the above thrice and then say)

. يَا فُلَانُ! قُلْ رَبِّيَ اللَّهُ وَدِينِيَ الْإِسْلَامُ وَنَبِيِّ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

IMPORTANT NOTE

Al Aajri has mentioned that it is Sunnat to remain for a while at the grave after the burial. It is Mustahab to direct your attention towards the deceased and make this Dua for him, 'O Allah! This is your servant and You know him better than we do and we always thought good of him. O Allah! You have raised him to sit, to be questioned, so O Allah! Bless him with being firm on the right word in the hereafter, like you kept him firm on the right word in the world. O Allah! Have Mercy upon him and allow him to meet his Nabi ﷺ, and after him do not cause us to go astray and do not deny us his reward.'

BENEFICIAL NOTE

Tirmizi has mentioned that to remain for a while at the grave after burying the deceased and to make Dua for his firmness on the right word is assistance to the deceased. Especially after the Namaaz of Jama'at, because the Jama'at are like troops for the Muslims, who have come to the Court of the King, asking for intercession. This is a time of fear (shock and panic) for the deceased, because it is the time of questioning.'

Ibn Sa'ad reported from Dah'hak رضي الله عنه that he said, 'Al Nazaal bin Subrah said, 'When you lower me into my grave, then you should say, O Allah! Give blessings in this grave and in the one who is entering (this grave).'



THE GRAVE PRESSES EVERY DECEASED

1. Hazrat Huzaifa رضي الله عنه reports (a narration) wherein he says, ‘we accompanied Rasoolullah ﷺ to a Janaazah and when He ﷺ reached a particular grave, he ﷺ sat beside it and began observing it. He ﷺ then said, ‘It embraces (presses) a believer in a manner whereby his ribs are being removed and for an unbeliever it (the grave) is filled with fire.’

IMPORTANT NOTE

The pressing of the deceased by the grave is a fact, but for a believer it is just a mother hugs her son, or just as a person embraces his beloved friend. This will eradicate the doubts in the minds of the laymen, who think if the grave presses the Sahaba e Kiraam رضي الله تعالى عنهم with such intensity, then what will be our condition? From this it is clear that the pressing of the grave for an unbeliever and for sinners is a punishment and torment, and for the beloveds of Allah and the good Muslims, this is a type of blessing and comfort.

2. Hazrat Bibi A'isha رضي الله عنها reported that Rasoolullah ﷺ said, ‘The grave presses (the deceased) and if there was someone who could be spared have been from this, then it would have been Sa’ad ibn Mu’az رضي الله عنه.’

3. Hazrat Jabir رضي الله عنه reported that after burying Sa’ad ibn Mu’az رضي الله عنه Nabi ﷺ and the Sahaba e Kiraam رضي الله تعالى عنهم recited Subhaan’Allah there for a very long time, and thereafter they proclaimed Allah Akbar. The Sahaba e Kiraam رضي الله تعالى عنهم asked the reason for this, so Rasoolullah ﷺ said, ‘The grave of this blessed person became constricted, so Almighty Allah expanded it because of that (i.e. because of the Tasbeeh).’

4. Hazrat Ibn Ab'bas رضي الله تعالى عنهما reported that Nabi ﷺ buried Sa'ad bin Mu'az رضي الله عنه and he ﷺ stood at his grave and said, 'If there was someone who could have been saved from the pressing of the grave, it is Sa'ad ibn Mu'az رضي الله عنه, for the grave pressed him and then left him.'

5. Hazrat Abdullah bin Umar رضي الله تعالى عنهما reported that Rasoolullah ﷺ said concerning Sa'ad ibn Mu'az رضي الله عنه, 'He is that person for whom the Arsh of Allah came into motion, and for whom the Doors of Jannat opened, and (for whom) 70 000 Angels descended, and the grave pressed him, and then released him.' Hasan رضي الله عنه mentions that the Arsh became pleased at the arrival of his soul and began to move.

There are numerous Ahadith with regards to Sa'ad ibn Mu'az رضي الله عنه in this discussion.

6. It is reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ arrived at the grave of Sa'ad ibn Mu'az رضي الله عنه and then paused. When he ﷺ returned, it was asked, 'Ya Rasool'Allah ﷺ! Why did you pause (i.e. wait there)? He ﷺ said, 'The grave had become constricted for Sa'ad, so I made Dua to Allah to expand his grave for him.'

7. Hazrat Ibn Ishaq رضي الله عنه reported that Umayya ibn Abdullah mentioned to me that someone from the household of Hazrat Sa'ad رضي الله عنه was asked, 'What was the reason for the words of Rasoolullah ﷺ which has reached you (regarding the constriction of the grave)?' Thereafter, he mentioned that we asked about the reason for this, so he ﷺ said, 'It was because of some weakness in purification from urine (which led to this constriction).'

8. Hazrat Anas رضي الله تعالى عنه reported, Zainab bint Rasoolullah ﷺ passed away, so we went to her Janaazah with Rasoolullah ﷺ. He ﷺ was very sad. He ﷺ stood at the grave for a short while and continued looking towards the sky. He ﷺ then entered the grave and we noticed that he was very troubled, and then when he ﷺ came out (of the grave) he ﷺ was very happy and began to smile. He ﷺ said, 'I was thinking about the constriction and darkness of the grave and the weakness of Zainab. This was difficult for me, so I made Dua in the Court of Allah, for the pressing of the grave to be lessened, so my Dua was accepted, but still the grave pressed (embraced) Zainab رضي الله تعالى عنها to the extent that the sound of it pressing her could be heard by all except the humans and Jin.'

9. Hazrat Abu Ayub رضي الله تعالى عنه reported that a child was buried, so Rasoolullah ﷺ said, 'If anyone can be spared from the pressing of the grave, it is this child.'

10. Tabrani reported in Awsat from Hazrat Anas رضي الله تعالى عنه that Rasoolullah ﷺ performed either the Janaazah of a male or female child and he ﷺ said, 'If anyone can be spared from the pressing of the grave, it is this child.'

11. Zazaan reported that Ibn Umar رضي الله تعالى عنه said, 'When Rasoolullah ﷺ buried his daughter Ruqayya رضي الله تعالى عنها his ﷺ blessed face changed, and then it returned to normal (i.e. he ﷺ looked troubled and then fine again). The Sahaba e Kiraam رضي الله تعالى عنهم asked the reason for this, and Rasoolullah ﷺ said, 'I thought of my daughter and her weakness, and I thought of the torment of the grave, and I made Dua in the Court of Allah, so Almighty Allah expanded for her (her grave), and By Allah! The grave certainly presses, which is heard by all things from the East to the West.'

12. Hazrat Zuhd reported from Ibn Abi Maleeka رضي الله عنه that none was spared from the pressing of the grave, even Sa'ad bin Mu'az رضي الله عنه whose even one shawl is better than the world and everything which is in it.

13. It is reported from Hazrat Hasan رضي الله عنه that when Nabi Kareem صلى الله عليه وسلم buried Sa'ad رضي الله عنه, he صلى الله عليه وسلم said, 'Verily, the grave did press him, until he became like a (bundle of) hair. Thereafter, I made Dua to Almighty Allah that he should be spared from this and the reason for this was because he did not save himself from the (splashes of) droplets of urine.'

14. Ibn Sa'ad extracted (a narration) of Shababa bin Sawaar (wherein he mentions that), Abu Ma'shar mentioned to me a narration from Sa'eed Al Maqbari, in which he mentioned that when Rasoolullah صلى الله عليه وسلم buried Sa'ad bin Mu'az رضي الله عنه. He صلى الله عليه وسلم said, 'If someone had to be spared from the constriction (pressing) of the grave, then verily Sa'ad would have been spared and undoubtedly the grave pressed him and his ribs became disarranged, due to him not saving himself from the splashes of urine.'

15. Abdur Raz'zaq mentioned in his Musannaf whilst reporting from Ibn Ay'yinah, who narrates from Ibn Abi Najeeh, who narrated from Mujahid, wherein he says, 'The Hadith which we heard from Nabi صلى الله عليه وسلم concerning Sa'ad bin Mu'az رضي الله عنه and about the grave, were his words.'

16. Ali ibn Mu'bid reported from a person who mentioned, 'I was by A'isha رضي الله تعالى عنها when the Janaazah of a child passed by and she began to cry. I asked her reason for crying, she said, '(I am crying) in affection, for when this child will be pressed by the grave.'

17. Hazrat Anas رضي الله تعالى عنه reported that Rasoolullah ﷺ said, ‘None has been spared from the pressing of the grave, except for Hazrat Faatima bint Asad رضي الله تعالى عنها so it was asked, ‘Ya Rasool’Allah ﷺ and not even your beloved son Qaasim رضي الله تعالى عنه?’ Huzoor ﷺ said, ‘Yes! And not even Ibrahim (who was smaller).’

18. Ibn Sa’ad extracted (a narration) which Katheer ibn Hishaam reported (in which he said), ‘Ja’far bin Barqaan narrated a Hadith to me, (wherein he says that), I received this report that Nabi ﷺ stood at the grave of Sa’ad ibn Mu’az رضي الله تعالى عنه and said, ‘It (the grave) pressed or spurred him. If someone were to be spared from the pressing of the grave due to his virtuous deeds, then (Hazrat) Sa’ad رضي الله تعالى عنه would have been spared.’

19. Hazrat Abdul Aziz رضي الله تعالى عنه reported that when the time of the death of Naafi’ the slave of Abdullah ibn Umar رضي الله تعالى عنهما drew near, he began to weep, so he was asked the reason for weeping and he said, ‘I am weeping because I am thinking of Sa’ad رضي الله تعالى عنه and the pressing of the grave.’

Hazrat Abdullah bin Umar رضي الله تعالى عنهما reported that when Hazrat Sa’ad ibn Mu’az رضي الله تعالى عنه passed away, Rasoolullah ﷺ went towards him. We were walking ahead and Rasoolullah ﷺ remained behind, so we waited until Huzoor ﷺ joined us. The people asked, ‘O Prophet of Allah ﷺ! What kept you behind?’ He ﷺ said, ‘I heard the voice of Sa’ad ibn Mu’az رضي الله تعالى عنه when the grave pressed him.’ The people said, ‘Did the grave press him as well, whereas the Arsh of Allah Almighty was in motion due to him?’ So he ﷺ said, ‘Is Hazrat Mu’az رضي الله تعالى عنه more exalted in the Court of Allah or Hazrat Yahya bin Zakariyah عليه السلام?’ By Allah! In whose Divine Power is my life, the grave even pressed (embraced) Hazrat Yahya عليه السلام because he ate a full stomach of bread made from barley (brown bread).’

BENEFICIAL NOTE

After presenting this narration concerning Hazrat Sa'ad bin Mu'az رضي الله عنه, Hazrat Imam Suyuti رحمته الله wrote,

'This Hadith is Munkar (weak contradicting strong) and its chain (of transmission) is Mu'dal (perplexing), and the Ma'ruf (well-known) word is that the Ambia عليه السلام are not pressed by the grave.'

BENEFICIAL NOTE

Abul Qaasim stated in his book, 'Neither the good nor the sinful will be spared from the pressing of the grave.'

However, the difference is that this condition will be continuous for the unbelievers, and the Muslims will only be pressed by the grave in the beginning, and then the grave will be expanded, and the pressing of the grave means that both its sides will come together.'

EXPOSITION OF HAKEEM TIRMIZI

Hakeem Tirmizi states, 'the reason that one is pressed by the grave is that no matter how pious a person is, it is necessary that he must have made some mishap, so this pressing of the grave is the recompense for that, after this the Mercy of Allah envelopes him. Sa'ad erred concerning the droplets of urine. However, we have no knowledge of the grave pressing the Ambia e Kiraam عليهم السلام and neither do we have any knowledge (i.e. it has not crossed our research) that they are questioned (in the grave), because they are 'Ma'soom'.'

EXPOSITION OF IMAM SUBQI

Imam Subqi رحمته الله تعالى has mentioned in Bahr ul Kalaam, ‘there will be no punishment of the grave for a believer who was obedient, but he will be pressed by the grave, so he will experience its terror, because he did not (really) show gratefulness for the bounties of Allah.’

REASON FOR THE PRESSING OF THE GRAVE

Hazrat Muhammad Tameemi رحمته الله تعالى reported, ‘the actual reason for the pressing by the grave is that the person has been created from it (i.e. its dust) and now after such a long time, they have met again. Therefore, it will come to life and press the deceased in a manner like a mother squeezes her child tightly when she meets her child who she has left for a long time. However, the one who is an obedient servant of Allah, he will be pressed with love by the grave, and the one who was disobedient to Allah, the grave will press him with displeasure.’

THE PRESSING OF THE GRAVE IS LIKE THE EMBRACE OF A MOTHER

Hazrat Sa’eed ibn Musay’yab رحمته الله تعالى reported that Hazrat A’isha رضي الله تعالى عنها said, ‘Ya Rasool’Allah ﷺ! Since you mentioned the voices of Munkar and Nakeer and the pressing of the grave, I do not find pleasure in anything (any longer).’ He ﷺ said, ‘O A’isha! رضي الله تعالى عنها the sound of Munkar and Nakeer to the ears of a believer is like the surmah of antimony to the eyes, The pressing of the grave for them, is like a mother pressing the head of her son who has a headache. However, those who doubt Allah Almighty, then may they be destroyed, for the grave will crush them as a rock crushes an egg.’

THE CLEANSER OF SINS

Some Ulama have mentioned that the sins of the people are forgiven due to ten (10) things.

- If they make Tauba and their Tauba is accepted
- If they make Istighfaar and they are pardoned
- If they do such good deeds which will erase their wrongs.
- If they are faced by worldly calamities, thereby being spared from the calamities of the hereafter.
- If they are punished in Barzakh and the sins are washed away by this.
- If his Muslim brother makes Dua e Maghfirat for him,
- If he sends the reward of his deeds, which gives him benefit.
- If he faces such difficulty on the Plains of Qiyaamat by which his sins are erased,
- If he is blessed with the Shafa'at (Holy Intercession) of Nabi Kareem ﷺ
- Due to the Intercession, if he is blessed by the Mercy (Rahmat) of Allah

Hazrat Abdullah ibn Shakheer رضي الله عنه reported that Rasoolullah ﷺ said, 'One who recites **قُلْ هُوَ اللهُ أَحَدٌ** during his illness which causes him death, will be spared from the pressing of the grave and on the day of Qiyaamat, the Angels will carry him over 'Pul Siraat' on their wings, bringing him to the Door of Jannat.'

Hazrat Waleed ibn Umar ibn Al Wasaaj رضي الله عنه reported, 'The first thing a person feels is movement close to his feet, so he asks, 'Who are you?' The answer he receives is, 'I am your deeds.'

Hazrat Yazid Al Raqaashi رضي الله عنه said, ‘The first thing to appear to a person in his grave, are his deeds. Allah Almighty then gives them the power of speech, so they say, ‘O servant who is now alone in the abyss of the grave! Today your relatives and friends have come to an end! Now you have no sympathetic friend or consoler except for me.’

Ata’ bin Yasaar رضي الله عنه reported, ‘When a deceased is placed in the grave, his deeds are the first to come to him and they cause motion to his left thigh, saying to him, ‘I am your Amal (deeds).’ The deceased asks, ‘Where are my family and close ones, and where are my abundances?’ Thereafter his deeds reply, ‘You have left all of that behind you and except for me, none of them came into the grave with you.’ He will say, ‘Alas! Woe! Why did I not give preference to you over my household, my children, my family and all the bounties that Allah gave me, whereas none have accompanied me (to my grave) except you.’

Ahmed ibn Abi Hawaari رضي الله عنه says, ‘Ibrahim ibn Fadl mentioned to us that which he related from Abul Maleeh that, ‘When a person enters the grave, then all those things come to frighten him which he feared on earth but he did not fear Allah.’

THE GRAVE SPEAKS TO THE DECEASED

AHADITH-E-MUBAARAKA

1. Hazrat Abu Sa’eed رضي الله عنه reported that Rasoolullah ﷺ said, ‘Remember in abundance the destroyer of pleasures, for the grave speaks daily (saying), ‘I and the house of loneliness and travellers; I am the house of insects and sand.’ When a believer is buried, the grave welcomes him and says, ‘You were the most beloved of those who walked on my back and now you have come into me. So now you should see how I will

treat you', then his grave will expand for him up to the distance of his sight, and a door is opened for him up to Jannat. (And) when a rebellious sinner and an unbeliever is buried, then the grave shows displeasure and says, 'According to me, you were the worst amongst those to walk on my back and now you have come into me. Look at how I will deal with you!' Now the grave constricts him and his ribs shoot out from the opposite sides. The narrator says that Rasoolullah ﷺ intertwined some of his blessed fingers to some of his other blessed fingers, to demonstrate that situation and he ﷺ then said, 'Allah Almighty engages 70 serpents over him and if one such serpent has to hiss (i.e. spit) towards the earth, it will never produce greenery again. These serpents will bite him until the day of Reckoning. The narrator says that Rasoolullah ﷺ said, 'the grave is either a garden from the gardens of Jannat or an abyss from the abysses of Jahannam.'

2. Hazrat Abu Hurairah رضى الله عنه reported a narration wherein he states, 'we were at a Janaazah with Rasoolullah ﷺ, so he ﷺ said, 'A day will come when it will speak out in eloquent language saying, 'O human! Why have you forgotten me? For every person I am the house of loneliness, fear and insects and worms, except for that person for whom Allah expands me.' He ﷺ then said, 'the grave is either a garden from the gardens of Jannat or an abyss from the abysses of Jahannam'.'

3. Abul Haj'jaaj Thamaali رضى الله عنه reported that Rasoolullah ﷺ said, 'When the deceased is placed in the grave, the grave will say, 'Do you not know that there is bad for you, I am the house of absolute darkness, and insects and maggots. O human! You used to pass by me with pride and arrogance.' If the person is pious, then an Angel who will answer for him in the grave will say, 'If the deceased is one who commanded righteousness and forbade evil, then what will happen?' The grave will

say, 'then I will become fresh and lush for him and his body will begin to glow, and his soul will travel into the Court of Allah.'

4. Rasoolullah ﷺ said, 'When the time of death of a Momin appears, then an Angel appears to him in a beautiful form and full of fragrance, and after removing his soul, it will sit down, and two Angels descend towards him with the fragrance and Kafan of Jannat, and they sit slightly away from him. Malak ul Maut then removes his soul and the moment it comes to Malak ul Maut, the two Angels immediately take possession of it, and they place it in the fragrance and Kafan of Jannat, and then carry it towards Jannat. In addition, the Doors of the skies are opened for him and the Angels of the sky become pleased on seeing him, and addressing him by his good name they ask, 'Who does this fragrant soul belong to?' Thereafter, it is mentioned that it is the soul of such and such servant. Through whichever sky he passes, the Muqarrab Angels of that sky accompany him. They place it (the soul) under the Arsh of Allah, in the Court of Allah, and his deeds are taken out from Illiyoon, and Allah Almighty makes the Angels witness (to this) and says, 'Be witnesses that I have forgiven the possessor of these deeds.' Then, a seal is then placed on his Book of Deeds and preserved in the Illiyoon. Then Almighty Allah says, 'Take the soul of my servant back to earth, for I have promised him, that I shall raise him from dust (sand).' Now, when the deceased is placed in his grave, the earth says, 'When you walked on my back, you were beloved to me, now you have entered my stomach, so what will be your condition? I will now show you, what I will do to you!' The grave is then expanded for him for as far as he is able to see and close to his feet, a door is opened towards Jannat. It is then said to him, 'Now look at that which Allah has prepared for you.' Then a door is opened towards the head, and it is said to him, now look at that from which Allah has spared you. It is

then said to him, now sleep with cool eyes, but for him the most pleasing thing is for Qiyaamat to be established soon.'

5. Hazrat Abdullah ibn Ubaid رضي الله عنه reported, 'When those who accompany the deceased walk, then the deceased sits up and hears their footsteps and none addresses him before his grave (addresses him). The grave says, 'O Ibn Adam! Did you not hear about my condition? Were you not warned about my constriction, odour, fear and insects? If you were, then what preparations have you made?'

6. Hazrat Abdullah ibn Amr رضي الله عنه reported, 'When a human is placed in his grave, the grave says to him, 'Were you not informed that I am a house of darkness and loneliness? O Ibn Adam! With the exception of walking around on me, what is it that made you arrogant?' If the deceased is a Momin, his grave is expanded and his soul is taken towards the skies.'

7. Hazrat Yazid bin Shajrah رضي الله عنه reported, 'The grave will say to an unbeliever and a rebellious sinner, 'Did you not think of my darkness, terror, loneliness, constriction and grief?'

8. It is reported from Ubaid bin Umar رضي الله عنه wherein he states, 'The grave says, 'O Ibn Adam! What preparations have you made for me (i.e. before coming to me)? Do you know not that I am a house of travelling (transit), loneliness, difficulty and insects and worms?'

9. Hazrat Ubaid bin Umair رضي الله عنه reported, 'The grave says to the deceased, 'If you were obedient and undutiful in your life, then today I will be Merciful upon you, and if you were disobedient, then I am Azaab for you. I am that house, that if any obedient person enters me, he will

come out of me, happy and one who was disobedient and sinful, he will come out of me, devastated.’

10. Hazrat Jaabir رضي الله عنه reported (Marfu’an), ‘the grave has a tongue (language) with which it says, ‘O human! How did you forget me? Did you know not about me, that I am a house of terror, poverty, insects and constriction?’

11. Abu Bakr ibn Abdul Aziz ibn Ja’far Faqih states in ‘Kitaab Al Mathani fil Fiqh’ that, Isma’eel ibn Ibrahim Shiraazi رضي الله عنه mentioned to me, that which he reported on his own merit from Bara’ رضي الله عنه, ‘We accompanied Rasoolullah صلى الله عليه وسلم to a Janaazah. When we reached the cemetery, we realised that the grave had not been dug yet, so we sat around the grave with him صلى الله عليه وسلم, so he صلى الله عليه وسلم said, ‘When the deceased is placed in the grave and the bricks (of sand) are set, the grave says, ‘O deceased! Did you know not that I am a house of poverty, loneliness and insects? So what preparations have you made for me?’

12. Bilal bin Sa’ad رضي الله عنه reported, ‘Every day the grave calls out (saying), ‘I am a house of transit, insects, worms and terror, and either a garden from the gardens of Jannat or an abyss from the abysses of Jahannam.’ When a believing person is placed in his grave, the grave talks to him from beneath him and she says to him, ‘By Allah! I even loved you when you walked on my back and now you have entered my stomach. Now that you have been given in my care, observe how well I will treat you.’ Thereafter, the grave expands for him, to the distance of his vision. When an unbeliever is placed in the grave, she says, ‘By Allah! I hated you even when you walked on my back and now that you have been given in my control, observe how I will deal with you.’ The grave then presses him so intensely that his ribs are totally crushed.’

13. Hazrat Ibn Ab'bas رضي الله عنه reported that Rasoolullah ﷺ said, 'Prepare for your graves because the grave says 7 times daily, 'O weak Ibn Adam! Have mercy on yourself in your life, before you meet with me, then I too will have mercy on you, and you will be saved from my destruction.'

14. Hazrat Umar ibn Zar رضي الله عنه reported, 'When a Momin enters the grave, the grave calls out to him saying, 'Are you obedient or disobedient?' If he is a pious person, then someone calls out from the corner of the grave saying, 'O grave! Become fresh and lush for him and become merciful upon him, for he was the best servant of Allah, and now he is deserving of benevolence and virtue.'

15. Hazrat Muhammad bin Sabih رضي الله عنه reported, 'When the deceased is placed in the grave, and he is punished, his deceased neighbours call out to him saying, 'O newcomer from the world! Did you not learn any lesson from us? Did you not see how our deeds came to an end, yet you had the opportunity to do more amal (good deeds), but you wasted your time.' From the corner of the grave a caller says, 'O you who walked on the earth with pride! Did you not learn any lesson from those who died? Did you not see how the people carried your relatives to their graves?'

16. Hazrat Sufyan Thauri رضي الله عنه says, 'One who remembers his grave often, will find his grave to be a garden from the gardens of Jannat and one who is heedless of it, will find his grave to be an abyss from the abysses of hell.'

17. Khateeb reported in his Taarikh from Yazid Al Raqaashi, wherein he says, 'It has reached me that, when a deceased is placed in his grave, his

A'maal (deeds) surround him and Allah Almighty blesses the A'maal with the power of speech', so they say, 'O you who is all alone in the grave! Your friends, close ones and relatives have all abandoned you, and today except for those who are asleep, you have no other sympathiser.' Yazid (Al Raqaashi) cried and then said, 'Glad tidings to him, whose companion and sympathiser is a pious one and destroyed is he, whose companion is a nuisance upon him.'

18. Hazrat Anas bin Maalik رضي الله عنه reported that he said, 'Should I not inform you regarding two days and two nights? First day is that, when the 'Basheer' will come towards you, bringing to you either the message of Allah's pleasure or Allah's displeasure. The second day is when you will stand before Allah and when your Book of Deeds will be handed to you, either in your right or left hand. One night is that, when the deceased will spend his first night alone in his grave. This will be a night, like which another night never came before, and one night will be on the morning of which Qiyaamat will be established, for after this night there shall be no other night.'



THE QUESTIONING BY MUNKAR NAKEER

There are (numerous) Ahadith-e-Mutawatirah regarding this topic. Those Ahadith are supported and strengthened through the narrations by the following Ashaab رضي الله تعالى عنهم :

- Hazrat Anas رضي الله عنه
- Hazrat Bar'ra رضي الله عنه
- Hazrat Tameem Daari رضي الله عنه
- Hazrat Basheer رضي الله عنه
- Hazrat Thaubaan رضي الله عنه
- Hazrat Jaabir bin Abdullah رضي الله عنه
- Hazrat Abdullah bin Rawaaha رضي الله عنه
- Hazrat Ubadah bin Saamit رضي الله عنه
- Hazrat Khadija رضي الله تعالى عنها
- Hazrat Dhumra bin Habeeb رضي الله عنه
- Hazrat Ibn Ab'bas رضي الله عنه
- Hazrat Ibn Umar رضي الله عنه
- Hazrat Ibn Mas'ud رضي الله عنه
- Hazrat Uthman bin Affan رضي الله عنه

- Hazrat Umar bin Khattab رضي الله عنه
- Hazrat Amr ibn A's رضي الله عنه
- Hazrat Mu'az ibn Jabl رضي الله عنه
- Hazrat Abu Umama رضي الله عنه
- Hazrat Abu Dardah رضي الله عنه
- Hazrat Abu Raafi' رضي الله عنه
- Hazrat Abu Sa'eed Al Khudri رضي الله عنه
- Hazrat Abu Qatadah رضي الله عنه
- Hazrat Abu Hurairah رضي الله عنه
- Hazrat Abu Musa رضي الله عنه
- Hazrat Asma رضي الله تعالى عنها
- Hazrat A'isha رضي الله تعالى عنها

NOTE

This chapter is especially in refutation of the Mu'tazila, as they reject the punishment and reward in the grave. The Mu'tazila of this era are following in their way, whereby they claim to accept the punishment of the grave, but they reject the necessary issues related to it. Detail in this regard will also follow In'sha Allah.

1. Shaykhain رضي الله تعالى عنهما reported from Hazrat Anas رضي الله عنه, 'When the people place a deceased in his grave and then leave, he hears the sound of their footsteps. Thereafter two Angels come to him and bring him to sit and they say to him, 'what do you say about this blessed personality who lived amongst you, whose name was Muhammad صلى الله عليه وسلم?' If the person was a believer, he says, 'I testify that he (this) is the servant of Allah and His Rasool صلى الله عليه وسلم.' It is then said to him, 'look at your place in Jahannam, for Allah has blessed you with Jannat instead of that', so he looks at both and his grave is extended by 70 yards and it is adorned with lush greenery. This same question is asked to the Munafiq (hypocrite) and the unbelievers, and they answer by saying, 'I do not know anything, I used to say what the others said.' On hearing this, the Angels say, 'You (seem) not to know anything at all! They then beat him with metal rods and the beating is so severe that with the exception of the Jin and Humans, all others are able to hear him.'

2. Hazrat Anas رضي الله عنه reported, '(Marfu'an) that Munkar and Nakeer enter the grave of deceased and bring him to sit. If he is a Momin, they ask him, 'من ربك.' He replies, 'Almighty Allah'. They then ask, 'من نبيك' and he replies, 'Muhammad صلى الله عليه وسلم', then they ask 'من امامك.' 'Who is your Imam?' He says, 'The Holy Qur'an.' Thereafter his grave expands. The same questions are asked to an unbeliever, but in answer to every question he says, 'لا ادري', 'Alas, I do not know!' They then beat him so severely that it causes fireballs to erupt and fill his grave and his grave becomes so constricted that his ribs are crushed.'

3. Hazrat Anas رضي الله عنه reports '(Marfu'an) that, Munkar and Nakeer appear to the deceased in his grave and they bring him to sit. If he is a

believer, they say, ‘Who is your Rub?’ He answers, ‘Almighty Allah!’ They ask, ‘Who is your Nabi?’ He answers, ‘Hazrat Muhammad Mustafa ﷺ!’ They ask, ‘Who is your Imam?’ He says, ‘The Qur’an e Majeed!’ They then cause his grave to be expanded. If he is an unbeliever, they say to him, ‘Who is your Rub?’ He answers, ‘I do not know!’ They ask, ‘Who is your Nabi?’ He says, ‘I do not know!’ They ask, ‘Who is your Imam?’ He says, ‘I do not know!’ They then beat him so severely with a metal rod that his grave is filled with balls of fire and his grave becomes constricted, to the extent that his ribs are crushed.’

4. Hazrat Basheer رضي الله تعالى عنه reported from his father who said, ‘There was some difference in Banu Mu’awiyah, so Rasoolullah ﷺ went to negotiate a truce (between them), and Huzoor ﷺ directed his attention towards a grave and said, ‘لا دريت’ so the Sahaba e Kiraam رضي الله تعالى عنهم asked what the issue was? So he ﷺ said, ‘The one in the grave was being asked about me, so it was said لا دري.’

5. Hazrat Thaubaan رضي الله تعالى عنه reported that Rasoolullah ﷺ said, ‘When a Momin passes away, his Namaaz appears at his head-side, his Sadqa appears on his right and his fast (Saum) appears towards his chest.’

6. Hazrat Jabir رضي الله تعالى عنه further reported, ‘When a Momin is informed that Allah has blessed him with Jannat instead of Jahannam, then in ecstasy he says, ‘Please give me permission that I may go and inform my family about this and then return, but the Angels ask him to remain here.’ (And) an unbeliever is informed that Allah Almighty has given him Jahannam instead of Jannat. Hazrat Jabir رضي الله تعالى عنه states that Rasoolullah ﷺ said, ‘A person will be risen in the manner in which he left the world, a believer will be raised with Imaan and a Munafiq will be raised on his (Nifaq) hypocrisy.’

7. Hazrat Jabir رضي الله عنه reported that Rasoolullah ﷺ said, ‘When a Momin is placed into his grave, he will see a light which is as bright as the sun, at the time of sunset, so the deceased will say, ‘Leave me so that I may perform my Namaaz’.’

8. Hazrat Jabir رضي الله عنه reported that Rasoolullah ﷺ said, ‘Man does not know what has been created for him. When Allah wills to create a human, Allah says, ‘Record (Write) his sustenance, record his foot prints, write the time of his death and write his goodness or badness!’ Allah then sends an Angel that protects him. Allah then appoints two Angels over him, who are appointed to record his good and bad deeds. When the time of his death approaches, both these Angels leave him and Malak ul Maut arrives, and removes his soul. After this person is placed in his grave, his soul is returned to Malak ul Maut and the Angels of the grave appear to him and question him and test him. Then when Qiyaamat is established, the Angel of Goodness will descend and with him the Angel of Badness will also descend. They will then open the Book that is strapped to his neck. The name of one Angel is ‘Saabiq’ and the name of the other is ‘Shaheed’. (After mentioning this) Rasoolullah ﷺ said, ‘There is a very difficult situation which is ahead of you, for which you do not have the strength (to handle), so seek Allah’s assistance.’

9. Hazrat Jabir رضي الله عنه reported that Rasoolullah ﷺ said, ‘When a believing servant is placed in his grave, then the Angels come to him and awaken him in a harsh tone, so he stands up (rises) like a sleeping person who rises, and is engulfed by fear. At that moment, it is said to him, ‘Who is your Rub? What is your Deen? Who is your Nabi?’ So he replies, ‘My Rub is Allah, My Deen is Islam and My Nabi is Hazrat Muhammad Mustafa ﷺ’, so a caller announces, ‘He has spoken the truth! Prepare

for him the bed of Jannat, adorn him in the robes of Jannat’, so he says, ‘Let me go and give this good news to my family, but he is told to remain therein’.

10. Important Note: Abu Nu’aim رحمته الله reported from Dhumra bin Habeeb رحمته الله, ‘There are 3 in the grave who test you; Ankar, Nakoor and Rumaan.’

11. Hazrat Ibn Jauzi رحمته الله reported (Marfu’an) from Dhumra bin Habeeb in ‘Maudu’aat’, ‘There are 4 (Angels) who will test you in your grave; Munkar, Nakeer, Nakoor and their leader Rumaan.’

12. Shaykh ul Islam Ibn Hajar رحمته الله was asked if there was an Angel called Rumaan who comes into the grave to question (the deceased). He said that this seems to be a Da’eef Hadith (Weak Narration).

13. Hazrat Ubadah ibn Saamit رحمته الله reported, ‘When you recite the Qur’an at night, then recite in a loud voice, because shaitaan and the mischievous Jin flee due to this and the Angels who reside in the winds and also the people of the house listen to it. In addition, when a person recites Qur’an in Namaaz, then others look at him and perform Namaaz, and the people of the house perform (Namaaz). When this night passes, then the night makes a Wasiyat to the forthcoming night saying, ‘You should wake this sincere worshipper in the same manner and become easy for him.’ Then, when the time of his death approaches, the Qur’an comes to rest at his head-side, and when the people complete giving Ghusl to him, the Qur’an enters into his chest and into his Kafan, and when Munkar and Nakeer appear to him in his grave, the Qur’an becomes a veil between them and the (deceased) servant. They (Angels) say to it (the Qur’an), ‘Move away from between us, as we wish to question him!’ The Qur’an will say, ‘By Allah! I will not leave him

alone until such time that he does not enter into Jannat, so if you have been given any command with regards to him, then fulfil it.’ The Qur’an then looks at the deceased and says, ‘You used to keep me awake for the entire night and you kept me thirsty the entire day, you abstained from inner desire, be it that of the eyes or of the ears, so now you will find me to be your best friend and brother. Now listen to the glad tidings, ‘You will not be questioned by Munkar and Nakeer!’ Both Munkar and Nakeer will then leave him, and the Qur’an will present itself in the Divine Court of Almighty Allah, and the Qur’an then requests for bedding and a sheet for the deceased, and brings it back to him. 1000 Angels bring with them lamps of Jannat and Jasmine flowers, but the Qur’an reaches the grave even before them and says, ‘Did you not become scared after I left? I only left to go into the Court of Almighty Allah to request bedding, sheets and lamps for you. I have now returned with all of these.’ The Angels then enter and make his bed and place the sheet under his feet, and they keep the jasmine flowers near his chest. He will attain its fragrance until the establishment of Qiyaamat. He then visits his family once or twice in a day, making Dua for their goodness and for their eminence. If anyone from amongst his children is becoming Hafiz ul Qur’an (memorising it), he becomes pleased, and if any (of them) becomes bad, he is saddened (by this) and this routine of his will continue until the Soor is blown.’

Hafiz Abu Musa Al Madeeni says that this information is Hasan. Imam Ahmed bin Hambal رحمته الله and Abu Khaithma رحمته الله have also reported it.

14. Hazrat Ibn Ab’bas رضي الله تعالى عنهما reported that Rasoolullah ﷺ said, ‘O Ibn Umar tell me what will be your condition at the time when a hole which is 3 hands and 3 spans in length, and 1 hand and 1 span wide will be dug for you. When Munkar and Nakeer will appear to you in their

blackened form, dragging their hair and when their voices will be like flashes of lightning (accompanied by thunder), and they will tear through the earth with teeth, which are like flashes of lightning which take away our vision, and they will then bring you to sit and frighten you.’ Ibn Umar رضي الله تعالى عنهما said, ‘Ya Rasool’Allah ﷺ! Will I remain in this condition even then (as I am now)?’ He ﷺ said, ‘Yes!’ He said, ‘Then by the command of Allah, I will be sufficient for them.’

NOTE

Two more Hadith with the same essence with regards to Munkar and Nakeer have been mentioned in the original Book.

15. Hazrat Ibn Ab’bas رضي الله تعالى عنه reported that Nabi Kareem ﷺ said, ‘The deceased hears the sound of the shoes of those who return (after his burial).’ He ﷺ said, ‘He then sits up and he is asked, ‘Who is your Rub?’ He will say, ‘Allah.’ He is then asked, ‘What is your Deen?’ He will say, ‘Islam’. He is then asked, ‘Who is your Nabi?’ He will say, ‘Muhammad Mustafa ﷺ.’ He is asked, ‘What is your Ilm (Knowledge)?’ He will say, ‘I have recognised You and I brought Imaan on You, and I affirmed to the Book which you brought.’ His grave will be extended up to the distance of vision, and his soul is then gathered with the souls of the other Believers.’

16. Hazrat Ibn Ab’bas رضي الله تعالى عنه reported, ‘The names of the Angels who come into the grave are Munkar and Nakeer.’

17. Hazrat Ibn Ab’bas رضي الله تعالى عنهما reports, ‘When a Momins time of death approaches, two Angels appear to him. They convey Salaam to him, and give him glad tidings of Jannat, and when he dies, they accompany his Janaazah, and they join in his Janaazah Namaaz with the people, and

when he is placed into his grave, he is asked, ‘Who is your Rub?’ He says, ‘Almighty Allah.’ They then ask, ‘Who is you Rasool?’ He says, ‘Muhammad ﷺ.’ They then ask what is your testimony, and he says,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

This is the objective of the verse, يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ ‘Allah keeps the believers steadfast on the right word’ [Part 13, Surah Ibrahim, Verse 27]. His grave is then expanded up to the distance of his vision, but an unbeliever will not know the answer to any of the questions, based on this command of Almighty Allah, وَ يُضِلُّ اللَّهُ الظَّالِمِي ‘And Allah causes the unjust to be misled’ [Part 13, Surah Ibrahim, Verse 27].

18. Hazrat Ibn Ab’bas رضى الله تعالى عنهما reported, ‘We accompanied Rasoolullah ﷺ to the Janaazah of an Ansaari. When we reached the cemetery, the grave had not been dug yet, so he ﷺ sat down near a grave and the people sat there. It seemed as if birds were seated on their heads (i.e. they sat very still). He ﷺ then looked towards the ground and began scraping at the ground with a small stick. He ﷺ then looked up towards the sky and thrice he ﷺ said, ‘أَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ.’ He ﷺ then said, ‘When a Momin’s time of death approaches, Malak ul Maut comes to him and sits at his head-side, and other Angels descend with gifts of Jannat and also with the fragrance of Jannat, and they bring with them heavenly robes, they then sit in lines, for as far as the eye can see. Malak ul Maut then commences giving the glad tidings, and after him the (other) Angels give glad tidings, so his Ruh (soul) flows out (so easily), like a drop flows out of a leather water bottle. The moment the Angel of Death removes his soul, the Angels immediately take the soul and keep it amongst the heavenly gifts. Its fragrance is so strong that it

causes the atmosphere in the skies and earth to become fragrant, so the Angels say, 'Where is this fragrance coming from?' Thereafter, the Angels of the Earth say that it is the fragrance from the soul of such and such Momin, who passed away today, so the Angels make Dua e Maghfirat for him. When the Angels ascend with him towards the Doors of the Skies, the Doors are opened, and every Door wishes that he should enter through it, but he enters through the Door of his Deeds and that door begins to weep. Through every door that he passes the Angels say, 'What a beautiful fragrance is for this soul who accepted the commands of his Rub.' It then reaches Sidratul Muntaha, so Malak ul Maut and the Angels who were present when his soul was being removed, say, 'O our Rub! We have removed the soul of such and such person who is the son of such and such (Whereas Allah is All Knowing)', so Almighty Allah says, 'Return him towards the earth, for I have created him from (dust) and I will return him to that, and again I will raise him from the same (dust).'

The deceased even hears the sounds of the peoples shoes and of them dusting their hands and when the people return after burying him, then 3 Angels come to him; two Angels of Mercy and one Angel of Punishment, but his good deeds surround him. His Namaaz appears at his foot-side, his fasting appears towards his chest, his Zakaat appears to his right and his Sadqa appears to his left and his piety and good character enter his chest, so from whichever direction the Angel of punishment comes, the Deeds on that side send it away. He then takes a huge hammer like weapon and stands up, (which so heavy) that if all the Ahle Mina have to try to lift it, they would fail in doing so. He then says, 'O pious servant! If your Namaaz, fasting, Zakaat and Sadqa had not surrounded (i.e. protected) you, then I would have struck you with this weapon due to which your entire grave would have been engulfed

in flames. O Angels of Mercy! He is now yours, and you may now take him with you.’ Thereafter the Angel of Punishment leaves and those Angels (of Mercy) say to each other, ‘Be gentle on the Wali (Friend) of Allah, because he has come after going through a frightening time.’ They then ask, ‘Who is your Rub?’ He says, ‘My Rub is Almighty Allah!’ They then ask, ‘What is your Deen (Religion)?’ He says, ‘Islam!’ They then ask, ‘Who is your Nabi?’ He says, ‘Muhammad Mustafa ﷺ!’ They then ask, ‘What is your Ilm?’ He says, ‘I brought Imaan in the Book of Allah and confirmed it.’ These questions are asked in a slightly harsh tone and it is this that is the test of the grave for a believer. An announcement is then made from the sky, ‘My servant has spoken the truth! Set the bedding of Jannat for him and adorn him in the robes of Jannat and apply to him the fragrances of Jannat, and expand his grave up to the distance of his vision, and open a Door of Jannat towards his feet and another towards his head.’ The Angels will then say, ‘Now sleep like a bride sleeps in her room on the night after her wedding. You will not even taste a bit of the torment of the grave. He will say, ‘O Allah! Establish Qiyaamat soon, so that I may return to my family and close ones and so that I may acquire Your given bounties’, so he will be risen on the Day of Qiyaamat with a white (i.e. glowing) face.’

19. Hazrat Ibn Umar رضى الله تعالى عنهما reported that he said to person, ‘O Brother! Are you not aware that death can come in front of you at any time, be it in the morning or in the evening, or be it in the day or at night. Then (you will enter) the grave which is a place of exit, and then (you will face) Munkar and Nakeer, and then Qiyaamat, when all the worshippers of (false Deities) will be gathered together.’

20. Hazrat Ibn Umar رضى الله تعالى عنهما reported that Rasoolullah ﷺ said, ‘Make your tongues used to the following words,

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ أَرْسُولُ اللَّهِ وَاللَّهُ رَبُّنَا وَالْإِسْلَامُ دِينُنَا وَمُحَمَّدٌ أَنْبِيَانَا

because these will be the questions of the grave.’

21. Hazrat Ibn Umar رضي الله تعالى عنهما asked, ‘Ya Rasool’Allah ﷺ! Will our intellect be returned (to us) on the Day of Qiyaamat?’ So he ﷺ said, ‘Yes! It will be exactly as it is nowadays, so Hazrat Umar رضي الله عنه said, ‘Fine, we shall see then!’

22. It is reported from Hazrat Ibn Mas’ud رضي الله عنه, ‘When a Momin passes away, he is brought to sit in his grave and he is asked, ‘Who is your Rub? What is your Deen? Who is your Nabi?’ So he says, ‘My Rub is Allah! My Deen is Islam! My Nabi is Muhammad ﷺ!’ His grave is then expanded for him and he then recited this verse يُتَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ ‘Allah keeps the believers steadfast on the right word’ [Part 13, Surah Ibrahim, Verse 27]. When an unbeliever is placed in his grave, he is brought to sit and asked, ‘Who is your Rub? What is your Deen? Who is your Nabi?’ He says, ‘I do not know!’ Thereafter, his grave is constricted upon him and he is punished. Hazrat Ibn Mas’ud رضي الله عنه then recited this verse,

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

‘And for the one who turned (his face) away from My remembrance;
then verily for him there is a life of distress.

[Part 16, Surah Ta Haa, Verse 124]

23. Ibn Abi Shaiba and Baihaqi reported from Ibn Mas’ud رضي الله عنه, (wherein) he stated, ‘When a believer passes away, he is brought to sit in his grave

and he is asked, ‘Who are you?’ If he is a Momin, he says, ‘Alive or Dead, I am the servant of Allah in any state, and I testify that there is none worthy of worship except Allah and I testify that Muhammad ﷺ is the (Chosen) servant and Rasool of Allah.’ Then the grave is extended as much as it is desired and he is shown his final place in Jannat, and Jannati robes descend for him, which he wears. (Whereas) when an unbeliever is asked, ‘Who are you?’ He answers, ‘I do not know!’ Thereafter, it is said to him, ‘You never did know!’ This is said thrice to him. His grave is then constricted upon him, to the extent that his ribs are crushed and serpents (snakes) are sent into the corners of his grave, which bite him continuously and eat him. When he screams, wailing and crying, he is beaten with a rod of fire or iron and a door is opened in his grave from Jahannam.’

24. Aajri has mentioned in ‘Ash Shariah’ from Ibn Mas’ud رضى الله تعالى عنهما wherein he mentions, ‘When a servant passes away, Almighty Allah sends Angels towards him, who take his soul into their control from his Kafan. When he is placed in his grave (buried), Almighty Allah sends two Angels who question him harshly, saying, ‘Who is your Rub?’ He says, ‘My Rub is Allah!’ They ask, ‘What is your Deen?’ He says, ‘My Deen is Islam!’ They ask, ‘Who is your Nabi?’ He says, ‘My Nabi is Muhammad Mustafa ﷺ!’ Then it is said, ‘You have spoken the truth and I am just as you have said. Now, lay for him a bedding of Jannat and adorn him in the robes of Jannat, and show him his final place in Jannat. Whereas an unbeliever will be beaten so severely that his grave will turn into flaming pit, or his grave will be constricted, due to which his ribs will be crushed, and snakes as thick as the necks of camels will be sent into his grave.’

25. Khilal has mentioned in his book ‘Sharhus Sunnat’ on the authority of Hazrat Ibn Mas’ud رضي الله عنه wherein he says, ‘When the time of a Momin’s death approaches, then Malak ul Maut comes to him and announces, ‘O pure soul! Come out of the body.’ When his soul exits the body, it is wrapped in a red fabric. After he is given Ghusl and Kafan, and his bier is lifted, his soul rises above the bier, and wherever the bier goes, the soul goes with him, until he is buried in his grave. After he is buried, he is brought to sit, his soul is entered into him again and he is asked, ‘Who is your Rub? What is your Deen?’ So he answers, ‘My Rub is Allah, my Deen is Islam and my Nabi is Muhammad Mustafa صلى الله عليه وسلم.’ It is then said to him, you have spoken the truth. His grave is then expanded up to the distance of his vision. His soul then ascends and goes towards the A’la Illiyeen. Hazrat Ibn Mas’ud رضي الله عنه then recited this verse,

كَلَّا إِنَّ كِتَابَ الْكَبِيرِ لَفِي عِلِّيِّينَ ۝ وَمَا أَذْرَاكَ مَا عِلِّيُّونَ ۝ كِتَابٌ مَرْقُومٌ

He said, ‘This Maqaam (Station) is in the seventh sky. An unbeliever is asked the same questions, but he is unable to answer them. Hazrat Ibn Mas’ud رضي الله عنه when mentioning this issue recited this verse:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ۝ وَمَا أَذْرَاكَ مَا سِجِّينُ

He (Hazrat Ibn Mas’ud رضي الله عنه) said that the Maqaam of Sij’jeen is in the seventh earth.’

26. Hazrat Uthman رضي الله عنه reported that Rasoolullah صلى الله عليه وسلم reached the cemetery whilst accompanying a Janaazah and a man was being buried. He صلى الله عليه وسلم said, ‘Make Dua for the forgiveness and steadfastness of your brother, for he will now be questioned.’

27. Hazrat Umar رضي الله عنه reported that Rasoolullah ﷺ said to me, ‘What will be your condition then when you will be in a grave which is 4 yards in length and when you will see Munkar and Nakeer?’ I said, ‘Ya Rasool’Allah ﷺ! Who are Munkar and Nakeer?’ He ﷺ said, ‘They are the Angels who come into the grave to test you. They dig through the ground with their teeth and walk in their hair. Their voices are like loud strikes of lightning and their eyes are like lightning, which steals away the vision. They will have with them a rod and if all the people of Mina have to get together they will not be able to lift it, but they lift it as easily as I lift this ‘Asaa’ (Staff) of mine. They will question you (test you) and if you are baffled when answering the questions (i.e. if you fail to answer), then they will strike you with that rod and you will turn to ash.’ I said, ‘Ya Rasool’Allah ﷺ! Will I remain in my current condition, in other words with Imaan?’ So He ﷺ said, ‘Yes.’ So I said, ‘Then (in that case) I will be sufficient for them.’

28a. It is reported from Ata’ bin Yasaar رضي الله عنه that Rasoolullah ﷺ said to Hazrat Umar رضي الله عنه, ‘O Umar رضي الله عنه! What will your condition be when you pass away and the people will measure (prepare) for you a grave which is three yards, one hand and one span. Then they (the people) will come to you, give you the Ghusl, put on your Kafan and apply fragrance to you. They will then take you by carrying you on their shoulders, they will then place you into your grave and cover you with sand and when they return (after burying you) Munkar and Nakeer, the Angels who test you in the grave shall appear to you. Their voices are like loud strikes of lightning and there are eyes are like lightning which takes away the vision. They will threaten and frighten you, so at that moment O Umar رضي الله عنه! What will your condition be?’ So Hazrat Umar رضي الله عنه said, ‘Ya Rasool’Allah ﷺ will my intellectual capacity be intact with me

at that time?’ So he ﷺ said, ‘Yes’, so he ﷺ said, ‘Then I will be sufficient for them.’

28b. Hazrat Amr bin A’as ﷺ reported that he ﷺ during the illness which led to his passing away, said, ‘After you have buried me, then put wet sand over my grave and remain at my grave for the amount of time it takes you to slaughter a camel and distribute its meat. So that I may feel contentment and so that I may answer the Messengers of my Rub.’

29. Hazrat Mu’az ibn Jabal ﷺ reported that Rasoolullah ﷺ said, ‘A pavilion of Light covers that house in which the Holy Qur’an is recited. The Angels look for the way using these pavilions of Noor (Light), just as those travelling by sea and those travelling in a desert (or in the wilderness) use the stars to navigate and find their way. However, when the one who used to recite the Qur’an passes away, the Noor is raised, so the Angels look down from the sky and they do not see that light (any longer). The Angels welcome it from sky to sky, and the Angels send blessings on this soul from amongst the souls, then (the Angel of every) sky makes Dua e Maghfirat (for the reciter) until the last day. If one learnt the Qur’an and then recited it in Namaaz during a portion of the night, then that night advises the following night, that it should wake him in the prescribed time, and become easy upon him when he dies. When he dies people become busy in preparing for his Kafan etc. (i.e. his funeral rites), but the Qur’an appears in a very beautiful form, at his head-side. When he is wrapped in the Kafan, the Qur’an appears on the chest, beneath the Kafan. Then, after he is placed in his grave, the sand is put over him and his relatives go away, Munkar and Nakeer appear to him and they bring him to sit in his grave, but the Qur’an comes forth and comes between them and the deceased. They both say, move aside (so we may question him), so the

Qur'an says, 'By the Rub of the Kaaba, this cannot happen for he is my friend and my beloved. I will not leave him without assistance, until he enters Jannat.' The Qur'an then looks towards the reciter of the Qur'an and says, 'I am that Qur'an which you used to recite in a loud voice and sometimes softly, and you used to love me, so now I love you and whomsoever I love, Allah too loves him.' After the questioning of Munkar and Nakeer, there is no grief or fear for you. After questioning him, Munkar and Nakeer leave. Now what remains, is the deceased and the Qur'an. The Qur'an says, 'I will place for you a soft and comfortable bed and I will give you a beautiful sheet. This is because you stayed awake for me the entire night and you tired yourself for me in the day.' Then, even before the blink of an eye, the Qur'an ascends towards the sky and requests for all these items from Allah, and Allah blesses it with all of this. One thousand Angels then descend from the sixth sky, and the Qur'an on returning asks the deceased, 'Were you not afraid during the time (in which I had gone away)?' Then the Angels (say to him), 'Wake up so that we may set your bedding for you.' His grave is then expanded (equal) to the distance of a 400 year (journey), then such a duvet is placed down for him, the lining of which is green, which is filled with Musk. The pillows made from (heavenly) silken fabric and brocade are placed by his head, and two lanterns from the light of Jannat are well-lit near his head and feet, which will glow until Qiyaamat. Then the Angels place him on his right side, facing the Qibla, and then they make him fragrant with Jasmine from Jannat. They then leave and now him and that Qur'an will remain together until Qiyaamat, and the Qur'an goes to his family and informs them of his goodness day and night, and the Qur'an lives with him just as a generous (and compassionate) father lives with love and kindness with his children. If anyone from amongst his children recites the Qur'an,

the Qur'an gives him glad tidings, and if anyone from his children goes on the wrong way, it makes Dua for his rectification and welfare.'

30. Hazrat Abu Dardah reported that a person asked him, 'Bless me with such knowledge by the virtue of which Almighty Allah will give me benefit in the hereafter.' He said, 'Visualise the moment when your grave which is 4 hand lengths long and 2 hand lengths wide (is prepared for you) and your family members and your brothers, who could never bear being away from you, placing you inside (your grave) and placing bricks over you. Thereafter they will cover you with lots of sand, after which two Angels with blue eyes and matted hair will appear to you and their names are Munkar and Nakeer. They will ask, 'Who is your Rub? What is your Deen? Who is your Nabi?' You will reply, 'My Rub is Allah, My Deen is Islam and My Nabi is Muhammad ﷺ. If you answered correctly then by Allah! You will attain salvation and this steadfastness is that which is given by Allah and if you say لا ادري (I do not know), then you have been unsuccessful.'

31. It is reported from Abu Sa'eed Al Khudri ؓ who mentioned, 'I accompanied Rasoolullah ﷺ to a Janaazah, so Rasoolullah ﷺ said, 'O People! Verily this woman will be put through a test in her grave. When a person is buried and his relatives (etc.) leave, then the Angel of death appears with a hammer in his hand and brings the person to sit and asks, 'What did you used to say about this person (Muhammad ﷺ)?' If he is a believer, he will say, أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. On hearing this the Angel will say, 'You have spoken the truth!' Then a door of Jahannam will be opened unto him and it will be said to him, 'If you did not believe in Allah (i.e. have Imaan) then this was for you, but because you have believed, this is your abode.' Then a door of Jannat is opened unto him and he will try to go towards it so he may enter

Jannat, but it is said to him, ‘You must remain here for now’, and his grave is then expanded for him. If he was an unbeliever or Munafiq (hypocrite), he will be asked, ‘What did you have to say about this person?’ He will say, ‘I do not know anything.’ Whatever the people said, ‘I too said the same.’ It will be said to him, ‘You knew nothing and you did not receive guidance.’ Then a door towards Jannat will be opened unto him and it will be said, ‘If you believed, then this would have been your abode, but because you disbelieved, instead of Jannat, your abode is in Jahannam.’ Then, a door of Jahannam will be opened unto him and the Angel will beat him with a rod, and all, except the humans and Jin, will hear his voice. When Rasoolullah ﷺ said this, someone asked, ‘Ya Rasool’Allah ﷺ when the Angel stands up holding the hammer, then who is there that will not be overcome with fear?’ He ﷺ said, **يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ**, ‘Allah keeps the believers steadfast on the Right Word’ (i.e. the Kalimah Tayyibah) [Part 13, Surah Ibrahim, Verse 27].

32. Hazrat Abu Raafi’ رضى الله عنه reported that Rasoolullah ﷺ passed by a grave, so he ﷺ said, ‘Uf, Uf, Uf’ (i.e. this is said in pity), so I said, ‘Ya Rasool’Allah ﷺ! May my parents be sacrificed upon you, with the exception of myself there is no one else with you, so whom are you ﷺ pitying?’ He ﷺ said, ‘I was pitying (and addressing) the person in this grave, because when he was asked about me he was in doubt (became confused).’

33. It is reported from Abu Hurairah رضى الله عنه that when a deceased is placed in his grave, his good deeds surround him. If his sins come from the direction of his head, then the Qira’at of the Qur’an protects him, and if it comes from the direction of his feet, his Qiyaam protects him, and if it comes from the direction of his hand. Then the hands say, 'By Allah he

spread us out for the purpose of Sadqa (Charity) and for Dua, thus you have no way.’ Similarly, Namaaz and Sabr (patience) stand on one side waiting, so that if there is any shortcoming, then they can fulfil it. His good deeds will fend away the Azaab just as a person protects his family from danger. Thereafter it is said to him, ‘Allah give you Barkat.’ Go to sleep, for you have a very good companion.’

34. Hazrat Abu Hurairah رضي الله عنه reported that at the time of death, when the soul of a person comes out, the Angels say, ‘A pure soul has come from a pure body.’ When it is taken from his home towards his grave, he wishes to go (there) swiftly. When he is placed in his grave, then a comer comes and tries to hold his head, but the Sajdahs (which he made) come in-between and when it comes to hold his stomach, then his fast comes in-between, when he wishes to hold the hand, Sadqa comes in-between. When he wishes to hold his feet, then his walking towards Namaaz and his Qiyaam come in-between, then thereafter a Believer will never be restless (and afraid). When he is shown his Final Abode and those things that have been prepared for him, he says, ‘O My Rub, quickly send me towards my final abode.’ It is then said to him, ‘There are some brothers and sisters of yours who have not yet joined you, so sleep with cool eyes (i.e. peacefully).’ When the soul of an unbeliever comes out, the Angels say, ‘An accursed soul has come from an accursed body.’ When he is taken from his home, the longer the delay takes in going towards his grave, the more pleased he is and he shouts out saying, ‘Where are you taking me?’ When he sees the Azaab that is awaiting him in his grave, he says, ‘O my Rub! Return me (to the world) so that I may perform good deeds’, so he is told, ‘You inhabited the world for as long as you had to inhabit it.’ His grave is then constricted so severely upon him that his ribs are crushed and he becomes like a person who has been bitten by a snake, that even though

he is asleep he is restless (in fear). Poisonous insects and worms leap towards him and frighten him.’

35. Hazrat Abu Hurairah رضي الله عنه reported (Marfu’an) that, ‘When the time of the death of a believer draws near, and he sees astonishing things, he wishes for his soul to leave him quickly, for Allah is pleased to meet with him. When the soul of the believer ascends into the skies, then the other souls enquire from it (by saying), ‘What is the condition of the people we know (i.e. relatives etc.)?’ When he says, ‘I have come after leaving such and such person behind in the world’, they are pleased with this, but when he says that such and such person has already died, they are surprised and say, ‘his soul did not come to us, because his soul has been taken towards hell.’ (After this, the author again discusses the questioning of the grave).

36. Hazrat Abu Hurairah رضي الله عنه reported (Marfu’an), wherein he mentions that Nabi Kareem صلى الله عليه وسلم said, ‘A believing servant sits up with immense contentment and comfort in his grave, and he is then questioned about the Deen and about Rasoolullah صلى الله عليه وسلم, and he gives the correct answers. He is then asked, ‘How did you know about Almighty Allah, did you see Allah?’ He says, ‘Who is it that can see Almighty Allah.’ He is then shown Jannat and Jahannam.’

Similar, Ahadith with different chains of transmission have been reported from Hazrat Asma’ رضي الله تعالى عنها.

37. It is reported from Hazrat A’isha رضي الله تعالى عنها who says that, ‘A Jewish woman came to my door and said, ‘Feed me some food and the Almighty will protect you from the disruption of Daj’jal and from the devastation of the grave. I kept her waiting and when Rasoolullah صلى الله عليه وسلم

arrived, I presented her. He ﷺ asked, ‘What is she saying? So I repeated what she said, concerning the mischief of Daj’jal and the punishment of the grave. He ﷺ raised his blessed hands and made Dua and then said, ‘Every Nabi warned his Ummat with regards to Daj’jal and I too warn you in this regard, and I warn you with such words, which no other Nabi used before to warn (his Ummat). He is squint, the word كافر (Kaafir – unbeliever) will be written between both his eyes, which every believer will be able to read. He ﷺ then discussed the hardships of the grave.’

38. It is reported from Hazrat A’isha Siddiqah رضي الله تعالى عنها that she mentions, I said to Rasoolullah ﷺ, ‘Ya Rasool’Allah ﷺ! This Ummat will be tested in their graves, yet I am a very weak woman, so what will I do?’ Rasoolullah ﷺ said, الْحَيَوَةُ الدُّنْيَا وَفِي الْأُخْرَةِ, ‘Allah keeps the believers steadfast on the Right Word, in the worldly life and in the hereafter.’ [Part 13, Surah Ibrahim, Verse27]

39. It is reported from Hazrat A’isha رضي الله تعالى عنها wherein she mentions that Rasoolullah ﷺ said, ‘The Dwellers of the Grave will be asked about me. It is why this verse was revealed, اللَّهُمَّ إِنَّمَا بِالْقَوْلِ الثَّابِتِ, ‘Allah keeps the believers steadfast on the Right Word.’ [Part 13, Surah Ibrahim, Verse27]

40. It is reported from Hazrat A’isha رضي الله تعالى عنها wherein she mentions that Rasoolullah ﷺ said, ‘When the bier of a Muslim leaves, he calls out saying, I give you the Oath of Allah! Take me swiftly. When he is placed in his grave, his (virtuous) Deeds surround him. Namaaz appears to his right, fasting appears to his left, and his other virtuous deeds appear at his feet. The Namaaz says to the Angels, ‘You have no path (to him) through me, because he dutifully performed me in the appointed time.

The Angels come from his left, and his fasts say, he used to keep fast and remained thirsty, so you are not going to find any path (to him), so they will attempt to come from the direction of his feet, so his virtuous deeds will argue, so the Angels will find no way (to reach him). Finally, they will shout out in such a high pitched voice, which can be heard by all, except for humans, because if the humans have to hear it, they will fall over (in fear).’

41. Note: Ta’oos has mentioned that the deceased goes through tests in his grave for 7 days. It is for this reason that (the Ulama have regarded it) a good practice, to feed the poor for 7 days, on behalf of the deceased.

42. Hazrat Anas رضي الله عنه reported that Rasoolullah ﷺ stood at the grave of Sahabi and said, إِنَّا إِلَيْهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ‘O Allah! He has come to you. Keep him well and distance the grave from his both ends, and open for his soul the Doors of the Skies, and accept him with goodness, and at the time of Questioning, grant steadfastness to his power of speech.’

43. Sufyan Thauri رضي الله عنه reported, when the deceased is asked, من ربك ‘Who is your Rub?’ Shaitaan appears in a specific form, points to himself and says ‘I am your Rub.’

44. Hakeem Tirmizi has mentioned that the proof that Shaitaan comes in the grave is also evident from other Ahadith wherein Rasoolullah ﷺ said, اللهم اجزه من الشيطان (‘O Allah! Protect him from Shaitaan’).

45. Ibn Shaheen has mentioned in his Musnad that Rasoolullah ﷺ said, ‘Teach them (your children) the confirmation (i.e. the answers), for verily you will be questioned. This (word of Nabi ﷺ) became so

publicised, that when anyone would pass away amongst the Ansaar, they would say to him the answers to Munkar and Nakeer, and when a child reached an age of understanding, they would teach it to the child as well. They would say to the child, ‘When you are asked, Who is your Rub, you should say My Rub is Allah; and What is your Religion? You should say, My Religion is Islam; and who is your Nabi? You should say, Muhammadur Rasoolullah ﷺ.’

46. Sahl bin Am’maar رضي الله عنه reported that I saw Yazeed bin Harun in my dream after he passed away, so I asked him, ‘How has Allah treated you?’ He said, ‘Two harsh, stern Angels appeared and they started questioning me and they asked, ‘What is your Deen, Who is your Rub? Who is your Nabi?’ I held my white beard and said to them, ‘You are asking these questions to someone like me! I taught the answers to these questions to the people for eighty years, so they left and whilst leaving they said, ‘Did you learn to write anything from Jareer bin Uthman?’ I said, ‘Yes! He had animosity against Hazrat Uthman رضي الله عنه, so Allah treated him with dislike.’ The Angels then said, ‘Sleep like a bride, for after today you have nothing to fear.’ This narration has also been reported by Laa’laka’ee.’

47. It is reported that Yazid ibn Bajli رضي الله عنه said, ‘My brother had passed away, so I placed my ears to his grave, I heard the sound of the questions of Munkar and Nakeer, and I also heard the answers which my brother gave.’

48. A’laa ibn Abdul Kareem reported that a person passed away. He had a brother whose vision was very poor. We buried him and when the people were returning, I placed my head on his grave and I heard a voice from his grave saying, ‘Who is your Rub? What is your Deen?’

Who is your Nabi?’ I then heard the voice of my brother, which I recognised very well. He said, ‘My Rub is Allah, (My Deen is Islam), and my Nabi is Muhammad (Mustafa ﷺ)’, so those in the grave had a suspicion about me (i.e. they knew I was listening), so I began trembling and I left.’

48. Abul Hasan Al Abdi mentions in Kitaabur Rauda that Fadl ibn Sahl A’zaj mentioned to me that Ahmed bin Nasr said, a person reported a narration to me from Hazrat Dah’hak wherein he mentioned, ‘My brother passed away and he was buried before I could reach his Janaazah. I went to his grave and listened very carefully, so (I heard him saying), my Rub is Almighty Allah and my Deen is Islam.’

50. Hazrat Abul Qasim ibn Hab’batullah ibn Salaam Mufasssir reported, ‘We had an Ustad (Religious Teacher) whose companion had passed away, so the Shaykh saw him in his dream and asked, ‘How has Almighty Allah treated you?’ He said, ‘Almighty Allah made my Maghfirat.’ The Shaykh asked, ‘How did it go with Munkar and Nakeer?’ He said, ‘O Shaykh! When they brought me to sit and questioned me, Almighty Allah inspired upon me that I should say, ‘Leave me through the Wasila of Abu Bakr and Umar رضى الله تعالى عنهما . The one from amongst them said to the other, he has presented the Wasila of very blessed and great personalities¹, so we should leave him, so they left me (without asking the questions) and went away.’

51. Laa’laka’ee mentioned in As Sunnah with his own merit, my father was very desirous concerning performing Janaazah Namaaz. He would always present himself in the Janaazah of everyone, whether he knew the person or not, so he mentioned that, ‘One day I joined the Janaazah of a person and after the people had buried him and left, I saw two

people enter his grave, then one of them came out and the other remained inside. I asked the people, ‘Do you bury the living with the dead as well?’ They said, ‘There is no living person in the grave. I then began to think in my heart, that maybe I was confused (about what I saw), but when I returned (home), my heart said to me that undoubtedly I saw two people entering (the grave) and one exiting it, (so I decided that) I will definitely try to find out the secret in this. I returned to the grave and recited Surah Yaseen 80 times, Tabaarak ’al and Ladhee, thereafter I made Dua, ‘O Allah! Please open unto me that which I saw, as I fear for my Deen and my sanity.’ I was still saying this when suddenly a person exited the grave and walked away with his back facing me. I said, ‘I give you the Qasm of The One whom you worship, please stop and explain this situation to me.’ After saying this thrice, he turned his attention towards me and he said, ‘We are Angels of Mercy and we are appointed to the Ahle Sunnat, to enter their graves and remind them about the answers (of the grave).’ He said this and then disappeared.

52. Shaykh Abdul Ghaffar Qawsi رحمته الله has mentioned in his ‘Kitaabut Tauheed’ that, ‘I was close to the house of Shaykh Naasir and Shaykh Baha’ud’deen La Khameemi رضى الله تعالى عنهما so I carried their coat on my shoulders. Then they said to me, ‘The Khaadim of Abu Yazid used to carry his coat on his shoulders and he was a very pious man.’ One thing led to another and whilst talking, the topic about Munkar and Nakeer came up, so he said, ‘If Munkar and Nakeer question me, then I shall say that I am the obedient servant of Abu Yazid’, so I asked, ‘How will we

1. This proves that the Wasila of the blessed personalities is very great. This is why the Ahle Sunnat write the Kafni on the chest of the deceased and place with them the Ahad Naama and Shajrah etc.

know what answer you have given?’ He said, ‘You should stand near my grave, then you will hear it.’ Hence, when he passed away, we sat near his grave and we heard him saying, ‘Why are you questioning me, I am from amongst the obedient servant of Abu Yazid!’ On hearing that answer they (the Angels) left him and went away.’

ANALYSIS OF SOME ISSUES OF DIFFERENCE

1. Imam Qurtabi رحمته الله mentions that some narrations mention that two Angels ask the questions, and some narrations mention that both the Angels will come to ask the questions at once, so that the person may be more scared. These questions, are asked after everyone has left, so that the fear may be more and some will be questioned even before those who have come to bury him, leave, so that it may be easy. At times only one Angel comes to certain people, so that he may not be asked many questions and it is a possibility, that two Angels appear to him, but only one asks the questions. It is this interpretation, which is the most correct and accurate, because most of the Ahadith have mentioned only two Angels.

2. Imam Qurtabi رحمته الله has also mentioned that in the Ahadith different questions have been mentioned. Someone is asked regarding all the issues relating to E'tiqaad (belief), whilst another is only asked a few and it is possible that some of the narrations have mentioned all the questions. Whereas some have ended on just a few questions and it is this that is more correct as most of the Hadith have stopped at this. However, the narrations of Abu Dawud and Ibn Mardwiya have mentioned these words فَمَا يُسْأَلُ عَنْ شَيْءٍ غَيْرِهَا so from this it is evident that only questions regarding belief and not questions regarding responsibilities will be asked. Baihaqi reported from Hazrat Ibn Ab'bas

يَسْأَلُكَ اللَّهُ الذِّينَ آمَنُوا بِالْقَوْلِ الْغَائِبِ رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the command of Almighty Allah refers to the question regarding the Shahaadat. Ikrama رضي الله عنه was asked what Shahaadat meant, so he said that refers to bringing Imaan in the Oneness of Allah and Risaalat of Rasoolullah ﷺ.

3. Qurtabi mentioned that it is evident from some narrations that these questions will be asked thrice each, whereas the other narrations do not mention how many times it will be asked. It could mean that it is based on the persons, there is a difference of opinion concerning the number of questions (which will be asked), because Ta'oos reports that, the deceased will be tested for 7 days.

4. Qadi states that for those who cannot be buried in a grave due to some circumstance, then they too will be questioned. Jins and humans cannot see this, just as humans do not (usually) see Angels and Jin.

Important Note: Some Ulama have mentioned that one, who is hanged, is brought back to life, but we do not recognise him, just as an unconscious person comes to life (becomes conscious). We do not realise and for him the air becomes so constricted, like a grave is to a deceased. One who has Imaan in his heart will never refute any of these. Similarly, a person whose body has been cut into pieces, the life is put into the pieces of his body. Some Ulama have mentioned that, this is not more amazing than the fact that Almighty Allah extracted the offspring of Hazrat Adam عليه السلام from his spine and asked them, 'Am I not your Rub?' Then all of them answered, 'Why not?'

5. Ibn Abdul Birr has mentioned that the questions will only be asked to those who claimed Imaan and there will be no questioning for the unbelievers or hypocrites. However, Qurtabi and (even) Ibn Qayyim

(the deviant scholar) refuted this and said that the Ahadith relating to the questioning is common. I (Imam Suyuti رحمته الله) say, ‘The statements of both are incorrect, because in none of the Ahadith, the unbeliever has been mentioned together with the Muslim. However, in certain Ahadith, instead of the word Munafiq, the word Kaafir is present and this actually refers to the Munafiq, just as the Hadith of Asma’ رضي الله تعالى عنها mentions أَمَّا الْمُنَافِقُ أَوْ الْفَرِّتَابُ and this is clarified in the Hadith of Abu Hurairah رضي الله عنه.’

6. Hakim Tirmizi has mentioned that the questioning (of the grave) is only specific for this Ummat, because when the past Ummats rejected (the words) of the Nabis, punishment descended upon them immediately, and they suffered the consequences for their evil doings. When Muhammadur Rasoolullah ﷺ arrived, then the direct coming down of punishment on this Ummat was withheld through his ﷺ Sadqa, and they were given the sword, so that people will accept the Deen by the fear of this, then Imaan would be established in their hearts. Nifaaq (hypocrisy) started since the time people displayed (i.e. claimed) Imaan, yet they hid their kufr. This was a veil between them and the Muslims. Now, once they have died, Almighty Allah has set upon them two (angels) who will test them, so that the impure may be separated from the pure. Some Ulama have rejected this view and have said that the questions will be asked to every Ummat. Ibn Abdul Birr says that this specialty is evident from these words of Rasoolullah ﷺ فَأُوحِيَ إِلَيَّ أَنكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ (i.e. Revelation descended towards me, and verily you will be tested in your graves). He ﷺ said, فِي قُبُورِكُمْ وَعَنِّي تُسْأَلُونَ, ‘You will be tested in regards to me and you will be questioned with regards to me.’

NOTE: This means that after Islam prevailed, then they were handed the sword against those who refused to accept (i.e. those who fought against Islam), but Islam was not spread through the sword.

7. Hakim Tirmizi has mentioned that the Angels who ask the questions in the grave are known as 'Fataani Al Qabr' because their questions are asked harshly and they possess some harshness in their personality. They are called Munkar and Nakeer because their appearance and features resemble neither that of humans, nor that of the Angels. They do not resemble animals or insects etc. but their appearance is a strange one. Allah has made them a means for the respect and honour of the believers and reason for insight, whereas for the hypocrites, it is a means of rending the covering.

Ibn Yunus who is one of the Ashaab e Shafi'iyah has mentioned that the Angels who come to the believers are (also) known as Mubash'shar and Basheer.

8. Qurtabi says, 'How will the two Angels call out (question) all those (deceased) who are dispersed at distance places?' The answer to this is that their call will be so powerful, that they will call out to the entire creation in one voice on a Friday. Each person will think that he is being specifically addressed by them and Allah will make it such that one deceased cannot hear the answer of the other. I say that it is also possible that there are numerous Angels appointed to this duty, just as the Protecting Angels etc are. Hence, from amongst our Ashaab, Haleemi has gone with this.

Then just as Haleemi Shafi'i has mentioned in Minhaj; that it is also possible that the Angels who ask the questions are many in number. Amongst whom some are known as Munkar and some as Nakeer, and

two from amongst them are sent to every deceased, like there are two Angels Kiraaman Kaatibeen who are appointed to every human.

In the previous Ahadith, there is a difference concerning how far the grave of the believer will be expanded, so in this there is actually no conflict, as this is something that changes depending on the condition of the deceased. In other words the more exalted his deeds are the more his grave will be expanded.

DIFFERENT QUESTIONS AND ANSWERS

1. Imam Suyuti رحمته الله was asked, ‘When the deceased is questioned, will he be brought to sit or will he be questioned whilst lying down?’

The Answer: He says, ‘he will be brought to sit.’

2. ‘Will the soul be given a body like before?’

Answer: He said, ‘Yes, but it seems that the soul will appear in the upper half of the person.’

3. It was then asked, ‘Will Rasoolullah ﷺ come in front of the deceased?’ He replied, ‘There is no (direct) Hadith in this regard, but some people have taken support from the words هذا الرجل (This person), but this proof is correct that it is for اشارة في الذهن.’

4. It was then asked, ‘Will children also be questioned in the grave?’

Answer: That which is apparent is that the question will only be asked to those who are Mukal’laf (adult with a sense of understanding). (Even

the corrupt and misled) Ibn Qayyim (the deviant scholar) has said, ‘the soul will be returned in the grave to the deceased, but it will not be like the normal life on earth, where one has the need to eat and drink etc. However, he will have a kind of life, which will allow him to be questioned, just as the life of a person who is asleep is different from the life of a person who is awake. Likewise, the life of the person in the grave will be different from the lives of ordinary people. This is such a life, that even though having it, the word ‘Maut’ is still applicable. This is a level that is between death and life. It is not mentioned anywhere in the Hadith that this (normal) life will continue. It is known from the Hadith that the communication will still be with the body and this means that even after the body has disintegrated, the soul is still connected to it. Even (the corrupt and misled) Ibn Taymiyyah says, ‘The coming of the soul into the body at the time of the questioning is proven from Hadith-e-Mutawatirah, even though one group (of scholars) say that the questioning will be without the soul. Ibn Zaghwaani is of the group that holds this opinion and the same has been heard about Ibn Jareer. However, the majority refutes this statement (view) and in refuting them, some (scholars) have said that the soul alone will be questioned. Those who hold this view are Ibn Hazm, Ibn Aqeel and Ibn Jauzi etc., but they are incorrect, because if this was the case, then why the grave is specifically set aside for the questioning.’

IMPORTANT NOTE

Question

Will Rasoolullah ﷺ come in front of the deceased? Ibn Hajar refuted the question. The actual text is as follows, which Imam Jalaalud'deen Suyuti ؒ writes in Sharhus Sudoor:

أبو الفضل بن حجر سئل عن الميت إذا سئل هل يسأل قاعدا أم يسأل وهو راقد فأجاب يقعد وسئل عن الروح هل تلبس حينئذ الجنة كما كانت فأجاب نعم لكن ظاهر الخبر أنها تحل في نصفه الأعلى وسئل هل يكشف له حتى يرى النبي صلى الله عليه وسلم فأجاب أنه لم يرد حديث وإنما إدعاء بعض من لا يحتاج به بغير مستند سوى قوله في هذا الرجل ولا حجة فيه لأن الإشارة إلى الحاضر في الذهن

Hafiz Ibn Hajar was asked if the deceased are woken up in the grave in a manner whereby he sees Rasoolullah ﷺ? Hafiz Saaheb replied, 'The proof of this cannot be found in any Hadith. Some people, whose word cannot be counted as an argument, derived this from هذا الرجل without any proof or merit, but their view is not evidence, because هذا is mentioned here meaning حاضر في الذهن (i.e. to be present in mind).'

Answer

This is the view of Ibn Hajar alone. This servant (Owaisi) has presented numerous references in his book القول المويد تقول في هذا الرجل which proves that Rasoolullah ﷺ is seen in every grave. The evidence given (by the scholars) for this, is that the beloved Rasool ﷺ has a unique position in the entire Universe. The veils of this world hide nothing (from him), just as the research has mentioned in the opening chapters of this book. Therefore, when we rest in our graves, then not only the veils to Madina Shareef, but also all the worldly veils are removed, and we are able to see the Holy Rauda e Athar with our eyes and Rasoolullah ﷺ is seen in front of us. He ﷺ shows every person in the grave his Holy self and he feels near to every person, it is regarding him the question is asked, ما كنت تقول في هذا الرجل . The second evidence presented (by the scholars) is the word هذا (This), from which all the Muhaditheen have

taken their view. The actual meaning of هذا is to be Haazir and Naazir and any issue of the Shariah or in Diction does not refute taking the actual meaning of this word in the Hadith. They (the scholars) have also said that that the figurative meaning will only be taken if it was not possible to take the literal meaning. In this case, it is not only 'possible' but it is the 'reality', because Munkar and Nakeer are Angels that present themselves in every grave. Both are Ummati of Nabi ﷺ and we may actually say that they are both his disciples, so if the disciples can come into every grave, then why can the Master of (Allah's) entire creation, not allow us to be blessed with his vision! [Owaisi]

Question: Allama Qastalani the annotator of Bukhari also wrote, 'We do not know any Hadith in this regard'

Answer: This question as well is also due to lack of understanding of Ilm Usool e Hadith. Even a student will know that Imam Qastalani said, 'نعلم حديثاً' and he did not totally reject that Rasoolullah ﷺ does not show himself in the grave, and according to my (Owaisi) research, he only critically examined the Hadith afterwards, because he first gave glad tidings to the Muslims who enter the grave.' He says, 'وهي بشرى عظيمة للمؤمن' (i.e. this [seeing the Nabi ﷺ in the grave] is a great glad tiding for a believer).' [Qastalani's Sharah Bukhari, Vol.3 Pg.390]

The above statements in no way prove that Rasoolullah ﷺ is not present in the grave when the questions are asked, but it is merely a view of Ibn Hajr on this issue and is a debatable argument. Imam Suyuti merely quotes his view but does not say that this is not possible or incorrect. The majority view in this regard is that Rasoolullah ﷺ appears in the graves of the deceased at the time of questioning. [Noori Razvi]

Shaykh Muhaqqiq, Shah Abdul Haq Muhadith Delhwi رحمته الله gives the same glad tidings under this Hadith in Ash'atul Lam'aat. He writes:

'In this there is glad tidings for the one desirous of (seeing) the Eradicator of sadness (Rasoolullah ﷺ), that if you go (from this world) leading an unhappy life, in hope of this Union, then the opportunity for this is there.'

THE STRONGER VIEW IS GIVEN CREDIBILITY

It is a firm principal that if in contrast to the view of a single Mujtahid or even a Sahabi, there are stronger or many more views of those with similar excellence or those who are more exalted, then in this case precedence is given to the stronger views. In this Faqir's book *القول المويد* [Owaisi]. I have presented numerous views of the Muhaditheen and Fuqaha in this regard which include:

1. Sayed Khathi Ali Al Mishkaat
2. Qastalani Sharah Bukhari
3. Shah Abdul Haq Muhadith Delhwi
4. Allama Abdul Aziz Parharwi (Nibras)
5. Shaykh Akbar Imam Al Kaashifeen Muhiyud'deen Ibn Arabi

FIVE FROM FIVE

It is mentioned in Raudur Riyaaheen of Imam Yafa'i from Shaqeeq Balkhi رحمته الله I searched for five things, which I found in five things:

1. Abstaining from Sin by virtue of Namaaz e Chasht
2. The light of the Grave, in performing Tahaj'jud
3. The Answers to Munkar and Nakeer in recitation of the Qur'an

4. The crossing of Pul Siraat, in fasting and Sadqa
5. The Shade of the Arsh by remaining in seclusion

Asbahani mentioned in Targheeb by way of Abi Hadba, a narration from Hazrat Ash'at Haraani, who reported (Marfu'an) from Hazrat Anas رضي الله عنه, 'One who left the world in an intoxicated state, will also enter his grave in an intoxicated state.'

NOTE

Abul Fadl Toosi رحمته الله reports in Uyoonul Akhyaar with his own merit from Anas رضي الله عنه, 'the deceased sees Malak ul Maut in a state of unconsciousness and the deceased also sees Munkar and Nakeer in this same condition.'

ANSWERS OF THE GRAVE IN SURYAANI

It is in the Fatwa of our Shaykh, Shaykh ul Islam Ilmud'deen Balqeeni رحمته الله that the deceased will reply to the answers of Munkar and Nakeer in the grave in Suryaani (i.e. The Syriac Language). However, I cannot find any merit for this and Ibn Hajr رحمته الله mentions that it is evident from the apparent Hadith that the answers will be in Arabic, and it is a possibility that every person will be questioned in his own language.

Bazaazi Hanafi mentions in his Fatwa, 'The deceased will be questioned wherever (his life) ended (i.e. wherever it died). For example, if a person is in the stomach of a wild beast, then he will be questioned therein and if someone has been placed into a casket, then he will not be questioned until such time that he is placed in the grave.'



THOSE WHO ARE EXEMPTED FROM QUESTIONING IN THE GRAVE

Abul Qaasim Sa'adi رحمته الله mentions in Kitaab ur Ruh, 'it is proven according to proper narrations that certain fortunate ones will not be questioned in the grave and Munkar and Nakeer will not come to them. This is either due to the personal excellence of that personality, or due to the difficulty he faced at the time of death, or because of the Blessed Era.'

AHADITH-E-MUBAARAKA

1. A person asked Rasoolullah ﷺ, 'Why is it that with the exception of a Shaheed, every Momin (believer) will be put through a test in his grave?' He ﷺ said, 'The flash of the sword is for him, instead of the torment of the grave.'

2. Hazrat Abu Ayub رضي الله عنه reported that Rasoolullah ﷺ said, 'One who fought against the enemy with patience until such time that he is victorious or martyred, (he) will not face the torment of the grave.'

3. Hazrat Salman Farsi رضي الله عنه reported that Rasoolullah ﷺ would say, 'One who remained set at the boundary (of the enemy lines) for a day and night, for the sake of Jihad (then this action of his) is more valuable than one month's Namaaz and fasting. If he dies in this way, then his deeds will be continued and his sustenance as well and he will be spared from the Munkar (and Nakeer).'

4. Hazrat Fudhala ibn Ubaid رضي الله عنه reported that Rasoolullah ﷺ said, 'The deeds of every person comes to an end, except for those of a person who is in preparation for Jihad in the way of Allah. This action of his will continue growing until Qiyaamat and he will be protected from the

difficulty of the grave. Imam Abu Dawud added, 'He will be spared from Munkar and Nakeer as well.'

It is in the narration of Ibn Majah from Abu Hurairah رضي الله عنه, 'he will also be protected from the anxiety on the day of Qiyaamat.'

Ahmed, Tabrani, Baz'az and Ibn Asaakir etc. have reported the same thing with their own chains of transmission.

5. Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, 'One who passed away in an illness is a Shaheed and has been saved from the torment of the grave. The sustenance for the morning and evening is presented to him in Jannat.'

Qurtabi says, 'Even though the illness here is mentioned in general, but in other Ahadith it is conditional, wherein it mentions that the one who suffers from dropsy or diarrhea will not face the torment of the grave. The reason for this is that such a person dies whilst in his actual senses, so now he will not be questioned further, which is opposite to those who die due to other illnesses, in which they lose their actual senses.'

Imam Suyuti has mentioned that there is no need for this condition, because the narrator in this Hadith erred in the use of the words. Instead of saying من مات مراً بطاً he said من مات مريضاً and it is due to this that Ibn Jauzi has mentioned it in the category of 'Maudu'aat' (forged or improper narrations).

6. It is mentioned that Munkar and Nakeer will not question the one who recites Surah Tabaarak every night.

7. Hazrat Ibn Mas'ud رضي الله عنه reported that the one who recites Surah Mulk every night will be protected from the difficulties of the grave and (also the) one who punctually recites

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ

‘Indeed I have believed in your Rub, so listen to me’

[Part 23, Surah Yaseen, Verse 25]

8. A narration is reported from Hazrat Ka'ab رضي الله عنه wherein he mentions, ‘We found it written in the Taurat that, ‘One who recites Surah Mulk every night, will be protected from the torment of the grave. This is reported on the authority of Sawaar ibn Mus'ab who is a very weak narrator. Hazrat Abu Ishaq reported (Marfu'an) from Hazrat Bar'ra رضي الله عنه, ‘the one who recites Surah Alif Laam Meem Sajdah and Surah Mulk before sleeping, he has acquired salvation from the torment of the grave, and he will be spared from Munkar and Nakeer.’

9. Imam Ahmed and Imam Tirmizi meriting it as a Hasan narration, Ibn Abi Duniya and Baihaqi reported from Hazrat Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘Almighty Allah protects a person who dies on a Friday or on the eve of a Friday from the difficulties of the grave.’

10. Ibn Wahb reported in Jaame' and Baihaqi reported on the way of Ibn Umar رضي الله تعالى عنهما with the addition of the following words, ‘he will be spared from the difficulties of the grave.’ Baihaqi reported from another narration with the addition of the following words, ‘he will be saved from Munkar and Nakeer.’

COMPARISON OF HADITH

Qurtabi رحمته الله says, 'this Hadith is not in contrast with the preceding Ahadith, but it specifies those Ahadith (i.e. shows their uniqueness), meaning that a person who had to bear all these hardships in his lifetime, will be spared from the questioning. There is no interference of Qiyaas and intellect in this, but in this regard there is no option but to obey because it is evident that a person who went into the battle field and was confronted by death, and he heard the strikes of the sword. However, he remained steadfast, then this is a sign of him being a true Momin, because if he were a Munafiq, he would not have remained steadfast in such a situation and tends to flee from the battlefield. Therefore, the above is the sign of a true believer and (and the latter is not). Now that he (the true believer) has proved clearly his pure faith, on the battlefield, then why is there need for repetition of the questions in the grave?'

Qurtabi says, 'When (it is known) that the Shaheed will not be questioned, then (it should be known) that the status of the Siddique is greater than that of the Shaheed, even if he is a person who never partook in Jihad. However, he only left his home and went to the boundary for its protection, even such a person will not be questioned, so what can be said about a Siddique.'

Hakeem Tirmizi has clarified that the Siddiqueen will not be questioned. His words are وَيَفْعَلُ اللَّهُ مَا يَشَاءُ 'We have understood this to mean that it is the Will of Allah, that he exalts some personalities to such an exalted position, that he exempts them from the questioning in the grave, such as the Siddiqueen and the Shuhada.'

From what has been mentioned by Hakeem Tirmizi, it can be ascertained that this excellence is specifically for those who are martyred on the plains of Jihad. However, we are directed through Ahadith and guided to understand that this is generalised to all categories of Shaheeds.

NOTE

Ibn Hajar رحمته الله says confidently in his book *بذل الماعون في فضل الطاعون* that ‘the person who dies through plague is also exempt from the questioning in the grave, because he is like a person who has been martyred in a battle. As the one who is patient in this illness believes with conviction that he can only suffer that which Allah wills for him in this situation and it is destined from Allah. This shows his true conviction and him being on the righteous way, so what need is there for him to be questioned again?’

Hakeem Tirmizi has mentioned that the reason for the exemption from questioning of the person, who protects the borders in the way of Allah, is because he remained there to confront the enemy of Allah. Therefore, when he dies in this condition, then the truthfulness of his innermost self will become evident, and he will be spared from the difficulties of the grave. As for the one who passes away on a Friday, then the veils over the bounties which Almighty Allah has kept ready for him, are lifted. As on a Friday (the fire of) Jahannam is not fueled, and neither do the doors of Jahannam open on a Friday, so on this day for Allah to take away the soul of any Momin, is the sign of his good fortune (i.e. his goodness). One who dies on a Friday, receives the reward like that of a Shaheed. He will also have on him the seal (stamp) of a Shaheed on the day of Qiyaamat.

Hazrat Iyaas Ibn Bakeer رضي الله عنه reports that Rasoolullah ﷺ said, 'One who passes away on a Friday will be blessed with the reward of a Shaheed and he will be saved from the torment of the Grave.'

Hazrat Ata' ibn Yasaar رضي الله عنه reported the above narration with some addition, '(that) If the connotation Shaheed is generalised a bit more, it will be very good, because there are more than 30 (categories) of Shuhada. I have noted all of them in a particular book. It is also asked by many whether children will also be questioned in their graves, then in this regard, (even) Ibn Qayyim (the deviant scholar) has written in his Kitaabur Ruh that there are two statements of the Hambalis. The first is that they will be questioned, because it has been mentioned in the Hadith that Rasoolullah ﷺ performed the Janaazah Namaaz of a child and thereafter made Dua saying, 'O Allah! Protect him from the torment of the grave.'

Qurtabi رضي الله عنه also displayed conviction in this regard and said, 'During this time, their intellect is completed, so that they may realise their good fortune and the answers to the questions are even inspired upon them. Dah'hak رضي الله عنه has also mentioned the same. Ibn Jareer رضي الله عنه reported from Juwaibar that the six-day-old child of Dah'hak bin Mazaahim passed away, so he said, 'When you place my child in his grave, open his face and also open the knots, because my son will be brought to sit and he will be questioned.' I asked, 'What will he be questioned about?' He said, 'That which he acknowledged whilst he was in the back (spine) of Hazrat Adam عليه السلام.' Another statement is that they will not be questioned, because only that person will be questioned who understands about Rasoolullah ﷺ and the One who sent him (i.e. Allah). Thereafter, he is questioned as to whether he obeyed them or not. The answer to the Hadith is that (in this case) torment of the grave

does not refer to the actual torment and questions of the grave. However, it refers the feeling of sadness, fear and loneliness; this is even felt by a child. This statement and view is correct and proper.

Nasafi says in Bahr ul Kalaam that there will be no accountability for the Ambia Alaihimus salaam and the children of the Momineen, neither any questioning of the grave. Our Ulama e Shafi'iyah have mentioned that after the burial Talqeen should not be done for a child, as this (Talqeen) is for those who are Baaligh Imam Nawawi has mentioned in Ar Rauda as well and this is proof of the fact that children will not be questioned; this is also the Fatwa of Hafiz Ibn Hajar.

NOTE: In Al Maudu'at, Ibn Jauzi has reported this Hadith of Hazrat Anas رضي الله عنه (Marfu'an) that, 'If a person who used to colour his beard passes away, then Munkar and Nakeer will not question him. Munkar will say, 'O Nakeer! How can I question such a person on whose face is the Noor of Islam? After reporting this narration Ibn Jauzi says that one of the narrators of the narration, Dawud bin Sagheer is a refuter of the Hadith.

However, Imam Suyuti رحمته الله mentions that commentary of the words نور اسلام (Light of Islam) in this Hadith is proven from Sahih Hadith. He says that the Jews and Christians do not colour their beards, so you should act contrary to them and colour your beards. Therefore, if there is any real source of the above Hadith, then it will be attributed to this, because if the person had this Niyat when coloring the beard, that it is to protect the Sunnat, then he will not be questioned.¹

1. This refers to those colours which are in accordance to Shariat such as, Mehndi (Henna) etc. It does not refer to the black dye, as this is what Fir'awn used. This refers to ordinary believers and the rule concerning the Mujahid differs. [Razvi Noori]



THE ANXIETY IN THE GRAVE

AHADITH-E-MUBAARAKA

1. The servant of Hazrat Uthman رضي الله عنه Haani mentions that when Hazrat Uthman رضي الله عنه would stand at any grave, he would cry so much that his beard would become wet, so it was said to him that ‘you speak about Jannat but you never weep, yet you weep when you look at a grave?’ He replied, ‘The grave is the first stage, so the one who received salvation there, then for him the next stage is easy. If he did not attain salvation (in the grave) then the next stage is even more difficult for him and Rasoolullah ﷺ said, ‘The most frightening scenario is the scenario of the grave.’

2. Hazrat Bara’ رضي الله عنه reported that we were with Rasoolullah ﷺ in a Janaazah, so he ﷺ sat beside the grave and he ﷺ also wept. (His weeping) caused everyone else to weep as well, to the extent that the sand became wet (with tears) and then he ﷺ said, ‘O Brothers! Be prepared for this! (i.e. for the grave).’

3. Hazrat Ibn Umar رضي الله تعالى عنهما reported that a person passed away in Madina, so he رضي الله عنه said, ‘How nice if he had not passed away in the place where he was born.’ People asked the reason for this, so he رضي الله عنه said, ‘Because when a person passes away whilst away from home, then in his grave he is given spaciousness according to that distance (i.e. the distance between his home and the place of his death).’

4. Hazrat Ibn Umar رضي الله تعالى عنهما reported that the grave is either an abyss from the abysses of hell or it is a piece of Jannat (Ibn Abi Shaiba has also reported the same).

5. Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, ‘A true believer walks around a green meadow of 70 hand lengths in his grave, which is (as bright) as the full Moon.’

6. Hazrat Ali ibn Mu’bid رضي الله عنه reports from Hazrat Mu’az رضي الله عنه (wherein he says), ‘I asked Hazrat A’isha Siddiqah رضي الله تعالى عنها (the following question), ‘Tell me what happens with the deceased?’ She رضي الله تعالى عنها said, ‘If he is a Momin, then his grave is expanded by 40 hand lengths.’

Qurtabi has mentioned that this will happen after the pressing of the grave and after the questions. The grave of the unbeliever will be continuously constricted. The words *رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةً مِنْ حُفْرِ النَّارِ* of Rasoolullah ﷺ are based on a literal meaning and not a figurative one, the grave of a Muslim becomes completely green and lush. Some Ulama have taken the figurative meaning, in other words (they say) it means that the questioning will become easy for a believer and he remains in comfort and luxury, to the extent that the expansions are as far as his vision goes. Qurtabi has said that the first view is correct.

7. Hazrat Wahb bin Mamba رضي الله عنه reported that Hazrat Esa عليه الصلوة والسلام was standing at a grave with his disciples, where the people were discussing the frightening, dark and constricted condition inside the grave. Hazrat Esa عليه الصلوة والسلام said, ‘You were in a place that was even more constricted (smaller) than this, in other words the womb of the mother.’

8. Abu Ghalib, who is the companion of Hazrat Abu Umama رضي الله عنه reported that the time of death of a person from Syria approached him, when he said to his paternal uncle, ‘If Allah returns me towards my mother, how will she treat me?’ He said, ‘By Allah! She will enter you into Jannat.’

Thereafter, the person said, ‘Allah is more compassionate upon me than my mother.’ After this discussion, the young man passed away. (When burying him) I entered his grave with his uncle and suddenly a brick fell (out from its place after the burial), so his uncle leapt and lunged forward, then suddenly he stopped. I asked him what had happened, so he said, ‘his grave is filled with Noor and it has expanded to the limits of the vision.’

Hameed رضي الله عنه said, ‘I had a nephew (and he also reported an incident like the above) but he further mentioned, ‘I peeped into the grave and saw that it was expanded to the limits of my vision, so I said to my friend, ‘Are you also seeing that which I am seeing?’ said he replied, ‘Yes!’ I said, ‘Compliments to you.’

10a. Reporting with his own merit, Ibn Abi Duniya رضي الله عنه says, ‘There lived a pious personality from amongst the pious of Banu Hadhrami in Basra, who had a nephew who always kept the company of immoral females. The elderly personality always advised his nephew (against keeping company of immoral females), then suddenly the young man died. After he was placed in his grave, there was some confusion, so he removed one of the bricks and looked inside (the grave after burial), so it was seen that his grave was expanded to an extent that it was larger than the horse racing track of Basra and he was standing in the middle. The brick was then (quickly) replaced. The elderly person went home and questioned the wife (of his nephew about his deeds), so she said, ‘Whenever he would hear the Shahaadat of the Mu’azzin’, he would say, ‘To Whom you bear witness, I too bear witness to Him’, he would also tell others to say this as well.

10b. Abdur Rahman bin Ja'fi reports on his own merit that, 'I presented myself in the Janaazah Namaaz of a young man in Kufa. When I entered his grave to do the final preparation, then whilst placing the bricks, one brick fell off and I saw inside (his grave) the Kaaba and the scene of Tawaaf.'

11. Abu Ishaq Ibrahim ibn Abi Sufyan رضي الله عنه says, 'A gravedigger said to me that he had dug two graves and was busy digging a third grave. He then said, 'The sun was very intense (that day), so I placed a sheet over the grave and I sat down inside the grave. Just then, two people arrived on horseback and they stopped at the first grave and dismounted. One from amongst them then said to the other, 'Write!' He said, 'What should I write?' He said, 'Write, Farsakh, Farsakh!' I now sat down (quietly) and waited for the arrival of the Janaazahs, then one Janaazah arrived with very few people and they stopped at the first grave. I then asked the people, 'Whose Mayyit is this?' I was told that he was a person who filled water (for people to use) and he was very old man when he passed away, so we collected donations and with this, we arranged for his Kafan and burial. He (the gravedigger) said, 'I will not take anything (i.e. payment for digging the grave), you may give it to his children (on my behalf).' I accompanied them and had him buried. The second Janaazah arrived and with it were only those who carried the Janaazah. This Janaazah was placed at the grave where it was mentioned 'Up to the limits of the Vision'. I waited there and asked whose grave this was? They said, 'This is a Musafir (traveller) who died on his horse and he had nothing.' I also did not take any payment for this. I then waited for the third. Close to the time of Esha, they brought the Janaazah of a leader's wife. I buried her and asked for payment. They beat me with shoes on my head and left (for asking for the payment).

IMPORTANT NOTE

It is mentioned that once a person attended a burial during the time the deceased was being placed inside the grave, so he said, ‘He who makes it easy for the child in the womb of the mother, can also make it easy upon you (in the grave).’

It is reported that Hazrat Umar رضي الله عنه said, ‘Ya Rasool’Allah ﷺ! What will be the condition of the darkness and constriction of the grave?’ He ﷺ said, ‘Man dies on the condition in which he lived.’

A person mentioned, ‘I gave Ghusl to a deceased in Bahrain and it was written on his flesh, طوي لك يا غريب (i.e. ‘Compliments to you O Wayfarer’). On close observation, I noticed that this was written between his skin and flesh.’

Hazrat Uqba ibn Abi Mu’et رضي الله عنه says, ‘I presented myself in the Janaazah of Ahnaf ibn Qais رضي الله عنه and when I went into his grave, I saw that it was been expanded up to the limits of the vision, so I told my companions about it, but they were not able to see that which I had seen.’

Huj’jaaj had Mihaan Hanafi hanged at his door, because it was his manner to have the Qaaris hanged at their doors. At night, we used to see light emanating from there.

IMPORTANT NOTE

Hazrat Bibi A’isha رضي الله تعالى عنها reported, ‘When Najashi رضي الله عنه (i.e. Negus, The King of Abyssinia) passed away, Noor could be seen continuously emanating from his grave.’

Mughira ibn Habib رضي الله عنه reported that Abdullah ibn Ghalib Daani رضي الله عنه was martyred in a battle. After he was buried, the fragrance of musk emanated from his grave.

It is mentioned that once, one of his brothers saw him (Abdullah ibn Ghalib Daani رضي الله عنه) in their dream and asked him how he had been treated? He said that he was treated very well. He was then asked about his final abode, he said that he had been blessed with Jannat. It was then asked, 'For what reason (did you get Jannat)?' and he said, 'Due to Husn-e-Yaqeen (Having good confidence), Tahaj'jud Namaaz, and remaining thirsty.' He was asked, 'What is the reason for the fragrance which emanates from your grave?' He said, 'It is due to Tilaawat (of the Qur'an) and fasting.'

Hazrat Malik bin Dinar رضي الله عنه reports, 'I entered the grave of Hazrat Abdullah bin Ghalib رضي الله عنه and I took some of the sand of his grave in my hand, it was like Musk. Now this grave caused people to fall into fitna, so it was levelled.'¹

Dailmi mentions, 'The first level of accountability in the hereafter is the grave, wherein there is no differentiation between good and bad.'

Ibn Ab'bas رضي الله تعالى عنهما reported that Rasoolullah صلى الله عليه وسلم said, 'The situation when the most mercy (and pity) is shown towards a person is when he is buried in his grave, and his relatives and close ones leave him there and return (to their homes).'

1. It means that the people in that place overstepped the boundaries and their actions caused disrespect, so the grave was levelled with intention of stopping people from overstepping the boundaries. However, this cannot be used as proof or evidence to destroy Maqamat e Muqad'dasa and Mazaars of the Awliyah. [Razvi Noori]

Dailmi reports from Hazrat Anas رضي الله عنه wherein he said, ‘Rasoolullah ﷺ said, ‘By Allah! The time (Allah Almighty) shows the most mercy to His servant is when he is placed in his grave’.

Hazrat Abu Aasim Hambali رضي الله عنه reports (Marfu’an), ‘The first gift which a believer receives in his grave are (through these words), ‘Become pleased for those who joined your Janaazah, have been forgiven’.’ (There is also a similar narration from Hazrat Jabir رضي الله عنه).

There are also numerous Ahadith concerning this topic, which have been reported by numerous personalities.



CHAPTER

20

NOTE

Imam Suyuti رحمته الله just called this a Chapter in his book and did not mention the Topic that is discussed in this chapter. This means that this chapter deals with the chapters before and those that follow.

Hazrat Umm-e-Salma رضي الله تعالى عنها mentioned that at the passing of Abu Salma رضي الله عنه Rasoolullah صلى الله عليه وسلم said, ‘O Allah bless him with vastness and brighten his grave.’

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah صلى الله عليه وسلم said, ‘Graves are sunk into darkness. Almighty Allah brightens the graves of the people by the virtue of my Dua.’

Hazrat Anas رضي الله عنه reported that laughing in the Masjid is the cause of darkness in the grave.

Hazrat Sirri ibn Al Mukhallad رضي الله عنه that Rasoolullah صلى الله عليه وسلم said to Hazrat Abu Zarr رضي الله عنه, ‘How much preparation do you make when you go out on a journey, so what must be the condition of the preparation for Qiyaamat.’ Rasoolullah صلى الله عليه وسلم said to Abu Zarr رضي الله عنه, ‘Let me inform you of such a thing which will benefit you.’ Abu Zarr رضي الله عنه said, ‘My mother and father be sacrificed upon you Ya Rasool’Allah صلى الله عليه وسلم! Please inform me’, so He صلى الله عليه وسلم said, ‘Keep fast in the extremely hot season for Hashr and perform 2 Raka’at Namaaz in the darkness of night, so that there is light in your grave.’

Hazrat Ali رضي الله عنه reported that Rasoolullah ﷺ said, ‘One who recites 100 times daily, لا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَيُّ الْقَيُّومُ, he will be protected from poverty, he will not be afraid in his grave and the doors of Jannat will be opened unto him. (Khateeb also reported this from Ibn Umar رضي الله تعالى عنهما.)’

Hazrat Ibn Ab’bas رضي الله تعالى عنهما reported that Rasoolullah ﷺ said, ‘When an Aalim passes away, then his knowledge takes a form and becomes attached with him in his grave until Qiyaamat, and it repels the insects (i.e. creatures) in the grave.’

Hazrat Ka’ab رضي الله عنه reported that Almighty Allah sent revelation upon Moosa عليه السلام, ‘Learn good and beneficial things, and teach them to others as well. I will brighten the graves of those who learn and teach good and beneficial things, so that they may not have fear (in the grave).’

Hazrat Ibrahim bin Adham رضي الله عنه reported, ‘I picked up a Janaazah and said, ‘O Allah give me Barkat in my death’, then someone spoke from the bier of the deceased, saying, ‘And even after death’, when I heard this (from the grave), even after the person was deceased, I became very afraid. When the people had completed burying him, I sat troubled near his grave when suddenly a person appeared from inside the grave, whose clothes were pure and who was very handsome and fragrant. He said to me, ‘O Ibrahim! I said, ‘Labaik! Who are you? Allah have mercy on you. I am the one in the bier who said, ‘And even after death’. I asked, ‘What is your name?’ He said, ‘My name is ‘Sunnat’. I belong to the human in the world, in the grave I become the light, giver of comfort, on the day of Qiyaamat I become the one who guides him towards Jannat and the one who leads him.’

Hazrat Imam Ja'far ibn Muhammad Baaqir عليه السلام reported that Rasoolullah ﷺ said, 'When someone tells a believer about some pleasing thing, then from this Allah creates an Angel who announces the Ibaadat (Worship) and Oneness (Tauheed) of Almighty Allah. Thereafter, when this servant dies, then this Angel of happiness appears in his grave and asks, 'Do you recognise me?' The servant asks, 'Who are you?' He says, 'I am the form of that happiness which you shared with such and such Momin. I am now the one, who will comfort you in your anxiety. I will inform you of your answers and with the righteous word. I will give you steadfastness and on Qiyaamat I will come to you. I will intercede for you and I will show you your place in Jannat.'

Ibn Mundah reported from Abu Kaahil that Rasoolullah ﷺ, 'O Abu Kaahil! Remember this word well, that a person who abstains from harming people, the Haq (Truth) is on the Grace of Allah, to remove the torment of the grave for him.'

Hazrat Umar رضي الله عنه reported (Marfu'an) that the one who brightens the Masjids of Allah, Almighty Allah will brighten his grave and one who kept fragrances in it, then Allah will provide fragrance for him in Jannat.

Hazrat Abu Bakr Siddique رضي الله عنه reported that Rasoolullah ﷺ said, 'Moosa عليه السلام said to Almighty Allah, 'What will the reward be for a person who visits the sick?' Almighty Allah said, 'Those Angels will be appointed to him, who will visit him in his grave daily, until Qiyaamat is established.'

Sa'eed ibn Mansur reported the same narration from Hazrat Hasan with the following additional words, 'They visit him (like in) illness or they will attend to him.'

It is reported from Hazrat Abu Huzaifa رضي الله عنه wherein he mentioned that, there is Hisaab (accountability) in the grave and in the hereafter. The one whose accountability is sorted out in the grave, he will attain salvation and one who was not accountable will be punished in the hereafter. The Hisaab of a Momin is done in the grave, so that on the Day of Reckoning it may be easy for him.

Hakeem Tirmizi says that this is the reason why the Hisaab of a Momin takes place in the grave, so that tomorrow on the Plains of Aakhirat it may be easy for him. He is actually tested and investigated in the Barzakh and then sent towards the Aakhirat, so that when he emerges from his grave, it is after reckoning.

Hazrat Bibi A'isha رضي الله تعالى عنها reported that Rasoolullah ﷺ said, 'There is no person whose accountability will be done in Hashr who will be forgiven. A Muslim will observe his actions whilst in his grave.'

Hazrat Huzaifa رضي الله عنه reported, 'By Him in whose Divine Power is my life, one who keeps the slightest inclination towards the killing (martyrdom) of Hazrat Uthman رضي الله عنه and if he gets the era of Daj'jal, then he will believe in him, if not he will believe in him in his grave.'



THE TORMENT OF THE GRAVE (AZAAB E QABR)

NOTE: نعوذ بالله من عذاب القبر * We seek refuge in Allah from the torment of the Grave. There were those sects in the past and those today like the Naichris and the refuters of Hadith etc. who reject the torment and the reward in the grave. In refuting them Imam Suyuti رحمته الله has mentioned, ‘The discussion relating to the torment of the grave has been reiterated on numerous occasions in the Qur’an, just as I have mentioned in my own publication اكليل في استنباط التنزيل Al-iklil fi Istimbatit Tanzil. ‘The extraction of Rulings from the Revealed Book’

AHADITH-E-MUBAARAKA

Bukhari has reported from Abu Hurairah رضي الله عنه that Rasoolullah صلى الله عليه وسلم used to make this Dua:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

‘O Allah! I seek refuge in you from the torment of the grave’

Bukhari reports from Hazrat Sayyidah A’isha رضي الله تعالى عنها that Rasoolullah صلى الله عليه وسلم said that the torment of the grave is a reality (i.e. True).

Hazrat Zaid ibn Thaabit رضي الله عنه reported that Rasoolullah صلى الله عليه وسلم was on a mule in the orchard of Banu Naj’jar and we were with him صلى الله عليه وسلم, when the mule began to jump around. When we looked (carefully), we noticed four, five or six graves close to it. Rasoolullah صلى الله عليه وسلم asked, ‘Is any one aware of whom these graves belong to?’ One person said that he recognised the graves. Rasoolullah صلى الله عليه وسلم asked, ‘How did they die?’ The person said,

‘They died in the state of shirk (i.e. they were polytheist)’, so he ﷺ said, ‘These people are facing the torment of the grave and if I did not fear that it would cause you to die, then I would have let you listen to the sound of the Azaab (torment).’

Ahmed and Baz’zaz also quoted the same from Hazrat Jabir رضي الله تعالى عنه.

Hazrat Shaykhain رضي الله تعالى عنها reported from Hazrat A’isha رضي الله تعالى عنها that Nabi ﷺ said, ‘Those in the grave are given such punishment (i.e. so intense punishment) that the animals are able to hear them.’

Hazrat Abu Sa’eed Al Khudri رضي الله تعالى عنه reports that Rasoolullah ﷺ said, ‘99 huge serpents are set upon an unbeliever in his grave until Qiyaamat, which will continue to bite him.’

Hazrat Abu Hurairah رضي الله تعالى عنه reported that Rasoolullah ﷺ said, ‘In the grave of a Muslim is a garden and his grave is expanded by 70 yards, his grave is as bright as the light of the full moon.’ He ﷺ then said, ‘Do you know with regards to what, this verse of the Qur’an was revealed?’

فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

‘Then verily for him there is a life of distress’

[Part 16, Surah Ta Haa, Verse 124]

So the Sahaba e Kiraam رضي الله تعالى عنهم said, ‘It is Allah and His Rasool ﷺ who know best’, so He ﷺ said, ‘This was revealed with regards to the torment in the grave faced by an unbeliever. I swear by Him in Whose Divine Power is my life; 99 huge serpents will be set upon an unbeliever in his grave, which will continue to hiss and bite him until Qiyaamat.’

Sayyidah A'isha رضى الله تعالى عنها reports that Rasoolullah ﷺ said, 'Two snakes will be set upon an unbeliever (in his grave), one from his head-side and one from his feet. They will continue biting him until Qiyaamat.'

Hazrat Abu Hurairah رضى الله تعالى عنه reported that Rasoolullah ﷺ said, 'Protect yourself from the splashes of urine, as this is the general cause for the torment of the grave.'

Hazrat Shaykhain رضى الله تعالى عنهما report from Hazrat Ibn Ab'bas رضى الله تعالى عنهما that Rasoolullah ﷺ passed by two graves and he ﷺ said, 'Both of them are being punished and this is not due to some serious issue. One of them did not protect himself from the splashes of urine and the other was a talebearer.' He ﷺ then took a branch (of a tree) and broke it into two pieces, he ﷺ then planted a piece into each grave. The Sahaba e Kiraam رضى الله تعالى عنهم said, 'Ya Rasool'Allah ﷺ! What is the reason for doing this?' He ﷺ replied, 'For as long as they do not become dry, Allah will allow the torment of the grave to be lessened upon them.'

Hazrat Maymuna رضى الله تعالى عنها reports that that beloved Rasool ﷺ said, 'O Maymuna رضى الله تعالى عنها! Seek refuge in Allah from the torment of the grave. The punishment of the grave is most often caused due to drops of urine and backbiting.'

Hazrat Abu Ya'la ibn Siyaaba رضى الله تعالى عنه reported that Nabi ﷺ came to the grave of a person who was in Azaab, and he ﷺ said, 'He used to eat the flesh of people', in other words, he was a talebearer. He ﷺ then requested for a fresh branch (stem) and placed it on the grave and said, 'For as long as it remains fresh, his punishment will be lessened.'

Hazrat Ya'la ibn Mur'rah رضي الله عنه reports, 'I passed by a graveyard with Rasoolullah ﷺ and I heard the sound of a person being pressed in his grave. I said, 'Ya Rasool'Allah ﷺ! I have heard from a grave the sound of being pressed', so he ﷺ said, 'O Abu Ya'la رضي الله عنه! Did you really hear it?' I said, 'Yes!' So he ﷺ said, 'He is being punished due to a minor reason.' I said, 'What is that reason?' He ﷺ said, 'He used to carry tales between people and he never used to protect himself from the splashes of urine.' Hazrat Ya'la رضي الله عنه then narrated the incident about the branch.'

Hazrat Anas رضي الله عنه reported that Rasoolullah ﷺ was walking in the orchard of Hazrat Abu Talha رضي الله عنه and Hazrat Bilal رضي الله عنه was behind him ﷺ. Rasoolullah ﷺ said, 'O Bilal رضي الله عنه! Are you able to hear that which I am hearing? The person in this grave is being punished.' After investigation, it was ascertained that he was a Jew.

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, 'Punishment in the grave is (generally) due to three things; urine, backbiting and talebearing.'

Hazrat Umm e Mubash'shar رضي الله تعالى عنها reported that Rasoolullah ﷺ said, 'Seek refuge in Allah from the torment of the grave.' I said, 'Ya Rasool'Allah ﷺ will the deceased be punished in their graves?' He ﷺ said, 'Yes, such punishment which can be heard by the animals.'

Hazrat Ibn Mas'ud رضي الله عنه reported that Nabi Kareem ﷺ said, 'the deceased will be punished in their graves, to the extent that the animals will be able to hear it.'

Hazrat Abu Sa'eed Al Khudri رضي الله عنه reports, 'I accompanied Rasoolullah ﷺ on a journey and he ﷺ was riding when suddenly his steed began bucking. I asked, 'Ya Rasool'Allah ﷺ! Why is your steed bucking?' He

ﷺ said, 'It heard the voice of a person who is being punished in his grave, so that is why it began bucking.'

The Tafseer of this verse by Hazrat Ikrama رضي الله عنه mentions that,

كَمَا يَيْئِسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

'Just as the unbelievers have lost all hope in the dwellers of the graves'

[Part 28, Surah Al Mumtahina, verse 13]

When the unbelievers will be inflicted with humiliating punishment in the grave, they will be deprived from the Mercy of Allah.

Ibn Umar رضي الله تعالى عنهما reports, 'I was passing by the plains of Badr when suddenly a man emerged from a pit with chains (shackles) on his neck. He called out to me saying, 'O Abdullah! Give me some water!' Now, I cannot say if he called me by my name or he used the manner in Arabia (whereby people say Abdullah to get your attention). Another person emerged behind him who had a whip (in his hand). He said to me, 'O Abdullah! Do not give him any water for he is an unbeliever.' He then struck him with the whip until he returned to the pit. I went to Rasoolullah ﷺ and mentioned this incident to him ﷺ, so he ﷺ said, 'Did you see him?' I said, 'Yes I did.' He ﷺ said, 'It was Abu Jahl the enemy of Allah and this punishment (upon him) will continue until Qiyaamat.'

Hazrat Ibn Umar رضي الله تعالى عنهما reported, 'During one of my journeys I passed by the graveyard from the Days of Ignorance, (and I saw) that a man emerged from a grave engulfed by flames, with a chain of fire around his neck. I had with me a canister of water. When he saw me he

said, 'O Abdullah! Quench my thirst.' Just then, another person emerged behind him from the grave and he said, 'O Abdullah! Do not give him any water for he is an unbeliever.'

He then struck him with a whip and pushed him into the grave. I spent that night at the home of an old woman, near which was a grave and I heard a voice from the grave saying, بول وما بول شن وما شن I asked the old woman what this was and she said, 'It is my husband. When he would pass urine, he would not save himself from the splashes. I used to tell him that when a camel urinates it does not save itself from the splashes (of urine), but he would not listen to me. Ever since he died, he has been saying بول وما بول.'

I asked, What is meant by شن وما شن so she said, 'A thirsty person came to him (once) and asked for some water. He said, 'Take the leather water jug and when he picked it up, it was empty. The person saw it empty and fell unconscious then died and ever since then he has been shouting, 'Leather bottle! Letter bottle! When I presented myself in the Holy Court of Rasoolullah ﷺ (and mentioned this), he ﷺ forbade me from travelling alone'.'

Hazrat Huwairith ibn Rubaab ؓ mentioned an incident exactly like this (i.e. the one above). The following words are additional (in his narration), 'After seeing this astonishing event, I went to Hazrat Umar Farooq ؓ in the morning and mentioned the incident to him, so he ؓ said, 'By Allah! I will not falsify what you are saying; you have mentioned a true incident to me.' Hazrat Umar ؓ then called few elders who saw the era of Jaahiliyah (Days of Ignorance). It is mentioned that when they arrived, Hazrat Umar ؓ requested Hazrat

Huwairith رضي الله عنه to narrate the entire incident to them, which he did. After hearing (what he said), the elders said, ‘O Ameer ul Momineen رضي الله عنه! We recognise the person in the grave. He is a person from the Banu Ghifaar who died during the era of ignorance. This person never cared for his duty towards his guests (i.e. he was unwelcoming)’.

It is reported from Hazrat Hishaam ibn Urwa رضي الله عنه who reported from his father who says, ‘I passed by a grave whilst travelling between Makkah Mukarramah and Madinatul Munawwarah, when suddenly a person engulfed by flames, emerged from the grave. He was shackled with an iron neck brace. He said, ‘O Abdullah, Sprinkle water! O Abdullah, sprinkle water! O Abdullah, sprinkle water!’ Just then another person emerged from behind him saying, ‘O Abdullah, do not sprinkle (water)! O Abdullah, do not sprinkle (water)! O Abdullah, do not sprinkle (water)!’ (On seeing this) I became dizzy (and collapsed). When I returned to my senses in the morning, my hair had turned white. When Hazrat Uthman رضي الله عنه was informed of this, he forbade a man from travelling alone.’

Hazrat Abu Raafi’ رضي الله عنه reported, I passed by Jannat-ul-Baqi with Rasoolullah صلى الله عليه وسلم, so he صلى الله عليه وسلم said, ‘Uf, Uf, I presumed he رضي الله عنه was probably saying this concerning me. I said, ‘Ya Rasool’Allah صلى الله عليه وسلم! Have I made some mistake?’ He صلى الله عليه وسلم said, ‘No, but I sent the person in this grave to collect Zakaat from such and such a tribe and he kept one chain armour (from it) in breach of trust. Now, that chain armour has become fire and he is has being made to wear it.’

Hazrat Umar bin Sharjeel رضي الله عنه reported, ‘A person who people thought of as pious had passed away. When he entered his grave, the Angels said, ‘We will whip you with 100 lashes from the torment prescribed by

Allah.’ He said, ‘Why will you whip me, whereas I had adopted abstention and piety?’ They said, ‘Well then, we will only give you fifty lashes.’ He then continued to debate with them, until the Angels agreed to only one lash. They struck him with only one lash, which caused the entire grave to burst into flames and that person burnt to ashes. He was brought to life, so he asked, ‘Now tell me why did you give me this one lash?’ They replied, ‘Once you performed your Namaaz without Wudu and once a victim of tyranny came to you seeking help, but you did not help him.’

Hazrat Ibn Mas’ud رضي الله عنه reports that Rasoolullah ﷺ said, ‘It was commanded that a person should be given 100 lashes in his grave, so he began begging Allah and asking Dua (in this regard), and it was commanded that he should only be given one lash. When he was struck just once, his grave burst into flames. When the flames extinguished and he regained consciousness, he asked why he was lashed, so the Angel who lashed him said, ‘You performed Namaaz without Wudu once and you did not assist a victim of oppression’.

THE ADDRESS (MESSAGE) OF THE PROPHET ﷺ AND TORMENT UPON TORMENT

Samurah ibn Jundub رضي الله عنه reported that Rasoolullah ﷺ would at times ask his Sahaba رضي الله تعالى عنهم. ‘Did anyone from amongst you see a dream today?’ Then once Rasoolullah ﷺ said, ‘At night two people appeared to me and they said to me, ‘Come with us’, so I went with them. They brought me to the Holy land, where we saw a person lying down and another person was standing at his head-side with a rock, and he was continuously crushing his head with the rock. Every time he crushed it, it returned to normal to be crushed again, I said to the Angels, ‘Subhaan’Allah! Who is this?’ They said, ‘Go Ahead!’ We passed now by

a person who was sleeping on his neck and a person was standing over him with an iron tong. He was holding his jaws from one end and pulling it to towards his nape and he was pulling his nostrils and eyes towards his nape as well. Then he did the same from the other side. He would not as yet complete what he was doing on one side and the other side would return to normal, and he then went on doing the same thing. I asked them, 'Who this was?' They said, 'Go Ahead.' We then passed by such a stove (tandoor) from which sounds of noise and disturbance could be heard. When we looked in, we found naked men and women inside and from underneath, flames were leaping towards them. As the flames leapt towards them, they would scream. I asked, 'Who are they?' They said, 'Go Ahead.' We went further and then reached a river, which was of red blood. A man was swimming in the river and a man was standing on the bank of the river with many rocks. The man swimming in the river would come in front of the man standing on the bank. He would then open his mouth wide and the man would shove a rock into his mouth. He would then swim for a while and then return, he would again open his mouth wide and the person would again shove a rock into his mouth and this continued to happen. I asked, 'Who was this?' They said, 'Go Ahead.' We then went further, when we came across a person who looked very dreadful (to look at). He had with him fire and he was going around it. I asked, 'Who is this?' They said, 'Go ahead!' We then entered a lush green garden which boasted every fruit of spring. In the garden there was a person who was so tall that his head touched the sky. He also had some children with him whom I had never seen before and never have I seen with my eyes a garden so beautiful before. They said to me, 'Enter it!' We entered it and entered such towns which were made from bricks of gold and silver. We reached the door (Gate) of the City and opened it. When we entered it, the people there were astonishing, some parts of their

body were very beautiful and other parts were ugly. The Angels said to them, 'Go ahead and enter the river.' There was a river in front (of them), the water of which, was purely white. They entered the river and when they returned, their ugliness was transformed into beauty. The Angels said, 'This is 'Jannat Al Adn' and this is your final abode.' Now, when I raised my head, I saw a Mansion as white as clouds. They said to me, 'This is your home.' I said to them, 'بارك الله فيكما' Now, leave me to enter my Mansion.' You will surely enter it but not now. I said to them, 'Explain all which we saw at night.'

They said, 'The first person whom you saw is the person who learnt the Qur'an and left it and was in the habit of sleeping at the time of Fard Namaaz. He will be treated in this manner until Qiyaamat. The second person was a liar. He will be treated in this manner until Qiyaamat. The naked men and women were adulterers and the man swimming in the river (of blood) is one who used to take interest (usury), and the one going around the fire was Maalik the Custodian of Hell and the tall person stand in the garden is Hazrat Ibrahim عليه السلام. The ones standing with him are those children who passed away on Fitrat (i.e. Deen e Ibrahimi). The Sahaba e Kiraam رضى الله تعالى عنهم said, 'Ya Rasool'Allah ﷺ! Will the children of the Mushrikeen also be included amongst them?' He ﷺ said, 'Yes.' The Angels (also said), 'Those who were half beautiful and half ugly were those who did both, good and bad deeds and Allah Almighty forgave them. (The Angels said), I am Jibra'eel عليه السلام and with me is Hazrat Mika'eel عليه السلام.'

NOTE

The Ulama have mentioned that this dream is a categorical command with regards to the Torment in Barzakh, because the dreams of the Ambia عليه السلام are Wahi (Divine Revelation).

Abu Musa Ash'ari رضي الله عنه reports that Rasoolullah ﷺ said, 'I saw such people whose tongues were being cut with scissors of fire. I asked concerning them and I was told that these are the people who beautified themselves with those things which were not permissible to use. I also saw a pit from which the sound of screams could be heard. I asked in concerning this and I was told that, these were the females who used impermissible things to beautify themselves. I (also) saw such people who were bathing in 'Aab e Hayaat' (The River of Life). They were those who did both good and bad deeds.'

It is reported that Hazrat Ali رضي الله عنه said, 'Once, after leading us in Fajr Namaaz, Rasoolullah ﷺ placed his attention towards us and said, 'At night two Angels appeared to me and they took me towards the sky of the earth.... (until end.... This Hadith explains almost all the same torments which have been explained in the above lengthy narration).'

OBSERVING THE TORMENT OF THE GRAVE

Hazrat Abu Sa'eed رضي الله عنه reports that Nabi ﷺ mentioned in the Hadith Al Isra, 'Then I passed by such a place where some spreads were laid out, on which there was really good meat, but none was going near it and further in front there were spreads with rotten meat, which was being eaten by many people.' I asked Jibra'eel عليه السلام, 'Who are these (people)?' So he said, 'These are those who left that which was Halaal and went towards that which was Haraam.' I then went further and I saw some people whose stomachs were as huge as (clay) pots. When anyone from amongst them would attempt to stand, he would immediately fall down saying, 'O my Rub! Do not establish Qiyaamat!' These people were lying on the path of the people of Fir'awn and whichever nation passed by would trample over them and they were pleading in the Court of Allah. I said, 'O Jibra'eel عليه السلام! Who are these (people)?' He said, 'These are

those in your Ummat who took interest (usury).’ I then went further and saw some people who had lips like camels. They were opening their mouths and eating fire and this fire was exiting from under them. I asked about who they were. He عليه السلام said, ‘These are the ones who usurped the wealth of the orphans.’ I then went a bit further and saw women whose breasts were hanging. I asked, ‘Who are they?’ He said, ‘These are adulteresses.’ I then went further, and saw people from whose sides flesh was being cut off and it was being said to them, ‘Eat this like you ate the flesh of your brother.’ I asked, ‘Who are they?’ He said, ‘They are those who used to backbite and looked for faults in others.’

THE NIGHT OF ME’RAJ AND OBSERVATION OF THE TORMENT IN THE GRAVE

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, ‘On the night of eve of Me’raj I saw some people whose heads were being crush with rocks. I asked, ‘Who are they?’ He (Jibra’eel عليه السلام) said, ‘These are those whose heads felt it a burden to read Namaaz.’ Then I saw such people whose private parts were wrapped in rags and they were grazing on Zaqum (poisonous thorny trees which is sustenance for Jahannamis) and thorny trees, just as camels, cattle and oxen graze. I said, ‘Who are they?’ He said, ‘These are those who did not discharge their charities.’ I then passed by some people who had with them a pot with cooked meat and another pot with raw meat, so they left the cooked meat and were eating the raw meat. I asked, ‘Who are they?’ He said, ‘These are the ones who even though they had pure wives and husbands they spent the night with strangers.’ I then saw a person trying to lift a bundle of wood which he was failing to do. I asked, ‘Who is he?’ He said, ‘This is a person who kept that belongings of the people in trust and did not have the means to discharge it, but he still kept more

Amaanats.’ I then passed by such people whose tongues were being cut with scissors of fire. I asked, ‘Who are these people?’ He said, ‘These are lecturers and orators who cause disruption.’

Note: Hazrat Anas رضي الله عنه reported that Rasoolullah ﷺ said, ‘On the night of Me’raj I passed some people whose finger nails were made from iron. They were pulling at their faces and chest with it. I asked, ‘Who are these people?’ Jibra’eel عليه السلام said, ‘These are those who attacked the honour of the people.’

PUNISHMENT UPON A SLANDERER OF THE SAHABA

Hazrat Hasan رضي الله عنه reported that Rasoolullah ﷺ said, ‘The one who died swearing any of my Sahaba رضي الله تعالى عنهم then Allah will set upon him such a creature, which will eat his flesh, and he will face this pain until Qiyaamat.’

CONTINUOUS TORMENT

It is reported from Hazrat Abu Umama رضي الله عنه wherein he mentions that one day after Fajr Namaaz Rasoolullah ﷺ said, ‘Tonight I saw a dream and it is true. You must pay careful attention to this dream. Tonight in my dream a visitor came to me. He held my hand and took me towards a very high and broad mountain and he asked me to climb onto it, and I said to him that it is not easy for me and he said, ‘You go on and I will make it easy.’ I began climbing the mountain until we reached the middle section of the mountain. I saw men and women whose faces were disfigured, so I queried about them and I was told that these are those who never did that which they commanded (others to do). I then saw some people, whose eyes and ears were being hammered with nails. I queried about them and I was told that they are those who

looked at that which they should not look at and they heard with their ears that which they were not allowed hearing. I then saw some women, whose rears were hanging and their heads were bent over and snakes were biting at their breasts. I enquired about them and was told that these are the women who did not (i.e. refused to) breastfeed their infants. I then saw some men and women, whose rears were hanging and their heads were bent, and they were sucking at very little water. I asked about them and was told they were those who broke their fasts before the time of Iftaar. I then saw people who were very ugly, dressed in awful clothing and who smelt awful. I asked about them and was told that these are adulterers and adulteresses. Then I saw some men who were severely swollen and smelt awful. I asked about them and was told that these were the dead unbelievers. I then saw some people under the shade of trees. I asked about them and was told that these are the Muslim deceased. We then walked further and saw some boys and girls playing between two rivers. I asked, 'Who are they?' I was told that these are the children of the Momineen (True Believers). Then, we saw very good looking, well dressed and fragrant people. I asked, 'Who are they?' I was told, 'These are the Siddiqeen, Shuhada and the Saaliheen.'

BENEFICIAL NOTE

It is reported from Hazrat Anas رضي الله عنه (Marfu'an) that, 'One who does that which the people of Lut did¹ and he dies, then he will be raised amongst them.'

PUNISHMENT OF HOMOSEXUALS

Hazrat Amr ibn Aslam Damishqi رضي الله عنه reports, 'At our place, a person died close to the border and he was buried there. When his grave was dug on the third day, it was noticed that the bricks (in the grave) were as normal, but the dead man was missing, so Wakee' bin Jar'rah was asked about this, so he said, 'I have heard that one who does what the people of Lut did, then he is removed from his grave and sent amongst them, so that he may be risen amongst them.'

UNINTERRUPTED PUNISHMENT

Hazrat Masrooq رضي الله عنه reported, 'If one who has been involved in theft, in consuming alcohol and in adultery, dies then two snakes are set upon him, who pull at his flesh and eat it.'

Beneficial Note: Hazrat Waathila ibn Asqa' رضي الله عنه reported that Rasoolullah ﷺ said, 'If the grave of a person belonging to the Firqa e Qadariyyah and the Firqa e Marjiyah is opened after three days, you will find his face turned away from the Qibla.'

Hazrat 'Awaam ibn Jawshab رضي الله عنه reported, 'I once visited a tribe. On one side of that tribe there was a graveyard. After Asr, a grave in that graveyard used to split open and a person used to emerge from it, whose head was like that of a donkey and the rest of his body was like a

1. In other words, those who practice homosexuality. [Razvi Noori]

Note: Marjiyah and Qadariyyah are both misled and deviants sects.

human. He would bray like a mule thrice and then go back into the grave. I asked the people about this situation, so they people mentioned that, he was a habitual alcoholic and when he would consume alcohol, his mother would say to him, ‘O my dear child, fear Allah! So he would reply to her by saying, ‘You go on braying like a donkey. This person died after Asr and now he emerges daily after Asr, he brays thrice like a donkey and then disappears’.

Hazrat Marthad Ibn Hawshab رضي الله عنه reported, ‘I was seated with Yusuf ibn Amr رضي الله عنه and another person was seated beside him. A small portion of this persons face was made from iron. Yusuf رضي الله عنه said to him, ‘Tell Marthad رضي الله عنه about what you saw!’ He said, ‘I dug the grave of a person once, at night after the people had buried him and left, (I saw) two white birds appearing, which resembled a camel. One fell at his head-side and the other at his feet. They dug the grave, one of them entered it and the other stood at the edge. I came close to the grave so that I may see what was happening. I heard the bird saying to the person in the grave, ‘O Man! Are you not the same person who wore expensive designer clothes and walked with pride when going towards your in-laws?’ The deceased said, ‘I will not be able to withstand this!’¹ It then struck him with such intensity that the oil and water of the grave spurted out. He struck him in this manner thrice. He then raised his head and looked towards me and said, ‘Look where he is sitting, Allah humiliate him!’ He then struck me on one side of my face and due to this I remained unconscious for the entire night. When I regained consciousness in the morning, then my condition was as you are observing it now’.

1. In other words, the deceased observing the punishment that was to be meted to him, lamented and begged saying that he would not be able to withstand such punishment.

Hazrat Abu Jurays رضي الله عنه reported from his mother that, ‘When Abu Ja’far رضي الله عنه dug the trench of Kufa, then the people began placing their dead (into it), then a young man was inside his grave in a condition whereby he was biting at his own hand.’

Hazrat Abu Ishaq رضي الله عنه reported that, ‘I gave the Ghusl to a deceased and when I moved the cloth, I saw that there was a snake wrapped around his neck, so the people said that he (the dead person) used to swear at the Sahaba e Kiraam رضي الله تعالى عنهم (Allah Forbid).’

Hazrat Abu Ishaq Fazaari رضي الله عنه reported, ‘I was appointed to dig graves. I saw some graves wherein the faces of the deceased were turned away from the Qibla, so I questioned Awza’ee about this, so he replied by saying, ‘They are facing this punishment because of not acting on the Sunnat’.’

Hazrat Abdul Momin ibn Abdullah ibn Esa رضي الله عنه reported, ‘Once a shroud snatcher repented (from stealing Kafan), so he was asked with regards to what was the most bewildering thing which he had seen in the days when he snatched the shrouds (of the deceased). He said, ‘I dug into the grave of a person, found nails on his entire body and a huge nail was sunk into his head, and another in his legs.’ I asked this to another shroud snatcher and he said, ‘I saw a skull which was filled with melted lead.’

Fadl ibn Yunus said, ‘We were informed that Hazrat Umar bin Abdul Aziz رضي الله عنه said to Maslama bin Abdul Malik, ‘O Maslama! Who buried you father?’ He said, ‘Such and such servant of mine.’ He then asked, ‘Who buried Waleed?’ He said, ‘Such and such servant of mine.’ He رضي الله عنه then said, ‘Let me now tell you what the person who buried him said to me’.

He mentioned to me that when he placed your father and Waleed in their respective graves, and wished to untie the knots, he saw that their heads had turned towards their nape.'

It is reported from Yazid bin Muhallab, Hazrat Umar bin Abdul Aziz رضي الله عنه said to me, 'O Yazid! When Waleed was placed in his grave, he began to jerk (convulse).'

Amr ibn Maymoon reported, 'I heard Hazrat Umar bin Abdul Aziz رضي الله عنه saying, 'I was present amongst the people who buried Waleed bin Abdul Malik in his grave and I saw that his knees were stuck to his neck.' Hazrat Amr رضي الله عنه attained guidance from this (incident).

Hazrat Abdul Hamid bin Mahmud رضي الله عنه reported, 'I was seated with Hazrat Ibn Ab'bas رضي الله تعالى عنهما when some people came to him. They said, 'We had gone for Hajj and one of our friends also accompanied us. When we reached 'Zaatus Safaah' he died, so we arranged for his Kafan and burial. When we dug a grave for him, it was filled with snakes, so we left that grave and dug another one, then that one was also filled with snakes, so we have come to you (to seek advice on this matter).' Hazrat Ibn Ab'bas رضي الله تعالى عنهما said, 'This is all because of the envy which he had in his heart.'

The words of Baihaqi further mention, 'This is the punishment for that action, so go and bury him in any one of the two graves because By Allah! If you dig the entire earth for him, he will still be buried in the same graves.' They say, we then buried him there. On returning (home) we went to his wife and asked her about his actions, so she said that he used to sell food, he would take some out of (what is sold) for his

family and to cover up the shortage, he would mix something of that amount (quantity he had taken out) in it.’

Hazrat Khalid رضي الله عنه reported from his Masha’ikh, ‘We were on our way for Hajj when one of our companions died. We asked someone for a shovel then dug a grave and buried him in it. We forgot the shovel inside the grave, so we again dug the grave so that we may retrieve the shovel. When we looked inside, we found the hands and feet of that person trapped inside the hole of the shovel (i.e. inside the handle). We immediately sealed the grave and gave the owner of the shovel some money to spare ourselves. When we returned (home) we asked his wife about his actions. She mentioned that once a wealthy person travelled with him, on the way he killed the wealthy man and he used to perform Hajj and Jihad etc. with that money (which he got from the murdered man).’

Hazrat A’mash رضي الله عنه reported, ‘A person defecated on the grave of Hasan bin Ali رضي الله تعالى عنهما and he became insane (thereafter). He used to run around barking like a dog. He then died and even after his death this (barking) sound could be heard from his grave.’

Hazrat Yazid ibn Ziyad رضي الله عنه and Hazrat Am’mara bin Umair رضي الله عنه report, ‘When Ubaidullah ibn Ziyad and his companions were killed, and when their heads were brought, a huge snake appeared and the people stepped aside out of fear. It entered the nostrils of Ubaidullah ibn Ziyad and exited from his mouth. It did this a few times and then we could not determine where it came from and where it disappeared.’ Tirmizi reported this Hadith and mentioned it to be Sahih.

PUNISHMENT INFLICTED ON MUSLIM BIN UQBA

Muhammad ibn Sa'eed رضي الله عنه reported that Muslim ibn Uqba Murri came to Madinah and invited people to take Bai'at (oath of allegiance) at the hands of Yazeed by saying, 'All of you are merely slaves in the obedience or disobedience of Allah, so people came towards his invitation. One person who was a Quraish and whose mother was Umme Wulad said, 'Only in the obedience of Allah', but Muslim ibn Uqba did not accept this word and killed him, so his mother swore an oath that if she found Muslim (ibn Uqba) dead or alive, she would burn him. When Muslim ibn Uqba left Madinah, he became severely ill and died, so the mother of the young Quraishi took her servants with her and went towards his grave. She ordered them to dig up his grave. When they looked inside they found a huge snake wrapped around his neck, which was sucking at his nose. Seeing this (frightening) sight, the people moved away.'

Isma ibn Ibadaani رضي الله عنه states, 'I was roaming in the wilderness when I saw a church. Inside the niche of the church I saw a monk. I said to him, 'Tell me, what is the most shocking thing that you witnessed here?' He said, 'Listen! I was here one day when I saw a white bird which was the size of an ostrich. It sat on this rock. It then vomited and a head appeared, it continued vomiting and human limbs continued appearing with the speed of lightning; they started joining with one another, until it became a fully formed human being. Now, when he intended to stand up, the bird struck him with its beak and tore him to pieces then swallowed him and it remained doing the same thing for many days. My faith became firmer in the Power of Allah. I understood that Allah has the Divine Power of causing death and bringing back to life. One day I directed my attention towards the bird and said to it, 'O bird! I give you the Qasm of Him, Who has created you, this time when the

human being becomes completely formed, let him remain, so that I may ask him about his deeds. Thereafter, the Bird (which in reality was an Angel) said to me in a very clear manner, 'Kingdom and Eternity is only for my Rub. Everything comes to an end and only He is eternal. I am his Angel and I have been set upon him, so that I may continue punishing him for his sins.' I looked at the person and said, 'O you who did injustice unto your own soul! What is the incident relating to you and who are you?' He said, 'I am Abdur Rahman bin Muljim, the murderer of Hazrat Ali عليه السلام. After I died, my soul was presented before Allah, so He handed over my register of Deeds to me, in which was written all my good and bad deeds from the time I was born up to the time I martyred Hazrat Ali عليه السلام. Allah then commanded this Angel to punish me until Qiyaamat.' After saying this he became silent. The bird then struck him and then swallowed him and left.' Many Akabireen have related this incident and they also made some criticism in this regard.

A person by the name of Abdullah reported that he and few people from his nation (tribe) embarked on a journey by sea. Suddenly the sea path became dark and remained this way for few days. After few days had passed it became bright and they arrived at a village. Abdullah says, 'I went out in search of water, but the gates to the village were shut. I called out many times, but no one answered. During that time, two riders appeared. Under each one of them there was a white sheet. They said, 'O Abdullah! Enter into this street and you will find a pond of water. You can take some water from there. Do not become afraid when you see the situation there.' I then asked them about the closed Gates, in which strong winds were blowing and they said that these are the souls of the deceased. I reached the pond and found there a person, who was hanging face down on the water and he was attempting to

scoop water with his hand, but he would fail in his attempts. On seeing me he called out to me saying, 'O Abdullah! Give me some water! I took a vessel and dipped it into the water so that I may give him some water, but someone held my hand.' I said to him, 'O servant of Allah! You saw that I made an effort from my side to give you some water, but my hand was held, so tell me your story.' He said, 'I am the son of Adam عليه السلام who committed the first murder.'

Hazrat Zaid ibn Aslam رضى الله عنه reported, 'A person was travelling by ship, when his ship broke apart, so he grabbed hold of a plank. The plank pulled him towards a place which was an Island. He saw that the water was flowing towards a valley. He too followed the direction of the water. At the end, he noticed that a person was shackled with chains and was being hanged over the water and even though he was making an intense effort, his mouth was not able to reach the water. He asked me to give him some water. I asked, 'Why are you in this condition?' He said, 'I am the son of Adam عليه السلام. I am the first person to have killed my brother. Now, I am categorically punished for every person who commits a murder.'

Hafiz Abu Muhammad Khilal reported from Ash'at Aarim in the book 'Karamaat al Awliyiah' wherein he says, 'Abdullah ibn Haashim said to me, 'I went to give Ghusl to a deceased. When I removed the cloth from his face, I saw a black snake wrapped around his neck. I said to the snake, you have been set upon him, but it is our way to bathe the deceased, so please can you go to one corner and let us give him the Ghusl and once we are done, you may return to your place.' The narrator says that the snake released itself from his neck and went into one corner of the house. When I had completed giving the Ghusl, he returned to his place. It (was later) known that this person was famous

in Be Deeni (i.e. he was a Zindeeq, in other word one who claims Islam but intentionally acts contrary to it, a kind of free thinker).

Ibn Jauzi رحمته الله reported with his own merit in the book ‘Uyoonul Hikaayat’ that, Abu Sinan says, ‘I visited a person to condole with him due to the death of his brother and I found that he was very anxious. After asking him about his anxiety he said, ‘After I had buried him, I heard the sound of groaning. I quickly opened the grave, but someone called out to me saying, ‘O servant of Allah! Do not dig up the grave.’ Hence, I again put the sand back as it was. I had just started filling in the sand when again I heard the same voice. Again I started to remove some of the sand, when I heard a voice saying, ‘O servant of Allah! Do not dig up the grave. Again when I was about to return, I heard the same voice. I said, ‘By Allah! I will now definitely dig up the grave. Now, when I dug up the grave and looked inside, there was a necklace of fire around his neck, and the entire grave was glowing with fire. I tried to remove the necklace of fire from his neck and in attempting to do this, I tried to hit it off with my hand, but my fingers burnt to ashes.’

He showed me his hand and I saw that 4 of his fingers were missing. I related this entire incident to Awza’ee and I challenged it by saying, ‘When a Jew, Christian or a fire-worshipper dies, we do not see them in this condition, yet this is the condition of a sinful Muslim?’ He said, ‘There is no doubt that they are condemned to hell, but this condition is shown with regards to the Ahle Tauheed, so that we may take a warning from it.’

Ibn Jauzi reported from Abdullah bin Muhammad Madeeni رحمته الله a narration which he reports from his friend who says, ‘I once went towards my property and I was near a graveyard when the time of

Maghrib commenced. I performed my Maghrib Salaah there and then after a short while I heard the sound of weeping from one side. I went towards the grave from which the sound emanated. (I heard someone saying), 'Oh but I used to perform Namaaz and keep fast.' I went close to my companion and he too heard the same voice. I then returned to my property and the following day I returned to the same place and again performed my Namaaz at the spot where I performed it the previous day. I then waited for time of Maghrib and then exactly at that the time the voice could be heard from the grave again. After returning home, I became ill for two months.'

Hishaam ibn Am'maar reports in the book 'Al Ba'ath' with his own merit that a person whose half head and beard was white came to Hazrat Umar ibn Khattab رضي الله عنه. Hazrat Umar رضي الله عنه asked his reason for coming. He said, 'I was passing the graveyard of a certain tribe, when I saw a person with a flaming whip catching another person. When he would catch him, he would hit him and that person would be engulfed in flames from head to foot. That person (on seeing me) ran towards me to take refuge and he said, 'O servant of Allah, Assist me!' So the one who was catching him said, 'O servant of Allah, do not assist him for he is a very evil unbeliever.' Hazrat Umar رضي الله عنه said, 'It is for this reason that Rasoolullah صلى الله عليه وسلم forbade us from travelling alone.'

Hazrat Ibn Abu Duniya رضي الله عنه reported from Amr ibn Dinar رضي الله عنه, 'In Madina the sister of a man passed away. When he returned home after burying her, he said to his family. I had with me a purse which I left behind in the grave. When he dug up some of the grave, the grave was engulfed by flames. He quickly closed the grave and came to his mother and asked about his sister. She said that she never used to perform her Namaaz on time, but I presume that she used to perform it without

Wudu. She would also stand at the doors of people at night and listen to their discussions.’

Hazrat Hafiz Ibn Rajab رحمہ اللہ and Haitham ibn Adi رحمہ اللہ reported with their own merit from Abdullah bin Jali رحمہ اللہ, ‘One of my neighbours died, so I partook in his Kafan and burial. When the grave was dug, there was something like wildcat inside the grave. We hit it but it did not move. The grave-digger struck it with a stone on its head, but it still did not move. Hence, we dug another grave, but the same wildcat was inside that grave as well. We did the same to it which we did to the other one, but it did not move from its place. The people then advised that he should be buried in the same grave. When he was buried, a very loud sound was heard from the grave. We went to his wife and asked her about his actions. She said that he often did not perform the Ghusl of Janaabat (i.e. the Ghusl to purify himself from impurities).’

Hazrat Ibn Farsi reports in his Taarikh that in 590 Hijri he came across a decayed corpse in Baghdad. With the exception of the skeleton there was nothing else left. His hands and feet were shackled with iron chains. One nail was sunk into his navel area and another in his forehead. He was very ugly and had thick bones. The reason he came out (of his grave) was due to excessive water near the Tal Al Ahmar (Red Hill), so the corpse washed out (of the grave).’

Ibn Qayyim (the deviant scholar) mentions an incident in his Kitaab ur Ruh that a person came to the blacksmiths market and sold very small nails. The blacksmith tried his best to melt them but failed to do so. Finally, he sought out the person who sold them to him and asked him where he got the nails from. Initially he refused to say where he got them from, but then later he said, ‘I saw an open grave and found these

nails attached to the bones of the dead person who was inside. I tried to pull the nails out but they would not come out, so I crushed the bones with a rock and gathered all these nails.'

Ibn Qayyim (the deviant scholar) reported on his own accord from Abu Abdullah Khiraani, 'After Asr he went from his home towards his orchard. Near the time of Maghrib he passed by a graveyard, when he noticed a grave that was as red as the furnace of a blacksmith and the dead person was in-between it. I asked the people about the person in the grave and I was told that he was a hoarder, who just died today.'

Hazrat Hafiz Abu Muhammad Qaasim رحمته الله reported with his own merit in his Taarikh that Abdul Kaafi mentioned that that he partook in a Janaazah and a dark skinned person was also present with him in the Janaazah. When we performed the Namaaz, he did not perform it and he looked towards me saying, 'I am his Amal (Deeds)', and after saying this, he entered his grave. Thereafter I saw nothing.'

Hazrat Hafiz Sharfud'deen Damyati رحمته الله reported from Abu Ishaq Ibrahim رحمته الله that he said, 'There was a blind grave robber (Shroud snatcher) in our locality. He used to beg from the people and say that whoever gives me something I will narrate a shocking incident to him, and whoever gives me a bit more, I will show him something bewildering. The narrator says, 'Someone gave something to him and I was stood nearby. He showed (the person) his eyes and I noticed that they sunk right into his nape. From inside his mouth, the inside of the back of his nape could be seen. He then said, 'I was the grave-robber in my town, people feared me and I did not care about anyone. Suddenly the Qadi of the city took ill and there was no chance of his survival, so he sent one hundred Dinars to me and sent a message to me saying, 'I wish to

purchase my privacy from you for one hundred Dinars.’ I took the money and surprisingly he became well and then again he became ill and died. I said that the gift was for the initial illness, so I dug up his grave and there were signs of torment in his grave. The Qadi was seated (in his grave) with matted hair and red eyes. All of sudden I felt a pain in my knees and someone thrust their fingers into my eyes causing me to become blind and they said to me, ‘O enemy of Allah! Why are you prying in the secrets of Allah?’

Baihaqi reported in the book ‘Azaab ul Qabr’ from Yazid ibn Abdullah رضي الله عنه that a person went to a grave and whilst there he heard sounds of moaning. When he put his ears to the grave to listen carefully, he heard a voice saying, ‘Your deeds (actions) have humiliated you.’

It is mentioned in Tareekh al Makrizi that in 699 Hijri a message reached us that the wife of a man who lived in a coastal area, died. He returned after burying her, but he forgot a handkerchief in her grave, which contained some dirhams. He took the Faqih (Jurist) of the city with him so that the grave may be opened and he may get the handkerchief.

The Faqih stood at the graveside. When the grave was opened, they found that the woman’s legs were tied with her hair. The husband tried to undo her legs from her hair, but they were unsuccessful. When the man tried even more, both he and his wife were sunk into the ground, and the Faqih remained unconscious at the graveside for a day and night. The King then wrote this incident and sent it to Shaykh Taqi’ud’deen Ibn Daqeeq Al Eid. He arrived and he witnessed the situation and also showed it to others.

IMPORTANT NOTE

The Ulama have written that the Azaab-e-Qabr (Torment in the Grave) is actually Azaab-e-Barzakh, but the appendage is attributed towards the grave, because people are generally buried in graves. Hence, if a person is burnt, or drowned, or was eaten by insects and worms etc. or if he was blown up in the air, they will all face the Azaab-e-Barzakh. It is the unanimous agreement of the Ahle Sunnat that Azaab and Thawaab (Punishment and Reward) are both for the soul and the body.

NOTE

Ibn Qayyim (the deviant scholar even) said that the Azaab-e-Qabr is of two types:

1. Continuous Torment: This is for the unbelievers and certain sinners.
2. Non-Continuous Torment: This is one which will end and is for those who did not commit many sins. This will be according to their sins and it will then end. This is also alleviated through Dua and Sadqa etc.

NOTE

There is difference of opinion concerning this. According to us, no Muslim will be afflicted with 'Continuous Torment', and as for the word *خلود* which was used with regards to the sinners, then the meaning of this word is to last for a longer period. It is for this reason that the term 'continuous' has not been used with the word *خلود*.

THE VIRTUES OF A JUMMAH (FRIDAY)

Imam Yafa'i رحمته الله mentions, 'the deceased are not punished (i.e. not given Azaab) on a Friday, for this is the blessing of the dignity of that day, but this does not apply to unbelievers, it applies to the sinful Muslims. However, Imam Nasafi has mentioned that this is generalised and even an unbeliever's punishment is halted on the eve of the Friday¹ and on a Friday and at any time in Ramadaan. A believing Muslim who dies on this day, then for him the Azaab is taken away on this day and night, and until Qiyaamat he is not afflicted by it again. If he dies on a Friday or on the eve of a Friday, he is punished for a very short while and then it is finished forever. Similarly, he is pressed by the grave momentarily and this then ends, but all this is dependent on evidence.'

THE DURATION OF THE TORMENT

Ibn Qayyim (the deviant scholar) mentions in his Bada'i, 'I copied from the letter of Abu Ya'la that it is necessary for the Azaab-e-Qabr to end, because this Azaab also has to do with the world and all that which is in it has to come to an end, but it is unknown when this will end. This is supported by the narration of Hunad ibn Al Sirri. He says that, 'the unbelievers will fall asleep and they will remain in this deep sleep till Qiyaamat and when they are summoned from their graves, they will say, 'Woe! Who has woken us up from our slumber?' The Momin who is near to him will say, 'This is what Rahmaan had promised and the Prophets spoke the truth'.'

1. The issue of the unbelievers has difference of opinion and the more correct view is that this blessing of a Friday is unique to the believers. [Razvi Noori]

Ibn Qayyim (the deviant scholar) also mentions in Bada'i that if any Christian woman dies in whose womb is a Muslim child, so in her grave Azaab and bounties also descend. Azaab for the mother and bounties for the child and there is nothing astonishing in this. This is the same as a believer and unbeliever who are buried in the same grave, so in that grave there is both punishment and bounty.



VIRTUOUS DEEDS WHICH GIVE SALVATION FROM THE TORMENT OF THE GRAVE

AHADITH-E-MUBAARAKA

1. Abdur Rahman ibn Samurah رضي الله عنه reported that one day Rasoolullah ﷺ arrived and said, 'Tonight I saw an astonishing dream. (I saw) that Malak ul Maut arrived to remove the soul of a person, but his obedience to his parents came forth and he was saved. (I saw) that punishment had overwhelmed one person, but his Wudu saved him. Another person was surrounded by the shayateen but the Zikr of Allah saved him, and one person was surrounded by the Angels of Azaab, but (his) Namaaz saved him. I saw a person whose tongue was hanging out due to intense thirst and (I saw) him going towards a pond to drink water, but he was being turned away, when suddenly his fasting appeared and quenched his thirst. I saw a person, the Ambia عليهم السلام are seated in a circle and he is attempting to go to them but he is being driven away, when suddenly his Ghusl of Janaabat came forth and got him to sit near them. I saw a person who was surrounded by complete darkness, his Hajj and Umrah came forth and brightened him. I saw a person who was trying to speak to the Muslims but they were ignoring him, so his kindness towards people, comes forth and says to the Believers, 'Talk to him.' There was a person towards whose body and face flames were leaping and he was trying to protect himself with his hands, so his Sadqa came forth and saved him. One person was surrounded from all four sides by 'Zabaniyah' (Angels who mete out punishment) but his (practice) of commanding righteousness and forbidding evil came forth and saved him and he was handed over to the Angels of Mercy. I saw a person, who was sitting on the edge of his knees and there is a Hijab (veil) between him and his Creator, but his good character came forth and saved him and blessed him with closeness to Allah. One person was

given his Book of Deeds from the left, but then his fear for Allah came forth and his Book of Deeds was then given in his right hand. There was a person, whose (good deeds) were less on the Scale, when his Generosity came forth and his good deeds became heavier. There was a person, who was standing at the edge of Hell, but his fear for Allah came forth and he was saved. One person had already fallen into hell, but the tears which he cried in the fear of Allah came forth and he was saved. One person was standing on Pul Siraat and he was shaking like a twig, but his hope for good from Allah came forth and saved him and he crossed Pul Siraat (successfully). (I saw) one person had already reached the door of Jannat, but the door had been closed, then his testimony to ‘Tauheed’ (Oneness of Allah) came forth and the door was opened and he entered Jannat. I then saw some people whose lips were being cut with scissors, so I asked Jibra’eel عليه السلام, ‘Who are they?’ He said, ‘These are those who carried tales between people. (I saw) some people who were being hanged by their tongues, so I asked Jibra’eel عليه السلام about them, and he said that these are the ones who wrongly accused people of sinning. Qurtabi رحمه الله states that this is a very exalted Hadith. (He mentions) that such important A’maal (virtuous deeds) have been discussed here, which will protect one from specific calamities.’

2. Hazrat Miqdam ibn Ma’di Kurb رحمه الله reported that Rasoolullah ﷺ said, ‘A Shaheed will be blessed with six blessings from Allah:

- a. He is pardoned from the moment the first drop of blood is shed and he sees his place in Jannat
- b. He is protected from the torment of the grave

- c. He is spared from Faz'e Akbar (Grief on the Day of Qiyaamat).
- d. The Crown of prestige is placed on his head. A single Ruby on this crown is better than the entire world and all that is within the world
- e. He will marry 72 Maidens of Jannat
- f. His intercession on behalf of seventy (70) relatives will be accepted

3. Ibn Majah and Baihaqi have reported from Hazrat Salman ibn Sard رضي الله عنه and Khalid ibn Arfata رضي الله عنه and both of them have said that Rasoolullah صلى الله عليه وسلم said, 'One who dies from stomach ailments will enter Jannat.'

4. Hazrat Salman رضي الله عنه reported that a particular Ahl e Kitaab mentioned to him that, Hazrat Esa عليه السلام said, 'Standing for longer periods in Namaaz gives salvation on Pul Siraat and lengthy Sajdah protects one from the Azaab of the grave.'

5. Hazrat Ibn Ab'bas رضي الله تعالى عنهما reported that he said to a person, 'Should I give you the gift of a Hadith which will please you?' He said, 'Why not?' He said, 'Personally, recite Surah Mulk and teach it to your wife, children and to all the other children who live in your home, and even to your neighbours, because it is that which grants salvation, and it will firmly demand (for your) salvation from Allah.'

6. Hazrat Ibn Mas'ud رضي الله عنه reported that Surah Mulk is "Maani'a", in other words it holds back the Azaab of Allah. When the Azaab of the grave

approaches from the direction of the head, it is held back and it is said, 'Do not come near him, for he has learnt Surah Mulk. When it approaches from the feet it says, 'O Azaab, you go back, because he used to recite me whilst standing on these feet.'

7. Hazrat Ibn Mas'ud رضي الله عنه reported, 'One who recites Surah Tabaarak (Surah Mulk) every night, Allah will spare him from the torment of the grave and we used to call this Surah "Maani'a" in the Sacred Era of Rasoolullah ﷺ.'

8. Hazrat Anas رضي الله عنه reported that Rasoolullah ﷺ said, 'A person passed away and he did not know anything from the Qur'an except Surah Tabaarak (i.e. Surah Mulk). When the Angel of Azaab entered the grave, this Surah appeared, so the Angel of Azaab said, 'Now that you are here, I am returning, but neither am I the Causer of any harm to you, or upon myself or upon this person. If you wish for salvation for him, then go into the Court of Allah and intercede for him. Thereafter, the Surah will present itself in the Court of Almighty Allah and says, 'O my Rub! This person chose me alone from your Kitaab, so he learnt me and recited me, so do you wish to condemn him to hell? If this is what you intend to do to him, then erase me from Your Kitaab!' Almighty Allah will then say, 'You have probably become displeased.' The Qur'an (i.e. The Surah) will say, 'I have the right to be displeased.' Almighty Allah will say, 'I have accepted your intercession on his behalf.' It (the Surah) returns to the grave and gives this information to the Angel and the Angel thus leaves without punishing the deceased. The Surah (now) approaches the deceased and places its mouth over the mouth of the deceased and says, 'O Mouth! Glad tidings to you, for you recited me abundantly, and Glad tidings to the chest, for it remembered me. Glad tidings to these feet, that they stood whilst reciting me and it remains

in his grave attached to him. After Rasoolullah ﷺ mentioned this, every person, young and old, freemen and slaves, all of them memorised it and Rasoolullah ﷺ called this Surah by the name ‘Munjiya’ (the One which gives salvation).’

9. Hazrat Ibn Mas’ud رضي الله عنه reported, when someone passes away, then a fire is lit around him and it burns the part (of the body) which is close to the fire. If a person passes away and he had only recited Surah Tabaarak, then when the Angels approach from the head-side, it will say, ‘He used to recite me’, and when they approach from the feet, it will say, ‘He used to remain standing whilst reciting me’, and when it comes from the direction of his abdomen, it will say, ‘He used to remember me.’

10. Hazrat Khalid bin Ma’dan رضي الله عنه reported, ‘(Surah) Alif Laam Tanzeel will argue in the grave on behalf of the deceased (by saying), ‘O Allah! If I am from Your Kitaab, then accept my Intercession on his behalf and if I am not part of Your Kitaab, then erase me from Your Kitaab, then it will become like a bird and spread its wings over him (the deceased).’

There is also a narration like this regarding Surah Tabaarak and Khalid رضي الله عنه never went to sleep without reciting them.

11. Tirmizi reported from Jabir رضي الله عنه that Rasoolullah ﷺ never slept without reciting Alif Laam Tanzeel and Surah Tabaarak.

It is in Raudur Riyaaheen from certain pious Yemeni personalities, that they were about to return after burying a deceased, when they heard the sound of hitting and grinding. Then, a black dog appeared from the grave. The Shaykh said, ‘Woe to you! Who are you?’ It said, ‘I am the

actions of the deceased.’ He asked, ‘Were you being beaten or was the deceased being beaten?’ It said, ‘Surah Yaseen and the other Surahs were with him, they became an obstacle between him and me, they beat me and chased me away.’

Hazrat Ibn Ab’bas رضى الله تعالى عنهما reported that one who performs two Raka’at on a Friday after Maghrib and recites Surah Faateha and then Surah Zilzaal 15 times in each Raka’at, then Allah will ease the Sakraat and the Azaab of the grave upon him and he will pass over Pul Siraat with ease on the Day of Qiyaamat.’

Abu Ya’la reported from Anas رضى الله تعالى عنه that Rasoolullah ﷺ said, ‘The one who passes away on a Friday will be protected from the torment of the grave.’

Baihaqi reported Ikrama ibn Khalid Al Makhzoomi said, ‘The one who passes away on a Friday or on the eve of a Friday, dies with Imaan and he gets salvation from the torment of the grave.’

Hazrat Anas bin Maalik رضى الله تعالى عنه reported, ‘There is no torment of the grave upon a deceased in the month of Ramadaan ul Mubaarak.’

It is in Raudur Riyaaheen from a certain pious personality that he once made Dua that Almighty Allah should show him the abodes of the deceased, so one day he sees that the graves have split open, and some deceased are asleep on silk. Some are asleep on brocade, whilst some are asleep on a bed of flowers, and others are sleeping on platforms. Some of them are laughing whilst others are crying, so I said, ‘O Allah! If You Willed, then you could have given all of them the same Abode, so just then one of the dwellers of the grave called out saying, ‘O such and

such person! These graves are levels based on Deeds. Those who are asleep on brocade, are those with good character, those sleeping on silk and silken brocades are the Shuhada (Martyrs), those sleeping on beds of flowers are the ones who kept fast, those on platforms, are those who love Almighty Allah. Those who are crying are the sinful ones and those who are laughing are the ones who were habitual in making Tauba.'



CHAPTER

23

THE CONDITION OF THE DWELLERS OF THE GRAVE

It is the Aqida (belief/creed) of the Ahle Sunnat that the deceased have an attachment to the living. They perform Namaaz, make Tilaawat, perform Ziyaarat, and they become pleased and wear clothing.

1. Rasoolullah ﷺ said, ‘Those who recite the Kalima shall face no terror at the time of death, in the grave or in Hashr.’

2. Hazrat Ibn Ab’bas رضى الله تعالى عنهما reported that Rasoolullah ﷺ said, ‘Jibra’eel عليه السلام mentioned to me that the Kalima لا إله إلا الله is a means of contentment (warmth) to a believer at the time of his death, in the grave and when rising from the grave.’

3. Hazrat Anas رضى الله تعالى عنه reported that Rasoolullah ﷺ said, ‘The Ambia عليهم السلام are alive and perform Namaaz in their graves.’

4. Imam Muslim reported from Anas رضى الله تعالى عنه that on the night of Me’raj Rasoolullah ﷺ saw Hazrat Moosa عليه السلام performing Namaaz in his grave. Many Sahaba رضى الله تعالى عنهم have reported this Hadith.

5. Abu Nu’aim reported in Hilya from Hazrat Ibn Ab’bas رضى الله تعالى عنهما (that) when Nabi Kareem ﷺ passed by the grave of Moosa عليه السلام he was performing Namaaz in his grave, standing.

6. Hazrat Affan ibn Muslim states, ‘Ham’ad ibn Salama said to me that Thaabit Bunaani made the (following) Dua, ‘O Allah! If you bless someone with the Divine Guidance to perform Namaaz in their grave, then bless me with this’.

7. Hazrat Atiya mentioned, 'I heard Hazrat Thaabit saying to Hameed Taweel that, 'O Hameed! Are you aware of any Hadith from which it can be ascertained that with the exception of the Ambia عليهم السلام others also perform Namaaz in their graves?' He said, 'No.' He said that Thaabit then made this Dua, 'O Allah! If you permit anyone to perform Namaaz in his grave, then please afford this to Thaabit.'

Hazrat Jubair states, 'I say this taking the Qasm of Allah who has no partner that I lowered Thaabit Bunaani ﷺ into his grave and Hameed was also with me. After we had placed the bricks, one brick suddenly fell off and I saw Thaabit ﷺ, that he was performing his Namaaz in his grave. Allah Almighty did not reject his Dua.'

8. Hazrat Ibrahim bin Summah Al Mahlabi reports, 'Those who passed by the fort in the morning mentioned to me that when they would pass by the grave of Thaabit Bunaani ﷺ they would hear the sound of the recitation of the Qur'an.'

8. Ibn Mundah reported with his own merit that Abu Ham'mad who was a pious grave-digger mentioned, 'I went to the graveyard on a Friday at midday and from every grave that I passed I could hear the sound of Qur'anic recitation.'

9. It is reported from Ibn Ab'bas رضي الله تعالى عنهما that a Sahabi had pitched his tent on a grave and he did not know that this was a grave, so he heard someone inside the grave was reciting Surah Mulk. After the entire Surah had been recited, the Sahabi ﷺ presented himself before Rasoolullah ﷺ and related the incident, so Rasoolullah ﷺ said, 'It (Surah Mulk) is that which grants salvation from torment and that which holds back the torment.'

Abu Qaasim Sa'adi رحمته الله states, 'From this we ascertain that Rasoolullah ﷺ placed the seal of verification on this fact, that the deceased recite Qur'an in their graves, because Rasoolullah ﷺ did not refute the words of the Sahabi.'

BENEFICIAL NOTE

Imam Kamaalud'deen ibn Al Zamalkani رحمته الله mentioned in 'Kitaab Al Amal Al Maqbool Fi Ziyaaratir Rasool' that this Hadith in regards to the deceased reciting Qur'an in the grave, and the narrations in this regard which mention that some Awliyah have recited the Qur'an in their graves and perform Namaaz therein, then (it must be said) that if this is the condition of the Awliyah Allah, then what must be the excellence of the Ambia عليهم السلام!

BENEFICIAL NOTE

Hafiz Zainud'deen ibn Rajab has written in 'Kitaab Ahl Al Quboor', 'On certain occasions Almighty Allah blesses some of his beloved Servants with the Taufeeq to perform virtuous deeds in their graves, but there is no Thawaab recorded for this, because the Darul Amal has come to an end. This happens so that they may attain the pleasure of the remembrance of Allah and the pleasure of Obeying Him, just as the Mala'ika and the Ahle Jannat are blessed with this (excellence), because Zikr e Ilaahi is from amongst the exalted blessings of Jannat.'

Abul Hasan ibn Bara' رحمته الله has mentioned in the Kitaab 'Ar Rauda' with his own merit that, 'Ibrahim the grave-digger mentioned to me, I found a brick whilst digging a grave and when I smelt it I could get the smell of musk from it. When I looked inside the grave I saw an old man seated inside, reciting the Qur'an.'

Ibn Rajah رضي الله عنه reported with his own merit that Abul Hasan Saamiri رضي الله عنه who was a very pious personality and the Khateeb of Saamirah once pointed out a grave in the graveyard of Saamirah and said, 'We always heard the sound of the recitation of Surah Mulk from here.'

Hazrat Hafiz Abu Bakr Khateeb رضي الله عنه reported with his own merit that Esa ibn Muhammad said, 'I once saw Abu Bakr ibn Mujahid in my dream and he was reciting (the Qur'an), so I said to him, 'You are a deceased, so how are you reciting?' So he said, 'I used to make Dua after every Namaaz and after every Khatam of the Qur'an that, O Allah! Please bless me with the Taufeeq of reciting the Qur'an in my grave. This is why I am (now) reciting'.'

BENEFICIAL NOTE

Khilal in Kitaab us Sunnah reported with his own merit a statement of Ibn Ab'bas رضي الله تعالى عنهما that he said, 'A Momin is handed a Mushaf (Holy Scripture) in his grave and recites whilst looking at it.'

After his demise, some saw Hafiz Abul Ula' Hamdani رضي الله عنه in a city, the walls of which were made from books, so they asked him the reason for this, so he said, 'I made Dua to Allah, Just as I was occupied knowledge in my life, I should be occupied with it in the hereafter as well. (So) I was blessed with this occupation here as well.'

Hazrat Talha ibn Ubaidullah رضي الله عنه states, 'Some of my property was in the forest, so I went there and co-incidentally it became night, so I rested (the night) close to the grave of Hazrat Abdullah ibn Amr ibn Hizaam رضي الله عنه, and I heard an amazing recitation of the Qur'an. I related this incident to Rasoolullah صلى الله عليه وسلم so he صلى الله عليه وسلم said, 'This is the voice of Hazrat Abdullah رضي الله عنه. Do you know not that Almighty Allah removed their souls

and had them placed in lanterns of Topaz and Rubies and had them hanged in the centre of Jannat? When night falls, their souls are returned (to them) and in the morning they return to their Maqaam (stations).’

Hazrat A’isha رضى الله تعالى عنها reported that Rasoolullah ﷺ said, ‘I fell asleep and then found myself in Jannat, so I heard a Qaari reciting the Qur’an. I asked, ‘Who is this?’ I was informed that it was Haaritha ibn Nu’man رضى الله تعالى عنه. Rasoolullah ﷺ then said كذاك البر and he was obedient even in the womb of his mother.’

Hazrat Abu Hurairah رضى الله تعالى عنه reported, (that Nabi ﷺ said) ‘Once I saw myself in Jannat and I was still in Jannat when I heard the sound of Qur’anic recitation. I asked, ‘Who this is?’ I was told that it is Haaritha ibn Nu’man رضى الله تعالى عنه. This is how an obedient person receives his reward.’

STUDYING IN THE GRAVE

Hazrat Yazid ibn Raqaashi رضى الله تعالى عنه reported, ‘When a believer passes away and he still has some parts of the Qur’an which needs to be completed. Then Allah appoints Angels to him, that until Qiyaamat they should get him to memorise the Qur’an, until such time that Allah raises him from his grave. (There are numerous Ahadith which have been narrated in this regard).’

Hazrat Aasim Saqti رضى الله تعالى عنه mentions, ‘We dug a grave in Balkh, so there was a hole in it. When we looked into it, we saw a Shaykh who was covered by lush greenery engrossed in the recitation of the Qur’an.’

Abu Nudr Nishapuri رضي الله عنه was a grave-digger and a very pious man. He says, 'I dug a grave but a path to another grave appeared in it, so I saw a very handsome, well dressed and fragrant young man was seated inside, reciting the Qur'an. The young man looked towards me and said, 'Has Qiyaamat been established?' I said, 'No!' He said, 'Place the sand back from where you moved it, so I replaced the sand there.'

Imam Suyuti رحمته الله states, Ibn Naj'jar reported this in Tareekh al Baghdadi and then said, 'I read this in a document written by an Asbahani student, but I do not remember his name. He wrote, 'I heard Khatla' ibn Abdullah saying that he heard from the grave-digger Mus'ab ibn Abdullah, when I asked him if he saw anything in the grave. He said, 'I did not see anything, but I heard my father saying that, once he dug a grave and when he reached the Lahd, and he picked up the bricks, he found a man sitting underneath it. He was reciting the Holy Qur'an whilst holding it (the Qur'an) in his hand. The person asked, 'Has Qiyaamat been established?' He said, 'No! And he replaced the brick.'

فَلَا تَنْفُسِهِمْ يَمْهَدُونَ

'They are making preparations for themselves'

[Part 21, Surah Rum, Verse 44]

Whilst explaining the Tafseer of the above mentioned verse, Abu Nu'aim mentioned from Mujahid رضي الله عنه that they spread it in their graves for themselves.

BENEFICIAL NOTE

Ibn Abi Duniya reported in 'Quboor' with his own merit that, 'The grave is the best abode for the one who was obedient to Allah.'

THEY ARE PROUD OF THEIR KAFAN

Hazrat Jaabir رضي الله عنه reported that Rasoolullah ﷺ said, 'Adorn you deceased in good Kafan, for they meet with one another in their graves and they are proud of one another.'

There are also such narrations in Sahih Muslim as well.

The Ulama have mentioned that good Kafan means that it should be white, pure, clean and not too expensive, because the use of very expensive Kafan has been disapproved from the Hadith.

Ibn Abi Duniya reported in Musannaf from Hazrat Ibn Sireen, that he used to prefer good Kafan and it has been mentioned that the deceased meet with one another in their graves.

Ibn Adi reported from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Adorn your deceased in good Kafan because they meet with one another in their graves.'

Aqeeli and Khateeb have reported from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said, 'When the brother of one of you is given in your care (i.e. after he passes away), then give him good Kafan, because they meet with one another in their Kafan.'

It is reported by Tirmizi, Ibn Majah, Muhammad ibn Hazali in his Sahih, Ibn Abi Duniya and Baihaqi in Sha'bul Imaan from Hazrat Abu Qatadah رضي الله عنه that Rasoolullah ﷺ said, 'When the brother of any of you is handed over to you (after his demise), then give him good Kafan because they meet with one another in their graves.'

BENEFICIAL NOTE

After reporting the Hadith, Imam Baihaqi states, 'The statement of Hazrat Abu Bakr رضي الله عنه that the Kafan is for pus etc., is not contrary to the Hadith, because even according to us, this is as it is. However, Almighty Allah according to His Divine Knowledge will make it as He Wills, such as the situation with Shuhada, that in our worldly sight, no matter how we may see them, but in the ilm of Almighty Allah, they are just as Allah Almighty has mentioned (to us) about them, and if their unseen conditions had to be disclosed to us, then to bring Imaan on Ghayb (Unseen) would end.'

Raashid ibn Sa'ad رضي الله عنه reported that a person's wife passed away, so in his dream he saw many women, but his wife was not amongst them. He asked the reason for his wife not being there, so they mentioned, 'You did not afford her the proper Kafan, so she is now ashamed to come forth.' That person presented himself before Rasoolullah ﷺ and explained the incident, so Rasoolullah ﷺ said, 'Take care of a reliable (pious) person. Coincidentally an Ansari was about to pass away. He said to the Ansari, 'I wish to give (send) the Kafan for my wife.' The Ansari said, 'If the deceased are able to recognise the deceased, then I will recognise her.' Hence, this person brought two saffron coloured sheets and kept it in the Kafan of the Ansari. Now, at night he has a dream, he sees her standing there wearing the clothes (which he sent).

Even though this Hadith is Mursal, but there is no Harj in its chain of transmission.

Ibn Jauzi reported in his Kitaab 'Uyoonul Hikayaat' with his own merit from Muhammad ibn Yusuf Faryabi, wherein he says that a lady died in Qaysariyah, so her daughter saw her in a dream and the mother said to her daughter, 'O my Daughter! You gave me short Kafan so I am ashamed amongst my female companions. A certain woman will come towards us on such and such day. My 4 Dinars are kept at such and such place. Purchase Kafan (for me) and send it to me through that woman.' The daughter says, 'I did not know that there were 4 Dinars kept in that place. I looked there and found 4 Dinars, but the woman regarding whom my mother spoke about was very healthy and she had no illness.' Faryabi states, 'She (the daughter) came to me and said, 'O Abu Abdullah! What do you say?' She narrated the entire incident to me, so I remembered that Hadith, wherein it is mentioned that they meet with one another in their Kafan, so I said that she should purchase the Kafan for her. Her daughter then went to that lady and said, 'If due to some reason Death comes upon you, then I wish to send something with you to my mother, so you should pass it on to her'. The lady passed away on the same day which my mother had mentioned. The daughter then kept that Kafan in the Kafan of that lady. She then saw her mother in her dream and she (the mother) said to her (the daughter), the lady has reached us and I have received the Kafan, and it is so beautiful. Allah reward you with a blessed reward.'

It has been mentioned in 'Al Mashikatul Baghdadiyah' from Muhammad ibn Sireen. He says, 'The Ulama regarded Kafan from good sheets as good.' The narrator says that this is because the deceased meet with one another in their graves.

Hazrat Umair ibn Aswad Al Sukooni رضي الله عنه reported that Mu'az ibn Jabl رضي الله عنه made a Wasiyah for his wife and left. After she passed away, the people shrouded her in two sheets and buried her. Now, after returning he asked, 'What Kafan did you shroud her in?' It was said, 'We shrouded her in two old sheets', so he had it removed and gave her good Kafan and he said, 'Give your deceased good Kafan for they will be risen in this Kafan.'

BENEFICIAL NOTE

Hazrat Sha'bi رضي الله عنه reported, 'When a deceased is placed in his grave, then his deceased relatives ask him (or her), 'In what condition have you left such and such person (before you arrived here)?''

PIOUS CHILDREN

Mujahid رضي الله عنه reported, 'When the child of any deceased becomes pious, the deceased is given glad tidings of this in his grave.'

Sadi رضي الله عنه in mentioning the Tafseer of the verse of Allah,

وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ

'And they are rejoicing on account of those, who will follow after them,
who have not joined them (as yet)'

[Part 4, Surah Aal e Imraan, Verse 170]

Says, 'A book will be brought to the Shaheed, in which will be the names of those who are to meet with him soon. He will look at it and become

pleased, just as the people in the world are excited to meet and welcome someone returning from a journey.’

BENEFICIAL NOTE

Hazrat Abu Hurairah رضي الله عنه reported, ‘It will be said to a Momin in his grave, sleep like the pious.’

Sa’eed ibn Jubair رضي الله عنه reported that Hazrat Ibn Ab’bas رضي الله عنه passed away in Ta’if, so I went to participate in his Janaazah and I saw a white bird which entered his grave with him, but I did not see it come out. After he was buried someone recited this Ayat,

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

‘O gratified soul! Return towards your Rub, (in this way) that you are pleased with him, and He is pleased with you’

[Part 30, Surah Al Fajr, Verse 27/28]

but the one who was reciting this verse could not be seen. Generally this type of bird is regarded as the Spiritual form of his deeds.

VISION OF JIBRA’EEL عليه السلام

Hazrat Ibn Ab’bas رضي الله عنه reported that I said to Rasoolullah ﷺ, ‘I saw you talking to Dahiya Kalbi رضي الله عنه so I did not think it was appropriate to disturb your conversation’, so Rasoolullah ﷺ said, ‘That was Hazrat Jibra’eel عليه السلام and your sight will diminish (be lost) and it will be returned to you at the time of death.’ Hence, at the time of his Ghushl when he was placed on the bathing board, an extremely white bird

appeared and it entered into his Kafan, in shock Hazrat Ikrama رضي الله عنه said, ‘What is this?’ After he had been buried, this verse (of the Qur’an) could be heard,

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

In other narrations of this Hadith it has been mentioned that towards the end of his life, his vision was returned to him.

Hazrat Huzaifa bin Yamaan رضي الله عنه made a Wasiyah at the time of his passing that two sheets should be purchased for my Kafan and they should not be too expensive. If I was a pious person, then I will be adorned with better than this, otherwise that too will be quickly snatched away.

THE WASIYAH OF HAZRAT UMAR رضي الله عنه

Hazrat Yahya ibn Raashid رضي الله عنه reported that Hazrat Umar al Farooq رضي الله عنه made a Wasiyah, After I pass away my Kafan should be of average nature, because if by Allah I am regarded as pious, then I will be given better than this, otherwise this (too) will be quickly snatched away, and when digging my grave do not over dig it, because if Allah Wills goodness for me, then it will be expanded to the distance of my vision, otherwise it will become so constricted that my ribs will be crushed from one side to the next.

THE WASIYAH OF HAZRAT ABU BAKR رضي الله عنه

Hazrat Ubadah رضي الله عنه reported that when the time of Hazrat Abu Bakr’s رضي الله عنه passing approached, he gave this Wasiyah to Hazrat Sayyidah A’isha Siddiqah رضي الله تعالى عنها by saying, ‘Wash both these sheets of mine and give me

Kafan in it, because your father will either be given better clothes than this, otherwise this too will be snatched away.’

THE DECEASED RETURNS THE KAFAN (SHROUD)

Hazrat Sa’eed ibn Mansur رضي الله تعالى عنها reported from A’isha bint Ahbaan ibn Ghifaari رضي الله تعالى عنها that her father made a Wasiyah that he should not be given Kafan in a Qamees (Shirt like garment), but when he passed away he was given the Qamees in his Kafan. Now, when morning came, the Qamees was found hanging on a peg.

This narration is also present in Tabrani, but in it instead of A’isha it has been mentioned as Adisha bint Ahbaan.

Ibn Naj’jar reported in his Taarikh from Khalf Barwani that a person passed away and when a Kafan was chosen for him from the Kafans, then it was one which was bit longer, so the extra portion was cut off by the people. Then someone saw him in a dream and he was saying, ‘You were miserly in shrouding me, but my Rub gave me a longer Kafan.’ On saying this, he returned the Kafan to them. The following morning that Kafan which was initially given to him was found kept with the other Kafans.

Hazrat Muslim Jundi رضي الله تعالى عنه reported that Ta’oos made this Wasiyah to his son, ‘After you bury me, wait a short while and then look at me inside my grave. If you do not find me there then Praise Allah, otherwise you should say إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. His son says, ‘As per the advice (of my father) I looked for him (in his grave) and found that he was not there. (When saying this) the face of the son was glowing with happiness.’

Hazrat Anas ibn Malik رضي الله عنه reported, ‘Hazrat Umar رضي الله عنه prepared a Battalion and he then appointed Ala’ ibn Hadhrami رضي الله عنه as the commander. I too participated in this battle. Whilst returning, he passed away, so we buried him. After we had finished burying him, a person came forth and said, ‘This ground does not hold in any deceased, it throws out the deceased. He said it is better if you buried him at a distance of one or two miles away (from here). So, we started to remove him. Now, when we reached the Lahd (Niche) we found that he was not there. The grave had expanded up to the distance of the vision and was full of Noor (light). We put the sand back and returned.’

The same is also evident from the narration of Hazrat Abu Hurairah رضي الله عنه

Abul Hasan Bishran رضي الله عنه reported with his own merit from Abdul Aziz ibn Abi Waraad رضي الله عنه, ‘A lady in Makkah recited 12000 Tasbeeh daily. When she died, she was taken towards her grave. When they arrived at her grave, she disappeared from the hands of the people.’

Abu Nu’aim reported, ‘When Kurz ibn Wubrah رضي الله عنه passed away, then a person saw (in a dream) that the deceased are sitting on their graves wearing new clothing, so he asked them the reason for this, they said, ‘The Dwellers of the graves have been given new clothing in the happiness of welcoming Kurz رضي الله عنه.’

Hazrat Miskeen ibn Bakeer رضي الله عنه reported, ‘When we took Waraad Ajali رضي الله عنه so that we may bury him, his entire grave was full of flowers. Some people picked up some of the flowers (from inside his grave) and they remained fresh for up to 70 days and people continued looking at them. When this news reached the Amir, he got the people to disperse and confiscated all the flowers. However, they did not remain with him and

disappeared, it could not be ascertained how and where to they disappeared.’

Hafiz Abu Bakr Khateeb reported from Muhammad Mukhallad رضي الله عنه, ‘My mother passed away, so I entered her grave to lower her into it and I noticed that a portion of the grave next to her had opened up. I saw in it a person who was adorned in a new Kafan and a bouquet of jasmines were kept on his chest. When I picked it up, it was absolutely fresh. Others who were with me also smelt it. We then replaced it and sealed that opening.’

Hafiz Abul Farah ibn Al Jauzi رضي الله عنه reported with his own merit that a grave was dug near the Holy grave of Imam Ahmed رضي الله عنه so flowers were seen kept on the chest of a deceased and they were shaking. He reported in his Taarikh that in Basra a hill had collapsed and in it there was a place like a pond and 7 people were found buried in it. The Kafan and body of each of them was in perfect condition and fragrant with the scent of Musk. Amongst them was a young person on whose head had hair and his lips were moist, as if he had just sipped some water and his eyes were adorned with Surmah. In his abdomen there was the mark of a sword and when some people intended to take some of his hair, the hair was strong like that of a living person.

Abu Sa’eed Khudri رضي الله عنه reported that he said, ‘I partook in digging the grave of Hazrat Sa’ad رضي الله عنه and as we dug his grave the scent of musk emanated from it.’

Hazrat Muhammad ibn Sharjeel ibn Husna رضي الله عنه reported, ‘A person took a handful of sand from the grave of Hazrat Sa’ad رضي الله عنه and looked at it very carefully in the grave, and found it to have musk.’

Hazrat Mughira ibn Habib رضي الله عنه reported, ‘Someone saw a person in a dream and the scent of Musk was emanating from this persons grave, so he was asked the reason for the scent in his grave and he said, ‘This is the fragrance of the Tilaawat of the Qur’an and fragrance of Fasting.’

Hazrat Jabir رضي الله عنه reports, ‘We were accompanying Rasoolullah ﷺ when a Bedouin approached us and he said, ‘Educate me concerning Islam.’ In the same narration these words are also found, that he fell off from his steed and died, so Rasoolullah ﷺ said, ‘He made less effort and acquired abundant bounties.’ I presume that he passed away hungry. Verily I saw both his wives in Jannat, who were Maidens of Jannat and they were putting the fruits of Jannat into his mouth (i.e. feeding him with the fruits of Jannat).’

HAZRAT JA’FAR TAY’YAR رضي الله عنه

Tirmizi and Haakim reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘I saw Ja’far رضي الله عنه flying in Jannat with the Angels.’

Hazrat Ibn Ab’bas رضي الله تعالى عنهما reported that Rasoolullah ﷺ said, ‘Tonight I entered Jannat and I saw Ja’far رضي الله عنه flying around with the Angels and Hazrat Hamzah رضي الله عنه was seated in a reclined position. He رضي الله عنه also mentioned few other Sahaba رضي الله عنهم.’

Hazrat Ibn Umar رضي الله تعالى عنهما reported that he went to a graveyard, and saw a skull which was visible, so he رضي الله عنه commanded that it should be covered. He رضي الله عنه then said, ‘Nothing is really harmful to these bodies. It is the souls which are given the Azaab or the Thawaab.’

HAZRAT ABDULLAH BIN ZUBAIR رضي الله عنه ON THE NOOSE

Hazrat Bibi Safiyah bint Shaiba رضي الله تعالى عنها reported, 'I was with Hazrat Asma' bint Abu Bakr رضي الله تعالى عنها when Huj'jaaj had my son Abdullah ibn Zubair رضي الله عنه hanged. Then Hazrat Umar bin Abdul Aziz رضي الله عنه arrived and condoned (with me) by saying, 'You should be patient as these bodies are really nothing. Undoubtedly the Souls are by Allah.' Thereafter I said, 'Why should I not be patient, whereas the head of Hazrat Yahya ibn Zakariyah عليه الصلوة والسلام was given as a gift to an adulteress.'

Hazrat Khalid ibn Ma'daan رضي الله عنه reported, 'During the Battle of Ajnadeen when the Romans after being defeated reached a place where it was not possible to cross, then Hishaam ibn A'as رضي الله عنه managed to reach that place and he battled with them and in doing so he stopped their attacks (on us). However, after a short while he was martyred. When the Muslims reached the place where his body was, the Muslims were afraid that the horses should not run over his body. Then Amr ibn Al A'as رضي الله عنه said, 'Allah has blessed him with martyrdom and has elevated (raised) his soul and this (body) is really nothing, so even if the horses do pass over it, it is nothing.' Then thereafter even he and the soldiers after him rode over and crossed the bridge.'

Ibn Rajab states that, 'this does not mean that the soul after separating from the body, does not meet and connect with the body any more, but the aim of this is that after death. The harm caused by humans or insects or worms etc. does not cause any discomfort to it, because the Azaab of the grave is not like the Azaab of the Duniya. That reaches the deceased according to His Divine Will and His Qudrat.'



CHAPTER

24

THE EXCELLENCE OF THE SHUHADA

AHADITH-E-MUBAARAKA

1. Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, 'After the blood of the Shaheed (Martyr) reaches the ground and before it even dries, both of his heavenly wives welcome him and in each of their hands is a garment of Paradise which is better than the world and everything in it.'

2. Hazrat Yazid bin Shajrah رضي الله عنه reported, 'The moment the first drop of his blood falls onto the ground, all his sins are pardoned, then his two heavenly wives (Hurs) appear and clean the sand off his face. He is then made to wear 100 heavenly garments made from the grass of Jannat and they are so elegant that if they are kept between two fingers, it would fit comfortably.'

3. Haakim has reported a Sahih Narration from Anas رضي الله عنه that, 'A dark looking person came to Rasoolullah ﷺ and asked, 'If I fight in a battle until I am killed, what will my status be?' He ﷺ said, 'You will be in Jannat', so he fought in the battle until he was martyred. Rasoolullah ﷺ went to him and said, 'Allah has brightened your face and instilled fragrance inside you.' Then Huzoor ﷺ mentioned about this person (or some other person) that, 'I saw him in Jannat and his heavenly wives were talking sweetly to him about his woollen robe and they would at times hide in his robe.'

4. Baihaqi reported a Hasan narration from Ibn Umar رضي الله تعالى عنهما that a Bedouin was martyred in front of the Rasoolullah ﷺ, so Rasoolullah sat happily at his head-side and began to smile. Thereafter Rasoolullah ﷺ turned his face away from him, so he ﷺ was asked about this, so

Rasoolullah ﷺ said, 'My displaying happiness (and smiling) was because I was observing the excellent status that Allah had bestowed upon him and I turned my face away because his heavenly wives have come to him.'

Hazrat Qaasim ibn Uthman bin Jad'ee ؓ reports, 'I saw a person performing Tawaaf. I went close to him and heard him saying these words, اللهم تضييت حاجة المحتاجين وحاجتي لم تقض in other words, O Allah! You fulfil the needs of the needy but you have not fulfilled my needs (as yet). He continued making only this Dua and nothing more. I said to him, 'Why do you not make any Dua more than this?' He said, 'the reason behind this Dua is an incident and the incident is this; we were 7 friends who lived in different towns. We reached the land of the enemy and battled, so they captured us and separated us so they could kill us. I then raised my eyes towards the sky and saw that the Doors of the seven Jannats are opened and at every Door there is a Hur (Maiden of Jannat). Just then one of my companions was executed and I saw one Hur descend with a handkerchief in her hand, and finally all six of my companions were martyred. I was the only one who survived, and my Door as well (remained). Now, when I was brought forth to be executed, someone asked the King to hand me over to them, so I heard the Hur saying, 'O deprived man! You have lost something very valuable, after saying this, she closed the Door. O Brother! This is the sadness and grief which I have in my heart.' Qaasim ibn Uthman ؓ states, 'According to me, this person was the most exalted amongst all of them, because he saw all that which they did not see, and with love and aspiration, he engrossed himself in the way of goodness.'



VISITING THE GRAVES (ZIYAARAT AL QUBOOR)

It is the Aqida of the Ahle Sunnat that deceased recognise those who visit them.

AHADITH-E-MUBAARAKA

Hazrat Bibi A'isha رضى الله تعالى عنها reported that Rasoolullah ﷺ said, 'When a Muslim goes to visit his fellow Muslim, then he becomes content and he replies to his words.'

Hazrat Abu Hurairah رضى الله تعالى عنه reported that Rasoolullah ﷺ said, 'When a Muslim passes the grave of any person, whom he had known and he conveys Salaam to him, then the one in the grave replies to him and he replies to his Salaam by recognising him.'

It is reported from Hazrat Abu Hurairah رضى الله تعالى عنه who said that Abu Razin رضى الله تعالى عنه said to Rasoolullah ﷺ, 'When I pass by the graveyard are there some words which I can say to the deceased?' Rasoolullah ﷺ said, 'You should say (to them),

السلام عليكم يا أهل القبور من المسلمين والمؤمنين أنتم لنا سلف ونحن لكم تبع
وإننا إن شاء الله بكم لاحقون

“O Muslims and Momins in the Graves, Peace be upon you. You have gone before us and we are to follow after you, and undoubtedly we are to meet with you.”

Abu Razin رضى الله تعالى عنه said, 'Ya Rasool'Allah ﷺ! Do they hear (us)?' He ﷺ said, 'They hear you, but they are unable to answer you. Thereafter, he ﷺ

said, 'O Abu Razin! Are you not pleased that instead of them, equal to their number, the Angels reply to you.'

As for them not replying, then it must be noted that this refers to such an answer which the humans and Jin are not able to hear, otherwise they definitely do answer.

Hazrat A'isha رضى الله تعالى عنها reported, 'I enter my Hujrah (chambers) without any pardah and I say that amongst them, one is my husband ﷺ and the other is my father ﷺ, but when Hazrat Umar ﷺ was buried there, I began to go carefully with pardah and this was due to modesty in the presence of Hazrat Umar ﷺ.'

Hazrat Ibn Umar رضى الله تعالى عنهما reported, 'On returning from Uhad Rasoolullah ﷺ stopped at the graves of Hazrat Mus'ab ibn Umair ﷺ and his companions. He ﷺ said, 'I bear testimony that by Allah, you are alive. O people! Meet with them and convey Salaams to them, because they reply (to you) until Qiyaamat.'

It is reported that Rasoolullah ﷺ said, 'The deceased is most content (pleased) when he is visited by the person who was his best friend in the world.'

Ibn Abi Duniya and Baihaqi have reported in Sha'b from Muhammad bin Waas'i ﷺ that, 'A Hadith has reached me that the deceased are aware of the ones who visit them on a Friday and one day more than that, also for a day after.'

Ibn Abi Duniya reported from Dah'hak ﷺ, 'If a person visits the grave of someone on a Saturday before sunrise, then the deceased recognises

him (i.e. he is aware of him). He was asked about this and he said this is because the effects of the Friday are still continuing.’

BENEFICIAL NOTE

Allama Subki رحمته الله has mentioned that the souls returning to their respective bodies after death is proven according to Sahih narrations, so what can be said about the Shaheeds! The matter for discussion or debate here is whether after returning to their respective bodies, these souls remain in the bodies or not? As for the lives which are given to them, are these like their lives on earth or is it different? For life, it is routinely imperative for the soul to be present and not something which is intellectually imperative. Now, if some absolute evidence is established to show that the life (being discussed) is the same as the life on earth, it will be accepted. One group of the Ulama have taken this view. Also the fact that Musa عليه السلام performed Namaaz in his grave is evidence in support of this view, because to perform Namaaz is the quality of a living body. The same is evident from the attributes of the Ambia e Kiraam عليهم السلام on the eve of Me’raj and thus demands that this (be accepted). However, when claiming that the lives are physical, then this does not necessarily mean that it is with the physical needs such as eating and drinking etc., but the rules in this regard are changed. However, other perceptions such as knowledge and hearing etc. are undoubtedly proven for the Shuhada and non-Shuhada as well. Some have mentioned that referring to the Shuhada as having physical lives means that their blessed bodies do not decompose.¹

1. This proves that we should honour the Ambia عليهم السلام and the Awliyah e Kiraam رضوان الله عليهم like we did in their physical lives, because for them, both the worldly life and the life in the hereafter has no difference.

Baihaqi رحمته الله has mentioned in 'Kitaabul E'tiqaad', 'After passing away the souls of the Ambia e Kiraam عَلَيْهِمُ السَّلَامُ are returned and just as the Shuhada are alive, they too are alive by their Rub.'

(Even) Ibn Qayyim (the deviant scholar) whilst discussing the meeting of the souls of the deceased says, 'Souls are in two categories. Some are those on whom Azaab is descending, so they are not permitted to meet with other souls. Others are those, on whom the bounties and Blessings of Allah are descending, so these souls are free and they meet with one another, and they have discussions about that which has happened in the world and the Soul of our Nabi رحمته الله is in Rafiq e A'la. Almighty Allah has said, 'Those who obey Allah and His Rasool رحمته الله will be blessed with being with those personalities on whom Allah showers His Bounties, such as the Ambia, Siddiqeen, Shuhada and the Saliheen.' These personalities are the best of companions. They are companions in the world, in the Barzakh and in the Hereafter. In all these stages, a person will be with those with whom he loves.'

It is in Kitaab Al Burhan, if someone says that Almighty Allah said, 'Do not even think of those who have been slain in the way of Allah to be dead, but they are alive.' Then, how can this be possible that they are dead and also alive, how can they be dead and alive? The answer to this is that this is actually possible, that Allah may put the soul into any part of their body, by which they can feel both torment and/or pleasure. This is like if heat or cold is directed to only a particular part of the body, it can be felt by the entire body. Some have said that their being alive means, that the joints of their bodies will not split and neither will they decompose, so this would mean that they are alive in their graves.

Abu Hay'yan has mentioned, 'there is a difference of opinion amongst the Ulama concerning the lives of the Shuhada. Some have mentioned that their souls remain intact but their bodies disintegrate. However, some Ulama mention that the souls and the body of the Shaheed are both alive and our ordinary experience (minds) cannot comprehend this. However, it is as Almighty Allah has mentioned, that you will see the mountains gathered together, yet they will be moving like the clouds, or like when we look at a sleeping person, who seems to be in one particular state. Yet he is feeling everything, be it comfort or discomfort, and he goes to so many places (in his dream). I say that this is why Almighty Allah has made this conditional **بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ** but they are alive and you are unable to perceive their lives. It means that Almighty Allah has given a warning and this is the difference in the lives of these Shuhada. If the life of the Shaheed had to only refer to his spiritual life, then what real difference would there be between their lives and the lives of others? Also, making this condition with the words **وَلَكِنْ لَا تَشْعُرُونَ** (but you are unable to perceive it), would not be of any benefit. Sometimes Almighty Allah allows his Awliyah by way of Spiritual Sight to observe their lives.

Suhaili reported in Dalaa'il-un-Nabuiwat from some Sahaba رضي الله تعالى عنهم that, 'Once a person dug into a grave and found an opening towards another grave. When he looked in through it, he saw a blessed personality sitting on a bench, where the Holy Qur'an was kept in front of him and in front of that was a green (lush) garden. This happened on the plains of Uhad and this person was a Shaheed, because there was also a wound on his face.' Abu Hay'yan and Yafa'i have also recorded such incidents.

Shaykh Najmud'deen Asbahani رحمته الله states, 'I was present once whilst a person was being buried. A person sat down to make Talqeen of the Kalimah (to the deceased) and he began the Talqeen, when the deceased said, 'O People! It is astonishing that a dead person is giving Talqeen to the one who is alive.'

Ibn Rajab reported an incident about Ma'ani ibn Imraan that a person recited the Talqeen at his grave once and the sound of the recitation of Kalima could also be heard from inside his grave.

Yafa'i reported from Muhib Tabri (Who is one of the Imams of the Shafi'i School) that, 'I was at the graveyard of Zubaidah with Shaykh Isma'eel Hadhrami, when the Shaykh said to me, 'Muhib do you believe that the deceased are able to hear?' I said, 'Yes!' Then he said, 'The person in this grave is saying, 'I am from the Ahl e Jannat'.'

It is reported concerning Shaykh Isma'eel Hadhrami رحمته الله that once whilst passing a graveyard, he stood at a grave and wept bitterly, then after a short while, he started to laugh all of a sudden. Then he was asked the reason for this, so he said, 'I had become aware of the condition of those in this graveyard and was informed that they were in Azaab, so I begged on their behalf in the Court of Almighty Allah, so it was said to me, 'Go! We have accepted your intercession on behalf of those in this graveyard', so the woman in this grave said, 'O Faqih Isma'eel! I used to be a woman who sang and played instruments, will I also be forgiven', so I said, 'Yes, you too are from amongst them (i.e. those who have been pardoned)', and this was what caused my laughter.

Shaykh Abdul Ghaffar رحمته الله wrote in ‘Tauheed’ that Qadi Baha’ud’deen informed me that Shaykh Aminud’deen Jibreel was with him, who passed away before entering Qaahira. Now, when they intended to carry his Mayyit into Qaahira, the people of the City would not allow us to enter, saying that they did not allow entry to the deceased, so the Shaykh raised his hand and picked up his finger, we then entered the city.

Shaykh Abdul Ghaffar also says, ‘It has been reported from a certain person that, ‘I intended to perform a shameless sinful act with a young person at a place called Qurafa.’ The young man said, ‘I will never perform any such sinful act here, as once in the past I did so and a grave split open and the deceased addressed me saying, ‘Do you not have even have any shame (modesty) before Allah?’

Zainud’deen Bushi mentioned concerning Faqih Abdur Rahmaan Nuwayri that he was in Mansura and the enemy had captured the Muslims, so once Abdur Rahman recited this Ayah, وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا and he was then martyred. After he was martyred, an Englishman approached his body and striking his body with a short spear, he said, ‘O Muslim Aalim! You used to say that the Martyrs are alive and they are given sustenance!’ Abdur Rahman رحمته الله lifted his head and said, ‘Yes, I swear a Qasm by the Rub of the Kaaba, The Shuhada are alive!’ The Englishman got off his horse, kissed the face of the Shaykh and said to his companions, ‘Carry his Mayyit to his homeland.’

It is mentioned in Risaala Qushairiyah with his own merit from Shaykh Abu Sa’eed رحمته الله that, ‘I found a young man dead at the entrance of Baab Bani Shaiba. When I looked at him, he looked towards me and began to

smile and he then said, ‘O Abu Sa’eed! The Shuhada are alive. They simply move from one place to another.’

Shaykh Ali Rudbari رحمته الله reports, ‘once I buried a Faqeer, so I removed the Kafan from his head and placed his head on the dust (sand), so that Almighty Allah may have Mercy on his poverty. He opened his eyes, looked at me and then said, ‘Sir! Do not embarrass me before Him who showed me the way’, so I said, ‘O my Master! Is there life (like this) after death?’ He said, ‘I am alive, every beloved of Allah is alive and tomorrow I will assist you.’

THE SHROUD SNATCHER

It is mentioned that there was once a shroud snatcher. A woman had passed away, so he joined her Janaazah so that he may go with and mark her grave. When night fell, he dug the grave of the old woman, so the woman said to him, ‘Subhaan’Allah! A person who has already been pardoned is trying to steal the Kafan of a woman! Almighty Allah has forgiven me, He has forgiven all those who partook in my Janaazah Namaaz and you too were present there.’ On hearing this, he immediately covered the grave with sand and repented with a sincere heart.

Ibrahim bin Shaybaan رحمته الله mentioned, ‘A very good young man had become my companion, but he passed away soon after. This caused me much sadness, so I intended to perform the Ghusl for him personally. In a state of anxiety, I started to bathe him from the wrong side, so he held my hand and moved me to the right side, so I said, ‘O Son! You are right and I was in error.’

Abu Ya'qub Susi رضي الله عنه reports, 'I was giving Ghusl to a deceased, when he suddenly held my thumb, so I said to him, 'O my son! Let go of my thumb, as I know that this is not to die (forever), but it is to move from one place to another'.'

It is reported from the same narrator that, 'One of my Mureeds arrived from Makkah and said to me, 'O Ustaaz! I will pass away tomorrow at the time of Zuhr, so take this Dinar. Use half to arrange my grave and the other half for arranging my Kafan.' The next day at the time of Zuhr, he performed Tawaaf of the Kaaba, then stood at a distance and then passed away after a short while. When I placed him in his grave, he opened his eyes, so I said to him, 'Is there also life (like this) after death?' He said, 'I am the beloved of Allah and every beloved of Allah is alive forever'.'

Imam Qushairi رضي الله عنه states, 'I heard Ustaaz Ali Daq'qaq رضي الله عنه saying that Abu Umar Baykandari was passing by a street, so he saw some people pulling a young man out of his home because of his sinful ways, whilst his mother was weeping and begging them on his behalf. I said, 'Gift this man to that (old) woman on my behalf. After few days, he saw the old woman again and asked about her son, so she mentioned that he had passed away. She said, 'He made a Wasayah that when he passes away I should not mention his passing to the neighbours so that they may not rejoice at this death, and he asked me to intercede for him in the Court of Allah. I did as he mentioned and when I started to walk away from his grave, I heard his voice saying, 'O Mother! You may now go, as I am now by my Most Merciful Creator'.'

Allama Yafa'i رحمته الله has written in 'Kifayatul Mu'taqad' that, 'A pious person mentioned to me, when I go to the grave of my father, I converse with him.'

Allama Yafa'i رحمته الله states, 'It is a very well-known fact that few of the students of Faqih Ahmed ibn Musa Ajeel heard him reciting Surah Noor in his grave.'

Ibn Abi Duniya رحمته الله reported with his own merit in his Kitaabul Quboor from Hazrat Sayyiduna Umar رحمته الله. That he passed by a graveyard and said يَا أَهْلَ الْقُبُورِ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ (and he then said), 'The fresh news is that your wives have remarried, other people have inhabited your home, and your wealth has been distributed.' Then, a voice could be heard from the grave saying, 'O Umar رحمته الله! The fresh News is this, we have received the reward here for the good deeds we had done. For that which we spent in the way of Allah, we have received benefits. For all that, which we have left behind we have received losses.'

Haakim reported in Taarikh Nishapuri, Baihaqi also reported this and Ibn Asaakir reported in Taarikh Damishq with his own merit from Sa'eed ibn Musay'yab رحمته الله wherein he mentioned that, 'We went to visit the Sacred Cemetery of Blessed Madina with Hazrat Sayyiduna Ali رحمته الله. He said, يَا أَهْلَ الْقُبُورِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (and he then said), 'Will you inform us of your news or should we inform you of our news?'

The narrator mentions that we heard a voice from a grave which said, يَا أَمِيرَ الْمُؤْمِنِينَ وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ 'Tell us what has happened after us?' He replied, 'Your wives have remarried, your wealth has been distributed, your children have been counted amongst the orphans and as for the homes which you built solidly, your enemies now live in

them. Now you tell us what your situation is!’ A voice was heard from one grave, which said, ‘Our Kafan has perished, our hair is matted, our skin has broken up into pieces, our eyes are flowing on our faces and our nostrils have become pus. We have harvested what we have sewn and in that which we left behind, we have faced losses, and in lieu of our deeds, we have been gifted’.

Ibn Abi Duniya رضي الله عنه reported in ‘Quboor’ from Yunus ibn Abi Furaat that a person dug a grave and sat in its shade, when suddenly a strong wind began to blow, so he lay down flat. He then noticed that nearby was a small hole (opening). He put his finger into the opening and tried to make it bigger. He saw through it a grave that was expanded upto the distance of the vision, and in it was an old man with dyed hair¹. It looked like someone had just finished combing his hair.

Ibn Jareer reported in ‘Tahzeebul Aathaar’, Ibn Abi Duniya reported in the Kitaab من عاش بعد الموت and Baihaqi mentioned in Dalaa’il. From Ataaf ibn Khalid in which he said, ‘My aunt once mentioned to me that, I once entered the Cemetery of the Shuhada and this was my habit. I went to the Holy Grave of Hazrat Sayyiduna Amir Hamzah رضي الله عنه and remained there for a while; then I performed my Namaaz near it. There was no one around who could call out or anyone who would answer (nobody else was present). When I completed my Namaaz I said, ‘As Salaamu

1. Black dye is forbidden in Islam. We may use mehndi or some other colour but black is impermissible as it is the dye of the unbelievers and was first used by Fir’awn. Muslim males are only allowed to use this dye on their hair during Jihad so that they do not seem old to the enemy. It must also be noted that Jihad refers to truly fighting in the way of Allah for the protection and for the defence of Islam. It does not refer to the false and senseless killing of people in the name of Islam. This is not what Islam commanded and this kind of killing etc. is not regarded as Jihad. [Razvi Amjadi]

Alaikum’, so I heard a reply to my Salaam, and I have such conviction in this, as I have in the fact that Almighty Allah created me, or in the conviction which I have in the existence of the night and day. On observing this, every hair on my body began to tremble.’

Haakim reported on the merit of Sahih and Baihaqi reported in Dalaa’il on his own merit that Abdullah reported that Rasoolullah ﷺ made the Ziyaarat of the Shuhada-e-Uhad (i.e. visited them) and said, ‘O Allah! Your (chosen) Servant and Nabi bears testimony that these Shuhada shall reply to the Salaams until Qiyaamat of those who visit them or convey Salaam to them.’

Ataaf states, ‘My aunt mentioned to me that, ‘I went to visit the graves of the Shuhada and there were only my two servants with me, who were safeguarding my steed. I then conveyed Salaam to the Ahl e Quboor, I heard the reply to my Salaam and the Ahl e Quboor said, ‘By Allah! We recognise you just as we recognise each other amongst us’.’ She says, ‘I began to shiver and I asked my slave to bring my mule to me and I mounted it.’

Baihaqi reported from Waaqidi that Rasoolullah ﷺ visited the graves of the Shuhada-e-Uhad annually, ‘When he ﷺ would reach the Pass (of Uhad), he ﷺ would say in a loud voice, السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعَمْرِ عُقْبَى الدَّارِ (Peace be upon you, for you have been patient in adversity, and the outcome of the Daar Al Aakhirat is better).’ This was the practice of Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman رضى الله تعالى عنهم and Hazrat Faatima رضى الله تعالى عنها would come (here) to make Dua, and Hazrat Sa’ad ibn Abi Waq’qas رضى الله تعالى عنه would come (here) to convey Salaam. He would then direct his attention towards his companions and say to them, ‘Convey Salaam upon those who reply to your Salaam.’

Hazrat Faatima Khaza'iyah said, 'My sister and I were present in a graveyard during sunset, so I said, 'O my sister! Come here and convey Salaam at the Holy Grave of Hazrat Hamzah رضي الله عنه', so she said, 'that is fine.'

Thereafter, we both stood at his Grave and said, 'السلام عليك يا عم رسول الله' (Peace be upon you O Uncle of Rasoolullah)', and then we heard (a reply) from his Holy Grave (saying), 'وعليكم السلام ورحمة الله.'

Baihaqi reported with his merit that Haashim ibn Muhammad Umri said, 'My father took me with him on a Friday at the time of Fajr for the Ziyaarat of the graves of the Shuhada. When we reached the Cemetery, he said aloud 'السَّلَامُ عَلَيْكُمْ بِمَا صَدَقْتُمْ فَيُعَمَّرُ عُقْبَى الدَّارِ', and then a reply was heard (from the graves saying) 'وعليكم السلام يا أبا عبد الله'.

Thereafter, my father turned towards me and asked, 'Did you reply?' I replied, 'No.' My father then held my hand and got me to stand at his right side. Again, he conveyed Salaam and the answer was heard again. He repeated this thrice and on all three instances, a reply was heard. On hearing this, my father performed Sajdah e Shukr.'

Ibn Abi Duniyah رضي الله عنه reported from Abdul Waahid ibn Ziyad that, 'We were partaking in a Jihad and when we returned, one companion from amongst our companions was missing. When we searched for him we found him lying slain amongst the flags by the trees and few females were standing over his head-side playing the Duff. When we came close, they disappeared and then we never saw them again.'

Hazrat Ibn Sa'ad reported from Hazrat Sa'eed ibn Al Musay'yab رضي الله عنه wherein he says, 'During the Battle of Hurrah, I was present at the Rauda Shareef of Rasoolullah ﷺ and whenever the time of Namaaz appeared, the sound of Azaan was heard from his ﷺ Qabr e Anwar.'

Zubair ibn Bakaar has reported the same in Akhbaar ul Madina. It is mentioned in it with addition that, 'When the people returned and the Mu'azzin also returned, then the Azaan could no longer be heard.

Laa'laka'ee mentioned in 'Sunnat' from Yahya ibn Mu'een that a grave-digger mentioned to me that the most astonishing thing he noticed about a grave was this, 'There was a grave from which emanated such a sound, which was like the sound of the groaning of a sick person. Also from another grave, the reply to the Azaan of the Mu'azzin could be heard clearly.'

Haarith bin Asad Al Mahasibi رضي الله عنه reported, 'I was at a grave-yard when I heard from a grave the following words, 'I seek refuge from the Azaab of Allah''

INCIDENT ABOUT THE SACRED HEAD OF IMAM HUSAIN رضي الله عنه

Ibn Asaakir رضي الله عنه reported in his Taarikh that Minhal bin Amr said, 'I was in Damascus and By Allah! I saw the sacred Head of Imam Husain رضي الله عنه being paraded. Walking ahead of the Sacred Head was a person who was reciting Surah Waqiah.

When he reached this verse,

أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Allah blessed the sacred head with the power to speak and it said in a clear and eloquent tongue, *أعجب من أصحاب الكهف قتلى وحملى اعجب*, 'my execution (and my head being propped onto spears) and carried around is more astonishing than the incident of the Ashaab e Kahf.'

Zahabi mentions in his Taarikh that the khalifa Waathiqullah tried to force Ahmed ibn Nasr Khaza'i, who was a great Imam in the Science of Hadith, to declare that the Qur'an was a creation, but he refused to do this.

The Khalifa commanded that he should be executed and hanged. He also appointed a person to turn his face away from the Qibla every time it faced the Qibla. The person who was appointed to do this says, 'Every night, he would turn towards Qibla (whilst hanged) and he would clearly recite the Surah Yaseen.' This incident has been quoted through numerous chains.

Ibn Asaakir reports with his own merit from Abu Ayub Khaza'i رضي الله عنه that during the reign of Hazrat Umar ibn Khattab رضي الله عنه there was a young worshipper who remained in the Masjid at all times in constant Ibaadat, and he was very much liked by Hazrat Umar رضي الله عنه. He had a father who was very old and at night, he would go to his father (to serve him).

On the way (to his home) was the house of a malicious woman and she became obsessed with him, so daily she would come out and stand on the road which he took, until one day she convincingly took him to the door of her home.

As he was about to enter, he remembered Almighty Allah and immediately recited the verse of the Qur'an,

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

‘Verily those who fear (Allah), whenever they are lured by some devilish enticement, they become forewarned, (and) immediately their eyes are opened (to the reality).’ [Part 9, Surah Al A’raf Verse 201]

The moment he recited this Ayah, the young man fell down unconscious. The woman summoned her female servant and they both dragged him and dumped him at the entrance of his home. When his father went out in search of him, he found him unconscious at the entrance of his home. He picked him up and carried him into the house. As the night came to an end, he regained consciousness, so his father said, ‘O my dear son! What happened to you?’ He said, ‘All is now well.’ His father said, ‘I give you the Name of Allah! Please inform me of what happened to you?’

Hence, he explained the entire situation to his father. His father asked, ‘Which verse did you read?’ He again recited the same verse and as soon as he recited it, he again collapsed. Those present tried to shake him, but realised that he had passed away. Hence, the people buried him that very night. In the morning, the news of this was given to Hazrat Umar رضي الله عنه so he went to the father to console him. He said to the father, ‘Why did you not inform me of this?’ He said, ‘O Ameerul Momineen! It was late at night and it would have caused you discomfort.’

He ﷺ said, ‘Take me to his grave!’ He ﷺ then went with his companions to the young man’s grave and said,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

‘And for him, who fears to stand before his Rub, there are two Jannats.’

[Part 27 Surah Rahmaan Verse 46]

The young man then replied from inside his grave, he said, ‘O Umar ﷺ! قد أعطانيهما ربي في الجنة مرتين , in other words, My Rub has already blessed me with both of these Jannats.’

Ibn Abi Duniya ﷺ and Baihaqi have reported in Dalaa’il un Nabuiwat with their own merit from Ibn Meena that, ‘One day I entered the grave-yard and performed two Raka’at (Namaaz) then I lay down (for a while). I was still awake when I heard someone from inside a grave saying, ‘Wakeup you have caused me discomfort. You people work and you know that we know, but you do not act upon it. By Allah! If I would read Namaaz like you, then it would be better for me compared to the world and everything within it’.’

Abu Nu’aim reported with his own merit in ‘Hilya’ from Yunus ibn Jalees that, ‘I was passing the Graveyard of Damascus one Friday morning, when (I heard) someone saying from a grave, ‘This is Yunus ibn Jalees who has come here after migrating. We perform Hajj and Umrah every month and perform Namaaz. O People! You perform deeds and yet you know not, we know even though we cannot do amal.’ Yunus ibn Jalees directed his attention towards the grave and conveyed Salaam but no reply was heard, so Yunus ibn Jalees said,

‘Subhaan’Allah! I am paying attention (i.e. listening) to your discussions but you will not reply to me!’ Thereafter he (the deceased) replied saying, ‘We have heard your Salaam, but to reply to the Salaam is a good deed and right now we are not able to do good or bad (meaning our deeds have come to an end).’

Ibn Asaakir رحمته الله reported from Awza’ee that Maysar ibn Jalees passed the Graveyard of Bab Al Tuma and since he was blind, another person escorted him.

He said, ‘السلام عليكم أهل القبور، أنتم لنا سلف ونحن لكم تبع فرحمتنا الله وإياكم وغفر لنا ولكم’ , so a deceased from inside the cemetery said, ‘O people of the World! Glad tidings to you, that in one month you are able to perform Hajj four times. Then I said, ‘How is that possible?’ ‘Do you not know that for every Jumma you receive the Thawaab of Hajj Al Mabroor?’ I asked, ‘Which was your best deed?’ He answered, ‘Istighfaar, but now neither is there any increase in our good deeds or lessening of our bad deeds.’

Ibn Asaakir رحمته الله reported on his merit from Umair bin Hab’bab Salami. He mentions, ‘The Romans imprisoned eight of my companions and me during the reign of Banu Umayya. The Roman King executed (beheaded) all eight of my companions. I was then brought forth to be executed, but one of the leaders got up and kissed the hand of the king and had me pardoned. He took me to his house. There he showed his beautiful daughter to me and he showed me his beautiful mansion. He said, ‘You know how much I am valued at the court of the King? If you enter my Religion, I will marry my daughter to you and all these riches will be yours.’ I said, ‘I cannot forsake my Deen for the sake of your daughter and all your riches.’ This person offered his Religion to me over many days. One night his daughter invited me into her garden

and asked me, 'Why is it that you are refusing to accept the conditions which my father has offered you?' I gave her the same answer that, 'I cannot forsake my Deen for the sake of a woman.' She then asked, 'What is it that you wish for?' 'Do you wish to remain here with us or do you wish to return to your country?' I said, 'I wish to return to my homeland.' She then pointed out a star to me in the sky and said, 'Follow that star at night and hide during the day. You will (eventually) reach your homeland.' She then gave me some necessities for the journey and I embarked on the journey. For three nights, I journeyed following her advice. On the fourth night, I was sitting in hiding when I heard the sound of horses. I thought that I had been discovered. When I looked carefully, I noticed my friends who had been martyred and with them, there were people on white horses. They came to me and said, 'Are you Umair?' I said, 'Yes I am Umair! Tell me, (what is this) because you were executed.' They said, 'Undoubtedly, we were executed, but Almighty Allah raised us and commanded us to present ourselves in the Janaazah of Umar bin Abdul Aziz ﷺ.' From amongst them one said, 'O Umair! Just let me hold your hand', so I gave my hand in his hand and he got me to sit behind him. After travelling for a short while, he threw me off, but I was not injured even the slightest bit. Now when I looked, I found I was right next to my house.'

Ibn Jauzi has reported with his own merit in 'Uyoonul Hikaayaat' from Abu Ali Dhareer that three Syrian brothers were performing Jihad against the Romans. The Roman King was once successful in capturing them. The King said, 'I will give you a share in my Kingdom and marry my daughters to you, on condition that you accept Christianity.' However, the three of them rejected his offer. The King then boiled three huge cauldrons filled with oil over intense heat for 3 days, and in order to threaten them, he showed them the cauldrons daily as they

boiled, but they remained steadfast in their decision. Finally, he threw the eldest (of the three brothers) into the cauldron with boiling oil, and then the second brother was put into it as well. The King also tried his best to sway the third and youngest brother, but it did not cause any change in his steadfastness. A Roman leader stood up and said, 'O King! I will be able to get him to repent from his Deen. These Arabs like beautiful women and I will give him in the hand of my daughter. She will (easily) lead him astray.' Hence, the king handed him over to the leader. The leader mentioned the entire situation of the young Mujahid to his daughter and gave him in her care. After few days had passed, the father asked his daughter, 'Have you been successful in your plan?' She said, 'Because both his brothers were killed in this city, it seems though his heart is not content here. Thus, you should transport us to some other town, and you should give me more time.' They were then moved to a different town, but the young man spent his entire day fasting and entire night in Namaaz, then he did not direct his attention towards the girl in any way whatsoever. When the girl saw his sincerity (and piety), she accepted Islam. The both of them took a horse and fled from there. They would hide during the day and rode at night. One day, they suddenly heard the sound of horses. When they looked carefully, they realised that the riders were the two martyred brothers of the young Mujahid, who were accompanied by an army of Angels. He conveyed Salaam to them and asked their condition. They mentioned that they were in discomfort for only a short time and thereafter they felt no discomfort at all. They said, 'We were then sent into Holy Paradise and we have now been sent here to perform your marriage to this girl.' They performed the marriage and then left. This youngster then reached Syria and this incident about him became famous.

In this regard, some poets have written:

سيعطي الصادقين بفضل صدق نجاة في الحياة وفي الممات

‘In other words, The Truthful are blessed due to their Truthfulness
With Salvation in life, and in death as well.’

Ibn Asaakir رحمته الله reported with his own merit from Mu’awiyah ibn Yahya that an old man from Homs went to the Masjid, thinking that it was already morning, but it was still night. When he arrived under the Quba, he heard the sound of horses. He looked out and saw some riders meeting with one another. Some of them were asked, ‘From where have you arrived?’ They replied by saying, ‘Were you not amongst us?’ He said, ‘No’. They said, ‘We have returned after being present in the Janaazah of Badeel Khalid ibn Ma’daan.’ He surprisingly said, ‘Has he passed away, as we have not received news of his passing?’ In the morning, the elderly man mentioned this incident to the people and at noon a messenger arrived with a message that Badeel had passed away.

Hazrat Ibn Abi Duniya رحمته الله mentioned in ‘Quboor’ and Ibn Asaakir رحمته الله mentioned from Sha’bi رحمته الله that Safwaan bin Umayya Sahabi رحمته الله was seated in a graveyard when a Janaazah arrived. From a grave, he heard the voice of a grief-stricken person saying,

أُنعم الله بالظعينة عينا وبمسراك يا أمين إلينا
جزعاً ما جزعت من ظلمة القبر وإن مسك التراب أميناً

O Ameena! With your travelling and your journey towards us,
Allah has blessed us with coolness to our eyes

(Now) Do not fear the darkness of the Grave and come quickly
Even though you are touched by the sand

When the people were informed of this, they wept so bitterly that their beards were soaked with tears. They then asked, 'Who is Ameena?' It was ascertained that Ameena was the female whose Janaazah had just arrived. Safwaan says, 'I used to think that the deceased do not talk, so where did this voice come from (if that was the case)!'

Ibn Abi Duniya رحمته الله reported from Sa'eed bin Haashim Salami that, 'A person from our tribe got his daughter married and for this he hosted a gathering which consisted of entertainment. Their house was close to the graveyard. When these people were occupied in the entertainment at night, they heard a grim voice saying,

يا أهل لذّة هولاء تدوم لهم إن المنيا تبديد اللهو واللعبا
كم قدر آينا مسرورا بلذته أمسى فريد امن الأهلين مغتربا

'O You who are engrossed in the pleasures of baseless entertainment!
Undoubtedly Death brings an end to all entertainment,

Many of those who were engrossed in the pleasures of entertainment,
They have journeyed away from their family and relatives!'

The narrator says, 'By Allah! Just few days after this the groom died.'

Ibn Abi Duniya رحمته الله reported from Saleh that, 'I once went to the graveyard on an intensely hot day.' I said, 'Subhaan'Allah! After dispersing your bodies and souls, who will bring you back to life (again),

and after you have decayed to such an extent, how will you be brought to life again?’ Suddenly from a pit, I heard a voice, which said, ‘O Saleh! It is from amongst the signs of Allah that the skies and the earth are fixed in place by His Divine Command, and when he summons you from the earth, you will be assembled before Him.’ He (Saleh) says, ‘I fell unconscious on my face.’

Hazrat Thaabit Bunaani رضي الله عنه reported that he was seated in a graveyard talking (to himself) in his heart, when suddenly he heard a voice saying, ‘O Thaabit! You see them silent, whereas many amongst them are drowned in grief. He (Thaabit) then looked around but he could not see anyone.’

Bashir bin Mansur reported that, ‘Ataa’ Arzaq mentioned to me, ‘When you go to the graveyard, then kill (i.e. silence) your heart before entering, because I was in the graveyard when suddenly I heard a voice saying, ‘O human, who has been casually lost in the worldly bounties and in playfulness!’”

It is reported from Sawaar bin Mus’ab Hamdani who in-turn reported from his father that, there were two brothers who lived next door to us. Both brothers loved each other deeply. It happened such that the elder brother went to Isfahan and after he left, his younger brother passed away. When the elder brother returned and wept at the grave, then for 7 months thereafter, he would hear this stanza from the grave

نفسك أصلحها ولا تبكها	يا أيها الباكي على غيره
يوشك أن تسلك في سلكه	إن الذي تبكي على إثره

‘O You who is weeping over another human,
Do no weep over him, but rectify yourself,

For surely for the one in whose loss you are weeping,
It is soon that you too will join the same ranks.’

He tried to find who was saying this, but could see no one. He began to tremble and shiver and three days later, he too passed away and was buried next to his brother.

Imam Ahmed رحمه الله has mentioned in ‘Zuhd’ and Ibn Abi Duniya reported on his own merit that Yazid ibn Shuraih Haithami heard a voice from a grave, which said, ‘O People! Today you have come to visit the likes of us, but (until yesterday) we too were just like you and during our lifetime, we even looked just like you. However, now in this wilderness, with the exception of this wind, our physical features are also flying around, we are locked in a chamber and we cannot come to you. Now none from amongst us can return. It is this house, which will soon become your residence.’

Ibn Abi Duniya رحمه الله reported from Sulaiman bin Yasaar Hadhrami رحمه الله that, some people were passing by a graveyard when they heard these stanzas from the graveyard:

يا أيها الركب سيروا من قبل أن لا تسيروا
فهذه الدار حقا فيها إلينا المصير
فكما كنتم كنا فغيرنا ركب المنون
وسوف كما كنا تكونون

كم منعم في نعيم وتسليه الدهور
وأخر في عذاب لبئس ذلك المصير

‘O Riders! Travel before such a time dawns upon you,
In which you cannot travel any longer

This house is a reality, and you are to come to us herein
Every person’s bounty this era will snatch,

And some people will be in torment
And undoubtedly that is a very bad residence.’

Ibn Jauzi رحمه الله reported in the book ‘Uyoonul Hikaayaat’ with his own merit, from Muhammad ibn Ab’bas Waraaq that, ‘a person had gone on a journey with his son and whilst on the journey he (the father) passed away. The son buried the father under a tree and continued on his journey. On his return, he passed by the same place at night, but he did not stop at his father’s grave, so he heard a voice saying,

أجداك تطوي الدوم ليلا ولا ترى عليك لأهل الدوم أن تتكلما
وبالدوم ثاولو ثويت مكانه فمر بأهل الدوم عاجفسلما

‘I saw you pass at night by the Dawm Tree
It is necessary upon you to speak to the one in Dawm

There is a person in Dawm, How nice it would have been
if you stopped at his place, Stop before passing,
The one in Dawm, and convey Salaams to him.’

Abu Nu'aim رحمته الله and Ibn Asaakir رحمته الله reported from Salama that Khalid bin Ma'daan used to recite a Tasbeeh 40 thousand times daily and he would recite the Qur'an. When he was placed on the bathing board so that he may be given Ghusl, then he began to shake his finger in the manner one shakes it when reciting Tasbeeh.

Ibn Asaakir رحمته الله reported from Abu Abdullah رحمته الله that, 'Our father passed away, so we placed him on the bathing board and opened (uncovered) his face, so he was smiling. The people present fell into doubt as to whether he was alive. They summoned the Doctor and we covered his face. When the Tabeeb (Dr) arrived, he checked his pulse and said that he had passed away. Again when we looked at his face, he was smiling (broadly).'

The Tabeeb said, 'I am astonished and confused as to whether I should declare him alive or deceased.' Whenever someone would step forward to give him Ghusl, he would be overcome with anxiety and he would be unable to perform the Ghusl, until such time that Fadl ibn Husain رحمته الله who was a great Aarif (Mystic) arrived and he performed the Ghusl, the Janaazah Namaaz and then buried him.'

Baihaqi mentioned in Dalaa'il un Nabuiwat from Sa'eed ibn Musay'yab رحمته الله that, 'During the reign of Hazrat Uthman Ghani رحمته الله, Hazrat Zaid ibn Khaarja رحمته الله passed away. He was shrouded in the Kafan and then a sound was heard from his chest. He was saying, 'Ahmed! Ahmed!' In the past books, it is written that the Siddique has spoken the truth. He is weak concerning himself, but he is strong concerning the commands of Allah and this too is written in the past Books. Hazrat Umar Farooq رحمته الله has spoken the truth. He is known for his strength and trustworthiness in the past Books. Uthman bin Affan رحمته الله spoke the

truth. He has followed in the footsteps of the others. Two years have passed and four more years remain. Mischief has commenced. The strong have devoured the weak and Qiyaamat has come. Your armies will bring the news of the Wells of Urays, and what is the Birr Al Urays? Sa'eed ibn Musay'yab ؓ says, 'Then a person from the Khutma Tribe passed away and a similar voice was heard from him and he (also) said, 'The brother of Banu Al Haarith bin Khazraj has spoken the truth.'

Baihaqi has mentioned that this Isnad (Chain of Transmission) is 'Sahih' and there are other authentications to this as well.

Baihaqi reported from Ibn Abi Duniya ؓ, Abu Nu'aim reported in Dalaa'il, and Ibn Naj'jar reported in his Taarikh from Isma'eel bin Khalid, wherein he mentions, 'Hazrat Yazid bin Nu'man bin Bashir, came to Hazrat Qaasim bin Abdur Rahman with a letter from his father Hazrat Nu'man bin Bashir. In it was written':

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

From : Nu'man bin Bashir

To : Umm e Abdullah bint Abi Haashim

As Salaamu Alaikum

I send towards you the Praise of that Allah Rabbul Iz'zat besides whom there is none worthy of Worship. You asked me to tell you about Zaid bin Khaarja ؓ. The incident related to him is this: He started to feel pain in his throat and he passed away in the time between Zuhr and Asr Namaaz. We placed him on a wooden bed and covered him. I was asleep, when a man came and it was my habit that after Asr Namaaz

that I used to recite Tasbeeh. The person who came said that Zaid has spoken. I rushed over there quickly. Some of the Ansaar were also present there and Hazrat Zaid رضي الله عنه was saying, 'the medium built man, who is the strongest amongst the people, and who with regards to the laws of Allah, does not care about the criticism of the critics and who never used to command the people that are powerful to oppress the weak amongst them. That (person) is Hazrat Abu Bakr Siddique رضي الله عنه, who is the truthful one and this has been narrated in the past Books. Hazrat Zaid رضي الله عنه then said, 'Hazrat Uthman Ghani رضي الله عنه is Ameerul Momineen and he forgives (pardons) most of your shortcomings.' Two nights have passed and four are remaining. The people have differed with one another and some were unjust over the others. Hence, there is no system and Mahaarim have been made lawful. Then the people abstained from error and they said, 'The Book of Allah and the Destiny defined by it is the boundary that separates. O people! Come towards your Ameer (Leader), listen carefully, obey and the one who declined (from doing so), there is no guarantee for his blood. The Command of Allah alone is the judge and the destiny. Allahu Akbar! This is Jannat and this is Jahanum, and these are the Ambia e Kiraam عليهم السلام and the Siddiqeen. O Abdullah bin Rawaaha رضي الله عنه! Peace be upon you. Did you find Hazrat Khaarja رضي الله عنه and Hazrat Sa'ad رضي الله عنه who were martyred on the battle of Uhad? Never will the flaming fire touch (them), which rips away the skin of the mouth. It calls out to that person who showed his back and turned his face away, also the one who gathered wealth and locked it away.' (Hazrat Nu'man bin Bashir رضي الله عنه then says), I then asked the people if he said anything else before I arrived. They said, 'We heard him saying, 'Be silent! Be silent!' We then began to look at each other and then only did we realise that this voice is coming from under the sheet of Hazrat Zaid رضي الله عنه. Thereafter, we removed the veil from over his face and he said, 'This Leader of the Universe ﷺ is the Rasool of

Allah! As Salaamu Alaika Ya Rasool'Allah ﷺ!' He then said, 'Abu Bakr ﷺ is truthful, Trustworthy and the Khalifa of Rasoolullah ﷺ. Weak in body but steadfast (and strong) in the commands of Allah.' He has spoken the truth and this is mentioned in the past Books.'

IMPORTANT NOTE

Baihaqi has reported that this incident occurred after two years of the Khilaafat of Hazrat Uthman Ghani ﷺ had been completed. In the remaining four years a lot of strife took place, for example the strife of the Ahl e Iraq and the ring which was in the hand of Hazrat Uthman ﷺ and which was given to him by Rasoolullah ﷺ was lost in the Birr Al Urays. Then could not be found and as of that day there was a decline during the Khilaafat of Hazrat Uthman ﷺ.

Ibn Abi Duniya and Baihaqi have reported, and Ibn Asaakir has reported with his own merit, from amongst the people killed by Musailma Kaz'zab (the false claimant of Nabuiwat), one person after being killed began to say, 'Muhammad ﷺ is Allah's Rasool, Abu Bakr ﷺ is Siddique, Umar ﷺ is Shaheed and Uthman ﷺ is Raheem. He then became silent.'

Bukhari has mentioned in his Taarikh, and Ibn Mundah reported with his own merit from Abdullah ibn Ubaidullah Al Ansari ﷺ that, 'Hazrat Thaabit bin Qais Sham'mas ﷺ was martyred in that Battle of Yamama, so I too was present amongst those who buried him. When we placed him in his grave, he started saying, 'Muhammad ﷺ is Allah's Rasool, Abu Bakr ﷺ is Siddique, Umar ﷺ is Shaheed and Uthman ﷺ is Ameen and Raheem.' We looked at him carefully, but he had already passed away.'

Tabrani has mentioned in Kabeer with his own merit from Abdur Rahman bin Yazid that Nu'man bin Bashir رضي الله عنه mentioned to him, 'There was a person from amongst us by the name Khaarja bin Zaid. We had already shrouded him in the Kafan etc. then I stood up to perform my Namaaz, when I heard a voice. I turned around and noticed that there was movement in him. He was saying, 'The strongest and best amongst the nation is Umar رضي الله عنه who is strong both in physique and Imaan and Uthman Ameerul Momineen is chaste and one who forgives.' Two nights have passed and four are remaining. The people have differed with one another and some were unjust over the others. Hence, there is no system and Mahaarim have been made lawful then the people abstained from error and they said, 'The Book of Allah and the Destiny defined by it is the boundary that separates. O people! Listen to the words of your leader and obey him. He is the Representative and Khalifa of Allah's Rasool ﷺ and the son of Rawaaha.' He then said, 'What is the condition of Zaid bin Khaarja (i.e. the father)?' He states, 'I then went behind Birr Al Uraays and the voice was not heard anymore.'

Ibn Abi Duniya رضي الله عنه reported with his own merit from Abu Abdullah Shaami wherein he said, 'We went out to battle against the Romans so those from our battalion went out in pursuit of the enemy. Accidentally two people were separated from the Battalion. One from amongst them mentioned, 'We met up with a commander of the Roman (Army) who challenged us to battle. We fought for a little while, as we were still boys. One of my companions was killed, whilst I fled and went out in search of our battalion. On the way, my inner self started to reproach me saying, 'Your companion has already entered Jannat, yet you fled and are running around. Thus, I returned (to the battlefield) and I confronted that person again and began fighting him again. He wounded me so severely that I fell to the ground. He got

onto my chest and sat over me then he took something (a weapon) and started to execute me. Suddenly, my friend who was martyred appeared. He grabbed that person by his hair and began dragging him, he assisted me in killing him, and we both killed him together. He then walked with me up to a tree. On reaching there, he fell and just as before he was dead. I then returned to my other companions and informed them of this incident.’

Ibn Abi Duniya رضي الله عنه reported from Abdur Rahmaan ibn Yazid ibn Aslam that there were a few people who always fought against the Romans, and once they were unexpectedly captured. The Roman King arrived and commanded them to accept Christianity, but they refused. The King ordered their execution. The King sat on a hill near the river and had one of them executed. (He then) threw his head into the river, but his head remained in one place in the river (it did not sink or move), and it turned towards him (the king) and said,

يَا أَيُّهَا النَّفْسُ الطَّمَّيْنَةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

‘O gratified soul! Return towards your Rub, (in this way) that you are pleased with him, and He is pleased with you, so then enter the Ranks of My chosen servants, and enter into My Jannat’

[Part 30, Surah Al Fajr, Verses 27-30]

Ibn Abi Duniya رضي الله عنه reported from Sa’eed Ammi, ‘Some people went out on sea for Jihad, when a young man arrived and also requested to be entered into the ranks (of the fighters), but they declined his request. He insisted firmly, so they allowed him to join. Now when the enemy were confronted, he displayed his youthful vigour and was finally made

Shaheed. After being martyred, his head stood up and it faced those in the ship and said,

تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً والعقبلة للمتعقبين

‘This Abode in the hereafter, We prepare for those who seek neither superiority nor disorder on earth, and the Hereafter is truly for the Believers’ [Part 20, Surah Al Qasas, Surah 83]

After saying this, the head disappeared.’

Hafiz Abu Muhammad Khilal has mentioned with his own merit in the Kitaab ‘Karamaat ul Awliyah’ that Abu Yusuf Ghasuli رحمته الله said, ‘Once Hazrat Ibrahim bin Adham رحمته الله visited me and said, ‘Today I saw something amazing.’ I said, ‘What did you see?’ He said, ‘I was standing near a grave when it suddenly split open and from it emerged an elderly person with dyed hair and he said, ‘Ask! For I have appeared for you.’ I said, ‘Tell me, how did Almighty Allah treat you?’ He said, ‘I went into the Court of Allah with bad deeds, but Allah pardoned me due to three things. The first was because I loved those who truly loved Almighty Allah. The second was because I never drank anything, which was impermissible. Thirdly, (Allah said) It is because you came to me with a dyed beard, and I have Haya (modesty) before those who have dyed (their beard), that I should put them into hell.’

The Narrator mentions that the grave then closed as it originally was. Ibrahim then said, ‘O Ghasuli رحمته الله it is amazing that Allah divulges these astonishing things to you.’

Baihaqi reported in Sha'b ul Imaan with his own merit from Ibrahim, 'The Qadi of Nishapur, was visited by a person regarding whom it was mentioned that the person wished to inform him of some amazing happening. The person said, 'In the past I used to steal Kafan (Shroud of the deceased). Once a woman passed away, so I went (to her grave) with the intention of stealing her shroud. After digging into the grave, when I placed my hand on her Kafan, she said, 'Subhaan'Allah! A man destined to Paradise is attempting to steal the Kafan of a woman destined to Paradise.' I said, 'How so?' She said, 'Did you not partake in my Janaazah Namaaz?' I said, 'Yes, I did.' Thereafter, the woman said, 'Allah has promised me that whosoever partakes in my Janaazah Namaaz will be pardoned.'

Mahaali mentioned in his 'Imaali' from Abdul Aziz bin Abdullah that a person was in Syria with his wife and one of his sons had been martyred. One day that person noticed a rider coming his way. He went to his wife and said, 'O Such and such (addressing her)! It is mine and your son (i.e. the rider)', so the woman said, 'Keep shaitaan away from you, my son was martyred many years ago. Something seems wrong with your mind. Go and keep busy with your work.' The man made Istighfaar and kept busy with his work, but after a short while the rider came closer to him. When he saw the rider, his confusion disappeared, because the rider was really the martyred son. The father said, 'O my son! Were you not martyred?' He said, 'Yes I was, but Umar bin Abdul Aziz ؓ has passed away and the Shuhada (martyrs) have requested for permission to partake in his Janaazah, and I have (also) taken permission from my Rub to come to you and convey Salaam.' He (the son) then gave Dua to his father and left. Afterwards it was ascertained that Hazrat Umar bin Abdul Aziz ؓ actually passed away at that time.

BENEFICIAL NOTE

This is such a narration that the A'ima e Hadith have reported in their books. The reason I have quoted this here is so that it may support that which Imam Yafa'i رحمته الله has written in his Kitaab.

BENEFICIAL NOTE

Imam Yafa'i رحمته الله has mentioned that to see the deceased in either a good or bad state is a kind of 'Kashf' (Spiritual Manifestation), through which the glad tidings of an issue, is sometimes guidance. Sometimes it is directed towards the benefits of the deceased, showing that we should perform Esaal e Thawaab for the said deceased or his debts should be paid off. Generally, when we see a deceased, it is in a dream and sometimes it happens whilst we are in an awakened state, this is from the Karamaat of the Awliyah. In addition, in another instance he (Imam Yafa'i رحمته الله) has mentioned that, sometimes the souls come from the Illiyeen or the Sij'jeen and connect with their bodies, especially on the eve of a Friday and the souls sit together and have discussions. Those deserving the Grace of Allah are rewarded with blessings and those deserving punishment are punished.

BENEFICIAL NOTE

Hazrat Yafa'i رحمته الله said, 'When the souls are in the Illiyeen or the Sij'jeen then the Azaab and Thawaab is only for the soul, but for as long as the souls are in the graves, then the Azaab and Thawaab is inflicted on both the body and the soul.'

THE KNOWLEDGE OF THOSE IN THE GRAVE

Even Ibn Qayyim (the deviant scholar) says, ‘The Ahadith and Athaar prove that when a person visits the deceased they are aware of his arrival and the deceased hears the person’s words. The deceased receives contentment and replies to his Salaam. This is general for both the Shuhada and the non-Shuhada; there is also no particular time limit (condition) in this.

This view is more correct than the view of Dah’hak in which time limits (condition) have been mentioned. Also, Rasoolullah ﷺ commanded that the Ahl e Qabr (Dwellers of the Grave) should be conveyed Salaam like it is conveyed upon those who are able to hear and see.’

Muslim reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ went towards the Cemetery and said,

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاجِقُونَ

‘Salaams upon the Abode of Believers and if Allah Wills,
then we are to meet with you (soon).’

Nasa’i and Ibn Majah reported from Buraidah that Rasoolullah ﷺ taught us that when we visited the cemetery we should say,

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاجِقُونَ أَنْتُمْ لَنَا قَرُوبٌ وَنَحْنُ
لَكُمْ تَبَعٌ. أَسْأَلُ اللَّهَ الْعَاقِبَةَ لَنَا وَلَكُمْ

‘Peace be upon you, O Dwellers of the houses of Believers and if Allah wills then soon we too shall meet with you. You have gone before us and we are to follow you. I beg Allah for salvation for both you and me.’

Muslim reported from A’isha Siddiqa رضى الله تعالى عنها wherein she mentions, ‘I asked Rasoolullah ﷺ what should I do when I go to the graveyard?’ He ﷺ said, ‘Do this’:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ،
وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْآجِفُونَ

‘Salaams be upon the City of Muslims and May Allah have mercy on our formers and our latters. If Allah wills then we are to meet with you (soon).’

Tirmizi reports from Ibn Ab’bas رضى الله تعالى عنها that whenever Rasoolullah ﷺ would pass the Holy Cemetery of Madina, he ﷺ would turn towards it and say,

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآخِرِ

‘Peace be upon you O Dwellers of the Grave. Allah pardon you and us. You have gone before us and we are to follow after you.’

Tabrani reported from Ali ؑ that he went near the graves and said,

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ أَنْتُمْ لَنَا سَلَفٌ فَارْطُوا نَحْنُ لَكُمْ تَبَعٌ عَمَّا قَلِيلٍ
لَا حَقَّ لِلَّهِمُ اغْفِرْ لَنَا وَلَهُمْ وَتَجَاوَزْ بَعْفُوكَ عَنَّا وَعَنْهُمْ

‘Peace be upon you O dwellers of the homes of the Momins and Muslims. You have gone ahead before us and shortly we too will meet with you. Allah Almighty forgive us and them, and Allah overlook ours and their (shortcomings).’

Ibn Abi Shaiba رضي الله عنه reported from Sa’ad ibn Abi Waq’as رضي الله عنه, ‘When he would return from his property (land), he would pass by the graves of the Shuhada. (In addition) he would say, ‘السَّلَامُ عَلَيْكُمْ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْآخِرُونَ’, (in other words, Peace be upon you, and if Allah Wills then we will certainly meet with you).’

Ibn Abi Shaiba رضي الله عنه reported that whenever Hazrat Umar رضي الله عنه passed by the graveyard, be it day or night, he would convey Salaam (to the deceased).

Ibn Abi Shaiba رضي الله عنه reported from Hazrat Abu Hurairah رضي الله عنه, ‘When you pass by the graves of those whom you recognise, then say (to them) السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ ‘Peace be upon you O Dwellers of the Grave.’ When you pass by the graves of those whom you do not know, then say to them السَّلَامُ عَلَى الْمُسْلِمِينَ ‘Peace be upon the Believers.’

Ibn Abi Shaiba رضي الله عنه reported from Hasan رضي الله عنه that the one who enters the Graveyard and says,

اللَّهُمَّ رَبَّ الْأَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ النَّخِرَةِ الَّتِي خَرَجَتْ مِنَ الدُّنْيَا وَهِيَ بِكَ مُؤَمَّنَةٌ:
أَدْخِلْ عَلَيْهَا رَوْحًا مِنْ عِنْدِكَ وَسَلَامًا مِنِّي

‘O Rub of the decayed bodies and worn away bones who exited the world with Imaan, You have mercy on them and convey my Salaam to them.’

Thereafter, all the people who have passed away from the time of Adam عليه السلام up to his time; will make Dua e Maghfirat for him.

Ibn Abi Duniya reported from Hazrat Abu Hurairah رضي الله عنه, ‘One who enters the graveyard and makes Dua e Maghfirat for the Ahl e Quboor and who has Mercy on them and requests on their behalf, then it is as if he was present in their Janaazah and performed (Janaazah Namaaz) over them.’

Ibn Abi Duniya reported from Azhar bin Marwan that Bishr bin Mansur had a room wherein he performed Namaaz and he would open its door towards the graves, from there he would observe the graves.

Ibn Abi Duniya has reported and Baihaqi reported in Sha’b from Ibn Umar رضي الله تعالى عنهما, ‘When he would go to the Graveyard to perform any Janaazah Namaaz, he would make Dua-e-Maghfirat for those in the graveyard and he would make Dua for Mercy.’

Ibn Abi Duniya رضي الله عنه and Baihaqi reported from a family member of Aasim Hajdari, ‘Many years after the demise of Aasim, he dreamt of him and he asked him (in the dream), ‘Have you not died as yet?’ He said, ‘Yes (I have)’, so he asked, ‘Where are you residing nowadays?’ He said, ‘By Allah! I now reside in a garden from amongst the gardens of Jannat. On the eve of every Friday and every morning, my companions and I gather together with Bakr ibn Abdullah Mazni رضي الله عنه and we find out about you peoples affairs.’ He asked, ‘Do your bodies visit or your souls?’ He said, ‘No, only our souls gather, our bodies have been reduced to nothing.’ He said, ‘When we come over to visit you, do you recognise us?’ He said, ‘We become aware of all this on the eve of a Friday and the entire day on a Friday, until the rising of the sun on a Saturday.’ He

asked, 'What is the uniqueness of this particular time.' He replied, 'It is due to the virtue of a Friday'.

Ibn Abi Duniya and Baihaqi have reported from Bishr bin Mansur that it used to be a daily routine of a person to go to the cemetery and sit there. Whenever any Janaazah came, he partook in it. In the evening, he would stand at the gates of the cemetery and say, 'Allah bless you with contentment and may Allah have mercy on your poverty. May He forgive your sins and accept your good deeds.' He would always mention these words.

The same person mentions; 'One day I did not manage to complete my daily routine and returned home. I was asleep at home when a large crowd of Makhluq (creation/people) appeared to me. I asked, 'Who are all of you and why have you come (to me)?' They said, 'We are from the cemetery. You made it a habit to bless us with a gift before you went home and today you did not do that.' I said, 'What was that Hadiya (Gift)?' They said, 'It was your gift of Duas.' I said, 'Well then, I shall give you this gift again and ever since then I have never dropped that routine'.

Ibn Abi Shaiba and Baihaqi reported that at night the fog of Matraf would begin to glow on the eve of a Friday, so he would go into the cemetery at night and he would doze off whilst sitting on his horse. He would feel as if all the people are seated in their graves. The dwellers of the grave would say, 'Look it is Matraf who has come to you on a Friday.' He would then say, 'Are you also aware that Jumma is a day?' They would say, 'Yes we also know what the birds are doing on this day.' The birds are saying, *سَلَامٌ سَلَامٌ يَوْمَ صَالِحٍ* 'May there be peace. May there be peace. It is a blessed day.'

Ibn Abi Shaiba and Baihaqi have reported on their own merits from Sufyan bin Ainiyah رضي الله عنه wherein he mentions, 'When my father passed away I lamented very much and I would visit his grave daily, and thereafter I went less often. Once I saw in my dream that he was saying, 'O my son! Why have you delayed (in coming)?' I said, 'Were you aware of my visits?' He said, 'I always found out when you would come, whenever you would visit, I would look at you and become pleased and even those around me would become pleased with your Duas.' Henceforth, I made it a habit to visit regularly.'

Baihaqi reported from Abu Dardah رضي الله عنه that he said, 'An Aalim said to me, 'It was my routine to visit the grave of my father regularly, then after some time a thought entered my heart that he is dust (sand) now, so what benefit is there in visiting him now? Thereafter, I abstained from visiting and then one night I saw my father in my dream and he was saying, 'Son! Why have you stopped visiting (me)?' I said, 'What should I come and do on a mound of sand?' He said, 'O my son! Do not say such words. When you visited me, my neighbours gave me glad tidings and when you would return, I would continue looking at you, until such time that you would enter into Kufa.'

Ibn Abi Duniya and Baihaqi reported from Uthman bin Saudah (His mother was known as Raahiba due to immense Ibaadat) who said, 'When my mother passed away, then I would visit her on the eve of every Friday and I would then make Dua e Maghfirat for her and for all the dwellers of the graves. One night, I saw her in my dream and I asked her, 'How are you today?' She said, 'My dear son! The discomfort of death is intense and Alhamdulillah I am in a very blessed Barzakh. In it, I lay a bed of flowers and I use a pillow of 'brocade' and 'heavenly silk.' I said, 'Do you have any need?' She said, 'Yes.' I said, 'What is it?'

She said, ‘Do not ever leave visiting me, because by you coming I feel peace and when you visit, then the other deceased give me glad tidings saying, a visitor is coming from your home and they too become happy (and excited)’.

Salfi says, ‘I heard Abul Barkaat Abdur Rahmaan saying in Askandariya, ‘I saw my mother in my dream and she was saying, ‘O my son! When you visit my grave, sit close to me, so that I may feel peace and you should make Dua e Rahmat for me.’”

Hazrat Hafiz Ibn Rajab رحمته الله states, Ali bin Abdus Samad reported to me with his own merit from Asad bin Musa, ‘One of my friends passed away and I saw him in my dream one day. He was saying to me, ‘Subhaan’Allah! You visited the grave of such and such person and you sat there, and then made Dua e Maghfirat for him, but why did you not visit me?’ I said, ‘How did you come to know this and how did you see this whereas you are pressed under such a huge amount of sand?’ Thereafter, he said, ‘Do you not understand how water can be seen when it is inside a (transparent) bottle?’”

WORD OF CAUTION

Abu Dawud and Tirmizi have reported with a merit of Sahih that Abu Jari Al Hujaimi رحمته الله says, ‘I presented myself in the Holy Court of Rasoolullah ﷺ and said, ‘عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ’. He ﷺ replied, ‘Do not say it like this, because this is the Salaam of the deceased.’ From this, it becomes evident that when greeting the deceased, with reason of kindness, the words عليكم السلام are mentioned first. From other Ahadith it is evident that Rasoolullah ﷺ himself went to the graveyard and said,

‘السلام عليكم يا اهل القبور’, so whilst comparing both Hadith, some have mentioned that the Hadith in which the word ‘Salaam’ comes first is more correct and some have mentioned that the Sunnat method is to say the word ‘Alaikum’ first. Ibn Qayyim (the deviant scholar) has also mentioned in Bada’i that both groups have said this due to not understanding the Hadith. In reality, the issue is that the saying of Rasoolullah ﷺ عليكم السلام is the Salaam of the deceased, then it must be noted that this was not mentioned as principal for the command of Shariah. However, he ﷺ was mentioning about the manner of the Salaam in the days of ignorance, because in the era of ignorance people said the word Salaam before taking the name of the deceased, just as a poet has written:

عليك سلام الله قيس بن عاصم

‘May the Salaam (from Allah) be upon you, O Qais ibn Aasim’

Whilst explaining the excellence of Hazrat Umar bin Khattab رضي الله عنه, a person once said,

‘O Ameer! Peace be upon you,
and Allah ta’aala gives blessings in damaged skins’

(It must be) also noted that this manner was generalised in the language of the Arabs, but to use it to give information regarding some actual (particular) incident does not prove its permissibility, so how can seclusion be proven. Due to this, it has been concluded that the Sunnat manner is this that be it in conveying Salaam to the deceased or the living, the word Salaam should be first in both conditions.

NOTE: Ibn Qayyim (the deviant scholar) has mentioned, ‘If someone says that when greeting the living we say the word Salaam first, as we have expectation of an answer from him, that is why Dua has been put before the one who is being addressed. In addition, this is not expected from the deceased, then the answer to this is that, there is also hope of receiving an answer from the deceased, just as we have ascertained from the Ahadith.’

AN EXTRAORDINARY POINT

In making Dua e Khayr the words of Dua are mentioned before the person for whom Dua is being made, such as,

سلام على إبراهيم سلام على نوح سلام عليكم بما صبرتم

‘Salaam upon Ibrahim, Salaams upon Nuh,
Peace be upon you due to your patience’

In addition, in Dua, the name of that person usually appears first (i.e. before Dua is made for him), for whom Bud-Dua is being made (i.e. one who is being cursed).

وَإِنَّ عَلَيْكَ لَعْنَتِي

‘An undoubtedly, upon you is my curse’
[Part 33, Surah Saad, Verse 78]

عَلَيْهِمْ دَائِرَةُ السَّوْءِ

‘Upon them, is a ring of evil’
[Part 26, Surah Al Fatah, Verse 6]

وَعَلَيْهِمْ غَضَبٌ

‘And upon them, is (His) Wrath’
[Part 25, Surah Al Shura, Verse 16]



THE STATION OF THE SOULS AFTER DEATH

Almighty Allah says, ‘Allah is He, who created you from one soul, some are waiting and others are kept as Amaanat, and Allah Knows their stations of waiting and station of Amaanat.’

NOTE: In other words when they are waiting in the spines of their fathers or when they are regarded as Amaanat after passing away.

AHADITH-E-MUBAARAKA

Ibn Mas’ud رضي الله عنه reported that Rasoolullah ﷺ said, ‘The souls of the Shuhada are kept by Allah in the crops of green (birds) and they travel in the rivers of Jannat wherever they wish. They then reside in lamps which are suspended (hanging) under the Arsh.’

Ibn Ab’bas رضي الله تعالى عنهما reported that Rasoolullah ﷺ said, ‘Your companions were martyred in the Battle of Uhad, so Almighty Allah placed their souls in the crops of green birds, and they enter the rivers of Jannat and they may flourish there. They then reside in such lamps, which are suspended under the Arsh.’

Sa’eed ibn Mansur reported from Ibn Ab’bas رضي الله عنه wherein he mentions, ‘The souls of the Shuhada travel in the crops of green birds and they eat from the fruits of Jannat.’ The same is reported from Hazrat Ibn Ab’bas رضي الله تعالى عنهما and from Hazrat Abu Sa’eed Al Khudri رضي الله عنه etc.

It is also mentioned in the narration of Hazrat Abu Sa’eed Al Khudri رضي الله عنه, ‘Almighty Allah will say, ‘Is there any bounty better than this bounty?’ The Shaheed (martyr) will say, ‘Yes O Allah! I prefer that my soul

should be returned to my body and I should be killed again, in Your Way’.

BENEFICIAL NOTE

It is mentioned in the narration of Ibn Abi Haatim that the souls of children are in the crops of the birds of Jannat and they travel.

Ubay bin Ka’ab رضي الله عنه reported, ‘The Shuhada will be in Domes which are constructed in Jannat, also fish and ox will be sent to them. These two will come forth and fight each other. The Ahl e Jannat will look at them and become pleased. Whenever they desire to eat something (from them), then the one will kill the other and when they eat from anything, it will have the taste of everything in Jannat.’

Bukhari reported from Hazrat Anas رضي الله عنه, ‘When Haaritha رضي الله عنه was martyred, his mother said, ‘Ya Rasool’Allah ﷺ! You know well how dearly I loved Haaritha رضي الله عنه, so if he is in Jannat please inform me of this, so that I may have patience, and if he is not there, then please inform me with regards to what I can do.’ He ﷺ said, ‘There are many Jannats and he is in the highest of them, being Jannat ul Firdaus’.

Ka’ab reported that Rasoolullah ﷺ said, ‘The souls of the believers are inside green birds which hang on the trees of Jannat and on the day of Qiyaamat they shall be returned to their respective bodies.’

Hazrat Umm e Haani رضي الله تعالى عنها asked Rasoolullah ﷺ, ‘Will we be able to see each other after passing away?’ Rasoolullah ﷺ said, ‘After death the soul enters into green birds which hang on trees and then on the day of Qiyaamat they shall be returned to their respective bodies.’

Bishr bin Bara' رضي الله عنه queried from Rasoolullah ﷺ by saying, 'Please inform me, after passing away do we recognise each other or not?' Rasoolullah ﷺ said, 'The content souls are in the crops of green birds in Jannat, these birds are on the branches of the trees of Jannat, and just as birds recognise each other, likewise these souls recognise each other.'

When the time of the passing of Hazrat Ka'ab رضي الله عنه drew near, the mother of Bishr رضي الله عنه visited him and said, 'O Abdur Rahman! If you meet with such and such person (i.e. Bishr رضي الله عنه) please convey my Salaam to him.' He replied, 'O Umm e Bishr! Allah have Mercy on you. There is no time for this.' Thereafter she said, 'Did you not hear the Hadith that the soul of the believers travel in Jannat wherever it wishes and the souls of the unbelievers are in Sij'jeen!'

Rasoolullah ﷺ was asked about the souls of the believers, so he ﷺ said, 'They live inside green birds and they travel in Jannat wherever they please and the souls of the unbelievers are imprisoned.'

Abdullah ibn Umar رضي الله تعالى عنهما reported, 'The rays of the sun are wrapped and kept in Jannat and it is opened twice in a year, and the souls of the believers are kept in the bodies of a special type of green bird.'

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, 'The souls of the children of the believers are on a mountain in Jannat. They are taken care of by Hazrat Ibrahim عليه السلام and Hazrat Sarah رضي الله تعالى عنها. On the Day of Qiyaamat, they shall be given in the care of their parents.'

Hazrat Ibn Umar رضي الله تعالى عنهما reported that Rasoolullah ﷺ said, 'That child who was born on the intrinsic nature of Islam and then died, then he

remains in Jannat with a full stomach and his thirst is quenched. In addition, he makes Dua, ‘O Allah! Send my parents to me.’

Khalid Ibn Ma’dan reported, There is a tree in Jannat which is called ‘Tooba’ which has breasts, so the children who pass away receive milk from its breasts, and the one who care for them is Hazrat Ibrahim عليه السلام.

Makhool رضى الله عنه reported that Rasoolullah ﷺ said, ‘The souls of the children of believers are in the crops of green birds (and) Hazrat Ibrahim عليه السلام cares for them.’

It is also mentioned in the earlier narration of Khalid ibn Ma’dan that if the child has been miscarried, then the child swims in the rivers of Jannat. This will continue until the day of Qiyaamat, until he comes forth on the Day of Qiyaamat being 40 years of age.

Hunad ibn Sirri reported in Zuhd that the souls of the people of Fir’awn are in the bodies of black birds who pass over the fire. This is what they being brought forth and presented to Jahanum daily means. The souls of the Shuhada are in the crops of green coloured birds, the souls of the Muslim children are in the crops of the (little) birds of Jannat and they travel wherever they wish to.

Ibn Abi Shaiba reported the Tafseer of the verse وَلَا تَقُولُوا الْمَيِّتُ يُعْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ from Ikrama رضى الله عنه and then says that, ‘The souls of the Shuhada are glowing white birds.’

Qatadah رضى الله عنه reported, ‘We have been told that the souls of the Shuhada are in the bodies of white coloured birds under the Arsh e Ilaahi.’

Ibn Umar رضى الله تعالى عنهما reported, 'The souls of the unbelievers are (entrapped) in the seventh earth.'

Umm e Kabsha bint Ma'rur reported, 'We asked a question to Rasoolullah ﷺ about where these souls go to, so Rasoolullah ﷺ explained it in such a manner that the families began to weep. Rasoolullah ﷺ said, 'The souls of the believers enter the bodies of green birds and they eat and drink and are suspended under the Arsh of Allah, perched in lamps. They make Dua by saying, 'O Allah allow our brothers to meet with us and bestow upon us that which You have promised us.' The souls of the unbelievers are in the bodies of black birds, which eat and drink from Jahanum and they are perched in a chamber of Hell, and they say, 'O our Rub! Do not let our brothers meet with us, and do not give us that, with which you have frightened us.'

Hazrat Abu Sa'eed Al Khudri رضى الله تعالى عنه reported that (Rasoolullah ﷺ) said, 'On the eve of Me'raj a beautiful staircase was brought to me and when the eyes of the deceased sees it, its eyes follow it (in shock) due to its beauty. Then, Jibra'eel عليه السلام and I ascended it towards the first sky, and had the Door opened. The souls of the believers from amongst the offspring of Hazrat Adam عليه السلام were being presented to him and he was saying, 'These are pure Souls and pure ones. Send them forth to the Illiyeen.' Thereafter the sinful ones from his offspring were presented before him, and in a harsh manner he said, 'These are evil (cursed) souls and evil ones, so send them to the Sij'jeen.'

Rasoolullah ﷺ said, 'The souls of the Believers are on the seventh sky and they observe their station in Jannat.'

Wahb bin Mamba رضي الله عنه reported, ‘There is a house on the seventh sky which is known as ‘Daar al Baidha’ (The White House). In it, the souls of the believers are gathered and when any new soul arrives, then they welcome it. They ask from it about the condition of the people on earth, just as a Musafir (traveller) is asked (about this) in the world.’

Hazrat Ab’bas رضي الله عنه reported, ‘The souls of the believers are with Jibra’eel عليه السلام and it is said to him, ‘You are responsible and the Protector for them until Qiyaamat’.’

Mughira bin Shaiba رضي الله عنه reported that Hazrat Salman Farsi رضي الله عنه met with Hazrat Abdullah bin Salaam رضي الله عنه so he said to him, ‘If you pass away first then you should inform me with regards to your condition. If I pass away first, then I shall inform you of my condition, so he asked, ‘How will we be able to inform each other (of this) after we have passed away?’ He replied, ‘After the soul is removed from the body, it resides between the sky and the earth, until it re-enters its actual body on the Day of Qiyaamat.’ It happened such that Hazrat Salman Farsi رضي الله عنه passed away first, so Hazrat Abdullah ibn Salaam رضي الله عنه saw him in his dream, so he asked him, ‘For what did you receive the best return here?’ He رضي الله عنه said, ‘For Tawak’kul (Having full trust in Allah)’.

Sa’eed bin Al Musay’yab رضي الله عنه reported from Salman رضي الله عنه, ‘The souls of the Momineen are in the Barzakh of the earth. They come and go wherever they wish to as they wish, and the souls of the unbelievers are in the Sij’jeen.’

NOTE: Even Ibn Qayyim (the deviant scholar) says, ‘Barzakh refers to the Hijab between the world and the hereafter.’

Maalik bin Anas رضي الله عنه reported, ‘A Hadith reached me that the souls of the believers are free and they go wherever they wish.’

Abdullah ibn Umar رضي الله تعالى عنهما reported, ‘The souls of the unbelievers are gathered in ‘Barhoot al Sanja’ which is near the area of Hadhr al Maut, and the souls of the believers are in ‘Al Jaabiyah’.’

Hazrat Ali رضي الله عنه reported that the souls of the believers are in the Well of Zam-Zam.

Ka’ab Ahbaar sent a messenger to Hazrat Ibn Umar رضي الله تعالى عنهما so that he may query from him concerning where the souls of the Muslims reside, and concerning where the souls of the Mushrikeen reside. Thereafter, Ibn Umar رضي الله تعالى عنهما said, ‘The souls of the believers reside in ‘Al Areeha’ and the souls of the Mushrikeen reside in ‘Sana’a’, so Ka’ab رضي الله عنه verified (supported) this.’

Safwaan bin Aamir bin Abdullah was asked whilst in Yemen, ‘Are the souls of the believers gathered (Assembled) at any place?’ He said, ‘They are assembled on earth, because Almighty Allah says,

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

‘And undoubtedly, we have written after the guidance in the Zaboor, that the heirs to this earth, will be (My) pious servants’ [Part 17, Surah Al Ambia, Verse 105]

Wahb ibn Mamba رضي الله عنه reported, ‘The souls of the believers are entrusted into the care of an Angel, whose name is Ramya’eel and he is the Keeper of these souls (i.e. responsible for them).’

Ab'ban ibn Tha'lb reported, 'The name of the Angel to whom the souls of the unbelievers is given to, is known as 'Dawma'.'

Khalid ibn Ma'daan رضي الله عنه reported from Ka'ab رضي الله عنه that Khidr عليه السلام is between Bahr Al Aala and Bahr Al Asfal at a glowing River. The creatures of the sea have been commanded to obey him, and souls are brought to him in the morning and in the evening.

NOTE: Even Ibn Qayyim (the deviant scholar) says that the Mas'ala of the assembling (gathering) of the souls is a very great (intricate) one and intellect has no place in this. The knowledge of this can only be derived through Shar'i sources. One view is that all the souls of the believers, be they Shaheed or non-Shaheed, are in Jannat. However, if he is liable for some very big sin which deprives him of this blessing, then he is not stationed in Jannat, just as it is evident from the Hadith of Ka'ab رضي الله عنه and Umm e Haani رضي الله تعالى عنها and it is also clearly mentioned in the Holy Qur'an,

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ

'So, if the dying person is from amongst the cherished ones,
Then, there is comfort, flowers; and gardens of harmony'
[Part 27, Surah Al Waqiah, Verse 88]

It has also been mentioned:

يَأْتِيهَا النَّفْسُ الْعَظِيمَةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتٍ

Almighty Allah has mentioned three categories of the soul after being separated from the body:

1. The Muqarab'been who are in Jannat
2. The ones on the Right, who are protected and safe from Azaab
3. The ones who falsify and mislead, are those who will be invited into Jahanum and entered into it

It has been mentioned that the believers amongst the nation of Firawn were addressed by saying, اَدْخُلِ الْجَنَّةَ 'Enter you into Paradise', so he said, يَأْتِيَتْ قَوْنِي يَبْغَلْمُونَ

Some have mentioned that these Ahadith are specifically for the Shuhada, just as it is evident from other Ahadith. Based on the words of Rasoolullah ﷺ concerning the non-Shuhada, 'When anyone from amongst you passes away then his station (abode) is shown to him morning and night.' (In addition) just as the Hadith of Hazrat Abu Hurairah رضي الله عنه mentions, 'The souls of the believers are in the seventh sky and from there they observe their station in Jannat.' (Moreover) similar to this is the Hadith of Hazrat Wahb ibn Mamba رضي الله عنه.

BENEFICIAL NOTE

Ibn Hazm says, 'The souls will return to the station where it resided before coming into contact with the physical body, in other words either to the right or left of Hazrat Adam عليه السلام. Even this statement has been proven from this verse of the Qur'an, (for example)':

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ

‘(And O Beloved Remember) When your Rub, removed from the spine of
the offspring of Adam, their descendants’
[Part 9, Surah Al A’raf, Verses 172]

In another place, it has been mentioned:

وَلَقَدْ خَلَقْنَاكُمْ نُجُومًا صَوَّارِكُمْ

‘And indeed We created you, then made your features’
[Part 8, Surah Al A’raf, Verses 11]

Therefore, it has been ascertained that Almighty Allah created all the souls at once. This is why Rasoolullah ﷺ said, ‘The souls are in the form of an Army, those who recognise each other, join together and those who do not recognise each other, they are separated.’ In addition, Almighty Allah took the Pledge of Him being Rub (Allah) from the souls and He made them witness, even though they had not yet been moulded into their physical form. This too is proof of the fact that they were all created at once, and they were intellectually able. Allah then gave them a place in Barzakh and after they are separated from the bodies, they will once again be returned to Barzakh. Now slowly (in due course) these souls come towards their bodies from this Aalam e Barzakh, which are then born to the mother, so it has been confirmed that even before connecting to the body, the souls are intellectually able and possessors of knowledge. After passing away, they will again be entered into Barzakh, just as the beloved Rasool ﷺ observed the souls in Aalam e Barzakh on the night of Me’raj. The pious souls were to the right of Hazrat Adam عليه السلام and the souls of the evil doers are on the left of Hazrat Adam عليه السلام, and this station is far beyond the Domain of Element. The Momin was in the position of excellence and the

unbeliever in the position of deprivation. Thus, both should not be compared as being equal, but the souls of the Ambia and the Shuhada are in Jannat.

Muhammad bin Nasr Marwazi reported from Ishaq bin Rahwiya. This is our view, the Men of Knowledge have agreed with this and Ibn Hazm has mentioned, ‘The Ijma (consensus) of the A’ima of Islam is on this as well and this is directly in accordance with the Command of Allah. Almighty Allah says,

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْأَمِ مَا أَصْحَابُ الْمَشْأَمِ
وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ

‘So the ones on the right, How are the ones on the right? And the ones on the left, and How are the ones on the left? And those who went ahead, surely they have gone ahead. It is them who are the close ones, in the gardens of serenity.’ [Part 27, Surah Al Waqiah, Verses 8-12]

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتِ النَّعِيمِ

‘So, if the dying person is from amongst the cherished ones,
Then, there is comfort, flowers; and gardens of harmony’
[Part 27, Surah Al Waqiah, Verses 88]

From this it is proven that the souls remain here and little at a time, they will go towards the bodies, and when all are finished, then Qiyaamat will be established. Allah Almighty will then return them towards their bodies once again and this is known as ‘Hayaat e Thaaniya’ (A second life). Up to here was the discussion of Ibn Hazm.

THE SOULS IN THEIR GRAVES

Some of the scholars have mentioned that these souls reside on the edge of their respective graves. Ibn Abdul Birr has mentioned this view to be the most proper view and his evidence is the questions of the grave, the punishment in the grave, Jannat and Jahanum etc. being presented to the deceased, the friendship in the grave, the conveying of Salaam to the deceased, and their conversing like those who are present and intellectually able. (According to them) all these actions prove that the Souls are connected to their graves.

Again, Ibn Qayyim (the deviant scholar) says, 'If this statement or view of his is that the soul remains always at the grave, then this view is incorrect and contrary to the Kitaab (Qur'an) and Sunnat. As for the issue of the deceased's abode being presented to them, then this does not necessarily prove that the souls are in the grave or close to the grave. However, this is also possible when the soul has a special connection to the body, because it can be such that the soul is in the Rafiq e A'la and is still connected to the body. For example, when the Muslim conveys Salaam, then the deceased replies to his Salaam even though the soul is at its station in Rafiq e A'la, and Rasoolullah ﷺ saw Jibra'eel عليه السلام in the condition that he had 600 wings, and two wings were such that they covered the entire horizon. He then came so close to Rasoolullah ﷺ that his knees touched the blessed knees of Rasoolullah ﷺ and he kept his hands on the lap of Rasoolullah ﷺ. The heart of the believers and sincere ones have Imaan on this, that in this manner be he close or far, he was at his station. It is mentioned in the Hadith, 'When I raised my eyes, I observed Jibra'eel عليه السلام standing between the sky and the earth, and he was saying, 'O Muhammad ﷺ! You are the Rasool of Allah and I am Jibra'eel.' In addition, as I raised my eyes, I could see Jibra'eel and only Jibra'eel, and it is this, which is

the explanation that Allah manifests on the sky above the earth, or other authentic sources like this, because Almighty Allah is free from movement and motion. (Thus) in this regard, those with that view are incorrect who use this conjecture (Qiyaas) of Ghayb (regarding Allah) on Haadhir (i.e. the world). For example, they think that the soul also is same like the body, that if it is one place, then it is Ghayb (not present) at the other place.’

HAZRAT MUSA عليه السلام IN HIS MAZAAR

Nabi ﷺ saw Musa عليه السلام performing Namaaz in his Holy Grave on the night of Me’raj and again he saw him on the sixth Sky. This was because his soul was present in the Jism e Mithali (Ideal body) inside the grave. In addition, it has a connection to a special kind of body, whereby it is able to perform Namaaz and replies to the Salaam of those who convey Salaam, and there is nothing contradicting in both of these (reading Namaaz or conveying Salaam).

AN EXAMPLE

To explain this, some have given the example of the Sun and its rays. The sun is on the sky, but its rays are on the earth, but this example is not applicable (here), because the rays are for the sun and the soul itself descends to the earth.

THE AMBIA عليه السلام ON THE EVE OF ME’RAJ

Similarly, Rasoolullah ﷺ seeing the Ambia e Kiraam عليهم السلام on the eve of Me’raj is said to be with Ajsaam e Mithalia. It is also proven from the Hadith that the Ambia e Kiraam عليهم السلام are alive in their graves and they perform Namaaz.

SUPPORT FROM DUROOD SHAREEF

Rasoolullah ﷺ said, 'Whosoever recites Durood at my Holy Grave, I hear his Durood personally and whosoever recites it from a distance, his Durood is presented to me.'

NOTE: To use this Hadith to prove that when Durood is sent from a distance Nabi ﷺ does not hear it, is incorrect, because even our deeds are presented before Almighty Allah from great distances.

ONE ANGEL HEARS THE DUROOD OF ALL

Baihaqi reported in Sha'b ul Imaan from Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Allah has appointed an Angel at my grave who has the power of hearing, the entire world. Until Qiyaamat, all those who will send Durood upon me, the Angel presents those Durood to me with his name and the name of his father.'

BENEFICIAL NOTE

On one hand are the Ahadith, which prove that the Ruh of Rasoolullah is in his Holy Grave, and on the other hand, this too is absolute, that his Ruh is in A'la Illiyeen and in the Rafiq A'la. Therefore, it proves that there is no contradiction in the soul being in Jannat or A'la Illiyeen, and it being with him in the grave as well, it hearing the Salaam, and replying to Salaam. In all these things, whatever is afterwards is because in the Aalam e Mushahadaat there is nothing, which is on basis of example. This ends the discussion of Ibn Qayyim (the deviant scholar).

THE CONNECTION OF THE SOUL TO THE BODY

In another instance, Ibn Qayyim (the deviant scholar) mentions that the connection of the soul to the body is in five levels:

1. In the womb of the mother
2. After birth
3. Whilst one is asleep
4. In Barzakh where there is a specific connection
5. The connection on the Day of Qiyaamat will be a complete connection because after this, the body does not face sleep, death or disturbance.

He then further mentions, ‘the Soul has a very swift movement. It is for this reason that in a single moment it descends from the sky onto the earth to connect with the body. An example of this is the soul of a sleeping man, this is when a person is asleep his soul can reach the seventh sky and perform Sajdah under the Arsh of Allah, and then it can swiftly in a short while return (to the sleeping body).’

Ibn Qayyim (the deviant scholar) also narrated the remaining statements and this is that the souls are at the Station of Jaabiyah or the Station of Zam-Zam, and the souls of the unbelievers are in Barhoot. Thereafter he quoted those narrations that Ibn Mundah reported with his own merit on the manner of Hazrat Sufyan from Ab’ban bin Tha’lb. He says, ‘A person spent the night in the Valley of Barhoot and he heard this noise, ‘Ya Dawma, Ya Dawma’ and an Ahl e Kitaab mentioned to us that ‘Dawma’ is the Angel appointed over the souls of the unbelievers.’ Hazrat Sufyan رضي الله عنه says, ‘I heard from those who live in the vicinity of Hadhr Al Maut that none can spend a night in that valley.’

Ibn Abi Duniya has mentioned in 'Kitaab ul Quboor' from Amr bin Sulaiman رضي الله عنه, 'A Jew who had with him the Amaanat (item of trust) of a Muslim, had died. The son of the Jew was a Muslim and he did not know where the Amaanat (item of trust) was kept, so he visited Shu'aib Jaba'i and informed him of this. He said, 'Go to the fountain of Barhoot and reach there on a Saturday and find out from your father whatever you need to find out. Thus the young man went to the Fountain of Barhoot and he called out twice or thrice to his father, and he then said, 'Where did you keep the property of such and such person?' The answer came, 'It is kept under the stoop of the door. Return his Amaanat to him and remain steadfast on the Deen (Religion) which you are on.'

NOTE: Ibn Qayyim (the deviant scholar) says, 'Neither can these statements (views) be regarded as absolutely correct and nor can they be rejected. The correct opinion is that the souls reside in different stations in the Barzakh, based on their excellence and status. It is for this reason that there is no contradiction in the evidence, because even where there is a difference, this difference is because the stations of the souls have been mentioned based on the levels of excellence and status of the souls. For example, the souls of the Ambia-e-Kiraam عليهم السلام are in the Mala Al A'la and Illiyeen, and they have different levels of excellence bestowed upon them, as it is evident from the Hadith of Isra. Some souls (of believers) live in green heavenly birds and these are the souls of some of the Shuhada, because some Shuhada are those (even due to their excellence) they are held back (delayed) from entering Jannat. Due to debts etc. just as it is reported from Abdullah ibn Jahash رضي الله عنه that a person presented himself in the Holy Presence of Rasoolullah ﷺ and asked, 'If I am martyred in the way of Allah, what will my reward be?' Rasoolullah ﷺ said, 'Jannat.' When he was about to leave,

Rasoolullah ﷺ said, ‘With the exception of debt (one who owes), because Jibra’eel عليه السلام just mentioned to me that the one who owes will be held back (delayed) from entering Jannat.’ (It is also mentioned) that the souls of some (believers) will be at the Door of Jannat, just as it is evident from the Hadith of Ibn Ab’bas رضي الله تعالى عنهما. Some (others) will also be held back from entering Jannat, just as it is evident from the Hadith of Shamlā, that the fire is lit for him in his grave. There are all some souls which are imprisoned on earth and the souls of such persons do not travel towards the Highest Assembly, because these are ‘Inferior Souls’ and they cannot go towards the ‘Heavenly Souls’, because after the soul leaves the body it goes towards the souls of those with similar deeds. The souls of some are in the ovens of the adulterers and some souls are in rivers of blood. Therefore, it means that not all the souls reside at the same station, but even though they are at different places, they have a type of connection to their bodies, so that they may get the Azaab or Thawaab (due to them). Here ends the discussion of Ibn Qayyim (the deviant scholar).

THE STORY OF KHIRQEEL عليه السلام

This (above) statement of Ibn Qayyim (the deviant scholar) that the souls have a connection with the body is clearly evident from this narration of Imam Ahmed رحمه الله that Wahb ibn Mamba رحمه الله said that Hazrat Khirqeel عليه السلام said, ‘An Angel appeared to me and he took me and made me sit on a desolate piece of land. There ten thousand dead people were strewn around in a manner whereby their limbs were separated from their joints. I called out to them and the moment I did this, each joint attached itself to its respective owner. Then, it was covered with flesh, followed by skin. I was then informed that I should call out to their souls. I called out to their souls and then each soul returned towards its respective body. When they sat up, I questioned

them saying, ‘What was your condition?’ They said, ‘After we died and our souls left our bodies, an Angel came to us whose name was Mika’eel عليه السلام. He said, ‘Bring your deeds and take your returns, as this was the principal for those before you and the same applies to you, and to those who will come after you.’ After looking at our deeds, it was seen that we worshipped idols, so worms and insects were set upon us. In this way, our souls were caused pain and grief was set upon our souls, due to which the body felt the pain. We were trapped in this same punishment, when you summoned us.’

BENEFICIAL NOTE

Allama Qurtabi رضى الله عنه states that from the Ahadith it has been ascertained that the souls, especially those of the Shuhada, reside in Jannat, and Ka’ab رضى الله عنه etc. are also in favour of this. The souls of others are sometimes in the skies and sometimes on the graves. There is also a view that mentions that they come into their graves every Friday. Ibn Arabi رضى الله عنه says, ‘It is evident from the Hadith e Buraidah that the souls are inflicted with Azaab and Thawaab in the grave.’

Imam Qurtabi also mentions, ‘Some of the souls of the Shuhada also reside out of Jannat and this is because some Haq from the Huqooq ul Ibaad was outstanding.’

IMPORTANCE OF FULFILLING DEBTS

Hazrat Abu Musa Ash’ari رضى الله عنه reported that Rasoolullah ﷺ said, ‘The biggest sin after all sins in Kaba’ir (Major sin) is this that a person falls into debt and he does not leave behind wealth to pay off his debts.’

BENEFICIAL NOTE

Qurtabi says, ‘Some of the Ulama say that the souls of all the Believers are in ‘Jannat ul Maawa’. This Jannat is under the Arsh. Those who reside therein take the pleasure of its bounties and breeze.’ Qurtabi says that the first view is correct.

BENEFICIAL NOTE

Hafiz Ibn Hajr رحمته الله mentions in his Fatawa, ‘The souls of Momineen are in the Illiyeen and the souls of the kufaar are in the Sij’jeen. Every soul has a certain type of connection with its body, which is different from the connection it had in the world (to its body). The example is that of a sleeping person, where the soul is still connected to the body, but the connection that the soul has to the person in the grave is even stronger than this connection. Through this discourse, all (so-called) inconsistencies in the Ahadith are now cleared, because whether the souls are in the Illiyeen or the Sij’jeen or by the graves, they have this permission to be connected to their bodies. Now, if a deceased is moved from one grave to another or if his parts become dispersed, then too this connection remains. Ibn Asaakir supported the view that the souls reside in the Illiyeen.’

BENEFICIAL NOTE

Ibn Asaakir’s رحمته الله support is from the narration, which is reported from Ibn Ab’bas رضي الله تعالى عنهما that after the Shahaadat of Hazrat Ja’far رحمته الله Rasoolullah ﷺ said, ‘Tonight Hazrat Ja’far رحمته الله passed by me. He was flying behind a group of Angels. He was blessed with two wings, the front section of which was stained with blood. They were flying from Yemen towards the City of Bisha.’

Hazrat Ali رضي الله عنه reported that Rasoolullah ﷺ said, 'I saw Hazrat Ja'far رضي الله عنه in the Jama'at of the Mala'ika (Angels). They were flying towards the people of Bisha to give them glad tidings of rainfall.'

Hazrat Ibn Ab'bas رضي الله تعالى عنها reported Rasoolullah ﷺ was present and next to him ﷺ was Asma' bint Umais رضي الله تعالى عنها. He ﷺ suddenly gave reply to Salaam and said, 'O Asma'! It is Ja'far رضي الله عنه. He was accompanying Jibra'eel عليه السلام and Mika'eel عليه السلام, he conveyed Salaam to me and mentioned to me the condition of the battle with the Mushrikeen. He said that, 'On such and such day, there was open combat with the Mushrikeen, so my body was inflicted with wounds caused by seventy three spears and swords. The Flag was in my right hand and when it was cut off, I took the flag in my left hand, and that too was cut off. Therefore, in place of these Almighty Allah blessed me with two wings, so that I may fly with Hazrat Jibra'eel عليه السلام and Hazrat Mika'eel عليه السلام, and so that I may descend (land) in Jannat where ever I wish to, and so that I may eat whichever fruits of Jannat I wish to eat. Asma' رضي الله تعالى عنها then said, 'Glad tidings to Ja'far رضي الله عنه, but I fear that the people will not accept (verify) this. Thereafter, Rasoolullah ﷺ ascended onto the Mimbar and mentioned this incident.'

Qurtabi whilst discussing the Hadith e Ka'ab mentions that from the words 'نَسَمَةُ الْمُؤْمِنِ طَائِرٌ', 'The souls of the believers become birds.' It proves that the soul of the believer itself becomes a bird and not that it enters into a bird, even though the words mentioned in narrations in this regard are different. For example, it has been mentioned by Ibn Majah that 'أرواح الشهداء عند الله كطير خضر' 'The souls of the Shuhada by Allah, are like green birds' and in the narration of Ibn Ab'bas رضي الله تعالى عنها it is mentioned that 'تجول في طير خضر'. 'They (souls of believers) travel in green birds', and the

narration of Ibn Umar رضى الله تعالى عنها mentions في صومر طير بيض (the souls of believers) move around in white birds' and the words of Ka'ab رضي الله عنه are 'أرواح الشهداء طير خضر' 'The souls of the Shuhada are green birds'.

Allama Qurtabi رضي الله عنه states, 'The narrations which mention them living in the bodies of green birds, then all these narrations are more correct than that narration.'

Allama Qaabisi states that the Ulama have rejected the narration which says, في حواصِلِ طَيْرٍ خُضِرٍ because then it would mean that they are imprisoned, and in a constricted space. However, this has been refuted in this manner that this Narration can be correct, but in this manner, that في (in) can be understood in the meaning of على (on) and in this manner this text can be regarded (correct) على حواصِلِ طَيْرٍ خُضِرٍ . This explanation is correct because in the Holy Qur'an في is also taken to mean على such as in:

وَأَوْصَلَيْتَكُمْ فِي جُدُوعِ النَّخْلِ

[Part 16, Surah Ta Haa, Verse 71]

Note: The meaning of the verse refers to the treat of Fir'awn to the believers. Here the meaning is not relevant to the discussion but it is being presented to show that the word Fi (In) here is interpreted as Ala (on). [Razvi Noori]

In other words, the meaning is taken as *على جذوع النخل* and this too is correct that the bird itself is called *جوت* because it is inclusive of *جوت*. Abdul Haq has given this Taweel (explanation) and some have mentioned that it is possible that, even though the souls may be in the bodies of the birds, Allah will make the bodies of the birds vaster than the skies.

Allama Ibn Dahia reports in *At Tanweer* (This book of Ibn Dahiya is a very educational book on the Meelad Shareef and the full name of the book is *At Tanweer Fi Maulidil Basheer*) that those narrations which mention the word *نِي* are refuting, because one body cannot have two souls. Although those who mention this are 'Mutakal'limin', but this is a sign of them being unaware of the reality and this is an objection on the Ahle Sunnat Wa Jama'at. The meaning of this Hadith is very clear, that the Ruh of the Shaheed, which was in the 'Jawf' of his body, will be placed in another 'Jawf' (cavity/inside). The body that it is placed into will be in the form of a bird, this will be until the time he remains in Barzakh, and on the Day of Qiyaamat, he will be returned to his original body. There is no impossibility in this discussion, because the impossibility is for there to be 2 lives established in one substance (essence), and that one substance attaining life from both of them, but for there to be 2 souls in one body is not an absolute impossibility.

This is like a child who is in the womb of the mother. Now in this case, there are definitely two souls in one body, but the soul through which the mother is alive is a different soul and the one through which the child is alive is a different soul. It has been mentioned in the Hadith Shareef *في أجواب طيِّرٍ خُضِرَ* which means that the souls will be in the crops of

creatures which are in the form of birds, just as it is said, ‘I saw an Angel in the form of a man.’ This was the final discussion in this regard.

Shaykh Iz’ud’deen Ibn Abdus Salaam in explaining the following verse:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا

‘And do not even think of those who have been slain....’

[Part 4, Surah Aal e Imran, Verse 169]

States that, ‘If someone says that this is the condition of all the deceased, then what specialty is there for the Shuhada in this? The answer to this is that, the condition of all is not alike because the meaning of death is, for the soul to be removed from the body. Almighty Allah says, ‘At the time of Death Almighty Allah takes full control of the Soul and the soul of a Mujahid Shaheed is transferred from one body to another. As for the Hadith of Ka’ab رضي الله عنه then this will be attributed to the Mujahideen, because it has been mentioned in the Hadith Shareef that the abode (residence) of the deceased is presented to him, be it Jannat or Jahanum, and we have also been commanded to convey salaam to the Ahle Quboor.’ Therefore, if the soul did not have the (power of) perception, then what benefit is there in conveying Salaam? According to Shaykh, this is actually the preferred view. Therefore, this means that the souls are in the cavity (crop) of the birds and it does not (really) mean that they themselves become birds. The support of this is evident in the tradition of Ibn Umar رضي الله تعالى عنهما which even though is ‘Mauquf’ it is in the category of ‘Marfu’ in commands, because it is such a situation in which there is no room for opinions, but in this regard, I have seen one ‘Marfu’ testimony.’

Hunad ibn Sirri has reported in 'Kitaab uz Zuhd' with his own merit from some People of Knowledge that Rasoolullah ﷺ said, 'The Martyrs are in 3 categories. The one with the bottom most status is the person who comes out without desire, and his intent was neither to kill anyone or be killed, when suddenly an arrow struck him, so by the first drop of blood dropping, all his past and present sins are forgiven. Allah will then send down a heavenly body and his soul will then be entrusted (as Amaanat) into that body, then that body will pass through the skies. Whichever sky he reaches, the Angels will follow him and he will finally reach the Divine Court of Almighty Allah, and on reaching there, he will fall into Sajdah. He will then be adorned in 70 robes of Jannat and it will be said, 'Take him towards his Jannati brothers and leave him amongst them as well. When he reaches them, they will be in green domes near Jannat and there sustenance will come to them from Jannat. When he reaches them, they will question him in a similar manner as to which a traveller who returns home is questioned (after his journey).' For example, they will ask, 'How is such and such person?' He will say, 'He has become very poor.' They will ask, 'What has he done with all his wealth. He used to be a very intelligent businessman and he was a person who amassed a lot of money.' He will then say, 'A poor person according to me is not someone who has no money or wealth, but a Muflis (poor person) is one who is empty of good deeds.' They will ask, 'How has such and such person treated his wife?' He will say, 'He has given her Talaq.' They will say, 'But he used to love his wife dearly, so why did he give her Talaq?' They will then ask, 'And what has such and such person done?' He will say, 'He died long before me.' They will say, 'but By Allah! He has not passed by us, because there are two paths, if a good person passes away he comes towards us, otherwise he is led away through another path.'

Rasoolullah ﷺ said, 'When a person is made Shaheed, then immediately a heavenly body descends and it is said to his soul, 'Enter into it', so it then looks towards its actual body, to see what has happened to it and speaks to it. It thinks that the people are able to hear its discussion, so it looks towards them and thinks that they are looking at him. Just then the Maidens of Jannat arrive and take him away.'

Saahib e Afsah mentions, 'The souls on which is the Grace of Allah, are in numerous conditions. Some are birds in Jannat; some are in the crops of green birds; some are under the Arsh in lamps; some are in the crops of white birds; some are in the crops of little birds; some are in the form of glowing heavenly people; some are in the form of A'maal e Saleh (Virtuous Deeds); some come and go to and fro to their bodies; some of them meet with the souls of the (other) deceased; some are in the care of Mika'eel عليه السلام and others are in the care of Hazrat Ibrahim عليه السلام.'

Allama Qurtabi states that this statement (view) is good, because with virtue of this (statement), there is likeness between all the Ahadith (in this regard).

I say, 'the support of this is also from the Hadith of Isra which Baihaqi has reported in Dalaa'il and that which Ibn Mardwiya reported from Abu Sa'eed Al Khudri رضى الله عنه, (Rasoolullah ﷺ said) 'I then reached the second sky and met with Yahya and Esa عليهم السلام. With them were few people from their Ummah. On the third sky, I met Hazrat Yusuf عليه السلام and with him were few people from their Ummah. On the fourth sky, I met Hazrat Idrees عليه السلام and with him were few people from his Ummah. On the sixth sky, I met with Hazrat Musa عليه السلام and with him

were few people from his Ummah and on the seventh sky; I met with Hazrat Ibrahim عليه السلام and with were few people from his Ummat. I was then told that this is the Maqaam (Station) of your Ummah. He ﷺ then recited this verse,

إِنَّ أَوْلَى النَّاسِ بِأَبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا

My Ummat were in two sections, some were adorned in clothing as white as paper, and some were dressed in gabs of sand.’

From this Hadith it can be established that the Stations of the Souls are different. This too can be established, that on every sky is a nation.

THE SOULS MOVE AROUND (TRAVEL)

Hakeem Tirmizi mentions that all the souls in Barzakh move around and they observe the condition of the world. They also observe the situation of the Angels. Some souls are under the Arsh and some are moving around in Jannat. Whilst mentioning the Hadith of Ibn Ab’bas رضي الله تعالى عنهما with regards to the Shuhada, Baihaqi states, ‘Bukhari reported from Bara’ رضي الله عنه that when Hazrat Ibrahim عليه السلام the son of Rasoolullah ﷺ passed away, then he ﷺ said, ‘He will have a nurse in Jannat who will feed him milk.’ From this it is ascertained that Hazrat Ibrahim عليه السلام who is buried in Jannat ul Baqi’ will be fed milk in Jannat.’

NOTE: Ibn Qayyim (the deviant scholar) says, ‘There is no contradiction between this Hadith which says that the soul becomes a bird and perches on the trees of Jannat. In that Hadith which mentions that the abode (residence) of the deceased are presented before them, (and in the Hadith that) the souls descend into the rivers of Jannat and

eat the fruits thereof, because they shall not enter Jannat before ‘Yaum ul Jaza’ (The Day or Recompense). The proof of this is that, the station of residence, which will be afforded to the souls on Yaum ul Jaza, is not something that they have already attained today in the Barzakh; because in Jannat, the complete man will enter and the entrance of (just) the souls is another thing.’

THE SOULS ARE IN 4 CATEGORIES

It is mentioned in the ‘Bahrul Kalaam’ of Nasafi that the souls are in four categories:

1. Souls of the Ambia عليهم السلام: The souls of the Ambia عليهم السلام come out of their bodies and become the same as their bodies, like musk and camphor. In addition, they go into Jannat, and eat and drink, and at night they take rest in lamps which are under the Arsh (of Allah).
2. Souls of the Shuhada: The souls of the Shuhada come out of their bodies and enter the crops of green birds. They eat and drink, and attain bounties. In addition, at night they perch in lamps that are suspended under the Arsh (of Allah).
3. Souls of the Obedient Believers: The souls of the obedient believers live in the (outer) courtyard of Jannat, but they do not eat and drink, but they continue observing (i.e. looking into Jannat).

4. Souls of disobedient Believers: The souls of disobedient believers remain suspended in the wind in the sky and earth.

As for the souls of the unbelievers, they reside in the Sij'jeen. They are placed into the crops of black birds under the seventh earth, but they have a particular kind of connection to the body, so that they may feel the torment and discomfort. This connection is similar to the sun, which is on the sky, but its rays fall upon the earth.

THE SOULS OF THE AMBIA عَلَيْهِمُ السَّلَام

Hafiz Ibn Rajab has mentioned in the ninth chapter of 'Ahwaal e Quboor' (wherein the residence of the souls in Barzakh is discussed) that, 'The souls of the Ambia e Kiraam عَلَيْهِمُ السَّلَام are by Allah in A'la Illiyeen.' It is for this reason that it is mentioned in Sahih Bukhari, finally Rasoolullah ﷺ said, 'O Allah! Bless me with Rafiq A'la.'

BENEFICIAL NOTE

A person once asked Ibn Mas'ud رَضِيَ اللهُ عَنْهُ, 'Where is the Ruh of Rasoolullah ﷺ after he passed from this world?' He رَضِيَ اللهُ عَنْهُ said, 'In Jannat.'

THE SOULS OF THE SHUHADA

It is the statement (view) of most of the Ulama concerning the Shuhada, that they are in Jannat and concerning this, there are numerous Ahadith that have been reported. For example, Hazrat Anas رَضِيَ اللهُ عَنْهُ reported that Rasoolullah ﷺ would be very pleased with a good dream. Rasoolullah ﷺ used to ask the people, 'Did you have a dream today?' One day a woman came forth and she said, 'I saw a dream that I had entered Jannat and there I heard a sound that caused Jannat to tremble,

then 12 people appeared to me.’ (The narrator says) and the incident was such that, before this dream, Rasoolullah ﷺ had sent out a battalion to fight against the unbelievers. The woman then said, ‘The twelve men were brought into Jannat, dressed in clothes of satin and the vessels on their necks were pouring (blood). The command was given for them to be submerged into the River Al Baydakh. They were then submerged into it. Now when they emerged, their faces were glowing like the full moon. Golden chairs were then brought forth for them, and they sat on them. They were then served dates on golden trays, which they ate and I too ate with them.’ (The narrator says) Just then a messenger arrived (carrying a message) and he said, ‘Ya Rasool’Allah ﷺ! Such and Such situation arose during the battle and 12 companions were martyred.’ Rasoolullah ﷺ then said, ‘Summon that woman. She arrived, so he ﷺ said, ‘relate your dream’, so she did so and when the person heard it, he said, ‘whatever she is saying is true.’

IMPORTANT NOTE: Hazrat Mujahid رَضِيَ اللهُ عَنْهُ mentions that the Shuhada are not (as yet) in Jannat, but they are served with the sustenance from Jannat.

Adam bin Ayas in mentioning the Tafseer of the following verse from Mujahid رَضِيَ اللهُ عَنْهُ,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

reports that they are alive by their Rub. They are given fruits from the fruits of Jannat and they receive the fragrance of Jannat. In this regard, direction is also taken from the Hadith of Ibn Ab’bas رَضِيَ اللهُ عَنْهُ

الشهداء على نهر باريق بباب الجنة

‘The Shuhada will be on the shores of the River Al Baariq, (and this portion is) at the Door of Jannat’

IMPORTANT NOTE

It is possible that this could be referring to the general Shuhada and that the Specially Elevated Shuhada will be in Lamps under the Arsh of Allah. It is also possible that here the issue being discussed is not relating to the ‘Haqeeqi Shuhada’, i.e. the Shuhada in the real sense. However, it refers to those who are in the category of martyrs, such as those who pass away due to plague, or one who dies due to stomach ailment, or one who dies of drowning etc. or it could refer to the general Momineen. As a true Momin can be categorised as a Shaheed, because Shahaadat has been given on the strength of his Imaan, just as it is reported from Abu Hurairah رضي الله عنه, ‘Every Momin (true believer) is a Siddique and a Shaheed.’ The people asked Hazrat Abu Hurairah رضي الله عنه, ‘O Abu Hurairah رضي الله عنه! What are you saying?’ He رضي الله عنه said, ‘Read this verse’:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ * وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ

In addition, Hazrat Abu Hurairah رضي الله عنه reported from Nabi Kareem صلى الله عليه وسلم that he صلى الله عليه وسلم said, ‘The believers of my Ummah are Shuhada (Martyrs) and then Rasoolullah صلى الله عليه وسلم recited the same verse.’

Even with the exception of the Shuhada, there is consensus that the remaining believers, such as the children of the believers, are in Jannat.

CONSENSUS OF THE UMMAH

Imam Ahmed رضي الله عنه has presented consensus based on this same view. Similarly, Imam Shafi'i رضي الله عنه has mentioned that there is consensus (agreement) with this statement (view), and it is this that is clearly proven. Some scholars have mentioned that there is no doubt in the fact that the children of the believers will enter Jannat, but it is not necessary that a particular child will enter Jannat, and neither can this be testified to. The reason for this is probably, that there is no Shahaadat to the Imaan of his child, because his Imaan is dependent on the Imaan of the father. In addition, there is also no Shahaadat of the Imaan of the father or mother, so a stay in the Imaan (of the child) is due to the stay in the Imaan of its parents. This statement has not been found explicitly in the words of the A'ima, and this is probably because their discussion is concerning the children of the Mushrikeen (polytheists).

There is a difference of opinion from the very beginning concerning the souls of the other Mukal'af Believers, except for the Shuhada. Thus, Imam Ahmed رضي الله عنه has explained that the souls of the Believers are in Jannat and those of the unbelievers are in Hell. In this regard he has referred to numerous Ahadith. One such Hadith is this, that Ibn Ab'bas رضي الله تعالى عنهما asked Ka'ab رضي الله عنه, 'What is Illiyeen and Sij'jeen?' He replied, 'Illiyeen is on the seventh sky and in it are the souls of the Believers, and Sij'jeen is on the seventh earth under the face (cheek) of shaitaan, and in it are the souls of the unbelievers. It has been proven from evidence that Jannat is on (above) the seventh sky, whereas Jahanum is under the seventh earth. In this regard, reference has also been made to this Hadith, that it is mentioned in Tabrani from Hazrat Jabir رضي الله عنه that Nabi ﷺ was asked about Hazrat Khadija رضي الله تعالى عنها so Nabi Kareem ﷺ said, 'I saw her in a mansion of Jannat.'

It is in Tabrani with a chain that is broken that it is reported from Hazrat Faatima رضى الله تعالى عنها wherein she asked from Nabi ﷺ, 'In what condition is my mother Khadija رضى الله تعالى عنها.' Rasoolullah ﷺ said, 'She is in a Palace made from pearls and diamonds with Hazrat Aasiyah رضى الله تعالى عنها the wife of Fir'awn.'

Also, Ahmed, Tirmizi, Ibn Majah and Abu Dawud have reported from Hazrat Abu Hurairah رضى الله تعالى عنه that when Rasoolullah ﷺ had an Aslami person stoned, who personally admitted committed adultery, then Rasoolullah ﷺ said, 'I swear by Him in Whose Divine Power is my life, that he is swimming in the rivers of Jannat.'

Imam Ahmed, Tirmizi and Ibn Majah on the authority of Thaubaan report from Rasoolullah ﷺ, 'One who always kept away from three things, will enter Jannat:

1. Takab'bur (Pride)
2. Khayaanat (Embezzlement of Trust)
3. Qarz (debt)

Some have said that the souls are on the earth. Amongst them some have said that they are in the courtyards of the graves, just as it has been mentioned by Wadhaah and Ibn Hazm to be the Madhab of the Ashaab-e-Hadith. However, Ibn Abdul Birr has given preference to the statement (view) that the souls of the Shuhada are in Jannat, and that of the ordinary believers are in the courtyards of the graves. In addition, they are able to come and go as they please, and in this regard, reference has been made to numerous Ahadith. As for those Ahadith that mention that the abode (station) of the deceased is presented to

him, the objective of these is that the abode of the deceased is presented upon his body, even though his soul may be in Jannat and still the soul has a kind of connection with the body. In the similar manner, conveying Salaam at the grave does not mean that the soul lives continuously in the grave, because Salaam is also conveyed at the Holy Graves of the Ambia and Shuhada as well, whereas their souls are in A'la Illiyeen. The actual reason is that when someone conveys Salaam, the soul immediately becomes connected to the body, and this connection is with such swiftness, that Almighty Allah alone knows the Haqeeqat (reality) of this.'

IMPORTANT NOTE

Those Ahadith shed light on this ruling, in which it has been mentioned that the soul of a sleeping person is taken towards the Arsh of Allah. However, when he is awakened, instantaneously it connects to the body, so if this is the power of the soul which is connected to the body (in life), then the soul which is free from the body has this power to a greater level. It is able to ascend into the heights of the skies and then with the same swiftness return to the body. One group (of scholars) say that the souls are assembled (gathered) in a particular portion of the earth. They say that the souls of the Muslims are gathered in Jaabiyah and the souls of the non-Muslims in the well of Barhoot. Qadi Abu Ya'la Al Hambali has given preference to this view, even though his view (statement) is contrary to the clarification of Imam Ahmed رحمته الله, that the souls of the kufaar (unbelievers) go into the fire. It is very possible that the well of Barhoot has some connection to abyss of Jahanum, and in this way, there will be a likening (to this view).'

It is in the book ‘Kitaabul Hikaayaat’ by Ahmed bin Muhammad Nishapuri with his own merit, from Yahya bin Saleem wherein he says, ‘In Makkah there was a person from Khorasan with us, who used to keep the belongings of the people with him in trust and then he would fulfil this trust. A person kept in his care 10 000 Dinars, and then he disappeared. Co-incidentally, the Khorasani person’s time of death approached, and he did not regard any from amongst his children to be worthy and capable enough for him to leave this Amaanat (invested Trust) with, so he buried that Amaanat somewhere. (After some time) that person returned and demanded from the children what he had entrusted to their father. They mentioned that they had no knowledge of this Amaanat, so he consulted many Ulama of Makkah in this regard, so they said to him that the said person is a Jannati, and the souls of the Jannatis reside in the Well of Zam-Zam. Thereafter, when a third or half the night has passed, you should stand at the edge of the Well and call out to that person and he will respond to you. Hence, he went there for three nights and did not get any response. He mentioned this to the Ulama, so they said **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** it seems that your friend is amongst the Jahannamis. Go to Yemen, there in the well of Barhoot are the souls of the Jahannamis. Go at the same time and in the same manner call out to him, as you did at Zam-Zam. He then went there as per the guidance of the Ulama and called out to the person and on the first call, he was given a response.’ After this what happened is not mentioned in the original Kitaab.

NOTE: Scholars have mentioned that it can be assumed that the person mentioned where he hid the amount.

Important Note: Hazrat Safwaan bin Amr رضي الله عنه states, Aamir bin Abdullah asked Abul Yamaan, ‘Where do the souls of the believers reside?’ He

replied, ‘The souls of the believers are gathered on this earth, with regards to which Almighty Allah says,

أَنَّ الْأَرْضَ يَرْتُهَا عِبَادِي الصَّالِحُونَ

‘that the heirs to this earth, will be (My) pious servants’
[Part 17, Surah Al Ambia, Verse 105]

In addition, (he mentions) that this will be the case until Qiyaamat comes.’

Hazrat Ibn Mundah reports with his own merit that Abdullah ibn Umar رضي الله تعالى عنهما wrote a letter to Ibn Ka’ab رضي الله تعالى عنه in which he said, ‘Tell me are the souls of the Ahle Jannat in Jaabiyah and are the souls of the Ahle Naar in Hadhr al Maut.’

Some Sahaba رضي الله تعالى عنهم have mentioned that that the souls are with Allah. This is reported from Hazrat Umar رضي الله تعالى عنه on the merit of it being Sahih.

Hazrat Ibn Mundah رضي الله تعالى عنه reported with his own merit from Hazrat Huzaifa رضي الله تعالى عنه, ‘The souls are with Almighty Allah and are in waiting of the day of their promise.’

There is no (real) discrepancy in this and the earlier statement.

BENEFICIAL NOTE

Some have mentioned that the souls are on the right and left of our Father Hazrat Adam عليه السلام, just as it is evident from the Hadith of

Sahihain. Wherein Nabi ﷺ said, ‘When I ascended I saw a person sitting and to his right there were some black offspring and to his left there were also some black offspring. When he looked towards his right, he would smile and when he looked towards his left then he would weep. Those on the right were the Ahle Jannat.’

BENEFICIAL NOTE

From this Hadith it apparently seems that the souls of the kufaar are also on the sky, but this is contrary to the Qur’an. This is also refutation of other Ahadith, for example this Hadith, ‘The sky will not be opened for the souls of the kufaar.’ There are certain words in the Hadith through which this objection is by itself removed and cleared. For example, when the souls of the believers were presented to Adam عليه السلام he would say, ‘These are pure souls, enter them into the Illiyeen and when the souls of the unbelievers were presented to him, he would say, ‘These are evil souls, enter them into the Sij’jeen.’ From this, it is evident that the souls are presented before Adam عليه السلام in the sky, but that is not the residence of the souls. Adam عليه السلام is the one who sets where they will reside.

It is the view (deduction) of Ibn Hazm that before creating the bodies, Almighty Allah created the souls in Aalam e Barzakh and that this Barzakh commences there, from where the Aalam e Anaasir ends. Then, when the bodies were created, the souls began entering into them and when the bodies will come to an end, they will return to their initial place in Barzakh. However, the souls of the Ambia and the Shuhada are sent towards Jannat. Any other Muslim group has not mentioned this statement, but it is merely a philosophical point.

INCORRECT STATEMENT (VIEWPOINT)

Some are of the view that the souls die together with the body. The Mu'tazila holds this statement and viewpoint, and some of the Andalusian Jurists, such as Abdul A'la ibn Wahb, Suhaili and Abu Bakr bin Arabi have had similar views. However, majority of the Ulama have strongly refuted this view, whereas Sahnun etc. have mentioned that this is the viewpoint of the bid'atis (innovators). In addition, those clear Hadith that discuss the immortality of the soul, are sufficient in refutation of this (viewpoint). There is a difference between the 'Hayaat' (lives) of the Shuhada and the other Jannati Believers, because for the Shuhada, the bodies of green birds are created and they live in their crops and take benefit of all the pleasures. The souls that are free from the body acquire more pleasure compared to those (attached to the body). The reason for this is that the Shuhada have spent (i.e. sacrificed) their lives for the sake of Allah, so in return (reward) for this, they have been blessed with these (special) bodies. The second point is that the Shuhada are blessed with the sustenance of Jannat and this is not proven for the other (ordinary) believers.

AS SALAAMU ALAIKUM YA AHL AL QUBOOR

As for those narrations which Ibn Sani reported from Ibn Mas'ud رضي الله عنه that when Rasoolullah صلى الله عليه وسلم would enter the graveyard, he صلى الله عليه وسلم would say,

السلام عليكم أيتها الأرواح الفانية والأبدان البالية والعظام النخرة التي خرجت من الدنيا وهي بالله

مؤمنة اللهم أدخل عليهم روحاً منك وسلاماً منا

‘O Ending souls and decayed bodies and disjointed bones, who left the world in a state of Imaan, Peace be upon you. O Allah, enter in them your blessings and pass our Salaams unto them.’

It is mentioned that this Narration is Da’eef (weak), and it can be explained with this regard that, ‘Fana’ (ending) here could refer to being away (separated) from the body (i.e. end of worldly life with body).

NOTE: In this era, most budmazhabs keep this same belief. Even though the Wahabis do not say this with their tongues, but in practice they act upon it. [Owaisi]

BENEFICIAL NOTE: Ibn Qayyim (the deviant scholar) mentions that the Nafs has four periods. Every second period is greater than the first:

1. The First is in the Womb of the Mother: This is a restricted one (like prison). It is a time of grief and three darknesses.
2. The second is the Period in the World: In this, the love of the Nafs or whom the Nafs loved, and attained goodness or badness.
3. The third is the Barzakh: This is much more expanded and spacious, and it has that comparison to the world, which the world has to the womb of the mother.
4. The fourth is the Darul Qaraar: After this, there is no other Period or Residence. The rules pertaining to the Nafs change in every period (level).

Therefore, in this regard, some light can be shed from the Hadith of which Ibn Abi Duniya etc. have reported, ‘The condition of a believer in

the world is like that which the fetus has with the womb of the mother. When it exits from the womb of the mother, it cries, but when it sees light, he becomes so pleased that he does not wish to leave the world thereafter. When he passes away from this world and enters the hereafter, then he does not wish to return to this world, just as a newborn does not wish to go back into the womb of the mother.

Ibn Qayyim (the deviant scholar) has also mentioned that once a person passed away so Rasoolullah ﷺ said, 'This person has left this world, so if Allah is pleased with him, he will not wish to come back to the world, just as anyone from amongst you does not wish to return to the womb of your mother.'

Hakeem Tirmizi has mentioned in 'Nawaadir' from Hazrat Anas ؓ that Rasoolullah ﷺ said, 'The passing of a Momin from this world is like when a child leaves the womb of the mother and enters into the brightness and spaciousness of the world.'

Imam Yafa'i has mentioned in 'Kifayatul Mu'taqad' from Shaykh Umar bin Faaridh, 'The Janaazah of a Wali had come, and after we performed the Janaazah Namaaz over it, the entire sky was filled with green birds, and a huge bird then appeared and swallowed all of them. I was astonished to see this, so a person mentioned to me (this person had come flying in the sky and then partook in the Janaazah) you should not be astonished, because the souls of the Shuhada are in the crops of green birds and they travel wherever they wish in Jannat. This is the condition of those who are made Shaheed by the sword, but even the bodies of Shaheedaan-e-Muhabbat become souls.'

Similar to this is an incident that Ibn Abi Duniya has reported with his own merit, that a person from Bani Isra'eel secluded himself in a cave. When the people of that time were faced by a drought, they would make Dua through his Wasila, so Allah Almighty would remove them from the drought. When he passed away, people became busy in preparing for his Kafan and burial. They were still busy preparing for him when a platform of 'Rufuf' descended from the sky then a person lifted him onto that platform, and whilst people were still looking, the platform disappeared.

AAMIR BIN FUHAIRAH FLYING IN THE SKY

Aamir bin Fuhairah رضي الله عنه was martyred during the incident of Birr Al Ma'una and Amr bin Umaya Dhumri was captured. Aamir bin Tufail said to him, 'Can you recognise your companions?' He said, 'Yes!' Thereafter, he was taken to see the Shuhada. Aamir bin Tufail went on questioning him about his genealogy. He then said, 'Do you find anyone missing amongst your companions?' He said, 'Yes! The servant of Abu Bakr, Aamir bin Fuhairah رضي الله عنه is missing.' He asked, 'What was his position amongst you.' He replied, 'He was very exalted amongst us', so Aamir said, 'Let me tell you about him. This person struck him with his spear and after stabbing him with the spear, he pulled out his spear. The moment he pulled out his spear, he (Aamir bin Fuhairah رضي الله عنه) ascended towards the sky and then disappeared.' The person who killed him was Jab'bar bin Salami. He then came to Dah'hak bin Sufyan and accepted Islam and said, 'The reason for me accepting Islam was the incident surrounding the Shahaadat of Aamir bin Fuhairah رضي الله عنه.' Dah'hak then wrote the entire incident of Jab'bar's accepting Islam and had it sent to Rasoolullah صلى الله عليه وسلم. This has also been mentioned in Bukhari.

It is mentioned in one narration that he was then returned to the world. From these narrations, it can be ascertained that the Angels hid his body away (from the sights of the people). The narration that Ahmed, Abu Nu'aim and Baihaqi have reported from Amr bin Dhumra رضي الله عنه is in support of this. Amr bin Dhumra رضي الله عنه states, 'Nabi ﷺ sent me to bring down the body of Hazrat Khubayb رضي الله عنه from the hang noose.' He says, 'With much fear, I reached the body of Hazrat Khubayb رضي الله عنه and I untied him from the noose. The moment he fell to the ground, he body disappeared into the ground. I waited for a short while, but the ground had swallowed him.'

BENEFICIAL NOTE

There are only two situations here, he was pulled into the earth, or he was raised into the skies, just as it is the view of Abu Nu'aim. In (the section) wherein he explained the comparison between the Miracles of Nabi ﷺ and the Miracles of the other Ambia عليهم السلام, he mentioned that if Hazrat Esa عليه الصلاة والسلام was raised into the skies, then also many true followers of Rasoolullah ﷺ were raised into the skies (as well). He then explained the incidents of Aamir bin Fuhairah رضي الله عنه, Khubayb bin Adi رضي الله عنه and Ala' bin Al Hadhrami رضي الله عنه. Concerning support of being raised into the skies, Nasa'i, Baihaqi and Tabrani etc. have reported from Hazrat Jabir رضي الله عنه that Hazrat Talha رضي الله عنه said, 'In the Battle of Uhad my fingers were cut off. Thereafter I said, 'What happened is good (i.e. for the best)', so Rasoolullah ﷺ said, 'If you had said Bismillah, then Angels would have carried you and entered you into the skies then the people would have looked in awe and you would have entered into the sky.'

Ibn Asaakir reported from numerous chains from Ata' Khorasani that during a journey, Hazrat Owais e Qarni ﷺ was afflicted with a stomach ailment and he passed away. When people looked into his travel bag, they found it had two pieces of cloth which were not from the fabrics of this world. Two people rushed to dig his grave, but they returned immediately and said, 'We found a grave which is already dug and ready.' Thereafter, people put on his Kafan and buried him. After a little while when people looked into his grave, they could not see anything (i.e. he was not there). Imam Ahmed ﷺ has also mentioned this in his 'Zuhd'.

Similar to the incident relating to the birds, is this incident of Ibn Asaakir which he reported from Abu Bakr bin Ray'yan. He says, 'Once I was in Egypt standing near the Ham'mam of Ghala when suddenly the Janaazah of Hazrat Zun'noon Misri ﷺ was brought and I saw green birds hovering over (his Janaazah), until such time that he was taken to his grave and buried, and only then did the birds disappear.'

The book As 'Sirrul Masoon Feema Ukrima bihil Mukhlisoon' is the book of Taahir bin Muhammad. Concerning the condition of Salaama Kinaani he wrote that he mentioned the year, day and time of his Wisaal. He passed away at the exact year, date and time he had foretold and white birds were hovering over his Janaazah, until they entered his grave with him.

From these narrations it is understood that such Karamaat at the graves and at the Janaazah of the Saaliheen is nothing new, but these things have always been happening.

It is mentioned concerning Maalik bin Ali Qalaansi رضي الله عنه that, when he passed away and he was placed on the platform so that his Janaazah Namaaz may be performed, then for as far as the eyes could see, the wilderness and the mountains were covered with people dressed in very white robes. They too partook in his Janaazah Namaaz.

It is reported from Abu Khalid, 'When Amr bin Qais رضي الله عنه passed away, the jungle was seen filled with people. These people were dressed in white robes. After his Janaazah Namaaz was performed, they all disappeared.'

Ibn Jauzi رحمته الله reported in his Book 'Uyoonul Hikaayaat' with his own merit from Abdullah ibn Mubaarak رضي الله عنه that he says, 'Once I was in the graveyard when I heard the voice of a distraught person who was calling out to his Rub (saying), 'O My Rub! The intention of the soul of your servant is towards You, his control is in Your Divine Power and his desire is towards You. Your servant stays awake the entire night and throughout the day he is restless. His intestines are burning and his tears are flowing uncontrollably. He is longing for your Divine Vision (Deedar). Without you he has no peace and he has no other hope but from You.' He then raised his head towards the sky and began to weep and then gave out one scream. I shook him but sadly I found he had passed away. I was still looking over him when some people suddenly appeared. They gave him Ghusl, put on his Kafan then performed his Janaazah Namaaz and then buried him. They then ascended towards the sky.'

Ibn Jauzi رحمته الله reported from Hazrat Hasan Basri رحمته الله with his own merit, that he says, 'One morning I reached a cave and I saw a young man in there, deeply engrossed in Ibaadat. A wild animal was sitting at the entrance of the cave stalking. I said, 'O young man! Do you not fear the

wild beast?’ He replied, ‘O Person! How nice it would have been if you feared its Creator instead of fearing the creature.’ He then directed his attention towards the wild beast and said, ‘O Wild beast! You are a dog from amongst the dogs of Allah. If Allah has commanded you concerning your sustenance, then I will not stop you, otherwise you should leave.’ Thereafter, it immediately fled (from there). The young man then shouted out and said, ‘O Allah! I give You the medium of Your Divine Honour and I ask You, ‘If there is goodness for me by You, then call me towards You.’ He had not as yet finished saying what he was saying, when his soul left his body. I gathered together my pious friends so that we may bathe and shroud him. When we reached the cave, there was no one to be seen there. However, we heard an unseen voice which said, ‘O Abu Sa’eed! Send the people away, for the young man has been carried and taken away.’

AN ASTONISHING INCIDENT

Abu Sa’eed رضي الله عنه reported in ‘Sharful Mustafa’ with his own merit, ‘Hazrat Hasan Basri رضي الله عنه was seated and around him were seated others as well, when suddenly a person appeared, whose eyes (vision) were greenish (in colour). Hazrat Hasan Basri رضي الله عنه asked, ‘Are you this way since birth or is this some kind of illness.’ He said, ‘O Abu Sa’eed رضي الله عنه! Do you not recognise me?’ He said, ‘Please introduce yourself.’ When he introduced himself then everyone in the gathering recognised him. The people said, ‘Tell us what happened with you.’ He said, ‘One day I gathered my goods and loaded it onto a ship and then sailed towards Yemen. Just then, a strong cyclone blew and my ship sank. I sat on a plank (board) and managed to reach a shore and with the exception of leaves and grass, I had nothing else to eat. Four months passed by in this manner. I said no matter what happens, I will continue my journey, no matter if I am destroyed or if I am saved alive. After a little

while I reached a mansion, which was made from silver. I opened the Door (of the mansion) and entered. I saw that on every shelf was kept a casket made of pearls, which were locked, whereas the keys were kept in front of it. I opened one casket and an amazing fragrance emanated from it. In every casket there was someone lying in it wrapped in silken fabric. I shook some of them and found that they were dead, even though outwardly they seemed to be alive. I left the caskets as they were and closed the door of the mansion and left. I had just gone a short distance when I saw two people, very attractive, handsome, full of prestige and blooming, riding on horses. They asked me to tell them my story, so I mentioned it to them. They said to me, 'Continue walking and you will come across a tree ahead and underneath it will be a garden. In the garden you will find a very good looking Shaykh who will be engrossed in Namaaz. You should explain your situation to him and he will show you the way. I reached the Shaykh and conveyed Salaam to him and then explained to him about the incident of the Mansion. On hearing this, he became anxious, and he said to me, 'What did you do there?' I said, 'I closed the caskets and the doors as they were and I left.' He then breathed a sigh of relief and asked me to sit down. After a short while, a cloud passed by, and it said to him, 'O Wali of Allah! Allah's Salaam upon you!' The Blessed personality then said, 'O cloud! Where are you going?' It replied, 'To such and such place.' Thereafter, one after another, many clouds appeared and they presented themselves before him and conveyed Salaam, until one cloud came and conveyed Salaam. He asked it, 'Where are you going?' It said, 'I am going to Basra.' He said to it, 'Come down here!' It descended in front of him. He then said, 'Carry this person and leave him at his house in Basra.' When I sat on the cloud, I said to the blessed personality, 'I give you the name of Allah! Please inform me of the secret of that Mansion and tell about the two riders whom I met on my

way.’ He then said, ‘This Mansion (Palace) is specifically for those who were made Shaheed at sea. It is the duty of some Angels that they carry the bodies of the Shuhada and bring them here. They shroud them in silken Kafan and close them in these caskets and the two riders whom you met are appointed by Allah to fulfil this duty. That morning and evening they convey Salaams upon them from Allah and as for my issue, then I am Khidr عليه السلام. I made Dua to Allah that he should raise me in the Ummat of your Nabi ﷺ. The person says, ‘When I sat on the cloud, I was very much afraid and my condition became that which you are seeing right now’.

NOTE: This incident has been reported by Allama Ibn Hajr رحمته الله in his Kitaab ‘Al Isaba fi Ma’rifatis Sahaabah.’



THE FINAL ABODE OF THE DECEASED IS PRESENTED TO HIM DAILY

It is mentioned in the Holy Qur'an,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

‘Fire, before which they are presented morning and evening’

[Part 24, Surah Al Mu'min, Verse 46]

AHADITH-E-MUBAARAKA

Huzail reported that the souls of the Aal e Fir'awn are presented over the fire, every morning and every evening, whilst in the crops of black birds.

Laa'laka'ee and Isma'eel have reported from Hazrat Ibn Mas'ud رضي الله عنه that he said, ‘The souls of the Aal e Fir'awn are in the crops of black birds. They are presented twice daily upon the fire and they are told, ‘The fire is your home (final abode).’ The same is evident from the below command of Almighty Allah,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

The Shaykhain رضي الله تعالى عنهما have reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘When any from amongst you passes away, then until Qiyaamat, his abode is presented to him morning and night. If he is Ahl e Jannat, then Jannat (is presented to him) and if he is Ahl e Jahanum, then Jahanum (is presented to him).’

Qurtabi states, ‘Jannat will be shown to him, upon whom there will be no Azaab (at all). In addition, to the one who will also face some kind of Azaab (for wrongs which he committed), then both Jannat and Jahanum will be shown to him, be this at the same time or separately. Now, this presentation will either be to the soul or to the soul and parts of the body, or to the soul with the body.’

Ibn Abi Haatim reported the explanation of the following verse of Allah from Hazrat Abdur Rahman ibn Zaid bin Aslam رضي الله تعالى عنه

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

Whilst doing so he mentions, ‘Until the coming of Qiyaamat their abode will be presented to them daily, morning and evening.’

It is reported from Hazrat Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘The abode of a person is presented to him in his grave every morning and evening, on a daily basis.’

Twice daily, in the morning and evening, Hazrat Abu Hurairah رضي الله تعالى عنه would say aloud, In the morning he would say, ‘The night has come and the day has passed, and the Aal e Fir’awn are presented over the fire.’ In addition, in the first portion of night he would say, ‘The day has passed and night has come, and the Aal e Fir’awn are being presented over Jahanum. Whosoever is able to hear their voices, seeks refuge from Jahanum.’

Hazrat Awza’ee رضي الله تعالى عنه mentions that once on the shores of Asqalan, a person asked him, ‘O Abu Amr! We noticed black birds coming out of the sea and when the evening comes we notice white birds emerging.

He said, ‘In the crops of those birds are the souls of the Aal e Fir’awn, and they are presented over the fire (of hell). The fire (burns) their wings black and they then drop off these wings, this will continue to happen until Qiyaamat. Then, on the day of Qiyaamat it will be said’,

أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

It will be commanded, Enter the Aal-e-Fir’awn into an intensely harsh punishment [Part 24, Surah Al Mu’min, Verse 46]

THE DEEDS OF THE LIVING ARE PRESENTED TO THE DECEASED

AHADITH-E-MUBAARAKA

Hazrat Anas رضي الله عنه reported that Rasoolullah ﷺ said, ‘Your deeds are presented to your deceased relatives and close ones. If the deeds are good, they become pleased, otherwise they make Dua saying,

اللَّهُمَّ لَا تُمِتَّهُمْ حَتَّى تَهْدِيَهُمْ كَمَا هَدَيْتَنَا

‘O Allah! Do not cause them death, until such time that You grant them Guidance, like You have granted us Guidance.’

[Musnad Ahmed bin Hambal, Kitaab Musnad ul Mukathireen minas Sahaba, Chapter Musnad Anas bin Maalik رضي الله عنه, Hadith Number 12706, Volume 3, page 164]

The same has been reported by Tayalsi and Ibn Mubaarak.

Hazrat Ibrahim bin Maysarah رضي الله عنه reported that Hazrat Abu Ayub رضي الله عنه fought in the battle of Constantinople so he passed by Qaas (this is the name of a person), who was saying, ‘When a person performs any good in the morning, it is presented to his deceased relatives (and associates) and in the same way his deeds are presented in the evening.’ Thereafter, Abu Ayub رضي الله عنه said, ‘Why do you not pay attention to what you are saying?’ He replied, ‘What I am saying is correct.’ Hazrat Abu Ayub رضي الله عنه then said, ‘O Allah I seek refuge in You. Please do not embarrass me in front of Ubadah bin Saamit رضي الله عنه and Sa’ad bin Ubadah رضي الله عنه.’ Thereafter, Qaas said, ‘When Almighty Allah hands over to a servant, the guardianship of commands, He veils his deeds and He praises his virtuous deeds (A’maal e Saaleha).’

Huzoor e Akram ﷺ said, ‘Deeds are presented in the Court of Allah Almighty on a Monday and Thursday, they are presented before (your) parents on a Friday. When the deceased are informed of any good deeds of their relatives, then their faces glow with happiness, so O Servants of Allah! Do not cause pain and discomfort to your deceased.’

Ibn Abi Duniya and Ibn Mubaarak رضي الله تعالى عنهما have also reported similar narrations.

Ibn Mubaarak reported from Hazrat Uthman ibn Abdullah ibn Aus رضي الله عنه that Hazrat Sa’eed ibn Jubair رضي الله عنه asked permission from him to visit his niece. His niece was the wife of Hazrat Uthman ibn Abdullah رضي الله عنه and the daughter of Hazrat Amr ibn Aus رضي الله عنه. Hazrat Uthman رضي الله عنه granted him permission, so he entered the house and said, ‘How does your husband treat you?’ She said, ‘He treats me as well as he is able to.’ Thereafter, he said, ‘O Uthman رضي الله عنه! Treat her well, because whenever you say anything to her, Amr ibn Aus رضي الله عنه is informed of it’. Thereafter Hazrat

Uthman رضي الله عنه said, ‘Do the deceased also receive news about the living?’ He replied, ‘Yes, even if a person is a Jahanami, he too receives news of his close ones and relatives.’ If they (the deceased) hear of some good news, then they become pleased and they congratulate (the person), and when they hear bad news, they become sad. Also, they even ask, ‘Has such and such person died?’ They are informed, ‘Did he not come to you?’ They then say, ‘He has been taken to Haawiyah, which is his actual abode.’

Ibn Abi Duniya reports with his own merit that, ‘A gravedigger once said to me, ‘I was in the graveyard one night, when I heard voices coming from the grave of a person. He was saying (to someone in another grave), ‘O Abdullah!’ He said, ‘Jaabir! What is the situation?’ He said, ‘Tomorrow, my mother will come towards me’, so Abdullah said, ‘What benefit is there if she comes towards us, (it was better) if she had not come towards us, because our father was upset at her and took an oath that he will not read her Janaazah.’ The next day a person came to me and said, ‘Dig for me a grave between these two graves.’ These two graves were the same ones from which I heard the conversation, so I said, ‘Are their names Jabir and Abdullah?’ The man said yes, so I mentioned to him what I heard. He replied, ‘I took an oath that I will not partake in her Janaazah, but now I will give compensation for my Oath (i.e. I am retracting from it), and I will pray her Janaazah Salaah.’

Ibn Mas’ud رضي الله عنه states, ‘Be kind towards those people, towards whom your father used to be kind (i.e. treat them well).’

Ibn Hib’ban رضي الله عنه reported from Ibn Umar رضي الله تعالى عنهما, ‘One who wishes to be kind towards his father, should be kind towards his father’s friends and brothers.’

A person came to Rasoolullah ﷺ and said, ‘Ya Rasool’Allah ﷺ, what can I do after the demise of my father to show kindness and goodness towards him?’ He ﷺ said, ‘There are four things from amongst your duties towards your parents which still remain upon you to fulfil:

1. To make Dua for them
2. To fulfil their promises
3. To respect and honour their friends
4. To treat their relatives with kindness.’

BAD DEEDS WHICH OBSTRUCT THE DECEASED FROM ATTAINING A BLESSED STATION

AHADITH-E-MUBAARAKA

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, ‘The Nafs (soul) of a believer remains suspended due to its debt, until such time that the debt has been paid up.’ (i.e. the soul cannot advance and excel to greater stations until the debt is not paid up Owaisi)

Hazrat Anas رضي الله عنه reports that the Janaazah of a person was brought to Rasoolullah ﷺ so that he ﷺ may perform his Janaazah. He ﷺ asked, ‘Does he have any debt?’ The people said, ‘Yes.’ He ﷺ said, ‘What will I do by performing the Namaaz of such a person whose soul is held as ‘mortgage’ in lieu of his debt, and it does not ascend into the sky. Therefore, if someone takes responsibility for his debt, then my performing his Namaaz will be beneficial.’

Hazrat Samurah رضي الله عنه reported that Rasoolullah ﷺ performed the Namaaz of Fajr and then said, ‘Is there anyone here from Banu such and such (i.e. referring to a particular tribe)? If there is someone (from the said

tribe), then he should know that a person from his family has been halted at the Door of Jannat, because he was in debt. If you wish then you may pay the compensation and release him, and if you wish then you may leave him in Azaab.'

Hazrat Jabir رضي الله عنه reported that a person passed away and he was in debt for (only) two dinars, so Rasoolullah ﷺ refused to perform his Namaaz, so Abu Qatadah رضي الله عنه took the responsibility for paying it, so only then did Rasoolullah ﷺ perform his Janaazah Namaaz. Then, after a day he ﷺ queried about it, and was told that the two Dinars have been paid, so he ﷺ said, 'Now he has attained coolness (peace) in his grave.'

Hazrat Ab'bas رضي الله عنه reported that Rasoolullah ﷺ performed the Fajr Namaaz and then said, 'Is there anyone here from the tribe of Banu Huzail? One of your companions has been halted at the Door of Jannat due to debt.'

Sa'eed ibn Atwal رضي الله عنه reported, Our father passed away and he left three hundred dirhams in his estate, so I thought that I should spend it on his family, so Rasoolullah ﷺ said, Your father is seized due to his debt, so fulfil his debt.

Hazrat Bar'ra ibn Aazib رضي الله عنه reported, 'One who is in debt is imprisoned (seized) due to his debt and he complains to Allah due to his loneliness.'

Hazrat Shaybaan ibn Hasan رضي الله عنه says, 'My father and Abdul Waahid ibn Ziyad went for a Jihad, so they saw a well from which a voice was emanating. They looked inside and found a person sitting on some planks and beneath him there was water, so they asked, 'Are you a Jin or human?' He said, 'I am human.' They then asked, 'From which place are you?' He said, 'I am a resident of Antakya. My Creator caused me

death. I have now been imprisoned in this well for not paying my debt and there are some people of Antakya who speak about me, but they do not pay up my debt.’ These people then went to Antakya and paid up his debt and then returned, so they found that the person had disappeared, and even the well was no longer there. It had also disappeared. These people slept where the well was. At night the same person appeared to them in a dream and said, ‘جزاكم الله خيرا’ Allah reward you with goodness, after my debt was paid up, my Rub entered me into such and such level of Jannat’.



CHAPTER

28

WASIYAT (BEQUEST)

Hazrat Ibn Hib'ban reported in Kitaabul Wasaya with his own merit, 'One who did not make his Wasiyat; he has no permission to converse with the deceased.'

The people asked, 'Ya Rasool'Allah ﷺ! Do the deceased also speak (converse) with one another?' He ﷺ said, 'Yes, they also meet with one another.'

It is reported from Hazrat Jabir رضي الله تعالى عنه, 'One who dies without making his Wasiyat, will not be permitted to speak until Qiyaamat. The Sahaba e Kiraam رضي الله تعالى عنهم said, 'Ya Rasool'Allah ﷺ! Do the deceased speak before Qiyaamat?' He ﷺ said, 'Yes, they even meet with one another.'

Ibn Abi Duniya reported with his own merit that there was a person in Basra who was a gravedigger and he mentions, 'One day I dug a grave and fell asleep near it. Two women appeared in my dream. One from amongst them said, 'O Abdullah! I give you the medium of Allah that you should keep this woman far away from me.' I woke up and saw the Janaazah of a woman had arrived. I said to the people, 'Go to the other grave (which was also ready).' When night fell, the same woman appeared in my dream and said to me, 'Jazaak'Allah you have kept an evil away from me.' I asked the woman, 'You are speaking to me, but why is it that the other woman with you does not speak?' She said, 'She passed away without making a Wasiyat and those who die without a Wasiyat, then they are unable to speak until Qiyaamat.'

Hazrat Anas رضي الله تعالى عنه reported that Rasoolullah ﷺ said, 'I saw two women in my dream. One could speak whilst the other was silent, whereas both were Jannati. I asked them the reason for this and was told, 'One passed

away without a Wasiyat, thus she is unable to speak and she will not be able to speak until Qiyaamat.’

THE DECEASED MEET THE LIVING IN THEIR DREAMS

Note: Imam Suyuti رحمته الله presents the following evidence in this regard:

In this regard, observation (i.e. witnessing) is a sense of feeling and what better evidence of Shariah is there, that Almighty Allah says,

اللَّهُ يَتَوَكَّلُ الْأَنْفُسَ حِينَ مَوْتِهَا وَاللَّيْلِ لَمَّا تَنَامُوا فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى

‘Allah causes the souls to be removed, at the time of their Death, and those who do not die, to them in their slumber, and upon whoever He has given the command of death, he holds him back, and he leaves the other for a fixed time. [Part 24, Surah Az Zumr, Verse 42]

In commentating on the above mentioned verse of the Holy Qur’an, Hazrat ibn Ab’bas رضي الله تعالى عنهما states, ‘I have been informed that the souls of the living and the deceased meet with one another in dreams. In addition, they find out about one another and Allah holds back the souls of the deceased and He returns the souls of the living to their bodies.’

Ibn Abi Haatim reports from Hazrat Sadi رحمته الله concerning the word of Almighty Allah وَاللَّيْلِ لَمَّا تَنَامُوا فِي مَنَامِهَا that Allah removes (his soul) in its sleep, so the soul of the living person and the deceased meet. They both have a conversation with each other and recognise each other. The soul of

the living person is then returned to his body to complete his remaining life in the world. The soul of the deceased also wishes to return towards its body, but it is held back (from doing this).

Hazrat Ibn Ab'bas رضى الله تعالى عنها reported concerning the aforementioned verse of the Qur'an, 'From the East to the west of the sky and the earth there is a cord, and the souls of the living and the dead go towards this cord where the soul of the living meets with the soul of the deceased. The soul of the living person is then commanded to return to its body, so that it may complete its sustenance and the soul of the deceased is held back.'

It is mentioned in Kitaabul Firdaus that when someone passes away, then his soul is taken around his home for one month and for one year it is made to go around his grave. Then it is sent towards this cord, where the souls of the living and the dead meet. Ibn Qayyim (the deviant scholar) says that one proof with regards to meeting the deceased is that the living meets the deceased in a dream then the deceased informs the living of issues related to the unseen. This conversation happens just as he is being given information. I say that Abu Muhammad Khalf ibn Amr 'Akbari has mentioned in 'Fawai'id' that Abu Ja'far Muhammad ibn Saleh ibn Raafi' ibn Dareeh 'Akbari mentioned to me, 'Isma'eel ibn Bahraam informed us that he was informed by Ashja'ee and he reported from Shaykh and Shaykh reported from Ibn Sireen that he said, 'That which the deceased informs you of is true, because he is in the station (house) of truth.'

Ibn Abi Duniya reported in Uyoonul Hikaayaat with his own merit that Sa'b bin Juthaama and Auf bin Maalik were brothers to each other (i.e. not real brothers), so Sa'b said to Auf, 'O my brother! Whichever of us

passes away first should see the other in his dream.’ Auf said, ‘Does this happen?’ Sa’b said, ‘Yes! It is possible.’ It happened such that Sa’b passed away and Auf saw him in a dream, so he asked about his condition. He said, ‘After discomfort, my Rub pardoned me but Auf says, ‘I noticed a glowing black collar on his neck and I asked him about it.’ He said, ‘These are the ten dinars which I took on loan from a Jew. Today they have been made into a noose (collar) and placed onto my neck. It will be good if you can pay this up (for me).’ He continued mentioning to me about everything which happened concerning his family, to the extent that his cat died and he was also informed of that. (He also said), and you should know that my daughter will pass away after 6 days, so treat her well and keep her well.’ Hazrat Auf رضي الله عنه says, ‘I went to the house of Hazrat Sa’b رضي الله عنه in the morning and found ten dinar kept in a container. I took this and went to the Jew. I asked him, ‘Does Sa’b رضي الله عنه owe you anything?’ He said, ‘Yes, ten dinars and he was a great companion of Rasoolullah ﷺ. Allah have mercy on him.’ I handed the dinars over to him and he said, ‘By Allah! These are the exact same dinars which I had given to him.’ I queried from his family and asked, ‘Did anything new happen in your home after the passing away of Sa’b رضي الله عنه?’ They started to relate to me incidents which happened and even mentioned about their cat dying. I then said, ‘Where is my niece?’ They said, ‘She is playing.’ When I felt her, I noticed she had a fever. I asked them to take good care of her and the 6 days later she passed away.’

Ibn Mubaarak رضي الله عنه reported in Zuhd from Atiya that Auf ibn Maalik Ashja’ee had befriended a person. His name was Muhlam. When the time of Muhlam’s passing away drew near, Auf went to him and said, ‘When you pass away, you should inform me of your condition.’ He said, ‘If it is possible for someone like me, then I will come (inform

you).’ Muhlam passed away and after a year Auf saw him in a dream, so he asked him concerning his condition. He said, ‘I have been given complete recompense for my deeds.’ Auf asked, ‘Was everyone given their reward?’ He said, ‘Yes, but except for one person who was a resident of Ahraadh. He was a notorious villain. I even received the reward for that cat which was lost a night before I passed away.’ In the morning, Auf went to the house of Muhlam and his wife welcomed him. He asked, ‘Did you ever see Muhlam in your dream?’ She said, ‘Yes, I saw him in my dream tonight (i.e. last night). He was arguing with me about taking his daughter.’ Auf then mentioned his dream (to her). She called the servants and asked them about (what Auf dreamt) and they said, ‘A day before Muhlam passed away, the cat got lost.’

Abu Shaykh Ibn Hib’ban reported in Kitaabul Wasaya and Haakim mentioned in Mustadrak and Baihaqi mentioned in Dalaa’il from Ata’ Khorasani. He said, ‘The daughter of Thaabit ibn Qais ibn Sham’mas رضي الله عنه mentioned that Thaabit رضي الله عنه was martyred during the Ghazwa e Yamama. He had on him a very valuable sheet, which some Muslim took away. Whilst another Muslim was asleep, Thaabit رضي الله عنه appeared to him in his dream and mentioned to him about the sheet. In addition, said to him that the tent of the person who took the sheet is at the end (of the tents) and there is a horse tied near his tent. That person has covered the sheet with a pot and over that he has placed the saddle (of a camel). Go to Hazrat Khalid bin Waleed رضي الله عنه and ask him to take back my sheet from that person and when he goes to Siddique e Akbar رضي الله عنه in Madina, inform him that I owe such and such person a certain amount and I owe such and such others this much. That person then went to Hazrat Khalid bin Waleed رضي الله عنه and mentioned the entire dream to him. On his return he went to Hazrat Abu Bakr Siddique رضي الله عنه and mentioned the entire incident to him, so Hazrat Siddique e Akbar رضي الله عنه fulfilled his

Wasiyat. In our knowledge the only person who made a Wasiyat after passing away was Thaabit ibn Qais ibn Sham'mas رضي الله عنه and his Wasiyat was carried out.'

Haakim reported in Mustadrak and Baihaqi reported in Dalaa'il from Katheer bin Salat that on the night of Hazrat Uthman ibn Affan's Shahaadat he felt drowsiness and in his dream he made Ziyaarat of Rasoolullah ﷺ. Rasool ﷺ was saying, 'You will perform Jummah Namaaz with me.'

It is mentioned in the narration of Ibn Umar رضي الله تعالى عنهما that he saw in a dream that Rasoolullah ﷺ was saying, (to Hazrat Uthman رضي الله عنه) 'You will perform Iftaar with me. Thereafter, he (Hazrat Uthman رضي الله عنه) was made Shaheed on a Friday whilst in the state of Fasting, and this was the interpretation of his dream.'

Haakim reported from Haseen ibn Khaarja that he said, 'During the first Fitna (i.e. during the time of the Shahaadat of Hazrat Uthman رضي الله عنه) I was very troubled. I made Dua to Almighty Allah by saying, 'O Allah! My Rub, Show me the way in which there is safety (peace)', so in a dream I saw the world and the hereafter. There was a wall between both of them, but it was not a high wall. I intended to climb over the wall and observe the (condition) of the killers of Ashja', and also so that I should ask them about their condition. I climbed over the wall and found some people sitting under the shade of a tree. I asked, 'Are you martyrs?' They said, 'No! We are Angels. The Shuhada have already excelled to the exalted Station.' Thereafter, I excelled level after level, until I reached a very high level. The excellence and spaciousness of this level only Allah Knows. There I saw Sayyiduna Rasoolullah ﷺ and near him was Hazrat Ibrahim عليه السلام. Rasoolullah ﷺ was saying to Hazrat Ibrahim

عليه السلام, 'Make Dua e Maghfirat for my Ummah.' He عليه السلام said, 'Do you not know what your Ummah did after you? They shed the blood of their own and martyred their Imam¹. How I wish they too would have taken the way which my friend Sa'ad took.' The moment I saw this dream I became pleased and in my heart I said, 'Now I will see Sa'ad and I will join with him, because Ibrahim عليه السلام said that he was his Khalil (Friend). Thereafter, I went to Sa'ad and informed him of my dream, so he became very pleased and said, 'One who did not become the Khalil of Hazrat Ibrahim عليه السلام is in loss. I then asked Hazrat Sa'ad رَضِيَ اللهُ عَنْهُ regarding which group he was with. He said, 'I am not with anyone.' I said, 'What do you command me to do?' He said, 'Do you have goats and sheep?' I said, 'No!' He said, 'Purchase some goats and then take them with you and go away to some (distant) place.'

Haakim and Baihaqi have reported in Dalaa'il from Salami that I went to Hazrat Umm e Salma رَضِيَ اللهُ عَنْهَا and found her weeping. I asked her reason for weeping. She said, 'I saw Rasoolullah ﷺ in my dream and he was tearing and his blessed head and beard were covered in dust.' I said, 'Ya Rasool'Allah ﷺ! What is this?' He ﷺ replied, 'I am coming from the killing field of Husain رَضِيَ اللهُ عَنْهُ.'

Imam Haakim reported from Mu'ammarr that (he said) that a person reported that a woman whose one hand was paralysed went to one of the Pure Wives of Rasoolullah ﷺ and said, 'Pray to Allah that he should heal this hand of mine.' She asked, 'How did your hand become paralysed?'

1. This proves that, even after passing from this world, the Ambia عليهم السلام are aware of the deeds of their Ummah, just as has Ibrahim عليه السلام was aware that this Ummah is shedding blood. [Owaisi]

She mentioned her issue by saying, 'My father was a wealthy charitable person and my mother had nothing. She never gave any Sadqa. However, once we slaughtered a cow, so we gave some of the fat to a needy person, along with a tattered and torn cloth for him to wear. My father and mother then both passed away. I saw my father in my dream, that he was at a river and he was quenching the thirst of the people. I said to him, 'O my Dear Father! Have you seen my mother as well?' He said, 'I have not seen your mother.' I (then) searched for her and after much searching I found her. She was in difficulty and on her body were the tattered and torn clothes which she had given as Sadqa, and in her one hand was the piece of fat which she gave as Sadqa. She would take it in one hand and hit it on her other hand. The juice of it which would go onto her other hand, she would suck it and try to satisfy her thirst and she was calling out saying, 'Thirst! Thirst!' On seeing my mother in this condition I said, 'O my mother! Should I not quench your thirst?' She said, 'Yes!' Thereafter, I took a vessel from my father and fed her some water. Just then, from those who were appointed over the water, one said, 'May Allah paralyse the hand of the person who fed water to this women!' Thereafter, my hand became paralysed.'



AFTER DEATH THE SOULS ARE ALIVE AND FREE

Concerning this, Imam Suyuti presents the evidence as mentioned below. Imam Suyuti states, 'In this section we will explain that in the condition of sleep the soul is removed and goes wherever Allah Wills, it meets with the other souls.'

Hazrat Ibn Umar رضي الله تعالى عنهما reported that Hazrat Umar رضي الله عنه met with Hazrat Ali رضي الله عنه so he asked him, 'O Abul Hasan! Why is it that a person sees a dream, but some of them are true whilst some are false?' Thereafter he said, 'I heard from Rasoolullah ﷺ when he used to say that, whenever a man or woman sleep, their soul is taken towards the Arsh. The soul which reaches the Arsh and then wakes, its dream is true. In addition, that Ruh which wakes up before reaching the Arsh, then this dream becomes false.'

Hazrat Abdullah ibn Amr ibn A'as رضي الله عنه reported that the souls are taken towards the skies in a dream and they are commanded to go down in Sajdah when they reach the Arsh. The Ruh which is pure, performs Sajdah close to the Arsh and the Ruh which is not pure, performs Sajdah away from the Arsh.

It is mentioned in one narration that the soul which is not in a pure state is not permitted to perform Sajdah.

Hazrat Abu Dardah رضي الله عنه reported, 'When a person sleeps his soul is taken towards the Arsh-e-Ilaahi. If it is a pure soul, it is commanded to perform Sajdah there. If it is impure (i.e. in a state of Janaabat), it is not permitted to perform the Sajdah.'

Hazrat Ubadah bin Saamit رضي الله عنه reported that Rasoolullah ﷺ said, 'A True believer converses with his Creator in his dream.'

Hazrat Khuzaima رضي الله عنه states, 'I saw in a dream that I am performing Sajdah on the forehead of Rasoolullah ﷺ. Thus, I mentioned this to Nabi ﷺ, so he ﷺ said, 'undoubtedly one soul meets with another soul.'

BENEFICIAL NOTE

Shaykh Iz'ud'deen ibn Salaam said, 'The Conscious 'Yaqza' Soul is a type of soul, that when it is in the body, the body remains awake and when it leaves the body, the body falls asleep, all this is on the basis of nature (i.e. habitual). This Ruh then sees dreams and when it reaches the skies and witnesses then that dream becomes true, because shaitaan has no power over the skies. If it remains below the sky when seeing the dream, then because of interference from Shaitaan the dream does not come true.'

Hazrat Ikrama and Mujahid state, 'When a person falls asleep his soul ascends by way of a cord and when he wakes, the connection to the rope breaks, but the fountainhead of the cord is the body. This acts exactly like the rays of the sun, whereby it falls upon everything, but its fountainhead is the disk of the sun.'

A WONDER

Ibn Mundah رضي الله عنه reported from some Ulama that the soul exits from the nostrils of the sleeping person and travels towards the skies, but its root is the body. If it completely disconnects from the body, the person will die, just like if the wick of a lamp is removed completely from the lamp, the lamp will die off. Just as the wick (light) of the lamp is in the

lamp but it gives light to everything around it, similarly the soul of the human is connected to his body, but it is still able to perceive everything. An Angel which is appointed over the souls shows everything to it. It then returns to its body.

Hazrat Ikrama رضي الله عنه reported that he was asked, ‘What is the reason for this that a person journeys to places which he has not seen.’ He replied, ‘It is the souls which comes and goes everywhere.’

** The above mentioned narrations are evidence in support of the Ahle Sunnat Wa Jama’at, i.e. the true way of Ahle Sunnat which is also known as Maslak e Aala Hazrat in this time. We believe that the deceased are aware of our conditions and are able to inform us of certain happenings. We also believe that the souls meet with one another and the souls are blessed with these wonderful journeys. This is our Aqida and it is our Imaan that if this is the condition of the ordinary souls then what must be the condition of the souls of the Shuhada, the Sahaba, the Awliyah, The Ambia, and most of all what must be the power and the capability of the most powerful soul in the Universe, the blessed soul of Rasool e Akram Noor e Mujassam ﷺ! Even Ibn Qayyim the deviant scholar acknowledges the power of the soul, yet their actions and the actions of their followers today is contrary to the truth. Allah protect us from the fitna of the hypocrites and from the corrupt and deviant sects. Aameen! [Noori Razvi]

MEETING THE DECEASED IN DREAMS AND THEIR ASTONISHING INCIDENTS

INCIDENTS RELATED TO THE SAHABA E KIRAAM AND THE AWLIYAH

At the time of his demise, Asaf ibn Haarith said to Abdullah ibn Aa'iz Shimaali Sahabi رضي الله عنه, 'If you are able to inform me of your condition after passing away then please do so.' He met with him in his dream after a very lengthy period and he said to him (Asaf), 'I have received salvation, even though I did not have much hope (of receiving Salvation). Our Rub is Most Forgiving and Most Merciful. However, the Ihraadh have not been pardoned. I asked, 'Who are the Ihraadh?' Thereafter he said, Ihraadh are those people who are so notorious for their sins, that fingers are pointed at them from every direction.'

Abdul A'la ibn Adi went to visit Ibn Abi Bilal Khaza'i during his illness and he said, 'Pass my Salaams in the court of Rasoolullah ﷺ and if possible, then you should inform me of your condition (after passing away).' Coincidentally he passed away and a female member of his family saw him in her dream, so he said to her, 'My daughter is to come towards me very soon and you must mention to Abdul A'la that I have passed his Salaam to Rasoolullah ﷺ.'

Hazrat Yahya bin Ayub رضي الله عنه reported, 'Two persons made a promise to each other by saying, the one who passes away first from amongst us will inform the other of his condition. Thereafter, when one from amongst them passed away and as per the promise he was seen in a dream (by the other). The living person asked, 'What is the condition of Hasan Basri رضي الله عنه?' He replied, 'He is a king in Jannat, for none disobeys him (there).' He then asked, 'What about Ibn Sireen رضي الله عنه?'

He said, 'As per his status he too is blessed with many bounties, but there is a vast difference in the levels of both.' The living asked, 'Why is there a difference?' He said, 'Hasan Basri رضي الله عنه was immersed in immense fear (of Allah).'

Ajlah said to Salama ibn Kohail, the one who passes away before the other should inform him in his dream (of his condition), so Salama ibn Kohail passed away before Ajlah, and he visited Ajlah in his dream. Thereafter Ajlah asked, 'How did you find your Rub (Creator) to be?'

He said, 'Most Compassionate!' Ajlah said, 'What did you recognise as your best deed?' He replied, 'I did not find anything more rewarding than the Tahaj'jud Namaaz.' Ajlah asked, 'How were your affairs?' He said, 'I found it to be easy, but you should not become lazy (careless).'

Hazrat Ab'bas ibn Abdul Mutallib رضي الله عنه says that Hazrat Umar رضي الله عنه was my close friend. After he passed away I made Dua for a year an entire year, so that I should be allowed to make his Ziyaarat. Finally, at the end of one year, I was blessed with seeing him. I saw that he was wiping away perspiration from his forehead.

I asked, 'How has your Rub treated you?' He replied, 'I have just completed giving accountability and if my Rub were not Ra'oof and Raheem, I would have been embarrassed.'

Hazrat Saalim bin Abdullah رضي الله عنه reports, 'I heard an Ansari saying, 'I made Dua that Allah should allow me to see Hazrat Umar رضي الله عنه in my dream, so I saw him in my dream after twenty years and he was wiping away perspiration from his forehead.' I asked, 'O Ameerul Momineen! How were your affairs handled?'

He said, 'I have just completed giving accountability. If it were not for the Mercy of my Rub, I would have been destroyed.'

Hazrat Abdullah ibn Umar ibn A'as رضي الله عنه states, 'I very much desired to know about the situation of Hazrat Umar رضي الله عنه (after his demise). Once, I saw a Mansion in my dream and I asked, 'Whose (Mansion) is this?' I was still querying this, when Hazrat Umar رضي الله عنه emerged from it. He was covered in a sheet and it seemed as if he had just taken a bath. I asked, 'How were your affairs handled?' He said, 'If my Rub were not Ra'oof and Raheem, I would have been embarrassed. It has been twelve years since I departed from you and only today I have completed giving accountability.'

Hazrat Matraf saw Hazrat Uthman ibn Affan رضي الله عنه in his dream, so he asked, 'O Ameer ul Momineen! How has Allah treated you?' He said, 'Allah has treated me well.' He asked, 'Which Deen is best?' He said, '(remaining steadfast on) the Precious Religion is best and (thereafter) not shedding blood (is best).'

Hazrat Maslama bin Abdul Malik saw Hazrat Umar bin Abdul Aziz رضي الله عنه in a dream so he asked, 'O Ameerul Momineen! I have longed to find out how Almighty Allah has treated you after you passed away?' He said, 'O Maslama! I have just completed giving accountability'. Maslama asked, 'Where are you (stationed)?' He said, 'I am in Jannat Al Adan with the other Righteous Imams.'

Muhammad bin Sireen رضي الله عنه states, 'I saw Aflah in my dream (or he said) I saw Katheer ibn Aflah in my dream. He was martyred in the Battle of Hirah. I asked, 'Were you not martyred?' He said, 'Yes!' Thereafter I asked, 'How were your affairs handled?' He said, 'Very well and with goodness.' I said, 'You are counted amongst the Shuhada?' He said,

‘No! When the Muslims fight each other and someone is killed, he is not counted as a Shaheed, but he falls in the category of the remorseful ones.’

Abu Maysarah Amr bin Sharjeel states, ‘I dreamt that I was entering Jannat. I saw some domes there and I queried as to who they belonged to, so I was told that they belonged to Zi Kila’ and Hawshab. Both of them were companions of Hazrat Amir Mu’awiyah رضي الله عنه and they were killed. I said, ‘Where are Hazrat Am’maar رضي الله عنه and his companions?’ Thereafter, I was told, ‘They are in front of you.’

I asked, ‘How is this possible whereas they killed each other?’ The answer was, ‘When they reached the Court of Allah, they found Allah to be Most Forgiving.’ I asked, ‘What happened to the Kharijis?’ The answer I received was, ‘They are in grief and affliction.’

Abu Bakr Khayaat رضي الله عنه saw a dream. He says, ‘I saw that I was in a graveyard. The deceased have come out (of their graves) then are seated on top of their graves and in front of them are flowers. Just then I saw Mahfuz (probably the name of someone) arriving amongst them.’ I said, ‘Did you not pass away?’ He read this poetic verse:

قَدِمَاتِ قَوْمٍ وَهُمْ فِي النَّاسِ أَحْيَاءُ
مَوْتُ التَّقِيِّ حَيَاةٌ لَا نَفَاذَ لَهَا

‘The life of the pious is a life to which there is no end
Even though some people have died,

But in reality amongst them
Are those who are really alive’

Hazrat Salama Basri states, ‘One night I dreamt of Bazee’ bin Musawwar Abed. He was a person who remembered Allah and death often. I asked, ‘What Maqaam did you receive?’ In answer he rendered this stanza:

وليس يعلم ما في القبر داخله إلا الإله وساكن الأجداث

No one knows the real condition inside the grave,
Either Allah knows it or the deceased knows it.’

Bishr ibn Mufadhhal said, ‘I dreamt of Bishr ibn Mansur’, therefore I asked, ‘O Abu Muhammad! How has your Rub treated you?’ He replied, ‘My affairs were much easier than I had expected.’

Hafs Mawhibi said, ‘I dreamt of Dawud Ta’ee so I asked, ‘How did you experience the goodness of the hereafter?’ He replied, ‘I found it to be abundant.’ I then asked, ‘How were you treated?’ He replied, ‘Praise be to Allah, I was treated with goodness.’ I then asked, ‘Do you know anything about Sufyan ibn Sa’eed because he always loved goodness and good people?’ He replied, ‘His love for goodness afforded him the station of being with Virtuous Ones.’

Utbah ibn Dhumra reported from his father who said, ‘I met with my aunt in my dream so I asked, ‘How are you?’ She replied, ‘I am well and I have received full reward for all my actions, to the extent that I received reward for Maleeda (a sweet dish) which I served to a poor person.’

Abdul Malik Laithi states, 'I dreamt of Aamir bin Abdul Qais, so I asked him, 'What did you receive?' He replied, 'I received goodness.' I asked, 'Which action did you find to be most rewarding?' He replied, 'The best action (deed) was that which I performed solely for the pleasure of Allah.'

Abu Abdullah Al Hajri said, 'I dreamt of my paternal uncle and he was saying, 'the world is a travesty, the hereafter is kingship for the worlds and there is nothing better than true fate. To desire good from Allah and good for Muslims is a very good thing. Never think low of any virtuous action. When you perform any good thing, just think that you have not really fulfilled its right.'

Hazrat Asma'ee states, 'I dreamt of a Shaykh from Basra who was from amongst the companions of Yunus ibn Ubaid. He had passed away and in my dream I asked him, 'From where are you coming?' He said, 'From visiting Yunus Tayyib عليه السلام.' I asked, 'Who is Yunus Tayyib عليه السلام?' He said, 'He is a Masterful Faqih.' I said, 'Is he Ibn Ubaid?' He said, 'Yes!' I said, 'What is his station?' He said, 'He is with the Maidens of Jannat.'

Maymoon Kurdi said, 'I dreamt of Urwa ibn Baz'zaar and he was saying, 'I owe one dirham to a certain person who fills water and that dirham is kept on such and such shelve in my house, so please give it to him.' In the morning I went over the person who fills water and asked if Urwa owed him anything, he replied, 'Yes, he owed one dirham.' Thereafter, I collected the dirham from his house and handed it over to that person.'

Ibn Abi Duniya reported from one person that he said, 'I saw Suwaid bin Amr Kalbi in my dream. He was in a very good condition. I asked the reason for this and he said, 'I used to recite the Kalima in abundance, so you too should recite it in abundance.' He then said, 'Dawud Ta'ee and Muhammad Nudr Haarithi have been successful in their issues'.'

It is reported from Muhammad bin Abdur Rahmaan Makhzoomi, 'I dreamt of Ibn A'isha Tameemi so I asked him, 'How did Allah treat you concerning your affairs?' He replied, 'Allah Almighty forgave me due to my love for Him'.'

Ibrahim bin Munzir Haraani رضي الله عنه said, 'I dreamt of Dah'hak ibn Uthman so I asked, 'How did Allah treat you?' He replied, 'There are some hooks in the sky. Those who read the Kalima Tayyibah are hooked onto them and those who did not, fall off'.'

Ibn Abi Duniya reported with his own merit from a young pious Qazwini resident, 'On one moonlit night I felt the desire to engross myself in Ibaadat, so I went to the Masjid and performed Namaaz then made Dua. Then all of a sudden I fell asleep. I dreamt a Jama'at which was not from the human species. They had in their hands trays and in every tray there was a sort of bread which was whiter than snow and on each bread there is a pearl which looked like a pomegranate. They said to me, 'Eat!' I said, 'I have intention of fasting.' They said, 'It is the command of the Owner of this house that you should eat', so I ate. I then wished to pick up the pearl (seed) and I was told, 'We will plant this, so that you will get a pearl which even better than this.' I said, 'Where will you plant its tree?' They said, 'In a house which will never be empty and the fruit of which will never become bad.' In other words, they meant to say, 'We will plant it in Jannat.' The narrator says,

‘After two Fridays passed, that person passed away.’ Sadi says, ‘After his passing away, I saw him in my dream and he was saying to me, ‘Are you not astonished by this tree which I planted?’ Now it bears fruits which cannot be explained.’

Isma’eel bin Abdullah bin Maymoon reported, ‘I dreamt of Ali bin Muhammad bin Imraan bin Abi Layla so I asked him, ‘Which action did you find to be best?’ He replied, ‘Ma’rifat’, so I asked, ‘What do you have to say about such a person who says, حدثنا or اخبرنا so he said, ‘I regard pride as a bad (quality).’

Some of Malik bin Dinar’s رضي الله تعالى عنه companions reported that they saw Malik bin Dinar رضي الله تعالى عنه in their dreams so they asked him, ‘How were you treated?’ He replied, ‘Very well! I did not find (the reward of) anything better than performing virtuous deeds (A’maal e Saaleha) or sitting in the gatherings of the Sahaba, Salfus Saliheen, and the Saliheen رضي الله تعالى عنهم.’

Abdul Wahab bin Yazid Kindi states, ‘I dreamt of Abu Umar Dhareer so I asked him, ‘How were you treated with regards to your affairs?’ Thereafter he said, ‘I was treated well and I was pardoned.’ I asked, ‘Which action benefitted you the most?’ He replied, ‘Acting on the Sunnat-e-Nabawi ﷺ and acting upon (Deeni) Knowledge.’ I said, ‘Which action did you find to be most harmful?’ He said, ‘Abstain from Asma’ (Names)!’ I said, ‘What does that mean?’ He said, ‘(the) Qadariy’yah, Mu’tazila, Marjiyah and then he started to quote the names of Ahle Bid’at.’

The Qadariy’yah, Mu’tazila and Marjiyah are corrupt and deviant sects of the past and those following their ways are some of the Wahabis and Deobandis of today. [Noori Razvi]

Abu Bakr Sayrafi reported that a person who swore at Hazrat Abu Bakr and Hazrat Umar رضي الله عنهما had died. He also held the beliefs of the deviant Jahmiya sect.

Someone saw him (in a dream) and he was completely naked, except for a piece of rag on his head and one over his private parts. He was asked, 'What did Allah do to you?' He replied, 'He has put me with Bakr Qais and Fir'awn ibn Waleed.' They were both Christians.

Ibn Abi Duniya reported from a person who said, 'I had a friend who always got involved in issues which the Ahle Bid'at (Innovators) brought out. After his death, I saw him in a dream, and found that he was squint (without one eye), so I asked, 'What is the matter?'

He replied, 'I tried to find defects in the companions of Muhammad صلى الله عليه وسلم, so Almighty Allah made me defective, he then placed his hand over his damaged eye (trying to hide it).'

Abu Ja'far Madeeni reported, 'I saw Mahmud bin Hameed in my dream. He was a very pious man. He was wearing green clothing. I asked, 'What happened to you after death?' He looked towards me and said,

بجوار نواهد أبكار

نعم المتقون في الخلد حقاً

'The pious in Jannat are close to the young
pure maidens, and this is true.'

Abu Ja'far says, 'By Allah! I have never heard this stanza from anyone before this.'

Matraf bin Abdullah says, 'Once, in a rush I performed 2 Raka'at Namaaz near a grave in the cemetery then I fell asleep (there). (In my dream) I saw the deceased in the grave talking to me. He said, 'You performed your Namaaz, but you did not perform it well.' I said, 'You have spoken the truth. It happened as you say.' He then said, 'You people perform deeds, but you know not and we know but we cannot perform them.' He then said, 'How I wish, that instead of you, I would have been able to perform those 2 Raka'at, then for me it would be better than the world and all that which is in the world.' I asked, 'Who are the people that are buried here?' He said, 'All are Muslims and all of them have been informed.' I said, 'Who is the most exalted here from all of you?' He pointed towards a particular grave. I then made Dua saying, 'O Allah! Allow him to come out of his grave so that I may speak with him, so a young man emerged from the grave.' I asked, 'For what reason did you receive this status?' He replied, 'By virtue of performing many Hajj and Umrah, by virtue of Jihad fi Sabeel lil'laah and by virtue of Amal e Saaleh (virtuous deeds).' He further said, 'I went home gripped by difficulties, but I was blessed with the Taufeeq of being patient and this is how I have been blessed with this Maqaam.'

Ayaas ibn Daghfal reports, 'I saw Abul Ula' Yazid ibn Abdullah in my dream and I asked him, 'How did the taste of death feel?' He replied, 'Bitter!' I asked, 'What is your condition after death?' He replied, 'I was blessed with fragrance, flowers and everything.' I asked, 'What happened to your brother Matraf?' He replied, 'Because of his 'Yaqeen' (conviction) he excelled over me.'

Ibn Abi Duniya رضي الله عنه reported, ‘A person saw his brother in his dream. He asked him, ‘What happened to you after you were placed into your grave?’ He said, ‘A person ran towards me with a flaming whip. If the people who made Dua for me had not made Dua, I assumed he would have definitely struck me (with the flaming whip).’¹

Munkadir bin Muhammad bin Munkadir says, ‘One night I dreamt that I was entering the Masjid-e-Nabawi. There was a huge crowd of people at a garden. There was a man there and I asked the people concerning whom he was. I was told that there is a person who returned from the hereafter and he was informing the people about their deceased. I looked carefully and noticed the person (whom they were referring to) was Safwaan bin Saleem. People were asking him questions and he was replying to them. He then asked, ‘Is there none here who wants to know about Muhammad bin Mansur?’ The people pointed towards me by saying, ‘Here is his son.’ They gave way and I went close to him and asked him (about my father), so he said, ‘Son! Allah has blessed him with such and such Jannat and now he is a permanent Jannati.’ Now death will not come over him.’

1. This narration is great evidence concerning the importance of Dua, especially for the deceased. The Deobandi nowadays are always critical towards the Ahle Sunnat and object to Dua being made at the graveside. They say that Janaazah Namaaz is Dua so there is no need for Dua after the Janaazah Namaaz and there is also no need to repeat the Dua at the graveside. This narration serves as evidence that Dua is what saved the deceased from the torment of the grave. It shows that the more Dua you make for the deceased the better it is, as we are not aware who’s Dua and when it will be accepted on behalf of the deceased. Thus, we should not pay attention to these evil critics and we should do that which is beneficial to our beloved deceased. [Razvi Noori]

Abu Karima رضي الله عنه says that a person came to him saying, ‘Today I saw myself entering Jannat. When I entered Jannat, then at one point there was a Rauda in which were Ayub, Yunus, Ibn Awn and Tameemi. I said, ‘Where is Sufyan Thauri رضي الله عنه?’ He said, ‘We look towards him as if we are looking at a star’.

Malik bin Dinar رضي الله عنه says, ‘I saw Muhammad bin Waasi’ رضي الله عنه in Jannat and Muhammad ibn Sireen رضي الله عنه as well, so I asked them, ‘Where is Hasan Basri رضي الله عنه?’ They replied, ‘He is close to Sidratul Muntaha’.

Yazid bin Harun رضي الله عنه states, ‘I saw Muhammad bin Yazid Waasti رضي الله عنه in my dream, so I asked him, ‘How did Allah treat you?’ He replied, ‘He blessed me with Maghfirat.’ I asked, ‘Why were you blessed with Maghfirat?’ He replied, ‘Once Abu Amr Basri رضي الله عنه sat amongst us and made Dua, so I said Aameen (on his Dua) and this why I was blessed with Maghfirat (pardon and Salvation).’¹

1. Subhaan’Allah! This is why we always advice people to sit in the companionship of the blessed and pious personalities. Look at the benefit received by Muhammad bin Yazid Waasti رضي الله عنه simply by saying Aameen to the Dua of a blessed personality! It is also the command of the Qur’an, ‘O you who Believe! Fear Allah and keep the company of the righteous persons’. Nowadays, people engross themselves in worldly activities and would rather spend time and money to get a sinful glimpse of unbelievers who are singers, dancers, actors and entertainers (Allah forbid), rather than trying to spend time in the companionship of the Awliyah and Ulama e Haq. How unfortunate are those who instead of securing their future in Jannat, spend wealth and time to destroy their Aakhirat with their own hands! In this era we are blessed with great personalities such as Huzoor Taajush Shariah and Huzoor Muhadith e Kabeer. We should make full effort to sit in their company and even catch a glimpse of their blessed faces. We should try to at least perform a single Namaaz behind them or say Aameen to their words of Dua. We still have this opportunity in our lives, so we should take full benefit of this whilst we are able to. [Razvi Noori]

Utbah bin Abi Thubayt reported, 'I saw Khaleed ibn Sa'eed in my dream and he had already passed away. I asked, 'How were you treated?' He replied, 'I have been freed and will remain in freedom (i.e. I have been blessed with salvation).' I said, 'When (last) did you see the Qur'an e Majeed?' He said, 'Ever since my death I have not had the chance of making Ziyaarat of the Qur'an e Majeed'.'

Muhammad bin Saalim says, 'I saw Qadi Yahya ibn Aktham in my dream so I asked him, 'How has Allah treated you?' He replied, 'He called me before His Divine Court and reprimanded me by saying, 'O non-practicing old man! If your beard were not white, I would have burnt you in the fire.' Then my condition became like that of a worthless servant who is in the presence of his Master. I fell unconscious and then again He addressed me in the same manner. This happened thrice. When I regained consciousness, I said, 'This is not what is mentioned in Your Command which reached me.' Almighty Allah said, 'What is that Command?' (Even though Allah is All Knowing). I said, 'Abdur Raz'zaq ibn Humaam mentioned to me that he heard from Mu'ammam bin Raashid, and he heard from Ibn Shihaab Zuhri, and he heard from Anas bin Maalik, and he heard from your beloved Nabi ﷺ, who heard from Jibra'eel عليه السلام who heard from You, that You said, 'One who becomes old in the condition of Islam (i.e. as a Muslim), I am Modest with regard to punishing him (i.e. I will not punish him).' Thereafter Almighty Allah said, 'Abdur Raz'zaq spoke the truth, Mu'ammam bin Raashid spoke the truth, Zuhri spoke the truth, Anas spoke the truth and my beloved Nabi ﷺ spoke the truth and Jibra'eel عليه السلام spoke the truth and it is I who made this Promise. Go! O Angels, Take this servant of Mine towards Jannat'.'

Abu Bakr Fazaari رضي الله عنه says, 'One of the brothers of Hazrat Ahmed ibn Hambal رضي الله عنه saw him in their dream and asked him about his condition. He replied, 'Almighty Allah summoned me into His Divine Court and said, 'O Ahmed! You were lashed and yet you did not leave being patient and you continued saying, 'The Book revealed by Allah is not a creation! I swear by my Honour! Because of that I will let you hear my Kalaam until Qiyaamat', so now I continuously hear the Kalaam of my Rub'.'

Muhammad bin Auf reports, 'I saw Muhammad bin Musafi Hamsi in my dream, so I asked him about his condition. He replied, 'I am very well. I make Ziyaarat of my Rub once or twice daily.' I said, 'O Abu Abdullah! You were a follower of the Sunnat in your lifetime and even in the hereafter you are a Custodian of the Sunnat, so he began to smile.'

Muhammad bin Fadhl رضي الله عنه states, 'I saw Mansur bin Am'maar in my dream after he passed away, so I asked him, 'How did Allah treat you after your passing away?' He replied, 'He summoned me to stand before His Majestic Court and said to me, 'Even though you did some wrongs, but because in your heart you had (true) love for Me, I am forgiving you. Now stand up! And Glorify My Divine Excellence in the circle of Angels!' A Chair was placed for me and together with the Jama'at of the Mala'ika (Angels), I glorified Allah.'

Abul Hasan Sha'raani says that he saw Mansur bin Am'maar in his dream after he passed away. He asked him, 'How has Allah treated you?' He said, 'Allah asked me, 'Are you Mansur bin Am'maar?' I said, 'Yes.' He then asked, 'Were you the one who used to try to draw people towards piety and towards the love of the hereafter?' I said, 'O my Rub! That is how it was and whenever I sat in any gathering, I started it with

your Zikr and thereafter I would send Durood upon Your Nabi ﷺ and thereafter I would try to advice Your servants.’ Almighty Allah said, ‘My servant has spoken the truth. Place for him a Chair in the Skies so that he may Praise and Glorify me in the skies, just as he did whilst in the world.’

Saleem bin Mansur bin Am’maar ؓ states, ‘I saw my father in a dream and asked him about his condition. He said, ‘My Rub summoned me close and said, ‘O non-practicing old man! I am forgiving you, but do you know why I am forgiving you?’ I said, ‘O Allah! No, I do not know.’ Allah Almighty said, ‘One day you gathered the people and made my Zikr so they cried and amongst them one such person cried who had never cried in my fear before that day, so I forgave him and because of him, I forgave all those in that gathering.’

Salama bin Affan ؓ said, ‘I saw Waqee’ in my dream after he passed away, so I asked him, ‘How did your Rub treat you?’ He replied, ‘He entered me into Jannat.’ I asked, ‘Why?’ He replied, ‘Due to the knowledge of Deen’.

Abu Yahya Mustamli bin Humaam states, ‘I saw my father Humaam in my dream in such a condition that lamps were hanging from his head. I said, ‘O Abu Humaam! How did you receive these lamps?’ He said, ‘I received these lamps due to the Hadith of the Haudh and the Hadith of Shafa’at. (Pointing to one lamp, he said) This lamp was due to such and such Hadith, and in this manner he mentioned few Ahadith’.

Sufyaan bin Uyainah ؓ states, ‘I saw Sufyaan Thauri ؓ in my dream after his passing away, so I asked him for some advice, so he said, ‘Keep as little association as possible with the people.’ I said, ‘Please tell me

something more’, and he said, ‘When you arrive here you will find out for yourself.’

Abu Rabee’ Az Zuhraani رضي الله عنه states, ‘One of my neighbours mentioned to me, ‘Today I saw Ibn Auf in my dream’, so I asked him about how Allah had treated him. He replied, ‘The sun did not even set as yet on Monday and my Book of Deeds was presented to me and Allah had Mercy on me and forgave me.’ He (Ibn Auf) passed away on a Monday.’

Abu Amr Al Khifaaf states, ‘I saw Muhammad bin Yahya Zahli in my dream, so I asked him about how his Rub had treated him. He replied, ‘He forgave me.’ I said, ‘What happened to your deeds?’ He said, ‘They were written with liquid gold and raised up into the Illiy’een.’

Ustaaz ibn Abil Waleed states, ‘I saw Abul Ab’bas Asam in my dream, so I asked him about how his Rub had treated him. He replied, ‘I am the neighbour of Abu Ya’qub Al Buwayti, Rabee’ bin Sulaiman and Abu Abdullah Shafi’i. We get together in feasts daily.’

Sahl the brother of Hazm says, ‘I dreamt of Malik bin Dinar رضي الله عنه after his passing away, so I asked him, ‘What did you take when you went to Allah?’ He said, ‘When I reached, I had with me many sins, but the hope of goodness from my Rub, wiped them all away’.

A lady from Yemen reported, ‘I saw Raja’ bin Hayaat in my dream and I said, ‘Have you not passed away?’ He said, ‘No! But the Ahle Jannat have been asked to welcome Jar’rah ibn Abdullah.’ (She said) ‘I remembered that day and few days later we received the news that Jar’rah ibn Abdullah was martyred in Azerbaijan’.

Utbah bin Hakeem reported from a person in Baitul Muqaddas, that a woman said, ‘Raja’ bin Hayaat was our acquaintance and he was a very good person. After his passing away I made Ziyaarat of him, so I asked him about his condition. He replied, ‘All is well, but one day I heard a very anxious sound and lots of noise (excitement) so I thought that Qiyaamat has been established.’ Thereafter, I was informed that this noise was because Jar’rah and his companions were entering Jannat with their belongings and loads.’

Ibn Asaakir رحمته الله reported from Asma’ee who reported from his father, that he said, ‘A person saw Jareer Hasafi in his dream, so he asked, ‘How has your Rub treated you?’ He said, ‘He pardoned me on the basis of the Nara e Takbeer which I shouted out at such and such place.’ I said, ‘What happened to your companion Farzooq?’ He said, ‘Sadly due to making accusations against pure women, he is detained in destruction.’¹

1. Subhaan’Allah! Jareer Hasafi was pardoned because of shouting out a Nara e Takbeer. Today when we the Ahle Sunnat wal Jama’at shout out and proclaim the Nara e Takbeer and the Nara e Risaalat, it is said that we are bid’atis and that we are emotional and are getting carried away. Alhamdulillah! Alhamdulillah! Alhamdulillah! We are honoured to have this emotion and to be carried away in the love of Allah and His Beloved Rasool صلى الله عليه وسلم. Look at how one single Takbeer became the means of excellence for a servant of Allah in the hereafter. Thus, we should not stop this blessed practice and we should continue proclaiming the Nara e Takbeer and the Nara e Risaalat! Nara e Takbeer – Allahu Akbar! Nara e Risaalat – Ya Rasool’Allah صلى الله عليه وسلم! [Razvi Noori]

Ibn Asaakir رحمته الله reported from Thawr bin Yazid Shaami, ‘I saw Kumayt bin Yazid in my dream, so I asked him about his condition. He said, ‘He (Allah) forgave me and set a Chair for me then I was commanded to say poetry (in His love) and started to recite, when I reached this point,

‘O Rub of the people! Have Mercy upon me,
and protect me from the deceit of the clear drink of life,
just as others have been trapped in this deceit!’

Almighty said, ‘Kumayt has spoken the truth. Just as the other people were caught in this (trap) of deceit, Kumayt kept himself safe from it. O Kumayt! I have forgiven you, because you loved the best people amongst my creation. Those who recited the stanzas which you wrote praising the Aal e Rasool عليهم السلام then for every one of those stanzas I will award you with an excellence, which will continue to be raised until Qiyaamat’.¹

1. Allahu Akbar! Look at the status afforded to one who wrote the praises of the Ahle Bayt of Rasoolullah عليه السلام! If this is the status of one who wrote in the praise of the Ahle Bayt, what about all that was written in the Praise of Allah and His Beloved Nabi عليه السلام. Kumayt رحمته الله was blessed with this honour because he loved the beloveds of Allah and he wrote in praise of the beloveds of Allah. A Heavenly Chair (Throne) was set for him in the Court of Allah so that he may praise Allah. Subhaan’Allah! Again an incident, which is proof for the practice of the Ahle Sunnat. It is evidence of how much benefit one will acquire if he truly and sincerely writes and renders the Praise of Allah, and the Naat of Rasoolullah عليه السلام and the Manqabats in praise of the Pious Predecessors and the Awliyah. This done with sincerity and within the confines of the Shariat e Mustafa عليه السلام will surely afford the reciter and the writer blessings in the hereafter, just as it is evident from this incident quoted by the great Imam Jalaalud’deen As Suyuti رحمته الله. Allah shower rains of Mercy over the Holy Grave of Imam Jalaalud’deen As Suyuti رحمته الله! Aameen. [Noori Amjadi]

Ibn Asaakir رحمته الله reported from Abu Ash'asha' Misri that he says, 'I saw Abu Bakr Al Nablusi in my dream a year after he was slain. I saw him in a very beautiful form, so I asked him as to how Almighty Allah had treated him. He replied with this stanza,

'My Rub blessed me with eternal honour,
And promised me assistance from near

He blessed me with (this) closeness and nearness
And said, live near me in Comfort!'

Ibn Asaakir رحمته الله reported from Hazrat Abdur Rahman ibn Mahdi that he says, 'I saw Sufyaan Thauri رحمته الله in my dream so I asked him as to how Almighty Allah had treated him, he said, 'The moment I reached my grave I was presented before Almighty Allah. He took accountability from me with great ease and He permitted me to enter into Jannat. I was with much peace and comfort amongst the flowers and gardens of Jannat, when suddenly I heard a voice saying, 'O Sufyaan bin Sa'eed رحمته الله! Do you know that you have given preference to Allah, over your own life?' I said, 'Yes, By Allah! This is how it was.'

Ibn Asaakir رحمته الله reported from Ahmed ibn Hambal رحمته الله that he says, 'I saw Imam Shafi'i (in my dream) after he passed away, so I asked him as to how Almighty Allah had treated him. He replied, 'He pardoned me and adorned me with a crown, got me married and He (Allah) said to me, 'All this is because you never showed pride and arrogance over the bounties which I bestowed upon you.'

Ibn Asaakir رحمته الله reported from Rabee' bin Sulayman that he says, 'I saw Imam Shafi'i رحمته الله in my dream so I asked him as to how Almighty Allah had treated him. He replied, 'He blessed me to sit on a golden chair and rained pearls over me.'

Ibn Asaakir رحمته الله reported from Isma'eel bin Ibrahim Faqih that he says, 'I saw Hafiz Abu Ahmed Haakim in my dream.' I asked, 'Which is the Firqa (sect) which will truly receive salvation?' He said, 'The Ahle Sunnat!'

Ibn Asaakir reported from Khaithma bin Sulayman that he says, 'I saw Aasim Tarablusi in a dream so I asked, 'O Abu Ali! How are you doing?' He said, 'After death we do not keep our titles.' I asked, 'What is your situation?' He said, 'I am in Jannat ul Aaliyah and in Heavenly Mercy.' I asked, 'Through which reason?' He said, 'Due to performing Jihad in abundance at sea.'

Ibn Asaakir رحمته الله reported from Malik bin Dinar رحمته الله that he says, 'I saw Muslim bin Yasaar in my dream, so I asked, 'What is your condition after passing away?' He replied, 'I saw intense earthquakes and terrifying scenes after death.' I asked, 'What did you see after that?' He replied, 'What can you expect from The Kareem (The Most Generous), He accepted my virtuous deeds and He forgave my wrongs, and pardoned my offences.'

Ibn Asaakir رحمته الله reported from Hasan Ibn Abdul Aziz Hashmi Ab'basi that he says, 'I saw Abu Ja'far Muhammad ibn Jareer in my dream, so I asked, 'How did you feel Death?' He said, 'I found it to be full of goodness.' I said, 'What did you receive in your grave?' He said, 'Goodness.' I said, 'How did you find Munkar and Nakeer to be?' He said, 'I found them to be good (to me).' I said, 'O Abu Ali! Your Rub is Generous towards you.'

Please mention me in His Divine Court.’ He said, ‘You are asking me to mention you in the Court of Allah, whereas I have gained closeness in the Court of Allah through your mediation’.

Ibn Asaakir رحمته الله reported from Jaish bin Mubash’shar that he says, ‘I saw Yahya bin Mu’een in a dream and I asked him as to how Almighty Allah had treated him, so he said, ‘Allah blessed me with His closeness and bestowed bounties upon me. He also married me to 300 (Hurs) Maidens of Jannat and He blessed me twice with His Ziyaarat.’ I asked, ‘Why did you receive all of this?’ He replied, ‘Due to this and he took out a Kitaab of Hadith Shareef from inside his sleeve and showed it to me’.

Ibn Asaakir reported from Sulayman Umri that he says, ‘I dreamt Abu Ja’far Qaari and he was saying, ‘Convey my salaam to my brothers and say to them that my Rub blessed me with the status of a Shaheed. In addition, he has provided me with sustenance, convey my Salaam to Abu Haazim and say to him, ‘Be conscious and handle the issues with understanding, because Allah and His Angels look at your nightly gatherings’.

Ibn Asaakir رحمته الله reported from Zakariyah bin Adi who says, ‘I saw Ibn Mubaarak in my dream and I asked him as to how Almighty Allah had treated him, so he said, ‘He pardoned me due to my journey’.

Ibn Asaakir رحمته الله reported from Fudhail Ibn Iyaadh رحمته الله that he says, ‘I saw Ibn Mubaarak in my dream so I asked, ‘Which action (deed) is the best?’ He said, ‘Jihad fee Sabeel lil’laah and preparation for it’.

Ibn Asaakir رحمته الله reported from Yazid bin Maz'oor that he says, 'I saw Awza'ee in my dream so I asked him, 'O Abu Amr! Inform me of an action which will afford me excellence in the Court of Allah?' He said, 'Here, either the status of the Ulama or those who were in distress is exalted.'

Ibn Asaakir رحمته الله reported from Abdul Aziz bin Umar bin Abdul Aziz that he says, 'I saw my father in my dream so I asked, 'O Beloved Father! Which is the best action (Deed)?' He said, 'Istighfaar (sincere repentance).'

Ibn Asaakir رحمته الله reported from Abdur Rahmaan that he says, 'I saw Khalifa Mutawak'kil Bil'laah in my dream so I asked him as to how Almighty had treated him', he replied, 'He has forgiven me.' I asked, 'Due to what?' He said, 'Even though I did not have a huge amount of good deeds, however He forgave me for all my services towards (propagating) the Sunnat e Nabawi ﷺ.'

Ibn Asaakir رحمته الله reported from Haj'jaaj that he says, 'I accompanied Hasan and Farzooq to a grave so Hasan said, 'O Farzooq! What preparations have you made for this day?' He replied, 'I have kept ready the testimony of Tauheed and Risaalat for 70 years, so Hasan became silent.' Bastah bin Farzooq says, 'I saw my father in a dream after he passed away and my father was saying, 'O my son! That which I said to Hasan that day, has been beneficial today.'

Ibn Asaakir رحمته الله reported from Abdullah bin Saleh Sufi that someone saw a Muhadith in their dream, so he asked, 'How are you?' He replied, 'Almighty Allah pardoned me because I consistently wrote Durood after the name of Rasoolullah ﷺ in my books'.

Footnote from previous page discussing Abbreviations

Look at the blessing attained because he always wrote the Durood after the name of Rasoolullah ﷺ in his books. Nowadays we find many people who do not write the full Durood after they write the Name of Rasoolullah ﷺ. They write abbreviations. You will find them designing a beautiful poster and finding space to write everything, but when it comes to writing Durood Shareef, they abbreviate it. Even in books nowadays, people just use abbreviations instead of the actual Durood. They have the habit of writing (s.a.w.) or (a.s.) or (r.a.) etc. instead of writing the entire Durood Shareef. This has been declared as disallowed and impermissible by the learned Scholars of Islam. Aala Hazrat Ash Shah Imam Ahmed Raza Khan رحمته اللہ علیہ and the other Learned Scholars of the Ahle Sunnat have mentioned that Durood such as Sall Allahu alaihi wasallam should not be written in short but rather in full, as to write it in short is impermissible. Imam Jalaalud'deen Suyuti رحمته اللہ علیہ says, 'The first person who did this, (in other words) wrote the Durood as abbreviation, had his hands cut off.' Allama Sayyid Tahtawi says in the Haashia of Durr-e-Mukhtar that it is from Fatawa Tatar Khania as follows: 'One who writes Durood and Salaam in such an abbreviated way for any Nabi is an infidel as it is to make small (shorten) and to do so for the Ambia is Kufr.'

It is mentioned in Fatawa Africa that this law of kufr only applies to those who intentionally do this, with the intent of belittling the Ambia عليهم السلام. It is mentioned that those who write abbreviations today generally do this out of laziness or just to abbreviate, the law of kufr does not apply to them but it is an action which causes one to lose great blessings and is a sign of deprivation. It is also mentioned in Fatawa Africa; 'The Pen (writing) is also a dialect.' Allama Tahtawi says, 'When writing, to write the abbreviation of it ﷺ is Makruh, rather it should be written completely with its splendour.'

Thus, it is of utmost importance that we refrain from writing abbreviations for Durood Shareef and make the effort to write the Durood Shareef in full. Why should we deprive ourselves from the Mercy of Allah and instead earn the wrath of Allah? May Allah protect us from all our shortcomings and allow us the Taufeeq to accept our weaknesses and shortcomings. May we be blessed with hearts that accept the truth and may we be blessed with the gift of sincere repentance. Aameen. [Razvi Noori]

Ibn Asaakir رضي الله عنه reported that a living person saw a dead person, so the deceased woke up and said to the people, 'Say to the people that Aamir bin Qais is glowing like the full moon, on the Day of Qiyaamat.'

Ibn Asaakir reported from Abdur Rahmaan ibn Zaid ibn Aslam that he says, 'I saw my father in my dream. He was wearing a tall hat so I asked him about this, and he said, 'O son! I have received this adornment because of the beauty of knowledge.' I then asked, 'Where is Malik bin Anas رضي الله عنه?' He said, 'Higher up! Higher up!' He said these words whilst raising his face upwards, to the extent that his hat fell off.'

Ibn Asaakir رضي الله عنه reported from Khashnaam (who was the nephew of Bishr Haafi رضي الله عنه) that he said, 'I saw my maternal uncle (Bishr رضي الله عنه) in my dream so I asked, 'How did Almighty Allah treat you?' He said, 'He treated me very well and said to me, 'O Bishr رضي الله عنه! You were modest before me and feared that which was for me'.'

Ibn Asaakir رضي الله عنه reported from Husain bin Isma'eel Muhaamali that he says, 'I saw Qaashaani in my dream so I asked him as to how Almighty Allah had treated him, so he said, 'I was given salvation from difficulties.' I asked, 'How is Hazrat Ahmed bin Hambal رضي الله عنه?' He replied, 'Allah has granted him salvation.' I asked, 'How is Bishr Haafi رضي الله عنه?' He replied, 'He receives twice daily a special blessing and Mercy from Allah' (i.e. He is blessed twice Daily with seeing Almighty Allah).'

Ibn Asaakir رضي الله عنه reported from Aasim Jahni that he says, 'I saw in a dream that I had gone to some place and there I met with Hazrat Bishr Haafi رضي الله عنه. I asked, 'Where are you returning from?' He said, 'From the Illi'yeeen.' I asked, 'How has Almighty Allah treated Ahmed bin Hambal رضي الله عنه?' He replied, 'I have just returned after leaving Ahmed bin Hambal رضي الله عنه'.

ﷺ and Abdul Wahab bin Waraaq ﷺ in the Court of Allah. They were having a meal and were celebrating.’ I asked, ‘And how are you?’ He said, ‘Allah knows that I do not prefer eating, so He has blessed me with the Grace of making his Deedar (seeing Him).’

Ibn Asaakir ﷺ reported from Abu Ja’far Saqa that he says, ‘I saw Bishr Haafi ﷺ in my dream and Ma’ruf Karghi ﷺ was with him. I asked, ‘Where are you coming from?’ He said, ‘We are returning from Jannat ul Firdaus after making Ziyaarat of Hazrat Musa عليه السلام.’

Ibn Asaakir ﷺ reported from Qasim bin Mamba that he says, ‘I saw Hazrat Bishr Haafi ﷺ in a dream and I asked him as to how Almighty Allah had treated him, so he replied, ‘Almighty Allah said, ‘I have pardoned you and I have even pardoned those who partook in your Janaazah.’ I said, ‘Also forgive those who love me!’ Almighty Allah said, ‘I have forgiven them as well.’¹

Ibn Asaakir ﷺ reported from Ahmed Daurqi that he says, ‘My neighbour passed away, so I saw him in my dream. He was dressed in two heavenly garments. I asked, ‘From where did this come?’ He replied, ‘Bishr Haafi ﷺ was buried in our cemetery (today), so in celebration of this, every deceased was dressed in two heavenly robes.’

1. This explains that Almighty Allah forgives even those who partake in the Janaazah of the pious and beloved servants of Allah. It also clearly explains that the Awliyiah Allah ask for those who love them to be forgiven as well, which means that if we are well connected to the beloveds of Allah, then they will make sure that they enter us into Jannat by interceding on our behalf in the Court of Allah. [Razvi Noori]

2. This incident explains that the deceased benefit if a blessed personality is buried amongst them. It is for this reason that the great scholars have mentioned that we should bury our deceased in the proximity of pious personalities and we should avoid burying our deceased near those who are sinful. [Noori Razvi]

Haj'jaaj bin Shaa'ir mentions that someone saw Bishr Haafi رضي الله عنه in a dream, so they asked him, 'How did Almighty Allah treat you?' He replied, 'Allah blessed me with salvation and said, 'O Bishr رضي الله عنه! You have not made as much Ibaadat, compared to how much I have publicised your name.'

Ibn Asaakir رضي الله عنه reported that another person also mentions, 'I saw Bishr Haafi رضي الله عنه in my dream so I asked him as to how Almighty Allah had treated him, and he replied, 'Almighty Allah afforded me salvation and said, 'O Bishr! Even if you had to perform Sajdah on burning coals for Me, it would still not fulfil the favour which I have blessed you with, by placing your honour into the hearts of the people.'

Muhammad bin Khuzaima رضي الله عنه states, 'After Ahmed bin Hambal رضي الله عنه passed away, I became very grief stricken. One night I dreamt that he was walking with much pride and flair. I asked, 'O Abu Abdullah! What style is this?' He replied, 'This is the style of the servants in Jannat.' I asked, 'How has Allah treated you?' He said, 'He pardoned me, (and) adorned me with a crown, (and) he gave me a pair of shoes made from gold and He said to me, 'O Ahmed! All this is because you said that the Qur'an is my Kalaam (My Divine Word).' Almighty Allah then said, 'O Ahmed! Ask that Dua from me which you used to make whilst you were in the world.' I said, 'O my Rub! In everything...' I had only just said these words, when Allah said, 'Everything is available for you.' I then said, 'Everything because of your Divine Control.' Allah said, 'You have spoken the truth.' I said, 'Do not question me concerning anything and Pardon me.' Allah said, 'Go! I have done exactly that.' He then said, 'O Ahmed! This is Jannat, enter into it.' When I entered into it, Sufyaan Thauri رضي الله عنه was present there. He was blessed with two wings, using which he flew from one date Palm to another date palm by saying, 'All

Praise is due to Allah who fulfilled that which He promised us and made us the inheritors of the property in Jannat. We make our spot wherever we wish to in Jannat, so there is a great reward for those who act righteously.’ I asked, ‘What is the condition of Abdul Wahab Waraaq رضي الله عنه?’ He replied, ‘I have (just) left him in the Sea of Noor (Light).’ I asked, ‘What is the condition of Bishr Haafi رضي الله عنه?’ He replied, ‘He is in the Court of Allah. In front of him is a spread of food, and Almighty Allah is directing His Divine Grace upon him and saying, ‘O you who did not eat or drink in the world! Eat here and be fulfilled with its pleasures.’

Dalf bin Abi Dalf Ajali رضي الله عنه states, ‘I saw my father in my dream, he was inside a black walled dark house and the signs of fear were evident on the ground of that house. He was naked and he had his head buried between his knees. He asked me, ‘Are you Dalf?’ I said, ‘Yes, so he read this stanza: Inform my family that this is my condition in the Barzakh, I have been questioned about everything and ask my family to have mercy on me.’ He then said to me, ‘Did you understand?’ I said, ‘Yes! He then read this stanza: If there was salvation after death, then there would have been relief for every deceased. However, we will be raised after death and we will have to answer for everything.’ On saying this he left and I woke (from my dream).’

Asma’ee reports from his father that he says, ‘I saw Haj’jaaj in my dream so I asked him as to how Almighty Allah had treated him, and he replied, ‘I have been killed 70 times in lieu of each person that I killed.’ After a year, I dreamt of him again, I asked him the same question and he said, ‘You already asked me that last year.’

Umar bin Abdul Aziz رضي الله عنه states, 'I saw a carrion in my dream and asked what this was, so a voice was heard saying, 'If you speak to it (the decayed dead body), he will talk to you.' I spurred him (with my foot) and he opened his eyes. I asked, 'Who are you?' He said, 'I am Haj'jaaj. I came into the Court of Allah, so I found Him to be One who inflicts severe punishment. He has killed me 70 times for each murder that I committed and now I am waiting before him as to whether He Decrees Jannat or Jahannam for me.'

Ash'at says, 'I saw Haj'jaaj in my dream and he was in a terrible condition. I asked, 'How has Allah treated you?' He said, 'He killed me for every murder I committed and now I am waiting in hope of that which every person who says لا اله الا الله hopes.'

Abul Husain رضي الله عنه states, 'I dreamt that I was entering a spacious mansion. Inside the mansion, there was a man seated on a bench, and there was a person sitting in front of him roasting something. I asked, 'Who is this?' I was informed that the one sitting on the bench is Yazid Nahwi and the other person is Abu Muslim Khorasani. I asked, 'What is the condition of Ibrahim Saa'igh?' He said, 'He is in A'la Illiy'yeen.' I said, 'Who is able to reach him?' He said, 'Abul Husain! People in Samarkand, Jorjaan, and Khorasan saw the same dream.'

Ahmed bin Abdur Rahman Mu'bar رضي الله عنه states, 'I saw in my dream Saleh bin Abdul Qud'doos who was very happy and pleased, so I asked him as to how he had been treated by his Rub, and I asked him, 'What happened concerning the accusation of Be Deeni which was on you?' He said, 'I have come into the Court of that Rub, before Whom nothing is hidden, so with His Mercy He blessed me with salvation. He acquitted me of the accusation of Be Deeni, even whilst I was in the world.'

Sayyiduna Abu Yazid Tayfur Bustami ﷺ saw Hazrat Ali ﷺ in a dream. He asked, 'O Ameer ul Momineen! Please give me some advice.' He ﷺ said, 'To accommodate the wealthy simply to attain the pleasure of Allah and to meet the poor with humility is a good trait.' I said, 'Please give me some more advice.'

He ﷺ said, 'Better than that advice is this, that the Fuqara should not have complete confidence in the wealthy.' I said, 'Please bless me with more advice', He then said, 'Look!' Then he opened his fist on which was written with liquid gold, 'He was dead and he is now alive, and soon he will die again, so demolish the house of Darul Fana and build a house in Darul Baqa'.'

Ibn Asaakir ﷺ reported from a Makki that he said, 'I saw Sa'eed bin Saalim Qidaah in my dream, so I asked, 'Who is the most exalted person in this cemetery?' Thereafter he pointed out a grave and said, 'The person in that grave is the most exalted (here).' I asked, 'What is the reason for this excellence?' He said, 'He was tested, but he remained patient.' I asked, 'What is the condition of Fudhail bin Iyaadh?' He said, 'He has been blessed with a heavenly robe which exceeds the ends of the entire world'.'

Ibn Asaakir ﷺ reported from Abul Farah Ghaith bin Ali that he says, 'I saw Abul Hasan Aquli Muqri in my dream. He was in a very blessed condition.' I asked, 'How are you?' He said, 'I am well.' I said, 'You have passed away?' He said, 'Undoubtedly!' I asked, 'How is death?' He said, 'Good!' I said, 'Have you been granted salvation and have you entered Jannat?' He said, 'Yes.' I asked, 'Which is the most beneficial action?' He said, 'The action which gives the most benefit is Istighfaar'.'

Hasan bin Yunus Haraani رحمته الله says, 'I saw Haajwar in my dream so I asked him as to how Almighty Allah had treated him and he said, 'I have been forgiven.' I said, 'Due to which reason?' He said, 'I used to protect the path of the Muslims and the Hajis.'

Abu Nasr bin Maakula reported, 'I saw myself asking about the condition of Abul Hasan Darqutni in the hereafter, so I was told, 'He is referred to as Imam in Jannat when he is being addressed'.'

Ibn Asaakir رحمته الله reported from Abu Nasr Khalf Al Wizaan, 'A person saw Yusuf bin Husain Raazi Sufi in his dream. He asked him as to how Almighty Allah had treated him and he replied, 'He has treated me with Maghfirat and Rahmat.' I asked, 'For which reason?' He said, 'Due to few words which I said at the time of death. These are those words, 'O Allah! I advised people but did not act upon it myself. Please forgive the weaknesses in my practices due to the goodness in my words'.'

Ibn Asaakir رحمته الله reported from Abdullah bin Saleh that someone saw Abu Nawaas (the poet) in their dream. He was in immense comfort. He asked, 'How are you?' He replied, 'Allah has forgiven me and blessed me with this bounty.' He said, 'You were a person who made many mistakes, so how did this happen?' He said, 'One night a pious servant of Allah entered the cemetery and he placed down his shawl and performed 2 Raka'at Namaaz. In those two Raka'at he recited **قُلْ هُوَ اللَّهُ أَحَدٌ** two thousand times and he gifted the Thawaab (reward) of it to all the deceased in the cemetery. Good fortune allowed me to be counted amongst those (who received the Thawaab of his recitation).'

NOTE: The readers will be able to deduce from these narratives, as to how blessed are the practices of the Ahl e Sunnat (Bareilvi), whereby we send Thawaab to our deceased in the form of Esaal e Thawaab. We do many blessed actions and send the reward of it to them. Those who regard this as Bid'at never send such to the deceased. [Owaisi]

Ibn Asaakir رحمته الله reported from Muhammad Naafi', 'I saw Abu Nawaas whilst I was in a partial state of sleep (i.e. half-asleep and half awake) so I asked, 'Are you Abu Nawaas?' He said, 'This is not the time to address me by my title.' I said, 'Are you Hasan bin Haani?' He said, 'Yes.' I said, 'How did Almighty Allah treat you?' He said, 'He pardoned me.' I asked, 'On what basis?' He said, 'Due to certain poetic stanzas, which are under such and such mattress in my house. I reached his house, picked up the mattress and looked underneath so there were stanzas written on a piece of paper'.'

يا رب إن عظمت ذنوبي كثرة فلقد علمت بأن عفوك أعظم
 إن كان لا يرجوك إلا المحسن فبمن يلوذ ويستجير المجرم
 أدعوك رب كما أمرت تضرعاً فإذا رددت يدي فمن ذا يرحم
 ما لي إليك وسيلة إلا الرجاء وجميل عفوك ثم أني مسلم

'O my Rub, even though my sins are many, but Your Mercy is Greater
 If You are only the hope of the pious,

With whom will the criminals seek refuge
 O Allah, I am lamenting and begging as per your Command

If you turn away my hands which are begging from You,
Who will have Mercy?’

‘I have no means by which to reach you, except for Hope (in You)
And (hope of) attaining Your forgiveness, and also that I am a Muslim’

Ibn Asaakir رحمته الله reported from Abu Bakr Asbahani, ‘A person saw Abu Nawaas in his dream, so he asked him as to how Almighty Allah had treated him. He replied, ‘He pardoned me’.

Ibn Asaakir رحمته الله reported from Abu Bakr Asbahani, ‘A certain person saw Abu Nawaas in a dream, so he asked him as to how Almighty Allah had treated him. He replied, ‘He pardoned me due to those poetic stanzas, which I said about the narcissus flower, and here are those stanzas:

O man! Observe the flowers as they bloom from the earth
And observe the (beautiful) Creation of Allah Almighty

They seem like silver eyes, Gazing out of golden pupils
Those eyes are Gazing out of topaz stems

Announcing the Tauheed of Allah and Testifying
That Muhammad ﷺ is Rasool towards the Jins and Human.’

If one looks at the translation of the Poetic Stanzas one will notice that he was pardoned for describing the beauty of the flower. As in doing so he testified to the Oneness of Allah and to the Risaalat of Rasool e Kareem ﷺ. [Noori Razvi]

Ibn Asaakir رحمته الله reported from Abdullah bin Muhammad Marwazi that he says, 'I saw Hafiz Ya'qub bin Sufyaan in my dream, so I asked him concerning his condition. He replied, 'Almighty Allah pardoned me and said, 'Just as you used to explain Hadith in the world, explain it here in the skies as well. Thereafter, I narrated Hadith in the fourth sky and the Angels recorded them with golden pens. Jibra'eel (alaihis salaam) was also from amongst the scribes (who recorded it).'

Abu Ubaid bin Harbwiya reported, 'A person partook in the Janaazah of Sirri Saqti رحمته الله and at night he dreamt of Sirri Saqti رحمته الله and asked about his condition.' He replied, 'Allah Almighty pardoned me and also all those who partook in my Janaazah Namaaz.' He said, 'Huzoor I too was present in your Janaazah Namaaz.' He (Sirri Saqti رحمته الله) then took out a list, looked at it and did not find his name in it. He then looked carefully and found his name in the marginal notes.'

Abul Qasim Thaabit bin Ahmed bin Husain Baghdadi reported, 'I dreamt of Abul Qasim Sa'ad bin Muhammad Zanjani رحمته الله. He repeatedly said, 'O Abul Qasim! For every Majlis (gathering) of the Muhaditheen, Almighty Allah erects for them a Mansion (i.e. Palace) in Jannat.'

Muhammad bin Aslam bin Daarrah reports, 'I dreamt of Abu Zar'aa and I asked him about his condition.' He replied, 'Praise be to Allah in every condition. I was presented before Almighty Allah.' He asked, 'O Ubaidullah! Why did you speak harshly to my servants?' I said, 'O Allah! They intended to dishonour (i.e. act against) the Deen.' Almighty Allah said, 'You are true (in what you are saying).' Thereafter Taahir Khilqani was presented. I made a claim against him in the Court of Allah and he was given 100 lashes, he was then sent towards captivity.

He (Allah) then said, ‘Take Ubaidullah towards his companions, Abu Abdullah Sufyaan Thauri رضي الله عنه, Abu Abdullah Malik bin Anas رضي الله عنه and Abu Abdullah Ahmed bin Hambal رضي الله عنه.’

Hifaz bin Abdullah reported, ‘I dreamt Abu Zar’aa that he was engrossed in Namaaz with the Mala’ika on the Sky of the Earth, so I asked, ‘How were you blessed with this excellence?’ He replied, ‘I wrote 100 000 (one hundred thousand) Hadith with my own hands, and in every Hadith I wrote full Durood Shareef on Rasoolullah ﷺ and Huzoor ﷺ said, ‘One who recites Durood upon me once, Almighty Allah will send down tenfold Mercy upon him’.’

Yazid bin Mukhal’lad Al Tartoosi reported, ‘I dream Abu Zar’aa that he was dressed in white robes. He was leading Namaaz on the sky of the earth and those dressed in white robes were also performing Namaaz with him, and he was performing Rafa Yadayn in Namaaz.

I asked, ‘How did you obtain this excellence?’ He said, ‘Due to performing Rafa Yadayn in Namaaz.’¹ I said to him, ‘Jahmiyah has caused stress to our companions in ‘Rai’.’

He said, ‘Remain silent, because Ahmed bin Hambal رضي الله عنه has sealed off the water unto them, from above’.

1. Rafa Yadayn is the raising of the hands in Namaaz, which is practiced by the Shafi’i and is not allowed for Hanafis, due to difference of opinion of the Imams of Fiqh in this issue. Each has their own ruling in such laws and the Shawafi have adopted Rafa Yadayn whilst Hanafis do not, so it showed that this is a means of benefit for the Shawafi. It must be noted that you have to follow (make Taqleed of) your Imam as that is most beneficial for you. [Razvi Noori]

Abul Ab'bas Muradi reported, 'I saw Abu Zar'aa in my dream so I asked him about his condition. He replied, 'When I was presented in the Court of Allah, He asked, 'O Abu Zar'aa! When a child comes to me, I enter the child into Jannat. Therefore, what must be the condition of that person who illuminated the way of Shariah upon My servants, and who remembered the Sunnat e Rasool ﷺ! Enter into Jannat and chose whichever place you wish to as your residence'.'

Sadqa bin Yazid reported, 'I saw three graves on a hill in Tarablis. On one of them it was written,

'How can that person attain the pleasures of the world, when he is certain that death will soon overtake him. It will thereafter snatch away his Kingship and Pride then it will put him into a dark chamber.'

On the second grave it was written,

'How can a man enjoy the worldly pleasures, when he knows that Allah will take accountability from him then he will be given returns for his virtuous deeds and other actions?'

On the third grave it was written,

'How can a person enjoy the worldly pleasures, when he is going to become a resident of a grave which will destroy his beauty and youth? Soon, the glow and shine on his face will come to an end and each one of his joints will be detached.'

I saw this and then entered the nearby town and there I mentioned this incident to the pious personality of the town. He said, 'There narrative

is even more astonishing than this.’ I said, ‘What is it?’ He replied, ‘One of them (the deceased) was the confidant of the King and he was the commander of the Army and the cities. The second was a very wealthy trader and the third was a Zaahid (sincere worshipper) who lived in seclusion. When the Zaahid’s time of death drew near, then the brother who was the Confidant of the king visited him. During this time, he was the Ruler on behalf of Abdul Malik bin Marwan. The brother who was a wealthy trader also accompanied him. They both asked the Zaahid, ‘Do you have any Wasiyah (bequest/advice) for us?’ He replied, ‘What should I make Wasiyat about, when neither do I owe anyone anything nor do I have any wealth. However, I would like to make an agreement with you, that when I pass away, you should bury me on the hilltop and you should write these stanzas on my grave (the same that were quoted above). For 3 days, you should visit my grave; possibly, you will get some beneficial advice.’ Thereafter, the brothers did as was requested.

On the third day, when the brother who was a Ruler (Minister) visited the grave and was about to leave, he heard a sound from inside the grave, which troubled him and caused him deep fear. At night, he saw his brother in his dream and he asked, ‘O my brother! What was that frightening sound (which I heard from your grave)?’ He said, ‘It was the sound of the weapon. It was said to me, ‘Once you saw an oppressed person but you did not assist him.’

The following morning the Minister summoned his entire family and friends and said, ‘I make all of you witness and I am informing you that as of now I will not live amongst you any longer.’ He left his mansion and went towards the wilderness, living his live there, until the time of his demise drew near. His brother who was the wealthy businessperson visited him and said, ‘If you have any Wasiyat that needs to be made,

please inform me of it.’ He said, ‘My only Wasiyat is that when I die, you should bury me next to my brother, and write on it a Sher (the one which is quoted above), and you should visit my grave for 3 days.’ The brother fulfilled both requests.

On the third day, when he was returning after visiting the grave, he heard a terrifying sound coming from the grave. He became afraid and rushed home. That night, he dreamt of his brother and asked him about what had happened and about the terrifying sound, which he heard from his grave. He then asked, ‘How are you?’ He replied, ‘I am very well and Tauba (repentance) is the means to everything.’ He then asked, ‘How is our brother?’ He said, ‘He is with the Abraars and the very pious personalities. Whatever good a person does in the world, he receives the reward of it here, so do not think of your wealth to be better than dependency.’

The following day, this brother also divorced himself from a worldly way of life and spent his life in poverty and simplicity then his son took over the responsibility of earning. When the time of the father’s death drew near, the son approached him and asked his father to make his Wasiyat. Like the other two brothers, he also made this Wasiyat; Write this stanza (as mentioned above) on my grave and visit my grave for 3 days then bury me next to my other two brothers. Thereafter, this was done. When the son was about to leave the grave of his father on the third day, he heard a terrifying sound from his father’s grave. He became afraid and immediately went home.

That night he dreamt of his father who said, ‘O my son! You are to come towards me very soon. The situation is a difficult one, so prepare for it and do not strut like a fearless person, because they were proud of

their lives and they were lazy in performing virtuous deeds, and thereafter they regretted wasting their lives. O my son! Be quick! Be quick! Be Quick!' On the morning of that dream, I met with the young man and he explained the entire narrative to me then said, 'Either 3 months or 3 days remain in my life, because my father addressed me thrice (to come soon).'

On the third day, he summoned his family and relatives and bid them farewell. He then turned his face towards the direction of the Qibla then recited the Kalima Shahaadat and began his journey to meet with The True Creator.'



THE DECEASED ARE HURT BY OUR HURTFUL COMMENTS

NOTE

The deceased are hurt by our hurtful comments and this is why it is disallowed to speak ill of the deceased.

AHADITH-E-MUBAARAKA

Hazrat A'isha رضى الله تعالى عنها reported that Rasoolullah ﷺ said, 'A deceased is hurt by those things in his grave, which cause him hurt in his home.'

BENEFICIAL NOTE

Allama Qurtabi states, 'It is possible that Allah has appointed an Angel to the deceased which informs him of the discussions of the living. From this, it is evident that to speak ill of the deceased is disallowed. This could also mean that the Angel will cause discomfort to the deceased due to his bad actions.'

Hazrat A'isha Siddiqa رضى الله تعالى عنها reports that Rasoolullah ﷺ said, 'Do not speak ill of the deceased, because they have already reached where they were to reach.'

Hazrat Bibi Safiyah رضى الله تعالى عنها reported that a deceased was mentioned in the presence of Rasoolullah ﷺ by using bad words, so Rasoolullah ﷺ said, 'Use good words when speaking about your deceased.'

Hazrat Ibn Umar رضى الله تعالى عنهما reported that Rasoolullah ﷺ said, 'Speak about the virtues of your deceased and do not discuss their ills.'

Hazrat Bibi A'isha رضى الله تعالى عنها states, 'I heard Rasoolullah ﷺ saying, 'Speak about your deceased with words of goodness, because if you are remembering them with bad words, and they are Ahle Jannat by Allah, then in this case you will be sinful. In addition, if they are already in Jahanum, then this punishment alone is sufficient which they are getting'.'

THE DECEASED ARE TROUBLED BY THE WEeping OF THE LIVING

AHADITH-E-MUBAARAKA

Shaykhain have reported from Hazrat A'isha رضى الله تعالى عنها that someone mentioned to her that Ibn Umar رضى الله تعالى عنه says (Marfu'an) that Rasoolullah ﷺ said that the deceased is disturbed (hurt) and punished by the lamenting (Wailing) of his or her family members. Thereafter, she رضى الله تعالى عنها said, 'O Abu Abdur Rahmaan, did you forget that he said that the family members of the deceased are engrossed in weeping, whereas the deceased is being punished for his wrongs.'

Yusuf bin Malik reports, 'I saw Hazrat Ibn Umar رضى الله تعالى عنهما partaking in the Janaazah of Raafi' bin Khadij and he said, 'The deceased is punished due to the weeping (wailing) of his family members'. Thereafter Ibn Ab'bas رضى الله تعالى عنها said, 'That the deceased are not punished due to the weeping of their family members.' (This is a difference of opinion on the use of words).

BENEFICIAL NOTE

The narration which mentions the deceased being punished has been reported by Abu Bakr رضى الله تعالى عنه, Umar رضى الله تعالى عنه, Anas رضى الله تعالى عنه, Imran bin Haseen رضى الله تعالى عنه,

Samurah bin Jundub رضي الله عنه, Abu Hurairah رضي الله عنه, Abu Ya'la رضي الله عنه and Mughira bin Shu'ba رضي الله عنه. It is for this reason that there is some difference of opinion on this issue by the Ulama.

The first view is that this Hadith is based on its apparent meaning and the deceased is really punished. This is the view of Hazrat Umar ibn Khattab رضي الله عنه and his son Ibn Umar رضي الله عنه. The second view is that there is no Azaab (for this) at all. The third view is that the word in the Hadith is واق and that is used for explaining the condition. Thus, it would mean that, those who weep over the deceased, then the condition of the deceased is such, that when they weep, the deceased is being punished at that time due to his sins, and the fourth view is that this Hadith is specifically referring to the unbelievers. Both these statements are of Hazrat A'isha رضي الله تعالى عنها.

Another view is that this is only when people cry and wail as a tradition and this is the view of Imam Bukhari رضي الله عنه. The sixth view is only that person will be punished and be sinful, who made a Wasiyat before dying that you should weep over me, just as someone once mentioned, 'When I die, then Bint Mu'bid, you should tear your collar and you should weep over me as it is befitting my status.'

The seventh view is when a person knows that it is the tradition at his place to perform 'Noha' (Lamenting), yet he does not make a Wasiyat to forbid it. The Eighth view is that he is punished because of his qualities which they mention when weeping, such as 'O you who widowed women, and made children orphans, and emptied homes.'

The ninth view is that it refers to the Angel warning and chastising the deceased, due to his relatives and due to lamenting. Just as it is mentioned and evident in the Marfu' Hadith of Tirmizi, Haakim and Ibn Majah, 'When a person dies and those crying over him stand up and say, 'O mountain! O our refuge and asylum!' Thereafter Allah appoints two Angels over him who chastises him and ask, 'Where you just as they said?' The tenth view is that the weeping of his family members hurts the deceased. As it is mentioned in the Hadith of Tabrani that Safiyah bint Makhrama رضى الله تعالى عنها mentioned about her deceased child in the presence of Rasoolullah ﷺ and she began weeping. Thereafter Rasoolullah ﷺ said, 'O servants of Allah! Do not cause distress to your deceased'. Ibn Jareer etc. have preferred this.

Tabrani reported from Ibn Umar رضى الله تعالى عنهما wherein he says that Hazrat Abdullah ibn Rawaaha رضى الله تعالى عنه became unconscious, so a woman began to lament and wail. Just then Rasoolullah ﷺ arrived and he regained consciousness, so he said, 'Ya Rasool'Allah ﷺ I became unconscious, so the women were weeping next to me saying, 'O Grief! O you who was a mountain!' Then an Angel appeared at my feet with a huge hammer (like weapon) and he said, 'Are you just as they are saying?' I said, 'No! If only I had said yes, he would have struck me with that weapon.'

Imam Haakim mentioning it as Sahih reported from Hazrat Nu'man رضى الله تعالى عنه who says, 'Hazrat Abdullah ibn Rawaaha رضى الله تعالى عنه became unconscious so his sister Umrah began to weep by saying, 'O my brother! O this and O that etc. and when he regained consciousness he said, 'I was questioned concerning whatever you said about me. It was asked, 'Are you just as they said?''

Tabrani reported from Hazrat Hasan Basri رضي الله عنه that Hazrat Mu'az ibn Jabl رضي الله عنه became unconscious so his sister said, 'O our mountain! When he regained consciousness he said, 'Up to today you have caused me grief', so his sister said, 'How can I cause you grief (distress)?' Thereafter he said, 'Whenever you would say O such and such, an Angel would harshly ask me, 'Are you as she said and I would say, No!'

Ibn Sa'ad reported from Hazrat Miqdam bin Ma'di Kurb that when Hazrat Umar رضي الله عنه was wounded, Hazrat Hafsah رضي الله تعالى عنها came to him and said, 'O companion of Rasoolullah ﷺ! O father in-law of Nabi Kareem ﷺ! And Ameer of the Believers!' Thereafter Hazrat Umar رضي الله عنه said, 'If you feel that you have any responsibility towards me, then after this you should not lament over me. As when such qualities are mentioned about a deceased and one laments, then the Angels dislike it very much, if those qualities are not present in him.'

Hazrat Abur Rabee' رضي الله عنه states, 'I partook in a Janaazah with Hazrat Ibn Umar رضي الله تعالى عنهما and he heard the sound of a person screaming, so he رضي الله عنه sent someone to him and had him keep quiet. People asked, 'Why did you have him quietened', so he رضي الله عنه said, 'When you weep (wail) over a deceased it causes distress to him upto the time he reaches his grave.'

Hazrat Ibn Mas'ud saw some women in a Janaazah, so he said, 'Be gone! You gather sin and put the living through trials and you are now causing distress to the deceased as well!'

BENEFICIAL NOTE

Yahya bin Mu'een رضي الله عنه took this part from his merit and mentioned, 'The worst people for a deceased are those who weep (wail) over him, but they do not pay off his debts.'

TRAMPING ON GRAVES CAUSES DISTRESS TO THE DECEASED

AHADITH-E-MUBAARAKA

Hazrat Uqba bin Aamir رضي الله عنه states, 'I would rather walk on burning coals or on the edge of a sword. However, I would not prefer tramping over the grave of a Muslim and to defecate in the cemetery is like defecating in the market place according to me.'

Ibn Majah reported this narration from Hazrat Huzaifa رضي الله عنه (Marfu'an).

Hazrat Saleem bin Itr رضي الله عنه passed by a cemetery and he felt the urgent need to pass urine, so people said that he should answer the call of nature there. He said, 'Subhaan'Allah! I am modest in the presence of the deceased just as I am modest in the presence of the living.'

Hazrat Am'mara bin Hazm رضي الله عنه states, 'Rasoolullah صلى الله عليه وسلم saw me sitting on a grave, so he صلى الله عليه وسلم said, 'Come down from the grave, if you do not cause distress to the deceased, the deceased will not cause distress to you.'

Hazrat Ibn Mas'ud رضي الله عنه was asked, 'What do you say about tramping over the graves?' He said, 'Just as I feel it wrong to cause harm (distress) to a living person, I also feel it wrong about causing harm (distress) to one who is deceased.'

Ibn Abi Shaiba reported from Ibn Mas'ud رضي الله عنه, 'To cause harm to the deceased is like causing harm to a living person.'

Qasim ibn Al Mukhaimirah reported, 'For me it is better that I should keep my foot on the point of my spear and it should exit through my head. However, I do not like that I should trample on a grave under any circumstance. He then said, 'Once a person tramped on a grave, so a voice was heard from the grave saying, 'O you! Do not cause me pain!''



THE GUARDIANS OF THE GRAVES OF THE BELIEVERS

AHADITH-E-MUBAARAKA

Hazrat Abu Sa'eed Al Khudri رضي الله عنه reports, 'I heard from Rasoolullah ﷺ that He ﷻ would say, 'When Almighty Allah takes the soul of a believer, then the Angels which live with him ascend into the skies and say, 'O our Rub! You appointed us to write the deeds of Your believing servant and now You have removed his soul, so please permit us that we may reside in the skies.'

Almighty Allah will say, 'Every sky is full of Angels who recite my Tasbeeh and Glorify Me', so they will say, 'then permit us to reside on earth.'

Almighty Allah will say, 'On My earth there are many of My creation who Glorify me. Go to the grave of the same servant and stand there and there you should Glorify Me and Praise me, and continue in this manner until Qiyaamat, and write all of this in the Naama e A'maal (Book of Deeds) of my servant.'

It has been mentioned in some narrations that the Angels who were appointed to the unbelievers will be commanded, 'Go to the grave of an unbeliever and curse him'.'

ACTIONS THAT BENEFIT THE DECEASED IN HIS GRAVE

AHADITH-E-MUBAARAKA

Hazrat Thaabit Bunaani رضي الله عنه reported, 'When a person enters his grave, his virtuous deeds surround him. When the Angel of Torment arrives, then one deed from amongst his virtuous deeds says, 'Stay Away! (For) Even if I were alone, you would not be able to come near (him)'.'

Hazrat Thaabit Bunaani رضي الله عنه reports, 'When a deceased enters his grave, he is awarded with the bedding of Jannat and it is said to him, 'May your eyes become cool, sleep peacefully, Allah be pleased with you.' His grave is then expanded upto the distance of his vision and a window is opened towards Jannat. He then takes pleasure from the bounties and fragrances of Jannat. His good deeds come to him saying, 'We kept you thirsty, we kept you awake, we put you through difficulties, but today we are your supporters and your sympathiser, until you enter Jannat.'

Hazrat Anas رضي الله عنه reported that Rasoolullah ﷺ said, 'There are 3 types of friends. The one type of friend is the one who says that whatever you spend is yours and what you retain is not. This is the wealth of others. The second is the one who says, 'I will be with you at all times, I will only leave you when you reach the Door of the King.' This is his honour, his family and relatives. The third is the one who says, 'I am with you at all times, no matter where you may be.' This refers to his deeds. Man says, 'O my friend! I regarded you as the least important.'

Shaykhain reported from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said, 'When a human passes away, then three things go with him. Two return and one remains with him,

1. His Family
2. His wealth
3. His Deeds

These are those three things. The first two return and his Deeds remain with him.’

Hazrat Nu'man bin Bashir رضي الله عنه reported that Rasoolullah ﷺ said, ‘The example of man and death is like a person who has 3 friends. One said, ‘This is my wealth, take what you wish and leave what you wish.’ The second says, ‘For as long as you are alive I will be with you and after you die I shall leave you.’ The third says, ‘I will remain with you at all times.’ The first is his wealth, the second are his family and relatives, and the third is his Deeds.’

Hazrat Ka'ab رضي الله عنه reported, ‘When a believer is placed in his grave, then the good deeds of a believer surround him, his Namaaz, fasting, Hajj, Jihad and Sadqa (charity). When the Angels of Torment approach from the direction of his feet, the Namaaz says, ‘Step back! For he stood on those feet and made the Ibaadat of Almighty Allah’. Thereafter the Azaab approaches from the direction of his head, so his fasting says, ‘Stay away! For he remained thirsty for the pleasure of Allah.’ The Azaab then (again) tries to approach from the direction of the body then his Hajj and Jihad becomes an obstacle. Thereafter the Azaab approaches from the direction of his hands, so his Sadqa becomes a veil and says, ‘Why should these hands be punished, when they distributed sustenance in the way of Allah.’ That person is then given glad tidings and it is said to him, ‘You have been successful in life and in death.’ The Angels then set for him a bedding of Jannat, his grave is expanded upto

the distance of his vision and a lamp is illuminated there for him until Qiyaamat.’

Yazid ibn Mansur reported, ‘There was a person who recited the Qur’an (often), and when the time of his death approached, the Angels of Mercy arrived to remove his soul. Thereafter the Holy Qur’an came forth and said, ‘O Allah! His chest was my station of residence, so Almighty Allah will say, Leave him be.’

Ibn Mundah reported from Amr bin Mur’rah, ‘When a person is entered into his grave then an Angel approaches from his left, so the Qur’an e Majeed comes forth and stops him by saying, ‘This is not an issue between you and I. By Allah, he continued learning me and am I not in his abdomen?’ The Qur’an continues saying these words, until (finally) the person is granted salvation.’

Asbahani reported in Targheeb from Abu Minhal, ‘For a deceased, there is no better neighbour for him in his grave, than abundant Istighfar.’

Imam Bukhari رضي الله عنه has mentioned in his Al Adaab and Imam Muslim has narrated, ‘When a person passes away, then all his deeds come to an end, except for 3:

1. Sadqa e Jaariyah
2. Knowledge which causes Benefit
3. Pious Children who make Dua for their parents.’

Imam Ahmed reported from Abu Umama رضي الله عنه who reported from Rasoolullah ﷺ, ‘There are 4 things which afford one reward even after death; to made Jihad in Allah’s way, attaining knowledge (of Deen), to

give Sadqa and for a person to leave behind pious children who will make Dua for him.’

Muslim reported (Marfu’an) from Jareer bin Abdullah رضي الله عنه, ‘If a person introduces some good way (practice) in Islam, he will be rewarded for it. In addition, he will also be rewarded for all those who act upon it, and there is no shortage in this reward for anyone. However, the one who introduced some evil way in Islam, will be punished for it and until Qiyaamat he will be punished for all those who will act upon it, and there will be no shortage in this punishment for anyone.’

Hazrat Raja’ bin Hayaat reported that he said to Sulaiman bin Abdul Malik, ‘If you wish to remain safe in your grave, then appoint a pious man as your Khalifa.’

Hazrat Abu Sa’eed Al Khudri رضي الله عنه reported (Marfu’an), ‘If a person read one Ayat of the Qur’an or if he read any chapter of Ilm-e-Deen, then Almighty Allah will increase its reward until Qiyaamat.’

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, ‘There are some things for which a person is rewarded in his grave. (They are) Knowledge (of Deen), Pious Children, a Book, a Masjid, a Musafir Khaana, a River (Stream), a Well, Date trees etc. and Sadqa e Jaariyah. One shall receive the rewards for these (actions) even after passing away.’

Abu Nu’aim and Baz’zaar report from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said, ‘The servant receives the reward of 7 things in his grave even after passing away. They are (for):

1. Learning Ilm-e-Deen
2. Preparing a stream
3. Preparing a well
4. Planting a tree
5. Building a Masjid
6. Writing a Kitaab (or leaving a heir to the knowledge of Qur'an)
7. Leaving behind pious children who will make Dua-e-Maghfirat for him after his demise.'

Hazrat Thaubaan رضي الله عنه reported that Rasoolullah ﷺ said, 'I (initially) forbade you from visiting the graves. Now you should visit the graves, make Dua for the Maghfirat (forgiveness) and for Mercy upon the deceased, and seek their Maghfirat (forgiveness).'

Hazrat Ta'oos states, 'I asked my father as to which were the best words to say when visiting the deceased and he said, 'Istighfar'.'

Hazrat Abu Hurairah رضي الله عنه reported, 'When Almighty Allah exalts the status of a pious servant in Jannat, the servant asks, 'O Allah! For what reason (have I attained this)?' Almighty Allah says, 'It is due to the Istighfar of your children.' [Imam Bukhari رضي الله عنه reported it as a Mauquf narration in Al Adaab]

Hazrat Ibn Ab'bas رضي الله تعالى عنهما reported that Rasoolullah ﷺ said, 'The condition of a deceased in the grave is like that of a person who is drowning. He is anticipating in hope that a relative or friend will come to his aid and when someone does come to his aid then he regards this to be better than the world and all that is in the world. Allah gifts the

deceased with rewards equal to a mountain, when his close ones send Thawaab to him (Esaal-e-Sawaab) and the gift of the living to the deceased is Istighfar.’

BENEFICIAL NOTE

It has been well mentioned amongst the pious predecessors that the need for Duas by the deceased is more valuable than food and water, which is needed by the living. There is consensus that the deceased certainly receives the reward for Dua (made for them) and the Dua that is made for them is beneficial. The proof of this is in this verse of the Qur’an, ‘And those who came after them say, ‘O Our Rub! Forgive us and our brothers who have left the world before us, in the state of Islam (Imaan)’.’

Ibn Abi Duniya reported from a pious personality that he says, ‘One from amongst us saw one of his own in his dream, so he asked, ‘O my brother! Does our Dua reach you?’ He replied, ‘Yes, it comes to us in the form of a bright robe, which we wear.’’

Amr bin Jareer reported, ‘When a person makes Dua for his deceased brother, then an Angel carries the Dua to his grave by saying, ‘O you who is in the grave! This is a gift for you from your generous brother.’’

Ibn Abi Duniya reported from Abu Qulabah, ‘I arrived in Basra from Syria and stopped over at a trench. I performed two Raka’at Namaaz and then fell asleep whilst placing my head on a grave. In my dream, I saw the deceased saying to me, ‘You have caused me distress, I know this and you know not. We are not able to perform deeds. The two Raka’at that you have performed is more valuable than the world and its contents.’ He then said, ‘Allah bless those in the world with reward

on our behalf, because when they make Esaal-e-Thawaab (for us), then that Thawaab comes to us like a mountain of Noor.’

Ibn Abi Duniya reported from some of the earlier scholars, ‘I once passed by a cemetery, so I made Dua there. I heard an unseen voice that said, ‘Make Dua for Mercy upon them, as both the grief-stricken and the sad are (residing) therein.’

Ibn Rajab reported, ‘Ja’far Khuldi reported on his own merit, ‘My father dreamt of a pious person and he was complaining (to him by saying), ‘Why have you stopped sending us your gifts?’ He replied, ‘Do the deceased recognise the gifts from the living as well?’ He said, ‘If the living did not exist, then the deceased would have been destroyed’.

Ibn Najar reported in Taarikh from Malik bin Dinar رضي الله عنه, ‘I entered a cemetery on the eve of a Friday and I saw a Noor glowing (there), so I said, لا اله الا الله, it seems as if Almighty Allah has forgiven those in this cemetery.’ Just then, I heard a voice from the unseen that said, ‘O Malik bin Dinar رضي الله عنه! This (Noor) is the gift of the Believers, towards their believing brothers.’ I presented the medium of Allah’s Name to the unseen voice and said, ‘Who sent this Thawaab (to them)?’ The voice said, ‘A believing servant entered this cemetery and performed proper Wudu and then performed 2 Raka’at Namaaz. Thereafter he sent the Thawaab of this to the deceased in the cemetery, so Almighty Allah blessed us with this Brightness and Light due to this Thawaab (reward).’ Malik bin Dinar رضي الله عنه says, ‘I too then began sending the Gift of Thawaab (to the deceased) on the eve of every Friday and I made the Ziyaarat of Rasoolullah صلى الله عليه وسلم in my dream. He صلى الله عليه وسلم was saying, ‘O Malik! For the amount of Noor that you have gifted (the deceased), Almighty Allah has

pardoned you and He has erected for you an exalted Palace in Jannat, in return for that (Gift of Thawaab)’.”

Bashaar bin Ghalib states, ‘One night I dreamt of Rabia Basria رضى الله تعالى عنها as it was my habit to always make Dua for her. She said to me, ‘O Bashaar! The gifts that you have sent were presented to me in Trays of Light, draped with silk covers’.’

Hazrat Anas رضى الله عنه reported that Rasoolullah ﷺ said, ‘My Ummat will enter their graves with their sins, but when they rise, they will have no sins, because they will be forgiven due to the Duas of the Believers.’

Hasan Basri رضى الله عنه reported Almighty Allah has given man 2 things that were not his; ‘Wasiyat, even though the wealth becomes that of someone else and Dua for the Muslims, even though the Muslims does not spend anything for it.’

Ibn Mas’ud رضى الله عنه reported, ‘A man receives four things after his death:

1. The right of 1/3 of his wealth which he was permitted to give as per his discretion
2. The Dua that pious children make
3. A blessed tradition which he practiced and which people continue practicing after him
4. If 100 people intercede on his behalf, their intercession is accepted.’

Shaykhain report from Sayyidah A’isha رضى الله تعالى عنها that a person said, ‘Ya Rasool’Allah ﷺ! My mother passed away suddenly. I feel that if she

had spoken, then she would have requested Sadqa. Therefore, if I do some Sadqa on her behalf, will she receive the reward for it?' He ﷺ said, 'Yes.'

Bukhari reported from Hazrat Ibn Ab'bas رضى الله تعالى عنهما that Sa'ad ibn Ubadah's ﷺ mother passed away in his absence. On his return, he presented himself before Rasoolullah ﷺ and said, 'If I do some Sadqa on her behalf, will it be sufficient?' He ﷺ said, 'Yes.' He then made Rasoolullah ﷺ his witness and said, 'I am giving this orchard of which belongs to me, as Sadqa for my mother.'

Hazrat Sa'ad ﷺ said, 'Ya Rasool'Allah ﷺ! I wish to do some Sadqa on behalf of my mother. Which is the best Sadqa?' He ﷺ said, 'Water.' He had a well dug and said, 'This is for Umm-e-Sa'ad رضى الله تعالى عنها.'

Uqba bin Aamir ﷺ reported that Rasoolullah ﷺ said, 'Those who do Sadqa will be protected from the (intense) heat of the grave.'

On the merit of Sahih, it is reported from Anas ﷺ that Hazrat Sa'ad ﷺ met with Rasoolullah ﷺ so he said, 'My mother has passed away and she was unable to make any Wasayat, so should I do Sadqa on her behalf?' He ﷺ said, 'Yes, and do so with water.'

Sa'ad bin Ubadah ﷺ says, 'I asked Rasoolullah ﷺ, 'Ya Rasool'Allah ﷺ! My mother has passed away without making any Wasayat, so will it be beneficial to her if I do some Sadqa?' Thereafter Huzoor ﷺ said, 'Yes, even if you make Sadqa with the burnt trotters of a goat.'

Hazrat Ibn Umar رضي الله تعالى عنها reported that Rasoolullah ﷺ said, ‘When a person does Sadqa, he should send the Thawaab of it to his parents, because by doing this, it will not diminish his Thawaab in any way.’

Hazrat Anas رضي الله عنه reported, ‘I heard Rasoolullah ﷺ saying, ‘When a person does Esaal e Thawaab for a deceased, Hazrat Jibra’eel (Alaihis salaam) places it in a tray of Noor and he then stands at the edge of the grave and says, ‘O you who is in the grave, your family has sent this gift to you. Accept it.’ On hearing this, he (the deceased) becomes pleased and his neighbours are saddened due to being deprived (of the same).’

Ibn Shaiba reported from Sa’eed ibn Sa’eed that even if the trotters of a goat are given in Sadqa, the reward for it will be received.

Hazrat Ibn Umar رضي الله تعالى عنها reported that Rasoolullah ﷺ said, ‘Almighty Allah will free one who performed Hajj on behalf of his parents after their passing away, from the Azaab of Jahanum and the one on behalf of whom he performed the Hajj will receive the complete reward of Hajj.’ He ﷺ also said, ‘The best way to show kindness is to perform Hajj on behalf of your deceased relatives.’

Zaid ibn Arqam رضي الله عنه reported that Rasoolullah ﷺ said, ‘The one who performed Hajj on behalf of his parents, will receive the reward for this, he will be given glad tidings in the sky and he will also be recorded as an obedient servant by Allah.’

Anas رضي الله عنه reported that a person presented himself before Rasoolullah ﷺ and said, ‘My father passed away and he did not perform the Fard Hajj’, so He ﷺ said, ‘Tell me, if he was in any debt, would you have paid it

up?’ He said, ‘I would definitely pay it.’ Rasoolullah ﷺ said, ‘This is something that he owes, so fulfil it.’

Uqba in Aamir ؓ reported that a woman come to Rasoolullah ﷺ saying, ‘My mother has passed away, so should I perform Hajj on her behalf?’ He ﷺ said, ‘Yes.’

Hazrat Abu Hurairah ؓ reported that Rasoolullah ﷺ said, ‘For the one who performs Hajj on behalf of a deceased. Then both the one on behalf of whom the Hajj was performed and the one performing the Hajj will be rewarded.’

Zaid bin Aslam ؓ and ‘Ataa ؓ reported that a person presented himself before the beloved Rasool ﷺ and said, ‘My mother has passed away, can I free a slave on her behalf?’ He ﷺ said, ‘Yes.’

‘Ataa ؓ reported, ‘To release a slave and to give Sadqa after a person passes away is a means of benefit to the deceased.’

Hazrat Ibn Ja’far ؓ reported, ‘Hazrat Imam Hasan ؓ and Imam Husain ؓ continuously freed slaves after the Shahaadat of Hazrat Ali ؓ.’

Qasim bin Muhammad reported, ‘Hazrat A’isha رضي الله تعالى عنها released a slave as Esaal e Thawaab on behalf of her brother Abdur Rahmaan ؓ.’

Hazrat Amr ibn A’as ؓ reported that he said to Rasoolullah ﷺ, ‘Ya Rasool’Allah ﷺ! (My father) A’as made a bequest that 100 slaves should be released on his behalf (after his death), so my brother Hishaam has released 50 slaves.’ Thereafter Rasoolullah ﷺ said, ‘No! Hajj, Sadqa

and releasing a slave are only for a Muslim. If done for a Muslim, he will receive the reward.¹

Jaaj bin Dinar رضي الله عنه reported that Rasoolullah ﷺ said, ‘The goodness in obedience towards your parents is this, that with your Namaaz you should also perform Namaaz for them. In addition, with your fast, you should fast for them, and with your Sadqa you should give Sadqa for them.’

Hazrat Buraidah رضي الله عنه reported that a woman said, ‘Ya Rasool’Allah ﷺ! My mother had a debt of two months of fasting. Can I keep the fasts on her behalf?’ He ﷺ said, ‘Yes.’ She said, ‘My mother never did Hajj, so can I do Hajj on her behalf?’ He ﷺ said, ‘Yes.’

Shaykhain reported from A’isha Siddiqa رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘If a person passes away and he was liable for all his fasts, then his ‘Wali’ next of kin should keep them on his behalf.’

RECITATION OF QUR’AN AT THE GRAVESIDE

Does reciting Qur’an for the deceased afford the deceased Thawaab or not? There is a difference of opinion concerning this. The majority of the pious predecessors and the A’ima e Mujtahideen believe that they do receive the reward. Our Imam Shafi’i (Imam Suyuti is Shafi’i) has some difference in view and for that he presents this verse,

1. This narration proves that Huzoor ﷺ forbade us from doing anything, which is for the Kufaar as it does not benefit them in any way. This proves that there is no Esaal e Thawaab for the unbelievers. It further proves that virtuous deeds definitely benefit the believers who have passed away.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

‘And man will not receive anything, except for that which he strived’

[Part 27, Surah An Najm, Verse 39]

However, the answer (explanation) of this Ayat (Verse) has been given through few reasons. [Actually, the personal statement of Imam Shafi'i رحمته الله is also available in this regard - Owaisi]

NOTE: In this era, the Wahabis and Deobandis are against recitation of Qur'an Shareef at the graveside. From this, alone you can ascertain their reality, otherwise from the very early era. Muslims have been supportive of recitation of the Qur'an at the graveside. [Owaisi]

The above mentioned Ayat is made Mansukh by this Ayat:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتَهُمْ

‘And for those who brought Imaan, and whose children followed them
(in bringing Imaan)’ [Part 27, Surah At Tur Verse 21]

This verse is in the interest of the son being entered into Jannat through the virtuous actions of his father.

This verse is specific to the people of Hazrat Ibrahim (alaihis salaam). However, this Ummat-e-Marhuma will be blessed with that which they themselves have done and even with that which was done on their behalf. This statement is that of Hazrat Ikrama رحمته الله.

'Insaan' (Human) here, refers to the unbelievers and the believers are exempted from this. This is the statement (view) of Hazrat Rabee' bin Anas رضي الله عنه.

This is the rule of justice and for benefit to be received from the actions of others is by His Grace. This is the statement of Husain bin Fadhl رضي الله عنه.

In لِلْإِنْسَانِ the 'Laam' is in the meaning of على (on), meaning that man will be harmed due to the sins which he committed, and it is not so that it will be caused to others (due to his sin). Those who are supportive of the Thawaab (being received) use the analogy that when the Thawaab of Hajj, Waqf, Dua and Qira'at reaches (the deceased) then in this case the Thawaab of other Ibadaat will also reach them. Even though this narration is a weak one, but from the overall classification, it proves the actual permissibility of Esaal e Sawaab. Also from the very beginning Muslims have been getting together to pray Qur'an for the (benefit) of the deceased and none has rejected this. From this the Ijma' Consensus of the believers is also proven.

BENEFICIAL NOTE

All this has been explained by Hafiz Shamsud'deen bin Abdul Waahid Al Maqdasi Hambali رضي الله عنه in one of his Risaala.

A NARRATIVE

Qurtabi has mentioned that Shaykh Iz'ud'deen bin Salaam did not fully acknowledge Esaal e Thawaab. When he passed away some people saw him in their dreams and they asked, 'Whilst you were in the world you did not really acknowledge Esaal e Thawaab, but what is your view now?' He said, 'Yes, in the beginning I used to say that, but now I have

come to know that by the Grace and the Mercy of Allah, the Thawaab reaches (the deceased), and I have retracted (my initial view).'

Concerning the recitation of the Qur'an at the grave (i.e. at the graveside), our Ashaab have mentioned it to be permissible. Za'frani says, 'I asked Imam Shafi'i رحمته الله concerning reciting Qur'an at the graveside, so he رحمته الله replied, 'It is not forbidden in any way'.'

BENEFICIAL NOTE

Imam Nawawi رحمته الله has mentioned in Sharah Muhaz'ab, 'For those who visit the grave it is Mustahab that after Ziyaarat they should recite the Qur'an and make Dua. In this, there is the clarification of Imam Shafi'i رحمته الله¹ and even his Ashaab are in agreement with this. In another instance, he mentions, 'and if one completes the Qur'an (there) it is Afdal'.'

RETRACTION OF IMAM AHMED BIN HAMBAL رحمته الله

Imam Ahmed bin Hambal رحمته الله initially did not acknowledge this (Esaal e Thawaab) because he did not find any Hadith in this regard. However, he then found the Hadith which we discussed in the chapter on what should be done at the time of burial, which has been reported by Hazrat Ibn Umar رضي الله تعالى عنهما and by Ala' bin Hal'laj رحمته الله, and the Hadith is Marfu' so he (Imam Ahmed ibn Hambal رحمته الله) retracted his initial position and view.

NOTE: From this it is proven that Imam Shafi'i رحمته الله must have retracted his initial statement (view), just as it is evident from his later statements. [Owaisi]

THE PRACTICE OF THE ANSAAR

Khilal reported in Jaami' from Sha'bi, 'When anyone from amongst the Ansaar would pass away, they would go to his grave and recite the Holy Qur'an.' [Alhamdulillah the Sunnis are on the way of the Ansaar - Owaisi]

THE THAWAAB OF RECITING 11 SURAH IKHLAS

When mentioning the virtues of reciting Surah Ikhlas, Abu Muhammad Samarqandi رحمته الله says, 'One who recites Surah Ikhlas 11 times whilst passing a Cemetery (of believers) and sends the Thawaab of this to the deceased (believers), then he will be rewarded equal to the amount of the deceased.'

BLESSED SAYING OF NABI KAREEM ﷺ

Abul Qasim Sa'ad bin Ali Zanjani mentions in his 'Fawa'id' from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'The one who passes by a cemetery and then recites Surah Faateha, Surah Ikhlaas and Surah Alhaakumul Takaathur and then makes this Dua, 'O Allah! Afford the Thawaab of that which I have recited, to both the believing men and the believing women, then those in the graves shall plead on his behalf on the Day of Qiyaamat.'

Qadi Abu Bakr bin Abdul Baqi Al Ansari رحمته الله reported from Salama bin Ubaid رضي الله عنه, 'He says that Ham'mad Makki mentioned, 'One night I went towards the Cemetery of Makkah. I fell asleep there whilst placing my head on a grave, so I saw groups upon groups of deceased standing. I asked, 'Has Qiyaamat been established?' They said, 'No! However, one

of our brothers recited Surah Ikhlas and sent the Thawaab to us, so we are distributing that Thawaab since one year’.

THE THAWAAB OF SURAH YASEEN

Abdul Aziz who is the companion of Khilal, reports that Hazrat Anas رضي الله عنه said that Rasoolullah صلى الله عليه وسلم said, ‘If Surah Yaseen is recited in a cemetery, then by the virtue of it Almighty Allah will lessen the punishment upon the deceased. In addition, the reciter will receive Thawaab that is equal to that of the number of deceased.’

Qurtabi says that the Hadith ‘Recite Yaseen near your deceased’ has two probabilities; one is at the time of death and the other is at the grave. The first statement is that of the majority, the second statement is that of Abdul Waahid Maqdasi and from amongst our latter Ulama, Muhib Tabri has generalised it. Imam Ghazzali رحمته الله has mentioned in Ihya and Abdul Haq رحمته الله has reported from Imam Ahmed bin Hambal رحمته الله in ‘Aaqibat’ and mentions, ‘When you enter the Cemetery recite the Surah Faateha and the Ma’uzatayn (Surah Falaq and Naas) and Surah Ikhlas then send the Thawaab of it to those in the graves, because it reaches them.’

STATEMENT OF IMAM QURTABI

Qurtabi رحمته الله states, ‘One viewpoint (Statement) is that the reciter receives the Thawaab (reward) for his recitation, and the deceased receives the Thawaab for listening. Due to the reason, which the Qur’an has mentioned, that the one who listens to the Qur’an is blessed with Mercy. Qurtabi رحمته الله says, ‘Nothing is distant from the Mercy of Allah. (If He Wills then) He may bless the deceased with the Thawaab of the recitation and for listening’.

THE FATWA OF THE HANAFIS

It is in Fatawa Qadi Khan of the Hanafis, 'One who wishes to be pleasant towards the deceased, he should recite the Qur'an at the graveside of the deceased. If not he should recite it wherever he wishes to, because Allah is One who listens to the recitation from anywhere.'



REFUTATION OF THOSE WHO REFUTE ESAAL E THAWAAB

Imam Qurtabi رحمته الله says, 'Some of our Ulama have taken the support of the Sahih Hadith to prove that the Thawaab reaches the deceased. That Hadith is that Rasoolullah ﷺ observed that two people were being punished in their graves. Thereafter he ﷺ asked for a fresh branch and split it into two pieces and then planted one piece into each grave then said, 'For as long as they remain fresh, the punishment upon the deceased will be lessened'.'

Khitaabi says that Ali mentioned that the meaning of this is that until things remain in their original form, they remain green or fresh and they make Allah's Tasbeeh. With the exception of Khitaabi other Ulama say, 'When Allah lessens the Azaab due to trees etc. then what will the condition be of a believer who recites Qur'an at the graveside? In addition, the planting of the trees on the grave is the source (for this).'

Ibn Asaakir reported with the merit of Ham'mad bin Salama رحمته الله that Hazrat Qatadah ibn Abi Burzah رحمته الله reports from Rasoolullah ﷺ that Rasoolullah ﷺ passed by a grave and the person in the grave was in Azaab. Thereafter he ﷺ planted a branch on it (his grave) and said, 'Possibly his punishment will be lessened.'

It was the Wasiyat of Abu Burzah رحمته الله, 'When I pass away, then place two branches (stems) with me.' The narrator says, 'He passed away in the dessert between Kirma and Qawmas. His companions discussed his Wasiyat, but they could not find any branches (in the dessert). They were still contemplating what to do, when suddenly they saw some riders coming from the direction of Sijistan. They had some branches

with them. They took two branches from them and placed them on his grave.’

THE WASIYAT OF THE PIOUS PREDECESSORS

Ibn Sa’ad رضي الله عنه reported from Mawrikh that he says, ‘Hazrat Buraidah رضي الله عنه made a Wasiyat that two branches (stems) should be kept on his grave.’

It is in Taarikh Ibn Naj’jar on the discussion concerning Katheer bin Saalim Haiti that he firmly made this Wasiyat by saying, ‘When his grave becomes damaged (over time), it should not be constructed again, for Allah places his Divine Mercy on those whose graves are damaged (i.e. no more exist). Therefore, I have a hope that I too will be amongst those (on whom Allah places His Divine Mercy) Ibn Naj’jar says, ‘Such narrations are found in the ‘Athaar”.’

He also reported with his own merit from Hazrat Wahb bin Mamba رضي الله عنه that Hazrat Armiya’ عليه السلام (who was a Prophet of Bani Isra’eel) passed by such graves wherein the deceased were being punished. He passed (the same place) again after a year and found that the punishment had come to an end. He then said in the Divine Court of Allah, ‘O Allah! What is the reason for this, that in the beginning they were in Azaab and now it has come to an end?’ Thereafter it was said from the skies, ‘O Armiya عليه السلام! Their Kafan became torn, their hair became mattered and their graves were wiped away, so I had Mercy on them and I am surely Merciful upon such people.’

THE BEST MOMENT TO DIE

AHADITH-E-MUBAARAKA

Ibn Mas'ud رضي الله عنه reported that Rasoolullah ﷺ said, 'One who passes away at the end of Ramadaan, has entered into Jannat. One who passed away at the end of Arafat, has entered into Jannat and the one who passed away after completion of Sadqa, has entered Jannat.'

Hazrat Huzaifa رضي الله عنه reported that Rasoolullah ﷺ said, 'One who recited the Kalima purely to attain the pleasure of Allah, will enter Jannat and he will also die with Kalima. (In addition) one who kept fast on any day (purely) for the pleasure of Allah, then his death will also be with that and he will enter Jannat. In addition, the one who gave Sadqa purely for the pleasure of Allah, his end will also be with that and he will enter Jannat.'

Hazrat Khaithma رضي الله عنه reported that the Sahaba e Kiraam رضي الله عنهم liked very much when a person would pass away after performing some virtuous action, such as Hajj, Umrah, partaking in a battle and after (performing) fasts of Ramadaan.

Hazrat A'isha Siddiqa رضي الله تعالى عنها reported that Rasoolullah ﷺ said, 'The one who dies in the condition of fasting, then until Qiyaamat Allah will record fasting in his accountability (i.e. in his Register of Deeds).'

Hazrat Jabir رضي الله عنه reported that Rasoolullah ﷺ said, 'One who passes away on a Friday or on the eve of a Friday, will be granted salvation from the Azaab of the grave. On the day of Qiyaamat, he will have on him the seal (stamp) of the Shuhada.'

DEEDS WHICH TAKE ONE TOWARDS PARADISE AFTER DEATH

Rasoolullah ﷺ said, 'One who recites Ayatul Kursi after every Namaaz, will enter Jannat the moment he passes away.' [Nasa'i]

Salsaal bin Dahmash reported it with these words, 'For the person who recites Ayatul Kursi after every Namaaz, the only obstacle between him and Jannat, is Death. When he dies, he enters into Jannat.'



THE CONDITION OF THE DECEASED'S BODY AFTER DEATH

AHADITH-E-MUBAARAKA

Imam Bukhari رحمته الله reported from Jundub رضي الله عنه that (after death) the first thing to decay is a person's stomach.

Wahb in Mamba رضي الله عنه states, 'I read in few Kitaabs that Almighty Allah says, 'If I did not cause the bodies of the deceased to decay, then people would have kept the deceased in their homes'. [Abu Nu'aim]

Zaid bin Arqam رضي الله عنه reports (Marfu'an) that Almighty Allah says, 'I have caused easy circumstances for the servants through three things:

- I created weevils in grain otherwise, the Kings (leaders) would have hoarded them, just as they amass gold and silver.
- I caused the body of the deceased to decay, otherwise none would bury their deceased
- I caused the grief-stricken to forget his grief, if not he would never be able to sit peacefully.' [Ibn Asaakir]

Hazrat Abu Qulabah رضي الله عنه reported, 'Allah has not created anything better than the soul. When this is taken out from anything, it starts to emit a bad odour.' [Ibn Asaakir]

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah صلى الله عليه وسلم said, 'Everything in a human decays and disintegrates, except for the bone in the spine. In addition, it is from that which he will be raised on the Day of Qiyaamat.'

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said, ‘All the parts of Bani Adam are eaten by the sand, except for the spine bone and it is from this, that man is brought together.’ [Muslim, Abu Dawud]

BENEFICIAL NOTE

The Shaareh Mawaqif mentions, ‘Will Almighty Allah causes the particles of the body to become inexistent and will He then create them again? The reality is that there is no specific mention concerning this, so we cannot be certain about any specific thing concerning this. In addition, in the word of Allah, ‘Everything will come to an end, except Allah’; there is no clearer evidence. Just as to become non-existent is annihilation, likewise to be disintegrated is also annihilation.’

NOTE: The actual understanding in this regard is that Allah will command all the particles no matter where they maybe, and they will reform into the actual body as it was before death. A new body will not be created, but the old body will be resurrected.

1. Even if the body has been burnt, disintegrated or turned into dust, its original particles shall remain in existence. All the pain and comfort will be experienced through these particles. On the day of Qiyaamat, the physical body will be raised again through these particles. These are very minute particles, which are found in the spinal column and are known as ‘Ajabuz Zamb’. These particles are so minute, that they cannot even be seen through a microscope. Neither can they be destroyed by fire, nor can the earth erode them. These particles are in reality the basic elements of the physical body. [Bahaar] [Razvi Noori]

2. This is a general rule and Nabi Kareem ﷺ, the Sahaba, the Awliyah and the other pious are exempted from this (decaying of the body). [Owaisi]

Hazrat Aus bin Aus رضي الله تعالى عنه reported that Rasoolullah ﷺ said, ‘Send Durood Shareef upon me in abundance on a Friday, because your Durood and Salaams are presented to me. The Sahaba e Kiraam رضي الله تعالى عنهم said, ‘Ya Rasool’Allah ﷺ! How (why) should we send Durood upon you when you will already be mixed in the sand?’ He ﷺ said, ‘Allah has made it Haraam upon that earth that it may devour (eat) the bodies of the Ambia.’ [Abu Dawud]

Hazrat Abu Dardah رضي الله تعالى عنه reported that Rasoolullah ﷺ said, ‘Whenever you send Durood upon me, your Durood is presented to me, so the Sahaba e Kiraam said, ‘Even after you pass away?’ Rasoolullah ﷺ said, ‘Yes, even after I pass away, because Allah has made it Haraam upon the earth that it may devour (eat) the bodies of the Ambia e Kiraam عليهم السلام.’ [Ibn Majah]¹

Imam Malik رضي الله تعالى عنه reported from Abdur Rahman ibn Sa’sa’a رضي الله تعالى عنه that this information reached him that, ‘the sacred graves of Amr ibn Jamuh رضي الله تعالى عنه and Abdullah ibn Umar opened up due to floods. Both of them were buried in one grave and were martyred in the Battle of Uhad. Thereafter the people dug open their graves so that they may move them to another place. (When the graves were opened) it seemed as if they had just passed away. One from amongst them had his hand kept on his wound. His blessed hand was moved, but he placed his hand on that spot again, whereas this incident occurred 46 years after the Battle of Uhad.’² [Mu’atta Imam Malik]

1. This Hadith evidence concerning the Hayaatul Ambia عليهم السلام (i.e. It proves that the Ambia عليهم السلام are alive). [Owaisi]

2. This is proof that the Sahaba, Awliyah and blessed personalities are alive in their graves.

THE SAHABA ARE ALIVE IN THEIR GRAVES

Baihaqi reported this incident with a different merit in Dalaa'il, 'When his hand was moved, blood began to ooze (from the wound). When the hand was replaced in its position, the bleeding stopped. Hazrat Mu'awiyah رضي الله عنه intended to bring out a water fountain from there. Therefore, he announced, 'whosoever's companion is buried here should come forth', so the people came forth and when they looked at their deceased, they were still fresh, to the extent that one person's leg was (unintentionally) struck with a spade and it began to bleed. At this time, Hazrat Abu Sa'eed Al Khudri رضي الله عنه said, 'After this, no refuter will have the opportunity to refute (the reality).' People were digging the sand and from one portion of the sand, they could get the scent of Musk.' Waaqidi reported numerous narrations like this from his Shuyukh. [Baihaqi]

BENEFICIAL NOTE

Baihaqi whilst reporting this (Mausulan) from Jabir رضي الله عنه mentioned this much more that, 'The spade hit the foot of Hazrat Hamza رضي الله عنه and it began to bleed.'

In Tabrani that Ibn Umar رضي الله تعالى عنهما reported that Rasoolullah ﷺ said, 'The person who gives Azaan (purely) for the sake of attaining Thawaab is similar to a Shaheed. When he dies, insects (worms) do not invade his grave.' Qurtabi states, 'the evident meaning of this is that he is not eaten by the insects (in the grave).'

Abdur Raz'zaq mentions in his Musannaf from Hazrat Mujahid رضي الله عنه, 'The necks of the Mu'azzins will be very tall and there will be no insects in their graves. In other words, their bodies shall be preserved.'

Hazrat Jabir رضي الله عنه reported that Rasoolullah ﷺ said, ‘When a Hafiz passes away, Almighty Allah commands the earth, that it should not eat his body. Thereafter the earth says, ‘O Allah! Our creator, how can I eat his body whereas your Kalaam is in it!’

Ibn Mundah says, ‘In this regard, the Ahadith of Hazrat Abu Hurairah رضي الله عنه and Hazrat Abdullah ibn Mas’ud رضي الله عنه are also present.’ [Ibn Mundah]

1. These narrations presented by Imam Suyuti رحمته الله are clearly in support of the Ahle Sunnat (which in this era are called Bareilvi), because it is the belief of the true Ahle Sunnat that the Ambia عليهم السلام and the Awliyah e Kiraam have not been mixed in the sand. However, they are alive in their graves as it befits their status. [Owaisi]



THE REALITY OF THE SOUL

What is the Soul? In this regard, I have taken most of the information from ‘Kitaabur Ruh’ the book of Ibn Qayyim (the deviant scholar)¹.

1. The Shaykhain have reported from Ibn Mas’ud رضي الله عنه, ‘I was accompanying Rasoolullah ﷺ and we were in an unpopulated place. Rasoolullah ﷺ was leaning against a branch when some Jews passed by. Some said, ‘Ask him about the soul’, and others said, ‘Do not ask him.’ Finally, they decided on asking. They came forth and asked, ‘O Muhammad ﷺ! What is the soul?’ He ﷺ continued leaning against the stick whilst standing and it seemed to me like Wahi (Revelation) was descending upon him. He ﷺ then said,

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

‘And they question you concerning the soul, Say you, The soul is a Thing (body) by the Command of my Rub, and you have not received knowledge concerning it, but a limited amount’

[Part 15, Surah Bani Isra’eel, Verse 85]

1. This was the foresight of Imam Suyuti رحمته الله when he took these narrations from the book of Ibn Qayyim, whereas he could have taken it from the actual source books. However, he took these narrations from Ibn Qayyim so that it will be Huj’at in future. He proved our beliefs using the book of Ibn Qayyim, to destroy the false beliefs of his followers afterwards. Today, the Salafis and their allies speak against the actual lives of the Ambia and the Awliyah, and they try to mislead the unsuspecting Muslims. In quoting directly from his book, Imam Suyuti has silenced them on these issues for good. He proves that their practices differ from what they initially said. In this way, he is saying to them that before you pass decrees on the Muslim masses and the Ulama e Haq, pass a decree on your so-called leaders! [Razvi Noori]

Now there became two groups concerning the soul. One group feels that there should be no discussion on this matter, because it is one of the Secrets of Allah. This manner is preferred.’

BENEFICIAL NOTE

The statement (view) of Hazrat Junaid Baghdadi رضي الله عنه is, ‘The knowledge of the soul is by Allah. He did not give this knowledge to his creation, so we should not debate in this regard, as the soul is present. This is also the view of Ibn Ab’bas رضي الله تعالى عنهما and that of most of the pious predecessors. It is proven from Ibn Ab’bas رضي الله تعالى عنهما that he never gave detailed commentary concerning the Ruh (soul).’

Hazrat Ikrama رضي الله عنه reported that Ibn Ab’bas رضي الله تعالى عنهما was questioned concerning the Ruh (Soul), so he replied by saying, ‘The soul is from the ‘Aalam e Amr’ (The World of Command) of my Rub. You cannot understand its reality. Say that which Almighty Allah has said and that which His Nabi ﷺ taught us,

وَمَا أَوْتَيْتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

‘You have not received knowledge concerning it, but a limited amount’

[Part 15, Surah Bani Isra’eel, Verse 85]

Ibn Jareer رضي الله عنه reported with his own merit that when this verse was revealed, the Jews said, ‘It is this which is mentioned in our Book.’

NOTE

I say, ‘This is such an issue which Almighty Allah has kept veiled in the Qur’an, Taurat and Injeel, so who is it who can really have the actual (proper) knowledge of it!’

A VEILED SECRET

Abul Qasim Qushairi رحمته الله states, ‘The most highly acclaimed philosophers are silent in this regard, for this is a secret just like Taqdeer (Fate).’ Ibn Bataal says, ‘The benefit of depriving the (general) creation of this Knowledge is so that they may realise their powerless condition.’

Qurtabi says, ‘There is a warning in this that, ‘O Man! When you are powerless to understand your own reality, how will you be able to understand and recognise the reality of your Creator? This is just as the eyes of a human are unable to look at his self.’

REFUTATION OF THOSE WHO REJECT KNOWLEDGE OF THE SOUL

One group has argued (debated) this issue. Imam Nawawi رحمته الله states, ‘The proper and correct view (statement) in this regard is that of Imam ul Haramain رحمته الله, ‘This is an exquisite (i.e. delicate) form, which is inside the dense bodies, just as water is found inside a green stick (twig).’

Those who say that the knowledge of the soul was not possessed by anyone, they differ in this, because it will then have to be asked, ‘Did the Prophet ﷺ possess this knowledge or not?’ Ibn Abi Haatim mentions in his Tafseer, ‘a narration has reached me through Abdullah ibn Buraidah رحمته الله that Rasoolullah ﷺ passed away he did not receive

knowledge of the reality of the soul and of the knowledge of the souls.’ One group says that the Beloved Rasool ﷺ did possess the knowledge of the Soul, but he was not permitted to share this knowledge. This difference is exactly like the difference concerning the issue of Qiyaamat.’¹

WHAT IS THE SOUL?

It is the Madhab of majority of the Muslims that the soul is also a body (i.e. a life form), and it is this which is proven from the Kitaab, Sunnat and Ijma’, because characteristics related to a body are found in it, such as to be removed, to be released, to be taken out, to receive comfort, to feel discomfort and pain, Its going, Its returning, it becoming pleased, it’s becoming displeased, It moving from one place to another, It eating and drinking, It travelling, It hanging, It talking, It recognising, and it not recognising etc. These are all such characteristics which cannot affect a feature (i.e. an element). It must be noted that it is also beyond any doubt that the soul recognises its Creator, and it knows the intellects and perceptions. All these are regarded as knowledge of elements, so if we say that the soul is also (the same Kind of) feature (i.e. element and not a body), then it will necessitate establishment of a feature (element) based on a feature (i.e. element) and this is impossible. Ustaaz Abul Qasim ؒ says, The soul being from an exquisite (delicate) body (form), is similar to that of the Angels and Jins.

1. There is no doubt that the beloved Rasool ﷺ possessed the knowledge of the Ruh and he had the true knowledge concerning the reality of the Soul. There is nothing which Almighty Allah has hidden from his beloved Rasool ﷺ and this is proven from the Holy Qur’an. This discussion of Imam Suyuti ؒ is a technical one and the idea of this discussion is to explain how delicate this topic is and that it is not for wide discussion by laymen.

The correct view is that the ‘Ruh’ and the ‘Nafs’ is actually the same. Almighty Allah says, ‘O satisfied Nafs return towards your Rub.’ In another place He says, ‘He held back the Nafs from desire.’ It is also said, ‘فأخبت نفسه’, (in other words), He died and his soul has come out.

Law: Some say that the soul that is removed is different from the Nafs. In support of this, they present the Tafseer, which Ibn Abi Haatim has mentioned from Ibn Ab’bas رضى الله تعالى عنهما concerning the verse,

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

‘Allah causes the souls to be removed, at the time of their Death’

[Part 24, Surah Az Zumr, Verse 42]

In which it has been mentioned in the commentary that in a human there is the soul and the Nafs. In addition, their connection (to each other) is like the rays of the sun is to the sun, so when one is asleep Almighty Allah removes the Nafs and leaves the Ruh. It remains in the person. Therefore, if Allah wills to remove that as well, then He removes the Ruh, and the man dies. If the person still has time remaining to live, Allah returns the Nafs to its place.

THREE THINGS

Maqaatil says that there are three things for a human being, ‘Life, Nafs and Ruh. When a person sleeps, then his Nafs comes out, through which he is able to recognise things (in his dream) and this does not completely come out. However, it is just as a rope is tugged or pulled at, so this Nafs sees the dreams and the life remains with the Ruh in the body, through which man is able to breath. When the body is shaken,

then it returns to the body faster than a blink of the eye. When Allah ta'aala Wills to cause death to the person, He holds back that Nafs. He stated that the Nafs sees a dream and returns and it mentions it to the soul and the soul mentions it to the heart, in this way man becomes aware of what he saw and what he did not see.

WHAT IS THE NAFS?

Abu Shaykh has mentioned in 'Kitaabul Uzma' And Abdul Birr has mentioned in 'Tamheed' from Wahb bin Mamba رضي الله عنه that even the Nafs of man has been created like quadruple animals. In other words, it has desire, it takes man towards evil and its place is in the stomach. Man's excellence is because of his 'Ruh', its place is in the brain. Man remains alive due to it and it is this, which invites man towards goodness. Wahb رضي الله عنه then blew out air from his nostrils onto his hand and said, 'Look! This is cool because it comes from the Ruh', and he then blew out air from his mouth and said, 'This is warm because it comes from the Nafs.' Their example is like that of a husband and wife. When the soul flees and comes to the Nafs, man finds comfort and falls asleep and when he awakens the soul returns to its place. The explanation of this is that when a person wakes up after sleeping he feels as if something is moving in his head. The example of the heart is like that of the King and the limbs are the servants. When the Nafs commands evil, the limbs go into action, but the soul attempts to stop them and invites them towards goodness. If the heart is a true believer, it adheres to the command of the soul and if it is an unbeliever, it adheres to the command of the Nafs, thereby opposing the Ruh.

THE POWER OF THE NAFS

Ibn Sa'ad رضي الله عنه mentions in his Tabaqaat from Wahb bin Mamba رضي الله عنه that Almighty Allah created Ibn Adam (Man) from water and sand. He then created in him the Nafs, by way of which he stands up, sits, hears, sees and knows, and he only avoids those things that the quadruple creatures avoid. Allah Ta'aala then created the 'Ruh' through which He gave (man) the ability to differentiate between Haq and Baatil (righteousness and wrong) by which it recognised Guidance and misguidance. Due to this, he feared and went further, and realised the results of (his) actions.

THE NAFS IS ALSO A BODY (SUBSTANCE)

Ibn Abdul Birr has mentioned in 'Tauheed' that Abu Ishaq Muhammad bin Qasim bin Sha'baan has mentioned that Abdur Rahman رضي الله عنه who was the companion of Malik رضي الله عنه said, 'The Nafs is a substance just like the body of man. In addition, the Ruh is like flowing water and the proof of this is this verse اللَّهُ يَتَوَفَّى الْأَكْرُنُفُسَ 'Allah gives death to the Nafs.'

This means that Allah gives death to the Nafs of the sleeping person. His soul continues to ascend, descend and the Nafs travels to different places. When Almighty Allah grants the Nafs permission to return to the body, then the body awakens. According to him the Nafs and the Ruh are two different things.

Moreover, the Ruh (he says) is like the water, which flows in an orchard and when Allah Wills to spoil that orchard, He stops the flow of that water, so similar is the condition of man and his body.

THE CONDITION OF THE SOUL AFTER DEATH

Ibn Ishaq says that Ubaidullah bin Abi Ja'far stated, 'When the deceased is carried on the bier, then its Ruh is in the hand of an Angel which walks with it. Then, once it is placed down for the Namaaz, it stops and when it is taken for burial, then it also follows. In addition, when the deceased is placed in his grave, Almighty Allah returns the Ruh (to the body), so that the Angels may question him. When the Angels who ask the questions are done and return, another Angel is commanded to remove the soul again and to take it to wherever Almighty Allah commands. This Angels is from amongst the helpers of Malak ul Maut (alaihi salaam).'

Shaykh Iz'zud'deen Ibn Salaam says that there are two Ruhs (souls) in every human:

1. One is known as the Ruh e Yaqza (Conscious Soul) in other words it is that Ruh that when it is in the man, then as per natural routine, man remains awake and when it leaves, then he naturally falls asleep, and the person then sees a dream.
2. The Second is the Ruh e Hayaat (Soul of Life). In other words, when this is in the body, then naturally the body is alive, and when it leaves the body then naturally the person dies. If this soul returns to the body, the body is alive. Both these Ruhs are in man's inner self. Their real place only Allah knows.

THE ROOH IS IN THE HEART

Some of the earlier scholars have mentioned that the Ruh is close to the heart of the human. Ibn Abdus Salaam رحمته الله says, 'It is very possible that the soul is in the heart. It is also possible that all the souls are exquisite and it is possible that this is unique to the souls of the believers. This does not apply to the souls of the unbelievers and the shayateen. This verse is presented as evidence concerning the existence of the soul,

قُلْ يَتَوَفَّيْكُمْ مَلَكُ الْمَوْتِ

Say you, The Angel of Death gives you death'
[Part 21, Surah Sajdah, Verse 11]

This verse is proof concerning the Ruh e Hayaat and the Ruh Yaqza,

اللَّهُ يَتَوَفَّى الْأَنْفُسَ

Therefore, whomsoever Allah Almighty Wills to cause death to, He holds back their soul and this is the Ruh e Hayaat. In addition, for the one, whom death has not been written yet, his soul is released and this is the Ruh e Yaqza. The Ruh Hayaat does not die, but it ascends towards the skies. If the soul is the Ruh of a Kaafir, then the Door of the sky is not opened for it. It is returned to the earth. (In contrast), the Doors to the skies are opened for the believers, so that they may be presented before the Creator of the Worlds.'

Like Shaykh Iz'ud'deen, Imam Ghazzali رحمته الله also believes that the soul resides in the heart and I have found a Hadith in this regard.

THE NARRATIVE OF KHUZAIMA

Ibn Asaakir has mentioned in Taarikh from Zuhri that Khuzaima bin Hakeem came to Rasoolullah ﷺ on the day of Fateh Makkah. He said, 'Inform me about the darkness of night, the light of day, the warmth of the water in winter and the coolness of the water in summer, about the clouds, about the place where the waters (liquid) of the male and female reaches, and the station of the Nafs, Inform me about all of this!' Therefore, he mentioned the Hadith and said, 'The station of the Nafs is the heart, it supplies blood to the person and when a person dies, his vessels die off.'

CONSENSUS OF THE AHLE SUNNAT

It is the Ijma' (consensus) of the Ahle Sunnat that the Ruh is Haadith (i.e. ending) and it is a creation. With the exception of those who are Zindeeq none other has differed concerning this. Ibn Qutaibah and Muhammad bin Nasr Marwazi are those who have recorded the consensus.

WHICH IS FIRST, SOUL OR BODY?

There is a difference of opinion as to whether the soul was created first or the body? Some say that soul was created first. Muhammad bin Nasr and Ibn Hazm have claimed consensus in this regard. Their proof is that Ibn Mundah reported Marfu'an from Amr bin Mumba ؓ that Rasoolullah ﷺ said, 'Allah created the souls of his servants two thousand years before creating His servants, so those who recognised one another join each other and those who did not recognise each other do not join together.'

In addition, the other evidence concerning this is the narration, which explains that the descendants of Adam (alaihis salaam) were taken out from his spine.

It is mentioned in the Hadith that when Allah Almighty created Adam (alaihis salaam), 'He ran His Dast e Qudrat on the back of Adam (alaihis salaam) so all those who were to born until Qiyaamat, came out of his back.' Haakim has reported this from Hazrat Abu Hurairah رضي الله عنه.

THE DISCUSSION CONCERNING 'MEETHAQ'

In presenting the Tafseer of this verse,

وَأِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ

'(And O Beloved Remember) When your Rub, removed from the spine of the offspring of Adam, their descendants'

[Part 9, Surah Al A'raf, Verse 172]

From Abi bin Ka'ab رضي الله عنه he writes, 'Allah Almighty brought out all their souls and blessed them with form and the power of speech, so they spoke and took a covenant (promise) with Almighty Allah.'

Some say that the body was created first. It is mentioned in the Qur'an,

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

'Verily, such a time passed man, when even the sign of his name was nowhere to be found' [Part 29, Surah Ad Dahr, Verse 1]

WHEN WAS THE SOUL BLOWN INTO THE BODY?

It is mentioned that the body of man remained standing for forty years before the soul was blown into the body. The narration of Ibn Mas'ud رضي الله عنه mentions, 'You have been created in this manner, that you lived in the womb of the mother for forty days, then you became 'Alaqa' (a clot of blood), and thereafter you became a 'Mudgha', (a lump of flesh) and the Angel then entered (the womb) and put in the soul.

The blowing of the Soul (i.e. entering it into the body) and the Khalq (creation) of the Ruh are two different things. In addition, the difference between them is that, that the soul is a creation from long before (it is entered into the body).'

REFUTATION OF THE PHILOSOPHERS

According to the Muslims, even after the body comes to an end, the soul still continues to exist. The Philosophers differ in this regard. Our proof is the word of Allah that, 'every soul shall taste death'.

It is obvious that the one who tastes something, continues to exist after tasting it. With the exception of this there is no need to give detailed proof concerning this as the discussion has already been presented earlier.

Some say that the soul will become Fana (perish) on the Day of Qiyaamat and it will then be returned, because it is the Promise of Allah that, إِلَّا مَنْ شَاءَ اللَّهُ كُلُّ مَنْ عَلَيْهَا فَانٍ some say that it is exempted on the basis of إِلَّا مَنْ شَاءَ اللَّهُ.

THE SOUL DOES NOT BECOME FANA

Subki has mentioned in his Tafseer, ‘The correct view is that the soul will not become Fana, just as I (Ibn Qayyim the deviant scholar), have mentioned in my book Kitaabur Ruh. I presented this difference as to whether the soul will remain in existence after the body or does it perish. I have given the decision that if tasting death means to separate from the body, then this is correct. However, if it means being completely annihilated, then it is not accepted, because the soul is that which will continue to exist after being created, be it in blessings or difficulty.’

Ibn Asaakir has reported with his own merit in Taarikh Damishq, ‘Someone said to Sahnun bin Sa’eed that even the soul dies with the body, so he said, ‘Allah Forbid! This is the view of the Ahle Bid’at.’

THE ACTIVITIES OF THE SOUL

There is a difference of opinion concerning this word of Huzoor ﷺ *الزواجر جنود مغلدة* as to what it really means. One view is that there is likeness in goodness, bad, in peace and mischief. Good is attracted towards good, evil is attracted towards evil and as for it being attracted to both (equally) then this is based on the soul recognising the mindset of the person. When the mindset is similar, then they join with each other and recognise each other.

AALAM E ARWAH (DOMAIN OF THE SOULS)

Even though the Arwaah are one species based on the Ruh, but based on their attributes, they are different. Every type of soul prefers and loves its own type of form; it dislikes that which is opposite. Ibn Asaakir

reported in Taarikh from Hiram bin Hay'yaan, 'I went to Hazrat Owais Qarni رضي الله عنه. Him and I had never met before this, but when he replied to my salaam he immediately said, 'Wa alaikumus salaam O Hiram bin Hay'yaan.' I asked, 'How did you recognise my name and my father's name?' He replied, 'When I spoke to you, my Ruh recognised your Ruh, because just like the Nafs of the Bodies, the soul also has a Nafs. In addition, the souls of Believers recognise one another and through the Mercy of Allah, they have love for one another even without seeing them.'

Toosi has mentioned in Uyoonul Akhbaar from Hazrat A'isha رضي الله تعالى عنها, 'In Makkah there used to be a lady who visited the women of the Quraish and she would joke with them (i.e. she was some sort of comedian). When she came to Madina after migrating, I asked where she was staying, so she said that she was living at the home of a certain woman in Madina who was also a comedian. When Huzoor ﷺ arrived he asked, 'Did such and such female comedian visit you?' I said, 'Yes.' He ﷺ asked, 'At whose home is she residing?' I said at the home of such and such female comedian. He ﷺ said, 'Alhamdulillah, there is also an army of Souls, they join with those whom they recognise and they do not join with those whom they do not recognise.'

RECOGNITION BY THE SOUL AFTER DEMISE AND EVIDENCE IN THIS REGARD

Ibn Qayyim (the deviant scholar) says, 'How is it that the souls become superior to one another after separating from their bodies, to the extent that some souls meet with other souls and some hate others. (He says) the answer to this according to the Madhab of the Ahle Sunnat is, 'the Ruh is a being (life form) which ascends and descends,

joins and separates, it moves and remains stationary. There are more than hundred proofs in this regard. A few are being mentioned here.'

It is in the Holy Qur'an

وَنَفْسٍ وَمَا سَوَّاهَا

'And By the soul! And By the One, Who created it appropriately'

[Part 30, Surah Ash Shams, Verse 7]

COMMENTARY

Just as it has been mentioned concerning the body, that Allah has created you and made it the same. In other words, He made the Soul suitable for the body, so the suitability (equal) of the body is suitability of the Nafs and is the subordinate of the arrangement. From here we can also ascertain that it acquires such a form from the body by which it is regarded as being superior compared to other Nufoos, because just as the body is effected by the soul, similarly the nafs is effected by the body and in this way it attains an excellence. The superiority of the Nufoos is even more than the superiority of the bodies. Sometimes the bodies resemble one another, but the Nufoos are absolutely distinct from one another. The proof of this is that we have never been able to observe the blessed bodies of the Ambia e Kiraam (alaihimus salaam), even though they are pre-eminent to one another according to our knowledge. This pre-eminence is not because of their bodies, but because of the special differences between their Ruhani (spiritual) attributes.

EXAMPLE

When we look at two biological brothers, we see immense similarity in both their features, but there is total difference in their souls. Then sometimes we see a very bad and unpleasant looking person and (it is observed that) his soul also has some connection to these unpleasant features. If the body of someone is afflicted by some calamity then his soul is also afflicted with some sort of calamity as well. It is for this reason that intelligent (and wise) people are able to look at the features of a person and recognise his inner condition.

THE FEATURES OF THE SOULS

When we look at someone who is very beautiful and good looking, we also tend to see this goodness in his soul as well. We then have the Angels, who even though they do not have physical bodies (like us) they are still unique from one another. Hence, the souls of the Jins and humans will be different to a greater extent. Imam Ghazzali رحمته الله has written in Ad Dur'rat ul Faakhira that the soul of a believer is in the form of a bee, whereas the soul of an unbeliever is in the form of a locust, but there is no sign of this in the Hadith. It is actually mentioned in the Hadith that when Israfeel (alaihis salaam) will summon the souls, then the souls of the Momins will come forth like glowing lights and the souls of the unbelievers will come forth like darkness. He will then gather all of them and hang them in the Soor and he will then blow the Soor, Almighty Allah will say, 'By my Honour and Majesty, let every soul return towards its body!' Thereafter the souls will fill the skies and the earth like bees, every soul will go towards its respective body and it will enter into its body just as poison spreads through the body. Therefore, in these words of his, Huzoor رحمته الله has compared the souls to bees in their form and features. It is just as

Almighty Allah has said, 'They will come out of their graves like dispersed locusts.'

IMPORTANT NOTE

It is stated in this Hadith that the souls of the believers will come from Jaabiyah and the souls of the unbelievers will come from Barhoot. In addition, they recognise each other like you recognise your steeds, but even better than that. The souls of the believers will be white and the souls of the unbelievers will be black.

THE WAR BETWEEN BODY AND SOUL

Ibn Mundah reports from Ibn Ab'bas رضي الله عنه, 'People will differ with each other on the day of Qiyaamat, to the extent that there will even be differences between the Ruh and the body. The soul will say to the body, 'You did this', and the body will blame it on the soul. Allah will then send an Angel to make the decision (give judgement). The Angel will say, 'Your example is like that of the blind and the cripple. They both entered an orchard, so the cripple said, 'I can see some fruits, but I cannot reach them', and the blind said to him, 'Hop onto my shoulders and pluck them'. The cripple hopped on the blind (man's shoulders) and plucked the fruits and they began eating it, and the owner then caught them. Therefore, now, you tell me, 'Who is the criminal?' Thereafter both, the soul and body will say, 'We are both criminals.' This is because the one who plucked the fruit was the cripple and the one who encouraged him to do so was the blind. The Angel said, 'Therefore, now you have given judgement against yourselves.' In other words (this example explains that) the body is the carrier for the soul.'

Darqutni reported Marfu'an from Hazrat Anas رضي الله عنه, 'On the day of Qiyaamat the body will say, 'I was just laying there like a stem (of a plant). This is all the doing of the Ruh.' The Ruh will say, 'I was just like the wind, all this is the doing of the body.' Therefore, the Angel explained to them the example of the cripple and the blind.'

NOTE

This has been reported by Abdullah bin Ahmed in Zawa'id uz Zuhd. Instead of the soul, he mentioned the heart. From this, it is also evident that the station of the Soul is the heart.

والله اعلم بالصواب واليه المرجع والمآب

Alhamdulillah Completed Translation

2nd Sha'baan 1435 before Maghrib

Yaum e Imam Azam Abu Hanifa رضي الله عنه

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