

SHAIKH MIR ASEDULLAH QUADRI

THE LIFE
AFTER
DEATH

THE LIFE AFTER DEATH

Written By

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The issue of '**Life after Death**' has been explained in this book from various angles. Undeniable evidence from Quran and Sunnah has been provided to enlighten readers in this context. This book is very important as it enlightens people about the factual position about the Life after Death. Anyone who reads it, In Sha Allah, will not have any doubt in this context.

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LIFE AFTER DEATH IN THE LIGHT OF QURAN AND AHADITH

Deviant sects and their likeminded groups reject the concept of 'The Life after Death' as illogical and claim that after death, people cannot talk or listen. To prove their claim, they quote the following Quranic verse.

It is in Quran - وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ [The living and the dead are not alike. Allah (عَزَّ وَجَلَّ) makes whoever he wishes hear, but you cannot make those in the graves hear.] (**Fatir - 22**)

The above verse is in relation to the disbelievers and those who are facing the punishment of grave after their deaths.

(1) It is in Hadith - Narrated Hisham's father : It was mentioned before Ummul Momineen Aisha (رضي الله تعالى عنها) that Ibn 'Umar (رضي الله تعالى عنه) attributed the following statement to the Prophet (صلى الله عليه و آله وسلم) 'The dead person is punished in the Grave because of the crying and lamentation of his family.' On that, Ummul Momineen Aisha (رضي الله تعالى عنها) said, "But Allah's Apostle (صلى الله عليه و آله وسلم) said, 'The dead person is punished for his crimes and sins while his family cry over him, then She added, 'And this is similar to the statement of Allah's Apostle (صلى الله عليه و آله وسلم) when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' She added, 'But he said now they know very well what I used to tell them was the truth. 'Ummul Momineen Aisha (رضي الله تعالى عنها) then recited (the Quranic verses): فَأِنَّكَ لَا تَسْمِعُ الْمَوْتَى: [You cannot make the dead hear] (**Ar-Room - 52**) and وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ [You cannot make those who are in Graves, hear you.] (**Fatir - 22**) that is, when they had taken their places in the Fire. (**Bukhari - Book #59, Hadith #316**).

The above Hadith, Ummul Momineen Aisha (رضي الله تعالى عنها) refers to the Hadith of Prophet Mohammad (صلى الله عليه و آله وسلم) about the Pagans killed at Badr and makes a distinction between the two categories of dead people; (i) the non-believers and hypocrites (ii) Believers and pious Muslims. She clarifies that we cannot make the dead non-believers and hypocrites hear while they are undergoing Azab-e-Qabr. How can they hear to our voice properly among the loud noise of beating by hunters and other instruments of Azab as well as their constant shrieks in pain.

But this is not the case with pious Muslims. They are in comforts in their life after death. They can very well hear to our call and reply to our questions, as the boy replied to Hazrat Umer (رضي الله تعالى عنه) when he visited his grave. (**Tafseer Ibn Kathir under verse 7-201**).

(2) **It is in Quran** – وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ [Think not of those, who are martyred in the way of Allah (عَزَّ وَجَلَّ), as dead. No, they are living with their Lord and are provided with food.] (**Aal-e-Imran – 169**).

(3) **It is in Quran** – وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنَّ لَا تَشْعُرُونَ [Those who die in the way of Allah (عَزَّ وَجَلَّ), do not call them as dead. They are alive, but you do not understand it.] (**Al-Baqara – 154**).

Some people insist to take the literal meanings of the above verses and say that the verses are only for those who were martyred in wars. They should read the life histories of Sahabah, Imams, Awliya Allah and Shuyookh of Ihsan; how hard they trained themselves, how painstakingly they took care of Tazkia Nafs of people, how they faced hardships in spreading Sahih Iman in the world and how they fought with their adversaries in humans, Jinns, and Shayateen in difficult circumstances.

Prophet Mohammad (صلى الله عليه و آله وسلم) has described 'Tazkia Nafs' as bigger Jihad than fighting the enemy on the battlefield.

(a) **It is in Hadith** - Once returning from a war, the Prophet (صلى الله عليه و آله وسلم) said "We are returning from Jihad-e-Asghar (smaller Jihad, ie., war) towards Jihad-e-Akbar"(Tazkia Nafs, ie., bigger Jihad)". (**Radd al-Mukhtar, Kitab al-Jihad, third edition, page 237**).

Thus, all pious Muslims and Awliya Allah are included under the ambiance of the above Quranic verses.

(b) **It is in Quran** – وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ ۚ لَوْ كَانُوا يَعْلَمُونَ [What is the life of this world but amusement and play? Verily the Home in the Hereafter - that is life indeed, if they but knew.] (**Al-Ankaboot – 64**).

Prophet Salih's (عليه السلام) speech to the dead has been mentioned in Quran which was made after his nation had perished.

(4) **It is in Quran** - فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ [So (Salih) left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord : I gave you good counsel, but you love not good counselors!]" (**Al-Araf - 79**)

Quran testifies that Salih (عليه السلام) addressed his nation, who had already perished, which clarifies that the dead can Hear. Quran also testifies that dead can

hear irrespective of being close or far away. Near or remote calls do not make any difference to the Dead.

Look at the verse, Salih (عليه السلام) addresses his dead nation as "O'my people" (يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (يا قَوْمِ). This confirms the fact that calling "Ya Rasulallah" (يا قَوْمِ) is as per the commandments of Quran. Their rules of hearing, seeing and talking are different from ours.

(5) It is in Quran – فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ [So (Shu'aib - عليه السلام) left them, saying: "O' my people! I did indeed convey to you the messages for which I was sent by my Lord : I gave you good counsel, but how shall I lament over a people who refuse to believe!] (**Al-Araf - 93**).

Quran testifies that Shu'aib (عليه السلام) addressed his nation, who had already perished, which clarifies that the dead can Hear. Quran also testifies that dead can hear irrespective of being close or far away. Near or remote calls, do not make any difference to the Dead. Their rules of hearing, seeing and talking are different from ours.

Look at the verse, Shu'aib (عليه السلام) addresses his dead nation as "O'my people" (يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (يا قَوْمِ). This confirms the fact that calling "Ya Rasulallah" (يا قَوْمِ) is as per the commandments of Quran.

(6) It is in Hadith - Prophet (صلى الله عليه وآله وسلم) said "The Prophets are alive and they pray in their graves" (**Mundhiri and Baihaqi who classified it as Sahih**)

(7) It is in Hadith - Allah's Apostle (صلى الله عليه وآله وسلم) said: Allah (عَزَّ وَجَلَّ) has declared it forbidden for the earth to eat the bodies of the prophets. So the prophets are living and they regularly receive their sustenance.

Ibn Majah narrated the above sahih hadith in his Sunan, book of jana'iz (funerals) ch.65 (1:524 # 1636-7), book of iqamat-us-salat was-sunnah fiha (establishing prayer and its sunnahs) ch. 79 (1:345 # 1085); **Abu Dawood**, Sunan, book of salat (prayer) (1:275 #1047); **Nasa'i**, Sunan, book of jumu'ah (Friday prayer) 3:92; **Ahmad bin Hambal**, Musnad (4:8); **Ibn Hibban**, as-Sahih (3:191 # 910); **Darimi**, Sunan (1:307 # 1580); **Ibn Khuzaymah**, as-Sahih (3:118 # 1733); **Ibn Abi Shaybah**, al-Musannaf (2:516); **Hakim**, al-Mustadrak (1:278); **Tabarani**, al-Mu'jam-ul-kabir (1:217 # 589); and **Bayhaqi** in as-Sunan-ul-kubra (3:249).

(8) It is in Hadith - Abu Talha (رضي الله تعالى عنه) reported : "On the day of the Battle of Badr, Allah's Apostle (صلى الله عليه و آله وسلم) ordered that the bodies of twenty-four leaders of the Quraish be thrown into one of the foul, abandoned wells of Badr. On the third day after the battle, the Prophet (صلى الله عليه و آله وسلم) called for his mount and saddled it. Then he set out, so his companions followed him. They said among themselves, "He must be going to something important."

When the Prophet (صلى الله عليه و آله وسلم) arrived at the well, he stood at its edge and began addressing those therein by calling upon them by their names, "O so and so, Son of so and so; and You, so and so, Son of so and so! Would it not have been easier to have obeyed Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) ? We have found that which our Lord promised us to be true. Did you find what your Lord promised you to be true?"

Thereupon Umar (رضي الله تعالى عنه) said, "O Apostle of Allah (صلى الله عليه و آله وسلم), what are you saying to these bodies without souls?! Do they hear? For Allah (عَزَّ وَجَلَّ) says, "Verily, you cannot make the dead hear. The Prophet (صلى الله عليه و آله وسلم) answered, "By Him in whose hand lies the soul of Mohammad (صلى الله عليه و آله وسلم), you did not hear better than them what I just said." **(Bukhari and Muslim).**

(9) It is in Hadith - Narrated Abu Sa'id Al-Khudri (رضي الله تعالى عنه) : Allah's Apostle (صلى الله عليه و آله وسلم) said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one, then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious." **(Sahih Bukhari, Volume 2, Book 23, Number 462).**

(10) It is in Hadith - Anas bin Malik (رضي الله تعالى عنه) reported that Allah's Apostle (صلى الله عليه و آله وسلم) said : 'After the deceased (dead) is placed in his grave and his companions turn to leave, he hears the shuffling of their feet as they walk away. Then there comes to him the two angels.' (Part of Hadith) **(Bukhari and Muslim).**

(11) It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated that Allah's Apostle (صلى الله عليه و آله وسلم) passed by some graves of Madinah - مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفُورُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَأَلْنَا اللَّهَ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ! - He turned his face towards them, and said : Peace be on you, O people of the graves! (السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ) May Allah (عَزَّ وَجَلَّ) forgive us and you. You have gone before us and we are to follow. **(Tirmidhi, Chapter 59, Hadith # 1055).**

Look at the above Hadith, the Prophet (صلى الله عليه و آله وسلم) is addressing the dead as, (يَا أَهْلَ الْقُبُورِ). This confirms the fact that calling "Ya Rasulallah" (يا رسول الله صلى الله عليه و آله وسلم) is as per the commandments of Quran and Sunnah.

(12) If one salutes a dead person he knew while passing by his grave, the dead person responds to his salutation and recognizes him. If one salutes a dead person he does not know while passing by his grave, the dead person responds to his salutation. (Gazali, *Ihyau Ulumi'd-din, IV, Ziyaratu'l Qubur*).

(13) **It is in Hadith** - Prophet Mohammad (صلى الله عليه و آله وسلم) said 'Whoever visits my grave, my intercession will be guaranteed for him'. This is Hasan (fair) narration as concluded by the great scholar **Taqi al-Din al-Subki in his book Shifa al-Siqam**.

(14) **It is in Hadith** - Muhammad bin Qais (رضي الله تعالى عنه) said (to the people) : Should I not narrate to you (a Hadith of the Prophet - صلى الله عليه و آله وسلم) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad bin Qais - رضي الله تعالى عنه) then reported that it was Ummul Momineen A'isha (رضي الله تعالى عنها) who had narrated this: Should I not narrate to you about myself and about the Apostle of Allah (صلى الله عليه و آله وسلم)? We said: Yes. She said : When it was my turn for Allah's Apostle (صلى الله عليه و آله وسلم) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (Prophet- صلى الله عليه و آله وسلم) entered the (house), and said : Why is it, O 'A'isha (رضي الله تعالى عنها), that you are out of breath? I said : There is nothing. He said : Tell me or the Subtle and the Aware (الله - عَزَّ وَجَلَّ) would inform me. I said : Apostle of Allah (صلى الله عليه و آله وسلم), may my father and mother be ransom for you, and then I told him (the whole story). He said : Was it the darkness (of your shadow in the moonlight) that I saw in front of me? I said : Yes. He then said : Did you think that Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) would deal unjustly with you? She said : Whatsoever the people conceal, Allah (عَزَّ وَجَلَّ) will know it. He said : Jibreel (عليه السلام) came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Jibreel - عليه السلام) said: Your Lord has commanded you to go to the inhabitants of Baqi' and beg pardon for them. I said : how should I pray for them? He said: Say, Peace be upon the inhabitants of this city from among the

Believers and the Muslims, and may Allah (عَزَّ وَجَلَّ) have mercy on those who have gone ahead of us, and those who come later on, and we shall, In Sha Allah, join you. (Muslim - Book # 004, Hadith #2127)

It is evident from the above Hadith that the Prophet (صلى الله عليه و آله وسلم) visited Baqi at the commandment of Allah (عَزَّ وَجَلَّ). Whatever he did there was all commanded to him by Allah (عَزَّ وَجَلَّ). Therefore, following **rules** are established from the above Hadith.

(i) Visiting the Graves of Muslims and staying close by the graves for a long time is the commandment of Allah (عَزَّ وَجَلَّ) and tradition of Apostle (صلى الله عليه و آله وسلم).

(ii) Praying for the Dead, facing the grave by raising both the hands is the commandment of Allah (عَزَّ وَجَلَّ) and tradition of Apostle (صلى الله عليه و آله وسلم).

(iii) It is important to note that Baqi (Muslim Graveyard) has been referred as "**City**" and people living there are referred as '**inhabitants**' in the Hadith.

(iv) It is commanded by Allah (عَزَّ وَجَلَّ) to say '**As Salamu Alaikum**' to the inhabitants of Baqi. Salutations and greetings are done to the living people who can see, hear and communicate with you.

(v) Prophet Mohammad (صلى الله عليه و آله وسلم) prayed for the people of Baqi, and for those who will join them later. Meaning, the Prophet (صلى الله عليه و آله وسلم) did not differentiate between the living and the dead Muslims as they both were treated as 'living' only.

(vi) In the above Hadith, the Prophet (صلى الله عليه و آله وسلم) is addressing the dead as, (يَا أَهْلَ الْقُبُورِ) which has been commanded to him by Allah (عَزَّ وَجَلَّ). This confirms the fact that calling "Ya Rasulallah" (يا رسول الله صلى الله عليه و آله وسلم) is as per the commandments of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم).

(vii) Women are allowed to visit Muslim Graveyards and Mazaars of Awliya Allah. There are many Ahadith in Bukhari, Muslim and other Ahadith books that confirm the fact that women **should** visit Muslim graveyards.

(15) It is in Hadith - Narrated Al-Bara (رضي الله تعالى عنه) : The Prophet (صلى الله عليه وآله وسلم) went towards Al-Baqi (the Graveyard in Medina) on the day of Id-ul-Adha and offered a two-Rakat prayer (of 'Id-ul-Adha)... (part of the Hadith). **(Bukhari - Book #15, Hadith #93).**

(16) It is in Hadith - Ummul Momineen Aisha (رضي الله تعالى عنها) narrates that when Prophet (صلى الله عليه وآله وسلم) used to stay with her, in the last part of the night he used to go to the graveyard of Madinah **(Muslim, Mishkat)**

(17) It is in Hadith - Muhammad bin Nu'man (رضي الله تعالى عنه) narrates that the Apostle of Allah (صلى الله عليه وآله وسلم) said : "Whoever visits his parents' graves or visits one of their graves every Friday, then he will be forgiven and will be written as being one of the pious" **(Mishkat).**

(18) It is in Hadith - Jabir bin Abdullah (رضي الله تعالى عنه) narrates : Allah's Apostle (صلى الله عليه وآله وسلم) said ' When any one of you shrouds his (just dead) brother, he should shroud him well (part of Hadith). **(Sahih Muslim - Book 4, Hadith # 2058) .**

(19) It is in Hadith - Abu Qatada (رضي الله تعالى عنه) narrates that Prophet (صلى الله عليه وآله وسلم) said: "When you are a custodian of any dead, give them a fine shroud because they (the dead believers) visit one another place and meet one another **(Tirmidhi, Ibn Majah and Baihaqi).**

(20) It is in Hadith - Abu Umama (رضي الله تعالى عنه) said, "When I die, do with me as the Prophet (صلى الله عليه وآله وسلم) ordered us, saying, 'When one of your brothers dies and you have smoothed over the earth upon his grave, let one of you stand at the head of the grave and say, "O So and so Son of So and so" for he will hear, though he cannot reply - and then say, "O So and So, son of So and so," and he will say, "Direct me, Allah (عَزَّ وَجَلَّ) have mercy upon you, mercy on you," though you will not hear it, but should say, "Remember the creed (Kalima Tayyiba) upon which you departed from this world, testifying that there is no god but Allah (عَزَّ وَجَلَّ), and Muhammad (صلى الله عليه وآله وسلم) is His servant and Apostle, and that you accepted Allah (عَزَّ وَجَلَّ) as your Lord, Islam as your religion, Muhammad (صلى الله عليه وآله وسلم) as your prophet, and the Quran as your exemplar." For then the two angels Munkar and Nakir will take each other's hand and say, "Let us go, what is there to keep us beside someone who has been instructed how to make his plea?" A Man said, "O Apostle of Allah (صلى الله عليه وآله وسلم), what if one does not know the name of his mother?" and he answered, 'Then one should mention his descent from his mother Eve عليها السلام , saying, "O so and so son of Eve (عليها السلام) " **(Muajam al Kabir Tabrani 7/287).**

Quotes of prominent scholars of deviant sects like Salafis, Deobandis and their like minded are provided below in order that the followers of these sects know their opinions in this context.

(21) Ibn Taymiyya (1263-1328) wrote : In the time of a drought, a person came to our Prophet's (صلى الله عليه و آله وسلم) grave and complained about the drought. He then saw our Prophet (صلى الله عليه و آله وسلم), who said him to go to Umar (رضي الله تعالى عنه) and tell him to perform the Salah of Istisqah. There are numerous true narrations similar to this. **(Iqtisa Sirat al Mustaqim, page 373)**

Imam Bukhari has also mentioned about this in his book, Tarikh al Kabir, [Imam Bukhari has also mentioned about this in his book, Tarikh al Kabir, biography of Malik al dar].

(22) Ibn Al-Qayyim confirms the validity of calling the dead

Ibn Al-Qayyim Al-Jawziyyah (1292-1350), the second in-command of Salafis, after Ibn Taymiyyah, has defended the person who calls a dead person. In his book titled "**Ar-Rooh**" (The Soul), he mentions that one should feel shy from the dead when visiting the graveyard because the dead sees their visitor.

Then he says - 'Even further than that; the dead knows about the works of the living among his relatives and brothers (P. 7).'

Then he says - "On this issue there are many narrations from the companions, and some of the relatives of Abdullah ibn Rawaahah used to say, 'O Allah (عَزَّ وَجَلَّ), verily I seek your protection from doing anything that I will be brought in shame for, in the eyes of Abdullah ibn Rawaaha.' He used to say this after the martyrdom of Abdullah ibn Rawaaha".

At another place in the book, after mentioning a Hadith he says - 'This Hadith expresses the speed of the dead's soul's movement from the Throne to the Earth, and then from the Earth (back) to its place, and for this Malik and other Imams said **'the soul is set free, and goes wherever it wishes.'** Furthermore, what people see of dead peoples' souls and their coming to them from far away places is something known by people in general, and they do not doubt it".

At another place in the book Ibn Qayyim says - "Your mind should not be so narrow as to not accept that the soul is in Paradise going wherever it pleases, and yet hears the greeting of a Muslim to him at his grave, and then goes down to answer it. The soul is another matter than the body **(Ar-Rooh, P. 101-102).**"

Ibn Qayyim says further in this book - "Among the things that one should know is that, what we have mentioned regarding the soul is subject to the individual souls' power, weakness, bigness, and smallness. So the great and large soul has among what we have mentioned, what the lesser soul does not have, and

you can see how the rules of the souls differ greatly in this world according to the souls' differences in modality, power, slowness, speed and getting help.

(23) Ibn Abd al-Wahab an-Najdi at-Tamimi (1703-1792), the third important person in command of Salafis, has mentioned this Hadith in his book "**Ahkam Tamanni al-Mawt**".

"A young boy used to do (a lot) of prayers in Masjid, however one woman fell in love with him and she started to attract him towards herself until one day he got persuaded and came to her house, but he recalled this Quranic verse : **إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ** [Lo! those who ward off (evil), when a glamor from the devil troubles them, they do but remember (Allah's - **عَزَّ وَجَلَّ** - guidance) and behold them seers.] (**Al-Araf-201**), he fainted right over there, when he recovered, he remembered the verse again and fainted once again but this time he passed away (died).

After his death Umar (**رضي الله تعالى عنه**) met his father being saddened at his death. The boy was buried during night. Umar (**رضي الله تعالى عنه**) took his companions along and visited his grave, **he prayed there** and "Called the Boy" saying : Whosoever feared to stand in front of his Lord then there are 2 gardens for him! Voice came from the grave O' Omar (**رضي الله تعالى عنه**), Allah (**عَزَّ وَجَلَّ**) has granted me both the gardens. (**Tafseer Ibn Kathir - Verse 7-201**).

Take note of the above quote from **Ibn abd al-Wahhab**. It says "Hadhrat Umer (**رضي الله تعالى عنه**) prayed (did Dua, may be read Quran) at the grave of the boy". This shows praying Allah (**عَزَّ وَجَلَّ**) next to the grave of a Muslim, doing Dua for him or reading Quran, is the practice of Khulfa-e-Rashideen. It establishes the fact that pious Muslims are alive in their graves and they listen to the calls and reply to the questions and also pray Allah (**عَزَّ وَجَلَّ**) for us for our worldly problems.

(24) Almost all famous Deobandi scholars like **Rashid Gangohi, Qasim Nanotwi, Ya'qub Nanotwi, Ashraf Ali Thanwi, Mahmood al-Hasan, Husayn Ahmad Tandvee and many more** had taken Bay'a (allegiance) on the hands of **Imdadullah Muhajir Makki**. Thus, they claim that Muhajir Makki was teacher, Shaikh, Emir and Murshid of scores of Deobandi groups like Taghlighees, Jamat-e-Islami, Taliban, etc.

Imdadullah Muhajir Makki (1817-1899), the Grand Shaikh of these groups writes in his book "**Haft Masla**" as follows.

QUOTE - Sub title - Calling Upon Someone (dead) other than Allah'

...Therefore, calling someone (who is dead) from a distance, either for remembrance, desirous of union or anxiety of separation, just like a lover calls his beloved, to give consolation to his heart, **is not a sin**. The other sort of calling is

where the caller wishes that the called one actually hears the call. In this case, if the caller, through the cleanliness of his heart is seeing the person called spiritually (from the eyes of his heart), **such a call is permitted**. If however, the caller does not see the called one but believes that the called one will receive his message through some means supported by evidence, even then the call is permitted.... From this we get the permission of the Wazifa : " **Ya Sheikh Syed Abdul Qadir Sheun Lillah**'. If anyone considers that the Shaikh can help with the power he possesses of his own, it will be tending towards Shirk. But if the **Shaikh is considered as "Wasila" (means)** or these words are uttered with an empty mind considering them to carry "Barakah" (blessings), then there is nothing wrong with them. **UNQUOTE**

VISITING THE GRAVES OF AWLIYA ALLAH

As we have described above, visiting the graves of Muslims is Sunnah. Sitting beside them or staying close by them is Sunnah. Praying with raised hands for the people of graves is Sunnah. Peoples' hearing, seeing after their death is confirmed by Prophet Mohammad (صلى الله عليه و آله وسلم). Thus asking the dead to pray for us to alleviate our problems is the practice of Sahabah, Imam and Awliya Allah. Read the following Ahadith.

(1) It is in Hadith - Narrated by **al-Hakim** that Abu Ayyub al-Ansari (رضي الله عنه) placed his forehead on the grave of Prophet Mohammad (صلى الله عليه و آله وسلم). Marwan Ibn al-Hakam saw him and held his neck. Abu Ayyub (رضي الله تعالى عنه) said I did not come to the Stone. I came to the Apostle of Allah (صلى الله عليه و آله وسلم). I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : Do not weep for Islam if the qualified people were in-charge, but weep for it, if it was under the charge of unqualified.

(**Al-Hakim** related this Hadith in **Mustadrak** and said it is **Sahih**. **Ad-Dhahabi** (who is held in great respect by Salafis/Deobandis) agreed to his authentication.

(2) It is in Hadith - Dawud ibn Salih (رضي الله تعالى عنه) said: "(The governor of Madina) Marwan ibn al-Hakam one day saw a man placing his face on top of the grave of the Prophet (صلى الله عليه و آله وسلم). He said : "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari (رضي الله تعالى عنه). The latter (Abu Ayyub al-Ansari) said: "Yes; I came to the Prophet (صلى الله عليه و آله وسلم), not to a stone."

The above Hadith is mentioned in **(i) Ibn Hibban** in his Sahih, **(ii) Ahmad** (5:422), **(iii) Al-Tabarani** in his Mu'jam al-Kabir (4:189) and his Awsat, **(iv) Haythami** in al-Zawa'id (5:245 and 5:441 # 5845 Book of Hajj, Section on

the honoring of the dwellers of Madina, chapter on placing one's face against the grave of the Apostle of Allah (صلى الله عليه و آله وسلم) and # 9252 Book of Khilafa, Chapter on the leadership of those unworthy of it, (v) **al-Hakim** in his Mustadrak (4:515) and **ad-Dhahabi** said it was Sahih, (vi) **As-Subki** in Shifa' al-Siqam page 126, and (vii) **Ibn Taymiyya** in al-Muntaqa (2:261).

It is important for the followers of Salafis, Deobandis and like minded sects to note that **ad-Dahabi** and **Ibn Taymiyya** have quoted the above Hadith in their books which should confirm to them that one can kiss the grave and place his head on the grave of Prophet Mohammad (صلى الله عليه و آله وسلم) and Awliya Allah and request their mediation (Waseelah).

(3) It is in Hadith - Narrated by Ibn Majah, Ahmad, at-Tabarani, as-Subki and Ibn Asakir that : Mu`adh Ibn Jabal (رضى الله تعالى عنه) and Bilal (رضى الله تعالى عنه) came to the Grave of the Prophet (صلى الله عليه و آله وسلم) and sat weeping and Bilal (رضى الله تعالى عنه) rubbed his face against the Grave of Prophet (صلى الله عليه و آله وسلم). (**Ibn Majah 2:1320, Ahmad, al-Tabarani, al-Subki, and Ibn Asakir**).

The above Hadith confirms the fact that kissing of Graves and placing your head on the Graves is the tradition of Sahabah (رضى الله تعالى عنهم اجمعين).

(4) It is in Hadith - Yahya (رضى الله تعالى عنه) related from Imam Malik (رضى الله تعالى عنه) that he heard that Ali Ibn Abi Talib (رضى الله تعالى عنه) used to rest his head on Graves and lie on them (holding the grave with his stretched hands while his head, entire face and chest is rested on the Grave.). Imam Malik (رضى الله تعالى عنه) said, "As far as we can see, it is only forbidden to sit on the Graves to relieve oneself." (**Muatta' Imâm Malik - Book #16**)

(5) Ibn Taymiyya wrote a Hadith in his book Siratal Mustaqeem : A person came to the blessed grave of the Apostle of Allah (صلى الله عليه و آله وسلم) and requested food from the Prophet (صلى الله عليه و آله وسلم) and sat down. After a while a Hashmi (a member of the Prophet's ﷺ family came to him. He had with him a tray of food, and said, "this food has been sent by the Prophet, (صلى الله عليه و آله وسلم) and with it he gave a message : Eat it and leave from here because whoever loves us does not make this kind of desire". (**Iqtida as-Sirat al Mustaqim, page 290 by Ibn Taymiyya**).

(6) It is in Hadith - It is related from Malik al-Dar (رضى الله تعالى عنه) that the people suffered a drought during the Caliphate of Umar (رضى الله تعالى عنه) whereupon a man came to the grave of the Prophet (صلى الله عليه و آله وسلم) and said: "O Apostle of Allah (صلى الله عليه و آله وسلم), ask for rain for your Community, for verily they have but perished," after which the Prophet (صلى الله عليه و آله وسلم) appeared to him in a dream and told him: "Go to Umar (رضى الله تعالى عنه) and give him my greeting, then tell him that they will be watered. Tell him, he should be cautious. The man went and told Umar (رضى الله تعالى عنه). Hadhrat Umar (رضى الله تعالى عنه)

(الله تعالى عنه) said : "O my Lord, I will spare no effort except in what escapes my power!"

The above Hadith has been mentioned by **Imam Bukhari** in his book Taarikh al-Kabir - Biography of Malik al-dar. It is also narrated by **Bayhaqi**. **Ibn Taymiyyah** wrote this Hadith in Sirat al Mustaqim - page 373. **Ibn Kathir** cited it in al-Bidaya wa al-nihaya and said its chain of narration is Sahih. **Ibn Abi Shayba** cited it in his Musannaf with a sound chain as confirmed by **Ibn Hajar** who said : rawa Ibn Abi Shayba bi isnaadin sahih and mentioned the Hadith in Fath al-Bari. He identified Malik al-Dar as Umar's (رضى الله تعالى عنه) treasurer (khazin umar) and said the man who visited and saw the Prophet (صلى الله عليه و آله و سلم) in his dream is identified as the Companion **Bilal ibn al-Harith** (رضى الله تعالى عنه), and he counts this Hadith among the reasons for **Bukhari's** naming of the chapter "The people's request to their leader for rain if they suffer drought."

The narrators of the above Hadith are : (i) Abu Mu'awiya, (ii) Imam A'mash, (iii) Abu Salih Abdur Rahman bin Sa'eed, (iv) Malik bin Ayyad al-Dar; all of whom are considered as authentic and famous narrators of Ahadith whose narrations were taken by **Bukhari, Muslim, Abu Dawood, and others**.

Using the Quranic verses meant for Pagans (Mushrikeen-e-Makka) on Prophet Mohammad (صلى الله عليه و آله و سلم), Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah was started by Kharijis during the time of Khulfa-e-Rashidoon. Later it was continued by Kharijis / Salafis / Deobandis and like minded groups.

It is in Hadith - Ibn Umar (رضى الله تعالى عنه) considered the Khawarij and the heretics as the worst beings in creation (meaning worst than Satan and his subordinate Shayateen), and he said : "They went to verses which were revealed about the disbelievers (the pagans of Makka) and applied them to the Believers (Prophets, Sahabah, Awliya Allah and Muslims). (**Bukhari - Chapter Khawarijeen**).

ARGUMENTS OF DEVIANT SECTS

The deviant sects, Salafis, Deobandis and their likeminded groups, follow the practice of Khwarij. They quote the following **4 verses of Quran** and impose them on Muslims/Awilya Allah to support their arguments related to visiting the graves of Awliya Allah and Muslims.

(1) **It is in Quran** - إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ [Verily you cannot make the dead hear and you cannot make the deaf hear the call when they turn their backs and retreat.] (**Ar-Room– 52**)

(2) **It is in Quran** - وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْأَنْبُورِ [The living and the dead are not alike. Allah (عَزَّ وَجَلَّ) makes whoever he wishes hear, but you cannot make those in the graves hear.] (**Fatir - 22**)

(3) **It is in Quran** - وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ. أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ [To whom they call on beside Allah (عَزَّ وَجَلَّ) can create nothing, they are themselves created. Dead are they - absolutely without life. They cannot even know when they will be raised.] (**An-Nahl - 20-21**)

(4) **It is in Quran** - إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ [Surely you shall die and they too shall (surely) die.] (**Az-Zumur - 30**)

All 4 verses quoted above, are from the Quranic chapters delivered in Makka. We all know that the Chapters delivered in Makka were mostly in refutation of Idol worship of Makkan Pagans. Therefore, the above verses are surely meant for Makkan Pagans.

We have discussed these verses below to explain that the contention of deviant sects is spurious.

Verse No. 1

It is in Quran - إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ [Verily you cannot make the dead hear and you cannot make the deaf hear the call when they turn their backs and retreat.] (**Ar-Room – 52**)

To understand the above verse in its correct perspective, read the verse which is mentioned immediately after this verse (verse 53). We have quoted below both these verses together for our readers to understand factual meanings in this regard.

It is in Quran **إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الصَّمَّةَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ - وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۗ إِن تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ** [Verily you cannot make the dead hear and you cannot make the deaf hear the call when they turn their backs and retreat (**verse 52**). Nor can you lead the blind out of their error. You cannot make none to hear except those who believe (in) our revelations and who have surrendered (themselves to Islam) (**verse - 52**).] (**Ar-Room – 52-53**)

When we read both the verses together it is clear that word ‘dead’ is used to mean the disbelievers (who do not understand). In verse (52), it is mentioned that when 'you call them, they turn their backs and retreat; meaning these verses are meant for the living Makkan pagans. Similarly, in verse (53), it is mentioned that 'you cannot make none to hear except those who believe in our revelations' which makes it abundantly clear that these verses are definitely meant for Makkan pagans who are unwilling to accept the truth of Islam.

Verse No. 2

It is in Quran - **وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۗ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۗ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ۗ** [The living and the dead are not alike. Allah (عَزَّ وَجَلَّ) makes whoever he wishes hear, but you cannot make those in graves hear.] (**Fatir - 22**)

To find out its actual meaning, let us study 3 verses, immediately before this verse. We have provided below all 4 verses together for our readers to understand correct contextual meanings.

It is in Quran – **وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ - وَلَا الظُّلُمَاتُ وَلَا النُّورُ - وَلَا الظُّلُّ وَلَا الْحَرُورُ - وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا** **الْأَمْوَاتُ ۗ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۗ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ** [The blind and the seeing are not alike (**verse 19**). Nor are the depth of darkness and the light (**verse 20**). Nor are the (chilly) shade and the (genial - gracious) heat of the sun (**verse 21**). Nor are alike those that are living and those that are dead, Allah (عَزَّ وَجَلَّ) can make any, that He wills, to hear, but you (O' Prophet - صلى الله عليه و آله - وسلم) cannot make those (who are being punished) hear who are in graves (**verse 22**).] (**Fater - 19-22**)

Verse 19 - ‘The blind and the seeing are not alike’.

This has reference to Makkan polytheists. Allah (عَزَّ وَجَلَّ) is referring them as blind because they do not have the light of Iman in their hearts.

Verse 20 - 'The depth of darkness and light is not alike'.

This means, Kuffars' hearts are buried in the depth of darkness, therefore they cannot be compared with Muslims whose hearts are enlightened with Iman.

Verse 21 - 'The chilly shade and gracious heat of the sun cannot be alike'.

Since, Makkan pagans' hearts are buried in the depth of darkness, it is referred as 'chilly shade' which cannot benefit from the heat of the sun. Meaning, the polytheists of Makka are not benefited from the gracious heat of Iman that is emanating from Prophet Mohammad (صلى الله عليه و آله وسلم).

Verse 22 has three parts.

Part (22.1) - 'The living and dead are not alike'.

This means, the polytheists of Makka and Muslims are not the same. Muslims are referred as living beings because of their Iman. As Makkan pagans' hearts are buried in the depth of darkness because of their Idol worship, they are referred as 'dead Mushrikeen'.

Part (22.2) - 'Allah (عَزَّ وَجَلَّ) can make any that He wills to hear'.

Allah (عَزَّ وَجَلَّ) says that He has the omnipotence (power) to make anyone hear - which means He can give Iman to anyone he wishes.

Part (22.3) - (O' Prophet - صلى الله عليه و آله وسلم) you cannot make those dead bodies (of disbelievers) listen who are in graves (and suffering from the torment of grave)'.

Since the entire discussion is about Makkan Mushrikeen whose hearts are buried in the depth of darkness because of their Idol worship, this part of the verse **22.3** naturally refers to them. The graves of Muslims are not dark. They are illuminated by Allah's (عَزَّ وَجَلَّ) mercy and they are in comforts in life after death.

Thus, the entire sequence of verses (Fater - 19-22), mentioned above refer to the Makkan polytheists.

It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) said: "He who remembers his Lord and he who does not, are like the living and the dead. (Muslim).

It is in Hadith - Abu Musa (رضي الله تعالى عنه) narrates that the Prophet (صلى الله عليه وآله وسلم) said, "He who remembers his Lord and he who does not are like the living and the dead." [Bukhari, as-Sahih (5:2353 # 6044), Mundhiri, at-Tarhib wat-tarhib (2:256 # 2303), Asqalani, Fath-ul-bari (11:210 # 6044)]

It is in Hadith - Abu Musa (رضي الله تعالى عنه) narrates that the Holy Prophet (صلى الله عليه وآله وسلم) said, "The house in which Allah (عَزَّ وَجَلَّ) is remembered and the one in which Allah (عَزَّ وَجَلَّ) is not remembered are like the living and the dead."]

[Muslim, as-Sahih (1:539 # 779); Ibn Hibban, as-Sahih (3:135 # 854); Abu Yala, al-Musnad (13:291 # 7306), Ruyani, al-Musnad (1:317 # 473); Abu Nuaym, al-Musnad-ul-mustakhraj ala as-Sahih Muslim (2:372 # 1771); Daylami, (4:143 # 6442); Bayhaqi, Shuab-ul-iman (1:401 # 536); Mundhiri, at-Tarhib wat-tarhib (1:170 # 635); Nawawi, Sharh Sahih Muslim (6:68)]

It is in Quran - الَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَن يَشَاءِ اللَّهُ يُضْلِلْهُ وَمَن يَشَاءِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ (And they who reject Our verses (and those who reject the real meanings and misinterpret them and draw wrong conclusions from them) are deaf and dumb, in **utter darkness**; whom Allah (عَزَّ وَجَلَّ) pleases He causes to err and whom He pleases He puts on the right way). (Al-An'aam - 39).

Verse No. 3

It is in Quran - وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ. أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ. [To whom they call on beside Allah (عَزَّ وَجَلَّ) can create nothing, they are themselves created. Dead are they - absolutely without life. They cannot even know when they will be raised.] (**An-Nahl - 20-21**)

The above verses are meant for Makkan Pagans and their dead ancestors which is proved from the following Quranic verses, Ahadith and quotes.

(i) It is in Quran - إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُبَيِّمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (Your guardian (or solver of grievances) can be Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) and those who believe, who establish Salah, and pay Zakat and bow down (in prayer) (**Al-Maeda - 55**)

(ii) It is in Hadith - Narrated by **al-Hakim** that Abu Ayyub al-Ansari (رضي الله تعالى عنه) placed his forehead on the grave of Prophet Mohammad (صلى الله عليه و آله وسلم). Marwan Ibn al-Hakam, the Governor of Madina, saw him and held his neck. **Abu Ayyub (رضي الله تعالى عنه) said I did not come to the Stone (Idol). I came to the Apostle of Allah (صلى الله عليه و آله وسلم).** I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : Do not weep for Islam if the qualified people were in-charge, but weep for it, if it was under the charge of unqualified. (**Al-Hakim** related this Hadith in **Mustadrak** and said it is Sahih. **ad-Dhahabi** (who is held in great respect by Salafis) agreed to his authentication.

In the above Hadith, there is clear distinction between Idols worshiped by Idol worshipers and the Graves of Prophets, Sahabah and Awliya Allah. Paying respects, placing forehead on the Mazar or kissing the Mazars of Islamic dignitaries is the tradition of Sahabah.

Look in the above Hadith, Abu Ayub (رضي الله تعالى عنه) is reported to have placed his forehead on the pious grave of the Prophet (صلى الله عليه و آله وسلم) and when Marwan (the Governor of Madina) tried to hold him, he says that I have come to the Prophet (صلى الله عليه و آله وسلم) and not to an Idol.

Walking on the footsteps of Khawarij; Salafis, Deobandis and their likeminded groups claim that the Idols worshiped by Hindus in temples are standing, and the Muslims Idols are the Awliya Allah who are laying in their graves. Astaghfiruallah. To equate Awliya Allah, Sahabah, Imams as Idols is to invite the wrath of Allah (عَزَّ وَجَلَّ).

(iii) It is in Hadith - Narrated by Ibn Majah, Ahmad, at-Tabarani, as-Subki and Ibn Asakir : Mu'adh Ibn Jabal (رضي الله تعالى عنه) and Bilal (رضي الله تعالى عنه) came to the Grave of the Prophet (صلى الله عليه و آله وسلم) and sat weeping and Bilal (رضي الله تعالى عنه) rubbed his face against the Grave of Prophet (صلى الله عليه و آله وسلم). **(Ibn Majah 2:1320, Ahmad, al-Tabarani, al-Subki, and Ibn Asakir).**

The above Hadith confirms the fact that kissing of Graves and placing head and rubbing face on the Graves is the tradition of Sahabah (رضي الله تعالى عنهم اجمعين).

(iv) It is in Hadith - Yahya related from Imam Malik (رضي الله تعالى عنه) that he heard that Ali Ibn Abi Talib (رضي الله تعالى عنه) used to rest his head on Graves and lie on them [holding the grave with his stretched hands while his head, entire face and chest is rested on the Grave]. Imam Malik (رضي الله تعالى عنه) said, "As far as we can see, it is only forbidden to sit on the Graves to relieve oneself." **(Muatta' Imâm Malik - Book 16)**

(v) Ibn Taymiyya, the first in command of Salafis, Deobandis and their likeminded groups, wrote a Hadith in his book **Siraatal Mustaqeem** : A person came to the blessed grave of the Apostle of Allah (صلى الله عليه و آله وسلم) and requested food from the Prophet (صلى الله عليه و آله وسلم) and sat down. After a while a Hashmi (a member of the Prophet's - صلى الله عليه و آله وسلم family) came to him. He had with him a tray of food, and said, "this food has been sent by the Prophet (صلى الله عليه و آله وسلم) and with it he gave a message: Eat it and leave from here because whoever loves us does not make this kind of desire". **(Iqtida as-Sirat al Mustaqim, page 290 by Ibn Taymiyya).**

From the above, it is proved that we can request from the pious people for our needs and they can help in alleviating our problems.

Verse No. 4

It is in Quran - إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ [Surely you shall die and they too shall (surely) die.] **(Az-Zumr - 30)**

It is in Hadith - Narrated Ummul Momineen Aisha (رضي الله تعالى عنها): Allah's Apostle (صلى الله عليه و آله وسلم) died while Abu Bakr (رضي الله تعالى عنه) was at a place called As-Sunah (Al-'Aliya) 'Umar (رضي الله تعالى عنه) stood up and said, "By Allah (عَزَّ وَجَلَّ)! Allah's Apostle (صلى الله عليه و آله وسلم) is not dead!" 'Umar (رضي الله تعالى عنه) (later on) said, "By Allah (عَزَّ وَجَلَّ)! Nothing occurred to my mind except that." He said, "Verily! Allah (عَزَّ وَجَلَّ) will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr (رضي الله تعالى عنه) came and uncovered the face of

Allah's Apostle (صلى الله عليه و آله وسلم), kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Apostle ﷺ), you are good in life and in death. By Allah (عَزَّ وَجَلَّ) in Whose Hands my life is, Allah (عَزَّ وَجَلَّ) will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr (رضي الله تعالى عنه) spoke, 'Umar (رضي الله تعالى عنه) sat down. Abu Bakr (رضي الله تعالى عنه) praised and glorified Allah (عَزَّ وَجَلَّ) and said, No doubt! Whoever worshiped Mohammad (صلى الله عليه و آله وسلم), then Mohammad (صلى الله عليه و آله وسلم) is dead, but whoever worshiped Allah (عَزَّ وَجَلَّ), then Allah (عَزَّ وَجَلَّ) is Alive and shall never die." Then he recited إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ [Surely you shall die and they too shall (surely) die.] (Az-Zumur - 30). **(Bukhari Vol 5, Bk 57, # 19)**

Salafis, Deobandis, and their like minded groups misinterpret the above verse and Hadith to mean that there is no difference between the death of Prophet Mohammad (صلى الله عليه و آله وسلم) and the death of a Pagan Mushrik; in the sense that both cannot see or hear after death.(Astaghfirullahal Azeem). This claim on their part is Kufr, a blatant and unpardonable Kufr. No person who has some common sense, can equate Allah's Apostle (صلى الله عليه و آله وسلم) with a Pagan Mushrik, both in this life and in death. **(La haula wala quwwata illa billah).**

To understand the meaning of this verse, let us read a verse before this verse. We have provided below both these verses for our readers so that they understand true meanings in this context.

It is in Quran - ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ [Allah (عَزَّ وَجَلَّ) puts forth a similitude : a (slave) man belonging to many partners (like those who worship others along with Allah) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allah alone). Are those two equal in comparison? All praises and thanks be to Allah! But most of them know not. Surely you shall die and they too shall (surely) die.] **(Az-Zumur - 29-30)**

Verse 29 establishes that the people who worship Idols are not the same as those who worship Allah (عَزَّ وَجَلَّ). Surely, the treatment, rewards and active life of Muslims after their deaths will be different from the punishment of dead Mushrikeen. **There are many Quranic verses and Ahadith and quotes mentioned above** which testify that Prophets, Sahabah, Awliya Allah are alive, they can see, listen and pray for us. This is Allah's (عَزَّ وَجَلَّ) beneficence and reward for them.

Verse No. 30 describes - " O' Prophet (صلى الله عليه و آله وسلم), you will die and these Mushrikeen will also die" - but since you are not like one of them, your state, after death, will be exalted, totally different from their state. Your rewards and responsibilities, after death, are different from the punishment and torment of dead Mushrikeen.

Read more Quranic verses in this context.

(i) **It is in Quran** - أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۗ سَاءَ مَا يَحْكُمُونَ [As for those who (do not have faith, and) indulge in (evil) sinful acts, do they think that We place them - both in their life and their death - on equal footing with those who have attained **faith and do righteous deeds**? Bad indeed is their judgment.] (**Al-Jathiya - 21**)

(ii) **It is in Quran** - لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ [The inmates of Hell and inmates of Paradise are not in the same position. Only the inmates of Paradise are felicitated.] (**Al-Hashr - 20**)

(iii) **It is in Quran** - أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ [Those are they who are truth **believers**. For them are Grades (of honor) with their Lord, and pardon, and a bountiful provision. (**Al-Anfal - 4**)]

(iv) **It is in Quran** - وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا ۗ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَدُوفُوا عَذَابَ الْحَرِيقِ [If you could see how the angels receive those who **disbelieve**, smiting faces and their backs and (saying) : Taste the punishment of burning! (**Al-Anfal - 50**)]

(v) **It is in Quran** - وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ [And our duty is only to proclaim the clear message."] (**Ya seen - 17**)

FACTS ABOUT THE LIFE AFTER DEATH

It is important to know that the 'Life after Death' is not related with our Dead physical bodies. For general people, these bodies get decomposed gradually and become part of Mud. Therefore, life cannot be associated with these bodies. We have explained this issue in detail in this section.

The seven basic attributes of human beings, viz., (1) Life, (2) Knowledge, (3) Seeing, (4) Hearing, (5) Speech, (6) power, and (7) intention, are a gift of Allah (عَزَّ وَجَلَّ) to us. These faculties remain active with us in this world as well as in the Life after Death.

It is important for us to know who we are, how were we created, what is the purpose of our lives. It is also important to know the factual information about human self, soul and body. We have written details about it in our book titled '**Understanding Human Self, Soul and Body**'. It is an important read as it will help in understanding this book as well.

We all existed in Allah's (عَزَّ وَجَلَّ) knowledge as His awareness. Meaning, Allah (عَزَّ وَجَلَّ) knew about all his creations before their birth. Allah (سبحانه و تعالى) knew horse as horse and tiger as tiger. Among humans, he knew who was believer, who was non-believer and who was apostate.

It is in Quran وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ [And Allah knows about everything.] (An-Noor - 64). Meaning, Allah (عَزَّ وَجَلَّ) knows about Himself and about His creation.

How did we exist in Allah's (عَزَّ وَجَلَّ) knowledge?

We existed in Allah's knowledge as 'Probate Archetype' (عين ثابتة - Ain-e-Thabita).

What is Probate Archetype (عين ثابتة)?

A 'probate archetype' (عين ثابتة) is a unit of information about every single creation of Allah. Meaning, it is an 'individual fact' or 'innate' (ذات) of every creature which existed in Allah's (عَزَّ وَجَلَّ) knowledge.

When Allah (عَزَّ وَجَلَّ) wanted to bring us into external existence (in this world), He first created our material body as per the requirement of this world, then associated a specific soul with it. When these two joined with our innate/person (ذات), we came into existence.

Thus, there are three things involved in our creation, viz., (i) the 'human self' or 'person' (ذات), the human body (جسم), and human soul (روح).

Wherever we live, our body should be able to survive in that environment. Our physical world is made up of matter, therefore, our bodies are also made up of matter. When we die and get transferred to the Life after death, this body becomes useless for that world as a specific body is required to survive in that world. Therefore, our physical bodies are buried in earth and for

general sinful Muslims, these bodies get decomposed and become part of Earth. Our lives in the Life after death is associate to other bodies that are provided to us in that world. However, one thing remains common. Our appearance remains more or less the same in both the worlds, meaning, we look in the other same as we looked in this world.

Whether we are associated with the physical body of this world or the body of the Life after death, its attributes attributes viz., (1) Life, (2) Knowledge, (3) Seeing, (4) Hearing, (5) Speech, (6) power, and (7) intention, remain with it.

It is important to note that all the above faculties are associated with our "Self" (نفس) which is non-corporeal. They look like associated with our physical bodies, because we are required to live in these bodies in this world. Once we are dead and transferred to the Life after death, all traces of life of our physical body disappear. Thus it should be buried hurriedly into the earth before it gets decomposed.

Whether the dead person is good or bad, Muslim or non-Muslim, after death, he gets transferred to the World after Death (WAD) for all practical purposes. Whether he is subjected to torment or recompense, everything related to him is done in WAD only.

The torment (Azab) or recompense (Thawab) in the World after Death is associated with the new body given to the people when they die. Even in Hell also, when the given body is burnt, a new body gets associated with the person and the torment continues unabated.

The torment of grave mentioned in Ahadith is also not associated with the mud grave where our physical dead bodies are buried. Mud grave is used only for decomposition of our physical bodies that were provided to us in this world. However, the place of burial becomes the place of connection for the dead people with our physical World.

The people who are dead, can broadly be divided into the following five categories, (i) Non Muslims and Muslim Sects who fail test; (ii) Sinful Muslims who could not answer the questions of grave properly; (iii) General Muslims who pass the test; (iv) Saliheen and Good Muslims who pass the test; and (v) Awliya Allah and Shuyookh of Ihsan.

(i) Non Muslims and Deviant Sects who fail the test

People who **do not** have correct Islamic faith are treated as **Non-Muslims or Hypocrites**. The followers of deviant sects should not be under any illusions in this context. It is important for them to realize the facts and come back to the right path before their deaths. Deviant sects are further divided into hundreds of groups and everyone considers itself as belonging to the **Firqa-e-Najiyah** (the Group who will get Salvation). How could this be possible? Prophet Mohammad (صلى الله عليه و آله وسلم) said, out of 73 sects, only one will enter paradise and the rest will be thrown in Hell. They are identified by the angels who conduct the test of Grave.

After the test, Non-Muslims, hypocrites and the people who following outrageous beliefs in the name of Islam are put to unending torment which continues till the resurrection and beyond and there is no hope of salvation for these people.

It is in Quran - إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (will be) in the lowest depth of the Hell Fire and you (O'Prophet ﷺ) will not find any helper for them (**An-Nisa - 145**).

Some Non-Muslims' bodies are burnt by their relatives after their death. Some people die in oceans where their bodies are eaten by fishes and sea mammals. Since physical bodies have no role in the World after Death, the punishment or otherwise of these dead people is given to the new bodies provided to them at the time of their death.

(ii) Sinful Muslims

If the angels decide, after the question/answer session, that the sinful Muslim has to be subjected to torment for his crimes, he is punished in a special lock up room in the world after death. This room has a connection from our world at the place where he was buried. This is the reason that Prophet Mohammad (صلى الله عليه وآله وسلم) placed green leafs of date palm tree on two graves and said that as long as these are green, (these will be doing Allah's - عَزَّ وَجَلَّ Zikr and with this Zikr) the torment of the Dead persons is expected to reduced.

It is in Hadith - Narrated Ibn 'Abbas (رضي الله تعالى عنه) : The Prophet (صلى الله عليه وآله وسلم) once passed by two Graves and said, "These two persons are being punished not for a major sin. One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet (صلى الله عليه وآله وسلم) then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each **Grave**. They said, "O Allah's Apostle (صلى الله عليه وآله وسلم)! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry."

The above Hadith establishes the fact that seeing of punishment of grave is Sunnah and many Awliya Allah are provided with spiritual vision with which they see it, and as per the Sunnah, place green leaves or fresh flowers on the graves to alleviate the torment. **Thus, placing of fresh green leaves and fresh flowers on the graves by Muslims is Sunnah.**

Whoever goes to the grave of the dead and reads Quran there and prays Allah (عَزَّ وَجَلَّ) to extend benefit of the recompense of the reading of Quran to the dead person, it helps the dead tremendously. It is expected that his punishment will be reduced from our **repeated visits** to the grave and reading of Quran there.

Even if the dead man has passed the test and is in good condition in the world after death, our reading of Quran for recompense (Eisal-e-thawab) helps him to get additional rewards.

We can read Quran in our homes as well and pray Allah (عَزَّ وَجَلَّ) to have mercy on our dead relatives. We can feed the poor and do so many other things of charity for the sake of our dead relatives. The Fateha and feeding of poor we do on many occasions during the year, like on Milad-un-Nabi (صلى الله عليه و آله وسلم) and Death Anniversaries and Fateha of Awliya Allah, help our needy dead relatives and other Muslims tremendously in the World after Death.

There are many categories of sinful people. The torment in the World after Death is given to them as per their sins in this world. After certain period, these torments are stopped and these people are allowed to sleep peacefully till the day of resurrection.

(iii) Muslims who qualify in the test of grave

An average Muslim who passes the test, is provided with a special room in world after death which has a window of Jannah opened for him/her from where he/she gets cool breeze. The Window looks like a powerful air conditioner blowing cool, mildly perfumed, refreshing breeze. He is allowed to sleep on a special comfortable bed till resurrection. He will get up from his sleep on the day of resurrection. The sleeping Muslims do have a connection with our world at the place of their burial. When we go to the graves of the dead who are sleeping, they hardly notice us, however they get to know that someone has visited them from the world. Our visits to their graves are like knock at their doors. They listen to the knock, but hardly talk to us.

(iv) Good Muslims and Saliheen

A good Muslim who passes the test is not required to sleep. He is provided with good housing and food in the World after Death. They are free men and women. When we visit the graves of such people they listen to our Salams, reply to the salutation. They listen to whatever is told to them. It is just like visiting some of our relatives in this world.

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) narrated that Allah's Apostle (صلى الله عليه و آله وسلم) passed by some graves of Madinah and turned his face towards them, and said : Peace be on you, O people of the graves! (السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ) May Allah (عَزَّ وَجَلَّ) forgive us and you. You have gone before us and we are to follow. **(Tirmidhi, Chapter 59, Hadith # 1055).**

If one salutes a dead person he knows (says As-Salamu Alaikum) while passing by his grave, the dead person responds to his salutation and recognizes him. If one salutes a dead person he does not know while passing by his grave, the dead person responds to his salutation.

The problem is we cannot see them. They do see us and listen to whatever is told to them. Whether you tell them by mouth or think in your heart, they listen to it and understand it. The rules of listening, talking in the World after Death are completely different from our world. They are free people. Allah's (عَزَّ وَجَلَّ) mercy is on them in abundance. Allah (عَزَّ وَجَلَّ) had promised them (during their life times) of a good and comfortable life after death.

(v) Awliya Allah and Shuyookh of Ihsan

Awliya Allah and Shuyookh of Ihsan, after their question/answer session, receive exceptional welcome ovation and princely treatment in the World after Death. They enjoy the life of comforts after their deaths. They pray 5 times Salah, keep fasts as we do, during Ramadhan.

It is in Hadith - Allah's Apostle (صلى الله عليه و آله وسلم) said: Allah (عَزَّ وَجَلَّ) has declared it forbidden for the earth to eat the bodies of the prophets. So the prophets are living and they regularly receive their sustenance. **(Ibn Maja, Abu Dawood, Nasai, Ahmad, Darimi, Ibn Khuzaimah, Ibn Abi Shaibah, Hakim, Baihaqi, etc.)**

It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) said "The Prophets are alive and they pray in their graves". **(al-Mundhiri and Baihaqi classified it as Sahih)**

It is in Hadith - It is narrated on the authority of Abu Huraira (رضي الله تعالى عنه) that Apostle of Allah (صلى الله عليه و آله وسلم) said : I found myself in Hijr and the Quraish were asking me about my night journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before. Then Allah (عَزَّ وَجَلَّ) raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me I also saw myself among the group of apostles. I saw Musa (عليه السلام) saying prayer and found him to be a well-built man as if he was a man of the tribe of Shanu'a. I saw Isa Ibn Maryam (عليه السلام) offering prayer, of all of men he had the closest resemblance with 'Urwa bin Masu'd al-Thaqafi (رضي الله تعالى عنه). I saw Ibrahim (عليه السلام) offering prayer; he had the closest resemblance with your companion (the Prophet ni) meht del I emac reypar fo emit eht nehW .elpoep gnoma (flesmih ﷺ prayer). When I completed the prayer, someone said : Here is Malik, the keeper of the Hell; pay him salutations. I turned to him, but he preceded me in salutation. **(Sahih Muslim, Bk 1, Hadith #337)**

In the World after death, people celebrate Eids as we do. Milad-un-Nabi (صلى الله عليه و آله وسلم) is also Celebrated in a very grand scale. Birth days of some other Prophets are also celebrated by the people there.

It is in Quran - قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا [Say (O'Prophet ﷺ) for Allah's (عَزَّ وَجَلَّ) mercy and beneficence (O'believers) you celebrate the happiness. (Younus -58)

It is a known fact that people in World after Death live in communities, just like us.

It is in Hadith - Jabir b. 'Abdullah (رضى الله تعالى عنه) narrates: Allah's Apostle (صلى الله عليه و آله وسلم) said ' When any one of you shrouds his brother, he should shroud him well (part of Hadith). (Sahih Muslim - Book #004, Hadith #2058) .

It is in Hadith - Abu Qatada (رضى الله تعالى عنه) narrates that Prophet (صلى الله عليه و آله وسلم) said: "When you are a custodian of any dead, give them a fine shroud because they (the dead believers) visit one another place and meet one another (Tirmidhi, Ibn Majah and Baihaqi).

When you live in a community, you will definitely celebrate happiness together on the occasions of Eids, Milad-un-Nabi (صلى الله عليه و آله وسلم) and other happy occasions.

It is a big world out there which is hidden from the physical eyes of people. Awliya Allah, Shuyooks of Ihsan, Saliheen are joined by their spouses, kids, Murideen, followers around them in the world after death.

It is in Quran - وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ [We shall unite the believers with those descendants of theirs who followed them in their faith, and shall not deny them any part of the reward for their good deeds.] (At-Tur - 21)

The world after death is a prelude (preface) to Paradise or Hell. The pious gets rewards and the guilty gets the punishment.

It is in Quran - كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ [Every person is pledged to what he did.] (At-Tur - 21)

Prophet Mohammad (صلى الله عليه و آله وسلم) is the Head of World after Death, as he was the Apostle of this world during his life time. As a matter of fact, he is the Head of all the worlds in this cosmos, including our world and the World after Death.

It is in Quran – وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِيْنَ [(O'Prophet ﷺ) We have not sent you except for the Mercy upon all the worlds]. (Al-Anbiya – 107).

It is in Quran – يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا - وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا [(O'Prophet ﷺ) Truly, We have sent you as a Witness, a Bearer of Glad

Tidings and Warner (for the entire Cosmos); and as one who invites to Allah's (Grace) by His consent, and as a **lamp spreading light** (into the whole cosmos).] (Al - Ahzab 45-46).

Everything in World after Death, is done under the direct supervision of Prophet Mohammad (صلى الله عليه و آله وسلم). There is a detailed set up of spiritual administration of this Cosmos, including our world and the world after death.

The details about our Physical World, the World after Death and beyond are available in black and white in Quran and Ahadith. It is important that people read Quran and Ahadith in the company of a true Shaikh of Ihsan. If your spiritual vision is opened, you can also see many of these details.

It is in Quran - وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ [The one who is blind (in spiritual vision) in this world, will be blind in Hereafter] (Isra - 72).

The physical bodies of Awliya Allah are generally protected. They do not get decomposed in graves. Their bodies remain fresh till the day of Resurrection.

(i) **It is in Hadith** - Narrated Jabir (رضي الله تعالى عنه) : When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I will be the first among the companions of the Prophet (صلى الله عليه و آله وسلم) to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Apostle's (صلى الله عليه و آله وسلم) and I owe some debt and you should repay it and treat your sisters favorably." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the Grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear. (Bukhari Book #23, Hadith #434).

(ii) **It is in Hadith** - Narrated 'Urwa (رضي الله تعالى عنه): When the wall fell on them (on Graves) during the reign of Al-Walid bin Abdul Malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet (صلى الله عليه و آله وسلم). No one could be found who could tell them about it till I ('Urwa) said to them, "By Allah, this is not the foot of the Prophet (صلى الله عليه و آله وسلم) but it is the foot of Umar (رضي الله تعالى عنه)." (Bukhari Book #23, Hadith #474).

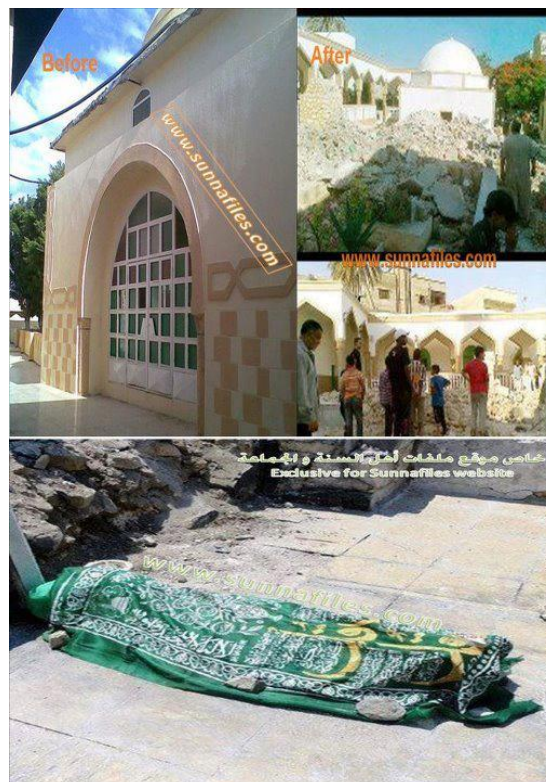
(iii) **It is in Hadith** - Yahya (رضي الله تعالى عنه) related to me from Malik from Abd ar-Rahman ibn Abi Sasaca that he had heard that Amr Ibn al-Jamuh al-Ansari (رضي الله تعالى عنه) and Abdullah Ibn Umar al-Ansari (رضي الله تعالى عنه), both of the tribe of Banu Salami, had their Grave uncovered by a flood. Their Grave was part of what was left after the flood. They were in the same Grave, and they were among those martyred at Uhud. They were dug up so that they might be moved. They were found unchanged. It was as if they had died only the day before. One of them had been wounded, and he had put his hand over his wound

and had been buried like that. His hand was pulled away from his wound and released, and it returned to where it had been. It was forty-six years between Uhud and the day they were dug up. Malik (رضي الله تعالى عنه) said, "There is no harm in burying two or three men in the same Grave due to necessity. The oldest one is put next to the Qibla." (Muwatta - Book #21).

(iv) An event in the History of Islam is also recorded which is related to two prominent Sahaba (i) Jabir ibn Abdullah al-Ansari (رضي الله تعالى عنه) (died 78 AH), and (ii) Hudhaifa al-Yamani (رضي الله تعالى عنه) (died 36 AH); whose fresh and intact bodies were recovered from their old damaged graves, after 1300 years of their deaths (on 20th Zulhijjah, 1351 A.H - 1932 AD) and re-buried near the grave of Salman Farsi (رضي الله تعالى عنه), in Salman Park, 35 kilometers from Baghdad.

(v) A very recent event occurred on July 9, 2012 in Benghazi, Libya when Salafis bombed 'Sahaba Mosque' in Derna, Benghazi, Libya at 7 am local time, and destroyed the tomb of Sahabi-e-Rasool Zuhayr Ibn Qais Al-Balawi (رضي الله تعالى عنه), the commander of Arab Army who helped bring Islam to Libya during 63-69 H (683-89 AD).

Bombing also destroyed the upper portion of his grave. People were surprised to see the pious body of Hadhrat Zuhayr (رضي الله تعالى عنه) remained intact, spotless after 1375 years. The news and pictures were published in Libya Herald Newspaper on Tuesday, July 10, 2012.



Salafis/Wahhabis have destroyed over 60,000 graves of Sahabah in Arabian Peninsula (present Saudi Arabia). What they did with the pious bodies of over 60,000 Sahabah is not known to people. These inhuman beastly actions will definitely carry the unending Azaab (torment) on these Salafis in Hereafter. They cannot escape Allah's (عَزَّ وَجَلَّ) Azab.

SOME IMPORTANT POINTS

(i) When we visit the graves of Awliya Allah, they listen to whatever is requested of them. They do take note of our problems and pray for our absolution. Awliya Allah do pray for all Muslims of the world in general, particularly for those who frequently visit their graves (Dargahs).

Ibn-e-Taymiyya wrote : **Ibn Musayab's** listening of the Adhan from the Prophet's (صلى الله عليه و آله وسلم) grave or the returning of Salaam from the graves of the Awliya Allah, is **Haqq and we believe in it. (Iqtida as Sirat al-Mustaqim, page 373.)**

(ii) It is a wrong notion that Muslims worship the graves of Awliya Allah. This kind of talk is nonsensical and misleading.

Some Salafis say that there is enough circumstantial evidence that people worship graves; meaning, their actions of kissing the threshold of the Dargah, kissing the Grave of Wali Allah, sitting there in certain postures, standing in reverence, taking rounds of the grave, etc., are evidences of Shirk. This is nonsensical talk.

It is in Hadith - Muhammad bin Qais (رضى الله تعالى عنه) said (to the people) : Should I not narrate to you (a Hadith of the Prophet - صلى الله عليه و آله وسلم) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad bin Qais - رضى الله تعالى عنه) then reported that it was Ummul Momineen A'isha (رضى الله تعالى عنها) who had narrated this: Should I not narrate to you about myself and about the Apostle of Allah (صلى الله عليه و آله وسلم)? We said: Yes. She said : When it was my turn for Allah's Apostle (صلى الله عليه و آله وسلم) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (Prophet- صلى الله عليه و آله وسلم) entered the (house), and said : Why is it, O 'A'isha (رضى الله تعالى عنها), that you are

out of breath? I said : There is nothing. He said : Tell me or the Subtle and the Aware (Allah - عَزَّ وَجَلَّ) would inform me. I said : Apostle of Allah (صلى الله عليه و آله وسلم), may my father and mother be ransom for you, and then I told him (the whole story). He said : Was it the darkness (of your shadow in the moonlight) that I saw in front of me? I said : Yes. He then said : Did you think that Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) would deal unjustly with you? She said : Whatsoever the people conceal, Allah (عَزَّ وَجَلَّ) will know it. He said : Jibreel (عليه السلام) came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Jibreel - عليه السلام) said: Your Lord has commanded you to go to the inhabitants of Baqi' and beg pardon for them. I said : how should I pray for them? He said: Say, Peace be upon the inhabitants of this city from among the Believers and the Muslims, and may Allah (عَزَّ وَجَلَّ) have mercy on those who have gone ahead of us, and those who come later on, and we shall, In Sha Allah, join you. (Muslim - Book # 004, Hadith #2127)

It is evident from the above Hadith that the Prophet (صلى الله عليه و آله وسلم) visited Baqi at the commandment of Allah (عَزَّ وَجَلَّ). Whatever he did there was all commanded to him by Allah (عَزَّ وَجَلَّ). Therefore, following **rules** are established from the above Hadith.

(i) Visiting the Graves of Muslims and staying close by the graves for a long time is the commandment of Allah (عَزَّ وَجَلَّ) and tradition of Apostle (صلى الله عليه و آله وسلم).

(ii) Praying for the Dead, facing the grave by raising both the hands is the commandment of Allah (عَزَّ وَجَلَّ) and tradition of Apostle (صلى الله عليه و آله وسلم).

(iii) It is important to note that Baqi (Muslim Graveyard) has been referred as "**City**" and people living there are referred as '**inhabitants**' in the Hadith.

(iv) It is commanded by Allah (عَزَّ وَجَلَّ) to say '**As Salamu Alaikum**' to the inhabitants of Baqi. Salutations and greetings are done to the living people who can see, hear and communicate with you.

(v) Prophet Mohammad (صلى الله عليه و آله وسلم) prayed for the people of Baqi, and for those who will join them later. Meaning, the Prophet (صلى الله عليه و آله وسلم) did not differentiate between the living and the dead Muslims as they both were treated as 'living' only.

(vi) In the above Hadith, the Prophet (صلى الله عليه و آله وسلم) is addressing the dead as, (يَا أَهْلَ الْقُبُورِ) which has been commanded to him by Allah (عَزَّ وَجَلَّ). This confirms the fact that calling "Ya Rasulallah" (يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله وَسَلَّمَ) is as per the commandments of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم).

(vii) Women are allowed to visit Muslim Graveyards and Mazaars of Awliya Allah. There are many Ahadith in Bukhari, Muslim and other Ahadith books that confirm the fact that women **should** visit Muslim graveyards.

A person's actions in a Dargah will be judged according to his intention (**Niyah**).

It is in Hadith - Narrated Umar bin Al-Khattab (رضي الله تعالى عنه) : I heard Allah's Apostle (صلى الله عليه و آله وسلم) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. (**Bukhari - Book #1, Hadith #1**).

If we see a **Muslim, Ahle Sunnah Wal Jama'a** (whose Aqeedah about Allah - عَزَّ وَجَلَّ is correct), prostrating in front of a Mazar of a Wali Allah, we will question him about his intention of prostration. If he says that he was not prostrating, rather he was kissing the Grave of Wali Allah, or kissing the entrance or threshold of the Dargah or placing his forehead or rubbing his face on the Mazar out of reverence, it will be concluded that he was acting upon the widespread practice of Sahabah (رضي الله تعالى عنهم اجمعين).

If the person says that he was prostrating in view of his excessive love of Wali Allah, then he will be counseled that though 'prostration of reverence' (Sajda-e-Tahiyya) **is not shirk**, however it is forbidden in Islam. What he was doing is not appropriate, and is sin; therefore he should stop it because Awliya Allah get annoyed if someone prostrate in front of them. Kissing of their graves and placing the forehead or face on the grave is allowed because it has been the practice of Sahabah (رضي الله تعالى عنهم اجمعين).

Whatever be the case, circumstantial evidence will not be taken into account in establishing Shirk. We need to find out the intention of the person. **And we all know that no Muslim in the world would ever say that he associates divinity (Uloohiyah) with Awliya Allah or any other thing in this world, except Allah (عَزَّ وَجَلَّ).**

Calling innocent, pious, and honest Muslims as Mushrikeen/grave worshipers is an outrageous practice of Salafis/Deobandis and their like minded groups and surely they will definitely pay for it in Hereafter.

Salafis and their like minded groups worship a **Sky God** who has two hands, two eyes, a face, a mouth and tongue in the mouth, two shins, legs, fingers in hands and feet, and a huge human like physical body; who is sitting on a big chair on the skies in a certain direction. They say that this huge Sky Idol has limitations on his movements as he cannot come near human beings, therefore, knows about them, only by his knowledge. They call this human-like-Deity as Allah.

It is important to understand the perception of God by Salafis, Christians and Hindus who worship Idol Gods in different formats. Salafis call their Sky God as Allah because God is translated in Arabic as Allah. Similarly, Christians in Arabic, Persian and Urdu translations of Bible, refer to their God as Allah. **Islamic perception of Allah (عَزَّ وَجَلَّ) is completely different from the idolized perception of Hindus, Salafis, Christians and other people.**

Needless to say that Salafism is not Islam. It is a separate religion of Idol worshipers, based on the beliefs of Makkan Pagans.

(iii) Salafis scare people from the word '**Dua**' and its reference to graves. Several words in every language, including Arabic, carry more than one meaning depending upon the time and circumstances of their usage. Like the Arabic word '**Ghulam**' has several meanings. It can be used for a 'son', or 'servant' or 'student', etc.

Similarly, the word '**Dua**' is used in two meanings. When we are supplicating to Allah (عَزَّ وَجَلَّ), the word 'Dua' is used in the meaning of prayer - الدعاء مخ العبادة [Dua is a primary form of Prayer].

With reference to human beings, its meaning are 'request' or to call some one.

It is in Quran - وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ ۚ صُمُّ بَكُمْ عُمِّي فَهُمْ لَا يَعْطَلُونَ [And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but '**calls**' (**Dua**) and cries. (They are) deaf, dumb and blind. So they do not understand.](**Al-Baqara - 171**)

Similarly, there is an English word '**Lord**'. It is used in so many meanings like, God, Judge, Member of Parliament, owner of a plot of land or property, etc. **Salafis confuse people in religious issues by playing with Arabic terminology.**

(iv) Some people say that you should stand several feet away from the grave of Awliya Allah and do not go near it.

If you stand a little bit away as a mark of respect, it is fine. But if you stand away thinking that if I go near the grave, or touch, it will be Shirk; this is not a correct understanding.

It is in Hadith - Narrated by **al-Hakim** that Abu Ayyub al-Ansari (رضي الله تعالى عنه) placed his forehead on the grave of Prophet Mohammad (صلى الله عليه وآله وسلم). Marwan Ibn al-Hakam, the Governor of Madina, saw him and held his neck. **Abu Ayyub (رضي الله تعالى عنه) said I did not come to the Stone (Idol). I came to the Apostle of Allah (صلى الله عليه وآله وسلم).** I heard the Apostle of Allah (صلى الله عليه وآله وسلم) say : Do not weep for Islam if the qualified people were in-charge, but weep for it, if it was under the charge of unqualified. (**Al-Hakim** related this Hadith in **Mustadrak** and said it is Sahih. **ad-Dhahabi** (who is held in great respect by Salafis) agreed to his authentication.

In the above Hadith, there is clearcut distinction between Idols worshiped by Idol worshipers and the Graves of Prophets, Sahabah and Awliya Allah. Paying respects, placing forehead on the Mazar or kissing the Mazars of Islamic dignitaries is the tradition of Sahabah.

It is in Quran - وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ [And our duty is only to proclaim the clear message."] (**Ya seen - 17**)