



Not only His blessed life, but even the demise of the Holy Prophet (Sallallahu alaihi wa sallam) shows that He is unparalleled and inimitable.

In the last days of Safar, portents of the demise of the Holy Prophet (Sallallahu alaihi wa sallam) begun to be revealed and the Holy Prophet (Sallallahu alaihi wa sallam) passed away into the presence of Allah on the 12th of Rab'ee Ul Awwal. Thus, we take this opportunity to describe the states and condition of the Holy Prophet (Sallallahu alaihi wa sallam) before His passing away, so that we learn that even the demise of the Holy Prophet (Sallallahu alaihi wa sallam) was unparalleled.

Whenever any human being is about to pass away, fear seeps into his/her heart. An angel comes at the appointed time and whether that person wants to or not, his/her soul is drawn and his/her relationship with this world and its inhabitants breaks.

It should be remembered that although a common man will go through these phases at the time of death, but Allah Most High has granted unparalleled glory to the Holy Prophet (Sallallahu alaihi wa

sallam). Each and every aspect of His blessed life is glorious and magnificent. Every coming moment of His is better than the preceding one. Thus, even the demise of the Holy Prophet (Sallallahu alaihi wa sallam) is distinct and distinguished.

When the angel of death comes, it doesn't need permission to enter anyone's house, but when the same angel comes to the door of the Holy Prophet (Sallallahu alaihi wa sallam), it seeks permission to enter it, on receiving permission, enters it deferentially, greets the Holy Prophet (Sallallahu alaihi wa sallam) with Salaam and says: Allah Most High greets you with Salaam and has ordered me that unless you grant me permission, I should not draw your sacred soul.

Here, details about this are being presented in light of the Holy Quran and the Hadith:

Allah Most High says in the Holy Quran:

When there comes Allah's help and victory, And you see people joining Allah's Din (Religion) in droves, Then glorify Allah's praise (in gratitude), exalting Him, and beg Him (humbly) for pardon. Surely, He is Ever-Relenting and Oft-Returning (with evermore compassion). Surah Nasr 110:1-3)

Imam Raadhi (May Allah be well pleased with him) writes in the exegesis of this verse of the Holy Quran:

Translation: All the Companions agree that this Surah talks about the demise of the Holy Prophet (Sallallahu alaihi wa sallam). (Tafseer Kabeer, Surah Nasr-3)

In this Surah, it is said that when people enter Islam in droves and clan after clan embraces Islam, then it is a sign that the aim of Prophethood has been achieved, the propagation of the laws of Allah has been done in the most complete manner, then Allah Most High has ordered His Beloved to praise and glorify and to pray for the forgiveness of the Ummah i.e. it means that the demise of the Holy Prophet (Sallallahu alaihi wa sallam) is near.

Prediction of His own demise

When this Surah was revealed, the Holy Prophet (Sallallahu alaihi wa sallam) summoned Hadhrat Fatima Zahra (May Allah be well pleased with her) and spoke with her in whispers. There are various Hadith about this. The Hadith of Sahih Muslim is being presented here:

Translation: Hadhrat Fatima Zahra (May Allah be well pleased with her) came in such a manner that there was no difference in her manner and the manner of the Holy Prophet (Sallallahu alaihi wa sallam). When the Holy Prophet (Sallallahu alaihi wa sallam) saw her, He welcomed her with the words: Welcome my princess! Then He seated her on either His right or left side and spoke to her very softly. Hadhrat Fatima Zahra (May Allah be well pleased with her) began to weep a lot. When the Holy Prophet (Sallallahu alaihi wa sallam) saw her anxiety, He again whispered something in her ear and she started laughing. Hadhrat 'Aisha (May Allah be well pleased with her) says: I asked Hadhrat Fatima (May Allah be well pleased with her): The Holy Prophet (Sallallahu alaihi wa sallam) preferred you over all His wives and you started crying. When the Holy Prophet (Sallallahu alaihi wa sallam) stood up, I asked Hadhrat Fatima (May Allah be well pleased with her): What did the Holy Prophet (Sallallahu alaihi wa sallam) whisper to you. Hadhrat Fatima (May Allah be well pleased with her) said: I can't reveal the secret of the Holy Prophet (Sallallahu alaihi wa sallam). Hadhrat 'Aisha (May Allah be well pleased with her) says: When the Holy Prophet (Sallallahu alaihi wa sallam) passed away, I asked Hadhrat Fatima (May Allah be well pleased with her): For the sake of the right that I have on you, please tell me, what had the

Holy Prophet (Sallallahu alaihi wa sallam) whispered to you. Hadhrat Fatima Zahra (May Allah be well pleased with her) said: Yes, I will tell you now. The first time the Holy Prophet (Sallallahu alaihi wa sallam) informed me that He would pass away in that condition and said: I see that my demise is near. You should be steadfast on piety and be patient because I am the best one to precede you. I started crying as you saw me o mother of the believers! Then, when the Holy Prophet (Sallallahu alaihi wa sallam) saw my worry, He again whispered to me: O Fatima! Are you not pleased that you are the leader of Muslim women or He said: You are the leader of the women of this Ummah, then out of joy, I started laughing, as you saw me. (Sahih Muslim, Vol. 2, Pg. No. 290, Hadith No. 6467)

In the Hadith of Sahih Bukhari, the following words are mentioned:

Translation: Then He whispered to me: I will be the first one to meet Him from among His Family and I laughed out of joy. (Sahih Bukhari, Hadith No. 3427)

The Holy Prophet (Sallallahu alaihi wa sallam) gave a sermon as mentioned in Sahih Bukhari:

Translation: It is narrated on the authority of Hadhrat Abu Sa'eed Khudri (May Allah be well pleased with him), he says: The Holy Prophet (Sallallahu alaihi wa sallam) gave a sermon and said: Allah Most High gave a bondsman a choice between this world and whatever is there with Allah and that bondsman chose whatever is with Allah. The narrator says: At that time, Hadhrat Abu Bakr (May Allah be well pleased with him) started crying. We expressed our surprise at his crying because the Holy Prophet (Sallallahu alaihi wa sallam) was speaking about someone who was given a choice. The fact was that the one who was given the choice was the Holy Prophet (Sallallahu alaihi wa sallam) and Hadhrat Abu Bakr (May Allah be well pleased with him) was the most knowledgeable among all of us. (Sahih Bukhari, Hadith No. 3454)

There is a similar Hadith in Musnad Imam Ahmed bin Hambal. The Holy Prophet (Sallallahu alaihi wa sallam) graced the pulpit and said:

Translation: Indeed! The world with all its beauty and embellishments was presented before a bondsman and that bondsman selected the hereafter. Nobody understood this except Hadhrat Abu Bakr (May Allah be well pleased with him). He said: May my mother and father be sacrificed in lieu of you, in fact, may all of us along with our

wealth, our lives and children be sacrificed for your sake. The narrator says: Then the Holy Prophet (Sallallahu alaihi wa sallam) got down from the pulpit. I didn't see the Holy Prophet (Sallallahu alaihi wa sallam) on the pulpit again (i.e. this was the last sermon). (Musnad Imam Ahmed bin Hambal, Hadith No. 12185)

Conditions before the demise

The Holy Prophet (Sallallahu alaihi wa sallam) would enjoy uninterrupted manifestations from Allah Most High. However, as the time of His passing away came closer, He (Sallallahu alaihi wa sallam) would be all the more engrossed in the proximity of Allah and divine visions because of which strange effects were seen on the blessed body of the Holy Prophet (Sallallahu alaihi wa sallam). Externally, sometimes there would a lot of pain in His head and sometimes, there would be a spike in fever and sometimes, He (Sallallahu alaihi wa sallam) would faint. All these were physical manifestations if the absorption of the Holy Prophet (Sallallahu alaihi wa sallam) in the divine manifestations.

At the end of Safar, the Holy Prophet (Sallallahu alaihi wa sallam) visited Jannatul Baq'ee. While returning, He started having a headache, as

mentioned in this Hadith of Musnad Imam Ahmed bin Hambal:

Translation: It is narrated on the authority of Hadhrat Abu Muwaihhib (May Allah be well pleased with him), slave of the Holy Prophet (Sallallahu alaihi wa sallam), he says: The Holy Prophet (Sallallahu alaihi wa sallam) sent for me in the middle of the night and said: O Abu Muwahib! I have been ordered to seek forgiveness for those who are in Baq'ee. You also come with me. I went along with the Holy Prophet (Sallallahu alaihi wa sallam). When He stood in Baq'ee, He said: *Assalaamalaikum Ya Ahlal Maqabir!* Peace be upon you o people of the graves. The way you start your day is better than the way in which people start it if you would realize what Allah Most High has saved you from. Trials are near like the phases of the dark night whose last part comes after the first. The last trial is worse than the first one. Hadhrat Abu Muwaihhib (May Allah be well pleased with him) says: Then the Holy Prophet (Sallallahu alaihi wa sallam) turned to me and said: O Abu Muwaihhib! I had been granted the keys to the treasures of the world and stay in this world, then was granted paradise, and I was given the authority to choose between meeting my Lord and paradise. I said: May my mother and father be sacrificed for you! Take the treasures and stay of this world. After that

paradise. The Holy Prophet (Sallallahu alaihi wa sallam) said: O Abu Muwaih! By Allah! Verily, I have chosen meeting my Lord and paradise. Then the Holy Prophet (Sallallahu alaihi wa sallam) prayed for the forgiveness of those buried in Baq'ee and returned. The next morning, the sickness started in which Allah Most High drew His blessed soul. (Musnad Imam Ahmed bin Hambal, Hadith No. 16419)

Because of absorption in divine manifestations, there was apparent pain and because of the intensity of pain, there was a fever spike. The fever was so high that it was felt at touch. In spite of all this, the Holy Prophet (Sallallahu alaihi wa sallam) would go to the Masjid Nabawi and lead the Salaat. He would also observe the order of the Mothers of the Believers in spite of the fact that the way it is Compulsory (Wajib) for Muslims to assign turns if there are multiple wives and observe it, it is not Compulsory on the Holy Prophet (Sallallahu alaihi wa sallam) to do so. However, the Holy Prophet (Sallallahu alaihi wa sallam) had done so out of benevolence. When this condition intensified, He (Sallallahu alaihi wa sallam) summoned all the Wives and expressed His desire to stay with Hadhrat 'Aisha (May Allah be well pleased with her). At this time, the Holy Prophet (Sallallahu alaihi wa sallam) was with Hadhrat Maimoona (May Allah be well

pleased with her). All the Wives expressed their assent. Only then did the Holy Prophet (Sallallahu alaihi wa sallam) come to the room of Hadhrat 'Aisha (May Allah be well pleased with her).

Ordering Hadhrat Abu Bakr Siddiq (May Allah be well pleased with him) to lead the Salaat

The Holy Prophet (Sallallahu alaihi wa sallam) was still leading the Salaat. When He fainted repeatedly, He ordered Hadhrat Abu Bakr (May Allah be well pleased with him) to lead the Salaat. There is a Hadith in Sahih Muslim:

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) sent a message to Hadhrat Abu Bakr (May Allah be well pleased with him) that he should lead the people in Salaat. Hadhrat Abu Bakr (May Allah be well pleased with him) was very softhearted. He told Hadhrat 'Umar (May Allah be well pleased with him): O 'Umar! You lead the people in Salaat. Hadhrat 'Umar (May Allah be well pleased with him) replied: You are more worthy of leading people in Salaat. Thus, in these days, Hadhrat Abu Bakr (May Allah be well pleased with him) led the Salaat. Then the Holy Prophet (Sallallahu alaihi wa sallam) felt some relief. He came to the Masjid for Salaat Ul Zuhr along with 2 Companions, one of whom was Hadhrat 'Abbas (and the other was Hadhrat 'Ali

(May Allah be well pleased with them)). At that moment, Hadhrat Abu Bakr (May Allah be well pleased with him) was leading the people in Salaat. When he saw the Holy Prophet (Sallallahu alaihi wa sallam), he started moving back and told both Companions: Seat me beside Abu Bakr. They seated the Holy Prophet (Sallallahu alaihi wa sallam) beside Hadhrat Abu Bakr (May Allah be well pleased with him). Hadhrat Abu Bakr (May Allah be well pleased with him) stood and started following the lead of the Holy Prophet (Sallallahu alaihi wa sallam) in Salaat and all other Companions listened to Hadhrat Abu Bakr (May Allah be well pleased with him) and offered Salaat. At that time, the Holy Prophet (Sallallahu alaihi wa sallam) was sitting and leading the Salaat. (Sahih Muslim, Hadith No. 963)

The Holy Prophet (Sallallahu alaihi wa sallam) had the authority to chose between life of this world and the hereafter

As we have just seen, the Holy Prophet (Sallallahu alaihi wa sallam) was given the keys to the treasures of this world and the right to remain in this world. Paradise itself was anxious to kiss His blessed feet. This shows that without the permission of the Holy Prophet (Sallallahu alaihi wa sallam) the angel of death cannot enter His presence. Remaining in this world or preferring the hereafter was left to the

choice of the Holy Prophet (Sallallahu alaihi wa sallam).

There is another Hadith about this in Sahih Bukhari:

Translation: Ummul Momineen Hadhrat 'Aisha (May Allah be well pleased with her) says: I had heard from the Holy Prophet (Sallallahu alaihi wa sallam) that no Prophet goes from this world unless and until he is given a choice between this world and the hereafter. (Sahih Bukhari, Hadith No. 4310; Musnad Imam Ahmed bin Hambal, Hadith No. 26175; Sahih Ibn Hibbaan, Vol. 14, Pg. No. 556)

There is another narration on the authority of Hadhrat 'Aisha (May Allah be well pleased with her):

Translation: At the time of passing away, the Holy Prophet (Sallallahu alaihi wa sallam) was saying:

Allahumma Rafeeqil A'ala meaning O Allah I have selected meeting with the Ultimate Friend.

Hadhrat 'Aisha (May Allah be well pleased with her) says: Now the Holy Prophet (Sallallahu alaihi wa sallam) will not remain with us. (Sahih Bukhari, Hadith No. 5988)

The benevolence of the Holy Prophet (Sallallahu alaihi wa sallam) on the 12th of Rab'ee Ul Awwal

There is a Hadith in Sahih Bukhari on the authority of Hadhrat Anas bin Malik (May Allah be well pleased with him):

Translation: Hadhrat Abu Bakr Siddiq (May Allah be well pleased with him) was leading Salaat Ul Fajr. Suddenly the Holy Prophet (Sallallahu alaihi wa sallam) expressed His benevolence by raising the curtain of His room and looked at the Companions. The Companions were standing in a row in Salaat. Then the Holy Prophet (Sallallahu alaihi wa sallam) smiled. Hadhrat Abu Bakr (May Allah be well pleased with him) started moving back on his heels so as to join the row behind him and thought that the Holy Prophet (Sallallahu alaihi wa sallam) wants to come for Salaat. Hadhrat Anas bin Malik (May Allah be well pleased with him) says: The Muslims were so overjoyed at the sight of the Holy Prophet (Sallallahu alaihi wa sallam) that they desired to break the Salaat and gaze at the Holy Prophet (Sallallahu alaihi wa sallam). The Holy Prophet (Sallallahu alaihi wa sallam) gestured at them with His hand that they should complete their Salaat. Then the Holy Prophet (Sallallahu alaihi wa sallam) returned to His room and dropped the curtain. (Sahih Bukhari, Vol. 2, Pg. No. 640, Hadith No. 4183)

Hadhrat Anas bin Malik (May Allah be well pleased with him) says: His face was so radiant that it seemed a page out of the Holy Quran. (Sahih Bukhari, Vol. 1, Pg. No. 93, Hadith No. 648)

The smiling of the Holy Prophet (Sallallahu alaihi wa sallam) was out of happiness. His face seemed like a page out of the Holy Quran. Apart from radiance, it was an expression of the happiness that the mission of conveying the laws of Allah has been completed. The Ummah is acting upon those laws and is seeking the pleasure and approval of Almighty Allah through its worship and by following the divine laws in its day-to-day affairs.

Jibreel (May peace be upon him) comes at the time of His demise

Three days before the demise of the Holy Prophet (Sallallahu alaihi wa sallam), Jibreel (May peace be upon him) came to Him and said: O Embodiment of praise! Allah has specially sent me to respect and revere you. Then Jibreel (May peace be upon him) asked about His health. Then when the angel of death sought permission, Jibreel (May peace be upon him) said: This is the angel of death, he is seeking your permission. Before you, he had sought the permission of any Prophet and after you, he will

not do so for any human being. The Holy Prophet (Sallallahu alaihi wa sallam) said: Let him come.

The angel of death came, stood deferentially before the Holy Prophet (Sallallahu alaihi wa sallam) and said:

Translation: O Prophet of Allah (Sallallahu alaihi wa sallam)! Verily, Almighty Allah has sent me to you and has commanded me to obey whatever order you give me. Jibreel (May peace be upon him) said: O Hadhrat Muhammad (Sallallahu alaihi wa sallam)! Allah is eager to meet you. The Holy Prophet (Sallallahu alaihi wa sallam) said: O angel of death! Fulfill whatever order has been given to you. Then Jibreel (May peace be upon him) said: O Ahmed (Sallallahu alaihi wa sallam)! Peace be upon you. This is my last coming (with the divine revelation). My aim and objective in this world is but you. (Al Mawahib Al Ladunniya, Vol. 4, Pg. No. 841; Kanz Ul 'Ummal, Vol. 7, Pg. No. 100/101, Hadith No. 18785)

The work of the angel of death is to draw out the soul of the person who has completed his/her lifespan. After a person's lifespan ends, nothing can prevent the angel of death in carrying out its work. But this is the door of the Chief of all Prophets! This is the court of the King of all men and genie. Here, the angel of death respectfully seeks permission to

enter and enters as befits a servant of a king. That angel of death who does not hesitate in drawing out the soul when the time comes to the Holy Prophet (Sallallahu alaihi wa sallam) and says that the command of Almighty Allah is to obey whatever order the Holy Prophet (Sallallahu alaihi wa sallam) gives him. "O Master! I am here to obey whatever order you give me."

The angel of death seeks His permission to cross the threshold of His door

There is a similar narration in Ma'arij Un Nubuwwah:

Hadhrat 'Idhrail (May peace be upon him) came on earth with a delegation of 1000 angels who were wearing raiment of rubies and emeralds. They went to the Holy Prophet (Sallallahu alaihi wa sallam), took His permission, entered His house, greeted Him with Salaam and said: Almighty Allah greets you with Salaam and has ordered me that unless and until you permit me, I should not draw out your sacred soul. Hadhrat Jibreel (May peace be upon him) said: O Prophet of Allah (Sallallahu alaihi wa sallam)! I have brought glad tidings. He was asked: What is it? Today all the doors of hell have been closed. Paradise has been beautified. The damsels of paradise have beautified themselves. Angels are

standing in rows upon rows waiting for you. The Holy Prophet (Sallallahu alaihi wa sallam) said: These are all glad tidings, but tell me something that will make me even more happy. Jibreel (May peace be upon him) said: Paradise is forbidden on all Prophets and their nations until and unless you and your Ummah enter it. The Holy Prophet (Sallallahu alaihi wa sallam) said: Increase my happiness further! Jibreel (May peace be upon him) said: Almighty Allah has granted you such distinctions that have not been given to any other Prophet, the *Houz-e-Kauthar*, the Great Intercession, on the Day of Judgment, Allah will pardon so many people from your Ummah that you will be pleased with it. The Holy Prophet (Sallallahu alaihi wa sallam) said: Now my heart is joyful and my eyes have cooled. Thus delighted, the Holy Prophet (Sallallahu alaihi wa sallam) told the angel of death: Fulfill the order given to you. (Ma'arij Un Nubuwwah, Vol. 3, Pg. No. 501)

On 12th Rab'ee Ul Awwal, Wednesday, at the time of *Salaat Ul Chaasht*, the blessed head of the Holy Prophet (Sallallahu alaihi wa sallam) was in the lap of Hadhrat 'Aisha (May Allah be well pleased with her). The Holy Prophet (Sallallahu alaihi wa sallam) decided to use Miswak, but it was hard. Hadhrat 'Aisha (May Allah be well pleased with her) softened the Miswak by chewing on it. Then the

Holy Prophet (Sallallahu alaihi wa sallam) used it. A vessel full of water was placed before the Holy Prophet (Sallallahu alaihi wa sallam) and He would dip both His hands in water and wipe over His face saying “*La Ilaha Illallah.*” Then the Holy Prophet (Sallallahu alaihi wa sallam) raised His hand and said: *Allahumma Rafeeqil A’ala.* His sacred soul was drawn and His hand fell back. (Sahih Bukhari, Vol. 2, Pg. No. 640, Hadith No. 4184)

The Salaat after the demise

The Companions had asked the Holy Prophet (Sallallahu alaihi wa sallam) about the Salaat after His demise. The Holy Prophet (Sallallahu alaihi wa sallam) had said: After the funeral bath and enshrouding, let me be on my cot in my room. Then leave my room for some time as the first one to offer Salaat on me will be Jibreel, then Mikaa'il, then Israfeel, then the angel of death and along with him will be many groups of angels, then you should come in various groups and recite Salaat on me. First, the members of my Family, (*Ahle Bait*) will come, then their ladies, then you should come. Then the Holy Prophet (Sallallahu alaihi wa sallam) said: Convey my Salaam to my Companions who will not be present at that time and to all my slaves after me until the Day of Judgment. The Companions asked: Who will enter your blessed

grave? The Holy Prophet (Sallallahu alaihi wa sallam) said: Along with the angels of my Lord Almighty, my Family. (Haashiya Zurqani 'Alal Mawahib, Vol. 12, Pg. No. 115/116)

Just look at the benevolence of the Holy Prophet (Sallallahu alaihi wa sallam)! Whither the Chief of all Prophets and whither we sinners? Whither the Seal of all Prophets and whither we transgressors? Do we deserve the Salaam of the Holy Prophet (Sallallahu alaihi wa sallam)? There is no good deed of ours because of which the Prophet should greet us with Salaam. This is nothing but the benevolence of the Holy Prophet (Sallallahu alaihi wa sallam) and this is the zenith of His benevolence that He greeted all the Muslims who will come after Him with Salaam. By this, the Holy Prophet (Sallallahu alaihi wa sallam) granted peace to us right until the Day of Judgment. It is nothing but the blessings of the "Salaam" of the Holy Prophet (Sallallahu alaihi wa sallam) that in spite of all our sins, we are leading a dignified life, in spite of thousands of sins, we are still safe. We should also recite Durood profusely and send our Salaam to the Holy Prophet (Sallallahu alaihi wa sallam).

As per the orders of the Holy Prophet (Sallallahu alaihi wa sallam), after the Funeral Bath and enshrouding, the room was vacated. The angels

came there and conveyed their Salaam. Then the Companions came in separate groups and conveyed their Salaam. First, the men would come, then the women, then children. Thus, no Companion followed anyone's lead. Every person would enter the presence of the Holy Prophet (Sallallahu alaihi wa sallam) and have the honor and privilege of conveying Salaam to the Holy Prophet (Sallallahu alaihi wa sallam), as given in Subul Ul Huda War Rashad, Vol. 12, Pg. No. 331.

The Companions would convey their Salaat in the following words: *Assalaamalaika Ya Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakutuhu*. O Allah! We testify that the Holy Prophet (Sallallahu alaihi wa sallam) has conveyed all the commands that were revealed to Him and He counseled us, He strove in the path of Allah to the point that Allah made His religion dominant and its message was completed. We believe in Allah, the One and Only. O Lord Almighty! Guide us to follow the Holy Word which was revealed to the Holy Prophet (Sallallahu alaihi wa sallam) and resurrect us with the Holy Prophet (Sallallahu alaihi wa sallam) so that we benefit from His attention and recognize His status on the Day of Judgment. Verily, the Holy Prophet (Sallallahu alaihi wa sallam) is very affectionate and merciful with the believers.

We don't desire any remuneration of our faith and neither do we desire any price or wages of it. The Companions would say *Aameen* on this. (Subul Ul Huda War Rashad, Vol. 12, Pg. No. 330)

What does the Salaat recited by the Companions and the angels mean? There are 2 opinions about this:

1. That it means Salaat Ul Janazah, the Funeral Salaat.
2. That it means Durood.

There is no problem in accepting the second meaning. The words used in the narrations support this. The words "*Ala*" used with Salaat in Arabic is used in the same way for Salaat Ul Janaazah as well.

Supplications for the forgiveness of the Ummah

Hadhrat Abu Bakr Siddiq (May Allah be well pleased with him) narrated the utterance of the Holy Prophet (Sallallahu alaihi wa sallam) that Prophets (May peace be upon him) are laid to rest wherever they pass away. Thus, the blessed body of the Holy Prophet (Sallallahu alaihi wa sallam) was laid to rest in the room of Hadhrat 'Aisha (May Allah be well

pleased with her) where He had passed away.
(Sunan Ibn Majah, Hadith No. 1696)

The final resting place of the Holy Prophet (Sallallahu alaihi wa sallam) was made like a grave. Hadhrat 'Ali, Hadhrat Fadhal bin 'Abbas and Qutham bin 'Abbas (May Allah be well pleased with them) had the honor of entering the grave. Qutham bin 'Abbas (May Allah be well pleased with them) says: I was the last one to see the blessed countenance of the Holy Prophet (Sallallahu alaihi wa sallam). I saw that His blessed lips were moving. When I put my ear to His lips, I heard that the Holy Prophet (Sallallahu alaihi wa sallam) was saying: *Rabbee Ummatee Ummatee*, meaning O my Lord! Forgive my Ummah, forgive my Ummah. (Madarij Un Nubuwwah Farsi, Vol. 2, Pg. No. 442)

The life of the Holy Prophet (Sallallahu alaihi wa sallam) after His demise

Allah Most High has granted superiority to the Prophets (Sallallahu alaihi wa sallam) over all other creation and has granted them special honor and perfection. He has made the Holy Prophet (Sallallahu alaihi wa sallam) the leader of all the Prophets and has culminated Prophethood on Him. It is accepted universally by all Muslims that the Prophets are alive in their graves. It is proven by the Holy Quran and the Hadith:

And it is not (at all lawful) for you that you cause inconvenience to the Holy Messenger of Allah (blessings and peace be upon him), nor is this (lawful) that you marry his (pure) wives after him, till the end of time. Surely, it is the most grievous sin in the sight of Allah. Surah Ahzaab (33:53)

In this verse of the Holy Quran, Almighty Allah has strictly prohibited the Ummah from marrying any of the wives of the Holy Prophet (Sallallahu alaihi wa sallam). It is not permissible for any person to marry any of the wives of the Holy Prophet (Sallallahu alaihi wa sallam)

It is axiomatic in the science of jurisprudence (Fiqh) that when a person dies, the bond of marriage is undone. After the Iddat (the mandatory period after death of husband or divorce), the woman is entitled to marry anyone. On the other hand, if the husband is alive, no one can marry his wife. The strict prohibition in the aforementioned verse of the Holy Quran is a clear proof after passing away, the Holy Prophet (Sallallahu alaihi wa sallam) is alive in the netherworld with distinctive grandeur. There are various Hadith about this:

There is a Hadith in Sunan Ibn Majah:

Translation: It is narrated on the authority of Hadhrat Abu Darda (May Allah be well pleased with him), he says: The Holy Prophet (Sallallahu alaihi wa sallam) said: Almighty Allah has prohibited the earth to disturb the bodies of the Holy Prophet (Sallallahu alaihi wa sallam). The Prophets of Allah are alive and receive sustenance. (Sunan Ibn Majah, Hadith No. 1706)

Thus, the Prophets of Allah are alive and receive sustenance. With some slight change of wording, this Hadith is present in the following books of Hadith:

Sunan Abu Dawood, Vol. 1, Pg. No. 150

Sunan Nasai, Hadith No. 1385

Sunan Ibn Majah, Hadith No. 1138

Mustadrak 'Alas Sahihain, Hadith No. 980

Musnad Imam Ahmed bin Hambal, Hadith No. 16592

Mo'jam Kabeer Tabarani, Hadith No. 588

Mo'jam Ausat Tabarani, Hadith No. 4936

Shua'bul Iman, Hadith No. 2894

Sahih Ibn Hibbaan, Hadith No. 912

Sahih Ibn Khuzaima, Hadith No. 1638

Sunan Sughra Lil Baihaqui, Hadith No. 607

Jame' Ul Ahadeeth, Hadith No. 8441

Jame' Ul Kabeer Lis Suyuti, Hadith No. 1790

Sunan Daarimi, Hadith No. 1624

Kanz Ul 'Ummal, Hadith No. 2202

In Sunan Abu Dawood, the Hadith is in the following words:

Translation: It is narrated on the authority of Hadhrat 'Aus bin 'Aus (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: The most superior day among your days is Friday. On this day, Hadhrat Adam (May peace be upon him) was born. On this day he passed away to the presence of Allah, on this day the horn (Soor) will be blown and on this day, unconsciousness will overwhelm people. (Sunan Abu Dawood, Vol. 1, Pg. No. 150)

There is a Hadith in Sahih Muslim:

Translation: It is narrated on the authority of Hadhrat Anas bin Malik (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: I passed by Hadhrat Moosa (May peace be upon him) and he was offering Salaat in his grave. (Sahih Muslim, Hadith No: 165)

There is a Hadith in Musnad Abu Ya'ala:

Translation: It is narrated on the authority of Hadhrat Anas (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam)

said: The Prophets are alive and offer Salaat in their graves. (Musnad Abu Ya'ala, Hadith No: 3331, Musnad Anas Raziallahu Anhu)

Imam Haithami (May Allah shower His mercy on him) writes in Majma' Uz Zawaaid after mentioning this Hadith:

Translation: All the narrators of this Hadith are reliable. (Majma' Uz Zawaaid, Vol. 8, Pg No: 210)

In 61 Hijri, when the army of Yazid attacked Madina, for 3 days there couldn't be any Adhaan or Salaat in Masjid Nabawi. In these days, Hadhrat Sa'eed bin Musayyib (May Allah be well pleased with him) would hear Adhaan and Iqaamat from the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam). As mentioned in this Hadith of Sunan Daarimi:

Translation: It is narrated on the authority of Hadhrat Sa'eed bin 'Abdul 'Aziz (May Allah be well pleased with him), he says: When the incident of "Harra" occurred, for 3 days there was no Adhaan and Iqaamat in Masjid Nabawi. Hadhrat Sa'eed bin Musayyib remained in the Masjid Nabawi. He says: The sound of Adhaan and Iqaamat would come from the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam) by which he would get

to know the time of Salaat. (Sunan Daarimi, Hadith No. 94)

The greatness and grandeur of the Holy Prophet (Sallallahu alaihi wa sallam) after His demise is the same as was in His earthly life. Imam Qustullani (May Allah shower His mercy on him) writes in Al Mawahib Al Ladunniya:

Translation: In regard to seeing the Ummah and knowing their intentions, aspiration and heartfelt desires, there is no difference between the life and the demise of the Holy Prophet (Sallallahu alaihi wa sallam). All these are clear to Him of which nothing is hidden from Him. (Al Mawahib Al Ladunniya Ma'a Sharh Zurqani, Vol. 12, Pg. No. 195)

For this reason, Imam Malik (May Allah be well pleased with him) advised the Caliph Abu Ja'afar Mansur that when he presents himself before the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam), he should turn to the blessed grave itself and supplicate. There is a Hadith in Subul Ul Huda War Rashad:

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Translation: When the second Abbasid Caliph Abu Ja'afar Mansur Abdullah Bin Muhammad Bin Abbas

had a discussion with Imam Malik (May Allah shower His mercy on him), the Imam said:

O Commander of the faithful! Don't raise your voice in this Masjid, because Allah taught etiquette to a better community (i.e. the Companions) with the words: Don't raise your voices over the voice of the Holy Prophet (Sallallahu alaihi wa sallam). Indeed, the way respect of the Holy Prophet (Sallallahu alaihi wa sallam) was necessary in His earthly life, it should be followed even after His demise.

The caliph became respectful and asked Imam Malik:

O Abu Ubaidullah! Should I face the Qibla and supplicate or should I face the Holy Prophet (Sallallahu alaihi wa sallam)?

Imam Malik said: How can you turn your face away from the Holy Prophet (Sallallahu alaihi wa sallam), when in Qiyamah, He (Sallallahu alaihi wa sallam) is the means (Wasila) in the court of Allah and the means of your father Hadhrat Adam (May peace be upon him)? You should always turn to the Holy Prophet (Sallallahu alaihi wa sallam), as He is the one because of whom your supplication will be accepted for you. Allah says: And, (O Beloved,) if

they, having wronged their souls, had come to you imploring the forgiveness of Allah, and the Messenger (blessings and peace be upon him) had also asked forgiveness for them, then (owing to this mediation and intercession) they would certainly have found Allah Most Relenting, Ever-Merciful. (Subul Ul Huda War Rashad, Vol. 11, Pg. No. 423)

These Hadith and Traditions show that the Holy Prophet (Sallallahu alaihi wa sallam) is alive and offers Salaat. These Hadith are a clear proof about the life of the Holy Prophet (Sallallahu alaihi wa sallam). In spite of these explicit words, trying to explain them away is akin to changing the meaning of the Holy Prophet (Sallallahu alaihi wa sallam) and is to reject this Hadith without any explicit proof.

Please see part of a lengthy Hadith in Sahih Ibn Hibban about the aforementioned Hadith:

Translation: When the Holy Prophet (Sallallahu alaihi wa sallam) entered Bait Ul Muqaddis and then ascended the skies, then Hadrath Moosa (May peace be upon him) also came. The Holy Prophet (Sallallahu alaihi wa sallam) met him on the 6th heaven and they conversed.....(Sahih Ibn Hibban, Hadith No: 50)

It is mentioned in this Hadith that on the first heaven, the Holy Prophet (Sallallahu alaihi wa sallam) met Hadhrat Adam (May peace be upon him), on the 2nd Hadhrat Yahya (May peace be upon him), on the 3rd Hadhrat Yousuf (May peace be upon him), on the 4th Hadhrat Idris (May peace be upon him), on the 5th, Hadhrat Harun (May peace be upon him), on the 6th Hadhrat Moosa (May peace be upon him) and on the 7th Hadhrat Ibrahim (May peace be upon him)

This Hadith also shows that the Prophets are alive, offer Salaat the way they offered Salaat in their earthly lives and can travel from one place to another.

'Allama Zurqani (May Allah shower His mercy on him) writes in Mawahib Ladunniya on the authority of Fatawa Ramliyya:

Translation: It is mentioned in Fatawa Ramliyya that the bodies of the Prophets, martyrs and scholars don't decay after death. The Prophets and the martyrs eat and drink in their graves, offer Salaat, fast and perform Hajj as well. (Sharh Zurqani 'Alal Mawahib, Vol. 7, Pg. No. 369)

After mentioning the proofs of the life of the Prophets, Imam Suyuti (May Allah shower His mercy on him) writes:

Translation: The summary of these Hadith and Traditions is that the Holy Prophet (Sallallahu alaihi wa sallam) is alive with His body and soul and exercises His power and authority and in the earth and the spiritual realms, wherever He wants, He goes in the condition that He was before His demise. There has been no change in it. The truth is that He is hidden from common eyes like the angels although they are alive with their bodies. When Almighty Allah wants to grant someone the privilege of seeing the Holy Prophet (Sallallahu alaihi wa sallam), He raises the veils and this person sees the Holy Prophet (Sallallahu alaihi wa sallam) as He is. Nothing hinders from this and there is no need to think that what one sees is the virtual body (Jism Mithaali) of the Holy Prophet (Sallallahu alaihi wa sallam) and not the real one.

Hadhrat Mulla 'Ali Qari (May Allah shower His mercy on him) writes in Sharh Shifa:

Translation: The truth is that the Holy Prophet (Sallallahu alaihi wa sallam) is alive in His blessed grave as are all the Prophets (May peace be upon them) in their graves with their Lord. Their sacred

souls have a connection with the higher and lower worlds as it was in their earthly lives. Thus, with regard to their hearts, they are on the 'Arsh and with regard to their bodies, they are in this world and Almighty Allah knows better the conditions of the accomplished. (Sharh Shifa Li 'Ali Qari)

The aforementioned verses of the Holy Quran, Hadith and the interpretations and opinions given by the Imams and the Elders of the Ummah unambiguously prove that the Holy Prophet (Sallallahu alaihi wa sallam) is alive in His blessed grave.

For the sake of the Holy Prophet (Sallallahu alaihi wa sallam), may Allah guide us to the true beliefs of Islam and make us steadfast on them.

Aameen Bi Jaahil Sayyidil Mursaleen
