

THE BODIES OF THE PROPHETS ARE INTACT IN THE GRAVE



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Every faithful Mumin believes that the exceptional and blessed body of Allah's Messenger (peace be upon him) is intact in the Rawdah Sharif (blessed Chamber). Not only the blessed body of the Messenger of Allah (ﷺ), but of all the Prophets, Alhamdulillah, are intact in their graves. This notion is not an idea of our imagination. The Messenger of Allah (peace and blessings of Allah be upon him) said:

وعن أوس بن أوس رضي الله عنه قال، قال رسول الله صلى الله عليه وسلم: إن من أفضل أيامكم يوم الجمعة فأكثرُوا علي من الصلاة فيه فإن صلاتكم معروضة علي فقالوا يا رسول الله وكيف تعرض صلاتنا عليك وقد أرميت قال يقول بليت قال: إن الله حرم على الأرض أجساد الأنبياء. (رواه أبو داود)

"Among the best of your days is Friday; so send abundant salutations (Durud) upon me in it, for your salutations will be displayed to me." He was asked: "O Messenger of Allah! How will our blessings be displayed to you when your decayed body will have mixed with the earth?" He (ﷺ) replied, "Allah has prohibited the earth from consuming the bodies of the Prophets." [Abu Dawud].

Sayyid Shaykh Ahmad Rifai (R.A) performed hajj and visited the holy shrine in Madina Sharif. He stood at the holy shrine and recited following lines of poetry:

في حالة البعد روي كنت ارسلها ★ تقبل الارض وهي نائيتي
وهذه دولة الاشباح قد حضرت ★ فامدد يمينك تحظي بها شفتي

"in the state of distance, I used to send my soul in your presence.
On my behalf, it used to kiss the ground before you.
Now has come the time that I have attended;
Kindly stretch your blessed right hand so my lips may kiss it. "

Immediately after the recitation, the blessed hand of Sayyiduna Rasulallah ﷺ came out of the grave and Shaykh Ahmad Rifai kissed that blessed hand. (Al Hawee lil Fatawa, Imam Jalaluddin Suyuti (R.A), Volume – 2, Page : 261)

It has been narrated about this incident of Shaykh Ahmad Rifai in authentic books that it took place when there were ninety thousand people in attendance at the Masjid Nabawi and they witnessed the blessed hand. Among the audience, Gausul Azam, Qutube Rabbani Shaykh Sayyid Mohiuddin Abdul Qadir al-Jilani (R.A) was also present. This incident took place in 555 AH.

Syed Nuruddin (father of Sharif Affief), visited the holy shrine and said, *السلام عليك ايها النبي ورحمة الله وبركاته* - Assalamu Alaika Ayyuhan Nabiyyu wa Rahmatullahi wa barakatuh – Peace, mercy and blessings of Allah be upon you O Prophet of Allah.

All the people present there heard a reply from the holy shrine saying: *وعليك السلام يا ولدي* (Wa alaikas salaamu ya waladi) – Peace be upon you too, my son!

Imam Jalaluddin Suyuti (R) narrated with Sanad that Abu Nasr Abdul Wahid bin Abdul Malik bin Muhammad bin Abi Saad Sufi al Kurkhi said, "I completed the Hajj. After doing Ziarah, I was sat by the holy shrine, while Shaykh Abu Bakr Ad Diyar Bakri entered. He stood towards the blessed face of RasulAllah ﷺ and said:

السلام عليك يا رسول الله (Assalamu Alaika Ya RasulAllah). I heard a voice from the holy shrine saying *يا ابا بكر* (O Abu Bakr). People who were present there heard this too.

Answer to a confusion

Hadrat Abu Hurairah (May Allah be pleased with him) reported from the Prophet ﷺ that the Messenger of Allah (ﷺ) said,

مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ ، إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

“There are none of you who send peace upon me except that Allah returns my soul so that I can reply to his greeting.” (Musnad Ahmad, Abu Daud)

In another tradition, he (ﷺ) mentioned that whoever comes

near the grave and gives Salaam, I reply to their Salaam.

Now, looking at the literal meaning of the Hadith if someone was to think that the Messenger of Allah (ﷺ) is lifeless in his grave, and is given life when Salaam is presented, then this idea is a grave mistake. As this concept is contrary to the hadiths of the Prophet (ﷺ). As there are authentic hadiths that the prophets are alive in their graves. Since Allah's Messenger (ﷺ) is the best of all prophets, his condition of life in the grave is of the highest status.

As countless Muslims are sending greetings to the Messenger of Allah (ﷺ) constantly and he is answering their greetings accordingly, so the Messenger of Allah is always alive. This goes to show that he is not dead sometimes and alive sometimes.

Here is the commentary of Imam Qastalani, the commentator of Saheeh al-Bukhari:

ولا شك ان حياة الانبياء عليهم السلام ثابتة معلومة مستمرة - ونبينا صلى الله عليه وسلم افضلهم
واذا كان كذلك فينبغي ان تكون حياته اكمل واتم من حياة سائرهم الخ

"There is no doubt that the living of the Prophets are well established, well known and well proven. And our Prophet (ﷺ) is the best among the Prophets. So his state of living would be more complete and full than all other Prophets."

Now, if a person who is weak in understanding, says that if the Messenger of Allah (ﷺ) was constantly alive, then the Hadith *الاراد الله علي روحي* "Allah turns my soul back to me" becomes meaningless; Imam Qastalani provided many rational proofs for the correction of this misconception. Among them, he said that this very hadith proves the constant state of being alive of the Prophet (ﷺ). As the reply to the greetings is proved, therefore continuous living is also proven.

Imam Zurqani said, The meaning of the Hadith is: *الا وجدنى حيا* i.e whenever someone greets me they would find me alive.

Imam Qastalani (R) also mentioned that if the number of the people sending Salaam to the Prophet (ﷺ) are in their thousands, even then it is possible for the Messenger of Allah (ﷺ) to observe them spiritually and simultaneously. Abu Owaib's poem is quoted

in response to the question that how would the Prophet (ﷺ) answer the Salaam of the people of the east of the earth and the west at the same time, ie, from all over the world:

كأشمس في وسط السماء ونورها ★ ينشى البلاد مشارقا ومغرب

كالنبر ومن حيث التفتت رأيته ★ يهدى إلى عينيك نور اثاقبا

Like the sun is in the middle of the Sky;
illuminating the east and west of the earth.
Like the moon; look at it from where you are,
its bright light will fill your eyes.

We see that the angel of death Azrail (peace be upon him) takes millions of souls simultaneously, and faces no difficulty in taking many souls at a time. That is, he can do the same with millions of souls simultaneously. At the same time, he is always engaged in the worship and remembrance of Allah. And undoubtedly the position of the Prophet (ﷺ) is better than any angel in his life of Barzakh.

“The Prophet (ﷺ) offers prayers in his grave in a state of being alive, worships and gazes upon the beauty (Noor) of Allah. He is never apart from the closeness of Allah.” (Maawahib, vols- 3, page 310)

I (the humble being, having very little amount of material and spiritual knowledge) want to conclude by presenting an argument about this. The answer to our discussed question can be found in our body. Even those who have basic knowledge about physiology know that blood circulation and breathing is an amazing process in the human body. We are able to perform various tasks by hands, whilst using our mouth to speak, at the same time, the process of breathing and blood circulation in our body continues simultaneously. Whilst busy doing various tasks, we can relish in the fragrance of pleasant smells. There is no need for us to stop our bodies from doing other activities for the purpose of taking in a scent. Meanwhile, the action of our hands and mouth is continuing without any interruptions. When Allah ta'ala has put such spectacular capabilities in a common human being to do various tasks simultaneously, then there is no doubt whatsoever that His Beloved Habeeb (ﷺ) has been given the ability to engage in remembrance of Allah and to reply to the greetings of the believers.