

# THE PROPHETS عليه السلام ARE ALIVE IN THEIR GRAVES

*Translation of Ḥayāt al-Anbiyā'a fī Qubūrihim*



IMAM ABU BAKR AHMAD AL-BAYHAQI

RIDAWI  
رضا  
PRESS

THE PROPHETS  ARE  
ALIVE IN THEIR GRAVES





GREAT SHORT BOOKS

# The Prophets ﷺ are alive in their graves

*Translation of Ḥayāt al-Anbiyā' a fī Qubūrihim*

IMĀM ABU BAKR AHMAD AL-BAYHAQI

(384-438 AH / 994-1066 CE)

*Translation and Notes*

ABU HASAN

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**Prophets ﷺ are Alive in their Tombs**

*Translation of Ḥayāt al-Anbiyā'a fī Qubūrihim*

*Original Arabic*

**Imām Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī**

*Translation and Notes*

**Abu Hasan**



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**Tomb of Sayyidunā Yaḥyā ﷺ in Damascus**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

## PREFACE

Praise be to Allāh ﷻ, the Lord of all creation. Blessings and peace upon our master Muḥammad ﷺ, the chief of all prophets and messengers, who was sent with guidance and as a guide to the world. O Allāh! We ask Thee to guide us towards truth and upon the right path.

This book is a translation of Imām Bayhaqī's *Ḥayātu'l Anbiyā'a fī Qubūrihim*, which is a collection of ḥadīth that explicitly say that Prophets are alive in their graves.

Imām Bayhaqī is a prominent ḥadīth master, a famous Shāfiyī jurist, an Ashārī imām and the author of many important works. This book was translated in 2008 as a response to a claim by Bilal Philips, an American-Salafī preacher, that Prophets were dead. In a video he was seen mocking the belief that Prophets were alive and he said: "If the Prophet was not dead, then his companions committed a great crime by burying a man alive..."<sup>1</sup>

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<sup>1</sup> This is probably quoted verbatim, as mentioned in my draft from 2008. Interestingly, in the same video Bilal was unable to recite the *tashahhud* properly!

Heretics befuddle this issue by offering explanations based merely on their fanciful interpretation and active imagination. A Salafi editor, Julaymi, published Bayhaqī's work in 1999, in the preface of which he quotes Albani thus:

Know that the life which is proven by this ḥadīth for Prophets , is life in the isthmus [*barzakhiyyah*] – nothing from life in this world. It is therefore necessary to bear faith without offering any analogy for it, or attempt to [investigate its] nature or similarity to 'life' as it is known in this world. This is the standpoint that is necessary for a believer to adopt: belief in what has been mentioned in the ḥadīth without adding extrapolations and opinions as it is done by innovators [*ahl al-bidāh*] so much that some of them claim that the life of the Prophet in his grave is real!! And he says: he eats, drinks and has intimacy with his women!!!<sup>2</sup>

This is from the pulpit of their high priest – look at his holier-than-thou claim that one should not “add” anything to what is already said in the ḥadīth, but still, without an iota of shame, he brazenly adds “*barzakhiyyah*” when describing lives of Prophets! Which ḥadīth mentions this? Or did Albani receive revelation, which is why his blind followers accept and forward his opinions without question? If not, then why is someone who merely affirms the ḥadīth without additions a heretic, and Albani is not, in spite of adding the word: ‘*barzakhiyyah*’?

If you have no shame, do whatever you wish.<sup>3</sup>

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<sup>2</sup> Page 4 of the Julaymi edition, citing from *Silislah al-Ṣaḥīḥah*, vol.2 pp190-191.

<sup>3</sup> *Bukhārī*, §6120.

Besides, if we accept this line of argument, then why would lives of Prophets in the *barzakh* be any special? Is it not a belief of Ahl al-Sunnah that there is an intermediate state and a period, between this world and the Hereafter,<sup>4</sup> which is known as ‘life’ in the isthmus or *barzakh*? Is it not a Sunni belief that bodies and souls will be rewarded or punished in this intermediate state? Ibn Qayyim, who is an authority for Wahabis, says in his *Kitāb al-Rūh*:

When you have now learned about these false ideas [*aqwāl al-bāṭilah*], then also know that the madh’hab of the pious elders of our nation and the leaders [*salaf al-ummah wa ayimmah*] is that the deceased [person] will be in a state of comfort or punishment after death; and this will be experienced by both his/her soul and body – and the soul will remain separated from the body, given comfort or punished – sometimes it may accompany the body – and the [body] will also receive comfort or punishment along with it [i.e. the soul]. Then, when the Great Day of Judgement comes – all the souls will be returned to their [respective] bodies, and they will rise from their graves to stand in the Presence of the Lord Almighty. That bodies will all be resurrected is a commonly agreed upon belief among Muslims, Jews and Christians.<sup>5</sup>

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<sup>4</sup> After death and before resurrection.

<sup>5</sup> *Kitāb al-Rūh*, p.80. *The sixth issue: Will the soul return to the deceased in his grave for questioning or not.* It is obvious that Ibn Qayyim’s passage lacks clarity and sounds self-contradictory. We are not interested in making sense of his statement; our objective for citing this is only to prove that even those deemed as imāms by heretics profess belief in ‘life of *barzakh*’ and that it entails comfort and punishment for common men – believers and non-believers. That said, we are not bound to follow Ibn Qayyim if he said something else regarding lives of Prophets. It was his job to be consistent and clear, in which he has failed.



After this, he cites a number of ḥadīth narrations that speak about punishment and comfort in the grave. The disagreement that remains is whether the comfort/punishment is only on the soul – or on both the body and soul together. It must be noted that some among the Mútaẓilah and other heretical sects reject punishment in the grave;<sup>6</sup> but no one has said that the comfort or punishment [of afterlife] will be only upon bodies after their death [and not upon souls].<sup>7</sup>

If common men - believers or disbelievers – have an ethereal life in the *barzakh*, where they experience comfort or punishment; and it is no different for the Prophets as well, then why is their life mentioned separately and highlighted in the ḥadīth as extraordinary?

Ibn Ḥāẓm<sup>8</sup> falsely accused the Ashārīs that they believed that the Prophet does not remain a prophet after his death. Julaymi quotes him from his *Al-Fiṣal* in the preface of his edition:<sup>9</sup>

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<sup>6</sup> Saʿyid Foudeh: A majority among Mútaẓilah agree with Ahl al-Sunnah that there is comfort or punishment in the grave – and only Dirar denied it according to a prominent Mútaẓilī Qāḍī Ābdu'l Jabbār in his *Sharḥ al-Uṣūl al-Khamsah* and said that he was initially a Mútaẓilī but he left them and joined the Jahmīs. [*Sharḥ al-Kabīr*, p.1099].

<sup>7</sup> Ibid.

<sup>8</sup> Abū Muḥammad Ālī ibn Aḥmad al-Andalusī, famously known as Ibn Ḥāẓm al-Ẓāhirī [384-457 AH]; prince, scholar, author, poet and heretic. He was known to be erudite and brilliant but also a prize vilifier and slanderer. Dhahabī wrote that the sword of Ḥajjāj and the tongue [or pen] of Ibn Ḥāẓm were siblings. He filled his *Fiṣal* with the most outrageous lies against Ashārīs, which even his die-hard admirers are forced to admit as false and baseless. Julaymi, after quoting Ibn Ḥāẓm (partially) has acknowledged that the allegation made by Ibn Ḥāẓm upon Ashārīs is untrue.

<sup>9</sup> *Al-Fiṣal fi'l Milal wa'n Niḥal*, 1/161-162; quoted on page 5 of Julaymi edition.

This is the saying of a heretical sect that Muḥammad ibn ʿAbdullāh ibn ʿAbd al-Muttalib is not a Messenger of Allāh ﷺ at **this** moment. Rather, he **WAS** a Messenger of Allāh ﷺ.<sup>10</sup> [This is the belief professed by the Ashārīs]<sup>11</sup>

It was perhaps to refute this slander against Ashārīs that Imām Abū Bakr al-Bayhaqī, a prominent Ashārī himself, compiled this work. Imām Jalāluddīn Suyūṭī added more narrations on this topic in his work: *Inbāh al-Adhkiyā fī Ḥayāti'l Anbiyā'a*, in which he quotes Imām Taqīyuddīn Subkī:

The lives of Prophets and martyrs in their graves is like their lives in this world. This is proven by the prayer of Mūsā ؑ in his grave. Because prayer necessitates a living body – and similar are the attributes of Prophets mentioned on the night of Ascension [*mijrā*], which are all properties of bodies. Their lives being real [*ḥaqīqiyyah*] does not necessitate that their bodies [currently] are like their bodies during their earthly life, when they needed food and drink. As for cognition – such as knowledge and hearing, then there is no doubt that it is proven for them; rather it is true for all who are dead.<sup>12</sup>

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<sup>10</sup> Julaymī has not included Ibn Ḥazm's accusation in his citation, but has mentioned in the footnote that attribution to Ashārīs by Ibn Ḥazm is not correct, and that Imām Abu'l Qāsim Qushayri in his *Shikāyatu Ahl al-Sunnah* and Imām Qādī Baqillāni in *Al-Inṣāf* refuted this false allegation.

<sup>11</sup> The passage omitted by Julaymi is included here. Ibn Ḥazm blackens the pages of his book *Al-Fiṣal*, attributing Ashārīs with absurd beliefs – lies cooked in his imagination. I have refuted this elsewhere, in a lengthy article in defence of Imām Ibn Fūrak whom Ibn Ḥazm disparaged and slandered to his heart's content.

<sup>12</sup> Suyūṭī in *Inbāh* citing from Imām Subkī's *Shifā al-Saqām*, p.409. Imām Aḥmad Ridā Khān in his *Ḥayātu'l Mawāt fī Samā' al-Amwāt* has also compiled 60 ḥadīth and cited 300 scholars as evidence to the Sunni belief, that the dead are able to hear.

The claim of Wahābīs/Salafīs/Deobandīs is baseless, contradicts the ḥadīth and is merely a product of their whims and fancies. Imām Tājuddīn Subkī mentions that Imām Ibn Fūrak clarified his position himself before his martyrdom:

When he was asked about this belief, he repudiated those who accused him of such a belief and said [that his belief was] absolutely the same as the true belief of all Asharis: that our Prophet ﷺ is alive in his blessed grave; and he is the Messenger of Allāh forever and ever literally, in reality and not metaphorically. He was a Prophet when Ādam was still between water and clay; his prophethood was never interrupted; it has always remained and shall never come to an end.<sup>13</sup>

Furthermore, if one insists that the ‘life’ of the Prophet ﷺ is not *real* and only different in some way – even then, it is not prudent for them to say that the Prophet is ‘dead’ *al-iyādhu billāh*. Have they not read the Qur’ān? The Qur’ān says that martyrs – those who are slain in the path of Allāh – are alive and they should not be described as ‘dead.’

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمَاتَ اللَّهُ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

And do not term those who are slain in the path of Allāh as ‘dead’. Rather, they are alive but you are not aware.<sup>14</sup>

Allāh tāālā commands us to not call martyrs as ‘dead,’ the ḥadīth informs us in explicit words that they are alive; but the Wahabi heeds neither the Qur’ān nor the ḥadīth, and audaciously, insolently refers to our Prophet ﷺ as ‘dead’. We seek Allāh’s refuge.

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<sup>13</sup> *Ṭabaqāt al-Shāfiyyah* 4/131.

<sup>14</sup> Sūrah Baqarah, 2:154.

Let alone calling them ‘dead,’ Allāh táālā commands you to not even think about them as dead – and lest a Wahābī confound you with his excuses, the verse expressly affirms that they are living and receive sustenance [*rizq*].

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

And do not think that those who are slain in the path of Allāh are dead. Nay, they are alive near their Lord and are given sustenance.<sup>15</sup>

A martyr is alive and is given rizq – this is the explicit verse of the Qur’ān. Aren’t Prophets greater than martyrs? Imām Subkī made this observation:

This noble rank is given to martyrs as an honour bestowed upon them; and it is not a rank higher than the rank of Prophets. There is no doubt in the fact that Prophets are higher and more perfect than all the [non-prophet] martyrs put together. It defies reason that a martyr attains perfection, but a Prophet is denied the same! Especially when such an attribute of perfection is about closeness [to Allāh, *qurb*] and reward and comfort from the Nearness of the Most High!<sup>16</sup>

In the ṣaḥīḥ ḥadīth it is clearly mentioned that they are alive and given *rizq*. But Wahābīs mock at those who believe in it; also, notice the zeal with which they oppose or try to find excuses to deny many ṣaḥīḥ ḥadīth [in this issue], because it contradicts the concepts propounded by their idols [*tawāghīt*]; we seek Allāh’s refuge.

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<sup>15</sup> Sūrah Aāl Īmrān, 3:169.

<sup>16</sup> *Shifā al-Saqām*, p.403. Chapter 9, Section 1: *On Lives of Prophets* ﷺ [after passing].

We have cited Albani above, who opined that we should not talk about life in the barzakh or offer any analogies as we do not know about it and implies that any explanation amounts to heresy, which his gullible followers repeat without realising that Albani was lying. Ibn Kathir in his tafsir mentions a ṣaḥīḥ ḥadīth:

From Masrūq who said: We asked Ábduḷlāh about this verse: ***“And do not think that those who are slain in the path of Allāh are dead. Nay, they are alive near<sup>17</sup> their Lord and are given sustenance.*** So he said: We asked [RasūlAllāh ﷺ] about it and he said: “Their souls will be inside green birds and [resting] around chandeliers hanging from the Throne [ársh] and will fly in Paradise at will and return to those chandeliers. Their Lord Almighty who Knows, will say: “Do you wish for anything else?”..<sup>18</sup>

In another ḥadīth:

RasūlAllāh ﷺ said: When your brothers were martyred in Uḥūd, Allāh táālā put their souls in green birds and they fly by the streams in Paradise; they eat from its fruit and perch upon the golden chandeliers in the shade of the Throne. When they find this exquisite drink and food and their returning place, they say: “Were it that our brothers knew what Allāh has done with us – so they do not hesitate to fight in this path [jihād], nor flinch from [holy] war.”<sup>19</sup> Allāh táālā said: “I will convey this to them” and thus the verse was revealed.

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<sup>17</sup> This is not physical proximity; near Allāh means: ‘after their worldly life’.

<sup>18</sup> Ṣaḥīḥ Muslim §1887; Sunan Abī Dāwūd §2520; Tirmidhī §3011.

<sup>19</sup> Musnad Ahmad, §2388,2389 narrating from Ibn Ábbās ؓ.

If martyrs can eat and drink and relish the comforts in *barzakh*, what hinders the Wahābī from believing similarly for Prophets, especially when there are ṣaḥīḥ hadith which clearly describe it thus?



The first draft of this work was completed in 2008 and soon, I forgot about it; I was reminded of this in 2015 during the translation of the first volume of *Bahar e Shariat*, while adding a footnote referring to this work. Thereafter, I reformatted it and made some changes and prepared it for release, but other works took precedence and this remained shelved. In view of the upcoming *Bahar e Shariat (first volume)*, we felt that it is an opportune moment to release this work.

Many thanks to brothers who reviewed the book and offered valuable suggestions.

*wa billāhi't tawfiq.*

**Abu Hasan**

20<sup>th</sup> Rabīy al-Awwal 1437 / 31<sup>st</sup> December 2015

26<sup>th</sup> Ṣafar 1446 / 31<sup>st</sup> August 2024



## TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Letter	Latin Character
أ ء	a	ط	ṭ
ب	b	ظ	ẓ
ت ة	t	ع	á, í, ú, ý
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y
ص	ṣ	إ	i
ض	ḍ		



## HONORIFICS

عَزَّوَجَلَّ	<i>ázza wa jall</i>	Glorified, Hallowed and Exalted is He
سُبْحَانَكَ وَتَعَالَى	<i>subhānahu wa táālā</i>	Glorified and Exalted is He
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	<i>ṣallAllāhu álayhi wa sallam</i>	May Allāh Bless him and upon him be peace
عَلَيْهِ السَّلَام	<i>álayhi's salām</i>	Peace be upon him
عَلَيْهِمُ السَّلَام	<i>álayhimu's salām</i>	Peace be upon them
رَضِيَ اللهُ عَنْهُ	<i>raḍiyAllāhu ánhū</i>	May Allāh be Pleased with him
رَضِيَ اللهُ عَنْهُمَا	<i>raḍiyAllāhu ánhumā</i>	May Allāh be Pleased with both
رَضِيَ اللهُ عَنْهَا	<i>raḍiyAllāhu ánhā</i>	May Allāh be Pleased with her
رَضِيَ اللهُ عَنْهُمْ	<i>raḍiyAllāhu ánhum</i>	May Allāh be Pleased with them all
رَضِيَ اللهُ عَنْهُنَّ	<i>raḍiyAllāhu ánhunna</i>	May Allāh be Pleased with them all (fem.)
رَحِمَهُ اللهُ	<i>rahimahullāh</i>	May Allāh táālā have mercy upon him

## AUTHOR'S FOREWORD

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Shaykh, the Imām, Zayn al-Islām Abū Naṣr Ábd ar-Raḥīm ibn Ábd al-Karīm ibn Hawāzan al-Qushayrī ؓ reported to us via an epistle sent to us written by him from Nīsābūr, and he said: Shaykh Imām Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī ؓ narrated to us by being read out to him; and I heard it in the month of Rabiyy al-Ākhir in the year 445 AH:

The Shaykh, the Imām, the Ḥāfiz, Abū Bakr Muḥammad ibn Ábdullāh ibn Ḥabīb al-Āmīri – may Allāh aid him – narrated to us and he said: The Shaykh of the Qadīs, Abū Ālī Ismāyīl ibn **Aḥmad ibn al-Ḥusayn al-Bayhaqī** reported to us which I read out to him wherein he said: The Imām, my father, the Master of Tradition [*shaykhu's sunnah*] ؓ said:

Praise be to Allāh, the Sustainer of the Worlds. Success in the Hereafter is exclusively for the righteous [*muttaqīn*]. Blessings of the Almighty and greetings be upon our Master, Muḥammad ؐ and his progeny. Here we mention [narrations] that have been reported about the lives of the Prophets after their passing away from this world [*wafātihim*] – may Allāh's blessings be upon all of them.



# 1

*Narrated to us Abū Saād<sup>20</sup> Aḥmad ibn Muḥammad ibn al-Khalīl as-Ṣūfī ؓ and he said that: Abū Aḥmad ʿAbdullāh ibn ʿAdī al-Ḥāfiẓ told us that: Qustantīn ibn ʿAbdullāh ar-Rūmī narrated to us that: Al-Ḥasan ibn ʿArafah narrated to us that: Al-Ḥasan ibn al-Qutaybah Al-Madāyīnī narrated to us that: Mustalim ibn Saʿyīd ath-Thaqafī narrated to us from Al-Ḥajjāj ibn Al-Aswad from Thābit al-Bunnānī from Anas ؓ that he said:*

RasūlAllāh ؐ said: **Prophets are alive in their graves and they pray.**<sup>21</sup>

This ḥadīth is counted among the solitary reports [*afrād*] of Ḥasan ibn Qutaybah al-Madāʿini and this has been reported from Yaḥyā ibn Abū Bukayr from Mustalim ibn Saʿyīd.



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<sup>20</sup> In the Bosnawī edition, it is *Saʿyīd*; but Ghāmīdi/Julaymī note that it is an error.

<sup>21</sup> *al-anbiyāʾa aḥyāʾun fī qubūrihim yuṣallūn.*

Ḥadīth of Anas: Suyūṭī in his Jāmiʿ al-Ṣaḡhīr ascribed it to Musnad Abī Yaʿlā al-Musali and the exegete [Munāwī] said: It is a Ṣaḥīḥ Ḥadīth. The author of *Naẓm al-Mutanāthir min al-Ḥadīth al-Mutawātir* [Muḥammad ibn Jaʿfar al-Kattānī] said: The ḥadīth “Prophets are alive in their graves” is among mutawātir reports; Suyūṭī said in *Mirqat al-Sūūd*, gloss on *Abū Dāwūd*: This ḥadīth is reported by a multitude and he said in his *Inbāh al-Adhkiyāʾa* that the life of our Prophet ؐ and all other Prophets ؓ is known to us with certainty as we have definitive proof for it by way of massively reported narrations in this regard. Ibn Qayyim in his *Kitāb al-Rūḥ*, citing Abū ʿAbdullāh al-Qurṭubī: There are rigorously authenticated reports of the Prophet ؐ saying: *The earth does not decompose the bodies of Prophets*; and that he ؐ met other Prophets on the Night of Ascension [*miyrāj*] in Jerusalem and in the heavens – especially Sayyidunā Mūsā ؓ and the report: ‘*When any believer sends salutations, Allāh will restore my soul and I will reply to him*’ and other reports that absolutely affirm that the death of Prophets means that they are merely hidden from our sight and we do not see them similar to angels, who are alive and present, but we do not see them [Bosnawī].

## 2

*A reliable narrator [thiqah] among the people of knowledge informed us: **Abū Āmr ibn Ĥamdān** told us that **Abū Yaālā al-Mūṣalī** said: **Abu'l Jahm al-Azraq ibn Ālī** narrated to us that **Yaḥyā ibn Abū Bukayr** narrated to us that **Al-Mustalim ibn Sa'yid** narrated to us from **Al-Ĥajjāj** from **Thābit** from **Anas ibn Mālik** ﷺ that he said:*

RasūlAllāh ﷺ said: **Prophets are alive in their graves and they pray.**<sup>22</sup>

This has also been reported through an interrupted [*mawqūf*] chain via **Anas ibn Mālik** ﷺ. [See ḥadīth §3].



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<sup>22</sup> *al-anbiyā'a aḥyā'un fi qubūrihim yuṣallūn*

### 3

*Imām Abū Ūthmān narrated to us, that Zāhir ibn Aḥmad told us that Abū Jāfar Muḥammad ibn Muáādh al-Mālīnī told us that Ḥusayn ibn al-Ḥasan narrates from Mu-ammal who narrates from Ūbaydullāh ibn Abū Ḥumayd al-Hudhalī from Abū al-Malīh from Anas ibn Mālik ﷺ that he said:*

**‘Prophets are alive in their graves and they pray’.**<sup>23</sup>



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<sup>23</sup> *al-anbiyā`a aḥyā`un fi qubūrihim yuṣallūn*

## 4

*A similar report has reached us thus: Abū ʿAbdullāh al-Ḥāfiẓ narrated to us from Abū Ḥāmid, Aḥmad ibn ʿAlī al-Ḥasnawī by way of dictation that Abū ʿAbdullāh Muḥammad ibn al-ʿAbbās al-Ḥimṣī narrated to us [in Ḥimṣ] that Abū ar-Rabiyy az-Zahrānī narrated to us from Ismāʿīl ibn Ṭalḥah ibn Yazīd from Muḥammad ibn Abdu'r Raḥmān ibn Abū Laylā from Ṭhābit from Anas ibn Mālik ﷺ from:*

**the Prophet ﷺ, that he said: 'Verily, prophets are not left to remain in their graves after forty nights; rather, they pray in the Presence of Allāh, Glory to Him and Exalted He is, until the trumpet is blown.'**<sup>24</sup>

If the report is proved authentic as narrated in these words, it means – and Allāh knows best – that the Prophets ﷺ pray in their graves only for forty days, thereafter they pray in the Presence of the Almighty Allāh – as we have narrated under the first Ḥadīth; this indicates the possible meaning that their bodies will be raised along with their souls.



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<sup>24</sup> *inna'l anbiyā'a lā yutrakūna fī qubūrihim bāda arbayīna laylah; walākinnahum yuṣallūna bayna yadayillāhi ﷺ ḥattā yunfakhu fi's ṣūr.*

## 5

*Sufyān al-Thawri has narrated in Al-Jāmiy that: One of our teachers reported from **Sayīd ibn al-Musayyab** that he said: ‘No prophet remains in his grave for more than forty nights, except that he is raised.’<sup>25</sup>*

Therefore they become like all other living beings and they remain as Allāh táālā wishes them to be.

As we have reported in the Ĥadīth of Miýrāj, among others, that the Prophet ﷺ saw Mūsā ؑ standing in prayer in his grave; and then he saw him along with all other Prophets ﷺ in Jerusalem; and then he saw him in the heavens; verily Allāh táālā does what He likes.



There is also supplementary evidence [*shawāhid*] for the life of Prophets after their deaths – Blessings of Allāh be upon them – from rigorously authenticated Ĥadīth, among which are [the following].



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<sup>25</sup> *mā makatha nabīyyun fī qabrihi akthara min arbaýin laylah hattā yurfāa*

## 6

*That which was narrated to us by Abu'l Ĥusayn Ālī ibn Muĥammad ibn Ābdullāh ibn Bushrān in Baghdād, that Ismāyīl Ibn Muĥammad as-Şaffār reported that Muĥammad ibn Abdu'l Malik ad-Daġīqī narrated to us that Yazīd ibn Hārūn narrated to us that Sulaymān at-Taymīy narrated to us from Anas ibn Mālik ﷺ, that a companion of the Prophet ﷺ informed him that:*

The Prophet ﷺ passed by Mūsa ؑ on the Night of Ascension<sup>26</sup> and saw him praying in his grave.<sup>27</sup>



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<sup>26</sup> *Miyrāj*.

<sup>27</sup> *Şahīh Muslim* §2375; *Nasā'iy* in *Mujtaba* §1633-1636 and in *Sunan* §1330-1331; *Imām Aĥmad* in his *Musnad* §23062; *Abū Yaālā* in his *Musnad* §4067, §4085, §4085; *Ibn Ĥibbān* in *Şahīh*, §49.



# 7

*Abu'l Ĥusayn Ālī ibn Bushrān informed us: Ismāyīl said: that Aĥmad ibn Maṅṣūr ibn Sayyār al-Ramādī narrated to us from Yazīd ibn Abū Ĥakīm that Sufyan – that is al-Thawrī – narrated to us from Sulaymān at-Taymiy from Anas ibn Mālik ﷺ that he said:*

**RasūlAllāh ﷺ said: 'I passed by Mūsā<sup>28</sup> and he was standing in prayer in his grave'.<sup>29</sup>**



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<sup>28</sup> *Ālayhi's salām.*

<sup>29</sup> *marartu ālā mūsā wa huwa qāyimun yuṣallī fī qabrih.*

## 8

*Abū ʿAbdullāh al-Ḥāfiẓ narrated to us that Abū'l ʿAbbās Muḥammad ibn Yāqūb narrated to us that Muḥammad ibn ʿUbaydullāh ibn al-Munādī narrated to us that Yūnus ibn Muḥammad al-Mu-addib narrated to us from Ḥammād ibn Salamah narrated to us from Sulaymān at-Taymiy and Thābit al-Bunnānī from Anas ibn Mālik ؓ that:*

**RasūlAllāh ؐ said: 'I passed by Mūsā on the night of ascension by the red dune and I saw him standing, praying in his grave.'**<sup>30</sup>

Abū'l Ḥusayn Muslim ibn al-Ḥajjāj an-Nisābūrī ؓ from the ḥadīth of Ḥammād ibn Salamah, from both of them; and he narrated from the ḥadīth of Thawrī, Yīsā ibn Yūnus and Jarīr ibn Abdu'l Ḥamīd [narrating] from Al-Taymiy.



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<sup>30</sup> *Muslim* §2375.

## 9

*Aḥmad ibn [Abū Ālī] al-Ĥarshī reported us that: narrated Ḥājib ibn Aḥmad: narrated Muḥammad ibn Yaḥyā: narrated Aḥmad ibn Khālīd [al-Wahbī]: narrated Ābd al-Āzīz ibn Abū Salamah from Ābdullāh ibn Al-Faḍl al-Hāshimī from Abū Salamah ibn Ābd ar-Raḥmān from Abū Hurayrah ﷺ that he said:*

RasūlAllāh ﷺ said: **“I was in the precincts of Kābah [al-Ḥijr] and I was telling them about my [night] journey, and they asked me things about Jerusalem which I couldn’t affirm; I was distraught like never before, so Allāh [Glorified and Exalted is He] raised it to me and I would see everything and anything they asked me and I would inform them about it. And I saw many Prophets and among them Mūsā standing in prayer. He is a thin man with bushy hair like a man from the tribe of Shanūah. I saw Yīsā ibn Mariyam standing in prayer; the closest in resemblance to him is Ūrwah ibn Masūūd al-Thaqafi. I saw Ibrāhīm standing in prayer and he resembles your master [i.e., the Prophet himself]<sup>31</sup> the most. The congregation was ready for prayer and I led the prayer; after the prayer, [someone] told me: “O Muḥammad, this is Mālik, the [chief] guard of Hell, greet him.” I turned towards him, but he greeted me first.<sup>32</sup>”**

This is narrated by Muslim in his Ṣaḥīḥ via the Ḥadīth of Ābdu’l Āzīz.



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<sup>31</sup> This explanatory phrase is a part of the Ḥadīth, though it is obvious that it is *mudraj*.

<sup>32</sup> *Muslim* §278.

## 10

In the ḥadīth of Saʿyīd Ibn al-Musayyab<sup>33</sup> and others, [it is mentioned] that he met them in Jerusalem; in the ḥadīth of Abū Dharr and Mālik ibn Ṣāṣā-ah about the Event of Ascension: ‘He met the group of Prophets and he spoke to them and all of them spoke to him’.

All of these [narrations] are authentic and they do not contradict one another. Verily, he ﷺ saw Mūsā ؑ in his grave that he was standing in prayer; and then Mūsā ؑ and others were also brought to Jerusalem just like our Prophet ﷺ was taken on the night-journey and he saw all of them; and all of them were made to ascend to the heavens just like our Prophet ﷺ was made to ascend and he saw them there as he has informed.

And their manifestation in various places at [different] times is rationally plausible and also mentioned in the truthful message.<sup>34</sup> All of these reports are evidence that they [Prophets] are alive.



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<sup>33</sup> The name is pronounced both with *fat’ḥah* on *yā* or with *kasrah*; Imām Nawawī notes in his *Tahdhīb al-Asmā’a wa’l Lughāt* that *Musayyab* is more common.

<sup>34</sup> *khābar as-ṣādiq*

# 11

Another [evidence] is:

*Muḥammad ibn Ábdullāh, the Ḥāfiẓ ﷺ told us that Abu'l Ábbās Muḥammad ibn Yáqūb narrated to us that Abū Jáfár Aḥmad ibn Abdu'l Ḥamīd al-Ḥārithī narrated to us that Al-Ḥusayn ibn Álī al-Júfiyy narrated to us that Abdu'r Raḥmān ibn Yazīd ibn Jābir narrated to us from Abu'l Ash-áth as-Ṣanáāni from Aws ibn al-Aws [ath-Thaqafi] that he said:*

RasulAllah ﷺ told me: **'The best of all days [in the week] is Friday. Ādam was created on this day and he passed away on this day. On this day shall the trumpet be blown and on this day shall the cataclysm<sup>35</sup> occur. Send plenty of salutations upon me on this day [Friday] because your greetings [ṣalawāt] will be presented to me.'**

The companions asked: 'And how will our greetings and prayers [ṣalawāt] be presented to you after [you have passed away] and decayed<sup>36</sup> – or they said – decomposed [baliyta].<sup>37</sup>

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<sup>35</sup> Ṣáqah الصفة

<sup>36</sup> *Arama* means to decay; the ḥādith includes a synonym: *baliyta*, for emphasis and for clarification. There is an important reason I have translated it literally instead of a more respectable 'to wear out'. Ismāyīl Dihlawī, the grandfather of Indian Wahabism wrote in his despicable book *Tafwiyatu'l Imān* that the Prophet ﷺ had died and rotted, *al-iyādhū billāh*. This ḥādith is an explicit refutation of such blasphemies. A sane reader can clearly see that there is no scope for extrapolation or interpretation. Prophets are alive and living in their graves. Only the diseased and dead of heart will argue against this belief. The Prophet ﷺ himself has refuted this, by clarifying that the blessed bodies of Prophets will not decompose.

<sup>37</sup> The companions did not know at that time and they asked thus and were given an explanation; it is not permissible for others to say thus after it has been clarified.

He replied: **‘Verily Allāh táālā has forbidden the earth from consuming the bodies of Prophets ﷺ.**<sup>38</sup>

Abū Dawūd as-Sijistāni has mentioned it in his *Sunan*. There is corroborating evidence for this report [in other narrations.]



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<sup>38</sup> *innallāha qad ḥarrama ála'l arđi an ta'kula ajsāda'l anbiyā'a*

*Abū Dāwūd* §1047, §1531; *Nasā'iy* §91-92; *Ibn Mājah* §1085, §1636; *Şahīh Ibn Khuzaymah* §1733.

## 12

*Another narration: Abū ʿAbdullāh, the Ḥāfiẓ, told us: that Abū Bakr ibn Isḥāq, the jurist, narrated to us: that Aḥmad ibn ʿAlī al-Abbār narrated to us: Aḥmad ibn Abdu’r Raḥmān ibn Bakkār al-Dimashqī narrated to us: Walīd ibn Muslim narrated to us: Abū Rāfiy narrated to me from Sayīd al-Maqburī from Abū Masūd al-Anṣārī   from*

**the Prophet  , that he said: ‘Increase your salutations [ṣalawāt] upon me on Friday. Because, none sends blessings [ṣalawāt] upon me on that day, except that their blessings and greetings are presented to me.’<sup>39</sup>**

ʿAbdullāh   said: Abū Rāfiy is Ismāyīl ibn Rāfiy.



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<sup>39</sup> *Mustadrak* §421; *Shuāb al-Īymān* §3030.

# 13

*Ālī ibn Aḥmad ibn Ābdān, the scribe,<sup>40</sup> told us: that Aḥmad ibn Ūbayd as-Ṣaffār narrated to us: that Al-Ḥasan ibn Saʿyīd narrated to us: that Ibrāhīm ibn al-Ḥajjāj narrated to us: that Ḥammād ibn Salamah narrated to us from Burd ibn Sinān from Mak-ḥūl al-Shāmī from Abū Umāmah ؓ that he said:*

**RasūlAllāh ؓ said: ‘Increase your greetings and send blessings upon me in abundance every Friday, because the blessings sent by my followers are presented to me every Friday. Whosoever sends me the most blessings is the closest to me [and highest] in stature.’**



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<sup>40</sup> *Al-Kātib*: or it could be the title of his grandfather. Ālī ibn Ābdān is a famous ḥadīth imām about whom Dhahabī wrote: “trustworthy, famous, authorisations with shortest chains...”



# 14

*Abu'l Ĥasan Āli ibn Muĥammad ibn Āli as-Saqqā'a al-Isfaraynī said: my father, Abū Ālī, narrated to me that: Abū Rāfiy Usāmah ibn Āli ibn Sayīd ar-Rāzī narrated to us in Egypt that: Muĥammad ibn Ismā'yīl ibn Sālim al-Şāyigh narrated to us that: [Lady] Ĥakkāmah, the daughter of Ūthmān ibn Dīnār, who is the brother of Mālik ibn Dīnār, said that her father Ūthmān ibn Dīnār narrated to me from his brother Mālik ibn Dīnār from Anas ibn Mālik ؓ, the servant of the Prophet ﷺ that he said:*

**The Prophet ﷺ said: 'The closest to me at every juncture on the day of judgement shall be the person who sends the most *şalawāt* upon me in this world. One who sends blessings upon me a hundred times on Friday – either in the day or in the night – Allāh táālā will fufill seventy of his needs from the hereafter and thirty needs from this world. Allāh will then appoint an angel who will enter my grave to present it like gifts are sent to you; this angel shall inform me of the person who sent the blessing by his name, his ancestry and his family and record it in a White Chronicle.'**



# 15

*Another ḥadīth with similar meaning is that which is reported to us by Abū Ālī al-Ḥusayn ibn Muḥammad ar-Rūdhbārī that: Abū Bakr ibn Dāsah told us that Abū Dāwūd [as-Sajistānī] narrated to us that: Aḥmad ibn Ṣāliḥ narrated to us that: I read it out in the presence of Ābdullāh ibn Nāfiy that he said: Ibn Abī Dhiyb reported to us from Saʿyīd al-Muqbiri from Abū Hurayrah ﷺ that he said:*

The Prophet ﷺ said: **‘Do not let your homes become graves; and do not make my grave an anniversary [yīd].<sup>41</sup> Send blessings upon me [anytime] for, your salutations shall reach me from wherever you might be.<sup>42</sup>**



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<sup>41</sup> That is – do not visit it only on anniversaries.

<sup>42</sup> Abū Dāwūd §2042; Musnad Aḥmad §8804.

## 16

*Another ḥadīth which is similar in meaning is that which is reported to us by Abū Muḥammad ʿAbdullāh ibn Yaḥyā ibn Abdu'l Jabbār as-Sukkārī in Baghdād that Ismāyīl ibn Muḥammad as-Ṣaffār narrated to us that ʿAbbās ibn ʿAbdullāh ar-Tarqūfī narrated to us from Abū Abdu'r Raḥmān al-Muqrī that Hayāh ibn Shurayḥ narrated from Abū Ṣakhr from Yazīd ibn ʿAbdullāh ibn Qusayṭ from Abū Hurayrah ؓ that*

RasūlAllāh ؓ said: **‘There is none who sends greetings to me save Allāh shall restore my soul and I shall reply to his greeting.’**<sup>43</sup>

What he meant – Allāh tāālā knows best – is that Allāh tāālā would have already<sup>44</sup> restored my soul and I shall answer his greeting.



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<sup>43</sup> *Abū Dāwūd* §2041; *Musnad Aḥmad* §10815; Ṭabarānī in *Awsaṭ* §3092; *Shuʿab* §1581.

<sup>44</sup> By the word ‘qad’ he means – after the promise of death has been fulfilled and the Prophet’s blessed soul taken out; immediately thereafter, his lightsome soul will be restored to his radiant body and he will be alive forever thereafter. The life of the Prophet ؓ after passing away is not metaphorical or ethereal as some heretics suggest; rather, the Prophet’s ؓ life is real, physical and palpable عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ.

# 17

*Another ḥadīth that is similar in meaning is that which is reported to us by Abu'l Qāsim Ālī ibn al-Ḥusayn ibn Ālī at-Ṭahmānī that he said: Abu'l Ḥasan Muḥammad ibn Muḥammad al-Kārizī narrated to us that: Ālī ibn Ābd al-Āzīz narrated to us that: Abū Nuáym narrated to us that: Sufyān [ath-Thawrī] narrated to us from Ābdullāh ibn as-Sāyib from Zādhān from Ābdullāh ibn Masúūd ﷺ that he said:*

**RasūlAllāh ﷺ said: 'Verily Allāh ﷻ has created angels, who journey across the world and will convey to me the greetings sent [to me] by my followers.'**<sup>45</sup>



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<sup>45</sup> *Tirmidhī* §3600; *Nasā'iy* §1282; *Aḥmad* §3666, §4210, §4320; *Dārimī* §2816.

## 18

*Abu'l Ĥusayn ibn Bishrān and Abū'l Qāsim Abdu'r Raĥmān ibn Ūbaydullāh al-Ĥurfī [both] reported to us that: Ĥamzah ibn Muĥammad ibn al-Ābbās told us that: Aĥmad ibn al-Walīd told us that: Abū Aĥmad az-Zubayrī told us that: Isrāyīl narrated to us from Abū Yaĥyā from Mujahid from Ibn Ābbās ﷺ that he said:*

There is not one among the followers of Muĥammad ﷺ who sends blessings upon him, except that [every single blessing] is conveyed to him. The angel [who delivers the blessing] says: 'So-and-so person has sent you such-and-such a blessing.'



## 19

*Ālī ibn Muḥammad ibn Bishrān reported to us that: Abū Jāfar ar-Razzāz narrated to us that: Yīsā ibn Ābdullāh at-Ṭayālīsī narrated to us that: Al-Ālā'a ibn Āmr al-Ḥanaḩī narrated to us that: Abū Ābdu'r Raḩmān narrated to us from Al-Aāmash from Abū Ṣālīḩ from Abū Hurayrah ﷺ from the Prophet ﷺ that he said:*

**“Whosoever sends blessing upon me [near my grave I shall hear and whosoever sends blessings]<sup>46</sup> remotely, they are delivered to me.”<sup>47</sup>**

Abū Ābdu'r Raḩmān is Muḥammad ibn Marwān as-Suddī as I see it; and his reports require further examination [*fīhi naẓar*] However, another report that validates this one has been mentioned earlier.



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<sup>46</sup> Julyami has noted that the phrase in parantheses is missing in certain manuscripts.

<sup>47</sup> Bayhaqī in *Shuāb* §1583.

## 20

*Abū ʿAbdullāh, the Ḥāfiẓ reported to us that: Abū ʿAbdullāh as-Ṣaffār told us that: Abū Bakr ibn Abi'd Dunyā narrated to us that: Suwayd ibn Sa'yīd narrated to me that Ibn Abi'r Rijāl narrated to me from Sulaymān ibn Suhaym that he said:*

“I saw the Prophet ﷺ in my dream and I asked: ‘O Messenger of Allāh! People come to you and salute you, do you recognize their salutations?’

He replied: **‘Yes. And I reply to their greetings.’”**



## 21

*Among the reports that give evidence that they are alive is the ḥadīth that is reported to us by Abū ʿAbdullāh Muḥammad ibn ʿAbdullāh, the Ḥāfiẓ, that: Abū Muḥammad al-Muzanī reported to us that: ʿAlī ibn Muḥammad ibn ʿĪsā narrated to us that: Abu'l Yamān narrated to us that: Shuʿayb told us from Az-Zuhrī that he said: Abū Salamah ibn Abdu'r Raḥmān and Saʿyid ibn al-Musayyib [both] reported to me that Abū Hurayrah ﷺ said:*

“Two men fell into an argument; one was a Muslim and another a Jew. The Muslim said: ‘By Him who favored Muḥammad upon the entire creation [and swore an oath.]

The Jew said: ‘By Him, who favored Mūsā upon the entire creation.’

The Muslim was angered by this and he slapped the Jew. The Jew went to the Prophet ﷺ and informed him about this altercation and the Muslim’s action. The Prophet ﷺ said: **‘Do not praise me above Mūsā because, after all men pass out [after the trumpet is blown] and I shall be the first to be raised, I will see Mūsā holding the side of the Throne and I do not know if he too had swooned and was raised before me, or whether Allāh táālā had exempted him [from collapsing]’**.<sup>48</sup>

This is narrated by Bukhārī from Abu'l Yamān and Muslim from ʿAbdullāh ibn Abdu'r Raḥmān; and others narrating from Abu'l Yamān.



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<sup>48</sup> Bukhārī §3408; Muslim §2373.



## 22

*In the ḥadīth of Thābit from Al-Aáraj: narrated by Abū Hurayrah ؓ from the Prophet ﷺ that he said:*

**‘Do not make comparison of the ranks of the Prophets of Allāh táālā. When the trumpet is blown and everyone in the heavens and earth swoons – except whom Allāh táālā wills – Allāh táālā will then cause the trumpet to be blown again and I shall be the first to be raised and sent forth; and I shall see that Mūsā is holding unto the Throne; I do not know whether his swooning upon the Mount shall be counted [and therefore exempted] or whether he will be raised before me.’**



## CONCLUSION

Verily it is evident from authentic reports that Allāh táālā has restored the souls of Prophets ﷺ in their blessed bodies; and they are alive just like martyrs. When the first trumpet will be blown, everyone shall collapse and that does not actually mean death; except that, they will lose their senses. If Mūsā ؑ is one of those who are exempt – because the ḥadīth said: ‘except those who are exempt by Allāh’ – then Allāh táālā will account his swooning on the Mount and he shall be spared the great collapse.



It is said: that all the martyrs are among those whom Allāh táālā shall exempt, because of the ḥadīth: ‘except those who are exempt by Allāh.’ And we have narrated this as an elevated report [*marfūú*] and it is mentioned earlier and preceded in the book *Al-Baáth wa’n Nushūr*.’

Allāh táālā alone gives success.



## APPENDIX A

### *Fatwā of Bārizi*<sup>49</sup>

Bārizi was asked whether the Prophet ﷺ was alive after his passing away.

**He replied:** Indeed, he ﷺ is alive. The great teacher, Abū Maṣṣūr ʿAbdu'l Qāhir ibn Ṭāhir al-Baghdādī,<sup>50</sup> the jurist, and legal scholar, chief of Shāfiyī scholars said in his reply to the queries from Jājarm<sup>51</sup>:

The theologians in our madh'hab<sup>52</sup> and the research scholars among them, say that the Prophet ﷺ is alive after his passing; and he is pleased with the good deeds of his followers [*ummaḥ*] and feels sad for the sins committed by sinners among them. When anyone among his followers recites blessings upon him [*ṣalawāt*], it is delivered to him. Indeed [the bodies of] Prophets are not decomposed and the earth does not decay any part of their [blessed bodies]. Mūsā ؑ passed away long before the Prophet's ﷺ time,<sup>53</sup> but the Prophet ﷺ informed us that he saw him

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<sup>49</sup> Shaykh Imām Abu'l Qāsim Sharafuddīn Hibatullāh ibn ʿAbdu'l Raḥīm ibn Ibrāhīm al-Bārizi [645-738 AH], a towering Shāfiyī jurist; he obtained ijāzah from Sulṭān al-ʿUlāmā Shaykh ʿIzzuddīn ʿAbdu'l ʿAzīz ibn ʿAbdu's Salām [d.660 AH]. Bārizi is the author of *Al-Zubad fi'l Fiqh*, *Al-Bustān fi Tafṣīr al-Qur'ān*, *Al-Nasikh wa'l Mansūkh*, *Tajrīd Jāmiy al-Uṣūl fi Aḥādīth al-Rasūl*, *Ḍabt Gharīb al-Ḥādīth*; *Rawḍātu Jannāti'l Muḥibbīn*; *Tawthīq urā al-ʿImān fi Tafḍīli Ḥabībī'r Raḥmān*; *Al-Farīdah al-Bāriziyyah fi Sharḥ al-Shaṭībīyyah*; *Izhār al-Fatāwī min Asrār al- Ḥāwī*; *Taysīr al-Fatāwī fi Tahrīr al-Ḥāwī*. Note: Imām Ḥmad ibn Raslān (766-826 AH) versified Bārizi's work and it is also known as *Al-Zubad*, sometimes *Manzūmah al-Zubad*.

This fatwā is cited by Jalāluddīn Suyūṭī in his *Inbāh al-Adhkiyā'a*; see *Al-Ḥāwī li'l Fatawī*, p. 141.

<sup>50</sup> He was a major Ashārī and is the author of *Uṣūl al-Dīn*; passed away in 429 AH.

<sup>51</sup> Jājarm is a city in Khorasan province; Ustadh Abū Maṣṣūr lived in Khorasan.

<sup>52</sup> *Min aṣṣḥābīnā*; i.e., Ashārīs.

<sup>53</sup> Lit. "passed away in his time," i.e. a different age.

standing in his grave and praying. He has also mentioned in the ḥadīth of Ascension that he saw him [Mūsā ؑ] in the fourth heaven, Ādam ؑ in the firmament above the world and he saw Ibrāhīm ؑ, who said: 'Welcome to the virtuous son, and the noble Prophet.' Since these are all validated and verified, we say that the Prophet ﷺ is living after his passing away and his prophethood endures.

*End of the teacher's<sup>54</sup> comment.*

The Ḥāfiẓ, the Shaykh of Sunnah, Imām Abū Bakr al-Bayhaqī in his *Kitāb al-Iytiqād*:

The Prophets ؑ, after they are taken away from this world,<sup>55</sup> their souls are restored to their bodies – and they are living, near their Lord Almighty, similar to the life of martyrs. Our Prophet ﷺ beheld a group of Prophets ؑ and led them in prayer. He has informed us – and the information that he gives is absolutely true – that the blessing we send [ṣalawāt] upon him, are presented to him; our greetings are conveyed to him, and Allāh tālā has forbidden the earth to consume the bodies of Prophets... We [i.e. Bayhaqī] have compiled a book on the lives of Prophets; that is, [life] after he – the Prophet of Allāh, His Elect Slave and the best in all creation – was taken away [i.e. passed away] from this mundane world. O Allāh keep us steadfast upon following his tradition, and give us death as adherents to his religion, make us join him in this world and the Hereafter. Indeed, You have power over all things.

End of Bārizi's answer.



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<sup>54</sup> Abū Maṣṣūr Baghdādī.

<sup>55</sup> i.e., after their passing.

# TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
أ ء	a	أمير	amīr	amazing
ب	b	باب	bāb	basket
ت ة	t	تاج	tāj	t in French trois
ث	th	ثابت	thābit	thing
ج	j	جسد	jasad	jam
ح	ḥ	حسن	ḥasan	similar to <b>h</b> ose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	khabar	similar to Scottish <b>loch</b> no English equivalent
د	d	دار	dār	d in French <b>d</b> ais
ذ	dh	ذكر	dhikr	there
ر	r	راشد	rāshid	trilled <b>r</b> as in <b>rose</b>
ز	z	زكي	zakī	zebra
س	s	سهل	sahl	solid
ش	sh	شاب	shāb	shock
ص	ṣ	صبر	ṣabr	pharyngeal <b>s</b> no English equivalent
ض	ḍ	ضيء	ḍiyā'a	similar to <b>d</b> aughter no English equivalent
ط	ṭ	طب	ṭibb	pharyngeal <b>t</b> no English equivalent
ظ	ẓ	ظل	ẓill	pharyngeal <b>z</b> no English equivalent

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ع	á, í, ú, ý	عرب علم عمر عيد	árab ílm úmar ýid	voiced pharyngeal fricative no English equivalent
غ	gh	غار	ghār	as in French <b>r</b> rester voiced uvular fricative
ف	f	فجر	fajr	flower
ق	q	قريب	qarīb	a guttural <b>k</b> voiceless uvular stop no English equivalent
ك	k	كتاب	kitāb	kin
ل	l	لباس	libās	late
م	m	مال	māl	morning
ن	n	نور	nūr	noon
هـ	h	هدى	hudā	house
و	w	وزير	wazīr	word
ي	y	يد	yad	yellow
إ	i	إدام	idām	insight
أ	a	أتم	atam	advent
أ	ā	باب	bāb	father
سـ	ī	سرير	sarīr	tree
و	ū	طور	ṭūr	root
عـ	āā	عالم	āālim	-

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ع	yī	عيد	yīd	-
عو	ūū	عود	ūūd	-
ش	sh'sh sh-sh	الشمس	ash'shams ash-shams	-
أ	a' or a-	مأمور	ma'mūr	-
ب	i'y or i-y	بئس	bi'ysa bi-ysa	-
ل	u' or u-	لؤلؤ سؤلک	lu'lu' su-lika	-
	'	أصحاب تحويل أسهل	aṣḥāb tak'hīl as'hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب تحويل أسهل	aṣ-ḥāb tak-ḥīl as-hal	separator to distinguish between sounds represented by letter pairs
	superscript	من	mi <sup>h</sup>	to indicate an elision
	-	مأرب	ma-ārib	separator when elongation follows a vowel

In transliteration of Arabic names, the definite article 'al' is not transcribed *always* for readability, though it is incorrect in the original. The following rules are followed:

- The 'al' is retained when used as an auxiliary, as in Abu Bakr **al**-Bayhaqī and Badruddīn **al**-Āynī.
- It is omitted when used alone, as in Bayhaqī or Āynī.
- It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like *Durr al-Mukhtār*.

## BIBLIOGRAPHY

1. *Ĥayātu'l Anbiyā'a fī Qubūrihim*, Imām Bayhaqī; published by Ĥāfīz Muĥammad Dāwūd in 1349 AH (1930 CE) from his publishing house: *Maṭbāh al-Taḍamun al-Akhawī* in Cairo, Egypt. This work was edited and annotated by the late Azhari scholar, Shaykh Muĥammad ibn Muĥammad al-Khānjī al-Bosnawī.
2. *Ĥayātu'l Anbiyā'a fī Qubūrihim báda Wafātihim* Imām Bayhaqī; published by *Maktabah al-Ūlūm wa'l Ĥikam*, Madīnah Munawwarah, in 1414 AH (1993 CE), cross-referenced, edited and annotated by Dr. Aĥmad ibn Aṭīyyah al-Ghāmīdi, of Madīnah University.
3. *Ĥayātu'l Anbiyā'a fī Qubūrihim*, Imām Bayhaqī; published by *Maktabah al-Sunnah*, Cairo in 1419 AH (1999 CE). This is annotated by Abū Ábdullāh Sayyid ibn Ábbās al-Julaymī, who appears to be a Salafī as he frequently mentions Albani's opinions and the reason for his publishing this work is to prove the opposite áqīdah: that the lives of Prophets are not real, but only transient and ethereal [*barzakhiyyah*]. Only Salafīs / Wahābīs [or Deobandīs, their subcontinental cousins] can be shameless to use a text explicitly against their áqīdah, and twist it to prove their heresy! This edition is a good example to understand how Wahābīs / Salafīs / Deobandīs are blind followers of their heretic leaders, and are willing to bend over backwards to offer implausible, far fetched explanations to substantiate their beliefs. Albani and other scholars from these sects will freely indulge in *ta'wīl* where it is



conducive to them, even though they doggedly stick to literal interpretation when it comes to their belief system – especially anthropomorphic (ĥashawī) beliefs. It should be noted that Ashraf Ālī Thānawī, a prominent Deobandī scholar also wrote in his deplorable and blasphemous work, *Ĥifẓ al-Īmān*, that the lives of Prophets in their graves are not real and physical; but only spiritual and an ethereal life in the isthmus [*barzakh*].

Regardless, this edition is useful in one way: the editor has identified the narrators in all the *isnād* presented by Bayhaqī and included brief biographies of narrators.

4. Various ĥadīth collections and commentaries to look up meanings, context and explanations of ĥadīth.



## ABOUT THE AUTHOR

**Shaykh al-Islām Imām Abū Bakr Aḥmad ibn al-Ḥusayn ibn Ālī al-Bayhaqī** رحمته الله was born in Shābān in the year 384 AH. Bayhaqī is among the precincts of Nīshapūr at a distance of about 12 km [from Nīshāpūr]; he is famously known as Al-Bayhaqī.

He attended the class of Abu'l Ḥasan Muḥammad ibn al-Ḥusayn al-Ālawī, the student of Abū Ḥāmid ibn al-Sharqī since he was fifteen. He also reports extensively from Ḥākim<sup>56</sup> Abū Ābdullāh, the famous Ḥāfiẓ. He was a very intelligent, knowledgeable, wise, pious and a prolific author. He was a major Shāfiyī jurist and a prominent Ashārī theologian. Imām Subkī writes that he studied with more than a hundred teachers, among whom are:

1. Abū Ṭāhir ibn Maḥmish az-Ziyādī, the jurist
2. Ābdullāh ibn Yūsuf al-Aṣbahānī
3. Abū Ālī ar-Rūdhbārī
4. Abū Ābd ar-Raḥmān as-Sullamī
5. Abū Bakr ibn al-Fūrak, the Theologian [*al-mutakallim*]
6. Ḥamzah ibn Ābd al-Āzīz al-Muhallabī

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<sup>56</sup> *Al-Ḥākim* is Imām Muḥammad ibn Ābdullāh ibn Muḥammad ibn Hamduwayh ibn Nuáym ibn alHakam al-Ḍabbī al-Tuhmānī al-Nisābūrī; known as Ibn Bayyīy and famous as al-Ḥākim. He is the author of *al-Mustadrak*. Bayhaqī has also narrated from one of the foremost Ashārī imāms and Ḥākim's contemporary, Imām Ibn Fūrak.

7. Abū Bakr al-Hayyiri, the Qādī
8. Yaḥyā ibn Ibrāhīm al-Muzakkī
9. Abū Saʿyīd as-Ṣayrafī
10. Ālī ibn Muḥammad ibn as-Saqqā
11. Abū Saʿyīd Aḥmad ibn Muḥammad al-Mālīnī, the Sufi
12. Abu't Ṭayyib as-Ṣalūkī
13. Hilāl al-Ĥaffār
14. Abu'l Ḥusayn ibn Bishrān

in addition to scholars from Ṭabarān, Nawqān, Baghdād, Makkah, Kūfah; and among the companions of [Ĥātīm] Al-Aṣamm.<sup>57</sup>

### ***His Works***

He was granted munificence in his knowledge and he has written a number of beneficial books among which are:

1. [Kitāb] ***Sunan al-Kabīr*** in ten volumes which is his masterpiece. It is outstanding because nobody has compiled a book of ḥadīth like it in organization, classification and excellence.
2. ***Mārifatu's Sunani wa'l Āthār*** in four volumes, which is a must read for every Shāfi'ī jurist. Imām Taqīyuddīn al-Subki says that Bayhaqī meant to demonstrate the expanse of Imām Shāfi'ī's knowledge of ḥadīth through this book.

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3. *Al-Asmā'a wa's Şifāt* in two volumes; Tājuddīn as-Subki says: 'I haven't seen anything like it.' This has been published by Imām al-Kawtharī, with his foreword and notes.
4. *Kitāb al-Mútaqad* [or *Kitāb al-Iýtiqād*]
5. *Al-Báath* [*wa'n Nushūr*]
6. *Al-Targhīb wa't Tarhīb*
7. *Al-Dáwāt al-Kabīr*, a prayer book.
8. *Al-Dáwāt as-Şaghīr*
9. *Kitāb Al-Zuhd*
10. *Al-Khilāfiyyāt* in three volumes on the differences of opinion among jurists. Imām Subki has written that none except a master of both fiqh and ḥadīth disciplines can truly understand this book.
11. *Al-Mabsuṭ fī Nuşūş al-Shāfiyī* in two volumes, the proofs of Shāfiyī madh'hab – the first book of its kind.
12. *Dalāyil an-Nubuwwah* in four volumes
13. [Kitāb] *Al-Sunan as-Şaghīr* as one big tome
14. *Shuáb al-Īman* in two volumes
15. *Al-Mad'khal ila's Sunan*
16. *Al-Ādāb*
17. *Fadayil al-Awqāt* in two slim volumes
18. *Al-Arbayīn al-Kubrā* in two slim volumes

19. *Al-Arbayīn as-Ṣughrā*

20. *Al-Ru'yah*

21. *Al-Isrā'a*

22. *Manāqib al-Shāfi'ī*

23. *Manāqib Aḥmad*

24. *Fadāyil as-Ṣaḥābah*



Ḥāfiẓ Ábd al-Ghāfir ibn Ismā'īl says in his *Tārīkh*:

Bayhaqī was an exemplary scholar – he was content with very little [from this material world] and was adorned with austerity and scrupulousness. He was a jurist, a Ḥāfiẓ, a master of principles [*uṣūlī*], pious, scrupulous in his religion, peerless and unequaled in his time, outstanding in his proficiency and rigorousness [in the sciences.] Though he was among the prominent students of Ḥākim and he even surpassed him by mastering various other sciences. He copied Ḥadīth and memorized it from a very young age; he took to fiqh and mastered it. He traveled to Íraq, Al-Jibāl and Al-Ḥijāz and then took to writing. He wrote close to a thousand folios among which are pioneering works and many of them first of their kind. He was a master of both Ḥadīth and Fiqh; a master of the extremely difficult science of subtle defects in Ḥadīth [*ílal*] and of reconciliating apparently contradictory reports.

Many scholars requested him to relocate to Nishāpūr from Bayhaq in order to benefit from his books; he therefore shifted to Nishāpūr in the

year 441 AH and began reciting his book *Al-Márifah*; many imāms attended the gathering.

### ***Three Dreams***

When Bayhaqi was writing his book *Al-Márifatu fi's Sunani wa'l Áthār*, a pious scholar Muḥammad ibn Aḥmad saw a dream in which Imām Shāfiyī was holding the book and he said: 'Today, I have written seven folios from the jurist Aḥmad's book.'

Another scholar saw Imām Shāfiyī in his dream sitting in the mosque and he said: "Today, I have availed from such and such Ḥadīth mentioned in the jurist's [Aḥmad al-Bayhaqī's] book."

Another jurist Muḥammad ibn Ábd al-Áziz al-Marwadhiy says: "I saw a chest suspended in the sky and light emanating from it. I asked: 'What is this?' I heard someone say: 'These are the books of Aḥmad Al-Bayhaqi.'"

All these three dreams are reported by Imām Bayhaqi's son, Ismāyīl ibn Abū Bakr al-Bayhaqi. Imām Dhahabī comments: "These are true dreams. Indeed, Ḥāfiẓ al-Bayhaqī's books are of immense value and of great stature. Few can match the class or clarity of his writing. It is necessary for every scholar to acquaint himself with his books, mainly his *Sunan Al-Kabīr*."

Abū'l Máali Imām Al-Ḥaramayn al-Juwaynī said: "There is not a Shāfiyī jurist who is not beholden to Imām Shāfiyī except Abū Bakr al-Bayhaqi, who favoured Shāfiyī instead by writing books in support and verification of his madh'hab."

Dhahabi comments: “Abū’l Máālī is right in making such a claim. And the truth is just as he has said it. Because, if Al-Bayhaqī wished to form his own madh’hab, he had the necessary qualities and mastery of the sciences; including a comprehensive knowledge of differing opinions.”

He passed away in Nishāpur on the 10th of Jumādā al-Ūlā, 458 AH (1066 CE). He was washed and placed in a casket and carried to Bayhaq [two days journey in those days] and was buried there. He was 74. May Allāh táālā have mercy on him and be well pleased with him.

Among his students and those who narrate from him are:

1. Shaykh al-Islām Abū Ismāyīl al-Anṣārī
2. his own son, Ismāyīl ibn Aḥmad al-Bayhaqī
3. his own grandson Ūbaydullāh ibn Muḥammad ibn Aḥmad al-Bayhaqī
4. Ḥāfiẓ Abū Zakariyyah Yaḥyā ibn Mandah
5. Abū Ábdullāh Muḥammad ibn al-Faḍl Al-Furāwī
6. Zāhir ibn Ṭāhir ash-Shahāmiyy
7. Abu’l Máālī Muḥammad ibn Ismāyīl al-Fārisī
8. Abdu’l Jabbār ibn Abdu’l Wahhāb ad-Dah’hān
9. Abdu’l Jabbār ibn Muḥammad al-Khuwārī and his brother
10. Abdu’l Ḥamīd ibn Muḥammad al-Khuwārī
11. Abū Bakr Abdu’r Raḥmān ibn Ábdullāh ibn Abdu’r Raḥmān al-Buḥayrī an-Nīsābūrī

Dhahabī mentions his own sanad vide a report that goes through Imām Al-Bayhaqī:

Āḥmad ibn Hibatullāh told us:- that Zayn al-Umanā'a Al-Ĥasan ibn Muḥammad, Muḥammad ibn Abdu'l Wahhāb ash-Shirjī and Ibn Ghassān said:- Ḥāfiẓ Ālī ibn al-Ĥasan told us:- Abu'l Qāsim al-Mustamlī told us:- Āḥmad ibn al-Ĥusayn al-Bayhaqī told us:- Ābdullāh ibn Yūsuf told us:- Ibn al-Aārābi told us:- Ibn Abi'd Duniyā narrated to us:Abū Ālī al-Madāyiniyy narrated to us:- Fiṭr ibn Ḥammād ibn Wāqid narrated to us that my father narrated to me that:

I heard Mālik ibn Dīnār say: "People say that Mālik is an ascetic! What kind of ascetic is he when he has a cloak and cloth? Actually, Ūmar ibn Ābd al-Āzīz was a true ascetic indeed. Worldly wealth, pleasure and comfort came to him with a wide open mouth, and he turned away from it." [*atat'hu'd duniyā fāghiratan fāhan fa aáraḍa ánhā*]

**Sources:**

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2. Ibn Kathīr, *Al-Bidāyah wa'n Nihāyah* Year 458 AH; 8/222.
3. Subkī, *Ṭabaqāt al-Shāfaiyyah*, The Fourth Generation, #251.





## ABOUT THE TRANSLATOR

Abu Hasan is a student of Islamic sciences and Sacred Law. Ĥanafī-Māturīdī and aspirant to the Qādirī path, he is an ardent admirer and follower of Imām Aĥmad Ridā Khān al-Baraylawī رَضِيَ اللهُ عَنْهُ. He translates bits and pieces from classical texts in the course of his learning and for his own edification, which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on **tanwir.org** and **ridawi.org**; he has been writing on the Islamic forum, **sunniport.com** since 2004. His books, translations and infographics can be found on **ridawipress.org**.





