



Can The People Of The Graves Hear?

By

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In the name of Allah

The most Merciful the most Compassionate

**Blessings and Darood be upon our most beloved
Prophet and Messenger**

**Hazrat Muhammad Mustwafa (صلی اللہ
علیہ وسلم)**

**This humble work in hand is dedicated through
Ithaaluth Thawaab**

To our Nabi and Rasoul

**Hazrat MuhammadMustwafa (صلی اللہ
علیہ وسلم)**

And my Peer Murshid

**Hazrat Shaikh Tariquat Syed Shah Naeem Ashraf
Ashrafi Jilani (رحمة اللہ علیہ)**

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Introduction

Assalaamou'alaikum Wa Rahmatullaahi Wa Barakaatouh

All praise be to Allah, the All Mighty and much of Darood Shareef be upon the prophet of Islam Hazrat Muhammad (ﷺ). Blessings be upon all the prophets (عليهم السلام), the Swahaabah (رضي الله عنهم), the Awliya Ullah (رحمة الله عليهم), Hazrat Shaikh 'Abdul Qadir Al Jilani (رحمة الله عليه) and my Peer Mursheed Hazrat Shaikh Tariquat Shah Na'eem Ashraf Ashrafi Jilani (رحمة الله عليه).

It is with great pleasure that I am presenting to you this book in hand "Can the people of the graves hear". The aim of this work is at the outset to please our Rabb Allah and His Nabi (ﷺ). This little and humble work will be hopefully a facilitator in understanding one of the belief of Ahlus Sunnah Wal Jama'ah. This work will include proofs from Qur'an and Hadith.

I would like to thank all those who contributed in a way or the other in this realization and we ask the forgiveness of Allah for any shortcoming in undertaking such responsibility.

This work is dedicated to Our Nabi and Rasoul Muhammad (ﷺ) and my Peer Mursheed Hazrat Shaikh Tariquat Syed Shah Na'eem Ashraf Ashrafi Jilani (رحمة الله عليه).

Muhammad Yaasir Ashrafi

(Humble Seeker)

There is no doubt that the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah is based on the principles of the prophet (ﷺ) and the Swahaabah. Among the various topics belief in the ability of the people of the grave to hear those in this world is proven from the Ahadith of the prophet (ﷺ). This little and humble work in hand is done in order to consolidate our *Ahlu Sunnah Wal Jama’ah* ‘Aqeedah.

Let’s start with a verse that Wahabi use to advocate that the dead can’t hear in their graves.

Verse 1 (35: 22)

It is said in the Holy Qur’an:

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

And nor are the living equal with the dead. Lo! Allah makes whom He will to hear and you can’t reach those who are in the graves.

To explain this verse I have chosen 3 interpreters of 3 different times who are famous for various reasons:

- (i) The first one is from the beginning of Islam being a Swahaabi. No one can come and say that the Swahaabah were wrong as the Wahabi used to say that they follow the Swahaabah. The one chosen, Hazrat Abdullah ibn Abbas (رضي الله عنه) is known as the best interpreter of the Qur’an by all groups. There is no Ikhtilaaf (differences of opinion) in his matter. He is appreciated by the Arab, African, Asian, European etc ... (all) continents.
- (ii) The second one, Allama Ibn Kathir, is from the middle of the chronological Islamic history and who is appreciated by the Wahabi / Salafi / Tawheed / Ahl ul Hadith. He is famous in the Arab world as well as on the African and Asian continents. His tafsir is studied and put into practice by all Wahabi people and is accepted worldwide. As such the Wahabi people can never come and say that they are not aware of certain facts and they disapprove of it. He is also the closest and one of the best students of Ibn Taymiyyah, known, famous and adhered by the Wahabi / Salafi / Tawheed etc ...
- (iii) A third one, Mufti Muhammad Shafi’, is from this present century and is one of the leading and most popular Mufti, ‘Alim, Mawlana and leader of the Deoband people among the Indian and Pakistani people. He is appreciated by the Wahabi / Salafi / Tawheed / Ahl ul Hadith people. No one among his followers can dare say that his commentary Ma’riful Qur’an is out of context. And above all his tafsir has been revised by Mufti Usman Taqi’, so famous among the Deoband.

- (iv) As such I have chosen a Salaf (Hazrat Abdullah ibn Abbas) and two Khalaf (Allama Allama Ibn Kathir and Mufti Muhammad Shafi') who are all accepted by the Wahabi / Salafi / Tawheed / Ahlu ul Hadith people. As such, at the outset there will be no problem for the Wahabi etc ... to accept their views (else they are going against the Salaf and the 2 Khalaf)
- (v) They have been chosen as to show their interpretations of 3 important verses used by Wahabi to justify that the dead can't hear in their graves and we will be surprised of the difference.
- (vi) Through them it will be seen how the Wahabi are going against the interpretations of the Qur'an and the interpretations of the Salaf and their 2 leaders though they say that they follow the Salaf and the 2 Khalaf.

As such the names of the 3 interpreters are:

1. Hazrat Abdullah Ibn Abbas (رضي الله عنه) who is the cousin of the prophet (صلى الله عليه وسلم) and his Swahaabiy. (3 BH – 69 H) (620 CE – 691 CE)
2. Hazrat Allama Ibn Kathir who was the student of Ibn Taymiyyah, one of the guru of Wahabi. (701 H – 774 H) (1302 CE – 1372 CE)
3. Mawlana Mufti Muhammad Shafi' who was a professor and grand mufti of Dar ul Uloom Deoband. (1315 H – 1396 H) (1897 CE – 1976 CE)

According to Hazrat Abdullah Ibn Abbas (رضي الله عنه), it is said in his tafsir 'Tanwir al Miqbas min Tafsir Ibn Abbas'

{ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ } يعني المؤمنين والكافرين في الطَّاعَةِ وَالْكَرَامَةِ
 { إِنَّ اللَّهَ يُسْمِعُ } يَفْهَمُ
 { مَنْ يَشَاءُ } مَنْ كَانَ أَهْلًا لِدَلِّكَ
 { وَمَا أَنْتَ بِمُسْمِعٍ } بِمَفْهَمِ
 { مَنْ فِي الْقُبُورِ } مَنْ كَانَهُ مَيِّتٌ فِي الْقُبُورِ

(Nor are the living equal with the dead) nor are the believers equal with the disbelievers in relation to obedience and honour. (Lo! Allah makes whom He will) whoever deserves it (to hear) to understand. (Thou can't reach) you cannot make understand (those who are in the graves) those who are as if dead and buried in the graves

According To Allama Ibn Kathir he said concerning the same verse in his Tafsir Allama Ibn Kathir that:

﴿إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ﴾

(Verily, Allah makes whom He wills to hear,) means. He guides them to listen to the proof and accept it and adhere it.

﴿وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ﴾

(But you cannot make hear those who are in graves.) means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolaters who are decreed to be doomed, and you cannot guide them.'

According to Mawlana Mufti Muhammad Shafi' it is said in his Tafsir Ma'riful Qur'an which has been revised by Justice Mufti Muhammad Taqi Usmani that

At the beginning of the verse: وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ (And you cannot make hear those who are in the graves - 22.), disbelievers have been likened to the dead and believers, to the living. In congruence to this, the expression: مَّن فِي الْقُبُورِ (those in the graves) here means the disbelievers. The sense is that 'the way you cannot make the dead hear you, you can also not make these living disbelievers hear you.'

This verse has itself clarified it that, at this place, making someone hear means the kind of listening that is going to be useful, effective and beneficial. Otherwise, the effort to make disbelievers listen, in the absolute sense, has remained an exercise in futility since ever. It has even been a matter of common observation that a call was beamed at them, and they did listen to it. Therefore, the verse means that 'the way you cannot bring the dead to the right path by making them hear the Divine Word because they have shifted from the avenue of deeds in the world to the arena of recompense in the Hereafter where, even if they confess to their faith, it will not be deemed as trustworthy, similar to that is the condition of the disbelievers. This proves that the negation of making the dead hear referred to in this verse means a particular listening that is

beneficial, something because of which the listener forsakes the false and takes to the true. From this presentation, it becomes clear that the present verse has nothing to do with the issue of the ability of the dead to hear. Whether or not the dead hear the living is a different issue in its own place. A detailed discussion about it has appeared in the commentary on Sūrah Ar-Rūm and Sūrah An-Naml (Ma'āriful-Qur'ān, Volume VI).

(This is found in Ma'riful Qur'an Volume 7 Page 335 – 336 of Surah Faatwir)

Points to be noted:

1. According to both Hazrat Abdullah Ibn Abbas (رضي الله عنه) and Allama Ibn Kathir the sayings of Allah 'No doubt Allah makes hear' { إِنَّ اللَّهَ يُسْمِعُ } refers to:
 - (i) The act of understanding
 - (ii) The act of guiding
 - (iii) The act of accepting the proof
 - (iv) The act of adhering to the proof
2. And according to both of the interpreters, the sayings of Allah 'You can't not reach (make hear)' { وَمَا أَنْتَ بِمُسْمِعٍ } refers to:
 - (i) The act of making someone understand
 - (ii) The act of benefiting from guidance
 - (iii) The act of receiving the call of the truth
 - (iv) The act of being guided to the right path
3. According to Mufti Muhammad Shafi' it is clearly said that:
 - (i) 'Disbelievers have been likened to the dead and believers to the living' (meaning the similitude of the disbelievers is the dead etc ...)
 - (ii) 'Therefore the verse means that 'the way you cannot bring the dead to the right path by making them hear the Divine Word because they have shifted from the avenue of deeds in the world to the arena of recompense in the Hereafter where, even if

they confess to their faith, it will not be deemed as trustworthy, similar to that is the condition of the disbelievers’

- (iii) ‘From this presentation, it becomes clear that the present verse has nothing to do with the issue of the ability of the dead to hear.’

What is deduced is that:

1. The words (يُسْمِعُ) and (بِمُسْمِعٍ) in the verse 22 of surah Al Faatwir (35) are used to mean understanding and guidance.
2. They are not used in their literal forms but their metaphorical styles.
3. This verse deals in no way the aspect of whether the dead can hear or not.

The Wahabi use 2 other verses to say that the dead can’t hear in their graves. Let’s examine them.

Verse 2 and 3

Allah says in the Holy Qur’an (27: 80):

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

Allah says in the Holy Qur’an (30: 52):

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

Lo! You can’t make the dead to hear, nor can’t you make the deaf to hear the call when they have turned to flee.

However, in order to understand this verse we must take the verse 81 also. As such, according to Hazrat Abdullah Ibn Abbas (رضي الله عنه), it is said in his tafsir ‘Tanwir al Miqbas min Tafsir Ibn Abbas’

(27: 80)

{ إِنَّكَ } يا محمد

{ لَا تَسْمَعُ الْمَوْتَى } بِالْقُلُوبِ وَيُقَالُ كَأَنَّهُ الْمَيِّتِ

{ وَلَا تُسْمِعُ الصُّمَّ } بِالْقُلُوبِ وَيُقَالُ الْمَتَّصِمِ
{ الدُّعَاءَ } دَعْوَتِكَ إِلَى الْحَقِّ وَ الْهُدَى
{ إِذَا وَلَّوْا } أَعْرَضُوا
{ مُدْبِرِينَ } عَنِ الْحَقِّ وَ الْهُدَى

(27: 81)

{ وَمَا أَنْتَ } يَا مُحَمَّد
{ يَهَادِي الْعُمَى عَنِ ضَلَالَتِهِمْ } إِلَى الْهُدَى
{ إِنْ تُسْمِعُ } مَا تُسْمِعُ دَعْوَتِكَ
{ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا } بِكِتَابِنَا وَرَسُولِنَا
{ فَهَم مَسْلُومُونَ } مُخْلِصُونَ بِالْعِبَادَةِ وَ التَّوْحِيدِ

(27: 80): (Lo! thou canst not) O Muhammad (make the dead) of hearts; and it is said: those who are like the dead, (to hear, nor canst thou make the deaf) those whose hearts are dead; it is also said that this means: those who pretend to be deaf (to hear the call) your call to the Truth and guidance (when they have turned) turn away (to flee) from the Truth and guidance;

(27: 81): (Nor canst thou) O Muhammad (lead the blind out of their error) to guidance. (Thou canst make none to hear) your call, (save those who believe Our revelations) Our Scripture and Messenger (and who have surrendered) and are sincere in their worship and profession of Allah's divine Oneness.

According To Allama Ibn Kathir he said concerning the same verse in his Tafsir Allama Ibn Kathir that:

﴿إِنَّكَ لَا تُسْمِعُ الْمَوْتَى﴾

(Verily, you cannot make the dead to hear) meaning, you cannot cause them to hear anything that will benefit them. The same applies to those over whose hearts is a veil and in whose ears is deafness of disbelief. Allah says:

﴿وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ﴾

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَّاتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨٠﴾

(Nor can you make the deaf to hear the call, when they flee, turning their backs. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Ayat, so they submit (became Muslims).) meaning, those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts and who are humble towards Allah and to the Message that comes to them through the mouths of the Messengers ((عليهم السلام)), may peace be upon them.

What did Mufti Muhammad Shafi' say on that? He gave a clear lecture on the topic and the elaborate on the question whether the dead can hear or not. His commentary has been reproduced below.

Sūrah An-Naml : 27 : 80 - 81

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Verses 80 - 81

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ
﴿٨٠﴾ وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَّاتِهِمْ ۗ إِنْ تُسْمِعُ إِلَّا مَنْ
يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

Surely, you cannot make the dead hear, nor can you make the deaf hear your call when they turn their backs in retreat, [80] nor can you show the right path to the blind ones against their wandering astray. You can make no one listen (to you) except those who believe in Our verses, then submit themselves (to Allah). [81]

Commentary

It was the demand of love and affection the Holy Prophet ﷺ had for all human beings that he should save them all from the fire of *jahannam* by making them accept the message of Allah. It used to hurt him a lot if someone did not accept it. He used to feel as if someone's children were

proceeding toward the fire by not heeding to the advice of his parents. Therefore, Qur'an has adopted different expressions to console him at many places. One such advice was contained in the sentence وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ (And do not grieve for them, and do not be straitened because of what they plan - 27:70) which has appeared in the earlier verse. In the above verse he has been consoled in a slightly different manner, that his job was only to convey the message of truth, which he had done admirably. If someone had not accepted this, it was not his fault or deficiency. So, he need not worry and be despondent. Rather it is their own fault that they have lost their sense of direction. Qur'an has described the loss of their sense of direction by presenting three examples. First, that they were like dead bodies in the matter of acceptance of truth, and thus cannot take any one's advice to their advantage. Second, that they were like the deaf man who does not wish to hear anything, rather they turn their back and go away if someone tries to give them any advice. Third, that they were like the blind that cannot see even if someone tries to show them the path. After providing these three examples it is said:

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إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

You can make no one listen (to you) except those who believe in Our verses, then submit themselves (to Allah). 27:81.

It is very clear that in the subject under discussion it is not purported to make the voice reach the listener, but what is intended here is that what is conveyed should be beneficial to the addressee. The Qur'an has defined the audition as non-audition if it is not beneficial from the objective point of view. This point is elaborated at the end of the verse where it is stated that you can cause to hear only those who are willing to believe. Should it mean to make them hear only, then the statement of the Qur'an would have been contrary to facts and observations, because there are many undeniable proofs that divine message was conveyed to the disbelievers, which they not only listened but also answered to reject. It is therefore, quite clear that here causing to hear means the under-

standing which is beneficial. Then by calling them as dead bodies, it is further emphasized that you cannot make them realize the truth, because even if the dead could hear and wish to accept the truth, it would not be to their avail. The dead have passed through the worldly life, where faith and good deeds did matter. After the death, both in Barzakh and the Hereafter, all infidels and disbelievers would wish for faith and righteous deeds, but then it would be too late. This statement of the verse does not bear out that the dead cannot hear. In fact this verse is silent on the subject of hearing by the dead. This subject needs separate study which follows:

Can the dead persons hear?

The issue, whether the dead can hear or not, was one of the subjects on which the exalted companions of the Holy Prophet ﷺ had different points of view. Sayyidnā ‘Abdullāh ibn ‘Umar ؓ has declared the hearing of the dead as established, but Sayyidah ‘Ā’ishah رضى الله عنها has negated this understanding. Because of this difference of opinion there are two groups among the companions and the *tabi‘īn* (generation next to them). Some believe that the dead do hear, while others deny it. This subject is mentioned in the Qur’ān at three places. One is the same as referred above in Sūrah An-Naml. The other is in Sūrah Ar-Rūm with almost similar wordings, and in Sūrah Al-Fāṭir it has appeared with these words وَمَا أَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُورِ, that is, ‘You cannot cause those who are in

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the graves to hear’. It is worth noting in all the three verses that none of them has declared that the dead cannot hear. The expression used in each one of the three verses is that ‘you cannot cause them to hear’. The consistent expression used in all the three verses seems to be a clear indication that the dead may have the ability to hear but we cannot cause them to listen to us.

As against these three verses, another verse relating to martyrs reveals that they are bestowed with a special type of life in their graves. In this special life they also get food and are conveyed good tidings from Allah Ta‘ālā about their dear ones . The verse reads as:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾
 فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۗ أَلَّا
 خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

And never take those killed in the way of Allah as dead. Rather they are alive, with their Lord, well-provided, happy with what Allah has given them of His grace; and they feel pleased with the good news, about those who after them could not join them, that there shall be no fear for them, nor shall they grieve. (3:169-170)

This verse corroborates that even after death some intellect and perception may be left behind in the human spirit. Rather in the case of martyrs there is a hint that such a thing does happen. As for the argument that this position relates only to the martyrs, to whom the verse refers, and not to the ordinary dead, its answer is that at least it tells that after death some intellect and perception and understanding of the world may be left behind in the human spirit. The way Allah Ta‘ālā has bestowed upon martyrs the honour of maintaining the connection of their spirits with their bodies and graves, He can also grace the other dead with the same ability. Sayyidnā ‘Abdullāh Ibn ‘Umar رضي الله عنه, holds the view that dead do hear. This view is based on a Ṣaḥīḥ *ḥadīth*, which is reported by Sayyidnā ‘Abdullāh ibn ‘Umar رضي الله عنه. It is as follows:

مَا مِنْ أَحَدٍ يَمُرُّ بِقَبْرِ أَخِيهِ الْمُسْلِمِ كَانَ يَعْرِفُهُ فِي الدُّنْيَا فَيَسَلِّمُ عَلَيْهِ إِلَّا رَدَّ اللَّهُ عَلَيْهِ
 رُوحَهُ حَتَّى يَرُدَّ عَلَيْهِ السَّلَامَ (ذكره ابن كثير في تفسيره مصححاً عن ابن عمر)

‘When a person passes by the grave of a Muslim brother whom he knew when he was alive and he offers *salām* to him, Allah Ta‘ālā returns his spirit into his body, so that he may return

the *salām*'. (Ibn Kathīr, declaring it as Ṣaḥīḥ)

This also proves that when a person visits the grave of a Muslim brother and offers him his *salām*, the dead listens to his *salām* and answers back. It happens like this that Allah Ta'ālā returns the spirit of the dead back to this world momentarily. It confirms two points. One, that dead can hear, and second, that their hearing and our causing them to hear is not in our control, but is dependent entirely on Allah's will. Whenever He wills, they can hear and whenever He does not will, they do not hear. The above-referred *ḥadīth* has made it clear that Allah Ta'ālā is gracious to let the dead hear the *salām* of a Muslim brother, and also grants him privilege to answer back. But for any other situation or utterance it is not known whether the dead can hear or not. The research carried out by Imām Ghazzālī and Allāmah Subki also corroborates that it is established by this Qur'ānic verse and Ṣaḥīḥ *āḥādīth* that under certain conditions the dead do hear the utterance of the living, but it is not known whether every dead person hears the utterance at all times of all those who are living. This also makes the Qur'ānic verse and narrations on the subject comparable. It is quite possible that the dead could hear the utterance of the living at certain times and could not hear at others. This is also possible that they may hear the utterance of some and do not hear of others. Yet there is another possibility that some dead could hear and others could not. It is also established by the verses of Sūrahs An-Naml, Ar-Rūm and Fāṭir that it is not under the control of human beings to cause the dead to hear; rather it rests with Allah alone to make them hear whenever He wills. Therefore, where it is established by the Ṣaḥīḥ *āḥādīth* that the dead did hear, we should believe it; and where it is not established, both the situations are possible. Hence, we should neither accept nor deny it. For further details of the subject, my treatise on the subject may be consulted. This treatise is in Arabic and is included in *Aḥkām-ul-Qur'an*.

It is found in Ma'riful Qur'an Volume 6 Page 611 – 614

Points to be noted:

1. Verse (27: 80) and (27: 81) are the same as (30: 52) and (30: 53). Please check from a Qur'an for your own sake. Both explanations are similar.
2. According to Hazrat Abdullah Ibn Abbas (رضي الله عنه) when Allah says 'You can't make the dead hear' (لَا تُسْمِعُ الْمَوْتَى) it means (بِالْقُلُوبِ) that is they are dead at heart, they have dead hearts and as such they are like the dead people. The word (كَ) has been used to make a similarity of their state, that is as they have dead hearts then they are like the dead (كَأَنَّهُ الْمَيِّتِ) people BUT they are not physically dead as it is referred to the living people of the unbelievers.
3. According to Hazrat Abdullah Ibn Abbas (رضي الله عنه) when Allah says 'Nor can you make the deaf hear' (وَلَا تُسْمِعُ الصُّمَّ) it means (بِالْقُلُوبِ) that is they are dead at heart, they have dead hearts, they don't want to hear and listen and as such they are like the dead people. The word (الْمُتَصَامِمِ) has been used to mean those who pretend not to hear BUT they are not physically dead as it is referred to the living people of the unbelievers.
4. Now the question is to hear what? The answer is given by Allah as 'the call' (الدُّعَاءَ) which is 'your call towards the truth and the guidance' (دَعْوَتِكَ إِلَى الْحَقِّ وَ الْهُدَى).
What is meant here?
 - (i) Allah wanted us to know that the prophet (صلى الله عليه وسلم) called people to the truth and guidance
 - (ii) But the unbelievers were dead at heart and were like dead people
 - (iii) But the unbelievers were deaf and pretended to be deaf
5. My question is: Is there any aspect of physically dead people or Allah has classified those who have dead hearts and are deaf to the call of the prophet (صلى الله عليه وسلم) as dead people? Where did Wahabi see that they are physically dead?

6. This is proven in the same verse when Allah says that ‘when they have turned’ (إِذَا وَلَّوْا) that is ‘when they turned away’ (أَعْرَضُوا) in a state of ‘fleeing’ (مُذْبِرِينَ) from ‘the truth and the guidance’ (عَنِ الْحَقِّ وَالْهُدَى). Now the questions are:
- (i) Can the dead flee away from the truth and the guidance?
 - (ii) Or it is only the living that can flee from the truth and the guidance?
 - (iii) If it is referred here to as the dead in their graves, do they then need truth and guidance in their graves?
7. Then comes the verse 81 of the surah confirming that here Allah was making reference to the unbelievers during the time of the prophet (صلى الله عليه وسلم) and they were well alive not dead.
8. Allah says that ‘Nor are you’ (وَمَا أَنْتَ) meaning that the prophet (صلى الله عليه وسلم) can’t ... ‘lead the blind out of their error’ (بِهَادِي الْعُمَىٰ عَنِ ضَلَالَتِهِمْ) that is ‘towards guidance’ (إِلَى الْهُدَى)
9. Allah also says that ‘you can’t make none to hear’ (إِنْ تُسْمِعُ) that is ‘to hear your call’ (مَا إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا) ‘save those who believe in Our revelations’ (تُسْمِعُ دَعْوَتَكَ) ‘in our book and our prophet’ (بِكِتَابِنَا وَرَسُولِنَا) and then ‘they are the Muslims’ (فَهُمْ مُسْلِمُونَ) that is those who ‘are sincere in their worship and profession of Allah's divine Oneness’ (مُخْلِصُونَ بِالْعِبَادَةِ وَالتَّوْحِيدِ)
10. Here reference is made to those living. There is no reference being made to the dead people in their graves.
11. According to Allama Ibn Kathir he said that this refers to those upon whose hearts is a veil and in whose ears is deafness of disbelief.
- And according to Allama Ibn Kathir he also says that this refers to those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts

and who are humble towards Allah and to the Message that comes to them through the mouths of the Messengers (عليهم السلام)

12.What can be deduced from the commentary of Mufti Muhammad Shafi' (in verbatim quote)?

- (i) 'First that they were like dead bodies in the matter of acceptance of truth, and thus cannot take any one's advice to their advantage.' (pg 611)
- (ii) 'Second, that they were like the deaf man who does not wish to hear anything, rather they turn their back and go away if someone tries to give them any advice.' (pg 611)
- (iii) 'Third, that they were like the blind that cannot see even if someone tries to show them the path' (pg 611)
- (iv) 'It is therefore, quite clear that here causing to hear means the understanding which is beneficial.' (pg 612)
- (v) 'This statement of the verse does not bear out that the dead cannot hear.' (pg 612)
- (vi) 'It is worth noting in all the three verses that none of them has declared that the dead cannot hear' (pg 613)
- (vii) 'The consistent expression used in all the three verses seems to be a clear indication that the dead may have the ability to hear but we cannot cause them to listen to us.' (pg 613)
- (viii) 'As against these three verses, another verse relating to martyrs reveals that they are bestowed with a special type of life in their graves. In this special life they also get food and are conveyed good tidings from Allah Ta'ala about their dear ones. The verse reads as ... (3: 169-170)' (pg 613)
- (ix) 'The way Allah Ta'ala has bestowed upon martyrs the honour of maintaining the connection of their spirits with their bodies and graves, He can also grace the other dead with the same ability.' (pg 613)
- (x) 'Sayyidina Abdullah Ibn Umar (رضي الله عنه), holds the view that dead does hear. This view is based on a Sahih hadith, which is reported by Sayyidina Abdullah ibn Umar (رضي الله عنه). It is as follows: (When a person passes by the grave of a Muslim brother whom he knew when he was alive and he offers salaam to him, Allah Ta'ala returns his spirit into his body, so that he may return the salaam. (Allama Ibn Kathir, declaring is as Sahih))' (Pg 613 – 614)

- (xi) 'It confirms two points. One that dead can hear, and second, that their hearing and causing them to hear is not in our control, but is dependant entirely on Allah's will.'
(pg 614)
- (xii) 'The above-referred hadith has made it clear that Allah Ta'ala is gracious to let the dead hear the salaam of a Muslim brother, and also grants him privilege to answer back.' (pg 614)

13.It is so evident that no more explanation is needed

What can be deduced is that:

1. The verse is referring to those unbelievers
2. The verse is referring to those who have dead hearts
3. The verse is referring to those who have dead ears
4. The verse is referring to those who pretend to be deaf
5. The verse is referring to those who will not benefit from the guidance and truth
6. The verse is referring to those who turned away from the truth

In no way it is being referred to:

1. The dead people
2. The people of the graves
3. That the prophet (ﷺ) can't make the dead hear

It is also established that:

1. The dead hear our salaam
2. Allah returns their souls
3. They answer our salaam

There is a hadith that the Wahabi uses in which there are these above mentioned verses. Let's use it in the best way.

Hadith No. 1

Sahih al-Bukhari » Military Expeditions led by the Prophet (pbuh) » Hadith

كتاب المغازي

Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)

Chapter (8): The killing of Abu Jahl

باب قَتْلِ أَبِي جَهْلٍ

Hazrat Hisham's father (رضي الله عنه):

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، قَالَ ذَكَرَ عِنْدَ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . أَنَّ ابْنَ عُمَرَ رَفَعَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ " . فَقَالَتْ إِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وَذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ الْآنَ " . قَالَتْ وَذَلِكَ مِثْلُ قَوْلِهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْقَلْبِ وَفِيهِ قَتْلَى بَدْرٍ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ . إِنَّمَا قَالَ " إِنَّهُمْ الْآنَ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ " .
ثُمَّ قَرَأَتْ {إِنَّكَ لَا تَسْمَعُ الْمَوْتَى} {وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ} تَقُولُ حِينَ تَبَوَّءُوا مَقَاعِدَهُمْ مِنَ النَّارِ .

It was mentioned before Hazrat `Aisha (رضي الله عنه) that Ibn `Umar (رضي الله عنه) attributed the following statement to the Prophet (صلى الله عليه وسلم) "The dead person is punished in the grave because of the crying and lamentation of his family." On that, `Aisha said, "But Allah's Messenger (صلى الله عليه وسلم) said, 'the dead person is punished for his crimes and sins while his family cry over him then.'" She

added, "And this is similar to his (prophet) statement that (ﷺ) no doubt the messenger of Allah (ﷺ) stood by the (edge of the) well in which contained the dead corpses of the polytheists killed at Badr and he said to them what he said, 'No doubt they hear what I say.' She added, "But he said: 'No doubt now they know very well that what I used to tell them was the truth.'" `Aisha then recited: 'You cannot make the dead hear.' (30.52) and 'You cannot make those who are in their Graves, hear you.' (35.22) that is, when they had taken their places in the (Hell) Fire.

Reference	: Sahih al-Bukhari 3978, 3979
In-book reference	: Book 64, Hadith 31
USC-MSA web (English) reference	: Vol. 5, Book 59, Hadith 316

Other References:

Sahih al-Bukhari 1371 (Book 23, Hadith 124)

Sahih al-Bukhari 3980, 3981 (Book 64, Hadith 32)

Sahih Muslim 932 a (Book 11, Hadith 32)

Sunan an-Nasa'i 2076 (Book 21, Hadith 260)

Points to be noted:

1. It is a Muttafaq `Alai Hadith (meaning it is both found in Swahih Bukhariy and Swahih Muslim)
2. It is a Swahih Hadith
3. In that hadith it is said that 'no doubt the messenger of Allah (ﷺ) stood by the (edge of the) well in which contained the dead corpses of the polytheists killed at Badr' (**إِنَّ رَسُولَ** (اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْقَلْبِ وَفِيهِ قَتْلَى بَدْرٍ مِنَ الْمُشْرِكِينَ). This means that the prophet (ﷺ) went to the well where the bodies of the polytheists killed at Badr were thrown and buried. It is also said that the prophet (ﷺ) stood at the edge of the grave.

4. Why did the prophet (ﷺ) go there? What did he do? Why did the prophet (ﷺ) stand at the well? It is said that ‘he said to them what he said, ‘No doubt they hear what I say.’ (فَقَالَ لَهُمْ مَا قَالَ إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ). What is meant here? This means that:
- (i) The prophet (ﷺ) addressed to them (فَقَالَ لَهُمْ) that is the polytheists who were in the well and were dead.
 - (ii) The question here is: did the prophet (ﷺ) not know that they were dead? Of course the prophet (ﷺ) knew that they were dead.
 - (iii) If the prophet (ﷺ) knew that they were dead why did he address himself to them? What does that mean when someone addresses to another person? What does that imply when we address to someone.
 - (iv) The prophet (ﷺ) gave the answer by saying ‘No doubt they hear what I say’ (إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ), meaning that the polytheists who were dead and thrown in that well heard the prophet (ﷺ). The fact of addressing to a person means that the person must hear us.
 - (v) The word ‘I say’ (أَقُولُ) was used here meaning that what the prophet (ﷺ) was saying at that specific moment he was at the well. Reference is made to the present speech of the prophet (ﷺ) when he was by the side of the dead people.
 - (vi) This means that the prophet (ﷺ) wanted us to know that those polytheists who were dead they were able to hear what he was saying
 - (vii) This means that the polytheists hear the words of those standing by their graves
5. Now the question is: if the polytheists are able to hear what those standing by their grave say ...
- (i) Do the Muslimoun (Muslims) in their graves not hear?
 - (ii) Do the Mu’minoun (believers) in their graves not hear?
 - (iii) Do the Awliya Ullah (friends of Allah) in their graves not hear?
 - (iv) Do the Ambiyaa’ and Rusoul (عليهم السلام) and Messengers (عليهم السلام) in their graves not hear?

- (v) Does the prophet (ﷺ) in his grave not hear?
- (vi) Whose status in the sight of Allah is higher: the polytheists or the Prophets (عليهم السلام) and Awliya Ullah? If we say that the polytheists and unbelievers are higher, then, we are committing Kufr. However, the chosen people of Allah are higher than the unbelievers and the polytheists.
6. The prophet (ﷺ) knew that there will come a time when there will be those people who will not accept the view that those in the graves hear those in this world. As such it is said again ‘No doubt now they know very well that what I used to tell them was the truth’ (إِنَّهُمْ الْآنَ لَيَعْلَمُونَ أَنِّ مَا كُنْتُ أَقُولُ لَهُمْ حَقًّا) meaning:
- (i) The prophet (ﷺ) wanted us to know that in their graves the polytheists no doubt know ... they are made aware.
- (ii) It is said ‘No doubt now they know very well’ (إِنَّهُمْ الْآنَ لَيَعْلَمُونَ) ... but to know what?
- (iii) It is said ‘that what I used to tell them was the truth’ (أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقًّا) meaning that:
- (a) Whatever the prophet (ﷺ) told them of what will be in grave
- (b) The question of grave
- (c) The punishment of the grave etc ...
7. This confirmation that the people of the graves hear has been confirmed by the prophet (ﷺ) on 2 levels:
- (i) The prophet said to them what he said, 'No doubt they hear what I say.' (فَقَالَ لَهُمْ) (مَا قَالَ إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ).
- (ii) And Again ‘No doubt now they know very well that what I used to tell them was the truth’ (إِنَّهُمْ الْآنَ لَيَعْلَمُونَ أَنِّ مَا كُنْتُ أَقُولُ لَهُمْ حَقًّا)

- (iii) Meaning that the people of the graves hear and are made known of what those standing in this world by their graves.
8. However it is said in that same hadith that Hazrat Aisha (رضي الله عنها) said that ‘No doubt you cannot make the dead hear (30.52)’ (إِنَّكَ لَا تَسْمِعُ الْمَوْتَى) and ‘you cannot make those who are in their Graves, hear you.’ (35.22)’ (وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ) which at first sight denies the statement of the prophet (صلى الله عليه وسلم) above. However when we analyse it clearly it does not deny the words of the prophet (صلى الله عليه وسلم) as seen below.
9. It is said that Hazrat Aisha ¹ said ‘when they had taken their places in the Hell Fire’ (تَقُولُ) (حِينَ تَبَوَّءُوا مَقَاعِدَهُمْ مِنَ النَّارِ) meaning that:
- (i) The polytheists hear at the moment they are buried till they are thrown in hell fire
 - (ii) The unbelievers hear at the moment they are buried till they are thrown in hell fire
10. There is a condition here ‘when they had taken their places in the Hell Fire’ (حِينَ تَبَوَّءُوا) (مَقَاعِدَهُمْ مِنَ النَّارِ). But what about those who are not thrown to hell?
11. After all we have seen the Tafsir of the above verses not to be applied to the dead people.
12. If the polytheists and the unbelievers hear in their graves till they are thrown to hell
- (i) What about the prophet (صلى الله عليه وسلم) who is safe from punishment of the grave and hell fire?
 - (ii) What about the Messengers ((عليهم السلام)) who are safe from punishment of the grave and hell fire?
 - (iii) What about the Prophets (عليهم السلام) who are safe from punishment of the grave and hell fire?
 - (iv) What about the Swahaabah who are safe from punishment of the grave and hell fire?
 - (v) What about the Awliya Ullah who are safe from punishment of the grave and hell fire?

- (vi) What about the real believers who are safe from punishment of the grave and hell fire?
- (vii) What about the Muslims who are safe from punishment of the grave and hell fire and will go to Illiyeen?

As such if the prophet (ﷺ) said that

- (i) the polytheists hear in their graves
- (ii) the polytheists are made aware of the truth (the prophet (ﷺ) told them) in their graves

Hazrat Aisha (رضي الله عنها) said that the polytheists hear until they were sent to their places in hell fire

This means that:

- (i) the Prophets (عليهم السلام), Messengers ((عليهم السلام)), Swahaabah, Awliya Ullah who are free from hell fire and
 - (ii) the pious Muslims who will go to Illiyeen
- hear in their graves

The Martyrs Are Given The Good News Of Those Who Have Not Yet Met Them

Verse 4 (3: 169-170)

Allah says in the Holy Qur'an:

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

Think not of those, who are slain in the way of Allah as dead. Nay, they are living. With their Lord they have provision.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Jubilant because of that which Allah hath bestowed upon them of His bounty and they rejoice for the sake of those who have not joined them but are left behind that there shall no fear come upon them neither shall they grieve.

To explain this verse I have chosen the same 3 interpreters of the 3 different times who are famous:

According to Hazrat Abdullah Ibn Abbas (رضى الله عنه) it is said for the verse 170 that:

{ فَرِحِينَ { مُعْجِبِينَ }
{ بِمَا آتَاهُمُ اللَّهُ { بِمَا أَعْطَاهُمُ اللَّهُ }
{ مِنْ فَضْلِهِ { مِنْ كِرَامَتِهِ }
{ وَيَسْتَبْشِرُونَ { بَعْضُهُمْ بِبَعْضٍ }
{ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ { مِنْ إِخْوَانِهِمُ الَّذِينَ فِي الدُّنْيَا أَنْ يَلْحَقُوا بِهِمْ لِأَنَّ اللَّهَ
بَشَّرَهُمْ بِذَلِكَ }
{ أَلَّا خَوْفٌ عَلَيْهِمْ { إِذَا خَافَ غَيْرُهُمْ }
{ وَلَا هُمْ يَحْزَنُونَ { إِذَا حَزَنَ غَيْرُهُمْ }

According to Allama Ibn Kathir it is said that:

﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ﴾

(They rejoice in what Allah has bestowed upon them) indicates that the martyrs who were killed in Allah's cause are alive with Allah, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allah's cause after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what

they left behind. We ask Allah to grant us Paradise. The Two Swahihis record from Anas, the story of the seventy Ansar Companions who were murdered at Bir Ma`unah in one night. In this Hadith, Anas reported that the Prophet used to supplicate to Allah in Qunut in prayer against those who killed them. Anas said, "A part of the Qur'an was revealed about them, but was later abrogated, 'Convey to our people that we met Allah and He was pleased with us and made us pleased.'"

According to Mufti Muhammad Shafi' it is said in his Ma'riful Qur'an Volume 2 Pg 247 – 248 that:

So, in summation, their first merit as pointed out in this verse is

Sūrah 'Āl-'Imrān 3 : 172-175

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their distinct perennial life; the second is their being well-provided from Allah and the third (فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ) is that they shall always be happy with Allah's blessings and grace. The fourth (وَسَيُبَشِّرُونَ بِالَّذِينَ كُمْ) (يَلْحَقُوا بِهِمْ) merit is the good news given to them about their relatives and circle of friends they left behind in the mortal world that they too shall deserve the same blessings and ranks with their Lord if they remain good in deeds and are active in *Jihād* (170-171).

Al-Suddī says that a *shahīd* is informed beforehand when one of his close friend or relative is about to die. The news that a certain person was coming to them makes them as happy as one would usually be when an old friend, long separated by time and distance, comes to meet him.

Points to be noted:

1. According to Hazrat Abdullah ibn Abbas (رضي الله عنه) when Allah says that 'they rejoice for the sake of those who have not joined them but are left behind' (وَيَسْتَبْشِرُونَ بِالَّذِينَ وَ) (لَمْ يَلْحَقُوا بِهِمْ مِّنْ خَلْفِهِمْ) this refers to 'his brothers who are in this world that will meet them because Allah has given them the good news of that' (مِنْ إِخْوَانِهِمُ الَّذِينَ فِي الدُّنْيَا) (أَنْ يَلْحَقُوا بِهِمْ لِأَنَّ اللَّهَ بَشَّرَهُمْ بِذَلِكَ) meaning:

- (i) Allah made them aware of their brothers in this world. Allah uses the word (يَسْتَبْشِرُونَ) which is in the 10th group meaning to rejoice, to be delighted, to be happy, to welcome, to take as a good omen, to regard something as auspicious.
- (ii) Thus it means that they were delighted with the good news.
- (iii) Now, what is the good news? It is said that ‘their brothers will meet them’ (أَنَّ يَلْحَقُوا بِهِمْ) meaning the news of those who will die and will meet them in the next world.
- (iv) It is also said that this is ‘because Allah announced to them that good news’ (لِأَنَّ اللَّهَ بَشَّرَهُمْ بِذَلِكَ) meaning that though they are in the graves, Allah makes them aware of the state of their brothers and who will meet them.

2. According to Allama Ibn Kathir this verse indicates that:

- (i) The martyrs who are killed in Allah's cause are alive with Allah
- (ii) They are delighted because of the bounty and happiness they are enjoying.
- (iii) They are also awaiting their brethren, who will die in Allah's cause after them, for they will be meeting them soon.
- (iv) They are being given the good news by Allah
- (v) They are aware of what is becoming of their brothers
- (vi) They are aware of who will die in the path of Allah

3. According to Mufti Muhammad Shafi’ it is said that:

- (i) They have the good news of their relatives in this world
- (ii) They have the good news of their circles of friends in this world
- (iii) They have the good news of those who will die and have the death of martyrs
- (iv) A martyr is informed well before the death of his relative
- (v) They are happy with that news

4. The following questions automatically are raised:

- (i) If the martyrs are made known of what goes on in this world do they not hear those who are by their graves?
- (ii) If the martyrs are made known of what goes on in this world are they not aware of those who are by their graves?
- (iii) If the martyrs are made known of what goes on in this world are they not acquainted with those who are by their graves?

It has been seen that:

- (i) The martyrs know about their relatives
- (ii) The martyrs know about their circles of friends
- (iii) The martyrs know about those who will meet them

The martyrs are happy with such news from Allah

The Prophet (ﷺ) Said That The Dead Hear Better Than Us

Hadith No. 2

Sahih al-Bukhari » Funerals (Al-Janaa'iz) » Hadith

كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (86): The punishment in the grave

باب مَا جَاءَ فِي عَذَابِ الْقَبْرِ

وَقَوْلُهُ تَعَالَى: {إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ} هُوَ الْهُونُ، وَالْهُونُ الرَّفْقُ، وَقَوْلُهُ جَلَّ ذِكْرُهُ: {سَنُعَذِّبُهُم

مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ} وَقَوْلُهُ تَعَالَى: {وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ}.

Hazrat Ibn `Umar (رضي الله عنه):

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، حَدَّثَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . أَخْبَرَهُ قَالَ اطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَهْلِ الْقَلْبِ فَقَالَ " وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا " . فَقِيلَ لَهُ تَدْعُو أَمْوَاتًا فَقَالَ " مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ ".

The Prophet (ﷺ) looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "You found what your Lord promised as truth" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they don't reply."

Reference	: Sahih al-Bukhari 1370
In-book reference	: Book 23, Hadith 123
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 452

Other References:

Sahih al-Bukhari 4026 (Book 64, Hadith 75)

Points to be noted:

1. It is a Swahih Hadith
2. It is said that the prophet (ﷺ) ‘The Prophet (ﷺ) looked at the people of the well’ (اطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَهْلِ الْقَلْبِ) referring to those polytheists who were dead and thrown in the well. Why did the prophet do that?

3. It is said that the prophet (ﷺ) said ‘You found what your Lord promised as truth’ (وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا) meaning that the prophet addressed to these dead people and told them that they had found what Allah had promised them and it was evident that it was punishment.
4. However, did the prophet (ﷺ) not know that these polytheists were dead people? Of course the prophet (ﷺ) knew about it.
5. As many people today out of unawareness (of what goes on in graves as some Swahaabah during that time) of this proof the prophet (ﷺ) was asked ‘You are addressing dead people’ (تَدْعُو أَمْوَاتًا). That is also the question that many people have in mind in this present day.
6. What was the answer of the prophet (ﷺ)? It is said that the prophet (ﷺ) answered ‘You do not hear better than they but they don’t reply’ (مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ وَلَكِنْ لَا) (يُجِيبُونَ) meaning that:
- (i) The people of the graves hear us
 - (ii) The people of the graves hear better than us
 - (iii) The hearing ability of the people of the graves is above our hearing
 - (iv) The people of the graves don’t answer meaning that we are the ones who don’t hear their answers. It is said in hadith that Hazrat Abu Ayyub (رضي الله عنه) said that ‘the Prophet (ﷺ) went out after sunset and heard a voice, and said, "The Jews are being punished in their graves’ (عَنْ أَبِي أَيُّوبَ . رَضِيَ اللَّهُ عَنْهُمْ . قَالَ خَرَجَ) النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَجَبَتِ الشَّمْسُ ، فَسَمِعَ صَوْتًا فَقَالَ " يَهُودُ تُعَذَّبُ فِي قُبُورِهَا (Sahih al-Bukhari 1375 (Book 23, Hadith 128)). This means that the cries, sufferings and lamentations of those who were punished in the graves were heard by the prophet (ﷺ). The question is: If the prophet (ﷺ) could hear the cries and sufferings of the people of the graves could he not hear the good words of the people of the graves? Of course yes.

Accordingly, the prophet (ﷺ) confirmed that:

- (i) The people of the graves hear
- (ii) The people of the graves hear better than us
- (iii) We, ordinary Muslims, are not able to hear them
- (iv) But our Nabi (ﷺ) hears them

This is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah

The Prophet (ﷺ) Sat By The Side Of 3 Dead Polytheists And Called Them By Their Names Using (يَا)

Hadith No. 3

Sahih Muslim » The Book of Paradise, its Description, its Bounties and its Inhabitants » Hadith

كتاب الجنّة وَصِفَةِ نَعِيمِهَا وَ أَهْلِهَا

The Book of Paradise, the description of its Bounties and its Inhabitants

Chapter (17): The Deceased Is Shown His Place In Paradise Or The Fire; And Confirmation Of The Torment In The Grave - We Seek Refuge With Allah From That

بَاب عَرْضِ مَقْعَدِ الْمَيِّتِ مِنَ الْجَنَّةِ أَوْ النَّارِ عَلَيْهِ وَإِثْبَاتِ عَذَابِ الْقَبْرِ وَالتَّعَوُّذِ مِنْهُ

Anas b. Malik reported that Allah's Messenger (ﷺ) let the dead bodies of the unbelievers who fought in Badr (lie unburied) for three days. He then came to them and stood by their side and called them and said:

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ بْنِ أَبِي أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ قَتْلَى بَدْرٍ ثَلَاثًا ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ فَنَادَاهُمْ فَقَالَ " يَا أَبَا جَهْلٍ بْنَ هِشَامٍ يَا أُمَيَّةَ بْنَ خَلْفٍ يَا عُثْبَةَ بْنَ رَبِيعَةَ يَا شَيْبَةَ بْنَ رَبِيعَةَ أَلَيْسَ قَدْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا " . فَسَمِعَ عُمَرُ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَسْمَعُونَ وَأَنَا يُجِيبُونَ وَقَدْ جِيفُوا قَالَ

" وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنَّهُمْ لَا يَقْدِرُونَ أَنْ يُجِيبُوا " . ثُمَّ أَمَرَ بِهِمْ فَسُحِبُوا فَأُلْقُوا فِي قَلْبِ بَدْرٍ .

O Abu Jahl b. Hisham, O Umayya b. Khalaf, O Utba b. Rab'ila, O Shaiba b. Rabi'a, have you not found what your Lord had promised with you to be correct? As for me, I have found the promises of my Lord to be correct. Umar listened to the words of Allah's Apostle (ﷺ) and said: Oh Allah's Messenger, how do they listen and respond to you? They are dead and their bodies have decayed. Thereupon he (ﷺ) said: By Him in Whose Hand is my life, what I am saying to them, even you cannot hear more distinctly than they, but they are not in a position to reply. Then he commanded that they should be buried in the well of Badr.

Reference	: Sahih Muslim 2874
In-book reference	: Book 53, Hadith 92
USC-MSA web (English) reference	: Book 40, Hadith 6869

Other References

Sahih Muslim 2875 Book 53, Hadith 93

Sahih al-Bukhari 3976 (Book 64, Hadith 29)

Sunan an-Nasa'i 2075 (Book 21, Hadith 259)

Points to be noted:

1. It is a Swahih Hadith
2. It is a Muttafaq 'Alai Hadith meaning that it has been reported by both Imaam Bukhariy (رضي الله عنه) and Imaam Muslim (رضي الله عنه).
3. It is said that the 'messenger of Allah (ﷺ) left the dead of Badr for three days. He then came to them and stood by their side and called them' (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ) (وَسَلَّمَ تَرَكَ قَتْلَى بَدْرٍ ثَلَاثًا ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ فَنَادَاهُمْ). What can be noticed here? It is said that:

- (i) The messenger of Allah left the dead of Badr for 3 days (**أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ قَتْلَى بَدْرٍ ثَلَاثًا**) meaning that these people were dead since 3 days and their corpses were logically going through decaying stages. Here reference is being made to the polytheists and will be confirmed in the same hadith.
- (ii) The prophet (**صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**) approached them and stood by them (**ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ**) meaning that in the positive aspects of the actions of the prophet (**صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**) it is allowed to approach those who had already left this world for the world of Qabr and to stand by their sides, meaning by their graves. Here the prophet approached the polytheists who were not yet buried but dead since 3 days (this is important)
- (iii) Then the prophet (**صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**) called them (**فَنَادَاهُمْ**) meaning the prophet addressed to them. Here the word (**فَنَادَاهُمْ**) has been used having the root verb (**نَادَى**) but in the 3rd group (**نَادَى**) meaning:
- (a) To shout
 - (b) To call out
 - (c) To cry out
 - (d) To exclaim
 - (e) To call
 - (f) To call out
 - (g) To summon etc...
- (iv) This means that the prophet (**صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**) was directing his summon, his call and his exclamation to these dead polytheist of Badr. Now, the question is: Has the prophet (**صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**) done anything without reason? If the answer is No, then if the prophet (**صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**) was addressing himself to these dead people, then it is enough to say that these people should be hearing his call or else the prophet (**صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**) would have never done that (that is calling the dead).

4. Now, what was the prophet (ﷺ) calling? It is said that the prophet (ﷺ) said ‘O Abu Jahl b. Hisham, O Umayya b. Khalaf, O Utba b. Rab'ila, O Shaiba b. Rabi'a’ (يَا أَبَا جَهْلٍ)

(بْنِ هِشَامٍ يَا أُمَيَّةَ بْنَ خَلْفٍ يَا عُنْبَةَ بْنَ رَبِيعَةَ يَا شَيْبَةَ بْنَ رَبِيعَةَ) meaning that:

- (i) The prophet (ﷺ) was mentioning some names
- (ii) The prophet (ﷺ) was calling the names of the hypocrites
- (iii) The prophet (ﷺ) was addressing to the dead people of 3 days

5. One important aspect here is that the prophet (ﷺ) used the word (يَا) when calling each one of the dead persons. What does that mean? This means that:

- (i) (يَا) can be used to call someone alive
- (ii) (يَا) can also be used to call a dead polytheist
- (iii) (يَا) can also be used to call a dead person
- (iv) It is the sunnah of the prophet (ﷺ) to call the dead person by his name and the vocative and exclamatory particle (يَا) meaning ‘Oh’

6. What does that mean and imply? It implies that:

- (i) If the prophet (ﷺ) has used the particle (يَا) before the names of the dead polytheists when calling them, is it not allowed to call the dead Muslims using (يَا)?
- (ii) If the prophet (ﷺ) has used the particle (يَا) before the names of the dead polytheists when calling them, is it not allowed to call the Mu'minoun (believers) who left this world using (يَا)?

- (iii) If the prophet (ﷺ) has used the particle (يَا) before the names of the dead polytheists when calling them, is it not allowed to call the Awliya Ullah (the friends of Allah) who left this world using (يَا)?
- (iv) If the prophet (ﷺ) has used the particle (يَا) before the names of the dead polytheists when calling them, is it not allowed to call the Swahaabah (companions of the prophet (ﷺ)) who left this world using (يَا)?
- (v) If the prophet (ﷺ) has used the particle (يَا) before the names of the dead polytheists when calling them, is it not allowed to call the Prophets (عليهم السلام) and the Messengers ((عليهم السلام)) who left this world using (يَا)?
- (vi) AND If the prophet (ﷺ) has used the particle (يَا) before the names of the dead polytheists when calling them, is it not allowed to call our beloved Nabi and Rasoul Muhammad (ﷺ) using (يَا) before his name like Ya Muhammad, Ya Rasoulallah (ﷺ) etc ...?
- (vii) It has been taught directly by the prophet (ﷺ) himself.
7. Then what did the prophet say? It is said that the prophet (ﷺ) said ‘have you not found what your Lord had promised with you to be correct? As for me, I have found the promises of my Lord to be (perfectly) correct’ (أَلَيْسَ قَدْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَأَنِّي قَدْ) (أَلَيْسَ قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا). What can be noticed here?
- (i) When the prophet (ﷺ) was addressing to them this means that the dead people could hear. Therefore the dead can hear. There is no ambiguity, no metaphorically used word, nothing. It is clear from the mouth of the prophet (ﷺ).
- (ii) When the prophet (ﷺ) set the question to the dead, was it done deliberately for any specific reason or the prophet (ﷺ) wanted just to exclaim these words? It is said in the Qur’an that nothing is uttered from the prophet (ﷺ) except what has

been revealed. This means that when the prophet (ﷺ) set the question to the dead to what they have found as truth, this means that these dead can hear the question. It is so clear and logic to understand.

(iii) When the prophet (ﷺ) said that he has found what his Lord has promised him as truth, what does that mean? Here we have different meanings such as:

(a) The prophet (ﷺ) would be helped in the battle of Badr

(b) The Muslims would be victorious and many other reasons attributed to the battle

(c) But also the outcome and punishment of the polytheists who were killed

(d) But also the fact that the polytheists would find that the prophet (ﷺ) was on the truth

(e) But also the fact that the polytheists would taste the wrath of Allah

(f) But also the fact that the polytheists would hear him when he would question them (or else what was the use of setting questions to the polytheists)

8. However, when Hazrat Umar (رضي الله عنه) heard the prophet (ﷺ), what was his question to the prophet (ﷺ)? It is said that Hazrat Umar (رضي الله عنه) said ‘Oh Allah's Messenger, how do they listen and respond to you? They are dead and their bodies have decayed’ (يَا

رَسُولَ اللَّهِ كَيْفَ يَسْمَعُونَ وَأَنَا يُجِيبُوا وَقَدْ جِيفُوا). What can be noticed here?

(i) Hazrat Umar (رضي الله عنه) asked the prophet (ﷺ) to how can they hear

(ii) Hazrat Umar (رضي الله عنه) asked the prophet (ﷺ) to how can they answer

(iii) Why did Hazrat Umar (رضي الله عنه) set these questions? The answer was that he thought that the dead can't hear as he said ‘They are dead and their bodies have decayed’ (وَقَدْ جِيفُوا). He thought that the prophet (ﷺ) was addressing the dead and decayed bodies in vain. But what was the reply of the prophet (ﷺ)?

9. It is said that the prophet (ﷺ) answered ‘By Him in Whose Hand is my life, what I am saying to them, even you cannot hear more distinctly than they, but they lack the power to

وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنَّهُمْ لَا يَقْدِرُونَ أَنْ (reply' (يُجِيبُوا). What is meant here?

10. The answer was formulated in the best way as:

- (i) The prophet (ﷺ) made and took an oath by saying 'By Him in Whose Hand is my life' (وَالَّذِي نَفْسِي بِيَدِهِ). This means that the prophet (ﷺ) wanted to take Allah as witness in whose hands his life was. This also means that the prophet (ﷺ) was saying the truth from Allah and the world of unseen.
- (ii) This indicates that what will follow is the truth. This is seen in various verses of the Qur'an when Allah wanted to emphasis on any topic by using the particle (وَ) like in surah Ad Duha, Al 'Asr etc ...
- (iii) Here the oath is upon Allah when the prophet (ﷺ) said ' (وَالَّذِي نَفْسِي بِيَدِهِ) ' where (وَالَّذِي نَفْسِي بِيَدِهِ) is Allah. Thus it means 'By Allah'
- (iv) What was the most important part? The prophet (ﷺ) said 'you can't hear more distinctly than them (they hear) of what I am saying' (مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ) (مِنْهُمْ) meaning 'what I am saying to them, even you cannot hear more distinctly than they'. What does that mean? This means that:
- (a) The dead polytheists heard more distinctly than the living
- (b) The dead people have more aptitude, ability and faculty to hear than the living
- (c) The dead people hear what is in their graves and above their graves
- (v) However, the prophet (ﷺ) added 'but they are not in a position to reply' (وَلَكِنَّهُمْ) (لَا يَقْدِرُونَ أَنْ يُجِيبُوا). Here the word and verb (يَقْدِرُونَ) has been used. It is from the root (قَدَرَ) which means to possess strength, power or ability, to have power.

BUT when the verb (قَدَرَ) is used with (أَنَّ) it means to be in a position to do something, to be able to do something, to be capable.

(vi) As such the meaning of (وَلَكِنَّهُمْ لَا يَقْدِرُونَ أَنْ يُجِيبُوا) is:

(a) They are not in a position to reply

(b) They are not able to reply

(c) They are not capable to reply

(vii) The question is: why are they not able to reply? The answers are:

(a) They are polytheists

(b) They are unbelievers

(c) They are deprived of spiritual aptitude, ability, capacity, faculty etc

(d) They are under the wrath of Allah

(e) They are suffering from punishment

(f) They are acknowledging the truth

(g) They are having fear for the forth coming darkness of the grave

(h) They are terrorised and are not able to react to any of our sayings

(i) They are doomed by Allah and are not blessed

(viii) Another reason why they are not able to reply is that it should be also understood that we are the ones who are not able to hear the speeches, sayings, cries, torments etc ... of the polytheists and unbelievers in graves. (we have seen this point in the previous hadith (Sahih al-Bukhari 1375 (Book 23, Hadith 128)))

11. Then the prophet (صلى الله عليه وسلم) ordered that they should be thrown in the well of Badr.

We have seen that:

- 1) The prophet (صلى الله عليه وسلم) addressed to the dead polytheists using (يَا)
- 2) The prophet (صلى الله عليه وسلم) mentioned their names after their death

- 3) The prophet (ﷺ) questioned the dead polytheists
- 4) The prophet (ﷺ) said that the dead polytheists heard much more distinctly than we are able to hear
- 5) The prophet said that the dead polytheists were not in a position to answer

Now the question is:

If the polytheists are able to hear what about the Prophets (عليهم السلام), Messengers ((عليهم السلام)) and our Nabi (ﷺ)

Hadith No. 4

Sahih al-Bukhari » Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi) » Hadith

كتاب المغازي

Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)

Chapter (8): The killing of Abu Jahl

باب قتل أبي جهل

Hazrat Abu Talha (رضي الله عنه):

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، سَمِعَ رَوْحَ بْنَ عَبَادَةَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةِ وَعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ فُرَيْشٍ فَقَذَفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرِ حَبِيبٍ مُخْبِثٍ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرِصَةِ ثَلَاثَ لَيَالٍ، فَلَمَّا كَانَ بِبَدْرِ الْيَوْمِ الثَّلَاثِ، أَمَرَ بِرَاحِلَتِهِ فَشَدَّ عَلَيْهَا رَحْلُهَا، ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ وَقَالُوا مَا نُرَى يَنْطَلِقُ إِلَّا لِبَعْضِ حَاجَتِهِ، حَتَّى قَامَ عَلَى شَفَةِ الرَّكِيِّ، فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ " يَا فُلَانُ بْنُ فُلَانٍ، وَيَا فُلَانُ بْنُ فُلَانٍ، أَيَسْرُكُمْ أَنْكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدْنَا رَبَّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ". قَالَ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، مَا تُكَلِّمُ

مِنْ أَجْسَادِ لَا أَرْوَاحَ لَهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ ". قَالَ قَتَادَةُ أَحْيَاهُمْ اللَّهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيحًا وَتَصْغِيرًا وَنَقِيمَةً وَحَسْرَةً وَنَدَمًا.

On the day of Badr, the Prophet (ﷺ) ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet (ﷺ) that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves." "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" Umar said, "O Allah's Messenger (ﷺ)! You are speaking to bodies that have no souls!" Allah's Messenger (ﷺ) said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

Reference	: Sahih al-Bukhari 3976
In-book reference	: Book 64, Hadith 29
USC-MSA web (English) reference	: Vol. 5, Book 59, Hadith 314

Other References:

Sahih Muslim 2873 (Book 53, Hadith 91)

Sunan an-Nasa'i 2074 (Book 21, Hadith 258)

Points to be noted:

1. It is a Swahih Hadith
2. It is a Muttafaq 'Alai Hadith being reported by both Imaam Bukhariy (رضي الله عنه) and Imaam Muslim (رضي الله عنه)

3. It is the same as the previous one with a little change
4. It is said that Hazrat Umar (رضي الله عنه) asked the prophet (صلى الله عليه وسلم) ‘O Allah's Messenger (صلى الله عليه وسلم)! You are speaking to bodies that have no souls’ (يَا رَسُولَ اللَّهِ، مَا تُكَلِّمُ مِنْ (أَجْسَادٍ لَا أَرْوَاحَ لَهَا), meaning that the polytheists were dead.
5. The prophet (صلى الله عليه وسلم) replied as ‘By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do’ (وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ) (مِنْهُمْ) meaning that these dead people heard what the prophet (صلى الله عليه وسلم) was saying.
6. Upon this Imaam Qatada said ‘Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.’ (أَحْيَاهُمْ اللَّهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيحًا وَتَصْغِيرًا وَنَقِيمَةً) (وَحَسْرَةً وَنَدَمًا) meaning that the people of the graves can hear.
7. This is the ‘Aqeedah of the holy prophet (صلى الله عليه وسلم) and Ahlus Sunnah Wal Jama’ah.

This means that:

- (i) The moment the prophet (صلى الله عليه وسلم) was addressing to the polytheists, they were dead
- (ii) As per the sayings of Hazrat Umar, the polytheists were deprived of their souls, that is they were dead
- (iii) But the prophet (صلى الله عليه وسلم) said that these polytheists who were deprived of their souls heard more distinctly than the living

The Prophet (ﷺ) Said That The Dead Hears The Striking Of The Sandals / Shoes Of His Companions Who Left Him At The Graveyard

Hadith No. 5

Sunan Abi Dawud » Funerals (Kitab Al-Jana'iz) » Hadith

كتاب الجنائز

Funerals (Kitab Al-Jana'iz)

Chapter (78): Walking Between Graves While Wearing Shoes

باب الْمَشْيِ فِي النَّعْلِ بَيْنَ الْقُبُورِ

Narrated Anas (رضي الله عنه):

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَطَاءٍ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ " .

The Prophet (ﷺ) said: When a servant (of Allah) is placed in his grave, and his Companions depart from him, he hears the stepping sound of their shoes.

Reference : Sunan Abi Dawud 3231

In-book reference : Book 21, Hadith 143

English translation : Book 20, Hadith 3225

Other References:

Sahih al-Bukhari 1338 (Book 23, Hadith 94)

Sahih al-Bukhari 1374 (Book 23, Hadith 127)

Sahih Muslim 2870 a (Book 53, Hadith 85)

Sahih Muslim 2870 b (Book 53, Hadith 86)

Sahih Muslim 2870 c (Book 53, Hadith 87)

Sunan an-Nasa'i 2049 Book 21, Hadith 233

Sunan an-Nasa'i 2050 Book 21, Hadith 234

Sunan an-Nasa'i 2051 Book 21, Hadith 235

Sunan Abi Dawud 4752 Book 42, Hadith 157

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih by Wahabi Guru Shaikh Albani
3. It is a Muttafaq ‘Alai hadith as it has been recorded by both Imaam Bukhariy (رضي الله عنه) and Imaam Muslim (رضي الله عنه).
4. It is interesting to note that the title of the chapter is ‘The dead person hears the footsteps (of the living)’ (باب الْمَيِّتُ يَسْمَعُ حَقْقَ النَّعَالِ) which means that the ‘Aqeedah of Imaam Bukhariy is that the dead people hear the footsteps of his companions.
5. It is said in the hadith that the Prophet (ﷺ) said ‘When a human being is laid in his grave and left and his companions returned and he no doubt even hears the striking of their sandals / shoes’ (الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ) (قَرَعَ نِعَالِهِمْ). What does that mean? This means that:

- (i) the dead is put in his grave
- (ii) the people turn away
- (iii) the people return home
- (iv) the dead hears the striking of his companions’ sandals

3. This implies that the dead though in their graves have the ability and capacity to hear the striking of the sandals of those by the sides of their graves.

4. The question is: If the dead can hear the sandal how can it be that:

- (i) The dead people don't hear what is uttered over their graves?
 - (ii) The dead people don't hear the recitation of Qur'an over their graves?
 - (iii) The dead people don't hear the du'a invoked from Allah over their graves?
5. Meaning that the dead people in their graves are able to hear the striking of the sandals of the living and their sayings. There is no doubt in it.

The logical thinking derived from it as per proof is:

- (i) If the dead can hear the striking of the sandal,
- (ii) If the dead can hear the footsteps of the living,
- (iii) If the dead can hear the movement of the living by the graves,
- (iv) How can it be that the dead don't hear the sayings, words, utterances, du'a etc ... of the living by their graves?

No doubt the dead people in their graves hear.

Hazrat 'Ali (رضي الله عنه) Addressed Hazrat 'Umar (رضي الله عنه) After His Death Before Being Taken Away

Hadith No. 6

Sahih al-Bukhari » Companions of the Prophet » Hadith

كتاب فضائل أصحاب النبي صلى الله عليه وسلم

Companions of the Prophet

Chapter (6): The merits of 'Umar bin Al-Khattab

باب مَنَاقِبُ عُمَرَ بْنِ الْخَطَّابِ أَبِي حَفْصِ الْقُرَشِيِّ الْعَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ

Hazrat Ibn `Abbas (رضي الله عنه):

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ وَضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَتَكَفَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرِعْنِي إِلَّا رَجُلٌ آخِذٌ مِنْكِبِي، فَإِذَا عَلِيٌّ فَتَرَحَّمَ عَلَى عُمَرَ، وَقَالَ مَا خَلَفْتُ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَإِيمُ اللَّهِ، إِنْ كُنْتُ لِأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ.

When (the dead body of) `Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was `Ali bin Abi Talib. `Ali invoked Allah's Mercy for `Umar and said, "You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet (ﷺ) saying, 'I, Abu Bakr and `Umar went (somewhere); I, Abu Bakr and `Umar entered (somewhere); and I, Abu Bakr and `Umar went out.'"

Reference	: Sahih al-Bukhari 3685
In-book reference	: Book 62, Hadith 35
USC-MSA web (English) reference	: Vol. 5, Book 57, Hadith 34

Other References:

Sahih Muslim 2389 a (Book 44, Hadith 18)

Ibn Majah Vol. 1, Book 1, Hadith 98 (Book 1, Hadith 103)

Points to be noted:

1. It is a Swahih Hadith

2. It is a Muttafaq ‘Alai hadith being recorded by both Imaam Bukhariy (رضي الله عنه) and Imaam Muslim (رضي الله عنه)
3. It is said in this hadith that ‘When (the dead body of) `Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away’ (وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ) meaning that:

- (i) It is allowed to gather around a dead body before it is taken away
- (ii) It is allowed to invoke Allah before a dead body before it is taken away
- (iii) It is allowed to pray for a dead body before it is taken away

This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah

4. It is then said that Hazrat ‘Ali (رضي الله عنه) approached the body of Hazrat Umar (رضي الله عنه) and said ‘You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet (صلى الله عليه وسلم) saying, ‘I, Abu Bakr and `Umar went (somewhere); I, Abu Bakr and `Umar entered (somewhere); and I, Abu Bakr and `Umar went out’ (مَا خَلَفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ) مِنْكَ، وَإِيمُ اللَّهِ، إِنْ كُنْتُ لِأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ (أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ)

5. What lessons can we derive here?
 - (i) The question is did Hazrat ‘Ali (رضي الله عنه) not know that Hazrat ‘Umar (رضي الله عنه) had passed away?
 - (ii) The question is did Hazrat ‘Ali (رضي الله عنه) not know that those who had passed away could not hear?
 - (iii) The question is did Hazrat ‘Ali (رضي الله عنه) go against logic?
 - (iv) The question is did Hazrat ‘Ali (رضي الله عنه) commit kufr, shirk, bid’ah or haram things?

As such it is the sunnah of the Swahaabah to:

- (i) Gather around a dead body before it is taken away
- (ii) Invoke Allah before a dead body before it is taken away
- (iii) Pray for a dead body before it is taken away

And the Sunnah of Hazrat Ali to address to Hazrat 'Umar (رضي الله عنه) though the latter had passed away.

The Speech Of The Dead During Janazah

Hadith No. 7

Sahih al-Bukhari » Funerals (Al-Janaa'iz) » Hadith

كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (90): The speech of the deceased upon the bier

باب كَلَامِ الْمَيِّتِ عَلَى الْجَنَازَةِ

Narrated Abu Sa'id Al-Khudri (رضي الله عنه):

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ
الْحُدْرِيَّ . رَضِيَ اللَّهُ عَنْهُ . يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا وُضِعَتِ
الْجَنَازَةُ فَاخْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ قَدَّمُونِي قَدَّمُونِي. وَإِنْ
كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا. يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا
الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ " .

Allah's Messenger (ﷺ) said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious."

Reference	: Sahih al-Bukhari 1380
In-book reference	: Book 23, Hadith 133
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 462

Other References:

Sahih al-Bukhari 1314 (Book 23, Hadith 72)

Sahih al-Bukhari 1316 (Book 23, Hadith 74)

Sunan an-Nasa'i 1909 (Book 21, Hadith 92)

Points to be noted:

1. It is a Swahih Hadith
2. The chapter entitled 'The speech of the deceased upon the bier' (**بَابُ كَلَامِ الْمَيِّتِ عَلَى**)
الْجَنَازَةِ) is enough to say that the dead people in their Janazah talk but we don't hear. What can be noted here? This is the 'Aqeedah of Imaam Bukhariy (رضي الله عنه) and Imaam An Nasa'i that the dead talk and utter wordings but we can't hear.
3. It is said that the prophet (ﷺ) said that 'When the funeral is ready (for its burial) and the people lift it on their shoulders' (**إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ**) meaning that:
 - (i) The person in question is dead (reference being made to the dead people)
 - (ii) The dead person is now being carried to the graveyard
 - (iii) The dead person is on the shoulders of men carrying him

(iv) The dead person is not yet buried

4. Then what does happen? What did the prophet (ﷺ) say?

He (ﷺ) said ‘then if the deceased is a righteous person he says, 'Take me ahead take me ahead’ (فَإِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُونِي قَدِّمُونِي)

He (ﷺ) said ‘and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?’ (وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا) meaning that

(i) If the dead person is a righteous he speaks, talks, utters wordings of good news when he is being carried on the shoulders of men towards the graveyard. He is eager to go to the grave.

(ii) If the dead person is a not righteous he speaks, talks, utters wordings of grief and terror when he is being carried on the shoulders of men towards the graveyard. He does not want people to bring him to his place in the grave.

(iii) This means that the righteous Muslims utters the wordings ‘take me ahead ...’ at the moment of being carried to the grave but we don’t hear

(iv) This also means that the sinful Muslims and the polytheists and unbelievers utter the wordings ‘woe to me ...’ at the moment of being carried to the grave but we don’t hear.

(v) This means that the dead can talk but it is our weakness that we don’t hear (we will see that the prophet (ﷺ) hears the voice of the dead)

5. Then the question that follows is: If the dead can talk ... can’t they hear?

6. Then the prophet said ‘And his voice is audible to everything except human beings’ (يَسْمَعُ)

(صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ) meaning that:

(i) The dead utters the respective sayings aloud

(ii) If the dead utters the respective sayings silently, then the wordings will not be heard by everything except human beings.

7. Now the question is why man can’t hear the voice of the dead? The answers are:

- (i) We are too weak and sinful
- (ii) We don't have the ability and capacity of hearing
- (iii) And as the prophet (ﷺ) said 'and if they heard it they would fall down unconscious' (وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ) meaning the voice is too terrifying when it comes to the cries and voices of the unreligious and polytheists people who don't want to go to the graves.

What can be concluded is:

- (i) Some dead people utter wordings like 'take me ahead'
- (ii) Some dead people utter wordings like 'woe to me ...'
- (iii) All dead people have the ability and capacity to utter wordings

Now, if they can talk ... can't they hear?

The Prophet (ﷺ) Heard The Dreadful Voice Of The Jews Being Punished In Their Graves

Hadith No. 8

Sahih al-Bukhari » Funerals (Al-Janaa'iz) » Hadith

كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (87): To seek refuge from the punishment in the grave

باب التَّعَوُّذِ مِنَ عَذَابِ الْقَبْرِ

Narrated Abi Ayyub (رضي الله عنه):

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ،
عَنْ أَبِيهِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنْ أَبِي أَيُّوبَ . رَضِيَ اللَّهُ عَنْهُمْ . قَالَ خَرَجَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَجِبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا فَقَالَ " يَهُودُ تُعَذَّبُ فِي قُبُورِهَا
". وَقَالَ النَّضْرُ أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا عَوْنٌ، سَمِعْتُ أَبِي، سَمِعْتُ الْبَرَاءَ، عَنْ أَبِي أَيُّوبَ .
رَضِيَ اللَّهُ عَنْهُمَا . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Once the Prophet (ﷺ) went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves."

Reference	: Sahih al-Bukhari 1375
In-book reference	: Book 23, Hadith 128
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 457

Other References:

Sahih Muslim 2869 (Book 53, Hadith 84)
Sunan an-Nasa'i 2059 (Book 21, Hadith 243)
Sunan Abi Dawud 4751 (Book 42, Hadith 156)

Points to be noted:

1. It is a Swahih Hadith
2. It is a Muttafaq 'Alai hadith being recorded by both Imaam Bukhariy (رضي الله عنه) and Imaam Muslim (رضي الله عنه)
3. It has been graded as Swahih by Shaikh Albani Wahabi Guru.

4. It is said that ‘Once the Prophet (ﷺ) went out after sunset and heard a dreadful voice’ (خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَجِبَتِ الشَّمْسُ فَسَمِعَ صَوْتًا). It is said that the prophet (ﷺ) heard a voice but the question is why was that voice coming from?
5. It is said that the prophet (ﷺ) thus said that ‘The Jews are being punished in their graves’ (يَهُودٌ تُعَذَّبُ فِي قُبُورِهَا) meaning that:
- (i) The voice came from the graves
 - (ii) The jews are being punished in their graves
6. This means that:
- (i) The prophet (ﷺ) could hear the voice of the punishment of the jews
 - (ii) The prophet (ﷺ) could hear the voice of the people of the graves
 - (iii) The Jews were able to voice out through cries their sufferings as from their graves
 - (iv) The people of the graves are able to voice out through dreadful voices their sufferings as from their graves

What can be deduced:

- (i) We (weak Muslims) can’t hear the people of the graves
- (ii) But the prophet can hear the voice of the people of the graves
- (iii) If the Jews can voice out their sufferings as from their graves, can’t they hear?
- (iv) If the Jews can voice out their sufferings as from their graves, can’t the Muslims talk in their graves?
- (v) If the prophet (ﷺ) can hear the voices of the people of the graves, how can we say that the dead can’t hear when we are the weak people who can’t hear them?
- (vi) If we can’t hear the voice of the Jews being punished in their graves, that does not mean that they can’t hear (if they can voice out).

The Prophet (ﷺ) Greeted The People Of The Graves When He Entered The Graveyard

Hadith No. 9

Sahih Muslim » The Book of Prayer - Funerals » Hadith

كتاب الجنائز

Chapter (35): What is to be said when entering the graveyard and supplicating for its occupants

باب مَا يُقَالُ عِنْدَ دُخُولِ الْقُبُورِ وَالِدُعَاءِ لِأَهْلِهَا

Hazrat 'Aisha (رضي الله عنها) reported:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكِ، - وَهُوَ ابْنُ أَبِي نَمِرٍ - عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ " السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَتَاكُمْ مَا تُوَعَدُونَ غَدًا مُؤَجَّلُونَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ "

“Whenever it was her night for Allah's Messenger (ﷺ) he would go out towards the end of the night to al-Baqi' and say: “Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad.”

Reference	: Sahih Muslim 974 a
In-book reference	: Book 11, Hadith 131
USC-MSA web (English)	: Book 4, Hadith 2126

Other References:

Sahih Muslim 249a (Book 2, Hadith 51)
Sahih Muslim 249b (Book 2, Hadith 52)
Sunan Abi Dawud 3237 (Book 21, Hadith 149)
Ibn Majah Vol. 1, Book 6, Hadith 1546 (Book 6, Hadith 1613)
Ibn Majah Vol. 1, Book 37, Hadith 4306 (Book 37, Hadith 4448)
Sunan an-Nasa'i 2039 (Book 21, Hadith 223)
Sunan An Nasai Vol. 1, Book 1, Hadith 150 (Book 1, Hadith 151)
Al Muwatta Book 2, Hadith 29 (Book 2, Hadith 59)

Points to be noted:

1. It is a Swahih Hadith narrated by Hazrat Aisha (رضي الله عنها)
2. It is said that whenever the prophet (صلى الله عليه وسلم) would go to Jannat ul Baqi' he (صلى الله عليه وسلم) would say 'Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you' (السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَتَاكُمْ مَا تُوْعَدُونَ غَدًا مُؤَجَّلُونَ وَإِنَّا إِن شَاءَ)
اللَّهُ بِكُمْ لَاحِقُونَ meaning and implying:
 - (i) The prophet (صلى الله عليه وسلم) greeted them with (السَّلَامُ)
 - (ii) The prophet (صلى الله عليه وسلم) gave them good news of forthcoming blessings
 - (iii) The prophet (صلى الله عليه وسلم) gave them another good news of his meeting and the Swahaabah with them in the future
3. Now, the first set of questions is:
 - (i) Why did the prophet (صلى الله عليه وسلم) greet the people of the graves with (السَّلَامُ)?

- (ii) When did we greet someone?
- (iii) When do we greet someone?
- (iv) When we greet someone what do we expect in return?
- (v) Is there any answer when we greet someone?
- (vi) If there is an answer to (السَّلَامُ) then did the prophet (صلى الله عليه وسلم) greet the dead people of the graves?
- (vii) If there is an answer to (السَّلَامُ) then did the prophet (صلى الله عليه وسلم) not know that the dead people of the graves don't hear?
- (viii) If there is an answer to (السَّلَامُ) then did the prophet (صلى الله عليه وسلم) say and do things outside the Shari'ah?

This means that the prophet (صلى الله عليه وسلم) wanted us to know that the dead can hear and they respond to our (السَّلَامُ) but we can't hear.

4. Now, the second set of questions are:

- (i) Why did the prophet (صلى الله عليه وسلم) give the people of the graves good news of forthcoming blessings when they can't hear?
- (ii) Why did the prophet (صلى الله عليه وسلم) give the people of the graves good news of their future meeting when they can't hear?
- (iii) Why did the prophet (صلى الله عليه وسلم) address to the people of the graves when they can't hear?
- (iv) Did the prophet (صلى الله عليه وسلم) not know that the people of the graves can't hear?
- (v) Did the prophet (صلى الله عليه وسلم) not know that giving the people of the graves good news or bad news would not change anything as they couldn't hear?

This means that the prophet (صلى الله عليه وسلم) wanted us to know that the people of the graves can hear and are aware of the good news communicated by the prophet (صلى الله عليه وسلم).

This brings us to deduce that the prophet (ﷺ) taught us that:

- (i) The people of the graves hear our (السَّلَامُ) upon them
- (ii) The people of the graves hear and welcome the good news communicated by the prophet (ﷺ)

Hadith No. 10

Jami` at-Tirmidhi » The Book on Jana'iz (Funerals) » Hadith

كتاب الجنائز عن رسول الله صلى الله عليه وسلم

The Book on Jana'iz (Funerals)

Chapter (59): What A Man Is To Say When He Enters A Graveyard

باب مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ الْمَقَابِرَ

Hazrat Ibn Abbas (رضي الله عنه) narrated:

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ، عَنْ أَبِي كُدَيْنَةَ، عَنْ قَابُوسِ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ " السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ " . قَالَ وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَعَائِشَةَ . قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ .

The Messenger of Allah passed by the graves of Al-Madinah, so he turned his face towards them and said: 'Peace be upon you O inhabitants of the grave! May Allah forgive us and you; you are our predecessors and we are to follow you.'

Reference	: Jami` at-Tirmidhi 1053
In-book reference	: Book 10, Hadith 89
English translation	: Vol. 2, Book 5, Hadith 1053

Points to be noted:

1. It is a Hasan Hadith
2. It is said that ‘The Messenger of Allah passed by the graves of Al-Madinah, so he turned his face towards them and said: ‘Peace be upon you O inhabitants of the graves’ (مَرَّ رَسُوْلُ اللّٰهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقُبُوْرِ الْمَدِيْنَةِ فَاَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ " (السَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ) meaning that:
 - (i) The prophet (صلى الله عليه وسلم) stopped and turned towards them meaning giving them specific attention
 - (ii) The prophet greeted them with ‘Peace be upon you’ (السَّلَامُ عَلَيْكُمْ) and we know that a greeting is done when there is another one to whom the greeting is offered and the thought and concept that there is a return of that greeting.
 - (iii) This means that the people of the grave hear the greetings of the prophet (صلى الله عليه وسلم)
 - (iv) If the people of the graves could not hear, then why did the prophet (صلى الله عليه وسلم) greet them with (السَّلَامُ عَلَيْكُمْ)?
3. The next point is that the prophet used the particle ‘Oh’ (يَا) in ‘Oh inhabitants of the graves’ (يَا اَهْلَ الْقُبُوْرِ) meaning that:
 - (i) The prophet (صلى الله عليه وسلم) was addressing to the dead people of the graves

- (ii) The prophet (ﷺ) knew that the dead could hear him and that was why he (ﷺ) addressed them in such respective way

This brings us to say:

- (i) The prophet (ﷺ) knew that the dead can hear
- (ii) The condition for the dead people of the graves to receive the greetings is for them to be able to hear

Our Nabi (ﷺ) Hears Us And Answers Us In His Grave Wherever We May Be

Hadith No. 11

Sunan Abi Dawud » The Rites of Hajj (Kitab Al-Manaasik Wa'l-Hajj) » Hadith

كتاب المناسك

The Rites of Hajj (Kitab Al-Manaasik Wa'l-Hajj)

Chapter (99): Visiting Graves

باب زِيَارَةِ الْقُبُورِ

Hazrat Abu Hurayrah (رضي الله عنه) said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، حَدَّثَنَا الْمُقْرِيُّ، حَدَّثَنَا حَيْوَةُ، عَنْ أَبِي صَخْرٍ، حُمَيْدِ بْنِ زِيَادٍ عَنْ
يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "
مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ " .

The Prophet (ﷺ) said: If any one of you greets me, Allah returns my soul to me and I respond to the greeting.

Reference : Sunan Abi Dawud 2041

In-book reference : Book 11, Hadith 321

English translation : Book 10, Hadith 2036

Points to be noted:

1. According to the Wahabi Guru Shaikh Albani it is a Hasan Hadith
2. It is said that the prophet (ﷺ) said ‘If any one of you greets me, Allah returns my soul to me’ (مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي) meaning that:
 - (i) At that moment the prophet (ﷺ) is in his grave
 - (ii) At that moment Muslims are sending Darood upon the prophet (ﷺ)
 - (iii) Then what did happen? ‘Allah returns my soul to me’. What does that mean? When the soul is returned to the body what does that mean? When the body and the soul are together what does that mean? This means that the prophet (ﷺ) is alive in his grave.
3. Then it is said that ‘and I respond to the greeting’ (حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ) meaning that:
 - (i) The condition for responding to a greeting is the act of hearing the greeting. That is the prophet (ﷺ) in his grave hears our Darood upon him
 - (ii) The condition for responding to the greetings of Muslims is to be alive in the grave.
 - (iii) The condition for responding to the greetings of the Muslims is to have the ability and capacity to hear, listen and answer
4. This means that:
 - (i) The prophet (ﷺ) hears our Darood upon him (ﷺ)
 - (ii) Allah returns the soul of the prophet (ﷺ) to his body
 - (iii) The prophet (ﷺ) responds to our Darood
5. Now the question is:

For how many minutes / hours / days / weeks / years / decades / centuries does Allah return the soul of the prophet (ﷺ) to the prophet's (ﷺ) body?

The answer is found in the logical thinking: Has there been a moment when no one has sent Darood upon the prophet (ﷺ) whether at the grave of the prophet (ﷺ) or anywhere on the planet earth?

What can be deduced is that:

- (i) The prophet (ﷺ) hears our Darood in his grave
- (ii) The prophet (ﷺ) answers our Darood in his grave

Hadith No. 12

Sunan Abi Dawud » The Rites of Hajj (Kitab Al-Manaasik Wa'l-Hajj) » Hadith

كتاب المناسك

The Rites of Hajj (Kitab Al-Manaasik Wa'l-Hajj)

Chapter (99): Visiting Graves

باب زِيَارَةِ الْقُبُورِ

Hazrat Abu Hurayrah (رضي الله عنه):

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلَا تَجْعَلُوا قُبُورِي عِيدًا وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ " .

The Prophet (ﷺ) said: Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be.

Reference : Sunan Abi Dawud 2042

In-book reference : Book 11, Hadith 322

English translation : Book 10, Hadith 2037

Hadith No. 13

Sunan Abi Dawud » Prayer (Kitab Al-Salat) » Hadith

كتاب الصلاة

Prayer (Kitab Al-Salat)

Chapter (209): The Blessing Of Friday And The Eve Of Friday

باب فَضْلِ يَوْمِ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ

Hazrat Aws ibn Aws (رضي الله عنه) said:

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ " . قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرْمَتَ يَقُولُونَ بَلِيَّتَ . فَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ " .

The Prophet (ﷺ) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets (عليهم السلام).

Reference : Sunan Abi Dawud 1047

In-book reference : Book 2, Hadith 658

English translation : Book 3, Hadith 1042

Other References:

Sunan Abi Dawud 1531 (Book 8, Hadith 116)

Ibn Majah Vol. 1, Book 6, Hadith 1636 (Book 6, Hadith 1705)

Ibn Majah Vol. 1, Book 6, Hadith 1637 (Book 6, Hadith 1706)

Sunan An Nasa'i Vol. 2, Book 14, Hadith 1375 (Book 14, Hadith 1385)

Points to be noted:

1. Both hadith are Swahih Hadith
2. They have been graded as Swahih by Wahabi Guru Shaikh Albani
3. It is said that ‘But invoke blessings on me, for your blessings reach me wherever you may be’ (وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ) meaning that:
 - (i) When we sent Darood upon the prophet (ﷺ) the Darood would reach him though he is in the grave
 - (ii) When we sent Darood upon the prophet (ﷺ) he would hear the Darood though he is in the grave
 - (iii) The prophet (ﷺ) could hear our Darood wherever we may be and how far we may be though his body is in the grave
 - (iv) The prophet (ﷺ) has the capacity of hearing our Darood though his body is in the grave

4. It is said that ‘so invoke more blessings on me that day, for your blessings will be submitted to me’ (فَاكْتُرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ) meaning that the prophet (ﷺ) is aware of who sends Darood upon him.
5. If it is said that the Darood would be submitted to him this means that the prophet (ﷺ) has his ability and capacity in his grave.

What can be deduced is that:

- (i) The prophet (ﷺ) hears our Darood in his grave
- (ii) Our Darood reach the prophet (ﷺ) in his grave
- (iii) The prophet (ﷺ) answers our Darood in his grave
- (iv) Wherever we may be the prophet (ﷺ) hears our Darood
- (v) On Fridays more Darood must be sent and the prophet (ﷺ) receive them in due form

The prophet (ﷺ) as such hears though he has passed away and is in his grave

Concluding Remarks

We can conclude as follows:

1. We have seen that the verses used by the Wahabi advocating that the dead can't hear are not exactly what is meant by Allah in the Qur'an (Verses 1, 2, 3)
2. We have seen that Hazrat Abdullah ibn Abbas (رضي الله عنه), Allama Ibn Kathir and Mufti Muhammad Shafi' (all of them) did not say that the dead can't hear but instead say that Allah has the ability to make them hear. (Verses 1, 2, 3)
3. We have seen that Allah makes His sincere servants fighting in His way (martyrs) know what becomes of their relatives and friends and they are aware of who will join them and in which rank (Verse 4)
4. We have seen that Hazrat Aisha (رضي الله عنها) said that the dead doesn't hear when the polytheists are put in hell but can hear in their graves (Hadith No. 1)
5. We have seen that the Prophet (صلى الله عليه وسلم) said that the dead hear better than us (Hadith No. 2)
6. We have seen that the Prophet (صلى الله عليه وسلم) sat by the side of 3 dead polytheists and called them by their names using (يَا) (Hadith No. 3, 4)
7. We have seen that the Prophet (صلى الله عليه وسلم) said that the dead hears the striking of the sandals / shoes of his companions who left him at the graveyard (Hadith No. 5)
8. We have seen that Hazrat 'Ali (رضي الله عنه) addressed Hazrat 'Umar (رضي الله عنه) after his death before being taken away (Hadith No. 6)
9. We have seen that both the religious and irreligious people speak, talk and voice out their desired feelings when they are carried to the graveyard (Hadith No. 7)
10. We have seen that the prophet (صلى الله عليه وسلم) heard the dreadful voice of the Jews being punished in their graves (Hadith No. 8)
11. We have seen that The Prophet (صلى الله عليه وسلم) Greeted The People Of The Graves When He Entered The Graveyard meaning that they hear (Hadith No. 9, 10)
12. We have seen that The Prophet (صلى الله عليه وسلم) gave the people of the graves good news meaning that they should be hearing the prophet (صلى الله عليه وسلم) (Hadith No. 9, 10)

13. We have seen that Our Nabi (ﷺ) Hears Us And Answers Us In His Grave Wherever We May Be (Hadith No. 11, 12, 13)

There is no doubt that:

- (i) The people of the graves can hear in their graves
- (ii) The polytheists can hear in their graves
- (iii) The Muslims can hear in their graves
- (iv) The prophet (ﷺ) can hear in his grave
- (v) The prophet (ﷺ) answer our greetings (Darood) in his graves
- (vi) The pious people who die utter ‘Take me ahead’ when being carried to the graveyard but we (weak Muslims) don’t hear
- (vii) The sinful people who die utter ‘woe to me, where are you taking me’ when being carried to the graveyard but we (weak Muslims) don’t hear
- (viii) The prophet (ﷺ) hear the torments of the people of the graves

For how long are we going to be stubborn in denying the truth though elaborated?

Now it is up to you ... readers to derive your own conclusions.

Allah and His Rasoul Muhammad (ﷺ) know best. (اللَّهُ وَرَسُولُهُ أَعْلَمُ)

18 Dhul Hijjah 1434 / 24 October 2013

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