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Fatwa No. 4283

Q 1: Is the Prophet (peace be upon him) alive in his grave in the worldly sense meaning that his soul has been restored to his body? Or is he alive in his grave in the sense of the life of Al- Barzakh (period between death and the Resurrection) during which he is not held legally accountable for his actions? When the Prophet (peace be upon him) was fatally ill, he said: O Allah, along with the high companions (i. e. along with the prophets who live in the most elevated place of the Paradise). Does this indicate that his body is now in his grave without his soul as it is now in the highest part of `Illiyun and will join his body on the Day of Resurrection? Allah (may He be Exalted) says: (And when the souls shall be joined with their bodies, (the good with the good and the bad with the bad).)

A: Our Prophet (peace be upon him) is alive in his grave in the sense of the life of Al-Barzakh, so he enjoys the blessings that Allah has prepared for him as a reward for his great deeds carried out in this world. But his soul does not join his body in the grave as it was in this world as life in the grave is not like the life of this world, or the life in the Hereafter. It is the life of Al-Barzakh which comes between his life in this world and his life in the Hereafter. Hence we know that he died as other Prophets and other people before him died. Allah (may He be Exalted) says: (And We granted not to any human being immortality before you (O Muhammad peace be upon him): then if you die, would they live forever?) He also says: (Whatsoever is on it (the earth) will perish.) (And the Face of your Lord full of Majesty and Honour will remain forever.)

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Furthermore, Allah says: (Verily, you (O Muhammad peace be upon him) will die, and verily they (too) will die.) There are other Ayahs denoting that Allah caused him to die. Moreover, the Sahabah (Companions of the Prophet) (may Allah be pleased with them all) washed his body, shrouded him, offered the funeral prayer for him and buried him. If he had been alive in the worldly sense, they would not have done the same as is done for other people who die. **Fatimah** (may Allah be pleased with her) asked for her inheritance from her father (peace be upon him) because she was convinced that he had died, and no one among the Sahabah (may Allah be pleased with them all) differed with her concerning this. Rather Abu Bakr (may Allah be pleased with him) responded to her request by saying that nothing could be inherited from the prophets. (ﷺ) The Sahabah unanimously agreed to choose a caliph for the Muslims to succeed the Prophet (peace be upon him). That is why Abu Bakr (may Allah be pleased with him) was appointed caliph. If the Prophet (peace be upon him) had been alive in a worldly sense, they would not have done that. So this is an indication that there was consensus among them that he (peace be upon him) died. During the Fitnah (trial) and problems that increased in the caliphate of `Uthman and `Aly (may Allah be pleased with them both), and before and after that, they did not go to his grave to consult him or ask him for a way out of the Fitnahs and problems, or for a way to solve them. If he (peace be upon him) had been alive in a worldly sense, they would not have overlooked consulting him when they were in such great need of someone to

save them from the trials that surrounded them. With regards to the soul of the Prophet (peace be upon him), it is in the highest part of `Illiyyun, because he is the best of creation, and because Allah has given him Al-Wasilah which is the most superior degree in Paradise. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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