



**Fatwa No. 2641**

**Q: What is the ruling on someone who believes in the fundamental articles of faith while thinking that the Messenger of Allah (peace be upon him) hears his voice when he invokes Allah's peace and blessings upon him at his grave? Is he regarded a Muslim who follows the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) or is he a Mu'tadi' (one who introduces rejected innovations in religion)?**

**A: Firstly:** It is not legislated in Islam that a Muslim is to visit the Prophet's grave each time he enters the Prophet's Masjid (mosque), to recite Du`a' (supplication) beside it, or to make it a place of celebration. [Abu Dawud](#) narrated a Hadith with a sound and reliable Isnad (chain of narrators) on the authority of [Abu Hurayrah](#) (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: [\(Do not turn your houses into graves, and do not make my grave a place of celebration, but invoke blessings on me, for your blessings reach me wherever you may be \)](#) It is also narrated by [Abu Ya`la](#), Al-Qadi Isma`il and Al-Hafiz

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Al-Diya' Muhammad ibn `Abd Al-Wahid Al-Maqdisy in the book entitled 'Al-Ahadith Al-Mukhtarah' (Selected Hadiths) [\(on the authority of `Aly ibn Al-Husayn that he saw a man entering through a gap beside the Prophet's grave where he would recite Du`a'. `Aly ibn Al-Husayn forbade him from doing this and said: "Shall I inform you of a Hadith which I heard from my father on the authority of my grandfather who quoted the Messenger of Allah \(peace be upon him\) as saying: 'Do](#)

not make my grave a place of celebration and do not turn your houses into graves, but invoke blessings on me, for your blessings reach me wherever you may be. » This Hadith is reported with a good Sanad (chain of narrators). The Prophet's Sahabah (Companions) were more keen to do good deeds than we are and loved the Prophet (peace be upon him) more as well. They were the best to know the Prophet's rights upon his Muslim community and the etiquettes that must be observed when visiting his grave. Yet, not one of them is on record to have frequented the Prophet's grave to recite Du`a' there. It is only reported that whenever Ibn `Umar (may Allah be pleased with them both) would return to Madinah following a journey, he would go to the Prophet's grave and say: "Peace be upon you, O Messenger of Allah! Peace be upon you, O Abu Bakr! Peace be upon you, O father! Then he would leave. Malik ibn Anas (may Allah have mercy on him) did not like that the people of Madinah go to the Prophet's Grave every time they entered the Masjid. He used to say: "The affairs of this Ummah will not be set aright unless it follows the guidance of the early followers."

**Secondly:** The Prophet (peace be upon him) is alive in his grave in the sense that he is in a state of Al-Barzakh (period between death and the resurrection). He is believed to be enjoying the blessings and favors Allah has bestowed on him. However, his life in this sense is by no means similar to that of his life in this world. Allah (may He be Exalted) stated: ﴿ Verily, you (O Muhammad peace be upon him) will die, and verily they (too) will die. ﴾ Then, on the Day of Resurrection, you will be disputing before your Lord. ﴾

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The Prophet's Sahabah (may Allah be pleased with them all) offered the funeral prayer over his body and afterwards buried him in his grave. Had his life in the grave been similar to his earthly life, his Sahabah would have sought his advice and consultation regarding the trials and tribulations that befell them. Thus, the Prophet's earthly life ended at his death. He died in the same manner ordinary human beings die. The Sahabah were fully aware of this fact. They appointed caliphs to succeed the Prophet and conducted their worldly and religious affairs in the light of the Book of Allah and Sunnah of their Prophet (peace be upon him) without having return to him for consultation because the dead are essentially incapable of hearing the speech of the living .It is narrated by Imam Ahmad and Abu Dawud with a good Isnad (chain of narrators) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿ Whenever someone greets me, Allah returns the soul to my body (in the grave) so that I am able to reply to his greeting. ﴾ Based on this Hadith there is no harm if the person mentioned in the question believes that the Messenger of Allah (peace be upon him) hears his voice when he invokes Allah's peace and blessings upon him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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