

According to the Ahlu's Sunnah, the Prophets and the Martyrs are alive with a physical life. Moreover, it is forbidden for the Earth to consume the bodies of the Prophets 'alaihimu's salam. The bodies and even the shrouds of the Awliya and Shuhada are intact and they are given sustenance. Imam Subki writes in *Shifa' al-Siqam* that:

The life of the martyrs is very superior. The promise of life and sustenance is not given to anyone else but them. The life of the Prophets is the most superior because they are alive physically and spiritually as they were in this world and this will continue forever [Shifa' al-Siqam, p.206].

Qadi Thana' Ullah Pani Patti writes:

The Awliya say that our souls are our bodies, meaning, their souls perform the work of body and sometimes the bodies become so fine that they appear as the souls. It is said that RasulAllah sallAllahu 'alaihi wasallam did not possess a shadow. Their souls go wherever they wish in the heavens and the Earth and paradise. This is because the Earth does not consume their bodies and even their shrouds are untouched.

Ibn Abi'd Dunya narrates from Malik that the souls of the believers go where they please. By believers is meant the accomplished [kamileen]. Allah gives their bodies the power of souls, hence, they offer Salah, perform Dhikr and recite the Qu'an in their graves [Tadhkiratu'l MAwta wa'l Qubur, p.75].

Shaykh al-Hind Muhaddith Dihlawi writes:

The friends of Allah go from the finite world to the eternal world. They are alive with their Lord and are given sustenance. They are happy but people cannot comprehend this [Ashi'atu'l Lum'aat Sharh Mishkat, vol.3, p.402].

Imam Mulla 'Ali Qari writes:

There is no real difference in the two states [life and death] of the Awliya. This is why it has been said that they do not die, rather, they go from one home to another [Mirqat Sharh Mishkat, vol.3, p.241].

Imam Jalaluddin Suyuti has written some reliable reports regarding the life of the Awliya after their demise. Some are presented here:

Imam Abu'l Qasim Qushairi writes with his own sanad that Sayyidina Abu Sa'eed Kharraz said that I was once in Makka when I saw a youth lying dead at the Baab Bani Shayba. When I looked towards him, he saw me and smiled and then said:

Oh Abu Sa'eed! Do you not know that the beloved of Allah are alive even when they die? They are only taken from one home to the other [Sharh al-Sudur, p.86].

The same person narrates from Sayyidi Abu 'Ali that:

I lowered a poor man into his grave. I opened his shroud and placed his head on the Earth so that Allah shows kindness due to his poverty. The man opened his eyes and said to me: Oh Abu 'Ali! You dishonour me in front of Him who honours me. I said: Oh my leader! Is there life after death? He said: I am alive and all of Allah's beloved ones are alive. Indeed I will help you on the day of judgement due to the esteem that will be granted to me on that day [Sharh al-Sudur, p.86].

The same person narrates from Ibrahim bin Shayban that:

A young disciple of mine passed away and this caused great sadness for me. I began performing his bathing and due to my despondency, I started from the left. The youth turned around and bought his right side towards me. I said: My son! You are right and I was wrong [Sharh al-Sudur, p.86].

The same person narrates from Abu Ya'qub Sosi Nahrjori that:

I placed one of my disciples on a board in order to bathe him. He grabbed my thumb. I said: My son! I know you are not dead, this is simply going from one abode to another. Let go of my hand [Sharh al-Sudur, p.86].

The same person narrates from the same person that:

A disciple of mine said to me in Makka that: Oh guide of mine! I will die at the time of Dhuhr tomorrow. Take one Ashrafi [currency]; spend half on my burial and half on my shrouding. The next day, the disciple came and performed tawaf. He then moved away from the Ka'aba and lied down and his soul was taken. I lowered him into the grave and he opened his eyes. I asked: Is there life after death? He replied: I am alive and every friend of Allah is alive [Sharh al-Sudur, p.86].