



The life of Prophets in their graves

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Life after death

Allah says:

Every soul will taste death.²

This is definitive and absolutely certain and there is no room for doubt in it. There is, however, doubt as to whether after death, a person can feel the reward and punishment of his good and bad deeds. Some Mu'tazila and Rawafid say that a human cannot feel anything and is no more than a soulless being.

Imam Taftazani writes:

Some Mu'tazila and Rawafid denied the punishment of the grave because a dead body is inanimate and void of life and sensation. Hence, it is impossible to punish it.³

Ahlu's Sunnah believe that the deceased is given such a life that he feels both reward and punishment.

ibn Qayyim writes:

Shaykh al-Islam says it is proven from rigorously authenticated and mass transmitted hadiths that during questioning, the soul is returned to the body. One group opines that a soulless body is questioned but the majority denied this.⁴

¹ The original book can be read at <http://www.razaanw.org/modules/sunnibooks/item.php?itemid=103>

² 3:185

³ Sharh al-'Aqa'id, p.77

⁴ Kitab al-Ruh, p.84

ibn Taymiyya writes:

The deceased hears recitation of the Qur'an and other sounds. The companions of Imam Ahmad ibn Hanbal and other scholars said that sins committed near the deceased cause him sorrow. This is what they reported from Imam Ahmad and narrated many sayings regarding it. It is also said that the deceased receives serenity by hearing the recitation of the Qur'an and the remembrance of Allah.⁵

Qadi Shawkani writes:

In absolute terms, sensation, knowledge and hearing are proven for the dead.⁶

Qadi Shawkani has accepted knowledge and hearing for the dead whether they be Muslim or not. ibn Qayyim proves the hearing of the dead from the hadiths by writing:

It is proven from the Prophet sallAllahu 'alaihi wasallam that after burial, the dead hears the footsteps of people. The Prophet sallAllahu 'alaihi wasallam taught his nation that when they greet [say salam to] the dead, they should do so by directly addressing them and using the words: Peace be upon you, Oh residents of the grave. This is addressing a person who hears and recognises and if this was not the case, then it is like addressing a stone or a person who is not even present.⁷

These passages show that hearing and recognition are proven for all the dead and that the resident of the grave hears recitation and the voices of those who greet him. We do not claim that all dead people are alive like they were in the world and that they need to eat and drink. There are many different connections that the body has with the soul.

ibn Qayyim writes:

The body has five different types of connection with the soul and rulings for each one differ. [After writing the first three types, he writes] The fourth connection is in Barzakh because even though the soul is separated from the body, it is not completely disconnected such that its attention is no longer on the body. We have stated those hadiths and sayings which show that when greeted by someone, the soul is returned to the body. This returning of the soul is special and does not mean that a body will become fully alive before the onset of Qiyamah.⁸

ibn Qayyim writes at the beginning of *Kitab al-Ruh*:

The first issue is whether the dead know about those who visit and greet them?

⁵ Iqtida' al-Sirat al-Mustaqim, p.379

⁶ Nayl al-Awtar, v.3, p.282

⁷ Kitab al-Ruh, p.4

⁸ Ibid, p.71-72

He presented several hadiths which shows that the dead recognise those who visit them and even reply to their greetings. He has gone as far as stating:

There is consensus [ijma'a] of the pious predecessors and narrations from them are mass transmitted [tawatur] that the dead knows those who visit him and is joyful of it.⁹

The hearing and seeing power of the Awliya

Abu Hurayra radiyAllahu 'anhu narrates that the Prophet sallAllahu 'alaihi wasallam said that Allah said:

Whoever had enmity towards a friend of Mine, I declare war against him. My slave did not attain My closeness with anything more beloved than obligatory worship and continues to attain My closeness through supererogatory acts until I make Him my beloved and I become the ears with which he hears, the eyes with which he sees, his hands with which he grasps and his legs with which he walks. If he asks of Me, I will certainly give to him and if he seeks My refuge, I shall certainly grant it.¹⁰

Imam Razi writes in the exegesis of the verse, *Or, do you think that the People of the Cave and the Inscription were of Our wonderful signs?* [18:9]:

When a person becomes habitual upon obedience, he attains a rank about which Allah says: I become his ears and eyes. When the light of Allah becomes his ears, he hears from afar as he hears from near and when the light of Allah becomes his eyes, he sees both near and far and when this light becomes his hands, he becomes powerful over the disposition of worldly affairs, whether easy or difficult.¹¹

Imam 'Ali Qari commentates on the hadith, *Verily, Allah has forbidden the earth from consuming the bodies of the Messengers:*

This is why it is said that the Awliya do not die, rather they go from one place to another [this world to Barzakh].¹²

He commentates on the hadith, *So invoke blessings upon me for your invocation is shown to me:*

Qadi 'Iyad said that when pure souls become separated from physical connections, they are elevated to the upper realm and there is no veil for them.

⁹ Kitab al-Ruh, p.4

¹⁰ Sahih Bukhari, v.2, p.963

¹¹ Tafsir al-Kabir, v.21, p.891, Egypt

¹² Mirqat al-Mafatih Sharh Mishkat al-Masabih, v.3, p.241

They see everything as if it is in front of them or the angels inform them. There is a secret in this that is only known by those to whom it is revealed.¹³

Similarly, Shah WaliAllah Dihlawi writes in the second volume of *Tafhimat Ilahiya*:

Shaykh ‘Abdul Qadir Jilani has the authority to influence matters of the whole universe because when he passed away, he acquired characteristics of the higher assembly [mala’ al-a’la]. He acquired the body that influences the whole universe and he became like a soul.¹⁴

The leader of the Ghayr Muqallids, Nawab Siddiq Hasan Bhopali, writes:

In this world, the Awliya are surrounded by the fear of being dismissed and of their demise but when they leave this world in the state of Iman, they are both people of belief and sainthood.¹⁵

These sayings from the scholars demonstrate that the powers which Allah bestows upon his Awliya are not restricted to this world but continue after their demise because when their sainthood is intact, its effects will be too.

The life of Martyrs [shuhada’]

The life of martyrs is proven from the Qur’an. Allah says:

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord.¹⁶

Qadi Shawkani writes in the exegesis of this verse:

According to the majority, this means that martyrs are alive with a physical life. There is disagreement amongst them about whether the souls are returned to their bodies. Some say they are and they benefit from blessings. Mujahid said they are given fruits from paradise meaning they smell them even though they are not in paradise. Other than the majority, some scholars said that their life is metaphorical meaning they are deserved of the blessings of Allah in paradise. The first opinion is correct and there is no reason to adopt the metaphorical meaning.¹⁷

He writes concerning, *finding their sustenance in the presence of their Lord*:

Here, *sustenance* is meant in its normal meaning. This is the opinion of the majority as mentioned earlier. Apart from the majority, some scholars say it

¹³ Mirqat al-Mafatih Sharh Mishkat al-Masabih, v.2, p.342

¹⁴ Hashiya Ham’at, p.62, Muhammad Nur al-Haq ‘Alawi

¹⁵ Baghyat al-Ra’id fi Sharh al-‘Aqa’id, p.87-88

¹⁶ 3:169

¹⁷ Tafsir Fath al-Qadir, v.1, p.399

means *good praise* even though there is no reason for interpolation [tahrif] in the Arabic text of the Qur'an and adopting a far fetched metaphorical meaning.¹⁸

The life of the Prophets 'alaihim assalam

We have already mentioned the verse that describes the physical life of martyrs and that they are given sustenance as we know it. It will have to be believed that Prophets too are alive with a physical life and given sustenance because a martyr only reaches an elevated rank due to obeying the Prophets. Hence, the Prophets are more worthy of such a physical life; rather, their life is far greater than that of martyrs.

Qadi Thana'Allah Pani Patti writes:

One group of scholars believes that this life is specific to martyrs. I believe that it is not specific to them, rather, the life of the Prophets is superior to theirs and the effects of this are more apparent such as marriage being prohibited for the wives of the Prophet sallallahu 'alaihi wasallam after his demise whereas the widow of a martyr can remarry. The *Siddiqin* [truthful] hold a higher rank than martyrs and the *Salihin*, meaning the Awliya, are adjoined to them as is the order in the verse, *Of the Prophets and the truthful and the martyrs and the righteous*. This is why the gnostics say that our souls are our bodies and our bodies are our souls. It is mass transmitted from many Awliya that they help their friends and damage their enemies. Allah guides whom He wills.¹⁹

Qadi Thana'Allah has proven the life of Prophets, Siddiqin and Awliya after their demise and also that they help and assist by the will of Allah.

Qadi Shawkani writes:

There is a verse of the Qur'an that martyrs are alive, are given sustenance and that their life is physical. What will be the state of Prophets and Messengers? The hadith proves that Prophets are alive in their graves and has been narrated by Imam Munziri and graded Sahih by Imam Bayhaqi.²⁰

Also, Allah has blessed His Prophet sallallahu 'alaihi wasallam with martyrdom too because his demise occurred due to the poison he was given by the Jewess at Khaybar.

Imam Bukhari and Imam Bayhaqi narrate from 'Aisha radiyAllahu 'anha:

The Prophet sallallahu 'alaihi wasallam used to say during his illness that I always feel the effects of the food I ate at Khaybar. Due to that poison, my intestines have been cut.²¹

¹⁸ Tafsir Fath al-Qadir, v.1, p.399

¹⁹ Tafsir Mazhari, v.1, p.151

²⁰ Nayl al-Awtar, v.3, p.282

²¹ al-Hawi lil Fatawa, v.2, p.149, Imam Jalal al-Din Suyuti

Imam Jalal al-Din Suyuti writes:

The Prophet sallAllahu 'alaihi wasallam is alive in his blessed grave. This is proven from either the generality of the verse or the meaning that is derived from it.²²

That is, if we adopt the apparent meaning of the verse, then the life of the Prophet sallAllahu 'alaihi wasallam is proven because he too is a martyr and martyrs are alive and if we take the derived meaning, the life of the Prophet sallAllahu 'alaihi wasallam is proven because if martyrs are alive, then the Prophet sallAllahu 'alaihi wasallam is alive to a greater degree.

Imam 'Abdul Baqi Zarqani narrates from Imam ibn 'Aqil Hanbali that he swore an oath that the Prophet sallAllahu 'alaihi wasallam is presented with his wives in his blessed grave. Imam Zarqani said this is evident and there is nothing preventing this.²³

Bear in mind that ibn 'Aqil Hanbali is amongst those scholars whom ibn Taymiyya quotes references from.

It is astonishing that some people object to this writing of Imam Zarqani even though the hadith states that the grave is a garden from the gardens of paradise or a pit from the fire. It is in the Qur'an:

And they shall have pure wives in the gardens.²⁴

Whose grave will be a garden from paradise more than that of the Prophet sallAllahu 'alaihi wasallam?

Proof from the hadiths

Qadi Shawkani writes that it is in a Sahih hadith:

Prophets are alive in their graves. Imam Bayhaqi has graded it Sahih and wrote a monograph on the issue.²⁵

Abu Darda' radiyAllahu 'anhu narrates that the Prophet sallAllahu 'alaihi wasallam said: Send salutations upon me in abundance on Friday because this is the day when the angels come to me and present the salutations of everyone who has sent salutations upon me. Abu Darda asked: Even after your demise? The Prophet sallAllahu 'alaihi wasallam said: Allah has forbidden the Earth to consume the bodies of Prophets. The Prophet of Allah is alive and is given sustenance.²⁶

²² al-Hawi lil Fatawa, v.2, p.149, Imam Jalal al-Din Suyuti

²³ Sharh Mawahib al-Ladunniya, v.6, p.196

²⁴ 2:25

²⁵ Nayl al-Awtar, v.5, p.108

²⁶ ibn Majah, p.118

Imam ibn Majah narrated this hadith in the last chapter of the *Book of Funerals*. ibn Qayyim narrates from Imam Tabrani that Abu Darda radiyAllahu 'anhu reported the same hadith and added the words: Whoever sends salutations upon me, his voice will reach me from wherever he may be.²⁷

Qadi Shawkani writes:

We learn from the hadiths that on Friday, abundant salutations should be sent upon to the Prophet sallAllahu 'alaihi wasallam and it is presented to him. It is also proven that the Prophet sallAllahu 'alaihi wasallam is alive in his grave.²⁸

He also writes:

One group of research scholars has said that the Prophet sallAllahu 'alaihi wasallam is alive after his demise and becomes happy at seeing the good deeds of his nation and that the Earth does not consume the bodies of Prophets. Sensations such as hearing are proven for the dead.²⁹

Imam 'Ali Qari commentates on the hadith, *The Prophet of Allah is alive and is given sustenance*:

The Prophet of Allah could refer to all the Prophets or could refer to the most perfect of them, that is, the Prophet sallAllahu 'alaihi wasallam. The first position is correct because the Prophet sallAllahu 'alaihi wasallam saw Musa 'alaihi salam standing and performing prayer [salah] in his grave and also Ibrahim 'alaihi salam. Such as the hadith of Sahih Muslim that Prophets are alive in their graves and offer prayer. Imam Bayhaqi said: It is rationally possible [aqalan ja'iz] for Prophets to be at many places at different times as stated in the hadith of the Prophet sallAllahu 'alaihi wasallam.³⁰

This is an indication towards the Mi'raj when the Prophet sallAllahu 'alaihi wasallam saw Musa 'alaihi salam in his grave, then at Bayt al-Maqdis and then in the skies.

Incidents

Books of hadith, tafsir and sirah are replete with incidences which prove that the Prophet sallAllahu 'alaihi wasallam is alive.

Shaykh 'Abdul Haq Dihlawi writes:

[At the time of burial] The last companion to come out of the grave of the Prophet sallAllahu 'alaihi wasallam was Qasham radiyAllahu 'anhu who said: I saw the

²⁷ Jala' al-Afham, p.63

²⁸ Nayl al-Awtar, v.3, p.282

²⁹ Ibid

³⁰ Mirqat al-Mafatih, v.3, p.241

Prophet sallAllahu 'alaihi wasallam in his grave and his lips were moving. I moved closer to hear and heard him saying: Oh Allah, forgive my nation.³¹

Imam Abu Nu'aym Isbahani narrates from Sa'id ibn Musayyib:

During the events of Harra [when the armies of Yazid attacked Madina], there was no one in the mosque of the Prophet sallAllahu 'alaihi wasallam but me. Whenever it was the time of prayer, I would hear the adhan from the blessed grave whereafter I would offer my prayer. Groups of people from Syria would enter one after the other and would say, Look at this mad old man.³²

Imam Darimi narrates from Sa'd bin 'Abdul 'Aziz:

During Harra, adhan and takbir were not pronounced in the mosque of the Prophet sallAllahu 'alaihi wasallam for three days. Sa'd bin Musayyib stayed there and knew the time of prayer from hearing voices from the grave of the Prophet sallAllahu 'alaihi wasallam.³³

ibn Taymiyya writes:

One group of people heard the reply of greetings from the grave of the Prophet sallAllahu 'alaihi wasallam and other Awliya and Sa'id ibn Musayyib heard the adhan from the grave during Harra. These incidents and other like them are all true and we do not argue against them. The reality is actually far greater than shown in these incidents.³⁴

Imam Nasafi writes:

A Bedouin came to the grave of the Prophet sallAllahu 'alaihi wasallam after his burial and rubbed the blessed dust from the grave on his head and said: Oh Prophet of Allah, we heard from you that which was revealed upon you which states: And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had also asked forgiveness for them, they would have found Allah Oft-returning, Merciful [4:64]. I have come to you to get my sins forgiven by Allah, hence, seek forgiveness from Allah for me. He then heard a call from the grave: You have been forgiven.³⁵

The same narration has been reported by Imam Qurtubi in his tafsir with a slight variation.³⁶

³¹ Madarij al-Nubuwwah, v.2, p.442

³² Dala'il al-Nubuwwah, p.206

³³ Sunan Darimi, v.1, p.43

³⁴ Iqtida' al-Sirat al-Mustaqim, p.371

³⁵ Tafsir Nasafi, v.1, p.234

³⁶ al-Jami' al-Ahkam al-Qur'an, v.5 p.265

Imam Fakhr al-Din Razi writes:

One miracle of Abu Bakr Siddiq radiyAllahu 'anhu is that when his body was brought to the blessed grave of the Prophet sallAllahu 'alaihi wasallam, it was said: Peace be upon you. This is Abu Bakr present at your door. Suddenly, the door opened and a voice came from the blessed grave saying: Bring the beloved to the beloved.³⁷

Sayings of the Scholars

Sayings of the scholars regarding the Prophet sallAllahu 'alaihi wasallam being alive are so numerous that they cannot be estimated. Only a few are mentioned here.

Imam ibn al-Haj writes:

Our scholars say that those who visit the Prophet sallAllahu 'alaihi wasallam should believe that he is alive and they are present before him because there is no difference between his life and demise in that he sees the nation and knows their states, intentions and thoughts. All of this is apparent to him and none of it is hidden.³⁸

Imam Qastalani has written the above verbatim.³⁹

Imam Jalal al-Din Suyuti writes:

All the passages and hadiths prove that the Prophet sallAllahu 'alaihi wasallam is alive physically and spiritually and he disposes of affairs and goes wherever in the universe he pleases. His state is the same as it was before his demise and there is no change in any of his aspects. He is veiled from us as the angels are even though they are physically alive. When Allah wishes to show the Prophet sallAllahu 'alaihi wasallam to anyone, He lifts the veil for him and he sees the Prophet sallAllahu 'alaihi wasallam in his actual state. There is nothing preventing this and no reason to say this is an imaginal vision.

Imam 'Ali Qari commentates on the hadith, *When a believer sends salutations upon me:*

It means that the Prophet sallAllahu 'alaihi wasallam is occupied in seeing the light of Allah. Allah turns the attention of the Prophet's soul so that he may reply to the salam of people. Otherwise, the relied upon creed is that the Prophet sallAllahu 'alaihi wasallam is alive in his blessed grave like the other Prophets are alive in their graves in the presence of their Lord. Their souls are connected to the

³⁷ al-Tafsir al-Kabir, v.21, p.86

³⁸ al-Madkhal, v.1, p.282

³⁹ Mawahib al-Ladunniya, v.8, p.348

upper realm like they were in this world. Their hearts are associated with the upper realm and their bodies are in this world.⁴⁰

Imam Sayyid Mahmud Alusi writes:

Imam Tabrani has narrated the whole hadith that whichever Prophet passes away, they spend forty days in their grave until their soul is returned to them. I passed by the grave of Musa 'alaihis salam on the night of Mi'raj and he was standing in his grave offering salah.

This hadith does not mean that they do not stay in their graves and go elsewhere, rather, it means that unlike other dead people, Prophets do not remain dead for more than forty days and their souls are returned to them and they are alive. What does this meaning have to do with the claim that they come out of their graves after forty days? Being alive in the grave does not necessitate coming out of it. I am a believer in the life of the Prophets.⁴¹

There are differing narrations regarding the length of this period. Imam Suyuti writes:

Imam al-Haramayn in *Nihaya* and Rafi'i in *Sharh* write: It is narrated that the Prophet sallallahu 'alaihi wasallam said: I hold a higher rank in the presence of my Lord that he leave me for three days in my grave. Imam al-Haramayn added: One narration mentions more than two days and Abu al-Hasan ibn Zaghuni Hanbali has written in some of his books that Allah does not leave any Prophet for more than half a day in his grave.⁴²

Shaykh 'Abdul Haq Dihlawi writes:

There is agreement on the Prophets being alive and no one disagrees that this life is physical, worldly and real. It is not like the life of martyrs which is spiritual and figurative.⁴³

Shah WaliAllah Dihlawi writes:

I have felt that it is unique to the Prophet sallallahu 'alaihi wasallam that he can make his soul take the form of his body. This is what he indicated towards when he said Prophets do not encounter real death; they offer prayers in their graves, perform pilgrimage and are alive.⁴⁴

⁴⁰ Sharh Shifa', v.3, p.499

⁴¹ Tafsir Ruh al-Ma'ani, v.22, p.36

⁴² al-Hawi lil Fatawa, v.2, p.264

⁴³ Ashi'at al-Lum'at, v.1, p.574

⁴⁴ Fuyuz al-Haramayn, p.84

Imam Ahmad Rida Baraylawi writes:

In this monograph [*Hayat al-Mawat*], I have abstained from including hadiths and sayings of scholars that are specifically about the Prophet sallAllahu 'alaihi wasallam for three reasons:

1. So that no Muslim will think that the Prophet sallAllahu 'alaihi wasallam is like any other deceased.
2. By Allah, I was ashamed to include the name of the Prophet sallAllahu 'alaihi wasallam in such a discussion by myself. Yes, if someone else does, then we are forced to proclaim the truth.
3. There are so many proofs about the saints that one is left speechless. Hence, to suffice with just proofs about the servants of the Prophet sallAllahu 'alaihi wasallam, we can imagine what the state of the Prophet sallAllahu 'alaihi wasallam himself will be. After all, these servants have been granted these powers by the Prophet sallAllahu 'alaihi wasallam.⁴⁵

The Muhaddith of Makkah, Sayyid Muhammad 'Alawi Maliki writes:

The life of Barzakh is a real life. There are clear verses and hadiths that verify this. This real life does not conflict with the fact that they were given death, as the Qur'an says: We appointed immortality for no mortal before you [21:34] and Surely you shall pass away and they too shall surely die [39:30].⁴⁶

We said that the life of Barzakh is real. This means that it is not imaginal as some apostates claim whose intellects can only comprehend things that can be visualised. They are neither ready to accept the unseen that exceeds the human intellect nor do they recognise the power of Allah.

When we say that the life of Barzakh is real, a person with ordinary understanding will not doubt it after minimal contemplation. Real life only means that it is not an imagined life which people who have doubtful minds believe other aspects of Barzakh or the hereafter or events of other realms such as judgement day to be. Numerous hadiths and sayings prove that whether the dead is Muslim or not; he hears, feels and recognises.⁴⁷

Sayyid 'Alawi Maliki also clarifies that the life of the Prophets is superior and we have no need to prove it. He writes:

⁴⁵ Fatawa Ridawiyah, v.4, p.305

⁴⁶ There is no contradiction because every living being is given death once, thereafter, it is given life – Sharf Qadri

⁴⁷ Mafahim Yajibu 'an Tusahhaha, p.159

We have mentioned that the life of Barzakh is real and it proven from established texts that the dead – whether Muslim or not – hears, feels and knows. Life, sustenance and entering paradise is not specific to martyrs. This is the true creed which is followed by the Imams of Islam and the majority of Ahlu’s Sunnah. This is why it is not necessary to prove the life of the Prophets because it is more apparent than the Sun and not needy of verification. Moreover, the correct path is to speak of how their lives are superior and perfected. Like the ranks of people in this world differ, so too is the living of the Prophets superior.⁴⁸

After quoting several hadiths that prove the life of Prophets 'alaihim assalam, he writes:

The mentioned hadiths and others prove definitively [qat’i] that the meaning of Prophets passing away is that they are veiled from us and we cannot sense them even though they are present and alive. Such as angels are alive and present but we cannot see them.⁴⁹

The Deobandi scholars

al-Muhannad is a short monograph that has signatures of attestation from 24 Deobandi scholars including Ashraf ‘Ali Thanwi and Mahmud Hasan. In it, Khalil Ahmad Anbethwi writes:

According to us and our elders, the Prophet sallAllahu 'alaihi wasallam is alive in his blessed grave and his life is like that of this world but worship is not obligatory upon him. This life is specific to the Prophet sallAllahu 'alaihi wasallam and all other Prophets and martyrs and is not of Barzakh which all believers and even non believers share.⁵⁰

The founder of Daru’l ‘Ulum Deoband, Qasim Nanotwi, writes:

The life of the Prophet sallAllahu 'alaihi wasallam cannot diminish and the life of believers can. This is why at the time of demise, the life of the Prophet sallAllahu 'alaihi wasallam will not finish, yes, it will be veiled and the life of believers will totally finish or half of it or a third will. Hence, this veiling of the life of the Prophet sallAllahu 'alaihi wasallam can be compared to the Sun, which, at the time of solar eclipse, is veiled and its light is obscured but not defunct.⁵¹

Conclusion

Some detractors propagandise that Ahlu’s Sunnah wa’l Jama’ah do not believe that Prophets encounter death at all. This is blatant slander and nothing to do with reality. Sayyid Ahmad Sa’id Kazmi writes:

⁴⁸ Mafahim Yajibu ‘an Tusahhaha, p.165

⁴⁹ Ibid, p.171

⁵⁰ al-Muhannad, p.13

⁵¹ Ab-e-Hayat, p.208-209

Whoever totally denies that Prophets 'alaihim assalam pass away and their souls are taken out; such a person is a denier of Qur'anic verses and mass transmitted hadiths and therefore out of the fold of Islam.⁵²

Imam Ahmad Rida Baraylawi writes:

انبیاء کو بھی اجل آنی ہے
لیکن ایسی کہ فقط آنی ہے
پھر اسی آن کے بعد انکی حیات
مثل سابق وہی جسمانی ہے

*The prophets shall also taste death,
But only that this state is momentary;
And after that little while, their lives
Are similar to that past, and corporeal.*

⁵² Hayat al-Nabi, p.78