

# **Athaab -e- Qabr**

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## ATHAAB-E-QABR

### PUNISHMENT OF THE GRAVE

ATHAABUL QABR or the Punishment of the Grave is a reality established by the Qur'aan and Hadith. Ijma' (Consensus) of the Ummah exists on this belief since the age of the Sahaabah (radhiyallahu anhum). Heretics and deviates such as the Mu'tazilah and some Rawaafidh, etc. have denied this belief and irrefutable Shar'i reality.

Modernist and deviate groups in this belated age in close proximity to Qiyaamah have taken up this heretical belief of kufr and are deceiving innocent and ignorant Muslims into believing that Athaab-e-Qabr is not a teaching of Islam when in fact it is an integral part of Imaan. Denial of this belief is kufr - kufr which eliminates Imaan, which expels the deviate from the fold of Islam.

Since deviant groups have severed their relationship with the Sahaabah and the Salf-e-Saaliheen, they have become sufficiently audacious and vulgar to reject the Qur'aanic and Hadith interpretations of these noble and illustrious authorities of Islam in favour of their own brands of ta'weel-e-baatil (baseless and kufr kinds of interpretation) which is the product of their nafsaani and whimsical fancies and corrupt opinion.

### THE QUR'AAN AND THE SUNNAH

The Qur'aan and the Ahadeeth of Rasulullah (sallallahu alayhi wasallam) explicitly and categorically declare the reality of Athaab-e-Qabr. The Ijma' of the Ummah from the earliest era of Islam down the corridor of Islam's fourteen century history has upheld and propagated the incumbent belief of Punishment and Reward in the Grave. In spite of this mass of authentic Shar'i evidence, the deviates playing on the ignorance of the masses have discovered fertile ground to operate and peddle their views of kufr.

Many of the Aayaat of the Qur'aan Majeed refer to Athaab-e-Qabr. However, since in its unique and eloquent style, the Qur'aan Shareef speaks in a general tenor, the heretics and mudhilleen (those who mislead others) have discerned some scope for injecting their own baatil ideas by interpreting Qur'aanic verses to eke out support for their opinions of kufr. But, they have failed to understand that the Qur'aan is not here to be dominated and mutilated by the personal opinions and interpretations of all and sundry. The right of interpretation belonged exclusively to the Rasool (sallallahu alayhi wasallam) and his noble Sahaabah who were invested with the office of presenting the Shariah to posterity.

In this day of spiritual and moral gloom we observe that even those who lack adequate knowledge in the masaa-il of Istinja, general Tahaarat and Salaat, considering themselves competent authorities to interpret Qur'aanic Aayaat and Ahaadith. Some who possess some expertise in the Arabic language and who may have perhaps 'researched' some books deem themselves to have sufficient knowledge and qualification to set aside the teachings of Islam as they were transmitted from the Sahaabah, Taabieen and Tab-e-Taabieen. What intense blindness and compounded ignorance can we find than this disease of nafsaniyat and self-deception?

### THEIR JAHAAALAT

The colossal jahaalat (ignorance) of the modernists and heretics have constrained them to brazenly aver that neither the Qur'aan nor the authentic Ahaadith of Rasulullah (sallallahu alayhi wasallam) substantiate the belief of the reality of Punishment and Reward in the Grave. In order to bamboozle ignorant laymen they endeavour to sound academic and technical by claiming that the Hadith narrations on which the belief of Athaab-e-Qabr is based, are of the Khabr-e-Aahaad category. While they may temporarily succeed to hoodwink the unwary and the ignorant, men of knowledge will smile at their stupidity and will pull from their faces the mask of deception.

## QUR'AANIC INTERPRETATION

Let it be known to all Muslims who value their Imaan and who understand that there is the Return to Allah Ta'ala and the Reckoning in the Aakhirah, that the Qur'aan is the Wahi (Revelation) from Allah Ta'ala to His Nabi Muhammad (sallallahu alayhi wasallam). Allah Ta'ala did not deliver an ambiguous Message to Rasulullah nor did Rasulullah (sallallahu alayhi wasallam) leave a Qur'aan with ambiguity for every Tom, Dick and Harry to handle and mishandle so that it could find accommodation within the narrow confines of their nafsaani opinions. The Qur'aan is the Primary Source of the Shariah. All the Masaa-il (rules and laws) of the Shariah stem directly from the Principles enshrined in the eternal Word of Allah Ta'ala. Those principles were explained by Rasulullah (sallallahu alayhi wasallam) and transmitted by his noble Sahaabah (Radiallahu anhum) to the Ummah via their students, the Aimmah-e-Mujtahideen, the Mufasssireen and the Muhadditheen of the eras designated as Khairul Quroon (The Noblest Ages) by Rasulullah (sallallahu alayhi wasallam). The Qur'aan was not left unexplained and in ambiguity for the hordes and masses of juhala to interpret and explain as their nufuoo desire

Any explanation or interpretation which conflicts with the interpretation of Rasulullah (sallallahu alayhi wasallam) or with the interpretation of his Sahaabah stands condemned and rejected. It will be an accursed baatil ta'weel which expels the interpreter from the fold of Islam.

Regardless of how logical and soothing to the nafs an interpretation may appear or sound, the criterion of its acceptance is the Shariah as was taught and transmitted by the Salf-e-Saaliheen. Any interpretation which does not pass this standard is a shaitaani deception designed to mislead and lead into Jahannum. Muslims should therefore beware and be on their guard when deviates attempt to ruin their Imaan by their fanciful shaitaaniyat presented as 'Ilm' when in reality it is pure shaitaani jahaalat.

The deviates will say that the relevant Qur'aanic verses revealed to establish Athaab-e-Qabr are of a general meaning and do not refer specifically to Athaab-e-Qabr nor are there terms pertaining to such punishment mentioned in the Qur'aan. In response to such devious reasoning they should be told that their personal interpretation has absolutely no standing, no worth and no substance in opposition to the interpretation and meaning of the Aayaat given by the illustrious Sahaabah (Radiallahu anhum). Thus, if a modernist deviate says, for example, that Aayat 27 of Surah Ibraaheem does not specifically mention Athaab-e-Qabr, then our retort is that this stupid argument has no validity because ALL the Sahaabah (Radiallahu anhum) who heard this Aayat being recited from the blessed lips of Nabi-e-Kareem (sallallahu alayhi wasallam) and ALL these noble Sahaabah (Radiallahu anhum) who heard Rasulullah (sallallahu alayhi wasallam) explaining (giving Tafseer) the Aayat, say that this Aayat was revealed in reference to athaab-e-qabr. Now the Imaan of every true Mu'min will dictate which view and whose interpretation we have to accept.

Let us for a moment assume that Athaab-e-Qabr is not mentioned in the Qur'aan. Then too this Qur'aanic silence in no way can be construed as negatory of the belief of Athaab-e-Qabr. The Qur'aan is silent on the number of the daily Fardh Salaat. Nowhere does the Qur'aan say that five Salaat are Fardh every day; the Qur'aan does not refer to the number of Fardh and Sunnat raka'ts of even a single Salaat; the Qur'aan does not mention the detailed masaa-il pertaining to Salaat, Tahaarat, Zakaat, etc., etc. In short thousands of masaa-il and beliefs and teachings of Islam are not to be found in the Qur'aan in explicit terms. It is only total ignorance which leads a man to conclude that while some teachings of Islam have to be accepted inspite of Qur'aanic silence, other teachings are to be rejected in view of Qur'aanic silence.

The Mu'min has to see and accept whatever the Rasool (sallallahu alayhi wasallam) taught and delivered to the Ummah. Hence the Qur'aan Majeed says:

*“Whatever the Rasool brings to you, adhere firmly to it (accept it and practise*

*accordingly), and whatever he forbids you of, abstain therefrom.”*

The Qur’aan is replete with commands to follow Allah and His Rasool. Any person with the least intelligence or uncorrupted or uncontaminated intelligence will understand the axiomatic truth that the Qur’aan does not expound every mas’alah and every teaching. The Word of the Rasool (sallallahu alayhi wasallam) suffices to substantiate an Aqeedah or a teaching regardless of the technicalities introduced centuries later in view of certain circumstances. The only requirement for the validity of a teaching of the Deen is its authenticity, i.e. it must be proven that Rasulullah (sallallahu alayhi wasallam) and his Sahaabah had propagated the belief, teaching or practice. Once this assurance has been acquired, then everything else will be set aside. No academic and technical arguments will then be entertained, especially if such shaitaani argument is presented in a bid to scuttle any teaching or belief of Islam.

It should now be clear that any interpretation of the Qur’aan which conflicts with the interpretation of the Rasool (sallallahu alayhi wasallam) and his Sahaabah (Radiallahu anhum) should necessarily and compulsorily be rejected and dismissed as a ploy of shaitaan.

### **KHABR-E-AHAAD**

This is an authentic category of Hadith, albeit not as strong as Ahadeeth Mutawaataarah (which is the highest category). Since the deviates are fully aware of the existence of numerous Saheeh (authentic) Ahaadith on the question of Athaab-e-Qabr, they are in a great dilemma in this regard because the Ahaadith speak very explicitly of the punishment of the grave. So clear and categoric is the Hadith explanation on the punishment of the grave that no scope for interpretation and manoeuvring is left for the heretics. To overcome this insurmountable obstacle, the best they could do was to submissively and covertly resort to Taqleed of the Muhadditheen. While these heretics are the enemies of Taqleed, they shamelessly grab hold of it and present the technical meanings and rulings given to various Ahadeeth narrations by the Muhadditheen. If someone asks them: Did the classification of Khabr-e-Aahaad, Mutawaataarah, etc.,

etc. exist during the time of Rasulullah (sallallahu alayhi wasallam)?, they will or can only stare with open mouths. They usually ask: Did the Math-habs exist during the time of Rasulullah (sallallahu alayhi wasallam)? Yet, when they are in a dilemma, they have no qualms in shamelessly seeking refuge in the principles of the Aimmah-e-Mujtahideen and the Muhadditheen who were all followers of the Sunnah, either Mujtahid or Muqallid. But, never heretic or deviate.

In response to their 'Khabr-e-Aahaad argument, we categorically refute this stupid argument. Regardless of the classification which Muhadditheen had ascribed to certain authentic Ahaadith centuries after Rasulullah (sallallahu alayhi wasallam), it must be understood that the beliefs and practices of Islam did not initiate with the era of the Muhadditheen. Islam was not completed and perfected by the Muhadditheen a couple of centuries after Rasulullah (sallallahu alayhi wasallam). Islam was completed and perfected during the very lifetime of Rasulullah (sallallahu alayhi wasallam). The Qur'aan very explicitly and emphatically declares this Truth. Thus, a belief which was taught and upheld by the Sahaabah (Radiallahu anhum) can never be scuttled, watered down or refuted on the basis of a technical term or Hadith classification presented by the Muhadditheen hundreds of years later.

Since the beliefs of Islam originated in the era of Nubuwwat, these will not be set aside if technical classifications of narrations cannot be reconciled with these Aqaaid or teachings. On the contrary a suitable interpretation for the narrations or their classification will be presented to remove the apparent conflict. But never will the beliefs taught by the Sahaabah (Radiallahu anhum) be refuted or set aside.

The Sahaabah (Radiallahu anhum) did not depend on the Hadith classification of centuries later for their beliefs and practices. Their Islam was gained directly from Rasulullah (sallallahu alayhi wasallam). The beliefs and teachings which the Students of the Sahaabah (the Taabieen) and their Students (Tab-e-Taabieen) gained from the Sahaabah (Radiallahu anhum) did not require the principles and Hadith classifications which the Muhadditheen had developed almost 200 years after Rasulullah (sallallahu alayhi wasallam). Thus, beliefs



which have been transmitted to the Ummah from the time of the Sahaabah cannot be refuted or negated or misinterpreted on the basis of Hadith classification formulated long thereafter.

### **AHAADITH MUTAWAATIR**

The Ahadeeth which substantiate the belief of Athaab-e-Qabr are so numerous that they constitute irrefutable and absolute proof. They collectively have been assigned to the Mutawaatir category. Denial of such Ahaadith is kufr. Denial of the beliefs raised on the basis of such Ahadeeth is kufr. Athaab-e-Qabr is based on the soundest Shar'i evidences among which are irrefutable Ahadeeth.

### **A BASELESS CLAIM**

Some of the deviates who deny Athaab-e-Qabr claim by means of deception that all the Imaams, Usooliyeen and other Shar'i authorities' are in agreement that Athaab-e-Qabr does not form part of the Aqaa-id (Beliefs) of Islam. This claim is palpably false and most deceptive. In fact, the contrary is true. All the Imaams of the four Math-habs and the authorities of the Ahlus Sunnah Wal Jama'ah are unanimous in the belief of Athaab-e-Qabr. References which will appear later in this article will show that only deviates deny Athaab-e-Qabr. Regardless of what classification some of the relevant Ahadeeth have been given by the 'Usooliyeen', the fact remains that they all -- all Shar'i authorities of the Ahlus Sunnah -- are unanimous in the belief of the existence of Punishment and Reward in the grave.

The audacious rejectors of Taqleed should not try to save their concocted beliefs by resorting to principles of Hadith, etc. formulated by Muqallideen. It is laughable when these deniers of Taqleed and self-professed followers of the Sunnah, steer away from the Sunnah beliefs and teachings, and then cling to baseless opinions for which they seek evidence and grounds in the rules and principles of those who subscribe to Taqleed. It should be well-understood that all Mujtahideen of the Ahlus Sunnah propagate the belief and practice of incumbent Taqleed. While a Mujtahid is not a Muqallid, he does not deny Taqleed. On the contrary he declares the incumbency of Taqleed

for non-Mujtahideen. The refuters of Taqleed should now not seek cover for their fallacious opinions and kufr beliefs in the principles of the Mujtahid authorities.

Again, their claim that the Qur'aan Majeed is 'totally silent' on the question of Athaab-e-Qabr is a blatant lie. They are completely ignorant of Qur'aan Tafseer, hence they can be so brazen as to deny daylight during the daytime. When the Sahaabah (Radiallahu anhum) and the other authorities of the Shariah say that certain Qur'aanic verses pertain to Athaab-e-Qabr, then no one has the right to deny this. No one has the right to offer a meaning which conflicts with the meaning of the verses given by the Sahaabah (Radiallahu anhum).

### **BARZAKH**

Barzakh is that phase of life which follows Maut (Death) and ends with the advent of Qiyaamah. When it is said 'Grave', the meaning is Barzakh or the Realm after death and before Qiyaamah. It is in this realm that Athaab-e-Qabr as well as Thawaab occur. The reward or the punishment in this realm is to both body and soul. Sometimes it could be only to the soul. Whether the punishment is to only the soul or to both body and soul is of no substance in so far as the Aqeeda (Belief) of Athaab and Thawaab in the Qabr is concerned. The irrefutable fact substantiated by the Shariah is that such reward or punishment does occur. Difference of opinion and description of the realm of Barzakh cannot be advanced as evidence for denial of the belief of Athaab-e-Qabr.

### **CONTROVERSIAL MEANINGS?**

These deviates refute Athaab-e-Qabr also on the fallacious grounds of there being 'too many controversial meanings and interpretations on the verses of the Qur'aan related to this issue'. Let the deviates and those who have been misled by them understand that even if there are 'too many controversial meanings', such controversy cannot be cited as evidence for the refutation of a belief which has come down in the Ummah from the time of the Sahaabah (Radiallahu anhum). No one has the authority to deny the Beliefs and practices of Islam simply

because he happens to be too stupid to reconcile the ‘controversial’ meanings. Then, despite the existence of a variety of interpretations, real or imagined, the authorities of the Shariah all along down the fourteen centuries of Islam’s history, propagated the belief of Athaab-e-Qabr.

The deviates should now state precisely when was this belief of Athaab-e-Qabr introduced and when was it refuted? Who introduced it and who first rejected it? The slaves of whimsical opinion are the enemies of Islam, hence Hadhrat Umar (radhiyallahu anhu) said:

“Verily, the companions of opinion are the enemies of the Sunnah.”

There are numerous interpretations of verses pertaining to Salaat, Zakaat, Jannat, Jahannam, etc., etc. But the existence of difference and controversy on these issues of Islamic Faith and Practice does not offer a licence to reject these acts of Faith and Practice of Islam. There may be difference of opinion on the method and types, etc. of punishment in the grave. But there is no difference in the belief of the truth of Athaab-e-Qabr.

## DENIAL OF THIS BELIEF

Denial of Athaab-e-Qabr is kufr. It is denial of an Aqeedah which has been inherited from the Sahaabah and which has been transmitted reliably and authoritatively down the passage of Islam’s history.

Those who deny Athaab-e-Qabr cease to be Muslims.

Salaat performed behind such persons is not valid. Marriage to such people is not valid.

About such ignoramus deviates, the Qur’aan Majeed declares:

*“And among mankind are such men who dispute in (the aayaat of) Allah without having knowledge. (They do so because) they follow every rebellious shaitaan.”*

## BUKHAARI SHAREEF

### AHADEETH ON ATHAAB OF THE QABR

# (1) The Statement of Allah Ta'ala (i.e. Qur'aanic aayat):

*"If only you could see the transgressors in the throes of death and the Malaaiakah stretching their hands (towards them) and saying): 'Expel your souls'. Today you will be rewarded the disgraceful punishment."*

And Allah's statement:

*"Soon shall We punish them twice then they will be turned to a great punishment."*

And Allah's statement:

*".... The Fire - they will be presented to it morning and evening and on the Day when the Hour will occur...."*

Baraa Bin Aathib narrates that Nabi (sallallahu alayhi wasallam) said: 'When the Mu'min is seated up in his grave then he will testify that there is no deity but Allah and Muhammad is Allah's Messenger... .This is the meaning of Allah's statement:

*"Allah will fortify the Believers with a firm statement...."*

Shu'bah (also) narrated this and said: "This aayat was revealed in reference to the punishment of the grave."

Aishah (radhiyallahu anha) narrated, that a Jewish woman visited her and mentioned the punishment of the grave. She then said to her (Aishah):

*"May Allah protect you from the Athaab of the Qabr"*

Aishah (radhiyallahu anha) said:

*"I then asked Rasulullah (sallallahu alayhi wasallam) about the punishment of the grave. He said: 'Yes, the Athaab of the Qabr is the Haqq (Truth).' Thereafter, I always observed Nabi (sallallahu alayhi wasallam) seeking refuge with Allah from the punishment of the grave after every Salaat."*

Asmaa Binti Abi Bakr (radhiyallahu anhumaa) narrated that Rasulullah (sallallahu alayhi wasallam) delivered a khutbah. He then (during the khutbah) mentioned the trials (punishment) which a person will undergo in the grave. When he mentioned this, the people screamed (out of fear).

Anas Ibn Maalik (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "Verily when the person is placed in his grave then two Angels come to him.....Then they hit him (the kaafir) with hammers of

steel. He lets out such screams which all besides man and jinn hear.”

### ***SEEKING REFUGE (WITH ALLAH) FROM THE PUNISHMENT OF THE GRAVE***

Khaalid Binti Ibnu Saeed Ibnul Aa’s (radhiyallahu anha) narrates that she heard Nabi (sallallahu alayhi wasallam) seeking refuge from the punishment of the grave.

Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) would make dua: “O Allah! I seek refuge with You from the Athaab of the Qabr.....”

### ***ATHAAB IN THE QABR ON ACCOUNT OF GHEEBAH AND URINE***

Ibn Abbaas (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) once passed by two graves. He said:

“Both are being punished. They are not being punished for any major sin. One of the two would indulge in nameemah (gossip) and the other would not be careful regarding urine.” He then took a fresh branch and broke it into two. Then he planted one on each grave, and commented: “Perhaps Allah will lighten the punishment as long as the branches have not dried out.”

Abdullah Bin Umar (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: “Verily when any of you dies, his abode is presented (shown) to him morning and evening. If he happens to be among the inmates of Jannat, then (he will be shown) Jannat and if he is among the inmates of the Fire, then the Fire (will be shown to him). It will then be said to him: ‘This is your abode (and it will be shown to you) until Qiyaamah, the day Allah raises you.’ (Narrating about the wailing of the mayyit), Saeed Bin Khudri (radhiyallahu anhu) said that Rasulullah (sallallahu alayhi wa sallam) said: “If man had to hear it, he will become unconscious.”

IRSHAADUS SAARI, Commentary of Saheeh Bukhari states in regard to Athaab-e-Qabr the following:

The dalaa-il (proofs) in substantiation of Athaab-e-Qabr (punishment of the grave) appear with abundant clarity in the Kitaab (Qur'aan) and the Sunnah. The Ahlus Sunnah is unanimous on this (i.e. the belief in the reality of Athaab-e-Qabr). There is no rational impossibility for Allah Ta'ala to return life to a part of the body or to the whole of it. He thus rewards it (the deceased) or He punishes it. The Shariah states it (Athaab-e-Qabr). Accepting it, is incumbent and belief in it is compulsory.

In Jaamiul Masaabih it is said: "The Ahaadith regarding Athaab-e-Qabr are so abundant that many (Ulama) have said that they are (of the Mutawaatir category). If the likes of such (Ahaadith) are not authentic then not a single act of the Deen will be proper (i.e. not a single act, practice or belief of Islam will be authentic on account of assumed lack of evidence)!

Some people have claimed that Athaab-e-Qabr is not mentioned in the Qur'aan and they have opined that it is mentioned in only Ahaadith Aahaad (i.e. a lower category of authentic Hadith).

Ibn Mas'ud (radhiyallahu anhu) narrated that their souls will be in the bodies of black birds. They will be presented to the Fire morning and evening. It will thus be said to them, *'This is your abode.'*

Qurtubi said: "According to the Jamhoor this presentation will be in Barzakh." In this is proof for the continuity of life and for Athaab-e-Qabr.

In a Hadith in Musnad of Imaam Ahmad, Rasulullah (sallallahu alayhi wasallam) proclaimed loudly: "O People! Seek Allah's protection against the punishment of the grave, for verily it is the Haqq (Truth)." In Saheeh Muslim appears the narration of Ibn Shuhaab (radhiyallahu anhu) narrating from Urwah (radhiyallahu anhu) who narrates from Aishah (radhiyallahu anha) that a Jewish woman said to her: "I inform you that you will be put to trial (i.e. punished) in the graves." When Rasulullah (sallallahu alayhi wasallam) heard her statement, he became fearful and he said:

“Verily, the Yahood will be punished (in the grave).” Then after a few nights he said: “I inform you that it has been revealed to me that you will certainly be punished in the graves.”

A Marfoo’ Hadith narrated by Abu Hurairah (radhiyallahu anhu) appearing in the Sahih of Ibn Hibbaan (radhiyallahu anhu) states that the meaning of the Aayat:

*“For you will be a constricted life...”*, is Athaab-e-Qabr.

The Aayat:

*“Allah will fortify the People of Imaan with a firm statement in this world and in the Aakhirah...”*,

was revealed in relation to Athaab-e-Qabr.

(Referring to a form of punishment which will be meted out in the grave, the Hadith states): “He will be hit with hammers of iron.” In the Hadith of Abu Saeed it appears: “The creation of Allah besides man and jinn can hear his screaming.”

In this Hadith is substantiation for Athaab-e-Qabr and that it will befall the kuffaar and on whomever Allah Ta’ala wishes among the Muwahhideen (i.e. Mu’mineen).

The correct view is that even the kaafir will be questioned about this (i.e. about the Deen and Rasulullah -sallallahu alayhi wasallam) because numerous Marfoo’ Ahadeeth by way of many (different) chains are narrated in this regard. Tirmizi has emphasised this fact.

Ibn Qayyim says in Ar-Rooh: “In the Kitaab (Qur’aan) and the Sunnah there is proof that the kaafir and the Mu’min will be questioned (in the grave). Allah Ta’ala says: ‘Allah will fortify those who believe with a firm statement in this world and in the Aakhirah and Allah will lead astray the transgressors.’”

## **THE SECTION ON SEEKING PROTECTION FROM THE PUNISHMENT OF THE GRAVE**

Baraa Bin Aathib (radhiyallahu anhu) narrates from Abu Ayyoob Ansaari (radhiyallahu anhuma) that (once) Nabi (sallallahu alayhi

wasallam) came out of Madinah towards its outskirts and the sun had set. He then heard a voice. This was the voice of the Angels of Athaab (punishment) or the sound of punishment being meted out or the sounds of those who were being punished in their graves. He then said: “The Yahood are being punished in their graves.” When it is established that the Yahood are punished in their graves then to a greater extent will this apply to the Mushrikeen because their kufr is worse than the kufr of the Yahood.

Musaa Bin Uqbah Al -Asadi (radhiyallahu anhu) narrates that the daughter of Khaalid Bin Saeed Bin al-Aasi (radhiyallahu anhu) narrated to me that verily she heard Nabi (sallallahu alayhi wasallam) seeking (Allah’s) protection from the punishment of the grave.

Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) would supplicate: “O Allah! Verily, I seek refuge with You from the Athaab of the Qabr and from the Athaab of the Fire.”

### ***THE SECTION ON ATHAAB-E-QABR AS A RESULT OF URINE AND GHEEBAT***

The Four Ashaab of the Sunnah have narrated (the Hadith of Rasulullah -sallallahu alayhi wasallam): “Abstain from (splashes of) urine, for verily, punishment in the grave is generally on account of it.”

Ibn Abbaas (radhiyallahu anhu) narrates that Nabi (sallallahu alayhi wasallam) passed by two graves. He then said: “Verily both are being punished and they are not being punished for any major sin. One of the two used to commit nameemah (gossiping and speaking ill of people), and the other did not abstain from urine (i.e. he was careless when urinating. He did not take care to save himself from urine splashes).”

### ***PRESENTATION OF THE ABODE OF THE INMATE***

Imaam Maalik narrated from Naafi’ who narrated from Abdullah Bin Umar Ibnul Khattaab (radhiyallahu anhum) that Rasulullah (sallallahu alayhi wasallam) said: “When anyone of you dies, his abode (final



destiny) is shown to him (in the grave) morning and evening. If he happens to be of the companions of the Fire, then the Fire (is shown to him). If he happens to be of the companions of the Jannat, then Jannat (is shown to him). This is a pleasure for the people of Jannat and a punishment for the people of the Fire by viewing their respective abodes and awaiting it until the Promised Day (Qiyaamah).”

Everything besides man (and jinn) hears the sound (wailing) of the mayyit. If man had to hear it (the screams of the punished mayyit), he would become unconscious.

Abu Abbaas Shuhaabuddeen Ahmad Bin Muhammad Qustulaani (rahmatullahi alayhi) elaborately discusses and substantiates Athhaab-e-Qabr (Punishment in the Grave) in his Commentary (Sharah) of Saheeh Bukhaari, IRSHAADUS SAARI, The foregoing Ahaadith and comments are extracts from his discussion on Athaab-e-Qabr. The authenticity and strength of the various Ahaadith on this subject are conclusively established, leaving no scope for the conjecturing of the people of baatil who claim that there is neither Qur’aanic nor Hadith substantiation or evidence for Athaab-e-Qabr.

### I`LAAH-US SUNAN

The following appears in I’laah-us Sunan:

“Ibn Abbaas (radhiyallahu anhu) narrated: ‘Nabi (sallallahu alayhi wasallam) passed by two graves and said: ‘Verily, both are being punished, and they are not being punished for any major sin. The one would not abstain from (splashes) of urine and the other would go about with nameemah (i.e. gossip).’ Then He (i.e. Nabi - sallallahu alayhi wasallam) took a fresh tree-branch and fixed one on each of the two graves. They (the Sahaabah) said: ‘O Rasulullah! Why do you do so?’ He said: ‘Perhaps their punishment will be lightened as long as the branches remain fresh.’” (Narrated by Bukhaari).

### AHSANUL FATAAWA

The following appears in Ahsanul Fataawa:

“Some Ulama have the idea that the punishment in the grave will be

only for the Rooh (Soul). The relationship of the Rooh is with the qabr. However, the correct view is that the punishment is meted out to both soul and body because the dead coming to life in the grave is substantiated by the Qur'aan. Narrating their statement (i.e. of the 'dead'), Allah Ta'ala says:

*“O our Rabb! You gave us maut twice and you restored us to life twice.”*

Verily, Allah Ta'ala mentions Maut twice. This cannot happen except if there be life and death in the Qabr. Thus, one death will be after the worldly life and the other death will be after the life in the grave.” (Umdatul Qaari)

The narrations pertaining to Munkar and Nakeer (the two Angels who will interrogate the dead in the grave) mention about 'seating up the inmate of the grave', etc. These narrations indicate to the return of the Rooh (into its body).

Suyooti says in Sharhus Sudoor: “The punishment of the grave is the punishment in Barzakh.....Its (i.e. the punishment's) substratum is the soul and the body in the unanimous view of the Ahlus Sunnah.”

The only difference on this question is on the nature of the punishment. While a minority says that punishment in the grave is only to the soul, the Jamhoor (the vast majority of Shar'i authority) say that the punishment is to both body and soul. The former group does not deny Athaab-e-Qabr.

### KITAABUL MAJMOO'

The following are extracts from KITAABUL MAJMOO', Commentary of Imaam Nawawi's Sharhul Muhath-thab.

“The Saheeh Ahaadith substantiate that Rasulullah (sallallahu alayhi wasallam) used to seek protection (with Allah) from Athaab-e-Qabr and that he had ordered (the Sahaabah) to seek (such) protection.

In both Bukhaari and Muslim is the narration of Aishah (radhiyallahu

anha) who said: “I always saw Rasulullah (sallallahu alayhi wasallam) seeking refuge (with Allah) from Athaab-e-Qabr.”

The Math-hab of the Ahl-e-Haqq (i.e. the Ahlus Sunnah) is that the punishment of the grave is substantiated (or proven) for the kuffaar and for whomever Allah wills from among the sinners (of this Ummah).

Hadhrat Anas (radhiyallahu anhu) narrates that Nabi (sallallahu alayhi wasallam) said: “If it was not for the fact that you would not bury (your dead), I would have supplicated to Allah to make you hear the punishment of the grave..” Narrated by Muslim.

Abu Ayyub Ansaari (radhiyallahu anhu) narrates: “We came out together with Rasulullah (sallallahu alayhi wasallam) after sunset. He then heard a sound. He said: ‘The Yahood are being punished in their graves.’” (Bukhaari and Muslim)

Abdullah Bin Amr Bin al-Aa’s (radhiyallahu anhum) narrates that Rasulullah (sallallahu alayhi wasallam) said: “Any Muslim who dies on Friday or Friday night, Allah will save him from the punishment of the grave.”

## MIRKAAT

The following are extracts taken from MIRKAAT, the Commentary of MISHKAAT.

### SECTION ON THE SUBSTANTIATION OF ATHAAB-E-QABR

“Imaam Nawawi said: ‘The Math-hab of the Ahlus Sunnah is that the Punishment of the Grave is a substantiated fact (Belief). The proofs of the Kitaab (Qur’aan) and Sunnah are profuse and clear in this regard.....The Ahaadith (on this subject are so numerous that they) cannot be enumerated.

In a narration of Nabi (sallallahu alayhi wasallam) it is said that the aayat: “Allah will fortify the Mu’mineen.....” was revealed in relation to the punishment of the grave.

Aishah (radhiyallahu anha) narrates that a Jewish woman visited her. The Jewish woman mentioned to Aishah (radhiyallahu anha) about the punishment of the grave and she said: ‘May Allah protect you from the punishment of the grave.’ Aishah (radhiyallahu anha) then asked Rasulullah (sallallahu alayhi wasallam) about the punishment of the grave. He said: ‘Athaab of the Qabr is the Haqq (Truth).’

Aishah said: ‘Thereafter I never saw Rasulullah (sallallahu alayhi wasallam), but seeking (Allah’s) protection from Athaab-e-Qabr after every Salaat.’

Zaid Ibn Thaabit (radhiyallahu anhu) narrates: “Once when Rasulullah (sallallahu alayhi wasallam) was on a mule while we were with him, the mule became startled and it almost dropped him. We then observed six or five graves. Rasulullah (sallallahu alayhi wasallam) said: ‘Who knows the inmates of these graves?’ A man said: ‘I (know them).’ Rasulullah (sallallahu alayhi wasallam) said: ‘When did they die.’ The man said: ‘During the period of shirk (i.e. before Islam).’ Rasulullah (sallallahu alayhi wasallam) said: ‘Verily, this Ummah will be subjected to trials in the grave. If it was not for the fact that you would not bury (your dead), I would have supplicated to Allah to cause you to hear the punishment of the grave which I am hearing.’

He then faced us and said: ‘Seek Allah’s protection from the punishment of the Fire.’ They said: ‘We seek refuge with Allah from the Athaab of the fire.’ He said: ‘Seek refuge with Allah from the punishment of the grave.’

They said: ‘We seek refuge with Allah from the punishment of the grave.’”

The various Ahaadith in substantiation of Athaab-e-Qabr are narrated and discussed in great detail in MIRKAAT.

## TAFSEER IBN KATHIR

The following are extracts from Tafseer Ibn Kathir:

*“Allah will fortify those who have accepted Imaan with a statement of firmness in this world and in the Aakhirah. And, He will mislead the transgressors. He does as He pleases.”*

(Aayat 27 Surah Ibraaheem)

Bukhaari said that Abul Waleed narrated to him that Shu’bah narrated that Alqamah Bin Marthad informed him that he heard Sa’d Bin Ubaidah narrating from Baraa Bin Aathib (radhiyallahu anhum) that Rasulullah (sallallahu alayhi wasallam) said:

“When the Muslim is questioned in the grave, he will testify that there is no deity but Allah and that Muhammad is Allah’s Messenger.”

This (Kalimah Shahaadat) is the meaning of (the aayat mentioned above).

Muslim has also narrated it, and the rest of the Jamaa’ah has narrated it from the Hadith of Shu’bah.

Baraa Ibn Aathib (radhiyallahu anhu) said that we came out with Rasulullah (sallallahu alayhi wasallam) with a Janaazah of a man among the Ansaar. We then reached the cemetery. After burial, Rasulullah (sallallahu alayhi wasallam) sat and we too sat around him. (We sat silently) as if there were birds on our heads. With a twig (in his hand) he was drawing lines on the ground. He then raised his head and said: ‘Seek Allah’s protection from the punishment of the grave.’ He said this twice or thrice. Imaam Ahmad too has narrated this Hadith.

Commenting on the Hadith of Baraa Bin Aathib (radhiyallahu anhu), Sufyaan Thauri (rahmatullah alayhi) said that the aayat (i.e. the one mentioned above) refers to Athaab-e-Qabr.

Jaabir Bin Abdullah said that he heard Rasulullah (sallallahu alayhi

wasallam) saying: “Verily this Ummah will be subjected to trial in their graves.....”

Jaabir (radhiyallahu anhu) said that he heard Rasulullah (sallallahu alayhi wasallam) saying: “Every person will be raised (brought to life) in the grave in the state in which he had died. The Mu'min will be raised in the state of his Imaan and the Munaafiq in the state of his nifaaq.”

The Isnaad (Chain of Transmission) of this Hadith is Saheeh in terms of the conditions of Muslim.

The authenticity of the Ahaadith narrating punishment in the grave is well discussed and substantiated by Ibn Kathir in the tafseer of the aforementioned aayat. Here we have made only random references to some of the Ahaadith.

### MA-AARIFUL QUR`AAN

Hadhrat Mufti Muhammad Shafi (rahmatullah alayhi) states in Tafseer Ma-aariful Qur'aan:

“The Punishment OF THE GRAVE IS SUBSTANTIATED IN THE QUR'AAN AND HADITH”

The Hadith in this regard is this: Rasulullah (sallallahu alayhi wasallam) said that when the Mu'min is questioned in the grave, then despite the terror of that abode and its severe difficulty, he (the Mu'min) will, with the aid of Allah remain steadfast on this Kalimah (i.e. Kalimah Shahaadat). He will testify that there is no deity but Allah and Muhammad is Allah's Messenger. Then he (i.e. Nabi - sallallahu alayhi wasallam) in substantiation of this recited the aayat:

*“Allah will fortify those who believe....”*  
(Aayat 27 Surah Ibraaheem) -

This is the narration of Baraa Bin Aathib (radhiyallahu anhu).

Similarly, approximately forty Sahaabah-e-Kiraam have narrated in

this regard. Ibn Kathir has recorded at this juncture in his Tafseer these Ahadeeth with authentic Asaaneed (Chains of Transmission). Shaikh Jalaaluddin Suyuti has recorded these in his At-Tathbeet Indat Tabyeet.

In Sharhus Sadr 70 Ahadeeth on this question have been narrated and described as being of the Mutawaatir category (i.e. the highest and most authentic classification of Hadith). All these Sahaabah stated that this aayat pertains to Athaab and Thawaab in the Qabr and the word ‘Aakhirah’ in the context of this aayat refers to the Grave.

### **MUSNAD-E-IMAAM ABU HANIFAH**

The following appears in Sharh Musnad-e-Imaam Abu Hanifah:

“Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: ‘Whoever dies on Friday will be saved from the Athaab of the Qabr.’ Commenting on this Hadith, Mullah Ali Qaari, the author of the Sharah says: ‘He will be saved (from Athaab-e-Qabr) either totally or from its severity. This is on account of the significance of the Jumuah (in particular) or Jumuah in general.”

Ibn Maajah records the Hadith of Ikramah who narrated from Ibn Khaalid Makhzoomi: “He said: ‘Whoever dies on the day or night of Jumuah or on Lailatul Qadr and he died with the seal of Imaan, he will be saved from the punishment of the grave.”

In his Sharah, Mulla Ali Qaari narrates similar Ahadeeth recorded by Abu Nuaim on the authority of Hadhrat Jaabir (radhiyallahu anhu). He also narrates the Hadith narrated by Imaam Ahmad Bin Hambal and Tirmizi on the authority of Hadhrat Aishah (radhiyallahu anha) who said:

“Any Muslim who dies on either the day or night of Jumuah, will be saved by Allah Ta’ala from the punishment of the grave.”

## FATHUR RAHEEM

The Maliki Faqeeh, Muhammad Bin Ahmad states in his Fathur Raheem:

“Abdullah Bin Amr (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: ‘Any Muslim who dies on either the day or night of Jumuah, Allah will save him from the punishment of the grave.’ Imaam Ahmad and Tirmizi narrated this from Imaam Malik Bin Anas on the authority of Abu Hurairah (radhiyallahu anhu).”

### *PROTECTION AGAINST ATHAAB-E-QABR*

Faqih Abu Laith (rahmatullah alayh) said that eight things are necessary for gaining protection against the punishment of the grave.

1. Constancy in Salaat
2. Sadqah in abundance
3. Much Tilaawat of the Qur’aan Shareef
4. Reciting Tasbeeh in abundance.

These four acts brighten the grave and produce light therein.

The remaining four things are acts from which to abstain.

1. Lies (falsehood)
2. Abuse of trust
3. Gossip (gheebat)
4. Splashes of urine.

## CONCLUSION

Besides the Qur’aanic aayaat, Ahaadith and Ijma’ of the Ummah, there are numerous episodes which occurred in every age to confirm Athaab-e-Qabr as well as Reward. Innumerable reliable persons have reported the sight of Athaab-e-Qabr which Allah Ta’ala miraculously revealed to the physical eyes of people. While the reports and visions and actual physical sightings of people even though they may be Auliya, are not Shar’i Daleel (Proof), nevertheless the innumerable reporting’s of Punishment in the Grave corroborate the unanimous Belief of the Ummah -- a belief which has come down in the Ummah from the time of Rasulullah (sallallahu alayhi wasallam).



Those who deny Athaab-e-Qabr are akin to those who deny Qiyaamah. May Allah Ta`ala save the Imaan of all Muslims from the onslaught of kufr which is attacking every belief and teaching of Islam.

## ***THE GRAVE***

Hadhrat Hasan (rahmatullahi alayhi) once attended a burial. As the mayyit was buried, Hadhrat Hasan cried so profusely that the sand where he was standing was moistened with tears. He said: “O people! The grave is the first stage of the world. What are you priding yourself about this world? The end of this world is the grave. Why then have you no fear? At the end of this world is death. O neglectful ones! Prepare yourself for the Aakhirah.”

## ***THE SERPENTS IN THE GRAVE***

Hadhrat Abu Saeed Khudri (radhiyallahu anhu) reports that ninety-nine (99) serpents are released into the grave of a kaafir and they will remain there until the Day of Qiyaamah. These serpents are so poisonous that if one of them has to spit onto the earth, no greenery will ever grow there. [DAARMI]