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Q: 331 ? Title: Proof for the Prophet being alive in the grave, what is Imam Bukhari's/Muslim's maslak?

Question

Asalamualaikum Warahmatulahi Wabarakatu 1)I told My Friend That Prophet Saw is Alive in his grave. My Friend Wants The Proof From Quran & Authentic For The Nabi Sallallahu Alahi wasalam Being Alive in his Blessed Grave.Please Provide The Proof From Quran & Authentic hadees. Jazak Allahu Khairan Kaseeran. 2)I heard that Imam Bukhari ra & Imam Muslim ra are the Muqallid & Followers Of Imam Shafi ra. Is this is true.....If true please explain with the proof. Jazak Allahu Khairan Kaseeran

Answer

In the Name of Allah, the Most Gracious, the Most Merciful.

As-sal?mu ?alaykum wa-rahmatull?hi wa-barak?tuh.

1) The bodies of the Prophets are preserved and remain intact in the grave. This is mentioned by the Prophet *Sallallahu Alayhi Wasallam* himself and is authentically proven. The Prophets are also alive in their graves.

We do not know the reality and exact nature of the life of the Prophets *alayhis sal?m* in their graves. However, it is mentioned in the Hadith that when a person comes to visit the Prophet *Sallallahu Alayhi Wasallam* and greets Rasulullah *Sallallahu Alayhi Wasallam*, he (Rasulullah) hears the greeting and also replies to the greeting. When a person sends greetings to Rasulullah *Sallallahu Alayhi Wasallam* from far, the angels carry that S
al?ms and convey it to Rasulullah *Sallallahu Alayhi Wasallam*

[1]

For further details (proof) please refer to the link below prepared by Mufti Ebrahim Desai Sahib:

<http://www.central-mosque.com/fiqh/alive.htm>

2) Imam Muslim was not an M?liki nor a Hanafi nor a Shafi. Compilation of the Sahih Muslim shows that he was more inclined towards the Shaf? School of thought . [2]

Various scholars have different opinion about Imam Bukhari *Rahmatulllah ?alayh?s* mazhab, some are mentioned hereunder:

1) According to Ibn Taimiyyah (R.A.), Imam Bukhari *Rahmatullāh 'alayh* was a mujtahid and an independent Imam.

2) Allama Taqi'uddeen Subki has regarded him as a Shafi' because he was the student of Humaidi, who was a Shafi'. This conclusion is not correct because then Imam Bukhari

Rahmatullāh

?

alayh

should be regarded as a Hanafi in view of Ish'q ibn R'hway, Imam Bukhari

Rahmatullāh

?

alayh's

Teacher, being a student of Abdullah Ibn Mub'arak

Rahmatullāh

?

alayh

and Abdullah Ibn Mub'arak

Rahmatullāh

?

alayh

was a Hanafi.

3) Ibn Qayyim (R.A.) says Imam Bukhari *Rahmatullāh 'alayh*, Muslim and Abu Dawood were strong followers of Imam Ahmed ibn Hambal.

After studying and closely looking at Imam Bukhari *Rahmatullah ?alayh*, one will realize that Imam Bukhari *Rahmatullah ?alayh* did not follow any one Imam, he has his independent views on many issues, therefore Allama Anwar Shah Kashmiri (R.A.) and Sheikh Zakaria (R.A.) have the same view as that of Allamah Taimiyyah that Imam Bukhari *Rahmatullah ?alayh* is a mujtahid.

Muhaddise-Kabir Wa Sheikh-ul-Uloom Hadhrat Moulana Fazlur Rahman Sahib D?mat Barak?tuhum, Shaikul Hadith of Darul Uloom Azaadville is of the opinion that Imam Bukhari *Rahmatullah ?alayh?s* Usools (fundamental principles) are not known, it is difficult to regard him as an independent Imam and mujtahid.

Hadhrat Mufti Ebrahim Desai Sahib?s view is that not knowing the Usool of any Imam is not the criteria to disqualify him from being a mujtahid, just as there were many other mujtahids other than the famous and commonly known four Imams. Their Usool are not known, but they were mujtahids or else it would mean that there were only four mujtahids in this Ummat. Yes, one may say that since the Usools of Imam Bukhari *Rahmatullah ?alayh* are not known, he cannot be followed, just as we cannot follow for eg. Sufyan Sawri, Sufyan Uyaina, etc.

[\[3\]](#)

