

## The Prophet (Sallallahu 'alaihi wa sallam) Is Unaware Of His Nation

Source: Book: The Jama'aatut-Tableegh And The Deobandis pgs 80-85

### At The Hawd (Pool) Of Kawthar

Narrated Sahl Ibn Saad (radhi allahu anhu):

"The Messenger of Allah (sallallahu alaihi wa-sallam) said: "I will precede you to the fountain in Paradise. Whoever passes by me will drink and never again experience thirst. Some people whom I will know and who will know me, will come to me, but a barrier will appear between them and me. I will say, "Verily! They are among my followers.' It will be said to me: "You do not know what innovations they introduced after you."<sup>1</sup>

This Hadeeth is a clear proof that the Messenger of Allah (sallallahu alaihi wa-sallam) is completely unaware of his Ummah and their action after his death. Thus, on the Day of Judgment, even though Allah's Messenger (sallallahu alaihi wa-sallam) will recognize the people of his Ummah by their outward appearances (marks of wudhu<sup>2</sup>), he will be unaware of their actions.

### Prophet Eesa (Alaihi As-Salaam) Is Unaware Of His Nation Even Though, He Did Not Die

Unlike, Prophet Muhammad (sallallahu alaihi wa-sallam), Prophet Eesa (alaihi as-salaam) never died, nor entered the realm of Barzakh.<sup>3</sup> He was only raised to the Heavens, yet he is unaware of his nation. On the Day of Judgment, when Allah will question him about the deeds of his nations, he will declare that he was only a witness over them, as long as, he was among them. Allah says in the Qur'aan that when He will ask Eesa (alaihi as-salaam) on the Day of Judgment,

**"O Eesa, son of Mary! Did you say unto men: 'Worship me and my mother as gods besides Allah?" Eesa (alaihi as-salaam) will say: "Glory be to you! It was not for me to say what I had no right (to say)... Never did I**

<sup>1</sup> Saheeh al-Bukharee (Eng. Trans.) vol.8, p.381-382, no.585, Saheeh Muslim (Eng. Trans.) vol.4, p.1236, no.5682), Sunan Ibn Majah and Musnad Imaam Ahmad.

<sup>2</sup> Abu Hurayrah (radhi allahu anhu) reported that once Allah's Messenger (sallallahu alaihi wa-sallam) visited a graveyard and said:

"Peace be on you – the dwelling of believing folks. Certainly, we will follow you when Allah wills. I wish that we could see our brother." He was asked: "Aren't we your brothers, O Messenger of Allah (sallallahu alaihi wa-sallam)!" He (sallallahu alaihi wa-sallam) replied: "Rather, you are my companions, but our brothers have not come yet; and I will precede them to the Hawd (on the Day of Judgment)." He was asked: "How would you know those who have not yet come of your Ummah. O Messenger of Allah?" He (sallallahu alaihi wa-sallam) said: "If a man had horses with white faces and legs among horses that are totally black, would he be able to distinguish his horses?" He was told: "Yes, O Allah's Messenger (sallallahu alaihi wa-sallam)" He (sallallahu alaihi wa-sallam) said: "So verily, they will come on the Day of Resurrection with white faces, arms, and legs from wudhu (he repeated this three times). And I will precede them to the Hawd. And indeed, some men among you will be turned away from my Hawd like a lost camel is turned away (in order not to bring disease to the cattle). I would call them, 'Come forth, come forth!' But I will be told, 'They have changed (your religion) after you, and continued to go back upon their heels.'" So, I would say, "Verily, let them get lost, let them get lost." [Saheeh Muslim]

<sup>3</sup> "...they said (in boast): "We killed Christ Jesus, the son of Mary - the Messenger of Allah but they killed him not, nor crucified him... Nay! Allah raised him up unto Himself; and Allah is Exalted in Power Wise."

**say to them, except what You did command me to say: "Worship Allah my Lord and your Lord; and I was a witness over them whilst I dwelt amongst them; but when You took me up, You were the Watcher over them..."<sup>4</sup>**

The above two points clearly mention that the Messengers are unaware of their nation after death and maintain no connection to the world whatsoever.

### **The Dead Are Unaware Of The Outside World**

In general, the dead whether righteous or not, are unaware of this world. The Sufis, however, claim that their Shaikhs remain aware and in their senses even in the grave. Following are two examples quoted from Fazaail-e-Aamaal...

1. Once a group of Arabs went to visit the grave of a very generous person and stayed there for the night. One of them in a dream saw the man of the grave who asked him to sell his camel for his Bakhti camel (Bakhti is a good kind of camel). The man agreed and the man of the grave stood and slaughtered the camel. When the man woke up, he found it bleeding. He slaughtered it and distributed the meat. When the group returned then at a stage, a man came riding a Bakhti camel and enquired whether among them was a man of such and such name. The man who saw the dream came forward and said he was that man. The man related his dream. The camel rider said the man of the grave was his father and he had directed him in a dream to give this camel to him. He gave the animal to the man and went away.<sup>5</sup>

2. A virtuous man once sat down near the grave of a generous person and related that he needed some Deenaars (money) to help a poor man, but he could not find any funds. In the night, he saw the man of the grave in his dream, who guided him to go to his house and tell that in such a corner lay buried five hundred Deenaars; he should take them and give it to the poor man. Next morning, the man visited the house of the man in the grave; spoke to his family members about his dream. The Deenaars were found in the place mentioned by the person of the grave.<sup>6</sup>

These stories clearly contradict the Aqeedah that is derived from the Qur'aan. The Qur'aan relates the story of three individual, on whom Allah brought temporary death:

**"Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, and then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink; they show no change and look at your donkey! And thus we have made of you a sign for the people. Look at the bones, how we bring them together and clothe them with flesh." When this was clearly shown to him he said: "I know (now) that Allah is Able to do all things."<sup>7</sup>**

<sup>4</sup> Soorah al-Ma'idah (5): 116-117

<sup>5</sup> Fazaail-e-Aamaal, (Eng. Trans.), Virtues of Charity, Chapter.7, story no.16, p.193, (New Edition 1982, Published by Dini Book Depot - Delhi)

<sup>6</sup> Fazaail-e-Aamaal, (Eng. Trans.), Virtues of Charity, Chapter.7, story no.24, p.195, (New Edition 1982, Published by Dini Book Depot - Delhi)

<sup>7</sup> Soorah al-Baqarah (2): 259

The Qur'aan also relates the story of those individuals on whom Allah caused a long sleep of hundred years:

**“And you would have thought them awake, while they were asleep. And we turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the cave or in the space near to the entrance of the cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. Likewise, we awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: “How long have you stayed (here)?” They said: “We have stayed (perhaps) a day or part of a day.” They said: “Your Lord (Alone) knows best how long you have stayed (here). So, send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you.”**<sup>8</sup>

The man who remained dead for a hundred years was completely unaware of his surroundings and had no knowledge of how long he remained in that state.

The people of the cave were surely alive. Allah merely caused them to sleep. They would also turn from side to side and their souls never completely departed from their bodies.<sup>9</sup> They were not buried and did not enter the state of Barzakh. But they too were unaware of their surrounding because sleep is a temporary kind of death. The Messenger of Allah (sallallahu alaihi wa-sallam) said:  
“Sleep is the brother of Death.”<sup>10</sup>

Thus, from these two stories mentioned in the Qur'aan, we understand that the dead are unaware of this world.

### **The Inhabitants Of Paradise Are Unaware Of The World**

The souls of the righteous believers are ascended to Paradise after death and they become unaware of their family and friends dwelling in this world, thus as Allah's Messenger (sallallahu alaihi wa-sallam) said,

“...when the soul of the believer soars up to the Heavens, the souls of the other believers come to greet it, seeking news about their acquaintances among the people of the earth.”<sup>11</sup>

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<sup>8</sup> Soorah al-Kahf (18): 18-19.

<sup>9</sup> When a person is asleep, his soul is in his body and he is alive, although his being alive is not the same as that of a person who is awake, for sleep is comparable to death. Allah says: **“It is Allah, Who takes away the souls at the time of their death, and those that do not die during their sleep. He keeps those souls for which He has ordained death and sends the rest for an appointed term. Indeed, in this are signs for a people who think deeply.”** [Soorah al-Zumar (39): 42]

<sup>10</sup> Mishkaat.

<sup>11</sup> Authenticated by as-Suyootee and confirmed by Shaikh al-Albanee in Silsilah al-Ahaadeth as-Saheehah, no.2628