

# MIFTAAH SEMINAR

## THE PROPHET ﷺ IN THE HEREAFTER



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### Unbreakable Bond

- The one bond which can never be broken for us as believers is our bond with the Prophet ﷺ.
- Our relationship with the Prophet ﷺ is summed up through the following verse:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿9:128﴾

[9:128] There has come to you a Messenger of Allah from among yourselves, who is distressed by the losses you sustain, who is ardently desirous of your welfare and is tender and merciful to those that believe.

- Allah SWT tells us that the Prophet ﷺ is one of us and that he is overburdened because of the things which make us suffer.
- Then Allah SWT uses His own names to describe the Prophet ﷺ.
  - The word رَءُوفٌ is to have tenderness towards someone when you see them going through something difficult or harmful.
  - The word رَّحِيمٌ is when a person has compassion for the little things as well as in a general sense.
- These are the eternal words of Allah SWT meaning they were true before the Prophet's ﷺ time, during his time, and they will remain true in the Hereafter.

- The Prophet ﷺ said: "There is no believer except that I am the closest of the people to them in this world and the next. Recite if you wish: 'The Prophet is closer to the Believers than they are to themselves (33:6)' So any believer who dies leaving wealth, let his relatives inherit it if they are present, and if he left a debt or dependent children, then let them come to me for I am his patron." (Sahih Bukhari)
  - The Prophet ﷺ is telling us that he is closer to us than we are to ourselves.
  - When we do wrong, he is concerned for us in the dunya and in the hereafter.

## What Did the Prophet ﷺ Do For Us During His Blessed Lifetime?

- He connected us with Allah SWT
- Brought the message of Islam
- He was the means of guidance from disbelief into tawheed
- He struggled and was persecuted for our sake
- He sacrificed his entire life, comfort, wealth, and family for us
- He taught us how to live well, take benefit, and avoid harm
- Prayed for us and was concerned for us constantly
- Left us advices and guidelines to guide us always
- Warned us of future dangers and events
- Taught us how to gain our salvation in the Hereafter
- And much more

## Does This Relationship Cut Off After Death?

- Three stages of our relationship with the Prophet ﷺ:
  - Yesterday, during his lifetime in this world
    - We learn about his life through studying the seerah
  - Today, after his lifetime, yet during our lifetimes in this world
  - Tomorrow, in the Hereafter, from the Day of Judgement until eternity
    - The Prophet ﷺ will be in many places in the Hereafter including:
      - The grave
      - The Plains of Resurrection (blowing of the trumpet and al-Hashr)
      - The Great Horror (al-Faz' al-akbar)
      - The Mantling
      - The Summoning
      - The Sublime Prostration
      - The Praiseworthy Station (al-Maqaam al-Mahmud)
      - The Supreme Intercession (al-Shafa'a a;-Kubra)
      - The Bridge over Hellfire (al-Sirat)
      - The Watering Pool (al-hawdh)
      - The Gates and Key of Paradise (al-Jannah)
      - Eternity with the Prophet ﷺ

## The Questioning of the Grave

- The first stage of the Hereafter starts from the grave.
  - The grave is also the first place in which the Prophet ﷺ will be mentioned.
  - The two angels will ask 3 questions:
    - Who is your Lord?
    - What was your religion?
    - Who was your Prophet?

- Or, "What do you say/used to say about this man?"
- "What do you say about this man who was sent to you?"
- "Who was this man who was among you?"
- In some narrations, they say that there is only one single question in the grave.
  - The Prophet ﷺ said: "When a servant is placed in his grave and his companions turn and leave him while he can hear the knocking of the sandals, two angels come to him and sit him up, saying 'What did you used to say about this man (Muhammad ﷺ)'. As for the believer, he will say, 'I bear witness that he is the servant and Messenger of Allah,' so the angels say to him, 'Look at your seat in Hellfire; Allah has exchanged it for you with a great seat in Paradise', and he will see them together. As for the hypocrite and disbeliever, they will say to them, 'What did you used to say about this man?' and they will answer, 'I don't know, we used to say whatever the people used to say...'" (Bukhari)
  - In another narration, Aisha RA was asking about the trial of the grave. The Prophet ﷺ said, "...so as for the trial of the grave, then by me will you be tested, and regarding me will you be asked..." (Ahmad)
    - He ﷺ was saying that the entire concept of the grave will be about one concept which is where a person stands with the Prophet ﷺ.
- Al-Baji stated: "The angel will only use this phrase 'this man' which contains no respect/reverence in it, as a way of testing the person..." (al-Baji, Muntaqa, Sharh al Muwatta)
  - They say that the Prophet's ﷺ name will not even be mentioned because if it is, a person might recognize that he was someone who is supposed to be respected.

- It is said generally so that only the true believers will know who is being mentioned.
- Imam al-Qastallani said that "this man" was used because some say that the deceased will have a spiritual unveiling until he sees the Prophet ﷺ.
  - However there is not an authentic hadith which says that this will occur.
  - He said that "this man" can also refer to something being present in the mind, so it is metaphorical.
- There is a difference between being a Monotheist and being a Muslim.
  - The questioning of the grave is evidence that it is not enough to believe in Allah SWT but one must also believe in the Prophet ﷺ.
  - The scholars of aqeedah mention that it is enough for a person to say the second part of the shahadah, "Muhammad (ﷺ) is the messenger of Allah)", and this would be enough to make them a Muslim.
- In the grave, we are tested about the Prophet ﷺ and we feel relief immediately when his name is mentioned.
  - For the believer, he is in our hearts and minds.
  - During this stage, we are still waiting for our reunion with him ﷺ.

## The Resurrection

- The Prophet ﷺ said: "The trumpet will be blown, and everyone in the heavens and in the earth will be knocked unconscious except whom Allah wills, then I will also go unconscious with them, then it will be blown another time, and I will be the first to awaken." (Bukhari and Muslim)

- He ﷺ also said: "I will be the first for whom the earth will be split open on the Day of Judgement, and I don't say this for pride."
  - When the Prophet ﷺ spoke about the Day of Judgement, it was because it was mandatory for him to tell the ummah what was going to happen on that Day.
- He ﷺ said: "And I will be their speaker when they form a delegation (to Allah), and the one who gives them glad tidings when they fall into despair; the banner of praise is in my hand on that day. I am the most noble of the children of Adam to my Lord, and I don't say this out of pride."
  - He ﷺ is telling us this so that we can understand what will happen on that Day.
  - It is said that the Prophet ﷺ will be the first to be resurrected.
  - Then those around him ﷺ will come together and then others will be resurrected.
- There are several narrations which describe how people will be resurrected on the Day of Judgement.
  - Ibn Umar RA said that the messenger of Allah ﷺ came out one day, then entered the masjid with Abu Bakr and Umar RA, one on his right side and one on his left, while he was holding their hands, and he said, "Just like this, we will be raised up on the Day of Judgement."
  - The Prophet ﷺ said that on that Day, Bilal RA will be raised up and he will call the athan. When he reaches "I bear witness that Muhammad is the Messenger of Allah," all of the believers will bear witness to this from the first ones to the last ones, and it will be accepted from some and rejected from others.

## The Praiseworthy Station

- The Prophet ﷺ was asked, "What is that praiseworthy station?". He replied, "That will be when you will be brought naked and uncircumcised, and the first to be clothes will be Ibrahim. He (Allah) will say, 'Dress my Khalil (close friend)' and he will be given two white garments and he will wear them and face the Throne. Then I will be given my garment and I will wear it, then I will stand in a place on His right that no one has ever stood before other than me, and the first to the last of humanity will with they could be in my place."
  - Scholars say that this does not necessarily mean that the Prophet SAW was undressed before this moment.
  - He SAW may be dressed but he might then be given an additional garment or cloak to represent his honor.

## The Answered Prayer

- One day Ubayy bin Ka'ab RA came to the Prophet ﷺ after he heard someone else recite the Quran in a different dialect. The Prophet ﷺ approved both of the different recitations. Ubayy RA said that a small doubt came into his heart in that moment. Then the Prophet ﷺ put his hand on his chest and Ubayy RA said that when he ﷺ touched him, it was as if he was looking at Allah directly.
  - Then the Prophet ﷺ told Ubayy RA that he asked Allah SWT to make it easy on the ummah and allow them to recite the Quran in a different dialect. Allah SWT gave him another recitation. Then he ﷺ went back to Allah and asked for another way of reciting until there were 7 ways of reciting.



- Then the Prophet ﷺ said: Then Allah SWT commanded "Recite (the Quran) in seven modes, and for all three times I responded to you regarding it, you get three requests you can ask me for." So I said, "Oh Allah forgive my ummah, Oh Allah forgive my ummah!" And I kept the third one back for that momentous day on which all of creation will come seeking from me, even Ibrahim AS." (Muslim)
- He ﷺ said: "Every Prophet has an answered prayer they can make, and I want to save up my prayer as an intercession for my ummah in the Hereafter."

## The Intercession

- On the Day of Judgement, the believers will be waiting for so long and eventually they will become worried so they will start to ask the Prophets to intercede for them.
  - They will go to Adam AS but he will say that he is not fit to ask Allah because of his mistake of eating from the forbidden tree.
  - Then they will go to Nuh AS but he will say he is not fit to ask Allah because of his mistake of asking his Lord without knowledge.
  - Then they will go to Ibrahim AS but he will say that he is not fit for this because he felt that he lied three times in his life.
  - Then they will go to Musa AS but he will say that he is not fit for this because he accidentally killed a man.
  - Then they will go to Isa AS but he will say that he is not fit for this and that they should go to Muhammad ﷺ.
  - Then the Prophet ﷺ will prostrate to Allah SWT and praise Him.
  - Allah SWT will tell him to raise his head and intercede and his intercession will be granted.



- There are different types of intercession of the Prophet ﷺ including:
  - The Supreme intercession in which the Prophet ﷺ will ask for the judgement to begin.
    - Both Muslims and non-Muslims will be relieved because the difficulties of the plains of resurrection will be over.
  - Intercession for the Prophet's ﷺ ummah specifically.
  - Intercession for those without any account who will enter straight into Paradise.
  - Intercession for those deserving of Hellfire but their sentence is forgiven.
  - Intercession for those within Hellfire who are being punished but their sentence is cut short by his ﷺ intercession
  - Intercession which will raise the ranks of those already in Paradise.
  - Some say that there will be intercession for Abu Talib or the people of Madinah, or for Ahl al-Bayt (the Prophet's ﷺ family)
  - Intercession for the young children of Bani Adam
- Then there is intercession of some believers for others.
  - The Prophets, scholars, martyrs, those who memorized the Quran, etc.
  - Intercession can also be done by the general people
- The Prophet ﷺ said: "My intercession will be for the people who did the major sins of my ummah."
  - This is a very hopeful hadith for the ummah.
  - The Prophet ﷺ will be there for those who committed major sins.

- He ﷺ said: "I was given a choice between intercession and between having half of my ummah enter Paradise, so I chose intercession because it is more general and sufficing. Do you think it's for the pious and righteous? No! Rather is it for the sinful ones who do many wrongs, who are polluted and made filthy (by their sins)."
  - The Prophet ﷺ is the most concerned for the people of his ummah who did the most wrong and who need the most help.
- In another narration, it is said: Then it will be said, "Oh Muhammad, lift your head, ask and you will be given, intercede and your intercession will be accepted." So I will lift my head and I will say, "My Ummah Oh Lord, my Ummah Oh Lord!?" So it will be said, "Oh Muhammad, enter (into Paradise) from among your ummah those who have no account on them whatsoever from the right gate of the gates of Paradise, and everyone else will share in the rest of the gates."
  - We know from another narration that there will be 70,000 people who enter into Jannah without any accounting.
  - In another hadith it was said that with each 1,000 of them, another 70,000 will enter.
  - These people will only enter Jannah once the Prophet ﷺ intercedes for them.
- The word شَفَاعَةٌ comes from the root word شَفَعَ which means to be even.
  - When a number is alone, another number is added to it to make it even.
  - Likewise, then we are alone on the Day, the Prophet ﷺ will come to us and support us.

- In another hadith, the Prophet ﷺ stated that he will ask Allah to take out one person from every 99 people who are in the Hellfire. Then he SAW will continue to ask for more people to be released from the Hellfire until Allah SWT says "Oh Muhammad, enter into (Paradise) from your ummah of the creation of Allah whoever said 'There is no god but Allah' on any single day sincerely, and died upon that."
- The Prophet ﷺ said that there will be pulpits of light which will be there for each prophet so that they can sit on them. He ﷺ will not sit on his pulpit out of the fear that he will be in Paradise and people from his ummah will be left behind. He ﷺ will ask Allah ﷻ to speed up the punishment of those from his ummah who are in the Hellfire. Some of them will enter into Jennah through the Mercy of Allah and others will enter from his ﷺ intercession and he ﷺ will not stop interceding until he receives a note with the names of all of those who had been sent to the Hellfire.
- Once intercession for those in Hellfire is finished, the intercession for those in Jennah will begin.
  - The Prophet ﷺ will intercede to raise their ranks in Jennah.
- Anas RA asked the Prophet ﷺ where he can find him on the Day of Judgement and he gave him specific locations which he will be in.
  - The Bridge which everyone will have to cross
  - The scales
  - The watering pool (Hawdh)
- He ﷺ will be at these locations to intercede for those who are struggling to make it.
- When the Prophet ﷺ was asked how he will recognize the believers, he said that he will recognize them by the marks of their wudu.

- The believers will reach the hawdh and be able to drink water from the hands of the Prophet ﷺ
  - Some people will come close to the hawdh and then they will be dragged away by angels.
  - The Prophet ﷺ will ask why they are being taken away and the angels will tell him that this person changed the deen and disbelieved after he ﷺ left the world.

### Three Ways to Be Together

- Taking care of the orphans
  - The Prophet ﷺ said: "I will be like this (he held his two fingers together) in Paradise with the person who takes care of the orphan."
- Educating daughters and sisters well
  - The Prophet ﷺ said: "Whoever has three daughters or three sisters, fears Allah concerning them, educates them and takes care of them, will be with me in Paradise." He ﷺ held up his four fingers.
  - In another narration someone asked what if they have two daughters and the Prophet ﷺ said this is true even if it is two.
  - In another narration the companions said that they suspected that even if they asked about one daughter he ﷺ would have said that it is true for them too.
- The Revival of the Prophet's ﷺ Sunnah.
  - The Prophet ﷺ said: "Whoever revives my sunnah, loves me; and whoever loves me, will be with me in Paradise."
    - This applies to both the outward sunnahs and the internal sunnahs.

## Ways of Gaining Intercession

- The Prophet ﷺ said: "Whoever says, when he hears the Call to Prayer, 'Oh Allah, Lord of this complete call, and the impending prayer, give Muhammad the agency (wasila) and the distinction (dadhila) and raise him to to a praiseworthy station that You promised him!' my intercession is attained for him on the Day of Judgement." (Bukhari)
- The Prophet ﷺ will also intercede for those who live and die in Madinah.

## What About Now?

- There are several things that we can do now to better our relationship with the Prophet ﷺ including:
  - Saying salawat
    - He ﷺ said: Those who are most abundant in their salawat upon me will be the closest to me on the Day of Judgement.
  - Giving salam to him ﷺ
    - He ﷺ said: There is no one among you that gives salam to me except that my soul is put back into my body and I return his salam.
    - We can give salam and salawat to the Prophet ﷺ from any location around the world.
  - Remembering the calamities
  - The longing for the Prophet ﷺ
    - The Prophet ﷺ said: "I wish I would meet my brothers." So the companions of the Prophet ﷺ asked, "Are we not your brothers?" He replied, "You are my companions, but my brothers are those who believed in me, yet they never saw me."

- The Prophet ﷺ said: "My life is good for you, you all say/do things and we inform you (through revelation), and my death is also good for you. Your deeds will be presented to me, and so whatever I see of good, I will praise Allah for it, and whatever I see of evil, I will seek Allah's forgiveness for you all."
  - This is evidence that the Prophet ﷺ can see our deeds from where he is now.
  - This is why we should be ashamed as an ummah of the bas that we do.
- Dreams
  - He ﷺ said: "Whoever sees me in a dream, then they have indeed seen me, for the devil can not take my form."

## The Reality of Love

- The Prophet ﷺ said: "Of the most intense of my ummah for me in love will be some people who will live after me. One of them would love if they could just see me in exchange for all his family and wealth."
- He ﷺ said: "None of you truly believes until I am more beloved to him than his parent, his child, and all of humanity together."