

The Affirmation of the Punishment of the Grave

ITHBĀT ‘ ADHĀB AL-QABR

ALSO BY WARAQ

AL-BAYHAQĪ'S LESSER FORTY

Al-Arba ' ūn Al-Şuġhrā

AL-QUSHAYRĪ'S FORTY HADITH

On the Rectification of Conduct

The Affirmation of the Punishment of the Grave

ITHBĀT ʿ ADHĀB AL-QABR

A Bilingual Edition Presenting Arabic Text Followed
by English Translation

Imam Abū Bakr
Aḥmad ibn al-Ḥusayn
al-Bayhaqī

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Waraq
2026

The Affirmation of the Punishment of the Grave

Ithbāt ‘ Adhāb Al-Qabr

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§

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ

Contents

Translator's Note	xi
Transliteration Key	xiii
Symbols and Abbreviations	xiv
Hadith Classifications	xv
al-Bayhaqī: A Short Introduction	xvii
Introduction to the Translation	xix
Introduction.....	1
1. On What Has Come in the Book of Allah – Mighty and Sublime is He – and the Sunnah of His Messenger ﷺ	
Regarding the Glad Tidings to the Believers of Being Granted Steadfastness During the Questioning by the Two Angels.....	3
2. On the Warning Implied in this Verse for the Disbelievers Concerning the Punishment of the Grave: Allah Most High said: “ <i>And Allah leaves the wrongdoers to stray, and Allah does whatever He wills.</i> ” [Ibrāhīm: 27]	11
3. On the Report of the Chosen One ﷺ That Both the Believer and the Disbeliever Are Questioned, Whereupon the Believer Is Granted Steadfastness and the Disbeliever Is Punished	17
4. On the Descent of the Angels at the Time of Death with Glad Tidings for the Believer and Warning for the Disbeliever	43
5. On Hastening with the Funeral Procession Due to the Good It Advances Toward, If the Deceased Was Righteous..	53
6. On the Chosen One's ﷺ Report of the Funeral Bier's Words after Witnessing [Its Fate]	55
7. On the Evidence that the Soul is Returned to the Body, After Which the Person is Questioned, Whereupon the Believer is Rewarded and the Disbeliever is Punished	57

8. On the Proof That After Questioning He Is Shown His Abode Morning and Evening	65
9. On the Punishment of the Hypocrites in the Grave Prior to the Punishment in the Fire	71
10. On the Punishment in the Grave for Whoever Turns Away from the Remembrance of Allah Most High, Prior to the Punishment of the Day of Resurrection	77
11. On the Possibility of Life Existing within a Detached Part, and That an Intact Physical Structure Is Not a Prerequisite for Life—Just as It Is Not a Prerequisite for Being Alive—and Therein Lies the Possibility of the Punishment of Scattered Parts	89
12. On the Evidence that Allah Most High Creates States for Those Who Have Departed This World Which We Neither Witness Nor Perceive, Wherein Some People Enjoy Bliss and Others Suffer Pain	93
13. On Warning the People of Faith Regarding the Punishment of the Grave	123
14. On the Punishment of the Grave Due to Talebearing and Urine	137
15. On the Fear of the Punishment of the Grave Regarding Lamentation over the Deceased	149
16. On the Fear of Punishment in the Grave for Embezzlement	151
17. On What Is Feared Regarding the Punishment of the Grave on Account of Debt	155
18. On What Has Been Narrated Regarding Obedience to Allah Most High Granting Safety from the Punishment of the Grave	159
19. On the Hope That Guarding the Frontier Grants Security from the Trial of the Grave	161
20. On the Hope That Martyrdom in the Cause of Allah Grants Safety from the Punishment of Allah in the Grave ..	163
21. On the Hope That Reciting Sūrat al-Mulk Prevents the Punishment of the Grave	167
22. On the Hope of Safety from the Punishment of the Grave for One Who Dies of an Abdominal Illness	171

23. On the Hope of Acquittal from the Trial of the Grave for One Who Dies on the Night of Friday	175
24. On the Supplication of the Prophet ﷺ in the Funeral Prayer for the Widening of the Grave for its Companion and Protection for Him from the Trial of the Grave.....	179
25. On What Was Hoped for from the Prayer of the Prophet ﷺ over the Funeral Processions Regarding Light in the Graves and the Removal of Darkness from Their Occupants	183
26. On the Prophet's ﷺ Supplication That the Polytheists Be Punished in the Grave	185
27. On the Prophet's ﷺ Seeking Refuge from the Punishment of the Grave and His Command to Do So	193
28. On Supplicating for the Believer's Steadfastness After the Completion of Burial	225
29. On the Desire of One Who Has Been Forgiven to Inform His People of How Allah Has Honored Him	227
30. On the Interpretation of the Statement of Allah – Mighty and Sublime is He: <i>“And the Horn will be blown; and at once from the graves to their Lord they will hasten. They will say, ‘O woe to us! Who has raised us up from our sleeping place?...’”</i>	233
31. On What Has Reached Me of the Statements of the Righteous Predecessors – May Allah Be Pleased with Them – Regarding the Affirmation of the Punishment of the Grave and What They Feared of the Terror of What Lies Ahead ...	241
Scribe's Colophon	257
Bibliography.....	259
Index of Qur'ānic Verses.....	267
Index of Qur'ānic Verses (Arabic)	271
Index of Hadiths	275
Index of Hadiths (Arabic)	279
Index of Reports	287
Index of Reports (Arabic).....	289

Index of Narrators	291
About the Translator	303

Translator's Note

The primary translations in this work are based on the standard 1
digital editions compiled and preserved in the *Maktabah al-Shāmilah* (shamela.ws) database. The drafting process used Machine Translation Post-Editing (MTPE), followed by manual verification and review. Errors will nevertheless remain, and they are the translator's own; corrections are welcome.

The hadith cross-references (*takhrīj*) are primarily thematic 2
and textual, directing the reader to parallel records of the text's content (*matn*). Where no *takhrīj* is provided, it indicates that the narration appears to be unique to this source (*tafarrud*) or that no reliable parallel record was identified within the scope of this project.

These citations are drawn from established primary reference 3
works. No original critical evaluation (*taḥqīq*) or chain-of-transmission analysis (*isnād*) has been undertaken here; that work lies outside the scope of this edition. Minor variations in chains, discrepancies in published numbering, and slight textual differences have not been detailed unless they bear directly on the translated meaning.

Transliteration Key

*Based on the standard system of the International Journal of
Middle East Studies (IJMES)*

Consonants				Vowels			
ء	ب	ت	ث	ج	ح	خ	د
ط	ظ	ع	غ	ف	ق	ك	ل
ٲ	ز	‘	gh	f	q	k	l
Short				Long			
اَ	اِ	اِ	اِ	اَ	اِ	اِ	اِ
a	i	i	u	ā	ī	ī	ū
اُ	اِ	اِ	اِ	اِ	اِ	اِ	اِ
u	i	i	u	ā	ī	ī	ū
Diphthongs				Doubled			
اِ	اِ	اِ	اِ	اِ	اِ	اِ	اِ
ay	ay	ay	ay	īy	īy	īy	īy
اِ	اِ	اِ	اِ	اِ	اِ	اِ	اِ
aw	aw	aw	aw	uww	uww	uww	uww
د	د	د	د	د	د	د	د
d	d	d	d	d	d	d	d
ذ	ذ	ذ	ذ	ذ	ذ	ذ	ذ
dh	dh	dh	dh	dh	dh	dh	dh
ر	ر	ر	ر	ر	ر	ر	ر
r	r	r	r	r	r	r	r
ز	ز	ز	ز	ز	ز	ز	ز
z	z	z	z	z	z	z	z
س	س	س	س	س	س	س	س
s	s	s	s	s	s	s	s
ش	ش	ش	ش	ش	ش	ش	ش
sh	sh	sh	sh	sh	sh	sh	sh
ص	ص	ص	ص	ص	ص	ص	ص
ṣ	ṣ	ṣ	ṣ	ṣ	ṣ	ṣ	ṣ
ض	ض	ض	ض	ض	ض	ض	ض
ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ	ḍ

Symbols and Abbreviations

Ligatures representing traditional honorifics and abbreviations used in the text and notes

Glyphs	Translation
مَجْدٌ وَكَبِيرٌ	“Mighty and Sublime”
مَجْدٌ وَكَرَامٌ	“Glorified and Exalted”
مَجْدٌ وَكَرَامٌ	“Blessed and Exalted”
مَجْدٌ وَكَرَامٌ	“Exalted is His Majesty”
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	“In the Name of Allah, The Compassionate, The Merciful”
صَلَّى اللَّهُ عَلَيْهِ / وَآلِهِ / وَرَحْمَتِهِ	“May Allah bless him [& his family], [& grant him/them peace]”
عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ	“Upon him/her/them/them(dual) be [blessings & peace]”
وَرَضِيَ اللَّهُ عَنْهُ / وَرَضِيَ اللَّهُ عَنْهُ / وَرَضِيَ اللَّهُ عَنْهُ	“May Allah be pleased with him/her/them/them(dual)/them(fem.)”
رَحِمَهُ اللَّهُ / رَحِمَهُ اللَّهُ / رَحِمَهُ اللَّهُ	“May Allah’s mercy be upon him/her/them/them(dual)”
رَحِمَهُ اللَّهُ / رَحِمَهُ اللَّهُ	“May Allah have mercy on him/them”
قَاتَرَتْ	“May his secret be sanctified”
سَلَامُهُ عَلَيْنَا	“His peace upon us”

Abbr.	Meaning
AH	Anno Hegirae. The Islamic lunar calendar.
CE	Common Era. The Gregorian calendar.
d.	Died. Indicates the year of a scholar’s death.
ed.	Editor, or edition.
Lit.	Literally. Used to indicate the linguistic meaning.
no./nos.	Number. Used to cite specific hadith numbers.
p./pp.	Page / Pages.
vol.	Volume.

Hadith Classifications

Terms used in the footnotes to indicate the reliability of a report

Term	Definition
Ṣaḥīḥ	Sound / Authentic. A report transmitted by a continuous chain of upright (‘ <i>ādil</i>) and precise narrators, free from hidden defects (‘ <i>illa</i>) or irregularity (<i>shudhūdh</i>).
Ḥasan	Good / Acceptable. A report that meets the criteria of <i>Ṣaḥīḥ</i> except that a narrator’s precision is slightly lesser. It is valid for establishing rulings.
Ḥasan Ṣaḥīḥ	Good and Authentic. A compound grade used by Imam al-Tirmidhī, indicating strong reliability—either due to multiple supporting chains or a report at the upper tier of <i>Ḥasan</i> .
Ḥasan Gharīb	Good but Solitary. A term used by Imam al-Tirmidhī for a report judged acceptable despite being transmitted through a limited or solitary chain.
Ḍa‘īf	Weak. A report that fails to meet the criteria of <i>Ḥasan</i> , due to a break in the chain or a narrator lacking reliability or precision.
Munkar	Rejected. A report transmitted by a weak narrator that contradicts a narration from a stronger or more reliable source.
Matrūk	Abandoned. A designation applied primarily to a narrator accused of lying or excessive error; reports transmitted through such a narrator are rejected.
Mawḍū‘	Fabricated. A report falsely attributed to the Prophet ﷺ, impermissible to transmit except to expose its fabrication.
Gharīb	Solitary / Rare. A report transmitted by only one narrator at a particular level of the chain.
Marfū‘	Elevated. A report attributed directly to the Prophet ﷺ, regardless of the chain’s authenticity.
Mawqūf	Suspended. A report attributed to a Companion (<i>Ṣaḥābī</i>), representing their own statement or action rather than the Prophet’s.

al-Bayhaqī: A Short Introduction

Abū Bakr Aḥmad ibn al-Ḥusayn ibn ‘Alī ibn Mūsā al-Khusrawjirdī al-Khurāsānī, famously known as al-Bayhaqī, was a towering figure in Islamic scholarship, recognized as a *ḥāfiẓ* (master of *ḥadīth*), *‘allāma* (polymath), and *shaykh al-Islām*. Born in the month of Sha‘bān in the year 384 AH, he hailed from Bayhaq, a region comprising several villages near Nishāpūr in Khurāsān. His scholarly journey began at the young age of fifteen, when he started hearing *ḥadīth* from prominent teachers like Abū al-Ḥasan Muḥammad ibn al-Ḥusayn al-‘Alawī. He became the most distinguished student of the famous *ḥadīth* authority al-Ḥākim, under whom he studied extensively and graduated. His quest for knowledge led him to travel widely, visiting Iraq, the mountainous regions of al-Jibāl, and the Ḥijāz, while learning from a vast array of masters in cities like Baghdād, Makkah, and Kūfa.

Al-Bayhaqī was a master who seamlessly combined the sciences of *ḥadīth* and *fiqh*, possessing a profound understanding of *ḥadīth* defects (*‘ilal*) and the methods of reconciling seemingly contradictory reports. He studied classical theology and Ash‘arī creed directly under the legendary master Imam Abū Bakr ibn Fūrak (d. 406 AH). His literary output was staggering, with his writings totaling nearly one thousand parts, a feat unmatched by his contemporaries. Among his most significant works is *al-Sunan al-Kubrā*, a ten-volume masterpiece that stands unique in its field. His other notable contributions include *al-Sunan wa-l-Āthār*, *al-Asmā‘ wa-l-Ṣifāt*, *Dalā‘il al-Nubuwwa*, and *Shu‘ab al-Īmān*. Such was the caliber of his work that the Imām al-Ḥaramayn al-Juwaynī remarked that while every Shāfi‘ī jurist is indebted to Imam al-Shāfi‘ī, Imam al-Shāfi‘ī is indebted to al-Bayhaqī for his tireless efforts in supporting and documenting the Shāfi‘ī school of thought. His dedication to the Shāfi‘ī madhhab was so deep that contemporary scholars noted he was capable of establishing his own independent school (*mujtahid*) had he wished, and al-Subkī remarked that al-Bayhaqī’s writings effectively “closed the door on all who came after him” as no one could ever match his legal-hadith compilations.

Beyond his academic brilliance, al-Bayhaqī was celebrated for his piety, profound asceticism (*zuhd*), and contentment with very little. In an extraordinary display of lifelong devotion, he fasted

continuously for the final thirty years of his life. He spent much of his life in seclusion in his home village, devoted entirely to compiling his books. However, his reputation was such that the leading scholars of his time urged him to move to Nīshāpūr to share his knowledge. He did so in 441 AH, where he held sessions to teach his book *al-Maʿrifa*, drawing large crowds of students and scholars. The spiritual status of his work was highlighted by several contemporary accounts of dreams; in one instance, a righteous companion dreamt of Imam al-Shāfiʿī himself reading al-Bayhaqī's manuscripts and expressing his benefit from them. In another famous account, the ascetic master Abū Bakr al-Marwazī witnessed a dream depicting a luminous chest (*tābūt*) rising to the heavens, which was interpreted as a symbol of the divine acceptance and high standing of al-Bayhaqī's compilations.

- 7 In his final years, al-Bayhaqī returned to Nīshāpūr one last time to teach, and it was there that he eventually fell ill. He passed away on the 10th of Jumādā al-Ūlā in 458 AH at the age of seventy-four. After his death, he was washed, shrouded, and transported in a coffin to be buried in his native Bayhaq, specifically in the district of Khusrawjird. He left behind a legacy carried on by his son Ismāʿīl, his grandson Abū ʿl-Ḥasan, and a long list of students who continued to transmit his vast body of work across the Islamic world.

Introduction to the Translation

The monograph *The Book of the Affirmation of the Punishment of the Grave and the Questioning of the Two Angels* (*Kitāb Ithbāt ‘Adhāb al-Qabr wa-Su’āl al-Malakayn*), commonly shortened to *Ithbāt ‘Adhāb al-Qabr*, represents Imām al-Bayhaqī’s focused thematic contribution to the eschatological literature surrounding the intermediate realm (*al-Barzakh*). In modern scholarship, the text has been preserved and established through key critical editions, most notably by Dr. Sharaf Maḥmūd al-Qudāh of the Faculty of Sharia at the University of Jordan, published as a 136-page volume by Dār al-Furqān in Amman (first edition, 1403 AH / 1983 CE). The work has also been edited jointly by Muḥammad al-Sa’īd Zaghlūl and Abū al-Fidā’ ‘Abd Allāh al-Qādī, published by Maktabat al-Turāth al-Islāmī in Cairo. 8

The attribution of *Ithbāt ‘Adhāb al-Qabr* to al-Bayhaqī is definitively proven through both internal self-citation and an extensive trail of external reception. Internally, al-Bayhaqī cross-references this treatise directly within his broader compilation *Shu’ab al-Īmān* (specifically under entries 15, 295, and 492). Externally, generations of classical biographers, exegetes, and Hadith authorities have cited and transmitted material directly from this volume. Ḥāfiẓ ibn Kathīr draws from it in his *Tafsīr al-Qur’ān al-‘Aẓīm* (4:96), while Ḥāfiẓ Jalāl al-Dīn al-Suyūṭī quotes it across several major works, including *al-Durr al-Manthūr* (3:35, 3:57, 3:319), his commentary on *Sunan al-Nasā’ī* (4), and *al-Dībāj* (5). Furthermore, the Ottoman bibliographer Ḥājji Khalifa formally catalogs the treatise under entry 19 of his *Kashf al-Zunūn*. 9

In organizing the monograph, al-Bayhaqī structures his material into discrete, thematic chapters, prefacing each with a concise heading that encapsulates the specific theological argument demonstrated by the subsequent textual evidence. Methodologically, he frequently initiates chapters by establishing the primary proof-texts from the Holy Qur’ān before introducing the corresponding Hadith traditions and non-prophetic reports (*āthār*), complete with their chains of transmission (*asānīd*). In total, the book contains 240 chain-supported texts (*nuṣūṣ musnada*), encompassing both prophetic traditions (*marfū’*) and non-prophetic statements traced to the Companions and Successors (*mawqūf*). 10

- 11 Al-Bayhaqī's framework in this work is characterized by his deliberate compilation of supporting textual avenues (*shawāhid*) and parallel lines of transmission (*mutāba'āt*), creating a dense, cumulative proof for the intermediate state after death. Rather than restricting his entries strictly to authentic (*ṣaḥīḥ*) reports, al-Bayhaqī operates according to the established traditionist principle: *man asnada laka faqad aḥālaka* ("whoever provides you with a full chain of transmission has delegated the critical evaluation to you"). By preserving the full chain for every report recorded, al-Bayhaqī provides the scholar with the raw evidentiary materials needed to perform independent chain analysis and verification.
- 12 Beyond its function as a passive repository of traditions, *Ithbāt 'Adhāb al-Qabr* represents a sophisticated synthesis of Hadith methodology and dialectical theology (*kalām*). Reflecting his deep grounding in Ash'arī dogmatics under Imām Abū Bakr ibn Fūrak, al-Bayhaqī opens the treatise by declaring that the affairs of the grave are validated not only through textual revelation – the Qur'anic verses and transmitted *āthār* – but also through "the rational possibility of such things being within the power of Allah" (*jawāz dhālika bi-l-'aql fī qudratillāh*). This framework becomes particularly evident in Chapters 10 and 11, where al-Bayhaqī addresses metaphysical objections. He demonstrates rationally that a complete physical structure is not a prerequisite for perception or life, thereby establishing the feasibility of punishment even for scattered or decomposed remains, while clarifying that Allah creates states within *al-Barzakh* that lie entirely beyond the empirical perception of the living.
- 13 The thirty chapters (*abwāb*) of the monograph unfold in a deliberate fourfold thematic arc. Al-Bayhaqī begins by laying the dogmatic foundations through Qur'anic exegesis – most notably around *Sūrat Ibrāhīm* – and reports describing the descent of angels and the return of the soul. From this theoretical bedrock, he transitions into specific moral warnings, pinpointing everyday ethical failings – such as talebearing (*namīma*), unliquidated debts, and carelessness in purification – that trigger the compression and trials of the grave. He balances these stern warnings with a comprehensive survey of divine mercies and protective measures, detailing how martyrdom, frontier defense (*ribāt*), dying on Friday, or the regular recitation of *Sūrat al-Mulk* secure safety from the trial.

Finally, the work culminates in practical pastoral guidance for the living. Al-Bayhaqī emphasizes that the treatise is designed to inform graveside praxis and personal readiness, providing prophetic supplications to be offered at the burial site for the deceased's steadfastness and capturing the poignant, reverent reflections of the *Salaf* when facing the initial moment of exposure to the intermediate realm. 14

**THE AFFIRMATION OF THE
PUNISHMENT OF THE GRAVE
BY AL-BAYHAQĪ**

مُقَدِّمَةٌ

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. كِتَابُ اثْبَاتِ عَذَابِ الْقَبْرِ وَسُؤَالِ الْمَلَائِكَيْنِ، عَلَى مَا
وَرَدَتْ بِهِ الشَّرِيعَةُ بِالْآيَاتِ الْمُتْلُوَةِ وَالْأَخْبَارِ الْمَرْوِيَّةِ، وَأَقَاوِيلِ سَلَفِ هَذِهِ الْأُمَّةِ،
مَعَ جَوَازِ ذَلِكَ بِالْعَقْلِ فِي قُدْرَةِ اللَّهِ ﷻ

In the Name of Allah, the Compassionate, the Merciful. [This is] 15
*The Book of the Affirmation of the Punishment of the Grave and the
Questioning of the Two Angels*, according to what has been reported
in the sacred law through the recited verses, the transmitted
reports, and the statements of the predecessors of this community,
along with the rational possibility of such things being within the
power of Allah – Glorified and Exalted is He.

بَابُ مَا جَاءَ فِي كِتَابِ اللَّهِ ﷻ وَسُنَّةِ
رَسُولِهِ ﷺ مِنْ بَشَارَةِ الْمُؤْمِنِينَ بِالتَّشْيِيتِ
عِنْدَ سُؤَالِ الْمَلَائِكَةِ

1. On What Has Come in the Book
of Allah – Mighty and Sublime is
He – and the Sunnah of His
Messenger ﷺ Regarding the Glad
Tidings to the Believers of Being
Granted Steadfastness During the
Questioning by the Two Angels

١ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، أَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ سُلَيْمَانَ
الْفَقِيه، ثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْقَاضِي، ثَنَا الْحَوْضِيُّ ح، وَأَخْبَرَنَا أَبُو زَكَرِيَّا
يَحْيَى بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْمُرَكِّي، وَأَبُو عُثْمَانَ سَعِيدُ بْنُ مُحَمَّدٍ
بْنِ عَبْدِ اللَّهِ قَالَ: ثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ الْحَافِظُ، نَا يَحْيَى بْنُ مُحَمَّدٍ
بْنِ يَحْيَى، ثَنَا أَبُو عُمَرَ، ثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ،
عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤْمِنُ إِذَا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَعَرَفَ مُحَمَّدًا ﷺ فِي قَبْرِهِ فَذَلِكَ قَوْلُ اللَّهِ ﷻ ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا
بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ [إِبْرَاهِيمَ: ٢٧]» رَوَاهُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ
إِسْمَاعِيلَ الْبُخَارِيُّ فِي الصَّحِيحِ، عَنْ أَبِي عُمَرَ حَفْصِ بْنِ عُمَرَ الْحَوْضِيِّ

- 16 1. Abū ‘ Abd Allāh Muḥammad ibn ‘ Abd Allāh al-Ḥāfiẓ informed us: Abū Bakr Aḥmad ibn Sulaymān al-Faqīh informed us: Ismā‘īl ibn Ishāq al-Qāḍī narrated to us: al-Ḥawḍī narrated to us; [alternatively] Abū Zakariyyā Yaḥyā ibn Ibrāhīm ibn Muḥammad ibn Yaḥyā al-Muzakkī and Abū ‘ Uthmān Sa‘īd ibn Muḥammad ibn ‘ Abdān informed us: Abū ‘ Abd Allāh Muḥammad ibn Ya‘qūb al-Ḥāfiẓ narrated to us: Yaḥyā ibn Muḥammad ibn Yaḥyā informed us: Abū ‘ Umar narrated to us: Shu‘ba narrated to us on the authority of ‘Alqama ibn Marthad, on the authority of Sa‘d ibn ‘Ubayda, on the authority of al-Barā’ ibn ‘Āzib, on the authority of the Prophet – may Allah bless him and grant him peace – that he said: **“The believer, when he testifies that there is no deity but Allah and recognizes Muḥammad [as the Messenger of Allah] – may Allah bless him and grant him peace – in his grave, that is the [meaning of] the statement of Allah – Glorified and Exalted is He: ‘Allah keeps the believers steadfast with the firm word in the worldly life.’”** [Ibrāhīm: 27] Narrated by Abū ‘ Abd Allāh Muḥammad ibn Ismā‘īl al-Bukhārī in his *Ṣaḥīḥ*, on the authority of Abū ‘ Umar Ḥafṣ ibn ‘ Umar al-Ḥawḍī.¹

٢ - وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ، نَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ ح وَأَخْبَرَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الرَّوْذِبَارِيُّ، أَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَكْرِ بْنِ عَبْدِ الرَّزَّاقِ، ثنا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الْأَشْعَثِ السَّجِسْتَانِيُّ، ثنا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ، ثنا شُعْبَةُ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي آخِرَةِ﴾ [إبراهيم: ٢٧]» لَفْظُ حَدِيثِ أَبِي دَاوُدَ، وَفِي حَدِيثِ الصَّغَانِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَهُ، رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ عَنْ أَبِي الْوَلِيدِ هِشَامِ بْنِ عَبْدِ الْمَلِكِ، وَرَوَاهُ أَبُو

¹ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 4699, and *Ṣaḥīḥ Muslim*, no. 2871.

الْحُسَيْنِ مُسْلِمٌ بْنُ الْحَجَّاجِ النَّيْسَابُورِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ أَبِي
الْوَلِيدِ فِيمَا زَعَمَ شَيْخُنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، فَأَمَّا أَنَا فَإِنِّي لَمْ أَرَهُ فِي كِتَابِ
مُسْلِمٍ إِلَّا مِنْ رِوَايَةِ مُحَمَّدِ بْنِ جَعْفَرٍ غُنْدَرٍ عَنْ شُعْبَةَ

2. Abū ‘ Abd Allāh al-Ḥāfiẓ informed us: Abū ‘ l-‘ Abbās Muḥammad ibn Ya ‘ qūb informed us: Muḥammad ibn Ishāq al-Ṣaghānī narrated to us: Hishām ibn ‘ Abd al-Malik informed us; [alternatively] Abū ‘ Alī al-Ḥusayn ibn Muḥammad ibn Muḥammad ibn ‘ Alī al-Rūdhābārī informed us: Abū Bakr Muḥammad ibn Bakr ibn ‘ Abd al-Razzāq informed us: Abū Dāwūd Sulaymān ibn al-Ash ‘ ath al-Sijistānī narrated to us: Abū ‘ l-Walīd al-Ṭayālīsī narrated to us: Shu ‘ ba narrated to us on the authority of ‘ Alqama ibn Marthad, on the authority of Sa ‘ d ibn ‘ Ubayda, on the authority of al-Barā ‘ ibn ‘ Āzib that the Messenger of Allah – may Allah bless him and grant him peace – said: “Indeed, when the Muslim is questioned in the grave, he bears witness that there is no deity except Allah and that Muḥammad is the Messenger of Allah – may Allah bless him and grant him peace; and that is [meaning of] the statement of Allah – Mighty and Sublime is He – ‘Allah keeps the believers steadfast with the firm word in the worldly life and in the Hereafter.’” [Ibrāhīm: 27] This is the wording of the hadith of Abū Dāwūd,² and in the hadith of al-Ṣaghānī he said: The Messenger of Allah – may Allah bless him and grant him peace – said, and he mentioned it. Narrated by al-Bukhārī in his *Ṣaḥīḥ* on the authority of Abū ‘ l-Walīd Hishām ibn ‘ Abd al-Malik, and narrated by Abū ‘ l-Ḥusayn Muslim ibn al-Ḥajjāj al-Naysābūrī on the authority of Muḥammad ibn al-Muthannā, on the authority of Abū ‘ l-Walīd, according to what our shaykh Abū ‘ Abd Allāh al-Ḥāfiẓ claimed; as for me, I have not seen it in the book of Muslim except from the narration of Muḥammad ibn Ja ‘ far Ghundar on the authority of Shu ‘ ba.³

٣ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، وَأَبُو عَبْدِ اللَّهِ بْنُ أَبِي عَمْرٍو قَالَا: ثَنَا أَبُو الْعَبَّاسِ
مُحَمَّدُ بْنُ يَعْقُوبَ، ثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ، ثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ،

² Recorded in *Sunan Abī Dāwūd*, no. 4750. Graded *ṣaḥīḥ* by al-Albānī.

³ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 4699, and *Ṣaḥīḥ Muslim*, no. 2871.

عَنْ سَعْدِ بْنِ عُيَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ فِي قَوْلِهِ ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ [إبراهيم: ٢٧] «إِذَا جَاءَ الْمَلَكُ الرَّجُلَ فِي الْقَبْرِ حِينَ يُدْفَنُ، فَقَالَ لَهُ: مَنْ رَبُّكَ؟ فَقَالَ: رَبِّي اللَّهُ، فَقَالَ: وَمَا دِينُكَ؟ قَالَ: دِينِي الْإِسْلَامُ، وَقَالَ لَهُ: مَنْ نَبِيُّكَ؟ قَالَ نَبِيِّ مُحَمَّدٍ، فَذَلِكَ التَّثْبِيتُ فِي الْحَيَاةِ الدُّنْيَا»، وَرَوَاهُ أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ عَنْ أَبِي مُعَاوِيَةَ، وَقَالَ: «إِذَا جَاءَ الْمَلَكَانِ الرَّجُلَ فِي الْقَبْرِ»

- 18 3. Abū ‘ Abd Allāh al-Hāfiẓ and Abū ‘ Abd Allāh ibn Abī ‘ Amr informed us, saying: Abū ‘ l-‘ Abbās Muḥammad ibn Ya‘ qūb narrated to us: Aḥmad ibn ‘ Abd al-Jabbār narrated to us: Abū Mu‘ āwiya narrated to us on the authority of al-A‘ mash, on the authority of Sa‘ d ibn ‘ Ubayda, on the authority of al-Barā‘ ibn ‘ Āzib, who said regarding His statement: “Allah keeps the believers steadfast with the firm word in the worldly life” [Ibrāhīm: 27]: “When the angel comes to the man in the grave at the time he is buried and says to him, ‘Who is your Lord?’ He says, ‘My Lord is Allah.’ He says, ‘And what is your religion?’ He says, ‘My religion is Islam.’ And he says to him, ‘Who is your prophet?’ He says, ‘My prophet is Muḥammad.’ That is [the meaning of] being kept firm in the life of this world.” And Abū Bakr ibn Abī Shayba narrated it on the authority of Abū Mu‘ āwiya, who said [in his wording]: “When the two angels come to the man in the grave...”

٤ - أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ بِبَغْدَادَ، ثَنَا عُثْمَانُ بْنُ أَحْمَدَ بْنِ السَّمَّاكِ ح، وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، ثَنَا أَبُو سَهْلٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ، وَأَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ قَالُوا: ثَنَا يَحْيَى بْنُ أَبِي طَالِبٍ، ثَنَا وَهْبُ بْنُ جَرِيرٍ، ثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ الْمُؤْمِنَ وَالْكَافِرَ، ثُمَّ ذَكَرَ أَشْيَاءَ لَمْ أَحْفَظْهَا، فَقَالَ: «إِنَّ الْمُؤْمِنَ إِذَا سُئِلَ فِي قَبْرِهِ قَالَ رَبِّي اللَّهُ فَذَلِكَ قَوْلُ اللَّهِ ﷻ ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي آخِرَةِ﴾ [إبراهيم: ٢٧] أَلْءَايَةِ»

4. Abū 'l-Ḥasan 'Alī ibn 'Abd Allāh al-Hāshimī informed us in 19 Baghdad: 'Uthmān ibn Aḥmad ibn al-Sammāk narrated to us; [alternatively] Abū 'Abd Allāh al-Hāfiẓ informed us: Abū Sahl Aḥmad ibn Muḥammad ibn Ziyād and Abū 'l-'Abbās Muḥammad ibn Ya'qūb narrated to us: Yaḥyā ibn Abī Ṭālib narrated to us: Wahb ibn Jarīr narrated to us: Shu'ba narrated to us on the authority of Abū Ishāq, on the authority of al-Barā' ibn 'Āzib who said: The Prophet – may Allah bless him and grant him peace – mentioned the believer and the disbeliever, then mentioned things that I did not memorize, and said, **“Indeed, when the believer is questioned in his grave, he says, ‘My Lord is Allah,’ and that is the [meaning of] the statement of Allah – Mighty and Sublime is He – ‘Allah keeps the believers steadfast with the firm word in the worldly life and in the Hereafter...’”** [Ibrāhīm: 27]

ه - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، أَنَا عَبْدُ الرَّحْمَنِ بْنُ الْحَسَنِ الْقَاضِي،
بِهَمْدَانِ ثَنَا إِبْرَاهِيمُ بْنُ الْحُسَيْنِ، ثَنَا آدَمُ بْنُ أَبِي إِيَّاسٍ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ،
عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: تَلَا رَسُولُ اللَّهِ ﷺ
﴿يُشَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾
فَقَالَ: «ذَلِكَ إِذَا قِيلَ لَهُ فِي الْقَبْرِ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَيَقُولُ:
اللَّهُ رَبِّي وَالْإِسْلَامُ دِينِي وَمُحَمَّدٌ نَبِيِّي، جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَأَمَنْتُ بِهِ
وَصَدَّقْتُهُ فَيَقَالُ: صَدَقْتَ عَلَى هَذَا حَيِّتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ
اللَّهُ»

5. Muḥammad ibn 'Abd Allāh ibn Muḥammad informed us: 'Abd 20 al-Raḥmān ibn al-Ḥasan al-Qāḍī informed us in Hamadhān: Ibrāhīm ibn al-Ḥusayn narrated to us: Ādam ibn Abī Iyās narrated to us: Ḥammād ibn Salama narrated to us on the authority of Muḥammad ibn 'Amr, on the authority of Abū Salama, on the authority of Abū Hurayra – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and grant him peace – recited **“Allah keeps the believers steadfast with the firm word in the worldly life and in the Hereafter”** [Ibrāhīm: 27] and then he

said: "That is when it is said to him in the grave: 'Who is your Lord? What is your religion? And who is your Prophet?' He will say: 'Allah is my Lord, Islam is my religion, and Muḥammad is my Prophet; he came to us with clear proofs from Allah, so I believed in him and testified to his truth.' It will then be said: 'You have spoken the truth; upon this you lived, upon this you died, and upon this you shall be resurrected, if Allah wills.'"

٦ - أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ الْمُؤَمَّلُ بْنُ الْحَسَنِ بْنِ عِيسَى رَضِيَ اللَّهُ عَنْهُ، قِرَاءَةً عَلَيْهِ مِنْ أَصْلِهِ، ثَنَا أَبُو عُثْمَانَ عَمْرُو بْنُ عَبْدِ اللَّهِ الْبَصْرِيُّ، نَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ، أَنَا جَعْفَرُ بْنُ عَوْنٍ، أَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخَارِقِ، عَنْ الْمُخَارِقِ بْنِ سُلَيْمٍ قَالَ: قَالَ عَبْدُ اللَّهِ يَعْني ابْنَ مَسْعُودٍ: «إِذَا حَدَّثْنَاكُمْ بِحَدِيثٍ آتَيْنَاكُمْ بِتَصَدِيقِ ذَلِكَ مِنْ كِتَابِ اللَّهِ سُبْحَانَهُ، إِنَّ الْمُسْلِمَ إِذَا دَخَلَ قَبْرَهُ أُجْلِسَ فِيهِ فَقِيلَ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ يَعْني وَمَنْ نَبِيُّكَ؟ قَالَ: فَيُثَبِّتُهُ اللَّهُ سُبْحَانَهُ، فَيَقُولُ: رَبِّي اللَّهُ وَدِينِي الْإِسْلَامُ وَنَبِيِّي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَيُوسَعُ لَهُ قَبْرُهُ، وَيُرْوَحُ لَهُ فِيهِ، ثُمَّ قَرَأَ «يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا» [إبراهيم: ٢٧] الْآيَةَ، وَإِنَّ الْكَافِرَ إِذَا دَخَلَ قَبْرَهُ أُجْلِسَ فِيهِ، فَقِيلَ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: لَا أَدْرِي فَيَضِيقُ عَلَيْهِ قَبْرُهُ وَيُعَذَّبُ فِيهِ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى» [طه: ١٢٤]

- 21 6. Abū Muḥammad al-Hasan ibn ‘Alī ibn al-Mu’ammal ibn al-Hasan ibn ‘Isā – may Allah have mercy on him – informed us – it being read to him from his original manuscript: Abū ‘Uthmān ‘Amr ibn ‘Abd Allāh al-Baṣrī narrated to us: Abū Aḥmad Muḥammad ibn ‘Abd al-Wahhāb informed us: Ja‘far ibn ‘Awn informed us: ‘Abd al-Raḥmān ibn ‘Abd Allāh informed us on the authority of ‘Abd Allāh ibn al-Mukhāriq, on the authority of al-Mukhāriq ibn Sulaym, who said: ‘Abd Allāh – meaning ibn Mas‘ūd – said: “When we narrate a hadith to you, we provide you with the confirmation of that from the Book of Allah – Mighty and

Sublime is He. When the Muslim enters his grave, he is made to sit up in it, and it is said to him: ‘Who is your Lord? And what is your religion?’ – meaning: ‘And who is your Prophet?’ [He said:] Then Allah – Mighty and Sublime is He – makes him firm, and he says: ‘My Lord is Allah, my religion is Islam, and my Prophet is Muḥammad – may Allah bless him and grant him peace.’ He said: Then his grave is widened for him, and he is given comfort in it. Then he recited: ‘*Allah keeps the believers steadfast with the firm word in the worldly life and in the Hereafter...*’ [Ibrāhīm: 27] – to the end of the verse. And when the disbeliever enters his grave, he is made to sit up in it, and it is said to him: ‘Who is your Lord? And what is your religion? And who is your Prophet?’ He says: ‘I do not know.’ Then his grave is constricted upon him, and he is punished in it. Then ‘Abd Allāh recited: ‘*And whoever turns away from My remembrance, then for him is a straitened life, and We shall gather him on the Day of Resurrection blind.*’” [Ṭāhā: 124]⁴

٧ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ الْحَفِظُ، وَأَبُو عَبْدِ الرَّحْمَنِ السَّلْمِيُّ، وَأَبُو سَعِيدٍ مُحَمَّدُ بْنُ مُوسَى قَالُوا: ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، نَا مُحَمَّدُ بْنُ إِسْحَاقَ، ثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، ثَنَا شَرِيكٌ عَنْ سَالِمٍ، عَنْ سَعِيدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ [إبراهيم: ٢٧] قَالَ: «الْمُخْطَبَةُ فِي الْقَبْرِ يَقُولُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ وَفِي آلِ ءَاخِرَةٍ مِثْلُ ذَلِكَ»

7. Abū ‘ Abd al-Raḥmān al-Ḥāfiẓ, Abū ‘ Abd al-Raḥmān al-Sulamī, 22
and Abū Sa ‘ id Muḥammad ibn Mūsā informed us: Abū ‘ l- ‘ Abbās
Muḥammad ibn Ya ‘ qūb narrated to us: Muḥammad ibn Ishāq
informed us: Yaḥyā ibn Abī Bukayr narrated to us: Sharīk narrated
to us on the authority of Sālīm, on the authority of Sa ‘ id, on the
authority of ibn ‘ Abbās, who said [regarding the verse]: “*Allah
keeps the believers steadfast with the firm word in the worldly life*”
[Ibrāhīm: 27]: “[This refers to] the questioning in the grave, when

⁴ Recorded by al-Ṭabarānī in *al-Mu ‘ jam al-Kabīr*, no. 9143 and no. 9145.

it is said: ‘Who is your Lord? What is your religion? And who is your Prophet?’ And in the Hereafter, it is the same.”⁵

⁵ That is, just as Allah grants the believer steadfastness (*al-qawl al-thābit*) to answer the angels during the questioning in the grave (*barzakh*), He grants them the same firmness during the final reckoning (*hisāb*) on the Day of Resurrection. Recorded in *al-Sunan al-Kubrā* by al-Nasā’ī, no. 11201

بَابُ مَا فِي هَذِهِ الْآيَةِ مِنَ الْوَعِيدِ لِلْكَفَّارِ
 بِعَذَابِ الْقَبْرِ قَالَ اللَّهُ تَعَالَى ﴿وَيُضِلُّ اللَّهُ
 الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ [إبراهيم:

[٢٧

**2. On the Warning Implied in this
 Verse for the Disbelievers
 Concerning the Punishment of the
 Grave: Allah Most High said: “*And
 Allah leaves the wrongdoers to stray,
 and Allah does whatever He wills.*”**

[Ibrāhīm: 27]

٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو الْفَضْلِ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ
 سَلَمَةَ، ثنا مُحَمَّدُ بْنُ بَشَّارٍ، ثنا مُحَمَّدُ بْنُ جَعْفَرٍ، ثنا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ
 مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُثَبِّتُ
 اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي آلِ ءَاخِرَةِ» [إبراهيم:
 ٢٧] « قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ، يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ
 وَنَبِيِّ مُحَمَّدٍ، فَذَلِكَ قَوْلُهُ ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ﴾ [إبراهيم:

[٢٧] «رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ بَشَّارٍ، وَرَوَاهُ مُسْلِمٌ أَيْضًا عَنْ مُحَمَّدِ بْنِ بَشَّارٍ»

- 23 8. Muḥammad ibn ‘ Abd Allāh al-Ḥāfiẓ informed us: Abū ‘ l-Faḍl ibn Ibrāhīm ibn Aḥmad ibn Salama narrated to us: Muḥammad ibn Bashshār narrated to us: Muḥammad ibn Ja‘ far narrated to us: Shu‘ ba narrated to us on the authority of ‘ Alqama ibn Marthad, on the authority of Sa‘ d ibn ‘ Ubayda, on the authority of al-Barā‘ ibn ‘ Azib, on the authority of the Prophet – may Allah bless him and grant him peace – who said [regarding the verse]: “*Allah keeps the believers steadfast with the firm word in the worldly life and in the Hereafter*” [Ibrāhīm: 27]: “It was revealed regarding the punishment of the grave. It is said to him: ‘Who is your Lord?’ He says: ‘My Lord is Allah and my Prophet is Muḥammad.’ That is the meaning of His saying: ‘*Allah keeps the believers steadfast with the firm word.*’” [Ibrāhīm: 27] Narrated by al-Bukhārī in his *Ṣaḥīḥ* on the authority of Muḥammad ibn Bashshār, and it was also narrated by Muslim on the authority of Muḥammad ibn Bashshār.⁶

٩ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، وَأَبُو سَعِيدٍ بْنُ أَبِي عَمْرٍو قَالَا: ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعَانِيُّ، ثَنَا رَوْحُ بْنُ عُبَادَةَ، ثَنَا الثَّوْرِيُّ ح، وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ، أَنَا مُحَمَّدُ بْنُ يَعْقُوبَ يَعْنِي الشَّيْبَانِيَّ، ثَنَا أَحْمَدُ بْنُ سَهْلٍ، نَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي أَبْنَ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ خَيْثَمَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، «يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ» [إبراهيم: ٢٧] قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ» رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ بَشَّارٍ وَغَيْرِهِ

- 24 9. Abū ‘ Abd Allāh al-Ḥāfiẓ and Abū Sa‘ id ibn Abī ‘ Amr informed us: Abū ‘ l-‘ Abbās Muḥammad ibn Ya‘ qūb narrated to us: Muḥammad ibn Ishāq al-Ṣāghhānī narrated to us: Rawḥ ibn ‘ Ubāda narrated to us: al-Thawrī narrated to us; [alternatively]

⁶ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 4699, and *Ṣaḥīḥ Muslim*, no. 2871.

Abū ‘ Abd Allāh informed us, Muḥammad ibn Ya‘ qūb – meaning al-Shaybānī – informed us: Aḥmad ibn Sahl narrated to us: Muḥammad ibn Bashshār narrated to us: ‘ Abd al-Raḥmān – meaning ibn Mahdī – narrated to us on the authority of Sufyān, on the authority of his father, on the authority of Khaythama, on the authority of al-Barā ‘ ibn ‘ Āzib, who said, regarding the verse, “*Allah keeps the believers steadfast with the firm word in the worldly life and in the Hereafter*” [Ibrāhīm: 27]: “It was revealed concerning the punishment of the grave.” Narrated by Muslim in his *Ṣaḥīḥ* on the authority of Muḥammad ibn Bashshār and others.⁷

١٠ - أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ بَشْرَانَ الْعَدْلُ بَيْعَدَادَ، أَنَا أَبُو عَمْرِو
عُثْمَانُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، ثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الرَّازِيُّ، ثَنَا الْهَيْثَمُ بْنُ
أَلَيْمَانَ، ثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، حَدَّثَنِي مُحَمَّدٌ، يَعْنِي: أَبْنُ عَوْنٍ، عَنْ عِكْرِمَةَ،
عَنْ أَبِي عَبَّاسٍ فِي قَوْلِ اللَّهِ ﷻ ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ [إبراهيم: ٢٧] الشَّهَادَةُ، يُسْأَلُونَ عَنْهَا فِي قُبُورِهِمْ
بَعْدَ مَوْتِهِمْ قَالَ: قُلْتُ لِعِكْرِمَةَ: مَا هُوَ؟ قَالَ: «يُسْأَلُونَ عَنْ إِيْمَانِ مُحَمَّدٍ ﷺ،
وَأَمْرِ التَّوْحِيدِ قَالَ: ﴿وَيُضِلُّ اللَّهُ الظَّالِمِينَ﴾ [إبراهيم: ٢٧] قَالَ: تِلْكَ الشَّهَادَةُ
فَلَا يَهْتَدُونَ أَبَدًا»، وَهَكَذَا رَوَاهُ غَيْرُهُ عَنْ أَبِي عَبَّاسٍ

10. Abū ‘ l-Husayn ‘ Alī ibn Muḥammad ibn Bishrān al-‘ Adl 25
informed us in Baghdad: Abū ‘ Amr ‘ Uthmān ibn Aḥmad ibn ‘ Abd
Allāh informed us: Ja ‘ far ibn Muḥammad al-Rāzī narrated to us:
al-Haytham ibn al-Yamān narrated to us: Ismā ‘ īl ibn Zakariyyā ‘
narrated to us: Muḥammad – meaning ibn ‘ Awn – narrated to me
on the authority of ‘ Ikrima, on the authority of ibn ‘ Abbās – may
Allah be pleased with them both – regarding the saying of Allah –
Mighty and Sublime is He – “*Allah keeps the believers steadfast with
the firm word in the worldly life and in the Hereafter*” [Ibrāhīm: 27]: “It
is the testimony; they are asked about it in their graves after their
death.” He [Muḥammad] said: I said to ‘ Ikrima, “What is it?” He
[‘ Ikrima] said, “They are asked about their faith in Muḥammad –

⁷ Recorded in *Ṣaḥīḥ Muslim*, no. 2871.

may Allah bless him and grant him peace – and the matter of monotheism.” He [Ibn ‘Abbās] said, “*And Allah leads the wrongdoers astray*” [Ibrāhīm: 27]. He [Ibn ‘Abbās] said, “[Regarding] that testimony, they [the wrongdoers] are never guided [to it].” And thus it was narrated by others on the authority of ibn ‘Abbās.

١١ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، وَأَبُو سَعِيدِ بْنِ أَبِي عَمْرٍو قَالَا: ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ، ثَنَا مُحَمَّدُ بْنُ عَمْرِو الْأَسْلَمِيِّ قَالَ عَبْدُ السَّلَامِ بْنُ حَفْصٍ: ثَنَا عَنْ شَرِيكَ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «بِئْسَ يُفْتَنُ أَهْلُ الْقُبُورِ، وَفِي نَزَلَتْ هَذِهِ الْآيَةُ ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾» قَالَ أَبُو الْعَبَّاسِ: أَحْسَبُهُ قَالَ: وَفِيهِ نَزَلَتْ

- 26 11. Abū ‘ Abd Allāh al-Ḥāfiẓ and Abū Sa‘ īd ibn Abī ‘ Amr informed us: Abū ‘l-‘ Abbās Muḥammad ibn Ya‘ qūb narrated to us: Muḥammad ibn Ishāq al-Ṣāghānī narrated to us: Muḥammad ibn ‘ Umar al-Aslamī narrated to us: ‘ Abd al-Salām ibn Ḥafṣ said: Sharīk ibn Abī Namir narrated to us on the authority of ‘ Aṭā ‘ ibn Yasār, on the authority of ‘ Ā ‘ isha – may Allah be pleased with her – who said: The Messenger of Allah – may Allah bless him and grant him peace – said: “**Regarding me shall the people of the graves be tested, and concerning me was this verse revealed: ‘Allah keeps the believers steadfast with the firm word.’**” [Ibrāhīm: 27] Abū ‘l-‘ Abbās said: I believe he [my teacher] said: And concerning him [the Prophet] was it revealed.

١٢ - وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ، وَأَبُو سَعِيدٍ قَالَا: ثَنَا أَبُو الْعَبَّاسِ، ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، ثَنَا مُعَاوِيَةُ بْنُ عَمْرِو، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، عَنْ سُفْيَانَ، عَنْ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ [إبراهيم: ٢٧] «فِي عَذَابِ الْقَبْرِ».

12. Abū ‘ Abd Allāh and Abū Sa‘ īd informed us: Abū ‘ l- ‘ Abbās 27
narrated to us: Muḥammad ibn Ishāq narrated to us: Mu‘ āwiya
ibn ‘ Amr narrated to us on the authority of Abū Ishāq al-Fazārī, on
the authority of Sufyān, on the authority of ibn Abī Najīh, on the
authority of Mujāhid, who said: [The verse] “*Allah keeps the believers
steadfast with the firm word in the worldly life*” [Ibrāhīm: 27] is
regarding the punishment of the grave.

