



**Visiting**  
**Graves**

By

Najmuddin Tabasi

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## **-Visiting the Prophet's Grave in Wahhabis' Outlook**

There is no doubt that visiting the Prophet's grave is an acceptable and religious action from the Qur'an and Tradition's point of view. During the history of Islam, Muslim's were used to do it and they achieved some perfections in this way.

But Ibn Taymiyya believes that it is forbidden to start a journey for visiting the grave of Prophet Muhammad, and definitely visiting other graves are forbidden. In this fatwa, Ibn Taymiyya used the hadith of "Shad al-Rihal" as his base. Qastalani mentioned this hadith in Irshad al-Sari (Irshad al-Sari 2:329) and Ibn Hajar al-'Asqalani in al-Jawhar al-Munazam.

### **Reply to this outlook**

At first we will approve the incorrectness of Ibn Taymiyya's outlook by using the fourth reasons. Then we will show the incorrectness of his understanding of the hadith of "Shad al-Rihal" is incorrect. Now we say that according to the four following reasons, visiting graves is a religious action.

#### **1. Qur'an Outlook**

God says in Qur'an that: *" since they were being unjust to their own selves, had they only come to you and sought forgiveness of God, and the Messenger (also) had asked pardon for them, surely they would have found God oft-Returning (to Mercy), most Merciful."* (Chapter 4:64)

According to this verse, visiting is a kind of presence near the person who is visited; for asking for forgiveness or other thing. Now, when the preference of this action proved in the period of Prophet's life, this action is also appropriate after his death. Because there are reasons and evidences that show he has life in Barzakh and he can hear the Salam of the visitor and the deeds of the visitors presents to him.

#### **2. Hadith Outlook**

There are plenty of traditions from Prophet Muhammad about paying homage to his grave and visiting his holy grave. The narrators of those traditions are all authorized by the Sunni's scholars. Therefore by using the authentic traditions, it becomes obvious that their claim of factiousness of the Prophet traditions about visiting graves is a great slander on Prophet Muhammad.

**First tradition:** it is available in almost all Sunni's resources that Prophet Muhammad said: "whoever visited my grave, it is obligatory for me to intercede him."

many traditionists narrated this tradition include Ibn Abi al-Donya, Ibn Khazimah, Dar Qutni, Dulabi, Ibn 'Asakir, Taqi al-Din Subki,.... (Sunan Dar Qutni 2:278, Al-Sunan al-Kubra 5:245; Al-Shafa' bi Ta'rif Hoquq al-Mustafa 2:83,84; Neil al-Awtar 5:179; al-Ghadir 5:93.)

**Second tradition:** In a correct and authentic tradition, Ibn Umar says that Prophet Muhammad said: whoever comes just for visiting me, it is my duty to intercede him in the Day of Judgment.

This tradition is available in 16 Sunni's resources, and its narrators are Tabarani, Hafiz ibn Sakan Baghdadi, Dar Qutni, and Abu Na'im Isfahani. ( Al-Mu'jam al-Kabir 12:291; Ihya' 'Olum al-Din 1:258; Shifa' al-Siqam 83; and Wafa' al-Wafa' bi 'Akhbar al-Mustafa 4:1340.)

**Third tradition:** 'Abdullah Ibn Umar in another correct hadith says that Prophet Muhammad said: "Whoever do Haj and visit my grave after my death, is similar to a person who visited me during my life."

this tradition has been narrated from 25 Sunni's resources that some of its narrators are Sheibani, Abu Ya'li, Baghawi, Ibn Uday, ... . ( Al-Mu'jam al-Kabir 12:406; Sunan dar-Qutni2:278.)

**Forth tradition:** 'Abdullah Ibn Umar in another correct hadith says that Prophet Muhammad said: "Whoever do Haj and doesn't visit me has done unkindness thing to me."

Many Sunni's narrators have narrated this tradition that Samhoodi, Dar Qutni and Qastalani are among them. (Neil al-Awtar 5:180; Al-Musanaf 'Abd al-Razaqth 3:569; Al-Mawahib al-Ladoniah 3:404.)

### **3. Traditions and the Behavior of Companions**

The third reason for the legitimacy of visiting, is the tradition and behavior of Prophets' companions. There is a narration that says when Umar Ibn Khattab came back from Sham Conquests and he entered Medina, first of all he entered into the Mosque and said Salam to Prophet Muhammad. ( Shifa' al-Siqam 144.)

This story has been narrated in the book of "Fatuh al-Sham" in this way: "When Umar reached a compromise with the people of Beit al-Maqdas, Ka'b al-Ahbar came and converted to Islam. Umar became happy because of his Islam then he told him: can you come with me to Medina and visit the grave of Prophet and take advantage of that visiting? Ka'b al-Ahbar accepted. When Umar entered Medina, the first action that he took was entering into the Mosque and said Salam to Prophet. (Fatuh al-Sham 1:244)

In another narration we read that: whenever 'Abdullah Ibn Umar came back from a journey he comes to the grave of Prophet and says: O' the Messenger of God, Al Salam Allayk. (Wafa' al-Wafa' bi Akhbar al-Mustafa 4:1340.)

Ibn Umar was used to standing near the grave of Prophet and say Salam to him. (Wafa' al-Wafa' bi Akhbar al-Mustafa 4:1340.)

In another narration we read that Ibn 'Own says: a man asked Nafe' that: is that true that Abdullah Ibn Umar used to say Salam to the grave of Prophet? Nafe' said: yes, I saw him hundred times or more than hundred times that near the grave of Prophet while he was saying Salam to Prophet. (Wafa' al-Wafa' bi Akhbar al-Mustafa 4:1340.)

Hafiz abd al-Ghani and other say: After the death of Prophet Balal al-Habashi recited Adan just one time- when he came to Medina for visiting the grave of Prophet. (Qamus al-Rijal 2:398.)<sup>1</sup>

Taqi al-Din Subki says: our reason for the legitimacy of starting a journey for visiting the grave of Prophet is not Balal's dream but his action and deed. His action was in the period of Umar, with all those companion who were in that period, and this action was not concealed from them, and none of them objected his action.(Shifa' al-Siqam 142)

#### **4. Wisdom Outlook**

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<sup>1</sup> . Although in the history there is a contrast view that after the death of Prophet he recited Adan two times not one, one time in Medina and one time in Sham.

The legitimacy of visiting is also reasonable from the wisdom outlook; because the wisdom tells us that it is well and proper action to pay homage to a person whose God paid homage to him. And visiting is a kind of paying homage. Visiting the Holy Prophet – which is a kind of respect to him- is a sacred tradition of God, and it is permissible and acceptable action. It is also against the willing of enemies of Islam.

### **Criticizing of Wahhabi's Reason**

We have pointed that Wahhabis prohibited visiting the grave of Prophet Muhammad according to one hadith. This hadith is available in the books of Sahih Bukhari and Sahih Muslim that Prophet Muhammad said: *"It is not allowed to start any journey except for three places: Sacred Mosque, Prophet's Mosque and Farthest Mosque."*

Muhammad Ibn 'Abd al-Wahhab with his misunderstanding says: *"visiting Prophet is recommended, but the intention for starting this journey must be for visiting the mosque and praying in it, not for visiting the grave of Prophet."*

Muhammad Ibn 'Abd al-Wahhab issued a fatwa that it is forbidden to start a journey for visiting graves, according to this hadith.

For analyzing this hadith we say that according to the Arabic grammar for achieving a complete meaning of this hadith, first we must consider another word before the letter of except (in Arabic Illa لا), so there is two options in this way:

1. The omitted word is "mosque", and in this way the meaning of hadith is this: It is not allowed to start a journey for praying in any mosque except these three mosques.
2. The omitted word is "place" or "position", in this way the meaning of hadith is this: No journey is allowed to any place or position except these three mosques.

According to the first probability the meaning of Prophet speech is that it is not acceptable that a person start a journey for praying in a mosque from his city to another while there is a mosque in his own city. Because the value and reward for praying in mosque is the same in every city, except

these three mosque. So the subject of the hadith in this way is not visiting the grave of Prophet. Also because of the relation between the subject and prescription, the appearance of hadith also recommended this word.

According to the second probability – the fatwa of Ibn Taymiyya and his followers is correct just according to this probability – the limitation of the word except is a real limitation, it means that it is not allowed to start a journey to any places except these three mosques. While all Muslims sects believe that starting a journey to any places for trading, education, Jihad, visiting the scholars or even just for vocation is not forbidden and it is allowed.

So the omitted word in this hadith is "mosque". In this case hadith had not mentioned or suggested that journey for visiting graves, especially the grave of the Holy Prophet is forbidden.

Qastalani also presented this subject in *Irshad al-Sari*. (*Irshad al-Sari* 2:332.)

According to the traditions, the Holy Prophet and his companions used to go to the Quba Mosque every Saturday, and this mosque is not among those three mosques. So according to this hadith have a journey to the Quba Mosque should be forbidden, while no Muslim say this.

There is a narration that 'Abdullah Ibn Umar says: "*The Holy Prophet used to go to the Quba Mosque every Saturday.*" And 'Abdullah Ibn Umar himself used to do it. ( *Sahih al-Bukhari* 2:399, hadith 1135.)

## **The Position of Sunni Scholars**

### **Toward**

### **Ibn Taymiyya's Imagination**

Based on what we have discussed before it becomes clear that visiting graves is legal according to the four reasons. And Ibn Taymiyya's imagination about visiting graves has no scientific value. But Sunni Scholars have a firm position against this corrupt idea.

1. Qastalani says: Ibn Taymiyya's speech about prohibition of visiting Prophet's grave is one of the worst things that narrated from him. (*Irshad al-Sari* 2:329)
2. Nablusi says: This is not the first dilemma that Ibn Taymiyya and his followers have, having a journey for visiting Farthest Mosque is also

forbidden for them and he prohibited people to seek intercession from God by using Prophet or other righteous person. This kind of fatawa which indicate his stupidity forced other scholars to stand firmly against Ibn Taymiyya and his followers. Hesni Dameshqi has wrote an independent book against him and he clearly specified to his impiety. (*Al-Hadrah al-Insiah fi al-Rihlah al-Qudsiah* 129.)

3. Ghazali says: whoever used to benedict while he saw Prophet during his life, must do it after his death by visiting his grave. It is acceptable for a person to start a journey for visiting his grave and the hadith of "Shad al-Rihal" is not a major obstacle to do it. (*Ihya' Ulom al-Din* 2:247.)
4. 'Azami Shafe'ie says: Ibn Taymiyya has insulted the Holy Prophet and said having a journey to visit him is a sin.... (*Forqan al-Qur'an* 133; *Al-Ghadir* 5:155.)
5. Heithami al-Shafe'ie after proving the permission of visiting the grave of the Holy Prophet says: If somebody fusses and says how do you mentioned that all the scholars are in agreement and permitted the journey and visiting graves, while Ibn Taymiyya ( recent Hanbalist) has denied the legitimacy of journey and visiting graves?

We will answer that, who is Ibn Taymiyya and what is his value to be considered? Or be as a reference in Islamic and religious affairs and his opinions damage all other scholars' opinion. Many Islamic jurists has criticized his corrupt speeches and unfounded ideas and they have revealed his foolish mistakes and unbalance imaginations. ( *Al-Jawhar al-Munazam fi Ziyarat al-Qabr al-Mukarram* 12; *Al-Ghadir* 5: 116; *Kashf al-Irtiyab* 369.)

In brief, the traditions which narrated with Sunnite traditionalists about this subject are frequent, in addition that action and behavior of companions and also Balal's visit and his journey for visiting the grave of Prophet Muhammad which happened in front of companions' eyes, and they didn't protest against that action.

Also Umar invited Ka'b al-Ahbar to visit the grave of Prophet Muhammad and none of the companions protested against his action.

Some of the represented reasons are the firmest and strongest reasons especially for permission of visiting the grave of Prophet Muhammad, in addition to the permission it indicates the preference and desirability of it. Some traditions orders and commands to visit, and almost all the scholars understand its desirability but Ibn Hazm al-Andalusi says it shows the obligatory of visitation and a Muslim has to visit the grave of Prophet Muhammad at least one time during his life. (*Al-Taj al-Jami' lil Usool* 2:382.)

## Visiting Graves

The previous discussion was about visiting the grave of Prophet Muhammad, now the discussion is about other graves. There is no debate in its legitimacy the same as visiting the grave of Prophet. Prophet himself used to visit graves and encourage Muslims to do that, he used to visit his mother's grave-Fatimah bin Wahab-. Muslim's tradition was also the same and they used to visit Muslim's graves.

There are many traditions narrated from Prophet Muhammad about this subject that we are going to mention here.

**First Tradition:** Prophet says: GO and visit your dead persons and say Salam -or Salawat- to them, because they are your warners. (*Akhbar Makka 2:52.*)

**Second Tradition:** Prophet used to visit the martyrs grave at the beginning of the year and says: "Peace be upon you because of your perseverance and patience! So finally how nice is that world." (*Waf' al-Wafa' bi Akhbar al-Mustafa 3:932.*)

Abu Bakr, Umar and Uthman also did that at the beginning of a year, Muawiyah also used to go to visit the graves of martyrs when he went to Haj during his governorship.

A narrator says, whenever Prophet Muhammad reached to a place that the martyrs were buried there he said: Peace be upon you because of your perseverance and patience. (*Wafa' al-Wafa' bi Akhbar al-Mustafa 3:932.*)

**Third tradition:** Ayesha says: Prophet always left home in the last part of the night for visiting Baqi' graves. When he entered he said: "Peace be upon you, the residents of believers' house, the promised thing came to you and now you are between death and the Day of Judgment. We shall join you if God will; O' God bless the residents of Baqi' al-Gharqad. (*Wafa' al-Wafa' bi Akhbar al-Mustafa 3:932.*)

**Fourth tradition:** Ibn Mas'ud says: Prophet said: Be aware! From now on, visit the graves, because they make use careless about this world and remember you Hereafter. (*Sunan Ibn Majeh 1:501; Al-Mustadrak 'ala al-Sahihayn 1:531; Akhbar Makkah 4:53.*)

## **Traditions and the Behavior of Companions in Visiting Graves**

It has mentioned in the history and traditions that visiting some graves were common among companions and successors and nobody considered it a polytheism action. Now we will mention some of those examples:

1. Abu Ja'far Imam Baqir says: Fatimah, daughter of Prophet Muhamamd, used to visit Hamza's grave, and she repaired it and put a stone as a sing, on his grave. ( *Al-Sunan al-Kubra* 4:178; *Al-Mustadrak 'ala al-Sahihayn* 1: 533; *Wafa' al-Wafa' bi Akhbar al-Mustafa* 2:932.)
2. Razin says: Abu Ja'far Imam Baqir said: Hazrat Fatima, every two or three days visited the martyrs grave. ( *Al-Musanaf 'Abd al-Razaq* 3:572.)
3. There is a tradition that narrates Imam Ali says: Hazrat Fatima used to visit the grave of his uncle- Hamzeh- every Friday and pray and cry there. ( *Al-Musanaf 'Abd al-Razaq* 3:572.)
4. Ibn Abi Malikeh says: I saw Ayesha when she was visiting the grave of his brother 'Abd al-Rahman which was located out of Mecca in a place named Habashi. ( *Al-Musanaf 'Abd al-Razaq* 3:572, *hadith* 711.) He also says: One day we saw Ayesha while she was going toward cemetery, we asked her: Did Prophet Muhammad prevent from visiting graves? She replied: yes, first he prevented but later on he commanded to visit graves. ( *Sunan al-Kubra* 4:78, *hadith* 6999; *Musnad Abi Ya'li* 8:284, *hadith* 4871.)
5. Dahabi writes in *Siar 'Alam Al-Nubala'*: a person says: one year Haroon al-Rashid entered into Medina after Haj, and said to Yahya Ibn Khalid: find for me a person who is familiar with this city and its special places, to explain for me the way of Gabriel decedents and came to Prophet, and visiting the martyrs graves. And all people guided Yahiya to me. Therefore he send someone and asked me for that. I went to Harun for doing the job. We made an arrangement for tomorrow at the time of Maghreb. I came out at the appointed time they also came out with candles. They prayed in every place where I showed to them, and they were in this state until the sunrise.( *Siar A'lam al-Nubala'* 9:646.)

## **The Graves Visited by Muslims**

Traditionally Muslims were used to visit the graves of companions, righteous and believers and Intercede by them. There are some example of them.

### **1. The grave of Balal bin Hamameh Habashi (20 A.H.)**

Ibn Jobayr writes: Balal bin Hamameh Habashi was the Muazzin of Prophet Muhammad and he died in 20A.H In Damascus. His name and the day of his death were written on his grave. Du'a and praying are answered in this blessed place. Many believers and blessed people were experienced it. ( *Rihla Ibn Jobayr* 195; *Al-Ghadir* 5:184.)

### **2. The Grave of Salman Farsi (36 A.H.)**

Khatib Baghdadi writes in "Tarikh Baghdad":

The grave of Salam is obvious and well known today and it is near **the Kasra Balcony**. They built a building on the grave and it has a permanent servant. I have visited it many times. (*Tarikh Baghdad 1:163, number 12.*)

Ibn Jowzi says: Qalansi and Samnoon said: We have visited the grave of Salman and we came back to our country. (*Tarikh Baghdad 13:115, number 7097; Hillyat al-Awlya' 10:311.*)

### **3. The Grave of Abu Ayub Ansari (52 A.H.)**

Abu Ayoub was died in Rome. Hakim Neyshaboori says: people are renewing their contract with him and they visit his grave and when they suffer from drought they ask God for rain by interceding him. (*Al-Mustadrak 'ala al-Sahihayn 3:517; Safat al-Safwa 1:470.*)

### **4. The Position of Imam Husain's Head in Egypt**

In his itinerary, Ibn Jobayr (614 A.H.) writes: Imam Hussain's head is buried in a silver coffin in Egypt, and magnificent building has built on it that tongue cannot describe it and wisdom cannot understand it. When we entered this blessed place we saw that there is a black and shiny stone which is located in one of the mosque wall and shows the picture of everything in front of it, the same as Indian mirrors.

We saw the visitors of Imam Husain's head who came toward the grave and look at it and they touch the cloth which was on the grave for benediction. The way that they cried melted the hearts and broke the stones. Of Course speaking about it is above this description. God help us to enjoy the blessing of visiting this place. (*Rihla Ibn Jobayr 48.*)

### **5. The Grave of Imam Moosa bin Ja'far**

Imam Kadim was martyred in 183 A.H. and buried in Kadhimayn. Khatib Baghdadi writes: I heard from Hassan Ibn Ibrahim (the great scholar of Hanbali in his time) that: I was used to visit the grave of Mussa bin Ja'far when I suffered from problem and seek for intercession. God also gave me whatever I liked and made it easy for me. (*Tarikh Baghdad 1: 120.*)

### **6. The Grave of Imam Jawad**

Ibn 'Imad Hanbali says: Abu Ja'far Muhammad Jawad was died in Baghdad, and he was buried near his grandfather, Mussa bin Ja'far. People were used to visit his grave. (*Shazarat al-Dahab 2:48.*)

### **7. The Grave of Imam Rida**

Muhammad bin Mu'amal says: In the 309 A.H, Abu Bakr bin Khazimah – the Imam of Hadith- Abu Ali Thaqafi and I went to Toos for visiting the grave of Ali bin Mussa al-Rida. I saw that Ibn Khazimay has a special respect and humility toward the

grave and cries with a special supplication. It was very amazing for all of us. The visitors said: if visiting of Imam Rida has not any virtue in their point of view, they never do this near this grave. (*Tahdib al- Tahdib 7:339; Wafayat al-A'yan 4:165.*)

#### **8. The Grave of Umar bin 'Abd al-'Aziz Umawi**

Dahabi writes that: his grave is located in Church of Saint Simeon in Damascus and it is visiting place. (*Tarikh al-Islam 26, the events of 100 A.H.; Tadkira al-Hufaz 1:121.*)

#### **9. The Grave of Muhammad bin Idris Shafeii:**

Muhammad bin Idris Shafeii is Imam of Shafei'te who died in 204 A.H. in "Qarafeh Soghra" in Egypt near a place named Muqatam, where is a visiting place. (*Mirat al-Janan 2:25*)

#### **10. The Grave of Ahmad bin Hanbal**

Ahmad bin Hanbal is Shafei'ite Imam. He was died in 241 A.H. In Mizan al-I'tidal, Dahabi writes: there is enshrine on his grave in Baghdad and there is a visiting place. (*Mizan al-I'tidal 1:114; Tarikh Madina Dameshq 5:323.*)

#### **11. The Grave of Zu al-Noon Mesri (246A.H.)**

He was buried in "Qarafeh" and built enshrine on his grave. (*Wafayat al-A'yan 1:318.*)

#### **12. The Grave of Abu Hanifeh**

Abu Hanifeh Nu'man bin Thabit, is Shafi'ite Imam. He was died in 150 A.H. His grave is located in A'zamiyeh in Baghdad, and well known visiting place. It is narrated that Imam SHafei'e was used to visit his grave every Saturday.<sup>2</sup> (*Tarikh Baghdad 1:123*)

### **Sunni's Jurists view about Visiting Graves**

During Islamic history, Muslim's tradition was based on insisting on visiting graves. We have proved the legitimacy of visiting graves according to the Holy Qur'an's verses and traditions. Now we are going to check the legitimacy of visiting graves from Sunni's jurists view point.

1. Asqalani writes in "Irshad Al-Sari": Anas says: "One day the Holy Prophet passed a woman who was weeping by a grave. He said to her:

"Be pious to God and keep patience."

After narrating this hadith, Asqalani says: according to this hadith the authority for visiting graves is achieved, whether the pilgrim is a man or a

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<sup>2</sup>. It is necessary to say that, those examples and other historical evidences are just for discussion, we did not agree with some of them, because they have problem in different ways of source, text or implication. And our reasons for legitimacy of visiting is the speech, action and behavior of the Holy Prophet and Infallible Imams.

woman, whether the one who is visited is Muslim or pagan; because hadith does not have any information about these issues and it asserts the absolute direction. (*Fath al-Bari* 3:150; *Umdat al-Qari* 8:68.)

2. Malik was asked about pilgrimage and visiting graves:

He responded: the Holy Prophet dissuaded from visiting graves, then he ordered and permitted, and if a person visits a grave and ask nothing but goodness, I see nothing wrong in it. (*Irshad al-Sari* 3:400)

3. In "Wafa al-Wafa" Samhoodi writes:

Clerics are in agreement that visiting graves is permitted for men; as Nawawy has pointed it out. Furthermore, some of Daherites (followers of Ibrahim Ibn Mohammad Daher) believe that it is obligatory for men to visit graves. (*Wafa' al-Wafa' bi Akhbar al-Mustafa* 4: 1362; *Majma' al-Bahrayn* 3: 392.)

The presented examples are just selections from historical, biographical, methodological, and hadith books. Therefore, companions and followers were used to visit graves; specially had visited holy prophet`s shrine and had respected him repeatedly. They had also visited the graves of Imams, companions, the pious and scholars; while no one have ever reelected them to do so.

Now we encounter with these questions: in accordance with these documents and contexts, what is the reason of Ibn Taymiyya and his pupils to ban grave visitation?

Are Shiite sinful because they are performing according to the tradition Muslim's behavior?

Do all the visited graves that Muslims visit belong to Imams or jurists and companions whom only Shiite respect? and are their visitors only Twelve Imam Shiite?

Were Ibn Khazimeh and his friend Aba Ali Thaqafi shi`ah?

\_Was the chief leader of Hanbaliite, who visited the grave of Imam Musa Ibn Ja`far, shi`ah?

\_Was Ibn Habban, who visited the shrine of Imam Rida, shi`ah?

\_Was Muhammad Ibn Idris, who visited the grave of Abu Hanifeh, shi`ah?

\_Was Ayesha, who visited the grave of his brother Abdurrahman in Mecca, Shi`ah of Ali?

## **Book III**

# **Women and Visiting Graves**

## Visiting Graves by Women

The other issue in the discussion of pilgrimage is visiting graves by women. Sunnan writers except Bokhari and Moslem Neyshaboori, have narrated some traditions in this case. There is a narration that Prophet Muahmmad said:

"God curses those women who visit graves" (al-Musanaf 'Abd al-Razaq 3:569.)

Wahhabis, based on this hadith, have prohibited women from visiting graves.

### **Criticizing Wahhabis Outlook:**

We reply to this view, which is nothing just a vision, with four reasons:

**First:** This hadith is null by another hadith which is narrated by Borideh;

He says that Prophet said:

"I dissuaded you from visiting graves, from now on go and visit graves."

Hakim Neyshaboori and Dahabi have confirmed its accuracy. There exists also another narration from Ayesha that opposes that hadith;

Ayesha says:

"The holy Prophet dissuaded from visiting graves, then he ordered to do so." (*Al-Sunnan al-Kubra* 4:78.)

Dahabi has mentioned this hadith in the margin of "AL-Mustadral 'ala al-Sahihayn" and has relied upon it.

**Second:** This hadith is in contrast with the deed and approach of Ayesheh. Because in accordance with a narration we mentioned formerly, she visited the grave of her brother.

Ibn Abi Malikeh says: I saw Ayesha visiting the grave of her brother who died accidentally in Hobshi ( south of Mecca) and buried there.

He adds: One day Ayesha was going to visit the graves, I assessed her: Did the holy prophet dissuaded from visiting graves? She said: yes, He did; but then he ordered to visit. (*Al-Sunnan al-Kubra* 4:131.)

Accordingly, had Ayesha intended to oppose the Holy Prophet order, so that, as we read in hadith, deserves the curse of God?

**Third:** This hadith has contrast with the absolute method and deed of her holiness, Zahra (p.b.u.h) who was used to visit the shrine of Prophet; and the grave of Hamzeh and other Martyrs of Uhud every Friday or twice a week.

Had her holiness really intended to oppose the rites of prophet? Or that lady of Majesty was not aware of the rites of her father?

Fatima (p.b.u.h) was from Ahl al-Bayt, and dwellers of a house are more aware of what is going on that house than others; she had visited the graves of Martyrs of Uhud during her father`s life time for seven years, thus, why had not Holy Prophet dissuaded her from such a deed?

That lady of holiness visited his father grave after his death, as we read a narration from Imam Ali (p.b.u.h):

"When Holy prophet was buried, Fatima stood by her father`s grave, picked a fist full of dust and put it on her eyes, cried and composed these verses of elegy..."

If visiting graves by women was banned, why either Ali (p.b.u.h)nor other companions did prohibit Fatima to do so?

**Fourth:** Sunni Scholars, whether before Ibn Taymiyya or after him, have permitted women to visit graves, and have regarded the curse in hadith, because of the impatience that women have in the grief of missing of their relatives; but if women bear these disasters and don't cry and exhibit their beauty to strangers, they can visit graves.

Of course some of Sunni Jurists like sheikh Mansour Ali Nasif in the book "Al-Taj al-Jami' lil Usul" , Mulla Ali Qari, Nawawi , Qortabi, Qastalani, Ibn Abd al-Birr, Ibn Abedin, and Tarmadi have interpreted this hadith as it has been recited or have weakened it; because in all three ways that lead to Hassan Ibn Thabit or Ibn Thabit or Ibn Abbas or Abu Hurayrah, there are narrators who are weakened in Sunni's narrator books, and perhaps because of this Muhammad bin Isma'il Bokhari and Muslim Neyshaboori have not presented it in their Sahih. In addition to these problems and objection, jurisprudents have issued fatwa, not only about the permissibility of visiting graves for men and women, but about its recommendation.

# **Book III**

## **Praying Near Prophet And Other's Grave**

Based on following reasons, praying and worshipping near the holy shrine of prophet and other graves is legal and permissible and it has been the method and tradition of Muslims for several centuries; but Wahhabis view in this case, like other cases, is in contrast all Muslims.

### **Wahhabis view:**

Wahhabis prohibit praying and worshipping near graves, and consider it as polytheism and paganism. Ibn Taymiyya says:

"whenever companions came to the grave of prophet, they said greeting, and when wanted to pray while their face was towards his Majesty`s grave, they didn`t call God, But turned their face from grave to kiblah, then prayed to God and they did the same in other shrines. Therefore, none of the former leaders have mentioned that either praying near the graves and shrines of saints is recommended or it is better to pray in those places. But all of leaders agree that praying in mosques and houses is better than praying near graves of saints, whether that grave is called a shrine or not."  
*(Risalah Ziyarah al-Qubur 28.)*

### **Response to this view:**

We respond Ibn Taymiyya delusory view in different aspects:

**First:** Almost all of the narrations which say that praying is allowed in every places, predicate that praying and worshiping near the grave of Prophet Muhammad and other graves of prophets and righteous is allowed. Thus we rely upon this multitude and issue the permissibility of it.

**Second:** it is interpretable from religion that praying and worshiping \_even absolute worshipping \_is preferable in any place which is respected by Shari'a. In the other hand, a place is respected because of a person who is there, and the dignity of a grave is because of the corpse which is buried there. Does the grave of Prophet Muhammad has any dignity in religious view?

Third: The verse:" Since they were being unjust to their own selves, had they only come to you and sought forgiveness of God, and the Messenger also had asked pardon for them." *(Chapter 4:64.)* It implies that praying near the grave of Holy Prophet is preferable because the word "come" (Ja'oka)

includes his life time and after his death, and the same respect to him in both life of Prophet.

Imam Malik, has confirmed this point when he visited Mansour. (*Wafa' al-Wafa' bi Akhbar al-Mustafa 4:1376; Al-Mawahib al-Ladoniyah 3:409.*)

Shams al-Din Jazari says: "if pray is not granted near the grave of holy prophet, so where would it be granted?"

**Fourth:** Method and tradition of Fatima (p.b.u.h) is in contrary with the view of Wahhabis, because her Majesty used to visit the grave of her uncle Hamzeh every Friday, and pray and cry there. (*Al-Musanaf Abd al-Razaq 3:572; Al-Mustadrak 'ala al-Sahihayn 1:533.*)

Was the tradition of the Holy Prophet hidden to Fatimah (p.b.u.h) whose happiness pleases God and whose anger makes God angry? (*Fath al-Bari 7:131.*)

Was her deed in visiting grave against the tradition of Prophet?

Was it really hidden for Ibn Taymiyya to dare to say that none of our former leader said that praying near graves and shrines is permitted?

**Fifth:** since the lifetime of holy prophet, it was the tradition of Muslims to pray and worship near the grave of righteous and saints. Here are some evidence:

### 1. Method of Umar Ibn Khattab:

Tabari writes in "Riad al-NAdrah": when Umar, leaved for Hajj with his companions, an old man implored to him; when returning from Hajj, Umar asked about that old man in the house of "Abwa", they told him that the old man has died. Narrator says:" It seems that I see Umar, when he heard the news, stood and moved towards the grave of that man by taking long steps, then he prayer for him, and hugged his grave and cried." (*Al-Riad al-Nadrah 2:330.*)

### 2. Speech of Imam Shafe'ie:

Imam Shafe'ie says: I get benediction from the grave of Abu Hanifeh, whenever I had a need, I prayed near his grave and asked God for my need in that place. (*Solh al-Ikhwān 83; Tarikh Baghdad 1:123.*)

### 3. Grave of Ma'rouf Karkhi:

In a narration Zohri says: "Satisfying needs near the grave of Karkhi is experienced. Whoever recites Surah Ikhlas, one hundred times near his grave, and asks his need from God, it will be satisfied." (*Tarikh Baghdad* 1:122.)

Ibrahim Harbi says: "the grave of Ma'rouf Karkhi is an antidote which is experienced. About this case, Dahabi says: "Poor people's praying is satisfied near that grave near holy shrines, because praying is satisfied near the holy shrines." (*Syar 'Alam al-Nubala'* 9:343.)

Ahmad Ibn Fath says: I asked Bishar Tabe'e about Ma'rouf Karkhi; he replied: whoever wants his pray be satisfied by God, should go near the grave of Karkhi, because -If God wants- the pray will be satisfied. (*Sefa al-Safwa* 2:324.)

There is a narration from Ibn Sa`d that: people pray for rain near the grave of Karkhi, his grave is apparent, and peoples go to visit his grave day and night. (*Tabaqat al-Kubra* 1:27.)

### 4. Grave of Shafe'ie:

Jazari says: "pray is satisfied near the grave of Shafe'ie." (*Ghaya al-Nahaya fi Tabaqat al-Qura'* 2:97.)

### 5. Grave of Bakravi Hanafi (born in 270 A.H.)

He is buried in "Qarafah" and his grave is a famous visiting place. People used to seek for benediction and prayer is satisfied near his grave. (*Jawahir al-Mudi'a* 1:461.)

### 6. Grave of Hafez 'Amery (born 403 A.H.)

It is narrated that people used to visit his grave at night and pray and worship for him. (*Al-Bidayah wa al-Nihayah* 11:351.)

### 7. Grave of Abu Bakr Isfahani (born 406 A.H.)

He was buried in "Hireh", a region near Neyshaboor, and his shrine is apparent a visiting place. It is narrated that people ask for rain near his grave and pray is also satisfied there. (*Wafayat al-'Ayan* 4:272.)

## 8. Grave of Sayyedah Nafiseh:

Sayyedah Nafiseh is the daughter of Abu Muhammad, Hassan Ibn Zeyd, one of ancestors of Imam Hassan Mujtaba (p.b.u.h) and the wife of Ishaq, son of Imam Sadiq (p.b.u.h). Ibn Khallkan says: she was buried in "Darb Al-Sibaa" in Egypt and her grave is well known for satisfying prays, and it is experienced. (*Wafayat al-'Ayan* 4:272.)

**Sixth:** The great Sunni jurists like Jalal al-Din Soyuti in narrating the story of Prophet ascension and Ibn Qayyem Jowzieh\_pupil of Ibn Taymyya\_ in narrating the story of Hajar and Ismael, show their opponent toward the idea of banning the visiting graves. (*Kashf al-Irtiyab* 340, narrating from *Zad al-Ma'ad*.)

### Ibn Taymiyya other Fatwa

Ibn Taymiyya issued another fatwa in which he claimed that Companions were used to change their position toward Qibla when they want to pray near the grave of Prophet Muhammad. (*Risala Zyara al-Qubur* 26.)

#### Response to this claim:

We are going to answer this claim from three aspects:

**First:** Ibn Taymiyya does not mentioned the name of companions who did so near the grave of Prophet Muhammad, while the opposite of his claim has been proved.

Abdullah Ibn Umar who is one of the companion, in contrast with Ibn Taymiyya view says: "It is recommended for a man to stand toward the grave of Prophet and Qibla behind him and start to pray near his respected grave." (*Fasl al-Salat 'ala al-Nabi* 84, *hadith* 1011; *Kashf al-Irtiyab* 247, 340; *AL-Ghadir* 5:134.)

**Second:** It does not matter if a person turned his face forward the grave for praying, because there is a verse in the Holy Qur'an that says:

"Wherever you turn, there is the face of God." (*Chapter* 2:115.)

**Third:** The scholars' fatwa is almost against the one issued by Ibn Taymiyya, there are some example of these fatawa:

#### 1. Fatwa of Malik

When Mansur asked Malik do we have to turne our face toward Qibla near the grave of Prophet Muhammad when we want to pray he answered: Why do you want to turn your face from Prophet Muhammad while he is your intermediary and your father Adam`s intermediary until the day of Judgment. Thus turn your face toward his grave, and ask for forgiveness,

God will accept his pray for forgiveness." (*Wafa' al-Wafa' bi Akhbar al-Mustafa* 4:1376; *AL-Mawahib al-Ladoniyah* 3: 409; *Al-Foruq Sanhaji* 3:59.)

This question and answer makes it clear that praying near the grave of holy Prophet is preferred and there is no doubt. What Mansour was not aware of was whether it is better to turn his face toward Qibla during praying or toward the Holy grave of Prophet. (*Al-Shifa' bi Ta'rif Hoquq al-Mustafa* 2:92. Also see: *Al-Ghadir* 5:135; *Kashf al-Irtiyab* 240, 255 and 261.)

## **2. Fatwa of Khafaji:**

Khafaji says:" It is the idea of Shafe'ie and almost all scholars that for praying near the grave of Prophet, turn your face forward the grave while Qibla is behind you. The same has been narrated from Abu Hanifeh. (*Sharh al-Shifa' 3:571.*)

## **3. Fatwa of Muhaqiq Hanafi:**

Kamal Ibn Humam says: It is narrated about Abu Hanifeh that he was used to stand toward Qibla when he wants to pray; but this sentence is not acceptable because it has been narrated from Abdullah ibn Umar that said it is recommended to go toward the grave of Prophet Muhammad from the side of Qibla then turn your face from Qibla to the Holy Grave,..." and this is a true sentence from Abu Hanifeh point of view and the speech of Kermani that: "his religion in this case is differ from that." is not correct; because Prophet is alive and he can observe his visitor, the same as during his life when somebody wants to visit him he asked his visitor to turn toward himself while Qibla was behind the visitor. (*Wafa' al-Wafa' bi Akhbar al-Mustafa* 4:1378; *Al- Mughni li Ibn Qidameh* 3: 298; *Al-Sharh al-Kabir* 3:495.)

## **4. Fatwa of Ibrahim Harbi:**

He writes in his *Manasik*: when you come to the grave of Prophet Muhammad and want to pray there turn your back to Qibla and while your face is toward the middle of grave. (*Shifa' al-Siqam* 169; *Sharh al-Shifa' 3:817*; *Kashf al-Irtiyab* 362.)

## **5. The Outlook of Abu Musa Isfahani:**

It is narrated from Abu Musa Isfahani that Malik said: It is heard from Abu Musa who recited from Malik: whoever wants to visit the grave of Prophet, should turn his back to Qiblah and his face toward the grave, then send greeting and pray. (*Al-Majmu' 8: 201.*)

## **6. Samhudi's Outlook:**

He says: It is narrated from Shafe's companions and others that they said: visitor should stand near the grave of prophet, turn his back to Qiblah and his face toward the holy shrine; the same is the outlook of Ahmad Ibn Hanbal. (*Wafa' al-Wafa' bi Akhbar al-Mustafa 4:1378.*)

### 7. Sakhtiani View Point:

It is narrated from Abu Hanifeh that he said: Ayub Sakhtiani stood by the grave of Prophet, then turned his back to Kiblah and his faced toward the grave and cried. (*Al-Ma'rifa wa al-Tarikh 3:97; Kashf al-Irtyab 261.*)

### 8. Fatwa of Ibn Jama`eh:

Ibn Jama`eh says: according to the rites of Abu Hanifeh, visitor should turn around the grave of Prophet until his face become infront of the holy face of Prophet while his back is toward Qibla, then greets prophet. But against others Kermani said: visitor should stand toward Qibla while his back is toward the grave for greeting Prophet. (*Wafa' al-Wafa' bi Akhbar al-Mustafa 4:1378.*)

### 9. Ibn Munkadir Outlook:

Ibrahim Ibn Sa'd says: I saw Ibn Munkadir when he was praying in the entrance of the Mosque of Prophet, then he walked a little, after that turned his face towards Qibla, took up his hands and prayed, then he turned again toward the grave and took up his hands like he wanted to unsheathe a sword, then prayed; he did the same while leaving the Mosque, like someone who says goodbye to other one. (*Syar 'Alam al-Nobala' 5: 358; Tarikh Madina Dimashq 56:48.*)

**Fourth:** what is the problem of praying near the grave of Prophet Muhammad for benediction to the place that the holy Prophet has buried; the same he pray near the stone which Ibrahim was used to stand and pray on, and this is because the footprint of Ibrahim is on that stone and is respected. In the Holy Qur'an God said: :

"Take the station of Ibrahim as a place of prayer" **(Chapter 2:125)**

### Other speech of Ibn Taymiyya and Its Answer

The other fatwa of Ibn Taymiyya is:"Praying in home is better than praying near the graves of prophets and saints." (*Wafa' al-Wafa' bi Akhbar al-Mustafa 4:1378; AL- Zarah 454.*)

This speech has no base and reason, because none of the former Imams and scholars say like this, while he claims that all the previous scholars have asserted this point.

## Criticizing the reason of this claim

Wahhabis reason for banning praying near the graves are some hadith. They say that in a narration Prophet Muhammad said:

"God curse Jews, because they made the graves of their prophets' mosques."

And in another hadith they narrate that the Holy Prophet said:

"O lord! Don't make my grave as an idol to be worshipped; God rages harshly from people who regard the grave of their prophet as a mosque."

We criticize the second hadith from several aspects:

**First:** this hadith has problem in its chain; because there are some narrators in its chain who are wakened in the Sunni's Biographical books. (*Mizan al-I'tidal* 4:430 and 2:3.)

**Second:** this hadith does not justify the opinion of Ibn Taymiyya and Wahhabis, by using this hadith they say: "It is not permitted to pray near the graves and shrines or build a mosque on them." While the appearance of hadith implies the narration about the church of Habasheh; whenever one righteous Jew passed away, the Jews built a mosque on his grave, then drew some portraits in it. Therefore people who built a mosque on graves of their Prophets were blamed for drawing portraits in mosques, worshiping them and prostrating toward those portraits or graves; exactly the same as praying and prostrating for idols.

It is obvious that the prohibition of building mosque on the graves was because of it. And now what is the problem of bulding a mosque on the grave and praying for God toward the Qibla? The same as Muslim are pray and worship today in the Prophet Mosque or the Umayyad Mosque in Damascus –where the grave of Zakaryya is located- .

**Third:** The interpretation of Sunni Jurists like Qurtobi, Nawawi, Qastalani and Baydawi from this hadith is totally different from Ibn Taymiyya and his followers' view, in some cases the same as our interpretation which explained it before. (*Irshad al-Sari* 2:99, 3:497 and 9:477; *Sharh Sahih Muslim* 7:27.)

**Fourth:** The fatawa of Sunni Jurists are totally different from Wahabbi's view. Here are some example:

### 1. **Malik's view:**

Ibn Alqasim, the pupil of Malik, was asked: Does Malik permit praying while in front of whom is a covered grave? He answered: he has no problem

with praying in grave yard, because he has prayed in grave yard, where he was surrounded by graves from right, left, behind and front.

Malik says: Praying in a grave yard has no problem, and he said that I have heard that the companions were used to pray in the grave yard. (*Al-Mudawana al-Kubra 1: 90*)

## 2. Opinion of Abdul Ghani Nablosi:

If a person build a mosque near a grave of a righteous person or pray on his grave and his goal is to benefit the dead person from his prayer and he doesn't mean to respect that dead body or pray for him. there is no problem in building a mosque there, the same is about the grave of Ismael (near Ka'ba) and praying there has more reward than other places. (*Al-Hadiqa al-Nadyah 2:631.*)

He also says: If a mosque is made on a grave which is in a path where people tread, or someone sits there, or that grave belongs to a saint or a scholar who worked to please God there is no problem, because his divine soul is like a sun which shines on his grave, and there is no problem to announce that the grave belongs to a saint, and people get benediction from it and pray in that place. The value of deeds depends on the intention. (*Al-Hadiqa al-Nadyah 2:631.*)

## 3. Abi Maliki's View Point

Kawthari says: Abi Maleki declares his view in this way: whoever build a building near the grave of righteous person or pray in his shrine while his aim is to benedict and satisfy his prays, there is no problem and its reason is the grave os Ismael which is located in the Masjid al-Haram near the Ka'ba and praying in that place has more virtue than other places. (*Al-Maqalat Kawthari 243; Sharh Sahih Muslim 2: 234.*)

## 4. Baghwi's Opinion:

Baghawi says: some jurists believe that praying in the grave yard or near the grave has no problem, but that place should be clean and neat.

There is narration that says: One day Umar Ibn Khattab saw Anas Ibn Malik, praying near a grave, he told him that is a grave! it is a grave! But he didn't told him to pray again.

It has been narrated about Hassan Basri that he was used to pray in the cemeteries.

It has narrated from Malik that praying in the cemetery has no problem. He also says that the reason of banning praying in some places (bath and

cemeteries) is because bath is a dirty place. So praying there is not recommended. And the reason of banning praying in the cemeteries is because the soil of this place is mixed with the flesh and bones of the corpses and the ban belongs to the excrement of that place, but if a clean and neat place is built there, praying is not problematic. (*Sharh al-Sunah 2:398.*)

With considering those we have mentioned and the obvious and clear fatwas of Sunni's Jurists for the permission of praying near the graves and in cemeteries, is there any position for Wahhabis to accuse those who pray in the cemeteries or near the grave or regard them as pagans or dualist, and say: "These people worship the corpse." ; while Anas bin Malik and Hassan Basri had prayed among graves?!