

Shia Doctrine, Important Topics Explained

Shia doctrines and beliefs are derived from two original sources of Islam – the Qur’"n and the sunnah (the teachings of the prophet Muhammad). They can be summarized as follows:

Oneness of God (Divine Unity)

The Shī‘a believe that Allāh is the Lord and sustainer and that he is the creator of this wide existence which contains millions of galaxies in which are stars larger than our sun by sixty million times, the sun being larger than the earth by thousands of times. This is Allāh who has no partner or associate and He is just in his acts and commands, everlasting and subsisting, eternally living, all knowing and all powerful, giving of life and death. In His hands is all good and He has power over all things.

Prophethood

The Shī‘a believe that Muḥammad (ṣ) is their Prophet and that he was sent as a mercy to the worlds by Allāh, and that he is the last and ‘seal’ of the prophets. He came to the world with the religion of Islam as Almighty Allāh’s chosen religion. The Prophet Muḥammad (ṣ) is the one who teaches humanity what will benefit them in this world and the next; beginning from the advent of his mission in the holy city of Mecca until the end of time. His religion (Islam) abrogates all previous religions. The prophets according to Shī‘a belief are the messengers of Almighty Allāh to His creation. They were sent to the people with Allāh’s laws, and Allāh authorized them to lead the people in their worldly lives and direct them towards paradise in the next life.

They are 124,000 in number; the first being Adam and the last and best of them being Muḥammad ibn ‘Abdullāh (ṣ). May Allāh’s blessings be upon them all. There are five ‘Arch prophets’ meaning that their divine messages were universal –Noah, Abraham, Moses, Jesus, and Muḥammad (Blessings and peace be upon them all.). The prophets are all brothers in Allah and

we venerate and are allied to them all and, as the Qur'ān says: ﴿We do not distinguish between any of His messengers﴾¹²³.

Islam

The Shī'a believe that Islam is the religion of Allāh sent down from the heavens to rescue mankind from all problems and to bring about the people's happiness in this world and the next. The Shī'a believe that it is obligatory to implement Islam in all areas of life – politics, economics, education, society, war, peace, in the house, in the school, in the workplace, in the barracks, and in all other stages of life.

Islam is a complete religion providing for all the needs of humanity in every place and at every time. Almighty Allāh has said: ﴿Today I have perfected for ye your religion and completed my blessings upon ye and have chosen for ye Islam as your religion﴾¹²⁴. Therefore Islam lacks nothing and if humanity implemented its principles ﴿They would eat from above them and beneath their feet﴾¹²⁵.

Islam then is the true religion and mankind will not find happiness in this world and salvation in the next except through the path of Islam. Almighty Allāh has said: ﴿And whoever desires a religion other than Islam it will not be accepted from him and in the next life he will be among those who have lost﴾¹²⁶.

Implementing Islam in the world is the hope of the Shī'a, for Islam provides for every person: correct belief; freedom for individuals and groups; happiness in life through being saved from poverty, illness, ignorance and crime; complete peace between countries, individuals, and nations. Every person has the right to free thought, free speech, freedom to work, freedom

to travel and settle, freedom to write, all of this in a pure framework offered by tolerant Islamic law.

Islam consists of fundamentals, ‘branches’, laws, and morals. Whoever denies one of the fundamentals is considered to be an unbeliever. One is also considered unbeliever if one denies – without being ignorant or subject to ambiguity – any of the other three sections¹²⁷. One who does not follow the laws of Islam in his personal life without denying them is considered to be a wrongdoer.

The Fundamentals of Islam are divine unity, prophethood and resurrection; and following on from divine unity there is divine justice and from prophethood the imamate.

The ‘Branches’ of Islam are prayer, fasting, tithe, alms, pilgrimage, jihad, enjoining the good, forbidding the bad, allegiance to Allāh and His authorities, and disassociation from the enemies of Allāh and the enemies of His authorities, as well as all other types of acts of worship such as the ablutions, ritual bath, purification with earth, spiritual retreat to the mosque, etc.

The Laws of Islam are all of the systems and laws which the Messenger of Allāh (ﷺ) brought from Almighty Allāh such as the laws of buying and selling, mortgaging¹²⁹, renting, divorce, marriage, the judiciary, bearing witness, inheritance, retribution, compensations and the like.

The Shī‘a believe that Islam has not neglected to make clear anything, so politics, economics, education, society, peace, war, agriculture, manufacturing, family life, government

and all other affairs to do with mankind from his birth to his death are all clarified in Islam and have particular systems and just laws. If mankind implemented them they would find happiness in this world and the next.

Also, ‘That which Muḥammad has declared lawful will remain lawful until the day of resurrection and that which he has declared unlawful will remain unlawful until the day of resurrection.’¹³⁰

The Qur’an

According to Shī‘a belief, the Holy Qur’ān which is read by all Muslims day and night is Islam’s holy book and it is the Messenger of Allāh’s miracle.

The Qur’ān is that book which is existent today distributed all over the world in many languages and is recited day and night in houses and mosques and on the radio.

There has been no corruption done to it and no substitution, no addition and no subtraction and Allāh has protected it from those who seek to corrupt it and no-one has been able to add even a single letter or subtract a single letter. As Almighty Allāh has said: ﴿Verily We sent down the reminder (the Qur’ān) and We are its protectors﴾¹³¹.

The Shī‘a believe that the Qur’ān was collated in the form we have it today beginning with the opening chapter (*al-fātiḥah*) and ending with the chapter entitled ‘mankind’ during the time of the Messenger of Allāh (ṣ) by order of Allāh and under the supervision of His Messenger (ṣ) without corruption or substitution.

What some claim about the Qur'ān being collated after the death of the Messenger of Allāh is not correct.

The Qur'ān is the last of the divine books which Allāh sent down upon His messenger Muḥammad ibn 'Abdullāh (ṣ) to bring the people out of the darkness of ignorance, poverty and crime to the light of knowledge, truth and happiness. By this Allāh completed the divine laws and made it a constitution for all humanity until the day of resurrection. The Qur'ān was the source of honor and happiness to the first Muslims since they took it as a constitution to be implemented.

So if current and future Muslim generations wish to attain progress and development, they need to act according to the Qur'an and implement its teaching, and if they abandon it they will be entangled with hardship and deviance.

The Shī'a concern themselves with the Qur'ān to the utmost in its study, its recital in a beautiful way, in its exegesis, in memorizing it by heart, and in acting by it and adhering to it, and in respecting it. They have special schools for the memorization of the Qur'ān, and their policy is to implement the [teachings of the] Qur'ān in their lives and to invite the rest of the world to it.

Direction of Prayer

The Shī'a believe that the direction for prayer is the holy house of the *ka'bah* in Mecca and that prayer (*salat*) is not correct unless directed towards it.

Imamate

The Shī‘a believe that the successors to the Messenger of Allāh (ﷺ) are the twelve Imams who were declared for successorship by the Messenger of Allāh (ﷺ) himself and appointed them as his successors after him at the command of Allāh.¹³³

Furthermore the prophet said: ‘Whoever dies without knowing the Imam (leader) of his time has died the death of the age of ignorance.’¹³⁴ He also said: ‘The successors (*khulafā*) after me will be twelve.’¹³⁵

These twelve Imams are:

1. Imam ‘Alī ibn Abū Ṭālib (Amir al-Mo’mineen) (a.s.).
2. Imam Ḥasan ibn ‘Alī. (al-Mujtabā) (a.s.).
3. Imam Ḥusayn ibn ‘Alī (Sayyid al-Shuhadā’) (a.s.).
4. Imam ‘Alī ibn Ḥusayn (al-Sajjād) (a.s.).
5. Imam Muḥammad ibn ‘Alī (al-Bāqir) (a.s.).
6. Imam Ja‘far ibn Muḥammad (al-Ṣādiq) (a.s.).
7. Imam Mūsā ibn Ja‘far (al-Kādim) (a.s.).
8. Imam ‘Alī ibn Mūsā (al-Riḍā) (a.s.).
9. Imam Muḥammad ibn ‘Alī (al-Jawād) (a.s.).
10. Imam ‘Alī ibn Muḥammad (al-Hādī) (a.s.).
11. Imam Ḥasan ibn ‘Alī (al-‘Askarī) (a.s.).
12. Imam Muḥammad ibn Ḥasan (al-Muntaḍar al-Mahdī) (a.s.).

The Awaited Imam Mahdi

The Shī‘ah believe that the twelfth Imam – the Mahdī (a.s.) – is alive and in the world and hidden from sight by order of Almighty Allāh. When Allāh permits him, he will emerge and fill the earth

with justice and equity after it having been filled with wrongdoing and injustice; as the Prophet (ﷺ) foretold in many ubiquitous traditions¹³⁶ related by all Muslim scholars, Sunni and Shī‘a alike, in their trusted books. If one looks at the books *muntakhab al-athar*¹³⁷ and *al-mahdī*¹³⁸ one will come to know the great amount of narrations from the noble messenger Muḥammad (ﷺ) and his pure household on this subject.

Our desire and request from Allāh is that the Mahdī appear as the Prophet foretold¹³⁹ and all Muslims should await his appearance and his victory and pray for him night and day for he is the rescuer of the world from destruction and corruption. (Oh Allāh, hasten his victory and ease his emergence and make us of his helpers.)

In addition, modern science agrees that it is possible for a person to remain alive for thousands of years, and in the Holy Qur’ān regarding Noah it is said that: ﴿So he remained amongst them for one thousand years save fifty years﴾¹⁴⁰.

Infallibility

The Shī‘a believe that the noble Prophet (ﷺ), his daughter Fāṭimah al-Zahrā’ (a.s.), and the twelve Imams (a.s.) are infallible and incapable of sin, error or forgetfulness since Allāh has protected them from these things. There are evidences for this from both rational and traditional sources. Almighty Allāh has said: ﴿Verily Allāh wishes to take away from you all impurity, O Ahl al-Bayt (people of the house), and to purify you a thorough purification﴾¹⁴¹ This verse is related to the above mentioned infallibles in most Qur’ānic commentaries.¹⁴²

Additionally, the faculty of reason does not permit that the source of divine laws be exposed to the possibility of error and sin otherwise his words and actions could not be relied upon.

These fourteen infallibles are the authorities of Allāh and those who follow them will be saved and those who lag behind them will perish. So it is obligatory to follow their every word, deed and ratification, and this is known as the *sunnah* or way of the Prophet (ṣ).

These pure people laid down the rules for a noble life – under the directions of Almighty Allāh – and they are preferable to all the other discoverers, politicians, and scholars and the like.

The Prophet and Knowledge of the Unseen

The Shī'a believe that the Prophet (ṣ) knows the unseen by permission of Almighty Allāh; he knows the past, present and future as taught to him by Allāh. As Allāh has said in the Holy Qur'ān: ﴿And He does not show His unseen to anyone except as He pleases to a messenger﴾¹⁴³

So Almighty Allāh shows the messenger His unseen and the messenger teaches that to whoever he wishes at the command of Allāh. The Prophet Muḥammad (ṣ) did this and taught his household (a.s.) the unseen.

Allegiance and Dissociation

The Shī'a believe that it is obligatory to be allied to Allāh and His messenger and His authorities/patrons, and that it is obligatory to be disassociated from the enemies of Allāh and the enemies of His messenger and the enemies of His authorities/patrons.

Resurrection

The Shī'a believe in resurrection on the day of judgment which is the day when the believer who obeys Allāh will find salvation and be rewarded with gardens of heaven which are as wide as the

heavens and the earth; and the unbeliever who is sinful will be punished.

Divine Decree

The Shī'a believe in the concept of revelation in the divine decree but in the correct way according to Allāh's words: ﴿Allāh effaces whatever He wishes and affirms [whatever He wishes]﴾¹⁴⁴

The meaning of *badā'* is revealing after concealing. This does not mean that Almighty Allāh did not know something and then came to know it, for that is blatant heresy and no Muslim would say such a thing.

Compulsion and Delegation

The Shī'a, based on the traditions, believe that [on the question of human free will] 'there is no compulsion and no delegation rather a matter between the two matters.'¹⁴⁵

This means that a person is not compelled in his/her actions, nor is he/she absolutely free to act. Bodily organs and limbs and powers are from Almighty Allāh, and the will to act well or ill is from the person. If he/she acts well then this is due to Allāh's blessing, and if he/she acts ill then this is due to the person in question.

Dissimulation

The Shī'ah believe in dissimulation as sanctioned by Islamic Law. Dissimulation in its correct form is one of the teachings of Islam. Its meaning is that it is obligatory for a person to protect his person, property, honor and those of all other believers from the unbelievers and the wrongdoers. The Holy Qur'ān and the Prophet (s) and Imams (a.s.) have sanctioned this. In the Qur'ān it says: ﴿Let not the believers take the

unbelievers for allies instead of the believers. Whoever does this is not of Allāh at all, unless that ye guard yourselves against them ﴿﴾¹⁴⁶

Temporary Marriage

The Shī'a believe in the legality of the divine law of temporary marriage (*nikāḥ al-mut'ah*)¹⁴⁸. Almighty Allāh has said: And those of whom ye seek content (by marrying them), give unto them their dowries as an obligation ﴿﴾¹⁴⁹.

Mut'ah, as with all the other laws of Islam is valid for ever¹⁵⁰, since 'that which Muḥammad has declared lawful will remain lawful until the day of resurrection and that which he has declared unlawful will remain unlawful until the day of resurrection.'¹⁵¹

Prostrating upon Pure Earth

The Shī'a believe that it is correct only to prostrate on the earth or what grows from it other than that which is edible or wearable as clothing.¹⁵² The Messenger of Allāh (ṣ) said: 'The earth has been made a place of prostration for me and its soil is purifying.'¹⁵³

Usually the Shī'a keep a tablet of clean pure earth with them upon which to prostrate to Allāh during the ritual prayer since one cannot always easily find clean earth everywhere. They do not prostrate in a place not knowing whether it is clean or unclean.

Often this tablet of clay comes from the earth of the holy site of Karbalā', the place where Imam Ḥusayn ibn 'Alī (a.s.),

grandson of the Prophet (ﷺ), is buried. There are narrations from the Prophet's household (a.s.) which mention that it is recommended to pray on the earth of Karbalā'.

Combining the Prayers

The Shī'a believe that it is permissible to combine the noon and afternoon prayers, and the sunset and evening prayers as well as it being permissible to pray them separately. This is because the Prophet (ﷺ), at certain times, used to combine these prayers [at home, and not for reasons of fear, rain or being on a journey] as is found in a number of traditions.¹⁵⁴

Combining the prayers is a way to hasten on the good¹⁵⁵ as Almighty Allāh has said: ﴿And hasten to forgiveness from your Lord﴾¹⁵⁶ and He has said: ﴿Race for the good things﴾¹⁵⁷

In addition, combining the prayers makes it easy for Allāh's servants as Allāh has said: ﴿Allāh desires for you ease and He does not desire for you difficulty﴾¹⁵⁸

The Shī'a also have sufficient evidences for the various legal issues¹⁵⁹ such as the ritual ablution in the way that is practiced by the Shī'a, and the call to prayer in the way known to them, and praying with the hands by the sides and the like. They restrict themselves to taking minor and major Islamic laws from the Qur'ān and the traditions and proven consensus and reason.

Intercession

The Shī'a believe that intercession is correct as is to be found in the Holy Qur'ān and the authentic traditions.¹⁶⁰

Almighty Allāh has said in the Holy Qur'ān: ﴿they do not intercede except for someone He approves of﴾¹⁶¹

Beseeching the Prophet and his Pure Family

The Shī'a believe it is permissible to seek a way to Allāh through beseeching or pleading to the Prophet (ﷺ) and his pure family (a.s.). Allāh has said of them in the Qur'ān: ﴿And seek the way to Him﴾¹⁶². The Shī'a also believe that it is permissible to seek the aid of Ahl al-Bayt in asking for needs to be fulfilled by Almighty Allāh, for they are alive and receiving sustenance with their Lord, as is found in the Qur'ānic verse about the martyrs¹⁶³ who have a lesser station than the Prophet (ﷺ).¹⁶⁴

Just as the companions of the Prophet (ﷺ) used to seek a way to Allāh through the Prophet (ﷺ) and would seek their needs from him when he was alive in the world¹⁶⁵, it is permissible for Muslims to seek a way to Allāh through him and seek their needs from him now when the Prophet (ﷺ) is alive in the afterlife.

The Prophet (ﷺ) and his pure household (a.s.) have a high station with Allāh so Muslims seek a way to Allāh through them to ask Allāh to fulfil their needs.

Almighty Allāh has said: ﴿And if, when they wrong their own selves, they were to come to you [the Prophet]﴾¹⁶⁶ and seek forgiveness from Allāh and the Messenger seeks forgiveness for them they would find Allāh turning towards them, merciful﴾¹⁶⁷

Therefore, seeking a way to Almighty Allāh through the station of pious people in their graves such as the Prophets and friends

of Allāh is permissible because of the solid evidences from the Qur'ān and the traditions and consensus as well as the practices of the Muslims in this regard.¹⁶⁸

Visiting Shrines and Seeking Blessings From Them

The Shī'a believe that it is a commendable act to make a visitation to the grave of the Prophet (ﷺ) and the pure Imams [of the family of the Prophet] and that it is permissible to seek blessings from them as is found in many holy traditions.¹⁶⁹ For they are alive and receiving sustenance with their Lord. Almighty Allāh has said: ﴿Do not think that those who have been killed in the way of Allāh are dead. Nay they are alive with their Lord receiving sustenance﴾¹⁷⁰ and it is obvious that the Prophet (ﷺ) and members of his household have more virtue than the martyrs as we mentioned previously.

For these reasons the Shī'a visit their graves and seek blessings from their relics¹⁷¹ and kiss their shrines; and this is to show love for Allāh and for His pure and saintly friends and is not at all any kind of worship of other than Allāh. It is simply respect for the person in the shrines, just as people respect the binding of the Holy Qur'ān and kiss it; not because it is leather but because it is associated with the Holy Qur'ān. In the same way, Islam has ordered respect for 'the black stone' [of the holy Ka'bah] and the kissing of it; because it is one of the rites and symbols of Allāh not because it is stone-worship. Kissing the pure shrines is meritorious and brings one closer to Allāh and it is like kissing the black stone which the Messenger of Allāh (ﷺ) himself kissed.¹⁷²

The Building of Shrines

The Shī'a believe that it is permissible to erect building around the tombs and that it is recommended to build mosques and domes and shrines around the graves of the Prophet (ﷺ), the Pure Imams

(a.s.), the faithful Companions of the Prophet (ﷺ), and the great Islamic personalities. Indeed, this is considered to be one of the best ways of drawing near to Almighty Allāh. This is part of what is meant by Allāh's words: ﴿And whoever magnifies the symbols of Allāh it is surely of the piety of the hearts﴾¹⁷³, and also his words regarding the youths of the cave: ﴿And those who prevailed over their affair said: we shall surely build over them a place of worship﴾¹⁷⁴ This is also confirmed by traditions.

Building over tombs and graves was practiced by Muslims throughout the generations from the beginning of Islam, and the grave of the Prophet (ﷺ) in the holy city of Medina and the graves of the Imams (a.s.) and those of the righteous scholars in various Islamic lands are the best testimony to this.¹⁷⁵

The Visiting of Graves

The Shī'ā believe that is permissible, rather, meritorious to visit graves. This is because the practise of visiting graves provides a lesson for those who wish to take heed or fear Allāh. There are many traditions on this subject.¹⁷⁶

Women and the Visiting of Graves

The Shī'ā also believe that it is religiously recommended for women to enter the graveyard of Baqī' or other graves of Prophets, Imams, and righteous persons since women are equal to men in divine law except where there is a clear evidence to the contrary. In this case there is no evidence to the contrary and in fact the evidence points to it being permissible.¹⁷⁷

Prayer in the cemetery of Baqī'

The Shī'ā also believe that prayer in the cemetery of Baqī' or in the resting places of the Prophets or Imams and righteous persons

is religiously recommended in Islam and that there is no evidence for the prohibition of this.¹⁷⁸ Almighty Allāh has said in the story of the people of the cave: ﴿We shall surely make over them a prayer place﴾¹⁷⁹

Weeping and Mourning for Imam Husayn

The Shī'a believe in the permissibility, indeed, the merit of weeping for the tribulations of the Prophet (ﷺ) and his pure family (a.s.) and it is for this reason that they hold mourning ceremonies particularly for the martyred Imam Ḥusayn (a.s.). The Prophet (ﷺ) ordered Muslims to weep for his uncle Ḥamza the martyr of the battle of Uhud¹⁸⁰, and he also wept for Imam Ḥusayn before his martyrdom.¹⁸¹ This has been a normal practice for Muslims since the advent of Islam.

No to Slandering and Excommunication

The Shī'a, then, in all these aforementioned matters have religiously legal and rational evidences which are mentioned in the detailed books which have been printed and are distributed in all Islamic countries. So we ask why is there, from some quarters, slandering of the Imami Shī'a and attributing impiety and unbelief to them? A Muslim should not call another an unbeliever or impious or slander him or her simply because of differences in legal opinion. Rather, one should try to understand the evidences of the other party and its sources for religious rulings.

In our opinion, Muslims should use their energies to unite and combat the enemies of Islam and rescue their lands from the pillagers, rather than false accusations of impiety and infidelity.

Mandatory Duties and Islamic Laws

The Shī‘a believe that it is necessary to establish prayer, and fasting, and to pay the mandatory tithes and alms , and to make the Ḥajj pilgrimage, and to struggle in the way of Allāh, and to enjoin the good and forbid the evil, and to be allied with the friends of Allāh, and to be disassociated with the enemies of Allāh, and to fulfill all the mandatory acts, and abstain from all prohibited acts, and to keep away from vices and develop virtues. They believe that it is mandatory to implement all laws of Islam in all areas: acts of worship, social contracts, judiciary, testimonies, criminal punishments, reparations and all the other laws which are recorded in the books of Islamic jurisprudence and which come to almost one hundred thousand laws.

They also believe that all individual and social affairs should be consistent with Islam, in politics and economics, state and nation, morals and etiquettes, social interaction, marriage and divorce, crime and punishment and so forth.

Islamic Morals

The Shī‘a believe that it is incumbent to adopt virtuous morals and Islamic etiquettes and avoid ugly traits and religiously prohibited things. This is their habit and practice.

Islamic morals are all those things which Islam promotes or makes mandatory such as truthfulness, trustworthiness, modesty, chastity, bravery, generosity, activity, action, good morals, spreading peace, solving disputes, amiability, brotherhood, abstinence and the like.

Ugly traits are those which Islam warns against either by considering them to be undesirable or prohibited such as lying, backbiting, betrayal, bad character, laziness, drunkenness, eating

prohibited things, usury, theft, adultery, sodomy, hoarding, causing corruption, miserliness, cowardice, immodest dress, improper singing, slander, inactivity and so forth.

Morals are a way to orient the behaviour of a person which have been set down by Allāh by making virtuous qualities such as truthfulness, reliability, and steadfastness recommended and keeping away from base qualities such as lying, betrayal and deviation.

The Single Nation

The Shī'a believe that the Muslims – despite differences in schools of thought and their many different factions – are a single nation and that they are brothers in faith.

Almighty Allāh has said in the Qur'ān: ﴿You are the best nation brought out for the people﴾¹⁸²

He has also said: ﴿And you became, by the blessing of Allāh, brothers﴾¹⁸³

And he has said: ﴿Indeed the believers are brothers, so make peace between your two brothers﴾¹⁸⁴

Any attempt to bring about disunity between them in the name of minorities, nationalisms or sectarianism and the like is not permissible either religiously or rationally.

The Shī'a believe that differences in the 'branches' of religion between Islamic sects which arise out of differences in legal opinion, providing that the jurist-consult observes and adheres to the Qur'ān and the traditions, are no cause for disunity amongst the Islamic nation.

They also believe that it is incumbent to exert all efforts to unite Muslims under the banner of the Holy Qur'ān and the purified *sunnah* (or traditions) and that any legal ruling which is not derived from these two sources is false and should be rejected.

It is also necessary to consolidate all energies to propagate Islam in the east and the west, and to raise it to the level of implementation. In this regard, as a prelude to that, it is necessary to:

1. Educate Muslims comprehensively in matters of religion and worldly affairs until they have a general awareness which leads in turn to a general opinion.
2. Cultivate Islamic intellectuals which move towards ongoing constructive action for the Islamic nation.
3. Co-ordinate efforts on various levels to move towards a common goal in the light of a single system.
4. Found Islamic institutions on the widest possible scale whether these be cultural, social, educational etc. These should be places for spreading light and coming together.
5. Industrialisation of Islamic lands with light and heavy industry so that they can be self-sufficient.

Cleaning up Society

The Shī'a believe that it is necessary to cleanse society from the evil and harmful things which have been prohibited by Islam such as intoxicants, singing, gambling, adultery, usury, hoarding,

fraud, theft, murder and other things which have been prohibited in the Qur'ān and the traditions. They believe that rulers and people should combine their efforts to do away with these things, as Allāh has said: ﴿You are the best nation brought out for the people, you enjoin the good and forbid the evil﴾¹⁸⁷

Restoring the Glory of Islam

The Shī'a believe that it is necessary, and possible, to restore the glory of Islam in society. Indeed Allāh has promised this: ﴿Allāh has promised those who have faith amongst ye and do good works that He will surely make them successors in the land as he made those before them successors and he will establish for them their religion which He has chosen for them and He will replace their fear with security. They will worship Me and not associate anything with Me﴾¹⁸⁸

However, this is conditional upon true faith and good works and among these good works is amiability, and avoiding disunity, and struggling in the way of Allāh with one's wealth and by word and deed. Whenever these conditions are fulfilled – faith and good deeds – the result promised by Allāh will surely come about.

Invitation to Islam

The Shī'ah believe that it is necessary to invite the people of the east and the west to Islam as Almighty Allāh has said: ﴿And let there be amongst you a nation who invites to the good and enjoins what is proper and forbids what is reprehensible. They are indeed the successful ones﴾¹⁸⁹

The guidance of a single person to Islam is better in the sight of Allāh than what is in the entire world as the Prophet of Islam has said.¹⁹⁰

It is necessary then to form institutions, collect donations, send out missionaries, distribute books, and counter the attacks of the enemies of Islam both within and outside Islamic lands.

Awakening the Muslims

The Shī'a believe that it is the duty of every Muslim individual to work to awaken the Muslims so that they become the leaders of the world as they were previously. This is possible, indeed easy if the required effort is spent. Muslims have a number of advantages including large fertile populations, a strategic region, great wealth, healthy methodologies, and a strong, progressive way of life. If they were to, as a whole, make

faith all encompassing, cleanse society of inappropriate things which Islam has forbidden, ensure freedoms, open the door of deriving legal opinions from the sources - the Qur'ān, the traditions, consensus and reason and make these four the only source of legislation, make the basis of government consultative with the just jurists who have knowledge of worldly affairs and the exigencies of the time, and bring back the idea of Islamic brotherhood as opposed to nationalism, sectarianism, or parochialism etc. then the Muslims would return to power in the twinkling of an eye by the will of Allāh.

Almighty Allāh has said: ﴿If you assist Allāh He will assist you and He will make your feet firm﴾¹⁹²

¹²² The Holy Qur’ān: The Heifer (2): 285.

¹²³ The Holy Qur’ān: The Table Spread (5): 3.

¹²⁴ The Holy Qur’ān: The Table Spread (5): 66.

¹²⁵ The Holy Qur’ān: The Family of ‘Imrān (3):

¹²⁶ 85.

¹²⁷

The other three sections being branches, laws, and morals. Denial of some aspect of these three principles renders one to be considered unbeliever.

¹²⁹ It should be noted that in this respect, as in any other respect, there is no usury or interest-bearing system in Islam.

¹³⁰ *baṣā‘ir al-darajāt*: p.148, chap.13. trad.7.

¹³¹ The Holy Qur’ān: Banishment (15): 9.

¹³³ See *yanābī‘ al-mawaddah* of al-Qandūzī al-Ḥanafī, p. 529; and also *farā‘id al-simṭayn*, vol.2, p.132, trad.431; and *ghāyat al-marām*: p.743, trad.57. See also *biḥār al-anwār*: vol.36, p.279, chap.41, trad.111.

¹³⁴ For references see endnotes 16 of this work.

¹³⁵ For references see the footnotes of this hadith that appeared on p13 of this work and its associated references cited. It is interesting and very significant to note that the number of the successors of the prophet is specifically limited to twelve – not one more and not one less. They are to lead mankind until the end of time.

¹³⁶ See the books *ṣaḥīḥ* of Ibn Ḥabbān: vol.15, p.236, 237, *mu'assasah al-risālah*, Beirut edition; *al-mustadrak 'ala al-ṣaḥīḥayn*: vol.4, p.600, trad.8669, *dār al-kutub al-ilmīyyah*, Beirut edition; *majma' al-zawā'id*: vol.7, p.313, *dār al-rayyān lil-turāth*, Cairo edition; the *sunan* of Abū Dawūd: vol.4, p.106, and the book of the Mahdī, *dār al-fikr* edition; the *sunan* of Ibn Mājah: vol.2, p.1366, *dār al-fikr*, Beirut edition; the *muṣannaf* of Ibn Abū Shaybah: vol.7, p.513, 514, *maktabah al-rushd*, Riyadh edition; *al-jāmi'* of Mu'ammār b. Rāshid: vol.11, p.371, 373, *al-maktab al-islāmī*, Beirut edition; the *musnad* of al-Bazzār: vol.8, p.256, *mu'assasah 'ulum al-qur'ān*, Beirut edition; the *musnad* of Aḥmad: vol.3, p.26,37,52, *mu'assasah qurṭubah*, Egypt edition; the *musnad* of al-Ḥārith: vol.2, p.783, *markaz khidmah al-sunnah wal-sīrah al-nabawīyyah*, Medinah edition; *al-sunan al-wāridah fil-fitan*: vol.5, p.1032, *dār al-āṣimah*, Riyadh; *'awn al-ma'būd*: vol.11, p.247,250, *dār al-kutub al-ilmīyyah*, Beirut edition; *tuhfah al-aḥwadhī*: vol.6, p.403, *dār al-kutub al-ilmīyyah*, Beirut edition; *fayḍ al-qadīr*: vol.1, p.363, and vol.5, p.262, and vol.5, p.332, and vol.6, p.278, *al-maktabah al-tijārīyyah al-kubrā*, Egypt edition; *yanābī' al-mawaddah*: vol.2, chap.56, p.318, trad.917, and p.100, trads.258, 264; *nūr al-abṣār*: chap.2, p.154; *muntakhab kanz al-'ummāl*: vol.6, p.29; and *is'āf al-rāghibīn*, chap.2, p.137; *gharā'ib al-qur'ān*: the commentary on Q:2:4; *al-istī'āb fī asmā' al-aṣḥāb*: vol.1, p.223; and *al-malāḥim wal-fitan*: chap.27. relating from the book of *fitan* of al-Salīlī. From Shī'ah sources see: *biḥār al-anwār*: vol.27, chap.4, p.119, trad.99; and vol.33, chap.16, p.157, trad.421; and *wasā'il al-shī'ah*: vol.16, chap.33, p.241, trad.21462; and appendix to *wasā'il al-shī'ah*: vol.12, chap.31, p.283, trad.14099; and *al-kāfi*: vol.1, p.338, trad.7, and *man lā yaḥḍuruhul-faqīh*: vol.4, chap.2, p.174, trad.540; and *'ilal al-sharā'i'*: p.161; and *ma'ānī al-akhbār*: p.124; and *'uyūn akhbār al-riḍā (a.s.)*: vol.2, p.66, trad.293; and *kamāl al-dīn*:

p.251; and *ṣifāt al-shī‘ah*: p.49; and *al-irshād*: vol.2, p.340; and *al-ikhtiṣāṣ*: p.209.

¹³⁷ *muntakhab al-athar fil-imām al-thānī ‘ashar* of Āyatullāh Shaykh Lutfullāh al-Ṣāfi al-Gulpaygānī.

¹³⁸ *al-mahdī* of Sayyid Ṣadr al-Dīn al-Ṣadr (1384 A.H. - . . .). See also the book *al-mahdī fil-sunnah* of Āyatullāh Sayyid Ṣādiq al-Shīrāzī.

¹³⁹ See *kamāl al-dīn*: p.287, chap.25, trad.4, including: The Messenger of Allāh (ṣ) said: ‘The Mahdī is of my line, his name is my name, his agnomen is my agnomen, he is most like me in form and in morals. He will have an occultation until creation goes astray from their religions then he will come like a falling comet and fill the earth with equity and justice as it was filled with oppression and injustice.’

¹⁴⁰ The Holy Qur’ān: The Spider (29): 14.

¹⁴¹ The Holy Qur’ān: The Confederates (33): 33.

¹⁴² See the *tafsīr* (commentary) of al-Ṭabarī: vol.22, p.6-8, *dār al-fikr*, Beirut edition; and the *tafsīr* of al-Qurṭubī: vol.14, p.182-183, *dār al-sha‘b*, Cairo edition; and the *tafsīr* of Ibn Kothayr: vol.3, p.484-487, *dār al-fikr*, Beirut edition; and the *ṣaḥīḥ* of Muslim: vol.4, p.1883, chap. Virtues of the Prophet’s Household, *dār iḥyā‘ al-turāth al-‘arabī*, Beirut edition; and the *ṣaḥīḥ* of Ibn Ḥabbān: vol.15, p.432, *mu‘assasah al-risālah*, Beirut edition; and *al-mustadrak ‘alal-ṣaḥīḥayn*: vol.2, p.541, and vol.3, p.143, 158, 159, 172, *dār al-kutub al-‘ilmīyyah*, Beirut edition; and *mawārid al-dam‘ān*: vol.1, p.555, chapter on virtues of the people of the house (a.s.), *dār al-kutub al-‘ilmīyyah*, Beirut edition; and the *sunan* of al-Tirmidhī: vol.5, p.351, 352, 663, *dār iḥyā‘ al-turāth al-‘arabī*, Beirut edition; *majma‘ al-zawā‘id*: vol.7, p.91, and vol.8, p.215, and vol.9, p.119, 121, 167, 168, 169, 172, *dār al-rayyān lil-turāth*, Cairo edition; *al-sunan al-kubrā* of al-Bayhaqī: vol.2, p.149, 150, 152, *maktabah dār al-bāz*, Mecca edition; *al-sunan al-kubrā* of al-Nasā‘ī: vol.5, p.107, *dār al-kutub al-‘ilmīyyah*, Beirut edition; the *musnad* of Ibn Abī Shaybah: vol.6, p.370, 377, *maktabah al-rushd*, Riyadh edition; *mu‘taṣar al-mukhtaṣar* of Yūsuf b. Mūsā al-Ḥanafī: vol.2, p.266, 267,

‘ālam al-kutub, Beirut edition; the *musnad* of al-Bazzār: vol.6, p.210, *mu’assasah ‘ulūm al-Qur’ān*, Beirut edition; *al-mu‘jam al-awsaṭ* of al-Ṭabarānī: vol.3, p.166, 380, and vol.8, p.112, *dār al-ḥaramayn*, Cairo edition; the *musnad* of Aḥmad; vol.1, p.330, vol.3, p.259, 285, vol.4, p.107, vol.6, p.292, *mu’assasah qurṭubah*, Egypt edition; the *musnad* of Ishāq b. Rāhawayh: vol.3, p.678, *maktabah al-īmān*, Medina edition; *al-mu‘jam al-ṣaghīr* of al-Ṭabarānī: vol.1, p.231, *al-maktabah al-islāmīyyah*, Beirut edition; the *musnad* of al-Ṭayālasī: vol.1, p.274, *dār al-ma‘rifah*, Beirut edition; *al-āḥād wal-mathānī* of Abū Bakr al-Shaybānī: vol.5, p.360, *dār al-rāyah*, Riyadh edition; the *musnad* of ‘Abd b. Ḥamīd: vol.1, p.173, and 367, *maktabah al-sunnah*, Cairo edition; *al-mu‘jam al-kabīr* of al-Ṭabarānī: vol.3, p.52,53,55,56,93, and vol.9, p.25, and vol.12, p.103, and vol.22, p.66, 200, 402, and vol.23, p.249,286,327,333,337,357; *al-bayān wal-ta‘rīf*: vol.1, p.150, *dār al-kitāb al-‘arabī*, Beirut edition; *fath al-bārī*: vol.7, p.137, *dār al-ma‘rifah*, Beirut edition; the *sharḥ* of al-Zarqānī: vol.1, p.349, *dār al-kutub al-‘ilmīyyah*, Beirut edition; the *tuhfah* of al-Aḥwadhī: vol.9, p.48, 49, *dār al-kutub al-‘ilmīyyah*, Beirut edition; *shawāhid al-tanzīl* of al-Ḥasakānī al-Ḥanafī: vol.2, p.11-92, trad.637-641, 644, 648-653, 657-661, 663-668; *ta’rīkh dimashq* of Ibn ‘Asākir: vol.1, p.185, trad.250, 272, 320, 321, 322; *al-iṣābah* of Ibn Ḥajar: vol.2, p.503.

¹⁴³ The Holy Qur’ān: The Jinn (72): 26-27.

¹⁴⁴ The Holy Qur’ān: Thunder (13): 39.

¹⁴⁵ See *al-kāfī*: vol.1, p.154; and *ghawālī al-layālī*: vol.4, p.109, trad.165.

¹⁴⁶ The Holy Qur’ān: The Family of ‘Imrān (3): 28.

¹⁴⁸ For more details see the book *‘al-mut‘ah’* by Tawfīq al-Fukaykī.

¹⁴⁹ The Holy Qur’ān: Women (4): 24.

¹⁵⁰ In the *tafsīr* of al-Ṭabarī: vol.2, p.388, *dār al-sha‘b*, Cairo edition, is a tradition related by Muslim, from ‘Imrān b. Ḥuṣayn who said: ‘The verse of *mut‘ah* (of the Ḥajj) was revealed in the book of Allāh and the

Messenger of Allāh (ﷺ) ordered us to do it. No verse was revealed which abrogated the verse of *mut'ah* of the Ḥajj nor did the Messenger of Allāh (ﷺ) forbid it before his death. After that a man spoke of his own opinion on the matter whatever he wished.' Then al-Ṭabarī says: 'al-Tirmidhī relates: 'Qutaybah b. Sa'īd related to us, from Mālik b. Anas, from Ibn Shihāb, from Muḥammad b. 'Abdullāh b. al-Ḥārith b. Nawfal that he heard Sa'ad b. Abī Waqqāṣ and al-Ḍaḥḥāk b. Qays mentioning the *mut'ah* of the Ḥajj to the 'Umrah the year of Mu'āwīya b. Abī Sufyān's pilgrimage. Al-Ḍaḥḥāk b. Qays said: 'No one but he who is ignorant of Allāh's command would do this.' Sa'ad said: 'What you have said is foul, my cousin.' Al-Ḍaḥḥāk said: "'Umar b. al-Khaṭṭāb has prohibited this.' Sa'ad said: 'The Messenger of Allāh did it and we did it with him.' This is an authentic tradition.

Ibn Ishāq relates from al-Zuhrī, from Sālim who said: 'I was sitting with Ibn 'Umar in the mosque when a man from Syria (*shām*) came. He asked him about the *tamattu'* of the 'Umrah to the Ḥajj. Ibn 'Umar said: 'It is well and good.' He said: 'But your father used to forbid it.' He said: 'Woe be to you, for although my father had forbidden it, the Messenger of Allāh (ﷺ) did it and ordered [others] to do it. Do you accept the word of my father or the orders of the Messenger of Allāh (ﷺ)? Get out of my sight!' (This was extracted by al-Dāraquṭnī, and also Abū 'Īsā al-Tirmidhī from the tradition of Ṣāliḥ b. Kaysān, from Ibn Shihāb, from Sālim.)

In the *ṣaḥīḥ* of Muslim: vol.2, p.900, *dār ihyā' al-turāth al-'arabī*, Beirut edition: 'Muḥammad b. al-Muthannā related to us, 'Abd al-Ṣamad related to me, Hamām related to us, Qatādah related to us, from Muṭrif, from 'Imrān b. Ḥusayn who said: 'We did *tamattu'* with the Messenger of Allāh (ﷺ) and nothing was revealed [contradicting this] in the Qur'ān, but a man ['Umar] gave his own opinion as he wished.' He [Muslim] also said: 'Ḥajjāj b. al-Shā'ir related to me, 'Ubaydullāh b. 'Abd al-Majīd related to us, Ismā'īl b. Muslim related to us, Muḥammad b. Wāsi' related to me, from Muṭrif b. 'Abdullāh b. al-Shujayr, from 'Imrān b. Ḥusayn the same tradition saying: 'The Prophet of Allāh (ﷺ) did *tamattu'* and we did it with him.' He also says: 'Ḥāmid b. 'Umar al-Bakrāwī and

Muḥammad b. Abū Bakr al-Maḡdamī related to us saying: ‘Bishr b. al-Mufaḍḍal related to us, ‘Imrān b. Muslim related to us, from Abū Rajā‘ who said: ‘‘Imrān b. Ḥusayn said: ‘The verse of *mut‘ah* (of the Ḥajj) was revealed in the book of Allāh and the Messenger of Allāh (ṣ) ordered us to do it. No verse was revealed which abrogated the verse of *mut‘ah* of the Ḥajj nor did the Messenger of Allāh (ṣ) forbid it before his death. After that a man spoke of his own opinion on the matter whatever he wished.’ He [Muslim] also says: ‘The same tradition was related to me by Muḥammad b. Ḥātim, Yaḥyā b. Sa‘īd related to us, from ‘Imrān al-Qaṣīr, related to us by Abū Rajā‘, from ‘Imrān b. Ḥusayn except he said ‘we did it [i.e. *mut‘ah* of the Ḥajj] with the Messenger of Allāh (ṣ)’ but he doesn’t say ‘he ordered us to do it.’

In *al-sunan al-kubrā* of al-Nasā‘ī: vol.6, p.300, trad.11032, *dār al-kutub al-‘ilmīyyah*, Beirut edition: ‘Muḥammad b. ‘Abd al-A‘lā related to us, Bishr related to us, from ‘Imrān b. Muslim, from Abū Rajā‘, from ‘Imrān who said: ‘The verse of *mut‘ah* (of the Ḥajj) was revealed in the book of Allāh and the Messenger of Allāh (ṣ) ordered us to do it. No verse was revealed which abrogated the verse of *mut‘ah* of the Ḥajj nor did the Messenger of Allāh (ṣ) forbid it before his death. After that a man spoke of his own opinion on the matter whatever he wished.’

In *al-mu‘jam al-kabīr* of al-Ṭabarānī: vol.18, p.135, trad.283, *maktabah al-‘ulūm wal-ḥikam*, Mosul edition: ‘Mu‘ādh b. al-Muthannā related to us, Musaddad related to us, Bishr b. al-Mufaḍḍal related to us, ‘Imrān b. Muslim related to us, from Abū Rajā‘ who said: ‘‘Imrān b. Ḥusayn said: ‘The verse of *mut‘ah* (of the Ḥajj) was revealed in the book of Allāh and the Messenger of Allāh (ṣ) ordered us to do it. No verse was revealed which abrogated the verse of *mut‘ah* of the Ḥajj nor did the Messenger of Allāh (ṣ) forbid it before his death. After that a man spoke of his own opinion on the matter whatever he wished.’

In the *ṣaḥīḥ* of al-Bukhārī: vol.2, p.569, trad.1494, *dār ibn Kothayr*, Beirut edition: ‘Qutaybah b. Sa‘īd related to us, Ḥajjāj b. Muḥammad al-A‘war related to us, from Shu‘bah, from ‘Amr b. Murrah, from Sa‘īd b. al-Musayyab who said: ‘‘Alī and ‘Uthmān differed in opinion about *mut‘ah* while in ‘Asfān [a location between Mecca and Medina]. ‘Alī

said in a loud voice: ‘You seek only to forbid a matter which the Prophet (ṣ) did.’ In tradition no.1496 al-Bukhārī says: ‘Mūsā b. Ismā‘īl narrated to us, Hamām narrated to us, from Qatādah who said: ‘Muṭrif narrated to me from ‘Imrān who said: ‘We used to practise *tamattu*’ At the time of the Messenger of Allāh (ṣ) and this was revealed in the Qur’ān. Then a man spoke his own opinion as he wished.’ (There are many other such narrations for which there is no space to recount here.)

¹⁵¹ *baṣā‘ir al-darajāt*: p.148, chap.13. trad.7.

¹⁵² For further details see the book *al-sujūd ‘ala al-turbah wa al-jam‘ bayn al-ṣalātayn* of Sayyid Muḥammad Ibrahīm al-Muwaḥḥid.

¹⁵³ The *tafsīr* of al-Qurṭubī: vol.2, p.51, *dār al-sha‘b*, Cairo edition.

In the *tafsīr* of Ibn Kothayr: vol.4, p.3, *dār al-fikr*, Beirut edition: ‘All of the earth has been made for us a place of prostration (*masjid*) and its soil has been made a purifier if water is not available.’ See also *ibid*: vol.4, p.29.

In the *musnad* of Ibn ‘Awānah: vol.1, p.303, *dār al-ma‘rifah*, Beirut edition: ‘The earth has been made a place of prostration for us and its soil is purifying.’

In the *muṣannaḥ* of ‘Abd al-Razzāq: vol.1, p.32, *al-maktab al-islāmī*, Beirut edition: ‘The earth has been made for us a place of prostration and its soil has been made a purifier for us.’

The same tradition is to be found in *al-tamhīd* of Ibn ‘Abd al-Birr: vol.1, p.168, Ministry of Endowments and Religious Affairs, Morocco edition.

In the *ṣaḥīḥ* of Muslim: vol.1, p.370, *dār ihyā‘ al-turāth al-‘arabī*, Beirut edition: ‘The earth has been made for me goodly and purifying and a place of prostration.’ In *ibid*: vol.1, p.371: ‘All of the earth has been made a place of prostration for us and its soil has been made purifying for us.’

In *al-muntaqā* of Ibn al-Jārūd: vol.1, p.41, *mu‘assasah al-kitāb wal-thaqāfah*, Beirut edition: ‘The earth has been made a place of prostration and purifying for me.’ And ‘All of the earth has been made goodly and a place of prostration and purifying for me.’

See also the *sunan* of al-Dāramī: vol.1, p.374, *dār al-kitāb al-‘arabī*, Beirut edition; and the *al-sunan al-kubrā* of al-Bayhaqī: vol.1, p.212, Mecca edition; and the *ṣaḥīḥ* of al-Bukhārī: vol.1, p.168, *dār ibn Kothayr*, Beirut edition: the chapter on the Prophet’s (ṣ) saying: ‘The earth has been made for me a place of prostration and purifying.’

See also: the *sunan* of al-Tirmidhī, al-Nasā‘ī, Ibn Mājah and the *musnad* of Aḥmad and elsewhere.

From Shī‘ah sources see: *wasā‘il al-shī‘ah*: vol.3, p.423, trad.5; and *al-wasā‘il*: vol.2, p.969, chap.7, trad.2; and *man lā yaḥḍuruhu al-faḳīh*: vol.1, p.240, trad.724; and *al-amālī* of Shaykh al-Ṣadūq: p.216, trad.6. (And many others).

¹⁵⁴ See *‘ilal al-sharā‘i’*: p.321, chap.11, trad.724: ‘Related from Abū ‘Abdullāh [Imam Ja‘far al-Ṣādiq] (a.s.) who said: ‘The Messenger of Allāh (ṣ) prayed the noon and afternoon prayers in one place without reason or cause. ‘Umar, who was the most audacious of them said: ‘Has something happened to the prayer?’ He said: ‘No, but I wanted to make things easy for my nation.’

In the *ṣaḥīḥ* of Muslim vol.1, p.489, 490, 491, 492, *dār iḥyā‘ al-turāth*, Beirut edition, chapter on combining prayers at home: ‘Yaḥyā b. Yaḥyā narrated to us saying: ‘I read with Mālīk, from Abū al-Zubayr, from Sa‘īd b. Jubayr, from Ibn ‘Abbās who said: ‘The Messenger of Allāh (ṣ) prayed the noon and afternoon prayers together and the sunset and evening prayers together without reason of fear or travelling.’ Muslim also says: ‘Aḥmad b. Yūnus narrated to us, from ‘Awn b. Salām, all from Zuhayr. Ibn Yūnus said: ‘Zuhayr narrated to us, Abū al-Zubayr narrated to us, from Sa‘īd b. Jubayr, from Ibn ‘Abbās who said: ‘The Messenger of Allāh (ṣ) prayed the noon and afternoon prayers together and the sunset and evening prayers together in Medina without reason of fear or travelling. Abū al-Zubayr said: ‘So I asked Sa‘īd why he did that and he said: ‘I asked Ibn ‘Abbās just as you have asked me and he said: ‘He wanted not to cause hardship for anyone of his nation.’ Muslim also says: ‘Abū Bakr b. Abū Shaybah and Abū Kurayb narrated to us saying: ‘Abū Mu‘āwiyah and Abū Kurayb and Abū Sa‘īd al-Ashajj narrated to us in the words of Abū Kurayb who said: ‘Wakī‘ Narrated to us from al-

A'mash, from Ḥabīb b. Abū Thābit, from Sa'id b. Jubayr, from Ibn 'Abbās who said: 'The Messenger of Allāh (ṣ) combined the noon and afternoon prayers and the sunset and evening prayers in Medina without reason of fear or rain.' In the tradition of Wakī' He says: 'I said to Ibn 'Abbās: 'Why did he do that?' He said: 'So that his nation would not have difficulty.' In the tradition of Abū Mu'āwiyah, Ibn 'Abbās is asked: 'What did he intend by that?' He said: 'He intended that his nation would not experience difficulty.' Muslim also says: 'Abū Bakr b. Abū Shaybah narrated to us, Sufyān b. 'Uyaynah narrated to us, from 'Amr, from Jābir b. Zayd, from Ibn 'Abbās who said: 'I prayed with the Prophet (ṣ) eight [units] together and seven [units] together.' I said: 'I assume he delayed the noon prayer and brought forward the afternoon prayer, and delayed the sunset prayer and brought forward the evening prayer.' He said: 'I also assume this.' Muslim also says: 'Abū al-Rabī' al-Zahrānī narrated to us, Ḥammād b. Zayd narrated to us, from 'Amr b. Dīnār, from Jābir b. Zayd, from Ibn 'Abbās, that the Messenger of Allāh (ṣ) prayed in Medina eight – noon and afternoon prayers – and seven – sunset and evening prayers.' Muslim also says: 'Abū al-Rabī' al-Zahrānī narrated to me, Ḥammād narrated to us, from al-Zubayr b. al-Khurayt, from 'Abdullāh b. Shuqayq who said: 'Ibn 'Abbās gave us a sermon one day after the afternoon prayers until the sun set and the stars appeared and the people began to say: 'The prayer! The prayer!' Then a man from the Banū Tamīm came and would not cease saying: 'The prayer! The prayer!.' Ibn 'Abbās said: 'Are you trying to teach me the way (*sunnah*) of the Prophet O motherless man?' Then he said: 'I saw the Messenger of Allāh (ṣ) combining the noon and afternoon prayers and the sunset and evening prayers.' 'Abdullāh b. Shuqayq said: 'Something disturbed me about this so I went to Abū Hurayrah and asked him and he confirmed what he [Ibn 'Abbās] had said.' Muslim also says: 'Ibn Abū 'Umar narrated to us, Wakī' Narrated to us, 'Imrān b. Ḥudayr narrated to us , from 'Abdullāh b. Shuqayq al-'Aqīlī who said: 'A man said 'the prayer!' to Ibn 'Abbās but he said nothing. This happened three times until Ibn 'Abbās said: 'O motherless man, would you teach me about the prayer when we used to combine the prayers during the lifetime of the Messenger of Allāh (ṣ)!'

In the *ṣaḥīḥ* of Ibn Ḥabbān: vol.4, p.471, trad.1596, *mu'assasah al-risālah*, Beirut edition: “Umar b. Sa‘īd b. Sinān told us saying: ‘Aḥmad b. Abū Bakr told us, from Mālik, from Abū al-Zubayr, from Sa‘īd b. Jubayr, that Ibn ‘Abbās said: ‘The Messenger of Allāh (ṣ) prayed the noon and afternoon prayers together, and the sunset and evening prayers together without reason of fear or travelling.’ In *ibid.* vol.4, p.474, trad.1597: ‘It is related from Ibn ‘Abbās that the Messenger of Allāh (ṣ) prayed in Medina eight – noon and afternoon prayers – and seven – sunset and evening prayers.’

In the *sunan* of al-Tirmidhī: vol.1, p.354, *dār iḥyā‘ al-turāth al-‘arabī*, Beirut edition, chapter on combining prayers at home: ‘Hannād narrated to us, Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Ḥabīb b. Abī Thābit, from Sa‘īd b. Jubayr, from Ibn ‘Abbās who said: ‘The Messenger of Allāh (ṣ) combined the noon and afternoon prayers, and the sunset and evening prayers in Medina without reasons of fear or rain.’ Ibn ‘Abbās was asked: ‘What did he intend by this?’ He said: ‘He did not want difficulty for his nation.’ Then the narrator says: ‘In the chapter on Abū Hurayrah: ‘Abū ‘Īsā said: ‘the tradition of Ibn ‘Abbās has been related in more than one way – it has been related by Jābir b. Zayd, and Sa‘īd b. Jubayr, and ‘Abdullāh b. Shuqayq al-‘Aqīlī. Also related from Ibn ‘Abbās from the Prophet (ṣ) is other than this.’

See also: *majma‘ al-zawā‘id* of al-Ṭabarānī: vol.2, p.161, *dār al-rayyān lil-turāth*, Cairo edition; and the *sunan* of Abū Dawūd: vol.2, p.4, *dār al-fikr* edition; and *al-sunan al-kubrā*: vol.1, p.491, *dār al-kutub al-‘ilmīyyah*, Beirut edition; and the *sunan* of al-Nasā‘ī: vol.1, p.290, chapter on combining the prayers at home, *maktabah al-maṭbū‘āt al-islāmīyyah*, Aleppo edition; and *al-sunan al-ma‘thūrah*: vol.1, p.123, *dār al-ma‘rifah*, Beirut edition; and the *muwaṭṭa‘* of Mālik: vol.1, p.144, Egyptian edition, chapter on combining prayers while travelling and at home; and the *sunan* of al-Bayhaqī: vol.3, p.168, *maktabah al-bāz*, Mecca edition, in which it is related from Ibn ‘Abbās: ‘We used to combine the prayers during the lifetime of the Messenger of Allāh (ṣ).’ etc.

¹⁵⁵ In the holy tradition related from Imam Ja‘far b. Muḥammad al-Ṣādiq (a.s.) and Imam Ḥasan al-‘Askarī (a.s.) it is said: ‘Combine the two prayers – the noon and the afternoon – and you will see what you love.’ See also: *al-kāfi* of al-Kulaynī: vol.3, p.287, trad.6; and *tahdhīb al-aḥkām*: vol.2, p.273, chap.13, trad.86; and *wasā‘il al-shī‘ah*: vol.4, p.223, *mu’assasah ahl al-bayt* edition, trad.4979; and *biḥār al-anwār*: vol.79, p.336, chap. ‘The Times of the Ritual Prayers.’

¹⁵⁶ The Holy Qur’ān: The Family of ‘Imrān (3): 133.

¹⁵⁷ The Holy Qur’ān: The Heifer (2): 148, and The Table Spread (5): 48.

¹⁵⁸ The Holy Qur’ān: The Heifer (2): 185.

¹⁵⁹ See the Encyclopaedia of Jurisprudence (in Arabic) of the author (Muḥammad Shīrāzī) which consists of more than 150 volumes and contains diverse legal issues with detailed evidences.

¹⁶⁰ From Sunnī sources see: the *ṣaḥīḥ* of Muslim: vol.1, p.172, chap. Confirming intercession, *dār ihyā‘ al-turāth al-‘arabī*, Beirut edition; also the *ṣaḥīḥ* of Muslim: vol.1, p.177, trad.191: ‘Then will come the time for intercession and they will intercede until all those who have said: ‘There is no god but Allāh’ and have some goodness in their hearts will be taken out of the fire.’; also the *ṣaḥīḥ* of Muslim: vol.1, p.183, trad.193; also in vol.1, p.188, chap. The saying of the Prophet (ṣ): ‘I am the first of the people to intercede in heaven and I am the Prophet with the most followers.’

In the *ṣaḥīḥ* of al-Bukhārī: vol.1, p.128, trad.328, *dār ibn Kothayr*, Beirut edition: ‘It is related by Jābir b. ‘Abdullāh that the Prophet (ṣ) said: ‘I have been given five things not given to anyone before me: I was made victor through the fear [Allah cast in their hearts]; and the earth has been made a place of prostration and a purifier for me, so anyone of my nation who enters the time for prayer then let him pray; the spoils of war were made permissible for me, while they were not for anyone [prophet] before me; and I have been given intercession; and while other prophets were sent to their own people in particular, I have been sent to all the people in general.’ Also in the *ṣaḥīḥ* of al-Bukhārī: vol.1, p.168, trad.427, and vol.3, p.1226, trad.3182, and vol.4, p.1748, trad.4441

which says: ‘Ismā‘īl b. Abbān narrated to me, Abū al-Aḥwaṣ narrated to us, from Ādam b. ‘Alī who said: ‘I heard Ibn ‘Umar saying: **‘The People will end up on the day of resurrection and every nation will be on its knees following its own prophet saying ‘O so-and-so, intercede for me, O so-and-so, intercede for me, until the intercession ends up with the Prophet Muḥammad (ṣ). That is the day that Allāh will raise him to a praiseworthy station.’**

And in *shu‘ab al-īmān* of Abū Bakr al-Bayhaqī: vol.3, p.497, trad.4180, *dār al-kutub al-‘ilmīyyah*, Beirut edition: ‘Abū al-Ḥasan b. Bashrān informed us, Abū ‘Alī Muḥammad b. Aḥmad al-Ṣawwāf narrated to us, al-Ḥasan b. ‘Alī b. al-Walīd al-Fārisī narrated to us, Abū al-Ḥasan Khalaf b. ‘Abd al-Ḥamīd narrated to us, Abū al-Ṣabāḥ ‘Abd al-Ghafūr b. Sa‘īd al-Anṣārī narrated to us, from Abū Hāshim al-Rahhān, from Zādān, from Salmān, from the Prophet (ṣ) who said: **‘Whoever dies in one of the two sacred precincts (*ḥaramayn*) warrants my intercession and will be safe on the day of resurrection.’**

¹⁶¹ The Holy Qur’ān: The Prophets (21): 28.

¹⁶² The Holy Qur’ān: The Table Spread (5): 35; See also *al-manāqib* of Ibn Shahr Āshūb: vol.3, p.75 – Related from ‘Alī b. Abū Ṭālib: ‘And seek the way to Him. I am His way; my sons and I.’

¹⁶³ Almighty Allāh has said: ﴿Do not think that those who have been killed in the way of Allāh are dead. Nay they are alive with their Lord receiving sustenance.﴾ (The Holy Qur’ān: The Family of ‘Imrān (3): 169). Allāh has also said: ﴿And do not say of those killed in the way of Allāh that they are dead. Nay they are alive but you do not sense it.﴾ (The Holy Qur’ān: The Heifer (2): 154).

¹⁶⁴ Some Sunnī scholars have stated that the prophets (a.s.) are alive. Al-Suyūṭī the Shāfi‘ite considered the traditions which point to the fact that the prophets are living to be incontrovertible. He alludes to a tradition that the prophets are alive in their graves praying. Al-Bayhaqī in *kitāb al-i‘tiqād* said: ‘After the prophets have died their souls are returned to them and they are alive with their Lord like the martyrs.’ In a tradition related from the Prophet (ṣ) who said: ‘Whenever anyone greets me with

the *salām* Allāh returns my soul to me and I reply to the *salām*.’; see also ‘*awn al-ma‘būd*: vol.6, p.19, chap. Visiting the graves, *dār al-kutub al-ilmīyyah*, Beirut edition.

Also in ‘*awn al-ma‘būd*: vol.6, p.21: ‘al-Khafājī said: ‘What is obvious from the explanation of the tradition without artificiality is that the prophets and the martyrs are alive, and the life of the prophets is more powerful.’ Then he says: ‘Abū Bakr b. Abū Shaybah and al-Bayhaqī in *al-shu‘ab* relate a tradition from Abū Hurayrah who said: ‘The Messenger of Allāh (ṣ) said: ‘Whoever sends blessings upon me at my grave I hear him and whoever does so from afar it reaches me.’ On p.22 he says: ‘Related from Abū Hurayrah who said: ‘The Messenger of Allāh (ṣ) said: ‘Whoever sends blessings upon me at my grave I will hear him and whoever does so from afar it will reach me.’

In *fayḍ al-qadīr*: vol.2, p.479, *al-maktabah al-tijārīyyah al-kubrā*, Egypt: ‘Al-Sabakī said: ‘Ibn Bashshār said: ‘I went to the grave of the Prophet (ṣ) and greeted him with the *salām* and I heard from within the holy room ‘And upon you be peace.’ Also in *fayḍ al-qadīr*: vol.6, p.386: ‘Dawūd said: ‘Marwān b. al-Ḥakam came and found a man placing his face on the grave – the grave of the Prophet (ṣ). He (Marwān) said: ‘Do you know what you are doing?’ then he turned to him and he saw it was Abū Ayyūb who said: ‘Yes, I have come to visit the Prophet and have not come to visit stones.’

¹⁶⁵ In *fath al-bārī* of al-‘Asqalānī al-Shāfi‘ī: vol.2, p.494, 495, *dār al-ma‘rifah*, Beirut edition: Regarding the people asking the Imam to pray for rain in times of drought: ‘The author included in this chapter Ibn ‘Umar’s recital of the poetry of Abū Ṭālib and the saying of Anas that ‘Umar in times of drought used to ask al-‘Abbās to pray for rain. In the tradition of Anas there is an indication in the words of ‘Umar: ‘We used to seek a way to You [Allāh] through your Prophet’ that the Imam has an influence in praying for rain. Then he related what al-Bayhaqī has included in *al-dalā‘il* related from Muslim al-Mulā‘ī from Anas who said: ‘A Bedouin Arab came to the Prophet (ṣ) and said: ‘O Messenger of Allāh, we have come to you and our situation is such that we have no camel braying or child snoring.’ Then he spoke some words of poetry in

which he said: ‘We flee not except to you, and where can the people flee to if not to the messengers.’ At this the Prophet (ﷺ) stood up and dragging his cloak he ascended the pulpit and said: ‘O Allāh, give us rain.’ In it the Prophet (ﷺ) also says: ‘If Abū Ṭālib was alive today he would be pleased. Who will recite his poetry?’ At this ‘Alī stood up and said: ‘O Messenger of Allāh, it seems you mean his saying: ‘And a white one asking the clouds for rain with his face . . .’

This was mentioned by Ibn Hishām in his addendum to his biography of the Prophet (ﷺ) commenting upon those who believe in it. The words of the Arab ‘no camel braying and no child snoring’ are allusions to the terrible hunger they were experiencing since these two things usually happen when the camels and the children have had their fill of food.’ . . . Also in the narration of Muḥammad b. al-Muthannā, from al-Anṣārī, through al-Bukhārī’s chain of narration to Anas who said: ‘If there was a drought during the time of the Messenger of Allāh they would ask him to pray for rain and he would pray for rain and it would rain. When it was the leadership of ‘Umar . . .’ and he mentions the tradition. . . . It is also related from ‘Abd al-Razzāq, from the tradition of Ibn ‘Abbās that ‘Umar sought rain in the prayer place so he said to al-‘Abbās: ‘Go and pray for rain.’ So al-‘Abbās went and prayed for rain . . .etc.’ It is clear from this that al-‘Abbās was asked and that he takes the place of the Imam if the Imam orders him to do so.’ Ibn Abū Shaybah relates with a sound chain of narration from the narration of Abū Ṣāliḥ al-Sammān, from Mālik al-Dārī who was ‘Umar’s treasurer who said: ‘Drought afflicted the people during the time of ‘Umar. A man went to the grave of the Prophet (ﷺ) and said: ‘O Messenger of Allāh, pray for rain for your nation for they have perished.’ The man was visited in his sleep and told: ‘Go to ‘Umar.’ . . . etc.

¹⁶⁶ It is clearly evident from this verse that it is instrumental to use the office of the prophet in seeking forgiveness from the Almighty. It is essential – as it is clear from this verse – that one goes to the prophet and pleads to him to intercede on one’s behalf in order to ensure the forgiveness of the Almighty. Editor.

¹⁶⁷ The Holy Qur’ān: Women (4): 64.

¹⁶⁸ There are many traditions related from the People of the House (a.s.). However, here we will point to some of that which has been related in Sunnī books:

In the *sunan* of al-Dārāmī: vol.1, p.56, *dār al-kutub al-‘arabīyyah*, Beirut edition: Chapter on how Allāh honoured His Prophet (ṣ) after his death, trad.92: ‘Abū Nu‘mān narrated to us, Sa‘īd b. Zayd narrated to us, ‘Amr b. Mālik al-Nakrī narrated to us, Abū al-Jawzā‘ Aws b. ‘Abdullāh narrated to us saying: ‘The people of Medina experienced a severe drought so they complained of this to ‘Ā’ishah. She said: ‘Look to the grave of the Prophet (ṣ) and open it to the sky so that there is no ceiling between it and the sky.’ So they did this and it rained so much that the herbs grew and the camels grew fat until they split open they were so fat. It was named the year of the splitting open (*fatq*).’

In Ibn Abū Shaybah’s *muṣannaf*: vol.6, p.356, trad.32002, *maktabah al-rushd*, Riyadh edition: ‘Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Abū Ṣāliḥ, from Mālik al-Dār (‘Umar’s custodian for foodstuffs) who said: ‘A drought afflicted the people during the time of ‘Umar. A man went to the grave of the Prophet (ṣ) and said: ‘O Messenger of Allāh, pray for rain for your nation for they have perished!’ The man was visited in his sleep and was told to go to ‘Umar and greet him with the greeting of peace and tell him that they will have water, and tell him: ‘You should be smart, you should be smart!’ So the man went to ‘Umar and told him all of this and ‘Umar wept and said: ‘O Lord, they have only done what I could not.’

In *shu‘ab al-īmān* of Abū Bakr al-Bayhaqī: vol.3, p.492, trad.4168, *dār al-kutub al-‘ilmīyyah*, Beirut edition: ‘Abū Sa‘īd informed us, Abū ‘Abdullāh al-Ṣaffār narrated to us, Abū Bakr b. Abū al-Dunyā narrated to us, Sa‘īd b. ‘Uthmān narrated to me, Ibn Abū Fudayk narrated to us, ‘Umar b. Ḥafṣ informed me that Ibn Abū Mulaykah used to say: ‘Whoever wishes to stand at the station of the Prophet (ṣ) then let the lantern that is in the *qiblah* direction of prayer by the grave be by his head.’ In tradition no.4169 he says: ‘Abū Sa‘īd b. Abū ‘Amr informed us, Abū ‘Abdullāh al-Ṣaffār narrated to us, Abū Bakr b. Abū al-Dunyā narrated to us, Sa‘īd b. ‘Uthmān narrated to me, Ibn Abū Fudayk narrated

to us saying: ‘I heard one of those who lived at the same time as me saying: ‘I have heard that whoever stands by the grave of the Prophet (ﷺ) and recites this Qur’ānic verse: ﴿Verily Allāh and His angels send blessings upon the Prophet, O you who have faith, send blessings upon him and greet him with peace often﴾ (The Holy Qur’ān: The Confederates (33): 56) – Allāh bless you O Muḥammad – and recites it seventy times, an angel will answer him saying: ‘Allāh bless you O so-and-so, all your needs will be fulfilled.’

Also in *shu‘ab al-īmān*: vol.3, p.495, trad.4177: ‘Abū ‘Abdullāh al-Ḥāfid informed us, Abū Muḥammad b. Ziyād informed me, Muḥammad b. Ishāq al-Thaqafī narrated to us saying: ‘I heard Abū Ishāq al-Qarashī saying: ‘There was a man in Medina who if he saw something evil which he had no power to change he would go to the grave of the Prophet (ﷺ) and say: ‘O grave of the Prophet and his two companions, O our saviour if only you knew.’

In the book *al-mughnī* of Abū Muḥammad al-Maqdisī: vol.3, p.298, *dār al-fikr* edition: ‘It is related that al-‘Atabī said: ‘I was sitting by the grave of the Prophet (ﷺ) when a Bedouin Arab came and said: ‘Peace be upon you O Messenger of Allāh; I have heard Allāh say: ﴿And if, when they wrong their own selves, they were to come to you [the Prophet] and seek forgiveness from Allāh and the Messenger seeks forgiveness for them they would find Allāh turning towards them, merciful﴾ (The Holy Qur’ān: Women (4): 64.), and I have come to you seeking forgiveness for my sins and seeking intercession from you to my Lord.’ Then he recited some poetry praising the prophet outlining his virtues and qualities.’ Then the Arab left. My eyes grew heavy and I slept and I saw the Prophet (ﷺ) in my sleep saying: ‘O ‘Atabī, catch up with the Bedouin and give him news that Allāh has forgiven him.’ The same has been related in *shu‘ab al-īmān*: vol.3, p.495, trad.4178.

Also in *shu‘ab al-īmān*: vol.7, p.343, trad.10520: ‘Abū al-Ḥusayn b. Bishrān informed us, al-Ḥusayn b. Ṣafwān informed us, Ibn Abū al-Dunyā narrated to us, Abū Kurayb narrated to us, al-Muḥāribī narrated to us, from ‘Āṣim al-Aḥwal who said: ‘I heard that Ibn ‘Umar heard a man saying: ‘O where are those who have no desire for this life and much

desire for the next life?’ So he showed him the graves of the Prophet (ﷺ) and Abū Bakr and ‘Umar and said: ‘Ask from them.’ (It appears that the man was begging).

In the *sharḥ sunan ibn mājah* of al-Suyūṭī and ‘Abd al-Mughnī al-Dahlawī: p.99, Karachi edition: ‘The tradition of al-Bayhaqī and Ibn Abū Shaybah, from Mālik al-Dār who said: ‘A drought afflicted the people during the time of ‘Umar b. al-Khaṭṭāb. A man went to the grave of the Prophet (ﷺ) and said: ‘O Messenger of Allāh, pray for rain for your nation for they have perished!’ The man was visited in his sleep and was told to go to ‘Umar . . . , and the story is mentioned in the *isti‘āb* of Ibn ‘Abd al-Birr.’

¹⁶⁹ There are many traditions related from the People of the House (a.s.) about the merit of visiting the grave of the Prophet (ﷺ) and the Pure Imams (a.s.). However, here we will point to some of what can be found in Sunnī books:

A certain Sunnī scholar has stated that it is legal by scholarly consensus to visit the grave of the Prophet (ﷺ) saying: ‘It is among the most virtuous of actions and ways of approaching Allāh. Its legality is the subject of consensus without dispute, and Allāh guides to what is right.’ See *fath al-bāri* of al-‘Asqalānī al-Shāfi‘ī: vol.3, p.66, *dār al-ma‘rifah*, Beirut edition.

See the section of “Womwen and the visiting of Graves” page 46 of this book and its associated endnotes for the traditions related regarding how Fāṭimah al-Zahrā‘ (a.s.), daughter of the Prophet (ﷺ) used to visit the grave of the master of the martyrs Ḥamzah (a.s.) every Friday as related by al-Qurṭubī in his Qur’ānic commentary and by others in their books.

In the *tafsīr* of Ibn Kothayr: vol.1, p.521, *dār al-fikr*, Beirut edition: ‘From al-‘Atabī who said: ‘I was sitting by the grave of the Prophet (ﷺ) when a Bedouin Arab came and said: ‘Peace be upon you O Messenger of Allāh; I have heard Allāh say: ﴿And if, when they wrong their own selves, they were to come to you [the Prophet] and seek forgiveness from Allāh and the Messenger seeks forgiveness for them they would find Allāh turning towards them, merciful﴾ (The Holy Qur’ān: Women (4):

64.), and I have come to you seeking forgiveness for my sins and seeking intercession from you to my Lord.' . . . etc. See footnote 159 of this book.

In *miṣbāḥ al-zujājah* of Aḥmad b. Abū Bakr al-Kinānī: vol.4, p.178, *dār al-ʿarabīyyah*, Beirut edition: 'By his chain of narration from Zayd b. Aslam, from his father, from 'Umar b. al-Khaṭṭāb who went one day to the Prophet's mosque and found Mu'ādh b. Jabal sitting weeping by the tomb of the Prophet (ṣ). 'Umar said: 'Why are you weeping?' He said: 'I am weeping because of something I heard the Messenger of Allāh (ṣ) saying. I heard him say: 'The slightest showing off (*riyā'*) is associating partners with Allāh (*shirk*). . . .' This tradition was also related by Ibn Mājah in his *sunan*: vol.2, p.132, *dār al-fikr*, Beirut edition.

In the *tafsīr* of Ibn Kothayr: vol.3, p.516, *dār al-fikr*, Beirut edition: Related from the Prophet (ṣ) who said: 'Whoever sends blessings upon me by my grave I hear him and whoever sends blessings upon me from afar they will reach me.'

In the *sunan* of al-Bayhaqī: vol.5, p.245, 246, trad.10050, Mecca edition: 'Chapter on visiting the grave of the Prophet (ṣ), with a chain of narration from Abū Hurayrah who said: 'The Messenger of Allāh (ṣ) said: 'Whenever anyone greets me with the *salām* Allāh returns my soul to me so that I can reply to his *salām*.' In trad.10051, with a chain of narration from Ayyūb, from Nāfi' Who said: 'When Ibn 'Umar returned from a journey he would enter the Prophet's mosque and go to the grave and say: 'Peace be upon you O Messenger of Allāh.' In trad.10052, with a chain of narration from Mālik, from 'Abdullāh b. Dīnār who said: 'I saw 'Abdullāh b. 'Umar standing by the grave of the Prophet (ṣ) greeting the Prophet with peace and supplicating.' In trad.10053, with a chain of narration from Suwār b. Maymūn Abū al-Jarrāḥ al-'Abdī who said: 'A man from the family of 'Umar narrated to me, from 'Umar who said: 'I heard the Messenger of Allāh (ṣ) saying: 'Whoever visits my grave (or he said whoever visits me) I will be for him an intercessor and witness.' In trad.10054, with a chain of narration from Mujāhid, from 'Abdullāh b. 'Umar who said: 'The Messenger of Allāh (ṣ) said: 'Whoever makes the

ḥajj pilgrimage and visits my grave after I am dead it will be like visiting me while I am alive.’

In *nawādir al-uṣūl fī aḥādīth al-rasūl* of Abū ‘Abdullāh al-Ḥakīm al-Tirmidhī: vol.2, p.67, *dār al-jīl*, Beirut edition: ‘Related from Ibn ‘Umar who said: ‘The Messenger of Allāh (ṣ) said: ‘Whoever visits my grave will be granted my intercession.’

In the book *al-mughnī* of Abū Muḥammad al-Maqdisī: vol.3, p.297, 298, *dār al-fikr* edition, section on the merit of visiting the grave of the Prophet (ṣ), related by al-Dāraqūṭnī with a chain of narration from Ibn ‘Umar who said: ‘The Messenger of Allāh (ṣ) said: ‘Whoever makes the *ḥajj* pilgrimage and visits my grave after my death it will be as if he has visited me during my lifetime.’ In another narration: ‘Whoever visits my grave will be granted my intercession.’ The first version was related by Sa‘īd [who said] Ḥafṣ b. Sulaymān narrated to us, from Layth, from Mujāhid, from Ibn ‘Umar. Aḥmad in the tradition of ‘Abdullāh, from Yazīd b. Qisṭ, from Abū Hurayrah said that the Prophet (ṣ) said: ‘Whenever anyone greets me with the *salām* by my grave Allāh returns my soul to my body so that I can return his *salām*.’

In the *muṣannaf* of ‘Abd al-Razzāq: vol.3, p.576, *al-maktab al-islāmī*, Beirut edition, chapter on greeting the Prophet (ṣ) in his grave, trad.6724: ‘Abd al-Razzāq related, from Mu‘ammar b. Ayyūb, from Nāfi‘ who said: ‘Whenever Ibn ‘Umar returned from a journey he would visit the grave of the Prophet (ṣ) and say: ‘Peace be upon you O Messenger of Allāh, Peace be upon you O Abū Bakr, Peace be upon you O my father.’ The same tradition was passed on to us by ‘Abdullāh b. ‘Umar, from Nāfi‘, from Ibn ‘Umar.’

In the *muṣannaf* of Ibn Abū Shaybah: vol.3, p.28, *maktabah al-rushd*, Riyadh edition, chapter on those who used to go to the grave of the Prophet (ṣ) and greet him. Trad.11793: ‘Abū Mu‘āwiyah narrated to us, from ‘Ubaydullāh, from Nāfi‘, from Ibn ‘Umar that if he [Ibn ‘Umar] wanted to go on a journey he would enter the mosque [at Medina] and pray then he would go to the grave of the Prophet (ṣ) and say: ‘Peace be upon you O Messenger of Allāh, Peace be upon you O Abū Bakr, Peace be upon you O my father.’ Then he would go on his way, and if he

returned from a journey he would do the same thing before he entered his house.’

In addition, there are traditions which speak of the Angels visiting the grave of the Prophet (ﷺ) and it is well known that the Angels do not disobey Allāh and they do as he has ordered. In the *sunan* of al-Dārāmī: vol.1, p.57, trad.94, *dār al-kitāb al-‘arabī*, Beirut edition: ‘‘Abdullāh b. Ṣāliḥ narrated to us, al-Layth narrated to me, Khālīd b. Yazīd narrated to me, from Sa‘īd b. Abū Hilāl, from Nabīh b. Wahb that Ka‘b [al-Aḥbār] visited ‘Ā’ishah and they mentioned the Messenger of Allāh (ﷺ). Ka‘b said: ‘Not a day dawns but seventy thousand Angels descend and surround the grave of the Prophet (ﷺ) beating with their wings and blessing the Messenger of Allāh (ﷺ). When evening comes they ascend and others to the same number descend. When his grave is opened [on the last day] he will emerge with seventy thousand Angels escorting him.’

¹⁷⁰ The Holy Qur’ān: The Family of ‘Imrān (3): 169

¹⁷¹ There are a number of traditions which show that it is permissible to seek blessings from things associated with the Prophet (ﷺ). For example, in the book *al-mughnī* of Abū Muḥammad al-Maqdisī: vol.2, p.213, *dār al-fikr*, Beirut edition: ‘It is related that ‘Alī, may Allāh be best pleased with him, said that Fāṭimah [the daughter of the Prophet (ﷺ)], may Allāh be best pleased with her, took a handful of the earth of the Prophet’s grave and put it on her eyes and said: ‘*What is it that whoever smells the earth of Aḥmad will never again for all time smell something as rich. Tragedy has been poured over me; were it to be poured over the days they would become nights!*’

Also in *al-mughnī*: vol.3, p.299: ‘Related by Ibrāhīm b. ‘Abd al-Raḥmān b. ‘Abd al-Qārī’ that he saw Ibn ‘Umar putting his hand on the Prophet’s chair on the pulpit (*minbar*) then [seeking blessings] putting it on his face.’

In *shu‘ab al-īmān* of Abū Bakr al-Bayhaqī: vol.3, p.492-493, trad.4170, *dār al-kutub al-‘ilmīyyah*, Beirut edition: ‘Abū Bakr informed us, Muḥammad b. al-Ḥusayn narrated to us, Qutaybah b. Sa‘īd narrated to us, Layth b. Sa‘īd informed us, from Khālīd b. Yazīd, from Ibn Abū

Hilāl, from Wahb b. Munabbih that Ka'b al-Aḥbār said: 'No star rises but seventy thousand Angels descend and surround the grave [of the Prophet (ṣ)] beating their wings and blessing the Prophet (ṣ). When evening comes they ascend and others to the same number descend and they do the same thing. When the earth opens [on the last day] the Prophet (ṣ) will emerge with seventy thousand Angels paying respects to him.' It is clear that the Angels do not disobey Allāh's orders and they do as they have been ordered as in the Holy Qur'ān: The Prohibition (): 6.

¹⁷² See the *ṣaḥīḥ* of Muslim: vol.2, p.925, *dār iḥyā' al-turāth al-'arabī*, Beirut edition: Chapter on the merit of kissing the black stone during circumambulation (*tawāf*), through his chain of narration from Sālim that his father narrated to him saying: 'Umar b. al-Khaṭṭāb kissed the black stone and said: 'By Allāh, I know that you are a stone and were it not that I have seen the Messenger of Allāh kissing you I would not have kissed you.' In another tradition narrated from Nāfi', from Ibn 'Umar that 'Umar kissed the stone and said: 'I kiss you and I surely know that you are a stone but I saw the Messenger of Allāh (ṣ) kissing you.' In another tradition with a chain of narration from 'Abdullāh b. Sirjis who said: 'I saw 'the bald one (*al-aṣla'*)' - meaning 'Umar b. al-Khaṭṭāb - kissing the [black] stone and saying: 'By Allāh, I kiss you and I know that you are a stone and that you can neither benefit or harm and was it not that I saw the Messenger of Allāh (ṣ) kissing you I would not have kissed you.' In another tradition with a chain of narration from 'Ābis b. Rabī'ah who said: 'I saw 'Umar kissing the [black] stone and saying: 'I kiss you and I know that you are a stone and were it not that I saw the Messenger of Allāh (ṣ) kissing you I would not have kissed you.'

Also in the *ṣaḥīḥ* of Muslim: vol.2, p.927: with a chain of narration from Suwayd b. Ghaflah who said: 'I saw 'Umar kissing the [black] stone and embracing it.' And he said: 'I saw the Messenger of Allāh (ṣ) greeting you.' In another tradition with a chain of narration from Sufyān with the same chain he says: 'But I saw Abū al-Qāsim [the Prophet (ṣ)] greeting you (and he didn't say 'he embraced it.'

See also the *ṣaḥīḥ* of Ibn Khuzaymah: vol.4, p.212, chapter on kissing the black stone., *al-maktab al-islāmī*, Beirut edition; and the *ṣaḥīḥ* of Ibn

Ḥabbān: vol.9, p.130, 132, *mu'assasah al-risālah*, Beirut edition; and the *tamhīd* of Ibn 'Abd al-Birr: vol.22, p.262, Ministry of Endowments, Morocco edition; and the *ṣaḥīḥ* of al-Bukhārī: vol.2, p.579, trad.1520, chapter regarding the black stone, *dār ibn Kothayr*, Beirut edition; and *al-mustadrak 'alal-ṣaḥīḥayn*: vol.1, p.328, *dār al-kutub al-'ilmīyyah*, Beirut edition.

¹⁷³ The Holy Qur'ān: The Ḥajj Pilgrimage (22): 32.

¹⁷⁴ The Holy Qur'ān: The Cave (18): 21.

¹⁷⁵ There are many traditions found in Sunnī books which show the permissibility of taking care of graves and building upon them. Here we will mention some of them:

In the *sunan* of al-Bayhaqī: vol.3, p.411, trad.6528, Mecca edition: 'Abū 'Abdullāh al-Ḥāfiḍ informed me, Abū al-Walīd informed us, Muḥammad b. Ishāq narrated to us, Aḥmad b. 'Abadah narrated to us, 'Abd al-'Azīz narrated to us, from Ja'far b. Muḥammad, from his father who said: **'The Prophet (ṣ) sprinkled water on the grave of his son Ibrāhīm and placed pebbles on it and raised it up a handspan.'** Also in the *sunan* of al-Bayhaqī: vol.3, p.412, chapter on marking the grave with a stone or mark, trad.6535, with a chain of narration from Kothayr b. Zayd al-Madanī, from al-Muṭṭalib who said: 'When **'Uthmān ibn Mad'ūn** died his funeral was held and he was buried. **The Prophet (ṣ) ordered a man to bring a stone but he wasn't able to carry it**, so the Messenger of Allāh (ṣ) went to it and rolled up his sleeves.' Kothayr continues: 'al-Muṭṭalib said: 'The person who told me of this said: 'Then I was looking at the whiteness of the Messenger of Allāh's forearms when he uncovered them. **Then he carried the stone and placed it at the head of the grave.** al-Muṭṭalib said: 'This is so that the grave of my brother be known, and so that others from my family who die may be buried there.'

Also in the *sunan* of al-Bayhaqī: vol.4, p.3, chapter on those who told of making a **vault** [lit. a hump] over graves, trad.6551: 'With a chain of narration from Sufyān al-Tammār who said: 'I saw the grave of the Prophet (ṣ) with a vault over it.' In trad.6552, with a chain of narration from Abū Bakr b. 'Ayyāsh, from Sufyān al-Tammār that he narrated to

him saying that he saw the grave of the Prophet (ﷺ) with a vault over it. This tradition is also related by al-Bukhārī in his *ṣaḥīḥ*, from Muḥammad b. Muqātil, from ‘Abdullāh b. al-Mubārak. . . then he said: ‘The walls of the Prophet’s grave collapsed during the time of al-Walīd b. ‘Abd al-Malik or (some say) ‘Umar b. ‘Abd al-‘Azīz then it was repaired.’ Then he said: ‘A scholar from among our companions preferred to make a **vault over graves** at this time since it is permissible by consensus and said that to level graves is one of the symbols of the innovators and should not be a reason for lying about this matter following the ways of the innovators, and Allāh grants success.’

In *fath al-bārī* of al-‘Asqalānī al-Shāfi‘ī: vol.3, p.257, *dār al-ma‘rifah*, Beirut edition: ‘What is meant by ‘placing a vault’ is raising the grave.’ Abū Na‘īm adds in *al-mustakhraj*: ‘And the graves of Abū Bakr and ‘Umar are like that.’ And he uses this as evidence that it is recommended to raise up graves and this is agreed upon by Abū Ḥanīfah and Mālik and Aḥmad al-Mazanī and many Shāfi‘ites. Qāḍī Ḥusayn claimed that the companions were in agreement on this point.’

In *‘awn al-ma‘būd* of Muḥammad Shams al-Ḥaqq al-‘Adīm Ābādī: vol.9, p.29, *dār al-kutub al-‘ilmīyyah*, Beirut edition: ‘al-Bukhārī in his *ṣaḥīḥ* included a tradition from Sufyān al-Tammār that he saw the grave of the Prophet (ﷺ) raised. He says: ‘In the lexicon the word *tasnīm* means raising as opposed to levelling (*tasṭīḥ*). The people of knowledge differ as to whether raising is preferable to levelling although they agree that both are permissible.’

In *tuhfah al-aḥwadhī*: vol.4, p.130, *dār al-kutub al-‘ilmīyyah*, Beirut edition: ‘Qāḍī ‘Ayyād relates from most scholars that the raising of graves is best and that this is the opinion of Mālik.’ Al-Bukhārī includes a tradition in his *ṣaḥīḥ* from Sufyān al-Tammār that he narrated to him that he saw the grave of the Prophet (ﷺ) raised. Abū Na‘īm adds in *al-mustakhraj*: ‘And the graves of Abū Bakr and ‘Umar.’ And he uses this as evidence that it is recommended to raise up graves and this is agreed upon by Abū Ḥanīfah and Mālik and Aḥmad al-Mazanī and many Shāfi‘ites. Qāḍī Ḥusayn claimed that the companions were in agreement on this point.’

In the *muṣannaḡ* of Ibn Abū Shaybah: vol.3, p.28, trad.11801, *maktabah al-rushd*, Riyadh edition. He says: ‘Ismā‘īl b. ‘Alīyyah, from Ibn ‘Awn who said: ‘Muḥammad b. Sīrīn was asked whether it is allowed to coat graves with clay and he said: ‘I see nothing wrong with it.’

In the *muḥallā* of Abū Muḥammad al-Dhāhirī: vol.5, p.134, *dār al-āfāq al-jadīdah*, Beirut edition: ‘With a chain of narration from ‘Abd al-Raḥmān b. al-Qāsim b. Muḥammad who said: ‘The wall on the grave of the Prophet collapsed so it was veiled and then built. I said to the one who veiled it to raise the side of the veil so I could look at the grave and when I did I saw that it was covered in firm clay and sand like the sand of a courtyard.’

In *nayl al-awṭār* of al-Shawkānī: vol.4, p.132, *dār al-jīl*, Beirut edition: ‘It is related by Ja‘far b. Muḥammad, from his father that the Messenger of Allāh (ṣ) sprinkled [water] on the grave of his son Ibrāhīm and placed pebbles upon it.’ This was related by al-Shāfi‘ī. It is related from Anas [b. Mālik] that the Prophet (ṣ) marked the grave of ‘Uthmān b. Maḍ‘ūn with a stone.’ This was related by Ibn Mājah.’

In his book *al-mustadrak ‘alal-ṣaḥīḥayn*: vol.1, p.524, *dār al-kutub al-‘ilmīyyah*, Beirut edition, after mentioning the delusion of prohibiting writing on graves, al-Ḥākim al-Naysābūrī says: ‘The actions [of Muslims] are not against this practice since the leaders of the Muslims from the east to the west have writing on their graves and this is a practice passed on down the generations.’

Al-Tirmidhī in his *sunan* says: vol.3, p.368, *dār iḥyā’ al-turāth al-‘arabī*, Beirut edition: ‘Certain scholars including al-Ḥasan al-Baṣrī have permitted putting clay on graves, and al-Shāfi‘ī said: ‘There is no problem with putting clay on the graves.’

In the *sunan* of al-Bayhaqī: vol.4, p.54, chapter on traditions about covering the grave with a robe, trad.6840, Mecca edition: with a chain of narration to Ibn ‘Abbās who said: ‘The Messenger of Allāh (ṣ) covered the grave of Sa‘d with his robe.’

In the *musnad* of Ibn Abū Shaybah: vol.3, p.16, trad.11667, Riyadh edition: ‘Yaḥyā b. Ādam narrated to us saying: ‘Ḥammād b. Salamah

narrated to us, from Abū Ḥamzah, from Ibrāhīm that the Prophet (ṣ) entered the grave of Sa'd and spread a robe upon it.'

In *al-mu'jam al-kabīr* of al-Ṭabarānī: vol.12, p.228, trad.12963, *maktabah al-'ulūm wal-ḥikam*, Mosul edition: with a chain of narration from Abū Jamrah who said: 'I heard Ibn 'Abbās saying: 'A red velvet cloth was placed in the grave of the Prophet (ṣ).'

In the *sunan* of al-Bayhaqī: vol.4, p.56, trad.6860, Mecca edition, chapter on reading the Holy Qur'ān by the graves: 'Abū 'Abdullāh al-Ḥāfid informed us, Abū al-'Abbās Muḥammad b. Ya'qūb narrated to us, al-'Abbās b. Muḥammad narrated to us saying: 'I asked Yaḥyā b. Mu'īn about reading the Qur'ān by the graves. He said: 'Mubashshir b. Ismā'il al-Ḥalabī narrated to us, from 'And al-Raḥmān b. al-'Alā' b. al-Lajlāj, from his father that he said to his sons: 'When you take me into my tomb then place me in my grave and say 'In the name of Allāh and in the tradition of the Messenger of Allāh (ṣ).'

Then cover me in earth and read by my head the first of the chapter of 'The Heifer' and the last of it for I saw that Ibn 'Umar preferred this.'

In the *muṣannaf* of Ibn Abū Shaybah: vol.3, p.22, trad.11726, Riyadh edition: 'Abū Bakr narrated to us saying: 'Wakī' narrated to us, from Isrā'il, from Abū Ishāq, from Abū Maysarah that he made a will saying: 'Place on my grave a bundle of reeds.' In trad.11727: 'Abū Bakr narrated to us saying: 'Qurrah b. Sulaymān narrated to us, from Hishām, from al-Ḥasan that he saw no problem with [putting] oak or reeds [on the grave] but he disliked bricks or that there be built a building over it.' In trad.11728: 'Abū Bakr narrated to us, Wakī' narrated to us, from Sufyān, from 'Abdullāh b. 'Īsā, from al-Zuhrī, from 'Alī b. al-Ḥusayn that they erected bricks on the grave of the Messenger of Allāh (ṣ).'

In trad.11729: 'Abū Bakr narrated to us saying: 'Mu'tamir b. Sulayman, from Hishām, from al-Ḥasan and Muḥammad who said: 'If you wish you may erect a building over the grave and if you wish you may erect bricks.' In trad.11730: 'Abū Bakr narrated to us saying: 'Abd al-A'lā narrated to us from Mu'ammār, from al-Zuhrī, from 'Alī b. al-Ḥusayn that they erected bricks on the grave of the Prophet.' In trad.11731: 'Abū Bakr narrated to us, Shurayk narrated to us, from Jābir, from Abū Ja'far and Sālim and al-

Qāsim who said: ‘The graves of the Prophet (ﷺ) and Abū Bakr and ‘Umar were raised in front and bricks had been erected over them.’ Then he said: ‘Regarding raising the grave, trad.11732: ‘Abū Bakr narrated to us saying: ‘Shurayk narrated to us, from Jābir, from Abū Ja‘far and Sālim and al-Qāsim who said: ‘The graves of the Prophet (ﷺ) and Abū Bakr and ‘Umar were raised in front.’ In trad.11733: ‘Shurayk narrated to us, from Jābir, from ‘Āmir who said: ‘I saw the graves of the martyrs of Uḥud and structures had been built over them.’ In trad.11734: ‘Abū Bakr narrated to us saying: ‘‘Īsā b. Yūnus narrated to us, from Sufyān al-Tammār who said: ‘I entered the house in which is the grave of the Prophet (ﷺ) and I saw that the grave of the Prophet (ﷺ) and those of Abū Bakr and ‘Umar were raised.’ In trad.11735: ‘Abū Bakr narrated to us saying: ‘al-Ashja‘ī narrated to us, from Sufyān, from Shu‘bah, from Abū Na‘āmah who said: ‘I attended a funeral with Mūsā b. Ṭalḥah and he said: ‘Raise the grave.’ In trad.11736: Abū Bakr narrated to us saying: ‘Yaḥyā b. Sa‘īd narrated to us, from Abū Ḥuṣayn, from al-Sha‘bī who said: ‘I saw the graves of the martyrs of Uḥud had been raised.’ In trad.11737: ‘Abū Bakr narrated to us saying: ‘Abū Dāwūd al-Ṭayālīsī narrated to us, from khālīd, from Abū ‘Uthmān, from a man who said: ‘I saw the grave of Ibn ‘Umar some days after he had been buried and the grave was raised.’

Also in the *muṣannaf* of Ibn Abū Shaybah: vol.3, p.23, trad.11740: ‘Abū Bakr narrated to us saying: ‘Abū Bakr al-Ḥanafī narrated to us, from Kothayr b. Zayd, from al-Muṭṭalib b. ‘Abdullāh b. Ḥanṭab who said: ‘When ‘Uthmān b. Maḍ‘ūn died the Prophet (ﷺ) buried him in Baqī‘ cemetery and said to a man: ‘Go to that stone and bring me it so that I may place it by his grave and recognise it by it.’ In trad.11745 he said: ‘Abū Bakr narrated to us saying: ‘Abū Khālīd al-Aḥmar narrated to us, from Ḥajjāj, from Ḥammād, from Ibrāhīm who said: ‘The Prophet (ﷺ) was entombed and his grave was raised so that it be known.’ He also said in trad.11746: ‘Abū Bakr narrated to us saying: ‘Wakī‘ narrated to us, from Usāmah b. Zayd, from ‘Abdullāh b. Abū Bakr who said: ‘I saw the grave of ‘Uthmān b. Maḍ‘ūn raised.’ In trad.11747 he said: ‘Abū Bakr narrated to us saying: ‘Yazīd b. Hārūn narrated to us saying: ‘Ibrāhīm b. ‘Aṭā’ b. Abū Maymūnah informed us, from his father that ‘Imrān b.

Ḥusayn asked in his will that his grave be raised about four fingers width in height.’

Also in the *muṣannaf* of Ibn Abū Shaybah: vol.3, p.24, trad.11750: ‘Abū Bakr narrated to us saying: ‘Hashīm narrated to us, from ‘Imrān b. Abū ‘Aṭā’ who said: ‘I witnessed the passing away of Ibn ‘Abbās. Ibn al-Ḥanafīyyah took charge of it and built upon it [the grave] a building in three days.’ In trad.11751 he says: ‘Abū Bakr narrated to us saying: ‘Wakī’ narrated to us, from Abū Ma’shar, from Muḥammad b. al-Munkadir that ‘Umar pitched a pavilion over the grave of Zaynab.’

In the *muṣannaf* of ‘Abd al-Razzāq al-Ṣan‘ānī: vol.3, p.478, trad.6389, *al-maktabah al-islāmīyyah*, Beirut edition: ‘Related by ‘Abd al-Razzāq, from Mu‘ammar who said: ‘I heard that a velvet cloth from Fadak was spread in the grave of the Prophet (ṣ).’ Also in vol.3, p.502, chapter on tombs and buildings, trad.6484, he says: ‘Related by ‘Abd al-Razzāq, from Ibn Jurayḥ who said: ‘Abū Bakr informed me, from a single tradition that the Prophet’s tomb was raised a handspan in height and its back was in the shape of a hump without curvature.’ In vol.3, p.503, trad.6485 he says: ‘‘Abd al-Razzāq informed us, from Mu‘ammar, from Ayyūb, from ‘Abd al-Raḥmān b. al-Qāsim b. Muḥammad who said: ‘the wall that was on the Prophet’s grave collapsed so it was covered and then it was rebuilt. I said to the person who covered it to lift a corner of the covering so I could look at it and I saw it had hard earth upon it and sand like that of a courtyard.’ In vol.3, p.504: ‘al-Thawrī and some of our companions, relating from al-Sha‘bī said: ‘The graves of the martyrs of Uḥud were raised.’ In vol.3, p.574, trad.6717: ‘Related by ‘Abd al-Razzāq, from al-Bajalī, from al-Kalbī, from al-Asbagh b. Nabātah that Fāṭimah (a.s.) daughter of the Messenger of Allāh (ṣ) used to visit the grave of Ḥamzah and that she had put a marking so that she recognise it.’ He also mentions that the grave of the Prophet (ṣ) and those of Abū Bakr and ‘Umar had small pebbles on them.’

¹⁷⁶ In addition to the many traditions related from the House of the Prophet (a.s.) in this regard, there are traditions related by Sunnī scholars also:

In the *muṣannaḡ* of ‘Abd al-Razzāq al-Ṣan‘ānī: vol.3, p.569, trad.6708, *al-maktab al-islāmī*, Beirut edition: “‘Abd al-Razzāq informed us, from Mu‘ammar who said: “‘Aṭā’ al-Khurāsānī informed us saying: “‘Abdullāh b. Buraydah narrated to us, from his father who said: ‘The Messenger of Allāh (ṣ) said: ‘I would prohibit you from visiting graves but since they remind one of the afterlife you should visit them.’ In vol.3, p.570,571, trad.6709: ‘Related by ‘Abd al-Razzāq, from ‘Abdullāh b. ‘Umar, from Nāfi‘ who said: ‘Ibn ‘Umar used to pass by the grave of his brother Wāqid and stand over it and pray for him and bless him.’ In trad.6710: ‘A similar tradition was related by ‘Abd al-Razzāq, from Mu‘ammar, from Ayyūb, from Nāfi‘, from Ibn ‘Umar.’ In trad.6711: “‘Abd al-Razzāq informed us, saying: ‘Ibn Jurayj informed us saying: ‘Ibn Abū Mulaykah informed us that the Prophet (ṣ) said: ‘Visit your dead and greet them with peace and bless them for there is a lesson in this for you.’ Ibn Abū Mulaykah said: ‘I saw ‘Ā’ishah visit the grave of her brother ‘Abd al-Raḥmān b. Abū Bakr who died in Abyssinia and who was buried in Mecca.’ In trad.6712: “‘Abd al-Razzāq informed us saying: ‘Ibn Jurayj informed us saying: ‘Muḥammad b. Qays b. Makhramah who said: ‘I heard ‘Ā’ishah the wife of the Prophet (ṣ) saying: ‘Shall I tell you something of me and of the Prophet (ṣ)?’ We said: ‘Yes!’ She said: ‘When my night came the Prophet (ṣ) put his shoes by his feet and put off his robe and spread the edge of his dress on his bed. It was not long before he assumed that I was asleep, then he slowly put on his shoes and slowly put on his robe. Then I dressed and set out behind him. When he reached the Baqī‘ cemetery he raised his hands three times and stood there for a long time. Then he turned and hurried back home and so did I. I reached home before him and only had time to get into bed again. Then he entered and said: ‘O ‘Ā’ishah, why are you breathless.’ I said: ‘No reason.’ He said: ‘Shall I tell you or will the Subtle All Aware tell you?’ I said: ‘By my father and mother, then I told him what had happened.’ He said: ‘You were that black figure I saw in front of me?’ I said: ‘Yes.’ Then he gave me a stinging blow to my chest and said: ‘Did you think that Allāh and His Messenger would deal unjustly with you?’ So I said: ‘Whatever the people conceal , Allāh knows it, yes.’ He said: ‘The Angel Gabriel came to me. When I saw that he wouldn’t come in since you had put off your clothes he called to me and concealed himself from you. So I

answered him and concealed him from you and I thought that you were asleep and I didn't want to wake you and I feared that you would be lonely.' Then he ordered me to go to the people of the Baqī' cemetery and ask for their forgiveness.' She said: 'What should I say?' He said: 'Say: 'Peace be upon the faithful submitting people of the abodes. May Allāh have mercy upon the first of us and the last of us, and if Allāh wills we will join you.'

And in the *muṣannaf* of 'Abd al-Razzāq al-Ṣan'ānī: vol.3, p.572, trad.6714: "'Abd al-Razzāq relates, from Ibn Jurayj, who said: 'It was related to me from Masrūq b. al-Ajda', from Ibn Mas'ūd who said: 'The Messenger of Allāh (ṣ) went out one day and we went with him until we reached the graveyard. He ordered us to sit so we sat. Then we walked amongst the graves until we reached a certain grave. The Prophet (ṣ) sat by it and whispered a long prayer. Then his voice was raised in mourning and weeping and we wept at his weeping. Then the Prophet (ṣ) came to us and was met by 'Umar b. al-Khaṭṭāb who said: 'What was it that made you weep, O Messenger of Allāh?, for you have made us weep and disturbed us.' The Prophet (ṣ) took the hand of 'Umar and motioned to us to follow them so we did. He said: 'Did my weeping disturb you?' We said: 'Yes, O Messenger of Allāh.' He said: 'The grave which you saw me at is the grave of my mother Āmina bt. Wahb. I asked my Lord for permission to visit it and He granted it.'

In [the same book] vol.3, p.574, chap. Greeting the [people of] graves, trad.6718: "'Abd al-Razzāq informed us saying: 'Mu'ammār informed us, from 'Abd al-Karīm al-Jurzī, from Mujāhid who said: 'Greeting [the people of] the graves [is to say] 'Peace be upon the Muslim men and the Muslim women, and the believing men and the believing women from the people of the abodes. May Allāh show mercy to those who have gone before us, and if Allāh wills we shall join with you.' Mu'ammār said: 'Qatādah used to say the like of this and would add: 'You are our predecessors and we are to you followers and if Allāh wills we shall join with you.'

In [the same book] vol.3, p.575, trad.6719: "'Abd al-Razzāq informed us saying: 'Mālik informed us, from al-'Alā' b. 'Abd al-Raḥmān b. Ya'qūb, from his father, from Abū Hurayrah who said: 'The Messenger of Allāh

(ṣ) passed by a graveyard (or he said by the Baqī‘ cemetery), and said: ‘Peace be upon the people of the abodes; the Muslims - the abode of mortal men. We shall follow in your footsteps.’ In trad.6720: “‘Abd al-Razzāq relates, from Ibn Jurayj who said: ‘It was narrated to me that the Prophet (ṣ) had set out with some of his companions to the graveyard of Baqī‘ where he said: ‘Peace be upon you O people of the graves, if only you knew what Allāh has delivered you from which will take place after you.’ Then he turned to his companions the best of whom were present that day, and said: ‘Are you better or them?’ They said: ‘We hope that they are no better than us - we migrated just as they did and we struggled in the way of Allāh just as they did.’ But he said: ‘No, indeed they are better than you for they have passed away and did not waste their rewards in the slightest but you will waste your rewards for they have passed away and I have witnessed them but I do not know what you will bring about when I am gone.’ In trad.6721: “‘Abd al-Razzāq informed us saying: ‘Ibn Jurayj informed us, from Mūsā b. ‘Uqbah, from Sālim b. ‘Abdillāh that whenever Ibn ‘Umar passed by a grave he would greet it.’

In [the same book] vol.3, p.576, trad.6723: “‘Abd al-Razzāq informed us, saying: ‘Yahyā b. al-‘Alā’ informed us, from Ibn al-‘Ajlān, from Zayd b. Aslam who said: ‘Abū Hurayrah and one of his companions passed by a grave. Abū Hurayrah said: ‘Greet it!’ The man said: ‘Should I greet a grave?’ Abū Hirayrah said: ‘If he saw you in this world even for a single day he will recognise you now.’

In *al-mustadrak ‘alā al-ṣaḥīḥayn*, vol.1, p.526, trad.1373, *dār al-kutub al-‘ilmīyyah*, Beirut edition: ‘Abū Bakr b. Ishāq al-Faqīh related to us saying: ‘al-Ḥasan b. ‘Alī b. Ziyād informed us saying: ‘Ibrāhīm b. Mūsā related to us saying: ‘Hishām b. Yūsuf al-Ṣan‘ānī related to us saying: “‘Abdullāh b. Buḥayr related to us saying: ‘I heard Hānī’ the servant of ‘Uthmān b. ‘Affān saying: ‘Whenever ‘Uthmān b. ‘Affān came upon a grave he would weep until his beard became wet. Someone would say to him: ‘When Paradise and Hell are mentioned you do not weep but you weep at this?’ He would say: ‘The Messenger of Allāh (ṣ) said: ‘The grave is the first of the stations of the afterlife. If a person is saved in it then what is after it is easier and if he is not saved then what is after it is

more severe. The Messenger of Allāh (ﷺ) said: ‘I have not seen a sight more awful than the grave.’

In the *sunan* of al-Tirmidhī: vol.3, p.369, *dār iḥyā’ al-turāth al-‘arabī*, Beirut edition; chap. What one should say upon entering the graveyard, trad.1053: With a chain of narration from Ibn ‘Abbās who said: ‘The Messenger of Allāh (ﷺ) passed by the graves of Medina and turned to them with his face and said: ‘Peace be upon you O people of the graves, may Allāh forgive us and you. You are our predecessors and we shall follow you.’ Al-Tirmidhī also said in his *sunan*: vol.3, p.370, 371, chap. Regarding the dispensation to visit graves, trad.1054: ‘Muḥammad b. Bashshār and Maḥmūd b. Ghaylān and al-Ḥasan b. ‘Alī al-Khallāl narrated to us saying: ‘Abū ‘Āṣim al-Nabīl narrated to us saying: ‘Sufyān narrated to us, from ‘Alqamah b. Murthad, from Sulaymān b. Buraydah, from his father who said: ‘The Messenger of Allāh (ﷺ) said: ‘I had previously forbidden you to visit the graves but now permission has been given to Muḥammad to visit the grave of his mother. So visit them for they remind one of the afterlife.’ Al-Tirmidhī also said in the same chap., from Abū Sa‘īd and Ibn Mas‘ūd and Anas and Abū Hurayrah and Umm Salamah, Abū ‘Īsā (al-Tirmidhī) said: ‘The tradition of Buraydah is good and sound and is acted upon by the people of knowledge who see no wrong in visiting the graves. This is confirmed by Ibn al-Mubārak and al-Shāfi‘ī and Aḥmad and Ishāq.’

In the *sunan* of Abū Dāwūd: vol.3, p.213, *dār al-fīkr* edition, chap. Sitting by the graves, trad.3212: ‘‘Uthmān b. Abī Shaybah narrated to us, Jarīr narrated to us, from al-A‘mash, from al-Minhāl b. ‘Amr, from Zādān, from al-Barrā’ b. ‘Āzib who said: ‘We went out with the Messenger of Allāh (ﷺ) to the funeral of a man of the Ansar. We reached the grave but he had not been interred yet. The Prophet (ﷺ) sat [by the grave] facing the *qiblah* and we sat with him.’

Also in the *sunan* of Abū Dāwūd: vol.3, p.217, chap. Walking with shoes amongst the graves, trad.3230: ‘Sahl b. Bakkār narrated to us, al-Aswad b. Shaybān narrated to us, from Khālīd b. Sumayr al-Sadūsī, from Bashīr b. Nuḥayk, from Bashīr the servant of the Messenger of Allāh (ﷺ) whose name before Islam was ‘Zaḥm b. Ma‘bad.’ He migrated to the Messenger

of Allāh (ﷺ) who said: ‘What is your name?’ He said: ‘Zahm.’ He said: ‘No, but you are Bashīr.’ Bashīr relates: ‘While I was walking with the Messenger of Allāh (ﷺ) we passed by the graves of the Polytheists. He said: ‘They have missed out on a great good.’ (He said this three times). Then we passed by the graves of the Muslims and he said: ‘They have gained a great good.’ Then something attracted his attention and he saw a man walking amongst the graves with shoes on. The Prophet (ﷺ) said: ‘O you with two shoes, take off your shoes!’ The man looked up and when he recognised the Messenger of Allāh (ﷺ) he took them off and threw them from him.’

Also in the *sunan* of Abū Dāwūd: vol.3, p.218, 219, chap. Visiting the graves, trad.3234: ‘Muḥammad b. Sulaymān al-Anbārī narrated to us, Muḥammad b. ‘Ubayd narrated to us, from Yazīd b. Kaysān, from Abū Hāzim, from Abū Hurayrah who said: ‘The Messenger of Allāh (ﷺ) went to the grave of his mother and wept and those who were around him wept at his weeping. Then the Messenger of Allāh (ﷺ) said: ‘I asked my Lord the Almighty for permission to ask for her forgiveness but he did not permit me. Then I asked for permission to visit her grave and he gave permission. So visit the graves for they remind one of death.’ And in trad.3235: ‘Aḥmad b. Yūnus narrated to us, Mu‘arraḥ b. Wāṣil narrated to us, from Muḥārīb b. Dithār, from Ibn Buraydah, from his father who said: ‘The Messenger of Allāh (ﷺ) said: ‘I had forbidden you to visit the graves, but visit them now for in this is a lesson.’ Also Abū Dāwūd said in chap. What to say when visiting or passing by graves, trad.3237: ‘Al-Qa‘nabī narrated to us, from Mālīk b. al-‘Alā’ b. ‘Abd al-Raḥmān, from his father, from Abū Hurayrah [who said] that the Messenger of Allāh (ﷺ) went to the graveyard and said: ‘Peace be upon you, the abode of a believing people. And we shall, if Allāh wills, be joining you.’

In the *muṣannaf* of Ibn Abī Shaybah: vol.3, p.27, *maktabah al-rushd*, Riyadh edition: chap. Regarding greeting the graves if one passed by them and had a dispensation for this. Trad. 11782: ‘Muḥammad b. Fuḍayl narrated to us, from ‘Abd al-Malik b. Abī Sulaymān, from Abū ‘Abd al-Raḥmān, from Zādān who said: ‘Whenever ‘Alī (a) entered the graveyard he would say: ‘Peace be upon those in these abodes of the believers and Muslims. You are our predecessors and we are your

followers, and we belong to Allāh and to Him shall we return.’ In trad. 11783: ‘Ibn Fuḍayl narrated to us, from al-Ajlaḥ, from ‘Abdullāh b. Shurayk, from Jandab, from Jandab al-Azadī who said: ‘We went out with Salmān to the lava fields until we reached the graves. He turned to his right and said: ‘Peace be upon you O people of the abodes, the believing men and women. You are our predecessors and we are your followers, and we shall follow in your tracks.’ In trad. 11784: ‘Jurayj narrated to us, from ‘Abd al-Ḥamīd, from ‘Abd al-A‘lā, from Khuthaymah and al-Musayyab, and from Layth, from Mujāhid [saying] that they all used to greet the [people of the] graves.’ In trad. 11785: ‘Sahl b. Yūsuf narrated to us, from Ibn ‘Awn, from Muḥammad who said: ‘I see nothing wrong for a person to go to a grave and say a greeting.’ In trad. 11786: ‘Yaḥyā b. Ādam narrated to us, from Zuhayr, from Mūsā b. ‘Aqabah [who said] that whenever Sālim b. ‘Abdullāh passed by a grave by day or by night he would greet it when we were travelling with him. He would say: ‘Peace be upon you.’ I asked him about this and he informed me that his father used to do this.’ In trad. 11787: ‘Mu‘āwiyah b. Hishām narrated to us, Sufyān narrated to us, from ‘Alqamah b. Murthad, from Sulaymān b. Buraydah, from his father who said: ‘The Messenger of Allāh (ṣ) used to teach them if they went to the graves, that one should say: ‘Peace be upon you O believing man and women of the people of the abodes. If Allāh wills we shall join you. You are our predecessors and we shall follow you. We ask Allāh to grant well being for us and you.’ In trad. 11788: ‘‘Ubaydullāh b. Mūsā narrated to us, from Ibn Abī Dhi‘b, from Qurrah, from ‘Āmir b. Sa‘d, from his father, that when he used to return from his estates and passed by the graves of the martyrs he would say: ‘Peace be upon you, we shall surely join you.’ Then he would say to his companions: ‘Do you not greet the martyrs for they will return your greeting?’ In trad. 11789: ‘Khālīd b. Mukhallad narrated to us, from ‘Abd al-Malik b. al-Ḥasan al-Jārī, from ‘Abdullāh b. Sa‘d al-Jārī who said: ‘Abū Hurayrah said: ‘O ‘Abdullāh, if you pass by the graves of people you knew then say: ‘Peace be upon you O people of the graves.’ If you pass by graves of people you didn’t know then say: ‘Peace be upon the Muslims.’ In trad. 11790: ‘Hāshim b. al-Qāsim narrated to us, al-Ḥakam b. Fuḍayl narrated to us, from Ya‘lā b. ‘Aṭā’, from ‘Utayk b. Jarīr, from Abū Muwayhibah the servant of the

Messenger of Allāh (ﷺ) who said: ‘The Messenger of Allāh (ﷺ) was ordered to go to the Baqī‘ cemetery and pray for them or greet them.’

Also in the *muṣannaf* of Ibn Abī Shaybah: vol.3, p.29, chap. Regarding those who have a dispensation to visit the graves. Trad.11804: ‘Muḥammad b. Fuḍayl narrated to us, from Abū Sannān, from Muḥārib b. Dithār, from Ibn Buraydah, from his father who said: ‘The Messenger of Allāh (ﷺ) said: ‘I had forbidden you from visiting the graves, but now visit them.’ In trad.11805: ‘‘Abd al-Raḥīm b. Sulaymān narrated to us, from Yahyā b. al-Ḥārith, from ‘Amr b. ‘Āmir, from Anas b. Mālīk who said: ‘The Messenger of Allāh (ﷺ) prohibited the visiting of graves but then he ordered us to visit them and said: ‘Do not say anything obscene.’ In trad.11806: ‘Yazīd b. Hārūn narrated to us, from Ḥammād b. Salamah, from ‘Alī b. Zayd, from Rabī‘ah b. al-Nāfi‘ah, from his father, from ‘Alī who said: ‘The Messenger of Allāh (ﷺ) forbade the visiting of graves. Then he said: ‘I had forbidden you to visit the graves but now visit them for they remind one of the afterlife.’ In trad.11807: ‘Muḥammad b. ‘Ubayd narrated to us saying: ‘Yazīd b. Kaysān narrated to us, from Abū Ḥāzim, from Abū Hurayrah who said: ‘The Messenger of Allāh (ﷺ) visited the grave of his mother and wept and those around him wept at his weeping. He said: ‘I asked my Lord for permission to ask forgiveness for her and He did not grant it. Then I asked Him for permission to visit her grave and He granted it, so visit the graves for they remind one of death.’ In trad.11808: ‘Muḥammad b. ‘Abdullāh al-Asadī narrated to us, from Sufyān, from ‘Alqamah b. Murthad, from Sulaymān b. Buraydah, from his father who said: ‘When the Messenger of Allāh (ﷺ) conquered Mecca he went to the sanctity of a grave and sat by it and acted like one who makes a speech. The people sat around him, then he stood up weeping. ‘Umar, one of the most forward of people to him, met him and said: ‘By my father and mother, O Messenger of Allāh, what has made you weep?’ He said: ‘This is the grave of my mother. I asked my Lord [permission] to visit it and he granted me permission. I asked him [permission] to ask forgiveness [for her] but he did not permit me. So I remembered her and tears welled up and I wept.’ [The narrator said]: ‘I did not see another day in which he wept more than that day.’ In trad.11809: ‘Yazīd b. Hārūn narrated to us, from Ḥammād b. Zayd, Farqad al-Sabakhī narrated to us, Masrūq narrated to us, from ‘Abdullāh

who said: ‘The Messenger of Allāh (ﷺ) said: ‘I had forbidden you to visit the graves, but I have been given permission to visit the grave of my mother, so visit the graves for they remind one of the afterlife.’ In trad.11810: ‘Īsā b. Yūnus narrated to us, from Usāmah b. Zayd, from Nāfi‘ who said: ‘‘Āṣim b. ‘Umar died while his brother [‘Abdullāh] b. ‘Umar was absent. When he came back he said: ‘Show me his grave.’ Then he stood by it for some time praying.’

Also in the *muṣannaḡ* of Ibn Abī Shaybah, vol.3, p.30: ‘It is related of Ibn ‘Umar that if he arrived [after a journey] and one of his children had died he would say: ‘Show me his grave.’ Then they would show him the grave and he would go to it and stand praying for him.’ In trad.11813: ‘Ubaydah b. Ḥamīd narrated to us, from Abū Farwah al-Hamadānī, from al-Mughīrah, from Abū Subay‘, from Ibn Buraydah, from his father who said: ‘I sat with the Prophet (ﷺ) once and saw that he was sad. A man said to him: ‘What is with you O Messenger of Allāh, it seems that you are sad.’ He said: ‘I remembered my mother.’ Then the Messenger of Allāh (ﷺ) said: ‘I had forbidden you to eat the flesh of sacrificial animals except for three times, but now eat and store of them what you will. I had also forbidden you to visit the graves, but now, whoever wishes to visit the grave of his mother then let him do so.’

In the *shu‘ab al-īmān* of Abū Bakr al-Bayhaqī, Dār al-Kutub al-‘Ilmīyyah, Beirut edition, vol.3, p.484, trad.4137: ‘Abū ‘Abdullāh al-Ḥāfiẓ informed us saying: ‘I heard Abū ‘Abdullāh Muḥammad b. Khayrān al-Zāhid saying: ‘I heard Abū Sa‘īd al-Ḥasan b. Aḥmad al-Uṣṭukhrī al-Shāfi‘ī saying: ‘I heard Yaḥyā b. Mu‘ādh al-Rāzī saying: ‘In his exhortations there is an invitation from me in which is hope: coming to Medina and visiting the grave of the Prophet (ﷺ) and praying in his mosque and in the mosque of Qibā’.’ Also in *shu‘ab al-īmān*, vol.3, p.491, trad.4164: ‘With a chain of narration from ‘Abdullāh b. Munīb b. ‘Abdullāh b. Abū Umāmah, from his father who said: ‘I saw Anas b. Mālīk going to the grave of the Prophet (ﷺ). He stood there and raised his hands until I assumed he had begun to pray. Then he greeted the Prophet (ﷺ) with a greeting of peace.’

In the *sharḥ* of al-Zarqānī, vol.1, p.477, Dār al-Kutub al-‘Ilmīyyah, Beirut edition: ‘It is related from Mālik b. ‘Abdullāh b. Dīnār who said: ‘I saw ‘Abdullāh b. ‘Umar standing by the grave of the Prophet (ṣ) where he would ask Allāh to bless the Prophet (ṣ) and Abū Bakr and ‘Umar.’

In the *sunan kubrā* of al-Bayhaqī, vol.5, p.249, Mecca edition, chap.visiting graves in Baqī‘, trad.10077: ‘Abū ‘Abdullāh al-Ḥāfiḍ informed us saying: ‘Abū Bakr b. Ishāq narrated to us, Ismā‘īl b. Qutayba informed us, Yaḥyā b. Yaḥyā narrated to us, Ismā‘īl b. Ja‘far al-Madanī narrated to us, from Shurayk b. Abī Nimr, from ‘Aṭā’ b. Yasār, from ‘Ā’isha that she said: ‘Whenever it was my night, the Messenger of Allāh would go out at the end of the night to the Baqī‘ Cemetery and would say: ‘Peace be upon you O abode of a believing people may Allāh give you what He has promised you tomorrow, and we shall if Allāh wills be joining you. O Allāh, forgive the people of Baqī‘.’

Visiting the graves of the martyrs.

In al-Ṭabarī’s *tafsīr*, vol.13, p.142, Dār al-Fikr, Beirut edition, with his chain of narration: ‘that the Prophet (ṣ) used to go to the graves of the martyrs at the beginning of every year and say: ‘Peace be upon you for your steadfastness; how good the last abode.’

In the *tafsīr* of Ibn Kothayr, vol.2, p.512, Dar al-Fikr edition: ‘It is found in the traditions that the Prophet (ṣ) used to visit the graves of the martyrs at the beginning of every year and say to them: ‘Peace be upon you for your steadfastness, how good the last abode.’

In the *mustadrak ‘alal-ṣaḥīḥayn* of al-Ḥākim, vol.3, p.331, Dār al-Kutub al-‘Ilmīyyah, Beirut edition, trad.4320: ‘Abū Bakr Ismā‘īl b. Muḥammad b. Ismā‘īl the jurist at Rayy narrated to us, Muḥammad b. al-Mughīra al-Sukarī narrated to us, ‘Abd al-Raḥmān b. ‘Alqama al-Murūzī narrated to us, al-‘Aṭṭāf b. Khālīd al-Makhzūmī narrated to us, ‘Abd al-A‘lā b. ‘Abullāh b. Abī Farwa narrated to us, from his father, that the Prophet (ṣ) visited the graves of the martyrs in Uhud and said: ‘O Allāh, your servant and Prophet testifies that these people are martyrs and whoever visits them and greets them with peace will be answered by them until the day of resurrection.’

In al-Ḥanbalī al-Maqdisī's book 'Selected traditions', vol.3, p.14, Mecca edition: 'Ṭalḥa said to me: 'we went out with the Prophet (ṣ) until we neared the lava fields of Wāqim so we drew close to them and we saw some graves. We said: 'O Messenger of Allāh, are these the graves of our brothers?' He said: 'They are the graves of our companions.' Then we continued until we reached the graves of the martyrs. The Messenger of Allāh then said: 'These are the graves of our brothers.'

¹⁷⁷ See the *tafsīr* of al-Qurṭubī, vol.10, p.381, Dār al-Sha'b, Cairo edition, which includes: 'Related from Abū Bakr al-Athram who said: 'Musaddad narrated to us, Nūḥ b. Darrāj narrated to us, from Abān b. Taghlib, from Ja'far b. Muḥammad who said: 'Faṭima the daughter of the Messenger of Allāh (ṣ) used to visit the grave of Ḥamza b. 'Abd al-Muṭṭalib every Friday and had marked the grave with a stone. This was mentioned by Abū 'Umar.'

In the *muṣannaf* of 'Abd al-Razzāq al-Ṣan'ānī, vol.3, p.571, trad.6711: 'It is related from Ibn Abī Mulayka who said: 'And I saw 'Ā'isha visiting the grave of her brother 'Abd al-Raḥmān b. Abī Bakr who had died in Abyssinia and whose grave was in Mecca.' Also in vol.3, p.576, trad.6722: "'Abd al-Razzāq relates, from Ibn Jurayj, from Muḥammad b. Qays b. Makhrama, from 'A'isha who said: 'I asked the Messenger of Allāh (ṣ) what we should say when greeting the people of the graves. He said: 'Say, peace be upon the believing, Muslim people of the abodes. May Allāh have mercy upon those who went before us and those who will come, and if Allāh wills we shall be joining you.'

¹⁷⁸ In al-Ḥanbalī al-Maqdisī's book 'Selected traditions', vol.4, p.106, Mecca edition, with a chain of narration from Ṣāliḥ b. Kaysān, from 'Ubaydullāh who said: 'I saw Usāma and I saw him praying by the grave of the Messenger of Allāh (ṣ).'

Certain Sunni scholars have said that what is meant by not taking graves as prayer places as is found in certain of their traditions is where there is some harm in doing such a thing. They have related that when al-Ḥasan b. al-Ḥasan died who was one of the most reliable of the generation after the Prophet (ṣ) and was one of al-Nasā'i's sources, his wife erected a pavilion over his grave and dwelt in it for a year and one who lives in a

tent will necessarily pray there as well. Therefore, one may take graves as prayer places. (See Ibn Ḥajar's *fath al-bārī*: vol.3, p.200).

¹⁷⁹ The Holy Qur'ān: The Cave (19): 21.

¹⁸⁰ In the *mustadrak 'alal-ṣaḥīḥayn* of al-Ḥākim, vol.1, p.537, trad.1407: 'Abū 'Amr 'Uthmān b. Aḥmad al-Sammāk informed us, al-Ḥusayn b. Mukram narrated to us, 'Uthman b. 'Umar narrated to us, Usāma b. Yazīd narrated to us, al-Zuhrī narrated to me, from Anas b. Mālīk who said: 'When the Messenger of Allāh (ṣ) returned from the battle of Uḥud he heard the women of the Anṣār weeping. He said: 'But Ḥamza has no-one to weep for him.' The women of the Anṣār heard this and wept for Ḥamza.' Also in the *mustadrak*, vol.1, p.537, trad.1406: 'Abu Bakr Aḥmad b. Ibrāhīm the Ismā'īlī jurist narrated to us, Abū Ja'far Muḥammad b. 'Abdullāh al-Ḥaḍramī narrated to us, Hārūn b. Ishāq al-Hamadānī narrated to us, 'Abada b. Sulaymān narrated to us, from Hishām b. 'Urwa, from Wahab b. Kaysān, from Muḥammad b. 'Amr b. 'Aṭā', from Abū Hurayra who said: 'The Prophet (ṣ) went out for a funeral with 'Umar b. al-Khaṭṭāb and they heard women weeping so 'Umar chided them. The Messenger of Allāh said: 'Leave them 'Umar, for their eyes are tearful and their souls are afflicted and the time is near.' (This is an authentic tradition according to the criteria of Bukhārī and Muslim).

¹⁸¹ There are many traditions regarding the merit of weeping for Imam Ḥusayn related from the Imams of the Prophet's house (a.s.). There are also traditions related in Sunni books, for example:

In the *mustadrak 'alal-ṣaḥīḥayn* of al-Ḥākim, vol.3, p.194, trad.4818, Dār al-Kutub al-'Ilmīyyah, Beirut edition: 'Abū 'Abdullāh Muḥammad b. 'Alī al-Jawharī in Baghdad narrated to us, the judge Abū al-Aḥwas Muḥammad b. Haytham narrated to us, Muḥammad b. Muṣ'ab narrated to us, al-Awzā'ī narrated to us, from Abū 'Ammār Shidād b. 'Abdullāh, from Umm al-Faḍl bt. al-Ḥārith: 'that she entered upon the Messenger of Allāh (ṣ) and said to him: 'O Messenger of Allāh, I had an awful dream tonight.' He said: 'What was it?' She said: 'It was terrible.' He said: 'What was it?' She said: 'It was as if a piece of your body had been cut off and placed in my lap.' The Messenger of Allāh (ṣ) said: 'What you

saw was good – if Allāh wills, Fāṭima will have a child and he will be in your lap.’ Then Fāṭima gave birth to Ḥusayn and he was in my lap just as the Messenger of Allāh (ṣ) had said.’ One day I entered upon the Messenger of Allāh (ṣ) and put the child in his lap then in noticed that the Prophet’s eyes were flowing with tears.’ So I said: ‘O Prophet of Allāh, by my father and mother what is the matter?’ He said: ‘Gabriel came to me and told me that my nation will kill this son of mine!’ I said: ‘This one?’ He said: ‘Yes, and he brought me some of his earth and it was red.’ (This tradition is authentic according to the criteria of Bukhārī and Muslim.)

¹⁸² The Holy Qur’ān: The Family of ‘Imrān (3): 110.

¹⁸³ The Holy Qur’ān: The Family of ‘Imrān (3): 103.

¹⁸⁴ The Holy Qur’ān: The Apartments (49): 10.

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The Holy Qur’ān: The Family of ‘Imrān (3): 110.

¹⁸⁸ The Holy Qur’ān: Light (24): 55.

¹⁸⁹ The Holy Qur’ān: The Family of ‘Imrān (3): 104.

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See *mishkāṭ al-anwār*: p.107: ‘‘Alī (a.s.) said: ‘The Messenger of Allāh (ṣ) sent me to the Yemen and said: ‘O ‘Alī, do not fight anyone until you invite him to Allāh. For Allāh to guide at your hands one man is better than all that the sun rises and sets upon.’

¹⁹² The Holy Qur’ān: Muḥammad (47): 7.