

Shaykh-ul-Islām Ibn Taymiyah

Al-Jawāb-ul-Bāhir

The Outstanding Answer On Visiting The Graves

*Including several appendices containing excerpts from Hafiz Ibn Abdil-Hadi's
refutation of As-Subki entitled 'Sarim al-Munki'*

Translated by Ali Hassan Khan

الجواب الباهر في زوار المقابر

تأليف
شيخ الإسلام تقي الدين أحمد ابن تيمية

٥٧٢٨ - ٥٦٦١

**Al-Jawab Al-Bāhir Fī Zuwār Al-Maqābir
- The Outstanding Answer On Visiting The Graves -**

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THE OUTSTANDING ANSWER
ON VISITING THE GRAVES

By Shaykh al-Islām
Aḥmad bin Taymiyah رحمته الله

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Arabic Transliteration Chart

th ث	t ت	b ب	a / i / u ا
d د	kh خ	ḥ ح	j ج
s س	z ز	r ر	dh ذ
ṭ ط	ḍ ض	ṣ ص	sh ش
f ف	gh غ	‘a / ‘i ع / ا	ẓ ظ
m م	l ل	k ك	q ق
y ي	w و	h ه	n ن
	ī ي	ū و	ā ا / ل / ت
		aw / au وْ	ay / ai يْ

Note:

The translations of the meanings of the Qur‘ān have been adapted from the Noble Qur‘an edition by Dr. Muḥsin Khān and Dr. Taqīuddīn al-Hilālī and that of Saheeh International.

[Introduction from the Translator]



All the perfect praises are for Allah, the *Rabb* of all that exists; and may He make good mention (in the *Loftiest Gathering*) of, and bestow peace upon, our Prophet Muhammad, his family, his companions and all those who follow them upon righteousness until the Last Day. To Proceed:

This book before you is the first English translation of the classic treatise *Jawāb-ul-Bāhir*, authored by Shaykh-ul-Islām Ibn Taymiyah. The present translation is based on the edition of Dar Ibn Rajab with the verification of Shaykh Abū Ya'qub Nasha'at bin Kamāl Al-Miṣri, and introduced and commended by his teacher Shaykh Muṣṭafā bin Al-'Adawī.

[Beneficial points on this topic adapted from Shaykh Uzayr Shams's introduction to 'Zyarat e Qabr Nabawi' of 'Allāmah Bashīr Sahsawani (urdu)]

Shaykh Uzayr Shams mentioned that the early scholars of Ḥadīth did not mention any of the Aḥādīth quoted by later scholars about the merits of visiting the grave of the Prophet ﷺ, and Ad-Dāraqūṭnī and Al-Bayhaqī were among the first to mention them but they also indicated words showing the weakness of these narrations. Moreover, scholars of the first generations would not mention visiting the grave of the Prophet ﷺ in their manuals of Fiqh in the chapters related to the rites of Ḥajj. Hence, the Ḥanafī books such as 'Kitāb Al-Aṣl', 'Al-Jāmi' As-Saghīr', the 'Muwaṭṭa' of Muḥammad ibn Ḥasan Al-Shaybānī, 'Mukhtaṣar Aṭ-Ṭahāwī', 'Mukhtaṣar Al-Quduri', 'Tuḥfatul Fuqahā' of As-Samarqandī, 'Al-Mabsūṭ' of As-Sarkhasī and even 'Al-Hidāyah' of Al-Marghinānī would not mention anything of the etiquettes and virtues of visiting the grave of the Prophet ﷺ.

The first Ḥanafī book to mention that one should go to Madinah after Ḥajj was Ibn Mazah (d.551) in his ‘Al-Muḥīṭ Al-Buḥrānī’ but he only mentioned going to Madinah then standing outside the grave of the Prophet ﷺ to recite a short du‘ā (to Allah). The first Ḥanafī book to openly mention this was ‘Al-Ikhtiyār li Ta’līm Al-Mukhtār’ by Maḥmūd ibn Mawdūd Al-Mawṣūlī (d.683). He mentioned in it, after the chapter of Ḥajj: ‘Chapter on visiting the grave of the Prophet ﷺ.’ As for ‘Al-Hidāyah’, one of the most famous Ḥanafī books, then it does not mention visiting the grave of the Prophet ﷺ in the chapter of Ḥajj. Ibn Humām, in his explanation entitled ‘Fatḥul Qadīr’, mentioned the etiquettes and virtues of visiting the grave and quoted much from Al-Ghazālī and other writers. Later Hanafī books such as ‘Nūr Al-Idāh’ of Shurunbulālī, ‘Majma’ Al-Anḥār’ of ‘Immād Effendi, ‘Raddul Muhtār’ of Ibn ‘Ābidīn, ‘Fatawā Alamgirī’ all mentioned this from the same sources (but they did not quote any early Ḥanafī book of Fiqh).

Likewise, the earlier books of the Shāfi‘ī scholars did not mention anything in chapters of Hajj, such as ‘Al-Umm’ of Ash-Shāfi‘ī, the ‘Mukhtaṣr’ of Al-Muzanī, ‘Al-Tanbīh’ and ‘Muhathab’ of Abū Isḥāq Ash-Shirāzī, and until the fifth century, this topic was not mentioned. The first to mention it was Yahyā ibn Abil Khayr Al-‘Imrānī (d.558) in his ‘Al-Bayān’, then An-Nawawī in his ‘Al-Majmū (Sharḥ Muhathab)’ and he weakened in it the famous narrations about visiting the grave of the Prophet ﷺ.

As for the Mālikīs, this topic is not mentioned in their large books such as ‘Al-Mudawanah’, ‘An-Nawādir wa Ziyādāt’, ‘Al-Bayān wa Tahsīl’, nor in their summaries such as the ‘Risālah’ of Ibn Abī Zayd, ‘At-Talqīn’ of Qāḍī Abdul Wahhāb, ‘At-Tafri’ of Ibn Julab, ‘Jāmi’ Al-Umahāt’ of Ibn Hājib, ‘Al-Jawāhir Ath-Thāminah’ of Ibn Shash. Al-Qurafī (d.684) mentioned this topic in his ‘Ath-Thākhīrah’ but he seemed influenced by Al-Ghazālī.

For the Ḥanbalīs, from the various ‘Masā’il’ of Imām Aḥmad up to the ‘Mukhtaṣr Al-Kharqī’ did not mention this topic. The first to mention it was Ibn Qudāmah (d.620) in his ‘Al-Mughnī’, then, later Hanbalī scholars mentioned weak and fabricated Aḥādīth on this topic.

Similarly, 'Al-Muhalla' of Ibn Hazm, and the books of comparative Fiqh such 'Bidāyatul Mujtahid' of Ibn Rushd and 'Al-Awsaṭ' of Ibn Munthīr did not mention such a topic.

Shaykh Uzayr Shams pointed to the fact that the Sufis were the ones who spreaded this subject, and then Al-Ghazālī and Qādī ibn Iyād spread many of these fabricated and weak narrations which the later scholars of Fiqh then mentioned. The Sufi Hakīm At-Tirmidhī (d.320) was the first to mention in his 'Nawādir Al-Uṣūl' such narrations and he said: "The visit to the grave of the Prophet ﷺ is the Hijrah of the compelled ones, they perform Hijrah to him, so his intercession becomes incumbent on them..." And Abū Ṭālib Al-Makkī (d.386) mentioned in his 'Qut Al-Qulūb' that the travel to the grave of the Prophet ﷺ is among the best forms of Jihād and a Khurūj (travel) for Allah like the Ḥajj. In this respect, Abdur-Ra'ūf Al-Munāwī wrote in his 'Fayḍ Al-Qadīr' (6/140): "The visit of the noble grave (of the Prophet ﷺ) is among the perfections of the Ḥajj, rather this visit is an obligation according to the Sufis, and for them it is a Hijrah from a living person to a living person."

Thus, when Ibn Taymiyah saw that the Salaf of this Ummah would not mention these weak and fabricated Ahādīth, nor would they travel for the sole visit of the graves of the Prophets, he clarified this matter and gave many Fatāwā quoting early scholars that such visits are forbidden. One should know that Ibn Taymiyah clarified that visiting graves of Prophets is like visiting graves of other Muslims, and it is recommended, but no travel should be undertaken for this; the intention should only be to travel to the Masjid of the Prophet ﷺ, and once there, one can visit the grave of the Prophet ﷺ and graves of the people of Al-Baqī and Uhud. Furthermore, what Ibn Taymiyah forbade is halting at the grave, or coming time after time to the grave for giving Salam, or having the belief that invocation near the grave is more likely to be answered, as well as invoking the Prophet ﷺ or seeking his intercession. Then the Sufis and enemies of Ibn Taymiyah started to spread lies, saying that he forbade visiting the graves of the Prophet ﷺ; because of their propaganda, Ibn Taymiyah was put in jail in Damascus. The Sultān An-Nāsir was a supporter of Ibn Taymiyah, but perhaps he feared the opposition of the numerous Sufi scholars from all the regions or the letters and books written to him by Ibn Taymiyah did not reach him (such as the present book, which is addressed to Sultān An-Nāsir).

Ibn Taymiyah further replied in jail to all his detractors like the Mālikī Qāḍī Al-Akhnā'ī in his famous 'Radd 'ala Akhnā'ī' and he also replied to the Shāfi'ī scholar Ibn Zamlakānī in his 'Ar-Radd 'ala ibn Az-Zamklānī - or - Zamlakāniyah', which has not been found yet. Later on, Ibnu Qayim Al-Jawziyyah was also imprisoned in the same jail for the same reason, but they both carried on their Jihād in spreading the words of the Salaf about not travelling for the purpose of visiting graves. Many Madāris like Al-Mustansariyah in 'Irāq and others started openly supporting Ibn Taymiyah and wrote to the King of Egypt Al-Nāsir.

Soon after, Ibn Taymiyah's detractors confiscated his writing tools in their efforts to further extinguish the truth. Ibn Taymiyah died in prison on the 20th Dhul Qa'dah in the year 728 A.H. after spending two years, three months and 14 days there, may Allah bestow mercy upon him and reward him for his great Jihād against Shirk and innovations.

Some Sufi scholars wrote books trying to refute Ibn Taymiyah and the most famous of which is 'Shifa us-Siqam' of the Shāfi'ī scholar Taqiyudīn As-Subkī (d.756), but Ḥāfiẓ Ibn Abdil Hādī (d.744), one of the great students of Ibn Taymiyah refuted As-Subkī in his 'Ṣārim Al-Munkī' and showed the reality of the Aḥādīth which As-Subkī utilised and his frauds in trying to authenticate them. Therefore, to add benefit to this publication, I have added several appendices which contain extracts from 'Ṣārim Al-Munkī' of Ḥāfiẓ Ibn 'Abdil Hādī; these appendices are especially important as they shed light on the weaknesses of commonly used Aḥādīth to support visiting graves in an unislamic manner.

[About This Edition]

All the notes on Ḥadīth and others have been adapted and summarised from the notes of Shaykh Nasha'at with the exception of the notes of the translator that are indicated with the letters [TN]. It should be noted that all the titles in square brackets do not appear in the original work of Ibn Taymiyah and have been adapted from the words of Shaykh Nasha'at.

The reader will notice the regular occurrence of the phrase 'sending *Ṣalāh* and *Salām*,' and these two words have been purposefully left

untranslated to keep the translation flowing. Concerning the meaning of Allah sending Ṣalāh upon the Prophet ﷺ, ‘Allamah Abdur Raḥmān bin Hasan Ale Shaykh wrote in *‘Fat ḥ Al-Majīd Sharḥ Kitāb Tawḥīd’*: “The most authentic view about the Ṣalāh of Allah on His servant is what Al-Bukhārī رحمه الله mentioned from Abū ‘Aliyah: “The Ṣalāh of Allah on His servant means praising him in front of the angels” and Ibn Qayyim رحمه الله affirmed this and strengthened it in his two books ‘*Jalā Al-Afhām*’ and ‘*Badā’i Al-Fawā’id*.’” As for sending Salām, it is the Islāmic way of greeting, and it means to ask Allah to send peace and security on the greeted one.

Furthermore, the verb “*kariha*” (to dislike) has been translated in some places as forbiddance as the words “*karahiyah*” “*karahah*”, “*Makrūh*” and the verb “*kariha*” are not always used for only dislike or reprehension and the Salaf used it to mean forbiddance in some circumstances. For instance Imām At-Tirmidhi in his ‘Sunan’ has many chapters entitled “*karahiyah* of this thing or that” and he meant forbiddance. Some examples are quoted below:

- The chapter entitled “*Mā Jā fī Karahiyah Khātīm Adh-Dhahab*” (What is narrated about the forbiddance of gold rings [for men]).
- The chapter “*Mā Jā fī Karahiyah An-Nā’i*” (What is narrated about the forbiddance of announcing the death (of someone like at the time of Jāhiliyah)).
- The chapter “*Mā Jā fī Karahiyah An-Nawh*” (What is narrated about the forbiddance of wailing and lamenting [for the dead]).
- And the chapter “*Mā Jā fī Karahiyah Mahr Al-Baghī*” (what is narrated about the forbiddance of the salary of the prostitute).

So all these matters are clearly forbidden, yet Imām At-Tirmidhī used the word ‘*karahiya*’. So the context indicates what the author intends by the word *Makrūh* or *Karahiyah*.

As for the Hanafis, then they use the word “*Makrūh Tahrīmī*” for forbiddance and ‘*Makrūh Tanzīhī*’ for dislike. Whatever is forbidden by the Khabar Āhad is ‘*Makrūh Tahrīmī*’ and whatever is forbidden by the Quran, Ḥadīth *Mutawātir* and Mashūr, it is called Ḥarām. The Khabar Āhad according to them is the Ḥadīth which does not reach the level of

Tawātur or Mashūr (the Mashūr according to the Ahnāf is what is related by a few Ṣaḥābah but then in the following generations, it becomes Mutawātir).

So according to the Ahnāf's technical words, wearing silk for men, plastering graves (Tajsīs Al-Qubūr), etc. is not Ḥarām but '*Makrūh Tahrīmī*' because these things are forbidden by Khabar Āhad. Yet these actions are forbidden and not disliked. Its doer is sinful.

Furthermore, when the Ahnāf mention the word *Makrūh* in an absolute sense, they mean '*Makrūh Tahrīmī*'. Ibn Ābidīn said in his 'Raddul Muhtār', *Matlab fil Karahiyah At-Tahrīmīyah wa Tanzīhiyah*:

The Makruh in this chapter is of two types, one of them is the '*Makrūh Tahrīmī*' and it is the one intended when mentioned in an absolute way.

And this has also been mentioned in 'Fat'hul Qadīr' of Ibnul Humām (2/114). So whenever the Ahnāf say that for Imām Abū Hanīfah, a matter is '*Makrūh*', it will mean it is '*Makrūh Tahrīmī*', unless it is specified that it is '*Makrūh Tanzīhī*'. For instance, it is written in 'Kitāb al-Āthār' of Imām Abū Hanīfah, from the narration of Imām Muḥammad ibn Al-Ḥasan Ash-Shaybānī:

Muhammad said, "Abū Hanīfah informed us from Ḥammād that Ibrāhīm said, 'It used to be said that one should raise the grave so that it will be recognised as a grave and not stepped on.'" Muḥammad said, "We adhere to this, but we do not think that anything should be added to what comes out of it (the soil which comes out of the grave), **and we dislike it being plastered with gypsum or with clay, or that a Masjid or any marker should be built by it or that anything should be written on it. It is disliked that it should be built with baked bricks** or that they should be put in the interior of the grave. We see no harm in sprinkling water on it. That is the verdict of Abū Hanīfah, may Allah, exalted is He, have mercy on him."¹

¹ [TN] As translated by Abdassamad Clarke and published by Turath Publishing, p 146, n.256. Note: What Clarke translated as 'We dislike' (Yukrahu) means '*Makrūh Tahrīmī*' according to Abū Hanīfah, meaning - dislike of forbiddance.

Indeed, At-Tahtāwī wrote in his explanation of ‘Maraky Al-Falāh’:

The three (Abū Hanīfah and his two students) said that they (graves) should not be plastered because of the saying of Jābir that the Messenger of Allah ﷺ forbade...and the forbiddance of the Prophet ﷺ indicates that which they (the three Imāms) have mentioned as ‘*Makrūh Tahrīmī*’.

So Hanafī scholars understood the sayings of their Imāms to mean ‘*Makrūh Tahrīmī*’. Likewise, It is written in ‘Nur Al-Idah’ of Hasan Shurunbulali Al-Hanafī¹:

To build something on the grave for beautification is unlawful... To build something strong upon the grave after the burial to strengthen it, is disliked.

So one can see that Shurunbulali used the word *Harām* for building on graves for beautification, and also *Makrūh* for strengthening, but this *Makrūh* is one of forbiddance, as mentioned by At-Tahtāwī in his explanation of ‘Maraky Al-Falāh’:

What is evident is that the use of *Karahiyah* in absolute way is for forbiddance (*Tahrīmīyah*).

So in this book, Shaykh Al-Islām used the verb “*kariha*” in reference to Imām Mālik, and they have been translated by “Imām Mālik considered forbidden” instead of “Imām Mālik disliked” because the context indicates that “*kariha*” means forbiddance.

Shaykh Al-Albānī said in his ‘*Tahdhīr As-Sājid*’ that when some Imāms like Ash-Shāfi‘ī said that plastering graves (*Tajsīs*) was *Makrūh*, it does not mean they just considered it disliked, rather the word “*kariha*” also means forbiddance. He ﷺ wrote in “*Tahdhīr*” (p.34) about the ruling of constructions over graves:

The Madhhab of the Shāfi‘īyyah is that it is a great sin. The jurist Ibn Hajar Al-Haytamī said in his ‘Zawājir ‘an Iqtirāf Al-Kabā‘ir’ (1/120):

¹ [TN] English translation by Wesam Charkawi, p.292

“The great sins numbers 93, 94, 95, 96, 97 and 98: taking graves as places of worship (Masjids), lighting candles on them, taking one of them as an idol, doing Ṭawāf around it, touching it and praying towards it.” Then he mentioned the Āḥādīth quoted before and others and he said (p.111): “Note: these six great sins have been mentioned in the words of some Shāfi‘ī scholars, it is as if they took it from the Āḥādīth I mentioned, and the reason for taking the grave as a place of worship (Masjid) is clear among them (as being a great sin) for he cursed those who did this with the graves of their Prophets and he established those who do this with the graves of their saints as the worst of the creation in the sight of Allah the Most High on the Day of Judgment, and there is a warning in the narration: “*he was warning from what they did*” meaning he was warning his Ummah by saying this to them so they do not do like what these people did, lest they are cursed as they (the people before them) were cursed. Then because of this our companions (from the Shāfi‘īyyah) said: it is forbidden to pray towards graves of Prophets and saints... Some scholars among the Ḥanābilah said: The intention of a man to pray beside the grave for the purpose of *tabarruk* (seeking benediction) from it is by itself adversity with Allah and His Messenger, and inventing a Religion which Allah did not legislate, because of his complete forbiddance of this by consensus, for among the greatest prohibited matters and causes of polytheism is the prayer beside it (the grave), and taking them as places of worship (Masjids) or building over them (domes) and the saying of ‘*karahiyah*’ is considered for other than this (meaning for forbiddance and not dislike), as it is not thought from our scholars that they will enable an action whose author has been cursed as narrated in a Mutawāṭir form from the Prophet ﷺ. And one should rush to destroy them and destroy the domes built on graves as they are more dangerous than the Masjid of Ḍirār, because they are built upon disobedience to the Messenger of Allah ﷺ as he forbade from this and ordered to destroy elevated graves, and it is obligatory to remove all sheets and candles that are on the grave...”

These are the words of the jurist Ibn Ḥajar Al-Haytamī, and the Muḥaqqiq Al-Alūsī approved them in his ‘Ruḥ Al-Ma‘ānī’ (5/31), and these are words that show knowledge and understanding of the Religion, and his saying that he quoted from some of the Ḥanābilah: “The saying of *karahiyah* is considered for other than this (i.e. forbiddance and not dislike),” is as if he indicated to the saying of

Ash-Shāfi‘ī: “I consider *makrūh* that a place of worship (Masjid) should be built on the grave...” until the end of his words that I have quoted before (p 31, Al-Umm 1/246).

And upon this way are his followers as in ‘*At-Tahdhīb*’ and its explanation ‘*Al-Majmū*’ and what is strange is that they (those who do not consider it forbidden, rather only disliked) justify this with some Āḥadīth quoted before, while they are clear in showing its forbiddance and the curse on its doer, and if only they had considered the ‘*karahiyah*’ to mean forbiddance because of the closeness of the matter! But for them it is for ‘*tanzīh*’ (meaning mere dislike), how can they combine the saying of dislike with these Āḥadīth on which they base to prove it? I say this and if not, then it would be difficult to take ‘*karahiyah*’ in the previous quote of Ash-Shāfi‘ī specifically for the ‘*karahiyah*’ of forbiddance, because it is the religious meaning intended in the Qur’an, and Ash-Shāfi‘ī is greatly influenced by the Qur’anic style... Allah the Most High said:

﴿ وَكَرِهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ﴾

‘He made disbelief, wickedness and sin Makrūh for you’ (Al-Hujurat 49 : 7) and all of these things are forbidden, and this is the meaning, Allah knows best, intended by Ash-Shāfi‘ī ﷺ in his previous saying “I consider *makrūh*...” And what supports this is that he said after this: “And if he prayed towards them (graves), then it will be acceptable (meaning the prayer will not be void) and he would have acted wrongfully (*aṣā*),” and the meaning of ‘*aṣā*’ is that he would commit a ‘*Sayyi‘ah*’ (a sin, i.e. it is forbidden, because the meaning of ‘*Sayyi‘ah*’ in the Qur’anic style is also one of forbiddance), Allah has indeed said in Ṣūrah Al-Isrā after forbidding the killing of children, getting close to fornication, killing a soul and others:

﴿ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴾

“And all of this is a Sayyi‘ah (a wrongful action, i.e. a sin) in the sight of your Lord which is considered as Makrūh (forbidden).”

(Al-Isrā 17:38)

So one can see here that Ibn Ḥajar Al-Haytamī, al-Alūsī and others agreed with the Ḥanbalī scholars quoted above that the scholars who said

that the action of building Masjids on graves is *makrūh*, their words should be considered to mean *makrūh* of forbiddance and not *makrūh tanzīhi* (of dislike). So the meaning of *makrūh* is understood and translated in this book according to the context. And Allah knows best.

I would like to thank my parents, parents in law, wife, brothers and cousins for their support; in particular, my cousin Nazly Khan for reading and correcting parts of this book.

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And Allah knows best.

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AL-JAWAB AL-BĀHIR

FĪ ZUWĀR AL-MAQĀBIR

[The Text]



In the Name of Allah ar-Rahman ar-Raheem

All praise is due to Allah. We seek His help and His forgiveness and we seek refuge in Allah from the evils of our souls and the wrongdoings of our actions; the one whom He guides, none can misguide him, and the one whom He misguides, none can guide him; and we bear witness that none has the right to be worshiped in truth except Allah alone without partners, and we bear witness that Muḥammad is His servant and His Messenger, may Allah make good mention (in the Loftiest Gathering) of him and on his household and bestow upon them all a complete peace. To proceed:

**[The Agreement of Shaykh Al-Islām with the Four Imāms, the
Tabi‘ūn and *Ṣaḥābah*]**

When I came to know the aim of the ruler As-Sultān¹, may Allah support and direct him, in what he commanded me in a written letter, I wrote some concise words about the (subject of visiting graves) because the

¹ He is King Nāsir

current situation requires a quick answer, and it contains a brief explanation of the topic at present; and if the ruler, may Allah support and direct him, enjoined me, I would have offered to him plentiful writings from the books of the Muslims, past and present, containing the words of the Prophet ﷺ, the *Ṣaḥābah*, the *Ṭabi'ūn*, the Imāms of the Muslims - the *Four* (Imāms [i.e. Abū Ḥanīfah, Mālik, Shāfi'ī and Aḥmad]) and other than them and the words of the followers of the *Four* that are in agreement with what I wrote in my religious verdict, but indeed the religious verdict is concise and does not contain extensive details.

And no one is able to mention contrary to this, neither from the Prophet ﷺ nor from the *Ṣaḥābah*, nor from the *Ṭabi'ūn*, nor from the Imāms of Muslims - not from the *Four* or other than them; only he who speaks without knowledge opposes that, and he has no text to support his opinion, neither from the Prophet ﷺ, nor from the *Ṣaḥābah*, nor from the *Ṭabi'ūn* and nor from the Imāms of Muslims; and he is not able to present any book from among the relied-upon books from the Imāms of the Muslims (which agrees) with what he says; and does not know how the *Ṣaḥābah* and the *Ṭabi'ūn* used to behave when visiting the grave of the Prophet ﷺ and (the grave of) other than him.

My hand-written work is present (for the Sultān) containing the religious verdict I gave and with me are other similar hand-written works, and they can be presented to all the people attributed to knowledge in the east and the west, so whoever claims to possess some knowledge contradicting it, then let him write a detailed answer clarifying in it who preceded him in his statement (of opposition to mine), and what is their proof for it.

And after this, when the ruler As-Sultān, may Allah support him, will see what I have written and what other have written, then I know that the truth will become clear (to him) like the sun which the lowest servant of the Sultān will be able to recognise - and there has not been seen any Sultān in our times similar to him, may Allah increase him in knowledge, direction and support -; for the truth is recognised by anyone, because to the cognisant one, the truth with which Allah has sent His Messengers is unlike other than it, just as pure gold is unlike fake gold to the *nāqid* (one who examines money).

And Allah the Most High has manifested the evidence and clarified the way by Muḥammad, the last of the Messengers, the best of the Prophets and the best of Allah's creation in its entirety. And the scholars are the inheritors of the Prophets, upon them is to explain what the Messenger came with and to reject what opposes it. Therefore it is incumbent to know firstly, what the Prophet ﷺ (really) said, for the fabricated *Aḥādīth* are many.

[The Error of Some People Regarding This Issue]

Some people attributed to knowledge have written books on this topic and what is similar to it; so one (scholar) mentions in it (his book) some lies upon the Messenger of Allah ﷺ and upon the *Ṣaḥābah*, by which ignorant people are misguided, and at the same time he does not intend to lie, rather he is someone who loves the Messenger ﷺ, honours him (ﷺ), but he did not have the knowledge to differentiate between the truth and the lie; so when he found that some writers have attributed a Ḥadīth to the Prophet ﷺ or to the *Ṣaḥābah* about the virtues of (some) places etc., he believed it to be authentic and built (his view) on it, and this Ḥadīth might have been weak, in-fact a fabrication according to the people of cognizance of his Sunnah ﷺ.

Moreover, when the scholar makes distinction between what the Prophet ﷺ said and what he did not say, he (the scholar) needs to understand its intended meaning, understand what he (ﷺ) said, gather between his *Aḥādīth* and put all similar matters with what they resemble, thereby he gathers what Allah and His Messenger (ﷺ) have gathered, and he separates between what Allah and His Messenger have separated. This, is the knowledge which benefits Muslims and it is obligatory to accept it and agree to it, and the Imāms of the Muslims, the Four and other than them, may Allah be pleased with all of them, became eminent following this way.

[The Rulers are the Most Rightful (People) in Championing the Religion]

The ruler, the Sultān of the Muslims, may Allah support and direct him, is the most rightful of the people in championing the Religion of Islām and what the Messenger ﷺ brought; and (he is the most rightful) to restrain those who oppose this and speak about the Religion without knowledge, commanding what the Messenger of Allah ﷺ forbade, and (the Sultān is the most rightful of the people to restrain) those who attempt, either out of ignorance or (evil) desire, to extinguish his (ﷺ) Religion. And Allah has purified His Messenger ﷺ from these two characteristics (ignorance and evil desire), for He the Most High said:

﴿وَالنَّجْمِ إِذَا هَوَىٰ . مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ . وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ

إِلَّا وَحْيٌ يُوحَىٰ﴾

“By the star when it descends, your companion (Muḥammad ﷺ) has not strayed, nor has he erred, nor does he speak from (his own) desire. It is not but a revelation revealed.” (An-Najm 53: 1-4)

And He the Most High said about those who oppose him (the Prophet ﷺ):

﴿إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ

إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ﴾

“They follow not except assumption and what (their) souls desire, and there has already come to them from their Lord guidance.” (An-Najm 53:23) and they oppose his (ﷺ) *Shari‘ah* and what the Ṣaḥābah, the Tabi‘ūn and the Imāms of the Muslims, who had cognizance of his (ﷺ) Sunnah and his intended meanings, were upon, who endeavour to follow him ﷺ according to their (individual) efforts, may Allah be pleased with all of them.

Thus, when the matter becomes clear to the ruler As-Sultān, may Allah honour him, then he is the possessor of the sword who is the most rightful of the people in the obligation of performing al-Jihād in Allah’s

way with the hand, in order that: Allah's Word is made the highest, the entire Religion is made exclusively for Allah, the actualisation of the testimony that 'none has the right to be worshiped in truth except Allah and that Muḥammad is the Messenger of Allah' (ﷺ) becomes clarified, the reality of Tawḥīd and the Message of the Messenger, whom Allah made the best of all Messengers and their seal, become evident and so that the guidance and Religion of truth with which he (ﷺ) was sent and the light that was revealed to him become apparent.

And (the ruler should take action) due to what the people of ignorance and forgery have mixed into it (the Religion) - those who lie upon Allah and on His Messenger; they obscure his (ﷺ) Religion and introduce in it innovations that equal the innovations of the polytheists; they belittle his Sharī'ah, his Sunnah and what he was sent with in respect to Tawḥīd; and there is, in this belittlement of his Religion, his Sunnah and his Sharī'ah by the attribution of deficiency to it and criticism of it, what renders its doer worthy of a suitable punishment.

Accordingly, the rulers of the Muslims are the most rightful in championing (the cause of) Allah and His Messenger (ﷺ), in performing Jihād in His way, elevating the Religion of Allah, manifesting the Messenger of Allah's (ﷺ) Sharī'ah, which is the best of Sharī'ahs, which Allah sent the seal of the Messengers and the best of the Prophets with, and (it is the best in respect to) what it contains from the Tawḥīd of Allah and His worship without any partners, that He be worshiped by what He ordered and legislated and not by (evil) desires and innovations.

So whatever benefits Allah has bestowed upon the rulers, whatever favours Allah conferred them in the world and whatever favours of Allah they hope for in the hereafter, it is only by them emulating the Messenger (ﷺ) and championing what he brought from the Truth.

[The Religion is Obedience to Allah and Emulation of the Messenger (ﷺ)]

The ruler, may Allah support and direct him, has requested the aim behind what I have written, and it is: the obedience to Allah ﷻ and to His Messenger ﷺ, that we worship Allah alone and we do not ascribe any partner to Him and that worship should not be done except according to the Sharī'ah of Allah's Messenger (ﷺ); and this is (the aim behind) what Allah the Most High has obligated, such as the five prayers, the fasting in the month of Ramaḍān and the Ḥajj to the House, or what He recommended like the night prayer, travelling to the Masjid of the Messenger of Allah ﷺ or to the Masjid of al-Aqṣā to pray in them, the recitation (of the Qur'an), the remembrance (of Allah) and I'tikaf (spiritual retreat in Masjids), etc., along with what they contains of sending *Ṣalāh* and *Salām* on the Prophet ﷺ when entering the Masjid, exiting it and in the prayer, and (likewise it is the aim behind) emulating the Prophet ﷺ in what he would do in the Masājid and during the visit of graves, etc.; for, indeed the Religion is obedience to him (ﷺ) in what he ordered and compliance with what he legislated for his community; thus, we do not exceed his Sunnah in his actions of worship like going to the Masjid of Qubā' and praying in it or visiting the martyrs of Uhud or the graves of the people of al-Baqī'.

As for what Allah and His Messenger (ﷺ) do not love nor is it recommended, then this (act) is not counted among the actions of worship and obedience with which the nearness to Allah ﷻ is obtained, such as the actions of worship of the people of innovation among the polytheists, the people of the Book and those who compete with them, because they perform actions of worship which Allah did not reveal any Book about or send any Messenger with, for example: the worship of the creation such as the worship of stars, angels or Prophets or the worship of pictures which have been depicted of them - as the Christians do in their churches while claiming that they are seeking intercession through them.

It is narrated in the Ṣaḥīḥ, that the Prophet ﷺ would say in his sermons: *"The best speech is the speech of Allah and the best guidance is the guidance of Muḥammad; and the most evil matters are the newly introduced ones, and every innovation is misguidance,"*¹ meaning: whatever constitutes an innovation in the Sharī'ah; and it is possible that

¹ [Ṣaḥīḥ] Recorded by Muslim (867).

an act can be legislated (during his ﷺ life) but when it is done after him, it is referred to as an innovation, like the statement of ‘Umar ؓ, concerning the prayer of Ramaḍān when they (the Companions) gathered behind one reciter,: “What a pleasant innovation this is, but (the time) they sleep in is more virtuous (meaning the last part of the night).”¹ The Ramaḍān prayer² was made a Sunnah by the Messenger of Allah ﷺ; he said: “Allah has made the fasting obligatory upon you and I have made its prayer a Sunnah for you.”³ And during his ﷺ era, they used to pray divided, in different groups - one man would pray alone, and another would pray with a congregation⁴; and the Prophet ﷺ had prayed with them in congregation several times⁵ and he (ﷺ) said: “Indeed, when a person prays with the Imām until he finishes, the reward of an entire night’s prayer will be recorded for him,”⁶ yet he did not continuously (pray) with the congregation in the manner as (he did with) the five prayers out of fear that it would be made obligatory upon them; then when he (ﷺ) passed away, they were secured from the additional obligation, so ‘Umar gathered them upon Ubay bin Ka’b (رضي الله عنه).

[The Obligation of Following the Prophet ﷺ]

It is incumbent upon us to love the Prophet ﷺ so much so that he becomes more beloved to us than ourselves, our fathers, our children, our families and our wealth; and (likewise, it is incumbent) to respect him, honour him, to follow him inwardly and outwardly; and we befriend those he (ﷺ) befriended, we show animosity to those he (ﷺ) showed

¹ [Ṣaḥīḥ] Recorded by al-Bukhārī (2010).

² [TN] The prayer of Ramaḍān is commonly known as At-Tarawīḥ.

³ [Ḍa ‘if] Recorded by An-Nasā’ī (4/158), Ibn Mājah (1328) and others. [TN] Imām Al-Albānī also classified it unauthentic in ‘Ḍa’if An-Nasā’ī’ and ‘Ḍa’if Bin Mājah’. The translator of the Urdu edition of this book, ‘Ataullah Thāqib wrote that An-Naḍr bin Shaybān is the weak narrator in the Isnād.

⁴ Al-Bukhārī narrated in his Ṣaḥīḥ (2010) on the authority of ‘Abdur-Raḥmān bin ‘Abd Al-Qari: I went out in company of ‘Umar bin al-Khaṭṭāb ؓ one night in Ramaḍān to the Masjid and people were praying divided, in different groups - a man was praying alone, and a man was praying and a group was following his prayer...”

⁵ [Ṣaḥīḥ] Recorded by Al-Bukhārī (2012).

⁶ [Ṣaḥīḥ] Recorded by Abū Dawūd (1375), At-Tirmidhī (806), An-Nasā’ī (3/83), Bin Mājah (1326) and others.

animosity to; and (it is also incumbent) that we know that there is no way to Allah except by emulating him ﷺ, and no-one can be a Wali (friend) of Allah, in-fact (he cannot) even be a believer, or a blissful one, saved from the punishment (of the Fire), except he who believes in him (ﷺ) and follows him inwardly and outwardly; and there is no Wasīlah (means of nearness) by which one can attain closeness to Allah ﷻ except by (true) faith in him and obedience to him (ﷺ).

[Some Virtues of the Prophet ﷺ]

He (ﷺ) is the best of the first and last generations, the seal of the Prophets, the one particularized on the Day of Resurrection with the Tremendous Intercession (Shafā'at-ul-'Uẓmā) - by which Allah will distinguish him over all the Prophets, the possessor of the Honoured Station (Al-Maqām-ul-Maḥmūd) and the Banner of the Pact (Al-Lawā'ul-Ma'qūd) - which is the banner of Praise, below which Adam (عليه السلام) and those after him will be under.

He (ﷺ) is the first one who will ask for the Door of Paradise to be opened, and the guardian will ask: "Who are you?" and he (ﷺ) will answer: "*I am Muḥammad*" and he (the guardian) will say: "I have been ordered not to open (the Door) to anybody before you."¹ And he (ﷺ) made it incumbent upon his community certain obligatory actions, he declared some recommended actions a Sunnah for them; thus, the Ḥajj to the House of Allah is obligatory, but travelling to his Masjid and to the Masjid of Al-Aqṣā in order to pray in them, recitation (of the Qur'an), remembrance (of Allah), invocation, I'tikāf are recommended actions by agreement of the Muslims.

[Sending Ṣalāh and Salām on the Prophet ﷺ]

¹ [Ṣaḥīḥ] Recorded by Muslim (197).

He who comes to his (ﷺ) Masjid, then he should send Salām and Ṣalāh upon him, and (likewise) he should send Salām and Ṣalāh upon him in his prayer, for Allah has said:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Truly Allah and His angels say Ṣalāh on the Prophet, O you believers, recite Ṣalāh on him and send Salām on him completely.” (Ahzab 33: 56)

Whoever sends Ṣalāh upon him once, Allah will send Ṣalāh upon him ten times¹ and whoever sends Salām upon him once, Allah will bestow Salām upon him ten times.

And (likewise, he should) seek the Wasīlah (highest rank in Paradise) for him as is established in the ‘Ṣaḥīḥ’, that he (ﷺ) said: “When you hear the caller to the prayer (Muadh’dhin), then repeat what he says, then send Ṣalāh upon me, for indeed he who sends Ṣalāh upon me once, Allah will send upon him Ṣalāh ten times, then ask Allah to grant me the Wasīlah, as it is a rank in Paradise which is not suitable except for one of the servants of Allah, and I hope that I will be this servant; and whoever requests the Wasīlah for me, my intercession will become lawful for him on the Day on Resurrection.” Recorded by Muslim.²

Al-Bukhārī narrated from him (ﷺ) that he said: “He who, when he hears the call to the prayer, says: “O Allah, Lord of this complete call and established prayer, grant Muḥammad Al-Wasīlah (the highest rank in Paradise) and Al-Faḍīlah (an enhanced state in Paradise), and raise him to the Honoured Station that you have promised him; truly You do not break promises,³ my intercession will become lawful for him on the Day of Resurrection.”¹ And this is obligated (upon us to recite).

¹ [Ṣaḥīḥ] Recorded by Muslim (408); and it is recorded by An-Nasā’ī (3/50) and Aḥmad with the addition: “...ten sins will be lifted from him and he will be raised ten ranks.”

² [Ṣaḥīḥ] (Ḥadīth no.384); it is also narrated by Abū Dawūd (523), At-Tirmidhī (3614), An-Nasā’ī (2/25) and others.

³ The saying: “verily You do not break promises” occurs in the narration of Al-Kashmīnī of ‘Ṣaḥīḥ Al-Bukhārī’, and differs to the other (narrators), and he is one of the narrators of the “Ṣaḥīḥ”, but he was not among the people of knowledge, nor among

Sending *Salām* upon him beside his noble grave is permissible as it is narrated in the Sunan, from the Prophet ﷺ that he said: “None makes (the greeting and supplication of) *Salām* upon me except that Allah returns me my soul so I can return him the *Salām*.”² And wheresoever a person sends *Ṣalāh* and *Salām* upon him - from the eastern parts of the earth or its western parts, then Allah will convey the *Ṣalāh* and *Salām* to him, as it is narrated in the Sunan from Aws bin Aws, that the Prophet ﷺ said: “Increase sending *Ṣalāh* upon me on the day of Friday and during the night of Friday, because indeed your (sending) *Ṣalāh* (upon me) is presented to me.” They (the Companions) asked: “How will our (sending) *Ṣalāh* be presented to you when you will have been consumed (by the earth)?” - meaning you will become decayed- and he (ﷺ) answered: “Verily, Allah has forbidden the earth from eating the flesh of the Prophets.”³

This is why he ﷺ said: “Do not take my grave as a place of ‘Eed⁴ and send *Ṣalāh* upon me wherever you are because your (request for) *Ṣalāh*

the Hufaz (proficient memorisers), rather he was only a narrator, so it is Shadh (irregular) and not established.

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī in his Ṣaḥīḥ (614) and ‘Khalq Af’āl-lil-‘Ibād’; it is also Recorded by Abū Dawūd (529), An-Nasā’ī (1/110-111), At-Tirmidhī (211), Bin Mājah (722) and others.

² [Ḥasan] Recorded by Abū Dawūd (2041) and others. See ‘As-Ṣaḥīḥah’ (2266) and ‘Talkhis-ul-Ḥabīr’ (2/267).

³ [Ṣaḥīḥ] Recorded by Abū Dawūd (1531), An-Nasā’ī (3/91), Ibn Mājah (1636) and others.

⁴ [TN] i.e. as a place of celebration, festival and gathering or a place where one returns frequently. Al-‘Allāmah Al-‘Aẓīmābadī said in ‘Awn-ul-Ma’būd’ about this Ḥadīth: “And Ibn-Qayyim said: ‘The ‘Eed refers to what comes time after time and it is desired in (a particular) time and place; it is derived from “al-Mu’awadah” (returning time after time) and “al-‘Iṭiyād” (coming frequently). If it is in reference to a place, then it is the place where people desire to gather and return for worship and other than that, such as the Maṣjid of Al-Ḥaram, Minā, Muzdalifah, ‘Arafah and the Mashā’ir (sacred places) that Allah appointed as places of ‘Eed for the pure monotheists (Ḥunafā’), as places of virtue for the people and as days (‘Arafah, Mina...) He appointed for ‘Eed. And the polytheists had ‘Eeds of specific times or specific places, so when Allah brought Islam, He made them void and replaced them with ‘Eed-ul-Fitr and ‘Eed-un-Naḥr for the monotheists, and He replaced for them the ‘Eeds of specific places belonging to the polytheists with the Ka’bah, Minā, Muzdalifah and all (genuine) sacred places.’ Al-Manāwī said in ‘Faṭḥ-ul-Qadīr’: ‘Its meaning is forbidding gathering for its visit such as the gathering of ‘Eed either to remove a difficulty (from the people) or disapproval that it

(upon me) is brought to me.”¹ This is narrated by Abū Dawūd and others.

And the (news of the) Ṣalāh (upon him) reaches him from far just as it reaches him from near; and in An-Nasā’ī, (it is reported) from him ﷺ (that he said): “*Indeed Allah has appointed angels wandering (on earth) who convey to me the (sending of) Salām of my community (upon me).*”²

Verily, Allah has ordered us to send Ṣalāh upon him, and has legislated this for us in every prayer, that we praise Allah with all compliments (At-Taḥiyāt), then we say: “*Peace (Salām) be upon you, O Prophet, and the mercy of Allah and His blessings,*”³ and this (greeting and supplication of) Salām reaches him from the eastern parts of the earth and its western parts.

And in the same way, when we send Ṣalāh upon him ﷺ (the news of the supplication for him, reaches him) when saying: “*O Allah send Ṣalāh upon Muḥammad and on the household of Muḥammad just as You sent Ṣalāh on the household of Ibrāhīm, indeed You are Praiseworthy, Majestic; and bestow blessings upon Muḥammad and on the household of Muḥammad just as You bestowed blessings on the household of Ibrāhīm, indeed You are Praiseworthy, Majestic.*”⁴

[Facing the Prophet’s ﷺ Grave and Raising the Voice During Salām is an Innovation]

transgresses the limits of respect. And it has been said that Eed is where one returns time after time, so the meaning is: “*do not make my grave a place of ‘Eed where you will return whenever you want to send Ṣalāh upon me’.*” And the apparent meaning implies prohibition of returning frequently to his (ﷺ) grave...’.”

¹ [Ṣaḥīḥ] Recorded by Abū Dawūd (2042) and others including Ahmad.

² [Ṣaḥīḥ] [TN] Al-Albānī graded it authentic in ‘As-Ṣaḥīḥah’ (2853) and was preceded by Al-Hākim, who said it has a Ṣaḥīḥ Isnād to which Adh-Dhahabi agreed, and also Ibn Qayyim in ‘Jalal-ul-Af’ḥām.’

³ [Ṣaḥīḥ] Recorded by Al-Bukhārī (6230) and Muslim (402).

⁴ [Ṣaḥīḥ] Recorded by Al-Bukhārī (831).

The Muslims during his (ﷺ) era and the era of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī would pray in his Masjid and send Salām upon him in the prayer, and in the same way they would send Salām upon him when entering the Masjid and when exiting it; they did not feel the need to go to his noble grave nor did they turn their face towards the grave and raise their voices when uttering the Salām, as is done by some pilgrims, rather it is an innovation which was not approved by any scholar – moreover, they forbade raising the voice in his (ﷺ) Masjid.

Indeed, ‘Umar bin Al-Khaṭṭāb ؓ saw two men raising their voice in his Masjid and noticed that they were strangers, so he said: “Don’t you know that voices are not to be raised in the Masjid of the Messenger of Allah ﷺ? If you were from the people of the city (meaning Madīnah), I would have beaten you both severely”¹ and he excused them both due to ignorance and did not punish them.

[The Burial of the Prophet ﷺ in the Chamber of ‘Ā’ishah]

The Prophet ﷺ, after he passed away, was buried in the chamber of Ā’ishah ؓ and it was located along with the (other) chambers of his wives towards the eastern side of the Masjid and at its front, and nothing from them was within the Masjid, and the situation remained like this until the era of the Ṣaḥābah in Madīnah ended.

[Death of the Totality of Ṣaḥābah was Before the Incorporation of Ā’ishah’s Chamber Into the Masjid]

Then after this, during the caliphate of Al-Walīd bin ‘Abdul-Mālik bin Marwān - around the years in which oath was given to him, the Masjid was enlarged and the chamber (of Ā’ishah) was incorporated into it because of necessity; and Al-Walīd wrote to his governor ‘Umar bin Abdul-‘Azīz to buy the chambers from their owners - the inheritors of

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (470).

the Prophet's wives ﷺ - as they had all passed away ﷺ; hence, he instructed him to buy the chambers and to add them to the Masjid.

Then, he destroyed them and incorporated them in the Masjid, and only the chamber of Ā'ishah remained in its condition; and it was closed and it was not possible for anybody to come to the Prophet's grave ﷺ, nor pray beside it, nor invoke (beside it), etc. since the time Ā'ishah was alive, and she passed away over twenty or thirty years before the incorporation of the chamber, as she died during the caliphate of Mu'āwiyah.

Then his (Mu'āwiyah's) son Yazīd became the ruler, then Bin Az-Zubayr - during the periods of turmoil - then Abdul Mālik bin Marwān, then his son Al-Walīd whose reign started eighty years after the Hijrah, and almost all of the Ṣaḥābah had passed away. And it has been said that none remained in Madīnah except Jābir bin 'Abdullah ﷺ, and he was indeed the last to die there in the year 78H, before the incorporation of the chamber by ten years.

[The Description of the Graves of the Prophet ﷺ and His Two Companions]

During the lifetime of 'Ā'ishah ﷺ, people would come to her to listen to Ḥadīth or to seek a fatwā from her or to visit her, without anyone going to the noble grave – neither for Ṣalāh or for invocation or other than them; rather, at times some people would ask her to show them the graves, and she would show them, and they were graves, not flattened to ground level nor elevated (above a hand-span) and were spread evenly with the courtyard sand.¹

¹ [Da'if] Recorded by Abū Dawūd who narrated from Al-Qasim bin Muhammad bin Abī Bakr: I came to visit 'Ā'ishah and said: "O Mother, show me the grave of the Prophet ﷺ and his two Companions ﷺ; so she showed me the three graves, they were neither elevated nor level with the ground, and (they were) spread evenly with courtyard sand." Also narrated by Al-Ḥākim in al-Mustadrak with the words: "I saw the (position of the grave of the) Prophet ﷺ ahead and Abū Bakr's head was at the level of the Prophet's shoulders ﷺ and 'Umar's head was close to the Prophet's legs ﷺ." [TN] Al-Albānī also weakened this in his 'Aḥkām Janā'iz' and said the narrator 'Amr bin 'Uthman bin Hani

And difference occurred whether the graves were raised in a convex form or flat on earth, and that which is in (Ṣaḥīḥ) Al-Bukhārī is that they were convex; Sufyān At-Tammār said he saw Prophet's grave ﷺ elevated in a convex form.¹

But the one who entered (the chamber) would send Salām upon the Prophet ﷺ due to his saying: *“No one sends Salām upon me except that Allah returns me my soul so I can return him the (greeting and supplication of) Salām.”*

[Sending Salām Upon the Prophet ﷺ Beside his Grave]

This (sending) Salām is legislated for the one who enters the chamber, and this Salām is the closest proximity in which the Prophet ﷺ returns (the greeting and supplication of Salām) to the one who sent it. As for the (sending of) Salām in general - which is recited outside the chamber and in every place - then it is similar to sending Salām upon him in prayer, and it is similar to sending Ṣalāh upon him.

And Allah is the one who sends Ṣalāh ten times on the one sending the Ṣalāh upon him (ﷺ) once, and (Allah is) the one who bestows Salām on the one who sends Salām upon him once; and this is what Muslims have been ordered specifically with respect to the Prophet ﷺ, unlike the (sending of) Salām upon him at his grave, because this factor is mutual between him and all the believers, for all believers may send Salām upon him at his grave just as they would greet and supplicate for him with Salām during his life upon meeting.

was *mastūr* (an unknown narrator from whom two or more people narrate) as mentioned by Al-Hafiz bin Hajar in 'At-Taqrīb', and if it is authentic then it does not oppose the Ḥadīth of At-Tammār in Ṣaḥīḥ Al-Bukhārī as it does not deny the grave being convex, as gathered between the two Ḥadīth by Ibn Qayyim in 'Zād Al-Ma'ād'.

¹ And this was taken as a proof for the recommendation of making graves convex, and this is the view of Abū Ḥanīfah, Mālik, Aḥmad and Al-Muzanī and a large group from the Shāfi'iyah, as mentioned in 'Al-Fath' (3/302).

As for sending Ṣalāh and Salām in all places and sending the Ṣalāh with specification, this is only ordered with in respect to the right of the Prophet ﷺ, and this is what Allah ordered (His) servants, that they send Ṣalāh upon him and send complete Salām. May Allah send Ṣalāh upon him and on his household and send upon him a complete Salām!

[Whatever is Between the House of the Prophet ﷺ and his Minbar is Considered a Garden]

The chambers of his (ﷺ) wives were located outside the Masjid towards its eastern side and at its front, this is why he said: *“Whatever is between my house and my Minbar is a garden (rawḍah) from the gardens of Paradise”*¹ and these words are from the two ‘Ṣaḥīḥs, and the words ‘my grave’ is not in the Ṣaḥīḥ - for there was no grave at that time!

[The Virtues of the Al-Masjid Al-Ḥarām and the Prophetic Masjid]

As for his Masjid, it only became virtuous because of him ﷺ as he built it and laid its foundation on faith; and it is established in the two ‘Ṣaḥīḥs’ from him (ﷺ) that he said: *“The prayer in this Masjid of mine is better than a thousand prayers in any other Masjid except for the Masjid of Al-Ḥarām.”*²

And the majority of scholars consider that the Masjid of Al-Ḥarām is the best of all Masjids and prayer in it is equivalent to one-hundred thousand prayers, this is how Aḥmad, An-Nasā’ī and other narrated it with an excellent chain (of transmission).³

And the Masjid of Al-Ḥarām was made virtuous because of him (ﷺ) and Ibrāhīm Al-Khalīl, as Ibrāhīm Al-Khalīl built the House (the Ka’bah)

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (1195).

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (1190) and Muslim (1394).

³ [Ṣaḥīḥ] Recorded by Aḥmad and Ibnu Mājah.

and called people to perform Ḥajj to it by His command, the Most High's; and he (Ibrāhīm) did not make it obligatory upon the people, and therefore the Ḥajj was not incumbent in the beginning of Islām and was only made obligatory in the later stage (of Prophethood). And the correct (position) is that it was only made obligatory in the year in which (Ṣūrah) Āl-'Imran was revealed when a delegation of people of Najran arrived, in the year nine or ten; but the one who said (that Ḥajj was made obligatory) in year six, he only takes a proof in His saying, the Most High:

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾

“Complete the Ḥajj (major pilgrimage) and the ‘Umrah (minor pilgrimage) for Allah” (Al-Baqarah 2: 196)

This (Āyah) was revealed in the year of Al-Ḥudaybiyah by agreement of the people (of knowledge), but this Āyah contains the order to complete it after it had been legislated, and the obligation of its commencement does not appear in it.

Thus, the House of Al-Ḥarām has the virtue of being built by Ibrāhīm Al-Khalīl and he called people to perform Ḥajj to it, and it has a second virtue because of Muḥammad ﷺ who is the one who saved it from the hands of the polytheists and made it forbidden on them (to enter it) and he is the one who made Ḥajj to it obligatory upon everybody who is able to perform it.

And indeed people came from the eastern parts of the world and its western parts and Allah was worshiped in it by the cause of Muḥammad ﷺ more than He was worshiped before then, and in a greater way than He was worshiped (before then).

[The Prohibition of Taking Graves as Places of Worship]

Indeed, Muḥammad is the leader of the children of Ādam, and when he passed away he was buried in Ā'ishah's chamber. She (Ā'ishah ؓ) said: “The Messenger of Allah ﷺ said during his final illness: *“May Allah*

curse the Jews and the Christians for they turned the graves of their Prophets into places of worship (Masjids)” - warning from what they did;- Ā‘ishah ؓ, said: “If it had not been for this (warning), his grave would have been made in an open place, but it was feared that it would be taken as a place or worship (Masjid).”¹

And it is narrated in Ṣaḥīḥ Muslim, that he said five days before passing away: “*Verily, people who came before you used to take graves as places of worship (Masjids); beware, do not turn graves into places of worship, because I forbid you from doing this.*”²

And in Ṣaḥīḥ Muslim it is also narrated that he said: “*Do not sit on graves and do not pray towards them.*”³

[The First Causes of *Shirk*]

He (the Prophet ﷺ) forbade taking graves as places of worship (Masjids), praying towards them and he cursed the Jews and Christians because of their taking the graves of their Prophets as places of worship because this was the first cause of committing *shirk* by the people of Nuh (Noah ؑ). Allah the Most High said about them:

﴿ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا .
وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴾

“**And they said: “Never leave your divinities and never leave Wadd, Suwa’, Yaghuth, Ya’uq and Nasr.” And verily they have misled many**” (Nuh 71: 23-24)

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (1330) and Muslim (529, 531). The words “*and Christians*” occurs in Al-Bukhārī (1390) and Muslim 530).

² [Ṣaḥīḥ] Recorded by Muslim (532) narrated it from Jundub bin ‘Abdullah with the wording: “*Verily, people who were before you would take the graves of prophets and saints as places of worship.*”

³ [Ṣaḥīḥ] Recorded by Muslim (972)

Ibn ‘Abbās and others from the *Salaf* said: “These were righteous people among the people of Nuh (Noah), when they died, people devoted themselves to their graves, then they made pictures of them, then they worshipped them.”¹

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (4920) from ‘Ata from Ibn ‘Abbas: “All the idols which were worshipped by the people of Nuh were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Dumat-al-Jandal; Suwa’ was the idol of (the tribe of) Murad and then by Bani Ghutaif at Al-Jurf near Saba; Ya’uq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhil-Kala.’ The names (of the idols) formerly belonged to some righteous men of the people of Noah, and when they died Shaytan inspired their people to prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.”

Some people tried to weaken this report, by saying that the narrator from Ibn ‘Abbas is ‘Ata Al-Khorasani and not ‘Ata bin Abi Rabah, and ‘AbdurRazaq narrated this in his Tafsir with ‘Ata Al-Khorasani from Ibn ‘Abbas. ‘Ata Al-Khorasani is a disputed narrator (*mukhtalaf fihi*), he was declared trustworthy by Aḥmad, Ibn Ma’in, Abū Hatim, Al-‘Ijli, Ya’qub bin Shaybah, Ad-Dāraquṭnī, At-Tirmidhī and others. And Al-Bukhārī mentioned him in his ‘Du’afa As-Saghir’ and so did Al-‘Uqayli and Ibn Ḥibbān in his ‘Al-Majrūhūn’. Al-Bukhārī criticised his memory and his Ḥadīth, At-Tirmidhī said in his ‘Ilal’: “Muhammad (Al-Bukhārī) said: ‘I do not know a man from whom Mālik narrates, that deserves to be abandoned except ‘Ata Al-Khorasani’.” At-Tirmidhī asked: “What is his matter?” and he replied: “The Majority of his Ḥadīth are maqlūb (inversed), he narrates from Sa’īd bin Al-Musayyab that a man came to the Prophet ﷺ and broke his fast, and some companions of Sa’īd said: ‘we asked Sa’īd about this Ḥadīth and he said: “‘Ata lied (erred) on me, I did not narrate in this way’.”” Then, At-Tirmidhī did not agree with Al-Bukhārī’s weakening of ‘Ata, and mentioned that he was trustworthy according to the majority of people of Ḥadīth, and Hafiz bin Rajab followed him in that in his ‘Sharh Al-‘Ilal’. He quoted from At-Tirmidhī: “I do not know any among the earlier (Muḥadīthūn) weakening him...as for the words of Sa’īd bin Al-Musayyab in which he denied what he narrated from him, then it is not established.” I say: Al-‘Uqayli mentioned this in ‘Ad-Du’afa’ from a group (of narrators) from Al-Qāsim bin ‘Āsim, he said: he (Sa’īd Al-Musayyab) said: ‘Ata lied (erred)...’ and like this is narrated by the way of Qatadah from Muhammad bin ‘Ubayd and Sa’īd bin Zayd from Sa’īd and also Qatadah from Muhammad bin ‘Ubayd and ‘Awn from Sa’īd. (So this narration from Sa’īd is authentic). Thus, the preponderant view is the weakness of ‘Ata Al-Khorasani, but it does not have an effect because the ‘Ata mentioned in Al-Bukhārī is only ‘Ata bin Abi Rabah, and Al-Bukhārī’s weakening of ‘Ata Al-Khorasani strengthens this as shown by Al-Hafiz bin Hajar, and he said in the introduction of ‘Fatḥ Al-Bārī’ called ‘Ḥadīyus-Sārī’: “As for Al-Khorasani, then he is not upon his (Al-Bukhārī’s) conditions, as he did not hear from Ibnu ‘Abbas, but one can say that it is not certain that the ‘Ata mentioned is Al-Khorasani, because his presence in the Tafsir does not forbid it coming from ‘Ata bin Abi Rabah as well, and it is possible that this Ḥadīth can be narrated by both ‘Ata bin

He (the Prophet ﷺ), out his perfect advice to his community, warned them from falling in what the polytheists and the people of the Book fell into, and he forbade them from transforming graves into places of worship and praying towards them so they do not resemble the disbelievers, in the same way as he forbade them from praying when the sun rises and when it sets so they do not resemble the disbelievers.

Due to this, when the chamber (of Ā'ishah) was incorporated in his (ﷺ) noble Masjid during the Caliphate of Al-Walīd bin 'Abdul Mālik as has preceded, they built a wall before it and made it convex and guarded it so no one could reach his noble grave ﷺ.

And it is narrated in the Muwaṭṭa' of 'Mālik' from him (ﷺ), that he said: *"O Allah do not transform my grave into an idol worshipped; Allah's anger is intensified on the people who take the graves of their Prophets as places of worship (Masjids)."*¹

[Allah's Protection of the Grave of His Prophet ﷺ]

Indeed Allah answered his (ﷺ) supplication and it (his grave) was not taken, and all thanks is due to Allah, as an idol as other graves were taken; rather, no-one is capable of entering his (ﷺ) chamber after his chamber was built (surrounded with walls) and before this, they would not allow anybody to enter it in order to supplicate beside it (the grave) nor send Ṣalāh beside it nor anything nothing else from what is done at the graves of others.

Abi Rabah and 'Ata Al-Khorasani, Allah knows best. And this answer is convincing." Then Al-Hafiz strengthened (the view) that Al-Bukhārī did not narrate from Al-Khorasani as the authors who compiled the narrators of Al-Bukhārī and others did not mention Al-Khorasani among the narrators of Al-Bukhārī, among them Ad-Dāraqtūnī, Al-Ḥākim, Al-Jiyānī, Al-Kalābāzī, Al-Lālakā'ī and others.

¹ [Ṣaḥīḥ] Recorded by Mālik in his 'Muwaṭṭa'' (85) and others in *Mursal* form (omitting the Sahabi). Aḥmad, Abū Ya'lā and Al-Humaydi quoted it full (connected) form from the Ḥadīth of Abū Hurayrah. Al-Albānī declared it to be authentic in '*Tahdhīr-us-Sājid*'.

However, among the ignorant people is he who prays towards his (ﷺ) chamber, or he who raises his voice or speaks with a forbidden speech, and this is only done outside his chamber and not beside his grave, and it is – and all thanks to Allah, Allah’s response to his supplication; thus, it is not possible for anybody at all to come to his grave and to pray beside it or supplicate (beside it) or to commit shirk with it as it was done to graves of others that were taken as idols; and indeed none could enter the chamber during the life of Ā‘ishah ؓ, except because of her, and she would not have let anybody commit beside his grave something forbidden; and after her (death), it was closed until it was incorporated into the Masjid, its door was closed and another wall was built around it.

And all of this was a protection of him ﷺ so that that his house would not be taken as a place of ‘Eed and his grave as an idol, moreover, it is known that the people of Madīnah are all Muslims, and no one goes there except a Muslim and they all honour the Messenger ﷺ and the graves of every member of his Ummah in the holy lands; hence, what they did (from closing the chamber) was not to belittle his noble grave, rather they did that so it would not be taken as an idol nor his house as a place of ‘Eed, perchance, it (the grave) would be treated the way the People of the Book behaved with the graves of their Prophets.

And the noble grave in the chamber, there is only ‘baṭḥā’ on it – which is thick sand – and there is neither stone nor wood, and it is not plastered with clay as is done with the graves of others. He (ﷺ) only prohibited this (action of taking his grave as an idol) so as to block the means (to shirk), just as he forbade praying when the sun rises and when it sets perchance it leads to shirk; and he invoked Allah ﷻ that his grave is not turned into a worshiped idol so Allah answered his ﷺ supplication, thus his grave did not become similar to those graves that became places of worship for none can enter upon his grave at all.

[Allah’s Protection of the *Ummah* of Muḥammad ﷺ]

Indeed the Prophets who came before him (ﷺ), when their community would introduce an innovation, Allah would send a Prophet forbidding

it, and he (ﷺ) is the last of the Prophets - there is no Prophet after him, so Allah protected his Ummah from gathering upon misguidance in its entirety.

And He (Allah) protected his (ﷺ) noble grave from being turned into an idol, for if it was - and refuge is sought from Allah - there will be no Prophet after him who would forbid this, and those doing this (committing shirk at his grave) have gained the upper-hand over the Ummah but he (ﷺ) informed that a group of people within his community will always remain steadfast upon the truth, they will not be harmed by those who oppose them or abandon them, until the Day of Resurrection¹; thus, there is no way for the people of innovation to treat his (ﷺ) noble grave in the way the graves of other than him (ﷺ) have been treated.

Section [The Travel to the Masjid of the Prophet ﷺ and Visiting his Grave]

I have mentioned in what I have written about the rites of Ḥajj that travelling to his (ﷺ) Masjid and visiting his grave is a noble and recommended action, as mentioned by the Imāms of Muslims; and I have mentioned in many works about the rites of Ḥajj what the Sunnah is in that respect and how to send Salām upon him, and whether the chamber should be faced or the Qiblah? There are two views on this:

- The majority say one should face the chamber (for Salām), including Mālik, Ash-Shāfi‘ī and Aḥmad.
- And Abū Ḥanīfah said, in one saying, that one should face the Qiblah and keep the chamber at one’s left (side) and, in another (saying), (one should keep the chamber) behind him, because when the noble chamber was outside the Masjid and the Ṣaḥābah would send Salām upon him, it was not possible for anybody to face his direction ﷺ and to turn the back to the Qiblah, as this

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (6881) and Muslim (1921)

became possible after its (the chambers) incorporation in the Masjid. Rather, when one faces the Qiblah, it (the chamber) will be to his left (side).

As such, if they used to face it (the chamber) at that time and faced their backs to the west, then the saying of the majority is preponderant; and if they used to face the Qiblah keeping the chamber to their left (side), then the opinion of Abū Ḥanīfah is preponderant.

[Shortening the Prayer During this Travel]

And the prayer is to be shortened during this recommended travel by the agreement of the Imāms of Muslims, and none of the Imāms of the Muslims said that the prayer should not be shortened in it, and none of them prohibited travelling to his Masjid even if the traveller to his Masjid would visit his grave (ﷻ), rather, this is from the most virtuous righteous actions, and there is nothing in my speech and the speech of others forbidding this or forbidding what is legislated during the visit of the graves of Prophets and saints, nor what is legislated during the visit of all graves!

In-fact, I have mentioned in many places the recommendation of visiting graves just as the Prophet ﷺ would visit the people of Al-Baqī' and the martyrs of Uhud, and he would teach his Ṣaḥābah to recite when visiting the graves: *“Peace be upon you, O people of the dwellings among the believers and Muslims. Verily we shall, when Allah wills, be joining you. May Allah have mercy on the first of us and you and the last. We ask Allah to grant us and them security. O Allah do not deprive us from their reward, do not put us in trial after them and forgive us and them.”*¹

¹ [Ṣaḥīḥ] Recorded by Muslim (275/ 974) without the addition: *“O Allah do not deprive us from their reward, do not put us in trial after them and forgive us and them”* for this addition is in Ibn As-Sunni's *“Amal Al-Yawm wal Laylah”* with a weak and Munkar chain. Mālik reported in *Mawqūf* form from Abū Hurayrah: *“O Allah do not deprive us from his reward, do not put us in trial after him.”*

So if visiting the graves of all believers is legislated, then visiting the graves of Prophets and saints is foremost. But the Messenger of Allah ﷺ possesses a particularity which is not for others among the Prophets and saints, and it is that we are ordered to send upon him Ṣalāh and Salām in every prayer; and this is legislated in prayer, at the time of the call to prayer and in all supplications, and we should send Ṣalāh and Salām upon him (ﷺ) when entering a Masjid –be it his (ﷺ) Masjid or other than his Masjid - and when exiting it; everyone who enters his Masjid, it is necessary for him to pray in it and to send Salām upon him in the prayer.

[The Difference Between Travelling to the Prophetic Masjid and Travelling to the Grave]

Travelling to his Masjid (ﷺ) is legislated, but the scholars made a distinction between him and others to the point that Mālik رحمته الله forbade (*Kariha*) that one say: “I visited the grave of the Prophet ﷺ”, because the legislated purpose of visiting graves is sending Salām on them (the dead) and supplicating for them, and the Salām and supplication is achieved best when made in the prayer in his (ﷺ) Masjid, other than his Masjid, at the time of the call to prayer and during all supplications; thus, sending Ṣalāh on him has been legislated in all supplications¹ and he is without doubt:

﴿أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

“closer to the believers than themselves” (Al-Ahzab 33: 6)

And this is why the praying person sends Salām upon him in the prayer before sending Salām on himself and all of Allah’s righteous servants. And he says: “Peace (*Salām*) be upon you, O Prophet, and the mercy of Allah and His blessings (be upon you). Peace (*Salām*) be upon us and upon the righteous servants of Allah.” And he sends Ṣalāh upon him and supplicates for him before supplicating for himself.

¹ See in this regard, the report of Abū Dāwūd (1481), at-Tirmidhī (3475) and others.

As for others than him (ﷺ), then they does not possess a Masjid whose travel is recommended as is the case when travelling to his (ﷺ) Masjid, and it is only legislated to visit his grave in the same way as it is legislated to visit the graves (of all deceased people). But for him (ﷺ), then travelling to his Masjid is legislated and whatever is suspected to involve travelling to other than the three Masjids is forbidden.

[The Difference Between the Legislated Visit and the Innovated Visit)

It is incumbent to make a distinction between the legislated visit that is in conformity with the Sunnah of the Messenger of Allah ﷺ and between the innovated visit that he did not legislate, but rather he forbade, such as taking graves of Prophets and saints as places of worship, praying towards a grave or treating it as an idol.

It is established in the Ṣaḥīḥayn (Al-Bukhārī and Muslim) that he ﷺ said: *“The saddles of camels should not be bounded (meaning one should not travel) except to three Masjids: the Masjid of Al-Ḥarām, this Masjid of mine and the Masjid of Al-Aqṣā”*¹, to the point that when Abū Hurayrah travelled to Mount Ṭūr, where Allah spoke to Musa (Moses) bin ‘Imran ؑ, Basrah bin Abū Basrah Al-Ghifari said to him: “Would I had known before you left, you would not have gone! I heard the Messenger of Allah ﷺ saying: *“The riding camels are not prepared (for travel) except for three Masjids: the Masjid of Al-Ḥarām, this Masjid of mine and the Masjid Bayt-ul-Maqdis.”*²

It is legislated to travel to these Masjids in order to worship Allah in them with prayer, recitation (of the Qur’an), remembrance, supplication and ‘T’ikaf; and the Masjid of Al-Ḥarām is particularised with ṭawāf and ṭawāf cannot be performed elsewhere.

As for other Masjids, when a person visits them without travelling and prays in them, then this is considered from the most virtuous actions, as

¹ [Ṣaḥīḥ] Recorded by al-Bukhārī (1189) and Muslim (1397)

² [Ṣaḥīḥ] Recorded by An-Nasā’ī (3/114), Mālik (1/108) and others.

established in the Ṣaḥīḥayn from the Prophet (ﷺ) that he said: “*He who purifies himself in his house and then goes out to the Masjid, one of his steps will erase a sin and the other will increase (him in) a level, and the servant is in prayer as long as he waits for the prayer; and the Angels send Ṣalāh upon one of you as long as he stays in the place in which he prayed in, (by saying): ‘O Allah forgive him, O Allah have mercy on him’ and (angels keep doing this) as long as he does not break (his ablution).*”¹

If one travels from a country to another, such as travelling from Damascus to Egypt, or vice-versa, for the purpose of (visiting) one of its Masjids, or travels to Masjid Qubā’ from a far-away country, this is not legislated by agreement of the four Imāms and other than them.

And if he vows to do this, he should not fulfil his vow by agreement of the four Imāms and other than them, except for the irregular opinion reported from Al-Layth bin Sa’d about (fulfilling vows to travel to) Masjids, as well as Ibn Maslamah - from the companions of Mālik who viewed (the permissibility of) this for Masjid Qubā’ specifically.

[The Recommendation of Praying in Masjid Qubā’]

However, when one comes to Madīnah, it is recommended for him to go to Masjid Qubā’ and pray in it because this does not constitute travel, nor does it need the binding of the camel’s saddle, as the Prophet (ﷺ) would go to the Masjid of Qubā’ every Saturday by foot or by ride, and he would pray in it two units of prayer². And he (ﷺ) said: “*He who purifies himself in his house, then goes to Masjid Qubā’, he will have a reward equivalent to an ‘Umrah*”³, which was narrated by At-Tirmidhi and bin Abi Shaybah. And Sa’d bin Abi Waqqāṣ and Ibn ‘Umar said: “*The prayer in it is equivalent to an ‘Umrah.*”⁴

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (647) and Muslim (1398) in a summarised form.

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (1191, 1193, 1194 and 7326) and the wording is a combination of all the wordings.

³ [Ṣaḥīḥ] Recorded by An-Nasā’ī (2/37), Ibn Mājah (1412) and others. At-Tirmidhī recorded it (324) with the words: “*The prayer in the Masjid of Quba is equivalent to a ‘Umrah*”. Al-Albānī declared it authentic in ‘Ṣaḥīḥ Al-Jāmi’ (6154).

⁴ Recorded by Ibn Abī Shaybah from Ibn ‘Umar (ﷺ).

[Vowing to Travel to Masjids]

If the traveller vows to go to Makkah for Ḥajj or ‘Umrah, this becomes binding for him by agreement of the Muslims; and if he vows to go to the Masjid of Madīnah or Bayt-ul-Maqdis, then there are two views about this: one of them is that the fulfilment (of the vow) is not binding upon him, and this is the opinion of Abū Ḥanīfah and one of the two opinions of Ash-Shāfi‘ī because it is not from the category of obligations in the *Sharī‘ah*. The second (saying) is that the fulfilment is compulsory for him, and this is the Madh`hab of Mālik, Aḥmad bin Hanbal and Ash-Shāfi‘ī in his final saying, because this (fulfilment of the vow) constitutes obedience to Allah.

[Vowing to Travel to Other Masjids or Graves]

If one vows to travel to other Masjids or travel only for (the purpose of visiting) a grave of a Prophet or a righteous person, then the fulfilment of his vow is not binding upon him by their agreement, because the Prophet ﷺ did not order this travel, rather he said: *“The saddles of camels are not bounded (meaning one should not travel) except to three Masjids: The Masjid of Al-Ḥarām, this Masjid of mine and the Masjid of Al-Aqṣā”*¹ and the vow only becomes compulsory in what constitutes obedience.

Indeed, Mālik and others affirmed that the one who vows to travel to the Prophetic City, if his aim is to pray in the Prophet’s (ﷺ) Masjid, then he should fulfil his vow, and if his aim is only to visit the grave without praying in the Masjid, then he should not fulfil his vow. Because the Prophet ﷺ said: *“The riding camels are not prepared (for travel) except for three Masjids...”*²

¹ [Ṣaḥīḥ] Recorded by al-Bukhārī (1189) and Muslim (1397)

² [Ṣaḥīḥ] Recorded by An-Nasā‘ī (3/114), Mālik (1/108) and others.

[The View of Imām Mālik on Travelling to Visit Graves]

This issue has been mentioned (specifically) by al-Qāḍī Ismā‘īl bin Isḥāq in ‘*Al-Mabsūṭ*’ and in meaning in ‘*Al-Mudawanah*’ and ‘*Al-Julāb*’ and others from the books of Mālik’s followers. He (al-Qāḍī Ismā‘īl bin Isḥāq) stated (from Malik): “Verily he who vows to go to the Prophet’s Masjid ﷺ, the fulfilment of his vow is binding because one does not go to the Masjid except for prayer, and he who vows to go to the Prophetic Madīnah, if his intention is to pray in the Masjid then he should fulfil his vow, but if he intended something else like visiting of people of Al-Baqī’ and the martyrs of Uhud, he should not fulfil his vow, because travelling is only legislated to the three Masjids.”¹

And this is the opinion of Mālik and others; I do not know anyone from the Imāms of the Muslims who said contrary to him, but rather their words indicate their agreement.

[The View of the Followers of Ash-Shāfi‘ī and Aḥmad on Travelling to Visit Graves]

The followers of Ash-Shāfi‘ī and Aḥmad have mentioned two views concerning travelling to visit graves: (the view of its) prohibition and (the view of its) permissibility; the earlier members from their Imāms said that it was forbidden, as did the followers of Mālik and other than him.

Dispute only occurred between the later scholars because his saying ﷺ: “*The saddles of camels are not bounded except to three Masjids*” comes in an informative way, but its meaning entails forbiddance, thus it is prohibited. And some said: it does not entail forbiddance, the meaning is only that it is not legislated, so this is not obligatory or recommended, rather it is permissible (Mubāḥ) as is travelling for business and other than that. It is said to them: for these types of travel (for the purpose of business, etc.), worship is not intended by them, rather some worldly

¹ T: See annexe n°1 for details of these quotes from Maliki books of Fiqh.

permissible benefits are intended by them, but for the travel to graves, only worship is intended, and worship is only for obligatory and recommended actions.

So if agreement is reached that travelling to graves is not obligatory nor recommended, then he who does it as an act of worship is an innovator in opposition to the consensus (of the Scholars), and worshipping through innovation is not lawful, but he who does not know that this is an innovation, then he can be excused but if the Sunnah is made clear to him, then opposing the Prophet ﷺ is not permissible for him nor is worshipping (Allah) with what he (ﷺ) prohibited, just as praying when the sun rises and when it sets is not allowed, and like the unlawfulness of fasting on the days of the two 'Eeds¹, even though prayer and fasting are from the most excellent actions of worship; if a person performs this (prayer and fasting at prohibited times) before knowing the Sunnah, there will be no sin upon him.

And all groups agree that travelling to graves is not a recommended action, and I do not know of any Imām of the Muslims who said that travelling to them is recommended, and if some of their followers said this, then that is possible, as for the Imāms who were *Mujtahidūn*², none of them said this.

[The Ṣaḥābah Did Not Travel to Visit Graves]

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (1990) and Muslim (1137) on the authority of 'Umar ؓ who said: "Verily these two days, the Prophet ﷺ forbade fasting in them: the day of your Fitr from fasting ('Eed-ul-Fitr) and the second: the day you eat from your sacrifices ('Eed-ul-Adḥā)."

² [TN] The Mujtahid scholar refers to the one who reaches the level of Ijtihād and fulfils its conditions. Mohammad Hashim Kamali writes in his book 'Principles of Islamic Jurisprudence' (p.469): "Ijtihad is defined as the total expenditure of effort made by the jurist in order to infer, with a degree of probability, the rules of Sharī'ah from their detailed evidence in the sources (Amidi in 'Ihkam', vol.4, p.162; Shawkani 'Irshad' p.250 and Khudari in 'Usul', p.367). Some 'Ulama have defined ijthād as the application by a jurist of all his faculties either in inferring the rules of Sharī'ah from their sources, or in implementing such rules and applying them to particular issues. (Abu Zahrah in 'Usul', p.301)."

And if one says that travelling to visit graves is recommended, then it would be a third view on this issue; it should then be clarified to its author that this view is a mistake in opposition to the Sunnah and the consensus of the Ṣaḥābah. For the Ṣaḥābah ﷺ, during the caliphate of Abū Bakr As-Siddīq, ‘Umar, ‘Uthmān and ‘Alī and those after them until the end of their era, did not travel to the grave of a Prophet ﷺ or a righteous person.

And none of the Ṣaḥābah travelled to the grave of Al-Khalīl (Prophet Ibrāhīm) ﷺ in the region of Ash-Shām (Syria, Palestine, Jordan); they would go to Bayt-ul-Maqdis and pray in it, but they would not go to the grave of Al-Khalīl ﷺ, which was not in an open space but was in the construction built by Sulaymān bin Dāwūd (Solomon) ﷺ; and the grave of Yusuf Aṣ-Ṣiddīq was not known, but it became uncovered more than three hundreds years after Hijrah, and this is why dispute occurred about that, and a lot of people of knowledge rejected it, and this (denial) is reported from Mālik and others, because the Ṣaḥābah would not visit it for it to have been known. When the Christians gained authority over the region of Ash-Shām, they perforated the construction in which Al-Khalīl ﷺ was and turned the place into a church. Then, when the Muslims conquered the country, it remained open. As for the era of the Ṣaḥābah, then the grave of Al-Khalīl was like the grave of our Prophet ﷺ (meaning no one had access to it).

[How the Ṣaḥābah Would Send Salām Upon the Prophet ﷺ at his Grave]

None of the Ṣaḥābah would travel to Madīnah for the purpose of the Prophet’s ﷺ grave, rather they would go and pray in his Masjid, and they would send Salām upon him in the prayer, and they would send Salām (upon him) when entering the Masjid and when exiting it, and he (ﷺ) was buried in the chamber of Ā‘ishah ؓ but they would not enter the chamber or stand outside it in the Masjid at its walls.

During the caliphate of Abū Bakr As-Siddiq and ‘Umar bin Al-Khaṭṭāb, the reinforcements of Yemen - who conquered the regions of Ash-Sham and ‘Iraq, about whom Allah said:

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾

“Allah will bring forth a people that He will love and who will love Him.” (Al-Maidah 5: 54) would come (to Madīnah) and they would pray in his Masjid as we have mentioned, yet none would go to his grave or enter the chamber, or stand outside it in the Masjid, rather they would send Salām upon him from beyond the chamber.

And the proof with Mālik and the others regarding this (i.e. sending Salām from outside the chamber) is the action of Ibn ‘Umar رضي الله عنه.

In any case, if half of Muslims held this view (of travelling to visit graves specifically), it would have the ruling of similar disputed matters. As for it being made part of the Religion of Truth, legalising punishment upon those who oppose it or imputing disbelief on them, then this is contrary to the consensus of Muslims, and contrary to what the Book and the Sunnah came with.

And if the person who contradicts the Messenger ﷺ in this case was to disbelieve (by his mistake), then he who contradicts his Sunnah and the consensus of the Ṣaḥābah and the scholars of his nation, would be the disbeliever; and we do not declare anybody among Muslims to be a disbeliever because of a mistake, neither in these cases nor in others. But if we supposed the correctness of imputing disbelief on the mistaken, then the one who opposes the Book, the Sunnah and the consensus - this consensus being that of the Ṣaḥābah and the scholars - he deserves to be labelled with disbelief more than the one who is in conformity with the Book, the Sunnah, the Ṣaḥābah and the Salaf of this nation and its Imāms.

[The People of Misguidance and the Polytheists Perform Pilgrimages to Graves]

The Imāms of the Muslims separated between what the Prophet ﷺ ordered and between what he forbade in this (topic) and others for what he ordered is considered worship, obedience and mean of nearness (to Allah), and what he forbade is opposite to this; in-fact, it can be Shirk as carried out by the people of misguidance from among the polytheists, the People of the Book and those who compete with them in establishing places of worship on the graves of Prophets and saints, and they pray towards them and perform religious vows to them and perform pilgrimage to them, moreover, they consider a pilgrimage to the house of the created superior to Ḥajj to the Sacred House of Allah (the Ka'bah), and they call it 'the great Ḥajj'!

And their leaders have written some books about this for them, such as Al-Mufīd bin Nu'mān who wrote a book about the rites of the *Mashaahid* (memorials, this means tombs/shrines for these people) which he titled: '*Manāsik Ḥajj-il-Mashāhid (The Rites of Making Pilgrimage to the Memorials)*' and he compared the house of the created to the House of the Creator!

[The Foundation of the Deen (Islam) is: We Worship Allah Alone]

The reality of the Religion of Islām is to worship Allah alone without ascribing to Him any rival or equal or like from His creation, Allah the Most High said:

﴿ فَأَعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

“So worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?” (Maryam 19:65)

And He the Most High said:

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

“And there is none equal or comparable unto Him.”

(Al-Ikhlās 112:4)

And He the Most High said:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

“Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).” (Al-Baqarah 2:22)

And it is reported in the two “Ṣaḥīḥs” from Ibn Mas’ud: “I asked the Messenger of Allah (ﷺ): “Which sin is the greatest?” He answered: “That you set up a rival unto Allah though He created you.” I said: “Then which?” He answered: “That you kill your child fearing that he eats with you (i.e. from your scarce provision).” I asked him: “Then which?” he answered: “That you commit adultery with your neighbour’s wife.” And Allah revealed the confirmation of this:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ

“And those who invoke not another deity with Allah, nor kill the soul which Allah has forbidden except by right, nor commit illegal sexual intercourse. And whoever does this shall receive the punishment” until the end of the verse.¹ (Al-Furqan 25: 68)

And He the Most High said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أُنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).” (Al-Baqarah 2: 165)

He who equates the Creator with the creation in matters of love, fear and hope, then he is a polytheist.

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (4207) and Muslim (86).

And the Prophet ﷺ forbade his community from the smallest aspects of polytheism and its great aspects until he ﷺ said: *“He who swears by other than Allah, then he has indeed committed polytheism”*¹ narrated by Abū Dawud and others.

And a man said to him (ﷺ): *“As Allah wills and as you will”* So he (ﷺ) said: *“Did you make me a rival to Allah? Rather say: ‘As Allah wills alone’.”*²

And he said: *“Do not say: ‘As Allah wills and as Muḥammad wills’, but say: ‘As Allah wills then as Muḥammad wills’.”*³

And Mu’ādh bin Jabal came once and prostrated to him, and he asked: *“What is this O Mu’ādh?”* And he answered: *“O Messenger of Allah, I saw in the region of Ash-Sham that people would prostrate to their priests.”* So he said: *“O Mu’ādh, verily it is not permissible to prostrate to other than Allah, and if ever I was to order anyone to prostrate to another, I would order the wife to prostrate to her husband, because of his great right upon her.”*⁴

¹ [Ṣaḥīḥ] Recorded by Abū Dawūd (3251), At-Tirmidhī (1535) and others. [TN] See “Al-Irwa” (2561) where Al-Albānī graded it as authentic.

² [Ṣaḥīḥ] Recorded by Aḥmad, Ibn Mājah (2117), Al-Bukhārī in “Adab Al-Mufrad” (783), and others. [TN] See “As-Ṣaḥīḥah” (139) where Al-Albānī grades it Ḥasan (good).

³ [Ṣaḥīḥ] Recorded by Abū Ya’lā and Ad-Dārimī with these words, and in Abū Dawūd (4980), Aḥmad and Al-Bayhaqī with the words: *“As Allah wills and as so-and-so will.”* It is an authentic Ḥadīth, see “As-Ṣaḥīḥah” (136).

⁴ [Ḥasan] Recorded by Ibnu Mājah (1853) and others from the Ḥadīth of ‘Abdullah bin Abī Awfā: *“When Mu’ādh came from Yemen, - or he said from Ash-Sham -, he saw Christians prostrating to their leaders or priests and he thought that the Messenger of Allah ﷺ has more right to be honoured (than them), and when he came he said: “O Messenger of Allah, I saw Christians prostrating to their leaders or priests, and I was thinking that you have more right to be honoured.”* So he (ﷺ) said: *“If ever I was to order anyone to prostrate to another, I would order the wife to prostrate to her husband...”* and Aḥmad also narrated it like this. This is an authentic Ḥadīth. [TN] See “As-Ṣaḥīḥah” (1203) and it has been reported on the authority of Mu’ādh by Aḥmad and it is weak.

[The Difference Between the Visit of the People of Tawhīd and the People of Polytheism to Graves]

Due to this, the Prophet ﷺ differentiated between the visiting of the people of Tawhīd and the visiting of the people of Shirk; thus, the visit of the people of Tawhīd to the graves of Muslims includes sending Salām on them and invoking for them and it is similar to the funeral prayer for them.

And the visit of people of polytheism comprehends their resembling the creation with the Creator. They perform vows for the deceased, prostrate to him, invoke him, love him like they love the Creator, so they have indeed set up rivals unto Allah and they have equated him with the Lord of the universe.

Allah has strongly forbidden taking Angels, Prophets and others as partners to Him, and He the Most High said:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ . وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴾

“It is not (possible) for any human being to whom Allah has given the Book and authority and Prophethood and then he should say to the people: “be my worshippers rather than Allah’s.” On the contrary (he would say): Be pious learned men, by virtue of your constant teaching of the Scripture and of your constant study thereof.” And he commanded you not that you should take angels and Prophets for lords. Would he command you to disbelieve after you had been Muslims.” (Ale ‘Imran 3:79-80)

And He the Most High said:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا
 خَوْيلاً. أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
 رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴾

“Say (O Muḥammad (saw)): "Invoke those besides Him whom you pretend (to be gods). They have neither the power to remove the adversity from you nor even to shift it from you to another person." Those whom they invoke desire (for themselves) means of access (Al-Wasīlah) to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!” (Al-Isra 17:56-57)

A group of Salaf said: “Some people would invoke Prophets like the Messiah (Jesus) and ‘Uzayr, and they were (also) invoking Angels, so He the Most High informed them that these are His servants, they are hoping for His mercy, are fearing for His punishment and they are achieving nearness to Him through (righteous) actions.”

And He, far removed is He from imperfections, forbade making a similitude between Him and the creation, thus He is not resembled to the creation which is needy of helpers, gatekeepers, etc. He the Most High said:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا
 لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

“And when My servants ask you, (O Muḥammad ﷺ), concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me (by obedience) and believe in Me that they may be (rightly) guided.” (Al-Baqarah 2:186)

And He the Most High said:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهِمَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ. وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أذِنَ لَهُ ۗ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴾

“Say, (O Muḥammad ﷺ): “Invoke those you claim (as associate deities) besides Allah.” They do not possess an atom's weight (of ability) in the heavens or on the earth, and they do not have therein any share (with Him), nor is there for Him any assistant from among them. And intercession does not benefit with Him except for one whom He permits.” (Saba 34:22-23)

[Muḥammad ﷺ is the Leader of Intercessors]

And Muḥammad ﷺ is the leader of intercessors before Him, and his intercession is the greatest of all intercessions, and his status in front of Allah is the greatest of all statuses. And on the Day of Resurrection, when the creation will seek the intercession from Adam, then from Nūḥ (Noah) then from Ibrāhīm, then from Mūsā (Moses) then from ‘Isā (Jesus), all of them will refer them to the next (Prophet), and when they will come to the Messiah (Jesus), he will say: “Go to Muḥammad, a servant whose past and future sins have been forgiven.” (And they will go and seek the intercession from Muḥammad ﷺ). He (ﷺ) said: “I will proceed, when I will see my Lord, I will fall down in prostration and I will praise my Lord with words of praises He will teach me and I do not know them now, and then I will be addressed: ‘O Muḥammad! Raise your head. Say, and your saying will be listened to; ask and your request will be granted; intercede, and your intercession will be accepted.’” He (ﷺ) then said: “He will fix a limit for me (to intercede for), then I will

remove them (from the Fire) and take them into Paradise” until the end of the Ḥadīth.¹

He who denies, just as the Khawarij and the Mu'tazilah denied, our Prophet's ﷺ intercession for the people who have committed great sins, then he is a misguided innovator. And he who says that some of the creation will intercede with Allah without His permission, then he has opposed the consensus of Muslims and the texts of the Qur'an.

He the Most High said:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

“Who is he that can intercede with Him except by His permission?”
(Al-Baqarah 2: 255)

And He the Most High said:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ حَشِيَّتِهِ مُشْفِقُونَ ﴾

“They cannot intercede except for him whom He is pleased.” (Al-Anbiya 21: 28)

And He the Most High said:

﴿ وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴾

“And how many angels there are in the heavens whose intercession will not avail at all except (only) after Allah has permitted (it) to whom He wills and approves.” (An-Najm 53: 26)

And He the Most High said:

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (6565) and Muslim (193).

﴿يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ^ص وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا. يَوْمَئِذٍ لَا تَنْفَعُ الشَّفِيعَةُ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾

“And (all) voices will be humbled before the Most Merciful, so you will not hear except a whisper (of footsteps). That Day, no intercession will benefit except (that of) one to whom the Most Merciful has given permission and has accepted his word” (Taha 20: 108-109)

And He the Most High said:

﴿مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ^ع﴾

“There is no intercessor except after His permission”.
(Yunus 10: 3)

And He the Most High said:

﴿مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ﴾

“You have not besides Him any protector or any intercessor” (As-Sajdah 32: 4)

And (verses) similar to these are many in the Qur’an.

[The Religion is Imitation of the Prophet ﷺ]

And the Religion is imitation of the Prophet ﷺ, and it consists of ordering what he ordered, and forbidding what he forbade, loving what Allah and His Messenger love from actions and individuals, and hating what Allah and His Messenger hate from actions and individuals. And Allah ﷻ has indeed sent His Messenger Muḥammad ﷺ with Al-Furqan (the criterion), and He separated between these two (i.e., loved and hated actions), and none is allowed to gather what Allah separated.

[It is Not Lawful to Travel for the Sole Purpose of Visiting Graves]

He who travelled to the Masjid of Al-Ḥarām or to the Masjid of Al-Aqṣā or to the Masjid of the Messenger ﷺ and prayed in it, or prayed in the Masjid of Qubā' and visited the graves according to the Sunnah of the Messenger of Allah (ﷺ), then he has accomplished good actions. And he who denies this travel, then he is a disbeliever and repentance should be sought from him, and if he does not repent then he ought to be killed.

As for the one who intended to travel only to visit the grave and did not intend to pray in his Masjid, and he travelled to his (ﷺ) city (Madīnah) and did not pray in his Masjid (ﷺ) nor sent Salām on him in the prayer, but went to the grave then returned, then this person is a misguided innovator opposing the Sunnah of the Messenger of Allah (ﷺ) and the consensus of the Ṣaḥābah and the scholars of his community. And he is the one about whom two sayings have been mentioned: one of them, that (his travel) is prohibited, and the second, that there is neither any sin upon him nor any reward for him.

And what the scholars of the Muslims perform is the legislated visit: they pray in his Masjid (ﷺ) and send Salām on him when entering the Masjid and in the prayer, and this is legislated by agreement of the Muslims.

[Some of the Salaf Forbade Visiting Graves Absolutely]

And I have indeed mentioned this in my works about the rites (of Ḥajj) and in my religious verdicts, and I have mentioned that one should send Salām on the Prophet ﷺ and on his two Companions (Abū Bakr and 'Umar). And I have not mentioned any difference (about the recommendation of visiting graves) in my religious verdicts though there is dispute in this, as some scholars did not see the visit of graves to be recommended at all, and some of them considered them forbidden absolutely, as it is reported from Ibrāhīm An-Nakhā'ī, Ash-Sha'bī and

Muḥammad bin Sīrīn¹, and these are among the most noble Tabi'ūn, and this has been reported from Mālik, and there is also from him (the opinion) that it is permissible (Mubāḥ) and not recommended (Mustaḥab), and this is one of the two sayings in Aḥmad's Madhhab, but the apparent view of his Madhhab and the view of the majority (of scholars) is that the legislated visit (of graves) is a recommended action, which consists of visiting graves of the believers in order to supplicate for them, so one sends Salām on them and invokes for them, and the graves of the disbelievers are also visited because this reminds one of the Hereafter.

[Among The Unique Virtues of the Prophet ﷺ]

As for the Prophet ﷺ, he possesses a particularity that none of the creation shares with him, and it is that the purpose of supplicating (Allah) for others at their graves, is something commanded, as part of the right of the Messenger, in the five prayers, when entering Masjids and exiting them, at time of the call to prayer and before all invocations.

And he forbade turning graves into places of worship, and he prohibited making his grave as a place of 'Eed, and he asked Allah not to transform it into a worshiped idol, so everybody is forbidden from going to his grave and visiting it in the same way as graves of others are being visited. And all Ṣalāh and Salām recited upon him in his Masjid and other than his Masjid, is a matter which Allah specified for him and favoured him over others, and He made him (ﷺ) by that, ample from what occurs at the graves of others - even if that is permissible. As for taking graves as places of worship (Masjids), then it is forbidden for all graves, even if the praying person only prays to Allah and invokes only Allah. Then what if he invokes a person from the creation or prostates to him and makes a vow to him, etc. from what the people of polytheism, innovation and misguidance do?

¹ See "Musannaf 'AbdurRazzāq" (3/569).

[The Guidance of the Ṣaḥābah in Visiting the Grave of the Prophet ﷺ]

And if we suppose that one travels to his Masjid and does not pray in it, but comes to the grave then returns, then this is what the Imāms like Mālik and others objected to, and this is not considered as a recommended action by any scholar, and it is the place of dispute whether it is forbidden or tolerable. And we do not know any scholar of the Muslims who viewed such an action as recommended, rather they disapproved of it if his purpose of travel is only (to visit) the grave without intending to pray in the Masjid, and they considered this from the forbidden forms of travel.

And none of the Salaf would do this, rather the Ṣaḥābah would, when they returned from a journey to his Masjid, pray in it and gather behind the Caliphs like Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī, and they would send Salām and Ṣalāh on him in the prayer, and they would do this upon entering the Masjid and exiting it. And they would not go to the grave, and this comes in a Mutawātir¹ form from them; no one is able to narrate from them, or even one of them, that after completing the prayer behind the rightly-guided Caliphs, they would at this time or another go to stand outside the chamber. As for entering the chamber, this was not possible for them.

And since they, after their visit to his Masjid, would send Ṣalāh and Ṣalāh upon him in conformity with the Sunnah he legislated for them and they would not go to his grave, then what about intending to travel to it or intending to travel to it without praying in the Masjid? And whoever says that this is recommended, then let him quote this from a great jurist among the leaders of the Muslims; and if ever he is able to quote it, then he who said that has indeed contradicted the saying of the scholars as he has opposed the community and opposed the Sunnah of the Messenger of Allah ﷺ and the consensus of the Ṣaḥābah and the scholars of his community. Allah the Most High said:

¹ [TN] A Mutawātir narration is a report narrated by so many people that their gathering upon a lie is impossible.

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝ ﴾^ط

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers, We shall keep him in the path he has chosen and burn him in Hell, and an evil destination.” (An-Nisa 4: 115)

And *“The rewards of deeds depends upon the intentions and every person will get the rewarded according to what he has intended.”*¹

[None of the Scholars of Muslims Considered the Travel to Visit Graves as a Recommended Action]

And the scholars of the Muslims have indeed mentioned in their works about the rites (of Ḥajj) the recommendation of travelling to his Masjid, and they mentioned the visit of his noble grave, and I do not know any among the Muslims who said that he who intends only to visit the grave then his travel is recommended, and if they said that about the grave of other than him (then one could imply that for the Prophet ﷺ also). But despite this, some people who are not cognizant of the Sharī‘ah and of what the Prophet (ﷺ) ordered or forbade, can have this intention (of travelling for the sole purpose of visiting the grave), and they are likely to be forgiven because of their ignorance, and may Allah forgive them.

As for those who know what Allah and His Messenger have ordered, and what Allah and His Messenger have prohibited, then none among them is instructed to travel for the sole purpose of visiting a grave, whether it be of a Prophet or other than a Prophet, rather their leaders have affirmed the prohibition of these kinds of travel, (leaders) among the companions of Mālik, Ash-Shāfi‘ī, Aḥmad bin Ḥanbal and others. Only a group of

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (1) and Muslim (1907).

later scholars among the companions of Ash-Shāfi‘ī and Aḥmad said that it is permissible (to travel only for visiting graves) and not forbidden.

[The Matter of Someone Travelling to Visit a Grave, Should he Reduce his Prayer?]

And they (the scholars) differed about the one who travels only to visit the graves of the Prophets and saints - whether he should shorten the prayer? And they had two sayings as mentioned in the answers of religious verdicts; and some of them made a distinction between the graves of Prophets and other than them; and they said that travelling for the sole purpose of visiting graves is forbidden, as is the opinion of Mālik and his companions as well as the sayings of early companions of Ash-Shāfi‘ī and Aḥmad. Thus, according to them, the person is a sinner due to his travel (to the graves) and should (thus) not shorten the prayer. So based on their saying, the prayer is not to be shortened.

Nevertheless those who travel (to graves) not knowing its prohibition - and whoever knew of its prohibition would not do it, as there is no point for a Muslim to seek Allah’s nearness with forbidden actions-, then for their travel, whose forbiddance is unknown to them, if they shorten the prayer during it, this would be legal and repetition (of the prayer) would not be necessary. It is similar to the case of a person who travels to seek knowledge or to listen to the Ḥadīth from an individual, and he finds out that he is a liar or an ignoramus, so the shortening of prayer in this kind of travel is permissible.

Four opinions were mentioned from the companions of Aḥmad concerning the visit of graves of Prophets and saints - whether the prayer should be shortened in it?

- It has been said that it should not to be shortened absolutely.
- And it has been said that it should be shortened absolutely.

- And it has been said that it should not be shortened except for (the travel to) the grave of our Prophet ﷺ.
- And it has been said that it should not to be shortened except for his (ﷺ) noble grave and the graves of (other) Prophets excluding the graves of saints.

Those who exempted our Prophet's grave (ﷺ) have two points in their view: One of them - and it is correct - is that the legislated travel is the travel to his Masjid, and the prayer should be shortened in this travel by the consensus of the Muslims, and these (scholars) took into account the general travel and they did not go into details making distinction between two (differing) intentions, as all Muslims necessarily pray in his Masjid, so everyone who travelled to his noble grave would have travelled to his virtuous Masjid. Similar has been said by some companions of Ash-Shāfi'ī, so he who makes the vow to visit the Prophet's grave (ﷺ), then he should fulfil his vow, and if he vowed (to visit) the grave of other than him, then there are two sayings.

In the same way, many scholars generalise the travel to his noble grave, and for them this includes the travel to his (ﷺ) Masjid, as all Muslims necessarily pray in his Masjid when they come to his noble chamber, so according to them, these two (matters) are linked. Then, some of them said that it is compulsory for the Muslim in the beginning of the travel to intend to pray in his Masjid, so the prescribed travel (to pray in the Masjid) becomes binding and such people would not have travel for the sole purpose of the grave. And some of them said: rather undertaking a travel for the sole purpose of the grave is permissible, and some of them thought that the exemption (of the Prophet's grave) is not from his particularities, rather (this is permissible) because of him being a Prophet, so they said that the prayer should be shortened for the travel to the graves of Prophets and not for other than them.

And the reality of the matter is that the intention of praying in his (ﷺ) Masjid is from the necessities of this travel (to his grave), so every person who travels to his noble grave, he will necessarily gain obedience and nearness to Allah and will be rewarded because of his prayer in his Masjid.

As for the matter of the intention itself, then the people of knowledge in his Ḥadīth intend the travel to his Masjid, even if some of them intended to travel to the grave as well, as they did not know that it is forbidden.¹ As for the one who does not know this, and did not intend except to travel to the grave, then he will necessarily pray in his (ﷺ) Masjid and will be rewarded for this. And he who performed this forbidden matter not knowing its prohibition, he will not be punished and will have a recompense and no fault shall be ascribed to him, contrary to the graves of other than him, as he does not have anything legislating the travel to them. But he can perform this (travel for the purpose of visiting the Prophet's ﷺ grave) as an act of obedience for which he will be rewarded (because of praying in the Masjid) and he will be forgiven over what was forbidden and he was unaware of it.

[Forbiddance of Praying in Masjids Built on Graves]

And praying in Masjids built on graves is absolutely forbidden, contrary to his Masjid, as the prayer in it is equivalent to a thousand prayers and its foundations were built on piety; and its nobility was present during the life of the Prophet and the life of his rightly-guided Caliphs, before the incorporation of the chamber in it the Masjid, (its virtue was already present) when the Prophet (ﷺ) was praying there with the Muhajirūn and the Anṣār.

And the worship in it at this time was better and greater than what continued after the incorporation of the chamber in it (the Masjid), as it was only incorporated after the end of the period of the Ṣaḥābah in the reign of Al-Walīd bin Abdul Mālik, and he became ruler after eighty and some years after the Prophetic Hījah as has preceded.

And some people thought that the exemption (of shortening the prayer for the visit of his ﷺ grave) was based on the fact that he was a Prophet,

¹ [TN] So the intention to travel to Madinah is only to pray in the Masjid, the intention is not to travel to the grave, and people who combine the two intentions err, and if they did not know the proofs, then they will be forgiven.

and they generalised this and said that in the same way, it is permissible to travel to the graves of all Prophets.

[Is it lawful to Swear by the Prophet ﷺ?]

Due to this, some people differed on the topic whether it is allowed to swear by the Prophet ﷺ, along with their agreement that nothing of great status can be sworn by from the creation like the 'Arsh (Throne of Allāh), the Kursī, the Ka'bah and Angels.

The majority of scholars like Mālik, Ash-Shāfi'ī, Abū Ḥanīfah and Aḥmad - in one of his two sayings, said that it is forbidden to swear by the Prophet (ﷺ) and that the oath is not established (with this swearing), in the same way as swearing by anything from the creation is prohibited. And the expiation is not compulsory upon the one who swears with anything from that and breaks (his oath).

And truly, it is established from him (ﷺ) in the *Ṣaḥīḥ* that he said: “Do not swear except by Allah.”¹ And he said: “The one who desires to swear, he should swear by Allah or remain silent.”² And in the *Sunan*: “He who swears by other than Allah, then he has indeed committed *Shirk*.”³

And there is a narration from Aḥmad bin Ḥanbal permitting swearing by the Prophet (ﷺ) only because faith in him in a specific manner is obligatory, and his mention in the testimony of faith and in the call to prayer is compulsory, and faith in him has particularities that none shares with him.

And Ibn 'Aqīl said: “Rather this (saying of Aḥmad) is because of him (Muhammad ﷺ) being a Prophet,” and he generalised this for all Prophets, though the correct view upon which are the totality of scholars among their predecessors and successors, is that swearing by the creation

¹ [Ṣaḥīḥ] Recorded by Abū Dawūd (3248), An-Nasā'ī (10/29) and other than them. See *Ṣaḥīḥ Al-Jami'* (7249).

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (6646) and Muslim (3/1646).

³ [Da'if] It has preceded.

is forbidden, whether swearing by a Prophet or other than a Prophet, or an Angel among Angels, or any king among kings or any scholar among scholars.

And the forbiddance in this is that of *tahrīm*¹ according to the majority such as the *madhhab* of Abū Ḥanīfah and others, and it is one of the two sayings in the *madhhab* of Aḥmad as preceded, to the extent that Ibn Mas‘ūd, Ibn Abbās and others said: “That I should swear by Allah and lie is more beloved to me than I should swear by other than Allah and say the truth.”² And in another version: “That I should swear by Allah and lie is more beloved to me than I should compete (with Allah by swearing by other than Him).”

[Swearing by Other Than Allah is Not Lawful]

Swearing by other than Allah is Shirk, and Shirk is greater than lying, and the extremity of lying is emphasised by its resemblance to Shirk as narrated in the authentic Ḥadīth from the Prophet ﷺ in which he said: “*The false testimony has been made equal to committing Shirk with Allah*” and he said this twice or three times, and then he read His saying the Most High:

﴿وَأَجْتَنِبُوا قَوْلَ الزُّورِ . حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾

“And avoid false statement, inclining (only) to Allah, not associating (anything) with Him. And he who associates with Allah “it is as

¹ [TN] The forbiddance of *tahrīm* means he who does this forbidden action will be punished and if he leaves it, he will be rewarded. The forbiddance of *karahah tanzīhi* is that of dislike, meaning its doer will be rewarded for leaving the action but if he performs it, there will no sin on him.

² [Ṣaḥīḥ] Recorded by At-Ṭabarānī in Al-Kabir from Ibn Mas‘ūd, and Al-Mundhirī said in At-Tarḡīb that its narrators are those of the Ṣaḥīḥ.

though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.” (Al-Ḥajj 22: 30-31)¹

And swearing by other than Allah is forbidden, rather it is among the prohibited matters which are greater than giving false oaths according the Ṣaḥābah رضي الله عنهم. And a group among the people of knowledge considered this as legislated and not forbidden, and there are a lot of similar cases to this, but Allah the Most High said:

﴿ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

“Obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best (way) and best in result” (An-Nisa 4: 59)

[It is Compulsory to Make The Religion Entirely for Allah]

And what Allah and His Prophet ordered is the truth, and he رضي الله عنه forbade swearing by other than Allah, praying when the sun rises and when it sets, transforming graves into places of worship, taking his grave as a place of ‘Eed, he forbade travelling to other than the three Masjids and rulings similar to these in order to actualise the sincerity of the Religion for Allah and the worship of Allah alone without partners.

And all of this is for the protection of the Tawḥīd of Allah رضي الله عنه, and for the purpose of making the Religion entirely for Allah, so none is worshiped

¹ [Da‘if] Recorded by Abū Dawūd (3599), Ibn Mājah (2372) and others, and its chain is weak. It has also been reported by At-Tirmidhī from Aymān bin Khuraym with a weak chain. See Ḍa ‘īf Al Jami’ (6387). [TN] Shaykh Al-Albānī said in Ad-Ḍa ‘īfah (1110) that the chain of this Ḥadīth contains two defects: (Firstly) Ḥabīb bin An-Nu‘mān is *majhūl* (unknown). Ibn Qaṭṭān said: “he is not known”. And the same for the narrator from him: Ibn Ziyād Al-‘Asfārī. Ibn Qaṭṭān said: “*majhūl*”, and Adh-Dhahabi said: “It is not known (that he reports) from his peer,” meaning Ḥabīb. Secondly, there is *Iḍṭirāb* (disorder) in the Ḥadīth...”

besides Him, and none is trusted except He, none is invoked except He, none is feared except He, and prayer and fasting are not performed but for Him, and the vow is not made except for Him, and swearing is not done except by Him and Ḥajj is not accomplished except to His House.

And the obligatory Ḥajj is only performed to the best of His houses and the most noble, and it is the Masjīd of Al-Ḥarām, and the recommended travel is only to the two Masjīds (of Madīnah and Al-Aqṣā) because of their being built by two Prophets; for the prophetic Masjīd, the Masjīd of Madīnah, the seal of Messengers laid its foundation on faith, and the Masjīd of Īliyā (Al-Aqsa) was indeed a Masjīd before Sulaymān (Solomon).

It is recorded in the two *Ṣaḥīḥs* from Abū Dharr رضي الله عنه (who said): “I said: ‘O Messenger of Allah, which Masjīd was first built?’ he said: ‘*The Masjīd of Al-Ḥarām*’.” He said: “I asked: ‘Which one was (built) next?’ and he said: ‘*The Masjīd of Al-Aqṣā*’, I asked: ‘What was the interval between them?’ and he answered: ‘*Forty years, furthermore wherever the time of prayer reaches you, then pray as it is a Masjīd for you*’.” and in the words of Al-Bukhārī: “*because there is virtue in it*”.¹

And this is the Sunnah of Allah’s Messenger صلى الله عليه وسلم, he would pray wherever the time of prayer reached him. And the Masjīd of Al-Aqṣā was from the time of Ibrāhīm عليه السلام but Sulaymān عليه السلام made it into an immense construction. So all three Masjīds were built by noble Prophets in order that they and the people would pray in them.

[The Travel to the Three Masjīds in Imitation of the Prophets]

As the Prophets, peace be upon them, would intend prayer in these two Masjīds (i.e. Masjīd of Al-Ḥarām Masjīd Al-Aqṣā), then travelling to them has been legislated for the purpose of praying in them and worshipping (Allah) in imitation of the Prophets, peace be upon them, and to take them as examples.

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (3366) and Muslim (520).

[The Ḥajj is From the Religion of Ibrāhīm and Muḥammad, Upon Them Be Peace]

Just as Ibrāhīm Al-Khalīl ؑ, when he built the House and Allah the Most High commanded him to call people to perform Ḥajj to it, people started to travel to it during the time of Ibrāhīm ؑ. And it was not compulsory for people according to the most authentic of the two sayings (of scholars), and in the same way it was not compulsory in the beginning of Islām; Allah only made it obligatory on Muḥammad ﷺ at a later time when Ṣūrah Āl-‘Imrān was revealed.¹ And in (Ṣūrah) Al-Baqarah, He ordered the completion of Ḥajj and ‘Umrah for the one who started them², hence starting the voluntary action of them makes their completion obligatory according to all scholars. And it has been said that the order of completion makes it obligatory to start them, but the first saying is the correct one.

[From the Particularities of the Masjid of Al-Aqṣā and the Prophetic Masjid]

So in this way, the Masjid of Al-Aqṣā and the Masjid of the Prophet ﷺ were both built by noble Messengers, and they called people to travel to them for the purpose of worshipping in them. And no other Prophet, peace be upon them, built a Masjid and called people to travel for worship in it except for the case of these three Masjids, but they possessed Masjids in which they would pray and they did not call people to travel to them, just as Ibrāhīm ؑ, would pray in his dwelling but only called people to perform Ḥajj to the House.

And no Prophet from the Prophets called (the people) to travel to his grave or to his house or to his dwelling and nor to any other of his traces

¹ In His saying, the Most High: “And due to Allah from the people is a Hajj to the House, for whoever is able to find thereto a way” (Ale ‘Imran 3: 97)

² In His saying, the Most High: “Complete the Hajj (major pilgrimage) and the ‘Umrah (minor pilgrimage) for Allah” (Al-Baqarah 2: 196)

(*Āthār*), rather they called towards the worship of Allah only without partners. He the Most High said when He mentioned them:

﴿ ذَٰلِكَ هُدَىٰ ٱللَّهِ يَهْدِي بِهِ ٱلْمَن يَشَآءُ مِّنْ عِبَادِهِۦ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ . ۚ أُو۟لَٔئِكَ ٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَآبَ وَٱلْحِكْمَ وَٱلنَّبُو۟ةَ ۖ فَاِن يَكْفُرْ بِهَا هَتُو۟لَآءٌۭ فَقَدَ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَفِرِينَ . ۚ أُو۟لَٔئِكَ ٱلَّذِينَ هَدَىٰ ٱللَّهُ فَبِهَدْيِهِمْ أَتَقْتَدُو۟ا ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِن هُوَ إِلَّا ذِكْرٌۭ لِّلْعَٰلَمِينَ . ۚ ﴾

“That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then whatever they were doing would have been vain. Those are the ones to whom We gave the Scripture and authority and Prophethood. But if these disbelieve in it, then We have entrusted it to a people (such as the *Şahābah* of the Prophet ﷺ) who are not therein disbelievers. Those are the ones whom Allah has guided, so from their guidance take an example.” (Al-An’ām 6:88-90)

Therefore it is not lawful to degrade any of these three Masjids from their status (by giving their particularities to other Masjids). As for all Masjids, then their nobility rests in them being Masjids of Allah and houses in which prayer is performed, and this is a common point between all Masjids, even if worship occurs more in some of them or because some are older than others and similar things. So this quality is present in all Masjids, worship in some of them occurs more than others, and some are older than others, and if travelling was to be legislated because of these reasons, then undertaking travel to all Masjids would be legislated.

[Every Ummah Has a Ḥajj]

And the travel to noble places is from the types of Ḥajj, and every Ummah has a Ḥajj. The Arab polytheists would perform Ḥajj to Al-Lāt, ‘Uzzā and Manāt ‘the other third’ and other idols. This is why the priest

who announced the coming of the Prophet ﷺ to Umayyah bin Abū Salt said: “The time has come for a Prophet to be sent, and he is from a house to which Arabs perform Ḥajj.” Umayyah said: “We people of Thaḳīf possess a house to which Arabs perform Ḥajj,” and the priest replied: “He will not be from you but from your brothers of Quraysh.”¹

So Umayyah informed that the Arabs used to perform Ḥajj to Lāt, and a group of Salaf have mentioned that he was a man who would moisten (*yaluttu*) As-Sawīq² for the pilgrims and fed them with it, and that when he died, they (the people) clung to his grave and it became an idol to which people would perform Ḥajj and to whom people would pray and invoke instead of Allah.

And a group of Salaf read:

﴿أَفْرَاءِ يَوْمِ اللَّاتِ وَالْعُزَّىٰ﴾

“**Have you then considered Al-Lāt**” (An-Najm 53: 19) with a double ‘t’ (i.e. ‘ت’ with *tashdīd*, ‘Al-Lātta’), and Al-Lāt belonged to the people of At-Taif, Al-‘Uzzā to the people of Makkah and Manāt to the people of Madīnah. This is why Abū Sufyan said on the day of Uhud when he started reciting poetry: “Exalt Hubal” and the Prophet ﷺ said: “*Will you not reply to him?*” and they (the Companions) asked: “What should we say?” and he (ﷺ) answered: “*Say: Allah is the most Exalted and the most Magnificent.*” Then Abū Sufyan said: “We have Al-‘Uzzā and you have no ‘Uzzā!” and the Prophet (ﷺ) said: “*Will you not reply to him?*” and they (the Companions) said: “What should we say?” he (ﷺ) said: “*Say Allah is our Protector and you have no protector*”.³

So travelling to the noble places is from the types of Ḥajj, and the polytheists from different communities would travel to their deities, and likewise the Arabs would perform Ḥajj to Al-Lāt and Al-‘Uzzā and to Manāt ‘the other third’, and despite this they would perform Ḥajj to the House and the Ṭawāf (circuits) around it and stand at ‘Arafāt. Thus they sometimes worshipped Allah and sometimes other than Him, and they

¹ See Al-Bidāyah wan-Nihāyah (2/207).

² [TN] As-Sawīq: a meal of parched barley or the kind thereof from similar grains. (Lane’s Lexicon).

³ [Ṣaḥīḥ] Recorded by Al-Bukhārī (4043).

would say in their *Talbiyyah*¹: “At Your service (O Allah), You have no partner except partners who are Yours, You possess them and they do not possess.”²

And due to this, He the Most High said:

﴿ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ ۗ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَآ رَزَقْنَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴾

“He sets forth for you a parable from your own selves, - Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.” (Ar-Rum 30:28)

He the Most High was saying: If one of you would not be pleased that his slaves become a partner with him like himself, how can you ascribe My slaves as partners with Me? And all besides Allah among the Angels, Prophets, saints and the entire creation are all His slaves, and (as for) He the One free from imperfection, none has the right to be worshipped except Him, to Him belongs the Sovereignty, He deserves the praise and He is all-powerful over everything.

Therefore, the association (Shirk) with Angels and Prophets has been declared as disbelief, and He the Most High said:

﴿ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴾

“Nor could he (a Prophet) order you to take the angels and Prophets as lords. Would he order you to disbelief after you had been Muslims?” (Ale ‘Imran 3: 80)

¹ [TN] The Invocation said out loud by the Pilgrims.

² [TN] See Şaḥīḥ Muslim: The Book of Al-Ḥajj.

And He blamed the Christians for their association (*Shirk*) and He said:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴾

“They have taken their scholars and monks as lords besides Allah, and (also) the Messiah, the son of Maryam (Mary). And they were not commanded except to worship one God; there is no deity deserving worship except Him. Exalted is He above whatever they associate with Him.” (At-Tawbah 9:31)

And the polytheists in our times in India and other than them perform Ḥajj to their deities for they perform Ḥajj to Samnāh and to other than it.

And likewise, the Christians perform Ḥajj to Qumāmah and to the house of Laḥm, and they perform Ḥajj to Al-Qūnah which is in Saidnaya (Syria), and Al-Qūnah is a picture, and other from their churches that contain pictures they venerate and by which they seek intercession.

[The Sanctity of the Ka’bah]

The scholars of Tafsīr and Prophetic biography and others have mentioned the (story of) Abrahah, the king of Abyssinia, who drove elephants to Makkah in order to destroy it during the time Abyssinia conquered Yemen and they overpowered the Arabs. And after this (event) Sayf bin Dhū Yazin went to Al-Kisrā the king of Persia, in order to seek assistance from him, and he (Al-Kisrā) helped him with an army until he expelled the Abyssinians from there (Yemen), and he (Sayf) is among the people who gave the news of the Prophet’s coming (ﷺ).

And (this story is described) in the verses of (Ṣūrah) Al-Fil (the Elephant), by which Allah the Most High emphasized the sanctity of Al-Ka’bah when He sent against them birds in flocks striking them with stones of Sijjīl -meaning different groups (of birds) - and the stones of Sijjīl means (stones) of clay that have been baked. And this happened in the year of the Prophet’s birth (ﷺ), and it is counted among the proofs of

his prophecy, signs of his Risalāh and proofs of his Sharī‘ah; and it is the only House he and his Ummah perform Ḥajj to and pray facing.

And they (the scholars) said that Abrahah built a church in the land of Yemen and wanted to shift the Ḥajj of the Arabs to it, and a man from the Arabs entered and relieved himself in the church, and for this reason, Abrahah grew furious and travelled to the Ka’bah in order to destroy it until what occurred, occurred; He the Most High said:

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ . أَلَمْ تَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ . تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ . فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴾

“Have you not considered, (O Muḥammad), how your Lord dealt with the companions of the elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks, striking them with stones of Sijjil (baked clay), and He made them like eaten straw.” (Al-Fil 105: 1-5)

And this is well-known to all scholars of *Tafsīr* and Prophetic biography and others, that he built a church and intended to shift the Ḥajj of the Arabs to it, and it is known that he wanted to perform in it what they perform in Christian churches, so it shows that travelling to churches according to them is like a type of Ḥajj according to Muslims, and (thus) he called it Ḥajj and by it he wanted to compete with the House of Al-Ḥarām; (and it shows) that whoever intended making a place of worship in it (Yemen) in the same way as it is travelled to the Maṣjid of Al-Ḥarām for, then he intended a worship which is from the kinds of Ḥajj.

And the Prophet ﷺ forbade everybody from performing Ḥajj or travelling to other than the three Maṣjids, and the obligatory Ḥajj that is called Ḥajj in its absolute sense is only to the Maṣjid of Ḥarām particularly, and the travel to places for the purpose of worship in them is only to the two Maṣjids (Maḍīnah and Al-Aqṣā), and whatever besides this from travelling to noble places, then it is from the kinds of Ḥajj to them and this is prohibited.

And similarly in the Ḥadīth of Abū Sufyān when he met Umayyah bin Abū Ṣalt Ath-Thaqafī who mentioned (to Abū Sufyān) that a Christian

scholar informed him of the near arrival of a Prophet that will be sent from the Arabs. Umayyah said: “We are from Arabs” and he (the priest) said: “He will be from a House to which Arabs perform Ḥajj”, Umayyah replied: “We people of Thaḳīf possess a house to which Arabs perform Ḥajj” and he said: “He will not be from you but from your brothers of Quraysh” as has preceded.

[The Explanation of the Āyah of Ṣūrah An-Najm]

As for Thaḳīf, they possessed Al-Lāt who was mentioned in the Qur’an in His saying the Most High:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنْوَةَ الثَّالِثَةَ الْأُخْرَىٰ. أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ﴾

“So have you considered al-Lāt and al-Uzzā? And Manat, the other third? Is the male for you and for Him the female?” (An-Najm: 53:19-21)

And they (the scholars) have mentioned that it was the place of a man who would moisten (*yaluttu*) As-Sawīq and feed the pilgrims with it, and when he died, they clung to his grave and this became a great idol worshipped, and the travel to it was named (by them) as Ḥajj as it has been mentioned previously. So this shows that the travel to memorials (*Al-Mashaahid*) constitutes a Ḥajj to them, as it is said by some laymen: “By the right of the Prophet to which riding camels perform Ḥajj.”

‘Abd bin Ḥumayd said in his *Tafsīr*: Qabisah narrated to us from Sufyan from Mansur from Mujahid (who was asked about the following āyah): “So have you considered al-Lāt and al-Uzzā?” he said: “He was a man who would moisten As-Sawīq (for the pilgrims to eat) and he died, then his grave was taken as a place of prayer.”¹

And he said: Sulaymān bin Dāwud narrated to us from Abūl Ashhab from Abūl Jawzā from Ibn ‘Abbās, that he said: “Al-Lāt was a man who would moisten As-Sawīq for the pilgrims.”²

¹ [Ṣaḥīḥ] Also recorded by Ibn Jarīr in his *Tafsīr*.

² [Ṣaḥīḥ] Its reference has preceded.

It is recorded in the same way by Abū Ḥāṭim from Abū Jawzā from Ibn ‘Abbās that he said: “He would moisten As-Sawīq on a rock and nobody would drink it without becoming healthy, and they started to worship him.”

And he narrated from Al-A’mash that he said: “Mujahid would recite ‘Al-Lāt’ with a double ‘t’ and he said: ‘he was a man who would moisten As-Sawīq on a rock on the path of At-Taif and he would feed people with it and he died, then he was buried (there) and they clung to his grave.’”¹

And Sulaymān bin Ḥarb said: Ḥammād bin Zayd narrated to us from ‘Amr bin Mālik from Abū Jawzā that he said: “Al-Lāt was a rock on which he (the man) would moisten As-Sawīq, thus it (the idol) was called Al-Lāt.”

And he said: Abdullāh bin Mūsā narrated to us from Isrā’īl from As-Suddī from Abū Ṣālih that he said: “Al-Lāt was the one who stood on their deities and he would moisten As-Sawīq for them (the pilgrims), and Al-‘Uzzā is a palm tree on which they would hang curtains and pieces of wool dyed of various colours, and Manāt is a rock at Qudayd.”

A group of Salaf read ‘Al-Lāt’ with a double ‘t’. And it has been said that it is a name altered from the name of Allah; Al-Khaṭṭābī said: “Polytheists would confer the name of Allah to some of their idols and Allah turned it into Al-Lāt so as to protect this name (of Allah) and to repel (*Shirk*) from it.”

I say: there is no contradiction between the two sayings and the two recitations, indeed he was a man who would moisten As-Sawīq on a rock, and they clung to his grave calling him with this name, they lightened it and desired to call him an Ilāh (deity) in the same way as they would name their idols Ālihāh (deities), so they tried to mix between this name (of Al-Lāt) and this (name of Allāh, by reading Al-Lāt lightly).

¹ Recorded by Ibn Jarīr in his *Tafsīr*.

And Al-Lāt belonged to the people of At-Taif and they would call it Ar-Rabbah (a female deity), and Al-‘Uzzā belonged to the people of Makkah, this is why Abū Sufyan said on the day of Uhud: “We have Al-‘Uzzā and you have no ‘Uzzā” and the Prophet (ﷺ) said: “*Will you not reply to him?*” and they said: “What should we say?”, he replied: “*Say Allah is our Protector and you have no protector*” until the end of the Ḥadīth, and this has been quoted earlier. And Manāt belonged to the people of Madīnah.

And all cities of Ḥijāz had a Ṭaghūt¹ to which they performed Ḥajj, took as an intercessor and worshipped. And some scholars of Tafsīr mention that Al-‘Uzzā belonged to Ghaṭfān, and this is because (the people of) Ghaṭfān worshipped it and it was in their direction, and the people of Makkah would perform Ḥajj to it, as Al-‘Uzzā was located in the middle of (the valley of) Nakhlah in the side of ‘Arafah, and it is acknowledged from authentic texts that the people of Makkah would worship Al-‘Uzzā, as it is known from numerous sources that the people of At-Taif had Al-Lāt and Manāt was at Qudayd, and the people of Madīnah would wear Iḥrām for it, as it is established in the two Ṣaḥīḥs from Ā‘ishah رضي الله عنها.²

¹ [TN] Hafiz Ibnu Qayyim said that Aṭ-Ṭaghūt is whatever goes beyond its bounds from being worshipped, obeyed or followed (by people). Here it refers to the idols of the polytheists.

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (4495) and Muslim (1277) [TN] In the English translation of Ṣaḥīḥ Al-Bukhārī by Dr. Muhsin Khan, we have the answer of Ā‘ishah to ‘Urwah’s question about the Āyah: “**Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra, to ambulate (Tawaf) between them.**” (2: 158)

She said: “In fact, this divine inspiration was revealed concerning the Anṣār who used to assume Iḥrām for worshipping an idol called ‘Manāt’ which they used to worship at a place called ‘Al-Mushallal’ before they embraced Islam, and whoever assumed Iḥrām (for the idol), would consider it not right to perform Ṭawāf between Ṣafā and Marwā.” In another version of Al-Bukhārī: “This Verse was revealed in connection with the Anṣār who (during the Pre-Islamic Period) used to visit Manāt (i.e. an idol) after assuming their Iḥrām, and it was situated near Qudayd (i.e. a place at Mecca), and they used to regard it sinful to ambulate between Ṣafā and Marwā after embracing Islam.” In the English translation of Ṣaḥīḥ Muslim by ‘Abdul-Ḥamīd Siddīqui we have the following words of Ā‘ishah: “The Anṣār and the people of the tribe of Ghassan before embracing Islam pronounced Talbiyyah for Manāt, and so they avoided circumambulating between al-Ṣafā and al-Marwā, and it was a common practice with their forefather, that he who put on Iḥrām for Manāt did not circumambulate between al-Ṣafā and al-Marwā. And when they embraced Islam, they asked Allah’s Messenger (ﷺ) about it, and then Allah, the Exalted

As for what Ma'mar bin Al-Muthanā mentioned, that these three were idols made with stone in the middle of the Ka'bah, then it is completely false by agreement of the people of knowledge of this status, and there was only in the Ka'bah Hubal which was praised in a poetic rhythm by Abū Sufyan on the day of Uhud and he said: "Exalt Hubal, Exalt Hubal" and the Prophet (ﷺ) said: "Will you not reply to him?" and they asked: "What should we say?" and he answered: "Say: Allah is the most Exalted and the most Magnificent" as has preceded.

And along with this, there were Isāf and Na'ilah (two idols) on Šafā and Al-Marwah, and there were three hundred and sixty idols around the Ka'bah.

And these three names are feminine: Al-Lāt, Al-'Uzzā and Manāt. And in any case, Umayyah bin Abū Ṣalt indeed said: "We possess a house to which Arabs perform Ḥajj" and Abū Sufyan agreed with him on this, and this proves that those places to which one travels is regarded as Ḥajj, and Ḥajj is a (religious) rite, so this constitutes Ḥajj to other than the House of Allah and a rite to other than Allah, in the same way as invocation to it (idol) is an invocation to other than Allah. Allah the Most High indeed said:

﴿ قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ آبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ . قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ . لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾

"Say (O Muḥammad ﷺ): "Indeed, my Lord has guided me to a straight path, a right Religion, the way of Abraham that is Hanif (true monotheism). And he was not among those who associated others with Allah." Say: "Truly my prayer, my rites (of sacrifice and others like Ḥajj), my living and my dying are for Allah, Lord of the

and Majestic, revealed this verse: "Verily al-Safa' and al-Marwa are among the Signs of Allah"; so he who performs Hajj or Umra, for him there is no harm if he should circumambulate between them, and he who does good spontaneously-surely Allah is Bountiful in rewarding and Knowing." And there are other versions of Muslim.

worlds, no partner has He. And of this I have been commanded, and I am the first (among you) of the Muslims.” (Al-An’am 6: 161-163)

[Travelling to Houses of Allah is Not Legislated Except For Three]

Allah the Most High ordered His Prophet ﷺ to make his prayer and his rite for Allah (alone), and he who travelled to a place other than the Houses of Allah (i.e. the Masjids) to which travel is legislated and he invoked other than Allah, then he has established his rite and his prayer for other than Allah ﷻ. And the Prophet ﷺ forbade travelling to other than the three Masjids even if it is a house among the Houses of Allah, as it does not have a particularity justifying the travel to it, and neither he ﷺ nor any other Prophets before him legislated the travel to it, contrary to the three, as indeed all of them were built by a Prophet and he called people to travel to it, so they possess particular virtues that other do not have.

So if travelling to the Houses of Allah other than the three is not legislated by agreement of the four Imāms, rather it was declared prohibited by the Messenger ﷺ, so what about travelling to houses of creatures whose graves are transformed into places of worship, idols and places of ‘Eed and they are associated (with Allah) and invoked besides Allah? To the extremity that many of the people venerating them prefer the Ḥajj to them over the Ḥajj to the House of Allah, so the polytheism and worship of idols is considered superior than Tawḥīd and the worship of the Merciful, as it is done by those who do that among the polytheists.

And He the Most High said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا . إِنَّ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا . لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا﴾

“Verily, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who sets up partners in worship with Allah has certainly gone far astray. They call upon instead of Him none but female (Inath), and they (actually) invoke none but a rebellious Shayṭān (Satan). Allah has cursed him (Shayṭān)” (An-Nisa 4: 116-118)

Ibn ‘Abbās said: “In every idol there is a Shayṭān (devil) who presents himself to the sight of the servants of the temples and speaks to them.”¹
And ‘Ubayy bin Ka’b said: “With every idol there is a female Jinn.”²

And it has been said the term “female” (Ināth) refers to an inanimate object and from Al-Ḥasan (Al-Baṣrī): “Everything that does not have a soul like wood or stone then it is ‘Ināth’ (meaning, it comes in a feminine form).”³

Az-Zajjāj said: “The inanimate objects are all referred to (by verbs or its equivalent in syntax) in the same way as feminine things are referred to, so you say about this: ‘The stones have amazed me and the Darahim (plural of Dirham) will be beneficial for you (*al-Aḥjār Tu’jibuni wa Ad-Darāhim Tanfa’uka*).”⁴

But this is not particular for inanimate objects, but everything besides Allah the Most High has a plural construction that is feminine, so it is said: ‘Angels’ (Malā’ikah - and that is a feminine) and it is said for what is worshipped besides Allah: ‘Deities’ (Ālihah - and that is feminine).

Allah the Most High said:

¹ Mentioned by Al-Qurṭubī in his *Tafsīr*.

² Mentioned by Ibn Kathīr in his *Tafsīr*.

³ Mentioned by Ibn Kathīr in his *Tafsīr*.

⁴ [TN] In Arabic, *Tu’jibu* and *Tanfa’u* are for feminine things, and masculine forms are *Yu’jibu* and *Yanfa’u*. So the articles in the verbs are feminine.

﴿ قُلْ أَى شَىءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ سَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْتُكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴾

“Say (O Muḥammad ﷺ): "What thing is the greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomsoever it reaches. Do you (truly) bear witness that with Allah there are other deities (Alihah)?" Say, "I will not bear (such) witness." Say, "But in truth He (Allah) is the only one Ilah (God), and indeed, I am free of what you associate (with Him).” (Al-An'am 6: 19)

And He the Most High said:

﴿ وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامِهِمْ قَالُوا يَمُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ . إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَبَطِلٌ مَّا كَانُوا يَعْمَلُونَ . قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴾

“And We took the Children of Israel across the sea (with safety); then they came upon a people intent in devotion to (some) idols of theirs. They said: “O Musa (Moses), make for us a god (Ilah) just as they have gods (Alihah).” He replied: “Verily, you are ignorant people. Indeed, those (worshippers) will be destroyed for that which they are engaged in, and worthless is whatever they were doing.” He said: "Shall I seek for you a God (Ilah) other than Allah while He has preferred you over the worlds (mankind and Jinns of your time)?" (Al-A'raf 7:138-140)

And these idols are also feminine.

And He the Most High said:

﴿ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴾

“Say: “Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they (Hunna) remove His harm, or if He (Allah) intended some mercy for me, could they (Hunna) withhold His Mercy?” Say: “Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust.”” (Az-Zumar 39: 38)

So the worshiped idols besides Allah are all of this kind¹, and they are the idols that are taken for worship besides Allah.

And He the Most High said:

﴿ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴾

“Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will?” (Ale ‘Imran 3: 80)

And Yusuf Aş-Şiddīq (Prophet Joseph) said:

﴿ يَصَلِحِي السَّجْنَءَ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ . مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

¹ [TN] Meaning are all feminine. In the Āyah, the term “The things you invoke besides Allah” is also feminine, as it is referred by the feminine article “hunna”.

“O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (meaning forged) (SamaytumuHA), you and your fathers, for which Allah has sent down no authority.” (Yusuf 12: 39-40)

And whoever worships a thing besides Allah, then he only worships names for which Allah did not send down any authority for.¹

Also those who worship Angels and Prophets, they do not see them, they only worship statues that they have made according to their shapes, and they are made from sand, stone or wood, so they direct worship to inanimate objects. And it is narrated in Ṣaḥīḥ Muslim from Abū Al-Hiyāj Al-Asadī that he said: “Alī bin Abī Ṭālib ؑ told me: ‘Should I not commission you with the mission which the Messenger of Allah ﷺ sent me with: he sent me with the duty of not leaving any statue without destroying it nor any elevated grave without levelling it.’”²

And He the Most High said:

﴿ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ . وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ . وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ . وَمَا تَعْلَمُونَ . وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخَلَقُونَ . أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۗ وَمَا يَشْعُرُونَ . أَيَّانَ يُبْعَثُونَ ﴾

“Is then He, Who creates as one who creates not? Will you not then remember? And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful. And Allah knows what you conceal and what you reveal. Those whom they (polytheists) invoke besides Allah have not created

¹ T: In the Ayat quoting the words of Yusuf, may peace be upon him, the plural construction of the term “Ism” (name) that is “Asma” (names) is also feminine, and I highlighted it by showing that there is the feminine article “Ha” at the end of the “Samaytum”. So they worshiped these “Names” and the plural term “names” in Arabic is also feminine.

² [Ṣaḥīḥ] Recorded by Muslim (969).

anything, but are themselves created. (They are) dead, lifeless, and they know not when they will be raised up.” (An-Nahl 16: 17-21)

And all the dead do not know when they will be raised up and nobody knows the time of Resurrection except Allah ﷻ.¹

And it is recorded in the Ṣaḥīḥ that when the Messenger of Allah ﷺ passed away, Abū Bakr Aṣ-Ṣiddīq addressed the people and said: “He who was worshipping Muḥammad, then (let him know that) certainly Muḥammad has died, and he who was worshipping Allah, then (let him know that) verily Allah is Alive and will never die;” and he recited His saying the Most High:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴾

“Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.” (Ale ‘Imran 3: 144)

And it was as if the people never heard it until Abū Bakr recited it, and (after this) we could not find anybody except that he was reciting it.”²

And the people, some meanings of the Qur’an disappear from their memories at times of difficulties, and when they are reminded of that, they recognise it, and He the Most High said:

¹ T: The plural of dead “Amwat” that are worshiped besides Allah is also feminine in Arabic. Bin Taymiyah has shown in the verses he quoted that all objects of worship are feminine in Arabic, like the terms “Alihah”, “The things you invoke besides Allah”, “Names” that people have forged, and also the inanimate components of statues of angels and Prophets are all feminine in Arabic, and dead (Amwat). So this can be the meaning of Allah: “**They call upon instead of Him none but female (Inath)**” and the first explanation was that every idol had a woman Jinn with it, so the worship of idols was that of female. And Al-Hasan and Az-Zajaj said that female refers to inanimate objects as they are feminine in Arabic. All these explanations might be correct, and Allah knows best.

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (4454).

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَئِيفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ. وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ﴾

“Verily, the pious when an impulse touches them from Shayṭān (Satan), they remember (Allah), and (indeed) they then see (aright). But (as for) their brothers (the devils) they plunge them deeper into error, and they never stop short.” (Al-A’raf 7: 201-202)

[From The Ignorance And Injustice of The Polytheists is to Assign Daughters Unto Allah]

As for His saying:

﴿أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ. تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ﴾

“Is it for you the males and for Him the females? That indeed is a division most unfair!” (An-Najm 53: 21-22)

Meaning: an unjust and deviated division that you ascribe to you what you love and they are males, and you ascribe females to Me! And this is based on their claim that Angels are the daughters of Allah, by which they attribute to Him female children and they dislike for one of them to have a female child, in the same way as Christians who assign a child unto Allah and they consider their high priests too great to have children!

As for Al-Lāt, Al-‘Uzzā and Manāt ‘the other third’, when He the Most High said: “Is it for you the males and for Him the females?”, then a group including Al-Kalbī explained this as they (polytheists) would affirm that these idols are the daughters of Allah. And this is what a group of later scholars mentioned, and this is not so, as they (polytheists) would not claim that these idols were the daughters of Allah, they would only say this for the Angels as mentioned about them by Allah in His saying after this:

﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونُ الْمُتَلَكِّعَةَ تَسْمِيَةً الْأُنثَىٰ﴾

“Verily, those who believe not in the Hereafter, name the angels with female names” (An-Najm 53: 27)

And He the Most High said:

﴿ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴾

“And they make the angels -who themselves are slaves to the Most Beneficent (Allah)- females. Did they witness their creation?” (Az-Zukhruf 43: 19)

And He the Most High said:

﴿ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴾

“And when one of them is given good tidings of that which he sets forth as a parable to the Most Merciful, his face becomes dark, and he is filled with grief!” (Az-Zukhruf 43: 17)

And surely the child resembles his father and likewise the partner resembles his associate, and they set forth the females as parables (to Allah) and they establish these as associates with Allah the One free from imperfection, and they would make them rivals unto Allah. And the associate is like the brother, and they assigned unto Him female children and female associates and they attributed daughters and sisters to Him while they do not like that one of them should have a female or daughter or sister, rather if the father hates to have a daughter, then his sister is for him more disliked than her; and they would not give to daughters and sisters any share of inheritance, so it highlights the excess of their ignorance and their injustice as they assign unto Allah what they do not desire for themselves, so their souls were of greater importance to them than Allah the One free from imperfection.

And this is as the parable set forth for them (by Allah) and He the Most High said:

﴿وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَهُمْ ۗ تَاللَّهِ لَشِدَّةُ عَمَّا كُنْتُمْ تَفْتَرُونَ .
وَيَجْعَلُونَ لِلَّهِ الْآبِنَاتِ سُبْحَانَهُ ۗ وَلَهُمْ مَا يَشْتَهُونَ ... لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
مِثْلُ السَّوِّءِ ۗ وَاللَّهُ الْمَثَلُ الْأَعْلَى ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝﴾

“And they assign a portion of that which We have provided them unto what they know not (false deities). By Allah, you shall certainly be questioned about (all) that you used to fabricate. And they assign daughters unto Allah! Glorified (and Exalted) be He above all that they associate with Him! And unto themselves what they desire...” until His saying: “For those who believe not in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise.” (An-Nahl 16: 56-60)

(And He the Most High said):

﴿ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ ۗ هَلْ لَكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَآءَ فِي مَآ
رَزَقْنَكُمْ ۖ فَآتَيْتُمْ فِيهِ سَوَاءً تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۗ كَذَٰلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ۝﴾

“He sets forth for you a parable from your own selves, - Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.” (Ar-Rum 30: 28)

So they are not pleased that the servant of one of them should be his partner, and they make the servants of the Lord as partners to Him, and they attribute to Allah what they do not desire for themselves as partners and as children. They do not wish that their servants should be their associates and they appoint them (His servants) as associates unto Him, and they are not satisfied with female children, and they do not desire it as child or equal, and they establish females as children and equals to Allah. And the point is that truly Allah is more Magnificent, Honourable,

Exalted, and Greater from all of this, and they assign unto Allah what they do not desire for themselves.

And this includes everyone who describes Allah with an attribute for which people from the creation purify themselves (deeming it as a defect) like those who said that He is poor and He is avaricious, and those who said that He is not described except by negation or that He is not described with negation and affirmation.¹ (It also includes) those who establish some of the creation as equals to Him in a matter among matters of worship of Him or invocation to Him or putting trust (*tawakkul*) in Him or loving (someone) similarly to the love for Him. And those who claim that He does (things) without wisdom and in vain, and those who say that it is permissible that He puts things in other than their proper places or that He punishes the best of people and honours the most wicked of them; and those who say that He is not able to speak according to His will or those who say that He does not listen nor does He see; and those who say that it is permissible to love other than Him in the same way as (one loves) Him and to invoke and ask (other than Him), so they make His servants as rivals to Him, and the examples similar to these are many.

[The Qur'an is Full With The Tawhīd of Allah]

The Qur'an is full with the Tawhīd of Allah the Most High and there is nothing like Him, and none of the creation is given any similarity in any way as there is nothing similar to Him not in His essence nor in His attributes or His actions, and nor in what He deserves in matters of worship, love, trust, obedience, invocation and all other rights of His. He the Most High said:

¹ [TN] Description with negation (Salb) is denying some attributes to Allah like saying Allah does not get tired nor does He sleep. And description with affirmation (Ithbāt) is describing Allah with attributes like He is listening, has two Hands and others. Some sects only describe Allah by denying attributes but refuse to ascribe any attributes to Allah, and other sects also reject describing Allah with any attributes like the Jahmiyyah.

﴿ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ

﴿ سَمِيًّا

“Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is worthy of the same name as Him?” (Maryam 19: 65)

And none competes with Him in eminence (highness, loftiness, glory and excellence); and none deserves to be named with names particular to Him, and none equates Him in the meaning of any name, nor in the meaning of Al-Ḥayy (living) nor Al-‘Alīm (knower) nor Al-Qadīr (powerful) nor any other names than these nor in the meaning of essence and existence and similar general names, none is Ilāh (God), nor Lord nor Creator (except Him). He the Most High said:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿

“Say (O Muḥammad ﷺ): “He is Allah, (the) One, Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need), He begets not, nor was He begotten, And there is none co-equal or comparable unto Him”.” (Al-Ikhlās 112: 1-4)

None is comparable to Him in anything: nothing is like Him, nor resembles Him, nor equates with Him. And He the Most High said:

﴿ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۗ ثُمَّ الَّذِينَ

﴿ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿

“All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.” (Al-An’am 6: 1)

And He the Most High said:

﴿ فَكَبُّوا فِيهَا هُمْ وَالْغَاوُونَ . وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ . قَالُوا وَهُمْ فِيهَا تَخْتَصِمُونَ .
تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ . إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴾

“Then they will be thrown on their faces into the (Fire), they and the deviators (devils, and those who were in error), And the soldiers of Iblis, all together, they will say while contending therein: “by Allah, we were truly in a manifest error, when We held you (false gods) as equals (in worship) with the Lord of the worlds”.” (Ash-Shu’ara 26: 94-98)

And He the Most High said:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ . فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

“And they worship besides Allah that which does not possess for them (the power of) provision from the heavens and the earth at all, and (in fact), they are unable.” (An-Nahl 16: 73-74)

[The People of Innovation Perform Ḥajj to The Places And Graves of Their Leaders]

What we have mentioned, that travelling to nobles places, graves and others for its doers is like the Ḥajj for Muslims and this has been a well-known matter to the early and later (generations of grave-visitors) in wording and meaning, as they (the travellers to graves) intend supplicating to a created person, and manifesting humility and lowliness towards him in the same way as Muslims intend supplicating to Allah the Most High and having humility and lowliness towards Him, but as Allah the Most High said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يُرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴾

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).” (Al-Baqarah 2: 165)

And they call this (travel to graves) Hajj to them, and this is known from their predecessors and recent people, and this is why the people of innovation and misguidance among Muslims like the Rāfiḍah and others perform Hajj to the places and graves of their elders and leaders and they name it Hajj, and their callers say: “The travel to Al-Hajj Al-Akbar (the greatest Hajj),” and they show a banner for the Hajj to these graves and there is a caller with it, in the same way as Muslims raise a banner for Hajj, but the caller of the people of innovation say: “The travel to the greatest Hajj” publicly in towns like Baghdad, and he (caller) means the travel to a grave from the graves, thus they make the travel to the graves of some people from the creation the greatest Hajj, and the Hajj to the House of Allah for them is the lesser (Hajj), and their leaders have mentioned this in some of their books. And among the most ignorant people are those who say: “By the right of the Prophet to which riding camels perform Hajj.”

And when the polytheists would pray and invoke people from the creation and perform Hajj to their graves, Allah the Most High said:

﴿ قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ . قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ . لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾

“Say (O Muḥammad ﷺ): “Truly, my Lord has guided me to a straight path, a right Religion, the way of Abraham that is Hanif

(true monotheism). And he was not among those who associated others with Allah.” Say: “Verily my Ṣalāh (prayer, invocation) and my rites (of sacrifice and Ḥajj), my living and my dying are for Allah, Lord of the worlds, no partner has He. And of this I have been commanded, and I am the first (among you) of the Muslims.” (Al-An’am 6: 161-163)

And Allah the Most High said:

﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ﴾

“And do not invoke with Allah another deity.”

(Al-Qasas 28: 88)

And concerning His saying “and my rites”, they (the scholars of Tafsīr) have mentioned in its explanation: the sacrifice for Allah and the Ḥajj to the House of Allah, and they have mentioned that the word “rite” comprises (the meaning) of worship in its absolute sense.

[The Sacrifice And Ḥajj for Allah]

Allah, the One free from imperfection, has indeed made it clear in the Qur’an that the sacrifice and Ḥajj are both rites. He the Most High said:

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ﴾

﴿فَالنُّهْكَمُ إِلَىٰ وَاحِدٍ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ﴾

“And for every nation We have appointed religious rites, that they may mention the Name of Allah over the beast of cattle that He has given them for food.” (Al-Ḥajj 22: 34)

And the Prophet ﷺ said: “He who slaughtered (the sacrifice) after the prayer has indeed accomplished the rite, and he who slaughtered before the prayer, it is only a piece of meat that he presented quickly to his family, and there is nothing from the rite (in it).”¹

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (5560) and Muslim (1961).

And He the Most High said about Ibrāhīm and Ismā‘īl:

﴿وَأِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ . رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةٌ مُّسْلِمَةٌ لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾

“Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.” Our Lord, and make us Muslims (submitted) to You and from our descendants a Muslim nation (submitted) to You. And show us our rites and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.” (Al-Baqarah 2: 127-128)

And Allah showed to Ibrāhīm and his son Ismā‘īl the places to seek in the Ḥajj, and the actions to be performed there like Ṭawāf (circuits around the Ka’bah), Sa’ī (circuits between Ṣafā and Marwah), the station (of ‘Arafah) and the Ramiy (throwing of stones at Minā), as has been mentioned by many of the Salaf.

And the (term) ‘Ṣalāh’ deals with invocation that is in the meaning of worship and the one that comes in meaning of asking¹. And the “Ṣalāh” gathers these meanings, He the Most High said:

¹ [TN] Y. Qadhi writes in his book “Du’a, the weapon of the believer” (p.33, pub. Al-Hidaayah): “When one examines the texts of the Qur’an and Sunnah, one finds that there are two types of Duas that are mentioned. The first type, which is the one that most people are familiar with, is known as Du’a Al-Mas’alah, or the Du’a of asking. This is when a person asks to be given something that is of benefit to him, or asks that some harm be removed from him. So the worshipper asks Allah to fulfil a need; for example, he says, “O Allah! Grant me good in this world, and good in the Hereafter!” So this is an example of du’a Al-Mas’alah. The second type of Du’a is known as Du’a al-‘ibadah, or the Du’a of worship. This is a very broad concept, for every single act of worship includes in it this type of Du’a. Every praise that a person pronounces, every prayer that he performs, is done with an intrinsic plea and cry that emanates from the heart if every believer: “O Allah! I am doing this act of worship because you are all-mighty and Powerful! You are the only one that deserves all types of praise! O Allah! Accept this act from me!” Therefore, when a person says, Alhamdulillah or Subhan Allah, this can be taken to be examples of Du’a al-‘ibadah. When a person prays the Salat, or gives Zakat, or fasts, all of these are examples of Du’a al-‘ibadah.”

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

“And your Lord said: “Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation!”” (Ghafir 40: 60)

And invocation to Him has been explained as meaning: asking Him.

And , Allah ordered the Prophet ﷺ to say:

﴿ وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴾

“Say: “Verily my Ṣalāh (prayer, invocation) and my rites (of sacrifice and Ḥajj), my living and my dying are for Allah, Lord of the worlds.” (Al-An’am 6: 126)

So He the Most High ordered him to make his invocation for Allah and his prayer for Allah, and that Masjids should not be build except for Allah, and they should not be built on the grave of a person from the creation nor because of him, and travel should not be undertaken to the houses of people among the creation. He indeed forbade performing Ḥajj and travelling to the Houses of Allah that do not possess these particularities. This and what is similar to it is known from the words of the Prophet ﷺ and from his Sunnah, and the Sunnah of the rightly-guided Caliphs. This is also known from the way of the Ṣaḥābah, the way of those who followed them upon goodness, and from the words of the Imāms of the Muslims, the four and other them.

This is why none is able to quote from any Imām among the Imāms of the Muslims that he considered travelling to the grave of a Prophet or a saintly person as a recommended action. And he who attributes this (to the Imāms) then let him produce his quote.

[He Who Allows Travelling For The Purpose of Visiting Graves, he Has Certainly Contradicted The Religion of The Muslims and Their Law]

And since the matter is like this and there is not in my religious verdict except what the Imāms of Muslims and their scholars have mentioned, then the one who contradicts this is opposing the Religion of the Muslims, their law, the Sunnah of their Prophet, the Sunnah of the rightly-guided Caliphs, what Allah sent His Messengers with, what He revealed in His Books from His Tawḥīd and worship of Him without joining any partners to Him, that He is only worshipped with what He legislated from obligatory and recommended actions and that He is not worshipped with what He forbade and did not legislate.

[Islām is The Religion of All Prophets and Messengers]

And Allah, the One free from imperfection, has sent Muḥammad with the Guidance and the Religion of truth in order to make it (Islām) superior to all religions, and Allah is sufficient as a witness; He has sent him (ﷺ) with the Religion of Islām with which all the Prophets were sent, because verily the Religion (accepted) by Allah is Islām:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴾

“And whoever seeks a Religion other than Islām, it will never be accepted of him.” (Ale ‘Imran 3: 85) - not from the first generations or the later ones; and all the Prophets were upon the Religion of Islām, as narrated in the two Ṣaḥīḥs from the Prophet ﷺ: *“We the community of Prophets, our Religion is one, and Prophets are brothers of the same father.”*¹

He the Most High has indeed informed in the Qur’an that Nūh (Noah), Ibrāhīm, Mūsā (Moses) and the Messiah (Jesus) and others were Muslims, agreeing on the worship of Allah alone without any partners and on the fact that He should be worshipped with what He ﷻ

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (3443) and Muslim (2365).

prescribed, other than Him should not be worshipped and He should not be worshipped with a Religion that He did not legislate. When He ordered to pray in the beginning of Islām towards Bayt Al-Maqdis, it was from the Religion of Islām; and then when He abrogated this and ordered to face the House of Al-Ḥarām, then this was from the Religion of Islām, and that which was abrogated is no more from the Religion of Islām.

He the Most High indeed said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا﴾

“To each of you We prescribed a law and a method.” (Al-Maidah 5: 48) and as the Torah is a law, the Gospel (Injīl) is a law and the Qur’an is a law; he who was following the law of the Torah and Gospel that was not altered nor abrogated, then he was upon the Religion of Islām, like those who were on the law of the Torah without alterations before the coming of the Messiah ﷺ, and those who were upon the law of the Gospel without alterations before the sending of Muḥammad ﷺ.

[The Resembling Characteristic Between The Polytheist And The Innovator]

As for the one who follows a religion altered from what Allah has legislated or an abrogated Religion, then he has left the Religion of Islām as the Jews who changed the Torah and denied the Messiah ﷺ, then denied Muḥammad ﷺ, and likewise for the Christians who altered the Gospel (Injīl) and denied Muḥammad ﷺ, these are not upon the Religion of Islām on which were the Prophets, rather they are opposing them because of what they denied from the truth and what they invented from falsehood.

And in the same way, every innovator opposes the Sunnah of Allah’s Messenger ﷺ, and denies some parts of the truth he came with, and introduces some falsehood that the Messenger did not legislate. Verily, the Messenger is free from what they have invented and what they have done in opposition to him. He the Most High said:

﴿ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴾

“Then if they disobey you, say: “I am innocent of what you do”.”
(Ash-Shu’ara 26: 216)

And He the Most High said:

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴾

“Verily, those who divide their Religion and break up into sects, you (O Muḥammad ﷺ) have no concern in them in the least.” (Al-An’am 6: 159)

And the lawful (Al-Halāl) is what Allah and His Messenger declared to be lawful, and the unlawful (Al-Ḥarām) is what Allah and His Messenger made unlawful, and the Religion is what Allah and His Messenger legislated, and Allah blamed the polytheists for allowing (forbidden things) and forbidding (permissible things) and legislating a Religion for which Allah did not grant permission; He said:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

“Or have they partners with Allah, who have instituted for them a Religion for which Allah has not given permission.” (Ash-Shura 42: 21)

[The Sunnah is The Straight Path]

Allah, the Blessed and Most High, revealed the Makkan chapters (of the Qur’an) regarding the general Religion with which He sent all His Messengers with, (with subjects) such as the faith in Allah, His angels, His Books, His Messengers and the last day.

And Muḥammad ﷺ is the seal of the Messengers and there is no prophet after him, and his community is the best community brought out among humanity, and Allah has sent him with the best of (His) Books and the best of (His) laws, and He completed the Religion for him and his community, and completed His favours on him, and He chose for them the Religion of Islām, and he (Muḥammad ﷺ) certainly calls to the straight path as He the Most High said:

﴿ وَإِنَّكَ لَهْدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ . صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴾

“And verily, you (O Muḥammad ﷺ) are indeed guiding (mankind) to the straight path. The path of Allah, to Whom belongs all that is in the heavens and all that ¹is in the earth. Verily, all the matters at the end go to Allah (for decision).” (Ash-Shura 42: 52-53)

And truly Allah ordered us to follow this straight path, and we should not deviate from it towards the innovated paths. And He the Most High said:

﴿ وَأَنَّ هٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۗ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۗ ذٰلِكُمْ وَصَنٰتُكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُونَ ﴾

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become righteous.” (Al-An’am 6: 153)

‘Abdullah bin Mas‘ūd ؓ said: “The Messenger of Allah ﷺ drew a line with his hand (in the sand) and he drew lines with his hand to its right and left, then said: *“This is Allah’s path. And on these other paths, on each of them there is a devil who calls to it.”* He then recited:

¹ [Ḥasan] Recorded by Aḥmad and others. It is also recorded from Jābir by Ibn Mājah with a weak Isnād.

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَلْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.” (Al-An’am 6: 153)

This is why we have been ordered to recite in our prayers:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ . صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

“Guide us to the straight path, the path of those upon whom You have bestowed (Your) favour, not of those who have earned (Your) anger or of those who went astray.” (Al-Fatihah 1: 6-7)

And the Prophet ﷺ said: “The Jews are those who have earned (Allah’s) anger and the Christians are those who went astray.”¹

And the Prophet ﷺ did not pass away until he made the Religion clear, and he made the path manifest, and he said: “I have left you on a clear way, its night is like its day, no one deviates from it after me except someone who is to be destroyed.”²

And he ﷺ said: “I have not left anything that can bring you closer to the Paradise except that I have informed you about it, nor of anything that can take you further from the fire except I have told you about it.”³

¹ [Ḥasan] Recorded by At-Tirmidhī (2953) and others from ‘Adī bin Hatim, and Ibn Maradawayh reported it with a Ḥasan chain from Abū Dharr as mentioned in ‘Al-Fatḥ’, Ibn Abī Ḥāṭim said: “I do not know any difference among scholars of Tafsīr about this.” And the Ḥadīth has been declared authentic by Al-Albānī in ‘Sharḥ Ṭaḥāwīyah’.

² [Ṣaḥīḥ] Recorded by Al-Lālikā’ī in ‘Sharḥ Usūl Al-Ṭīqād’, Ibn Mājah (43) and others. [TN] See ‘As-Ṣaḥīḥah’ (937).

³ Recorded by Hannad in ‘Az-Zuhd’, Al-Bayhaqī in ‘Ash-Shu’b’ and Ibn Abī Shaybah.

And he (ﷺ) said: “*Verily, he who lives among you after me will see a lot of differences, so stick to my Sunnah and the Sunnah of the rightly-guided and directed Caliphs after me, and cling to it and bite onto that with your molar teeth, and beware of newly invented matters, because verily every newly invented matter is an innovation and every innovation is misguidance.*”¹ At-Tirmidhī said: “It is an authentic Ḥadīth.”

Therefore, the Imāms of the Muslims did not speak about the Religion, (saying) this (matter) is obligatory, or recommended (Mustahab) or forbidden or permissible (Mubāh) except with a religious proof (Dālīl Shar’i) from the Book and the Sunnah and what they both prove, as well as what the Muslims agreed upon, then it constitutes the truth that the Messenger came with, because truly his community, thanks to Allah, cannot gather upon misguidance, as he himself informed saying: “*Allah has protected you on the tongue of your Prophet from gathering upon misguidance.*”²

And whatever they disagree upon should be referred to the Book and the Sunnah as He the Most High said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهٗ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“O you who believe! Obey Allah and obey the Messenger (Muḥammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” (An-Nisa 4: 59)

And this is what the Salaf would do. One could possess a Ḥadīth he heard or understood its meaning, and this remained hidden to another,

¹ [Ḥasan] Recorded by At-Tirmidhī (2676) and, Ibn Mājah (43) and others. This Ḥadīth has been authenticated At-Tirmidhī, Ibn Ḥibbān, Al-Bazzār, Abū Nu’aym, Ibn Abdul-Barr, Al-Ḥākim and Al-Albānī.

² [Ḍa‘īf] Recorded by Al-Khaṭīb in ‘Al-Faqīh wal Mutafaqqih’. It is a weak Ḥadīth.

but the other will also be rewarded for his Ijtihad and there will be no sin upon him for what remained hidden to him after his Ijtihad, as it is narrated in the two Ṣaḥīḥs from the Prophet ﷺ: “When the *Hakim* (ruler, judge, scholar) performs Ijtihad and he is correct, then he will have two rewards, and when he performs Ijtihad and errs then he will receive a single reward.”¹

If four people pray in four different directions when the sky is cloudy, and everybody performed Ijtihād, then they all are obeying Allah ﷻ, and their responsibility is absolved, but the only one who was successful in finding the direction of the Ka’bah will have a double recompense. And Allah the Most High said:

﴿ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ . فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۗ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۗ وَكُنَّا فَاعِلِينَ ۗ ﴾

“And (remember) Dāwud (David) and Sulaymān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulaymān (Solomon) to understand (the case), and to each of them We gave right judgement and knowledge.” (Al-Anbiyā 21: 78-79)

So Allah praised both Prophets although He particularised one of them for understanding this judgement.

[Among The Differences Between The Religion of The Muslims And The Religion of The Christians]

And the Religion in its entirety is taken from the Messenger ﷺ, and none after him is entitled to change anything from his Religion, this is the

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (7352) and Muslim (1716).

Religion of the Muslims, contrary to the Christians as they indeed give permission to their scholars and their worshippers to legislate laws that oppose the law of Allah. He the Most High said:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ ۚ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴾

“They took their scholars and their monks to be their lords besides Allah, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they were commanded to worship none but One deity (Allah), none has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).” (At-Tawbah 9: 31)

And the Prophet ﷺ said: *“Verily they (scholars and monks) allowed for them the illicit and they (Christians) obeyed them, and they (scholars and monks) forbade the licit and they obeyed them, and this constitutes their worship of them.”*¹

Hence, the Imāms of Muslims did not speak about anything declaring it to be an act of worship, obedience and an action that brings closer to Allah except with a religious proof (Dalīl Shar’i) and in imitation of those before them (from the Salaf), and they refrained from speaking about the Religion without knowledge, as Allah has indeed forbidden this by His saying:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطٰنًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمُونَ ﴾

“Say: ‘My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.’” (Al-A’raf 7: 33)

¹ [Ḥasan] See ‘Ghāyat Al-Marām’ of Al-Albānī (p.20).

And the Imāms of the Religion have agreed that it is legislated to travel to the three Masjids: the Masjid of Al-Ḥarām, the Masjid of the Messenger ﷺ and the Masjid of Al-Aqṣā, contrary to other than these three Masjids, as it is reported in the two Ṣaḥīḥ from him ﷺ: *“The saddles of camels are not bounded (meaning one should not travel) except to three Masjids: The Masjid of Al-Ḥarām, this Masjid of mine and the Masjid of Al-Aqṣā.”*¹

[The Disagreement of The Salaf About Visiting Graves]

The Muslims disagreed about (the ruling) of visiting graves. A group of Salaf said: “This is completely forbidden, it has not been abrogated, for the Āḥādīth of abrogation (in this regard) were not narrated by Al-Bukhārī, and they did not become famous, and when Al-Bukhārī mentioned the visit of graves, he sought proof with the Ḥadīth of the woman who was weeping beside a grave.”²

And Ibn Baṭṭāl mentioned from Ash-Sha’bī that he said: “Had the Prophet ﷺ not forbidden visiting graves, I would have visited the grave of my son.” And An-Nakha’ī said: “They used to forbid visiting graves” and there are similar sayings from Ibn Sīrīn.³

Ibn Baṭṭāl said: “Mālik was indeed asked about visiting graves, and he answered: ‘He ﷺ (first) forbade it then allowed it, and if the person does that and says only good words, then I do not see any problem with it, and it is not from the actions of people (meaning it is not a recommended

¹ [Ṣaḥīḥ] Its reference has preceded.

² [TN] In the English translation of Dr Muhsin Khan: “The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him: “Go away, for you have not been afflicted with a calamity like mine.” And she did not recognize him. Then she was informed that he was the Prophet. So she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, “I did not recognize you.” He ﷺ said: “Verily, the patience is at the first stroke of a calamity.”

³ [TN] All the narrations cited from Ash-Sha’bī, An-Nakha’ī and Ibn Sīrīn are mentioned in ‘Muṣannaf ‘AbdurRazzāq’.

action).” And it has been narrated from him that he disapproved of visiting them.

[The Reason For Forbidding The Visit of Graves in First Place]

And the Prophet ﷺ indeed first forbade visiting graves by agreement of the scholars. It has been said that was because it leads to polytheism, and it has been said it was because of the wailing by them, and it has been said it was because they used to compete in pride over this.

A group of scholars have mentioned concerning His saying the Most High:

﴿أَلْهَكُمُ التَّكَاثُرُ. حَتَّى زُرْتُمُ الْمَقَابِرَ﴾

“**Competition in (worldly) increase diverts you, until you visit the graves.**” (At-Takathur 102: 1-2) that they would increase (their visits) of graves of dead in rivalry.

And among those who mentioned this is Ibn ‘Aṭīyah in his ‘Tafsīr’, he said: “This is a censure for increasing the visits of graves, meaning: until you make visiting graves your preoccupations cutting you off from worship and knowledge, (increased visits) in mutual rivalry towards those who have passed away and in increasing their fame by praising them. Then the Prophet ﷺ said: “*I forbade you from visiting graves, visit them now and do not say prohibited speech*”, so his prohibition was in the meaning of the Āyah (verse 102: 1-2), then he later allowed the visit for the purpose of being reminded (of death and being admonished) not in the meaning of showing pride and boasting between each other, and elevating the grave in a convex form with marble stones and colouring them extravagantly and building domes on them”, these are the words of Ibn ‘Aṭīyah.

[Difference of The Scholars About The Ruling of Visiting Graves – Continued...]

The aim here is to show that scholars agree that he first forbade visiting graves, and he forbade making Nabidh¹ in a gourd, in a varnished jar, in a pitcher besmeared with pitch and in a hollow stump.² And they differed whether this was abrogated?

A group of scholars said: this has not been abrogated, because the Āḥadīth of abrogation are not famous (propagated in many ways) and this is why Abū Abdillāh Al-Bukhārī did not collect anything containing a general abrogation. And others said: rather this has been abrogated. Then a group among them said: it has only been abrogated in respect to its recommendation, so visiting graves is permissible (Mubaḥ) and not a recommended action (Mustaḥab), and this saying is the Madhab of Mālik and Aḥmad. They argued: “because the term ‘do this’ after prohibition only leads to permission, as he (ﷺ) said in the authentic Ḥadīth: *‘I forbade you from visiting graves, visit them now, and I forbade you from making Nabīdh in vessels, make Nabīdh now (in them) and do not drink what intoxicates.’*³ And it is narrated: *‘visit them now and do not say prohibited speech,’*⁴ and this shows that the prohibition (in first place) was because of wrongful words said there so as to block the means (to evil), and it is like the prohibition of preparing Nabīdh in vessels in the

¹ [TN] Nabidh: “A kind of beverage made of dates; and of raisins; i.e. must; and of honey; i.e., mead; and of wheat, and of barley, &c...or made of dates and or raisins which one throws (Yanbith) into a vessel or skin of water, and leaves until it ferments and become intoxicating, or not as long as it as to become intoxicating: before it has become so, it is a lawful beverage.” (Lane’s Lexicon)

² [Ṣaḥīḥ] Recorded by Al-Bukhārī, Muslim, the four Sunans, Aḥmad and others.

[TN] In the English translation of Ṣaḥīḥ Muslim of Abdul Hamīd Siddiqui, we have the Ḥadīth: “Zadhan reported: ‘I said to Ibn ‘Umar: “Tell me in your own language and then explain it to me in any language because your language is different from our language (about the vessels) in which Allāh’s Apostle (ﷺ) has forbidden (us) to drink.” He said: “Allāh’s Messenger (ﷺ) has forbidden (the preparation) of Nabidh in Hantam and that is a pitcher (besmeared with pitch), in gourd and that is pumpkin, in the varnished jar, in the hollow stump and in wooden vessels. This Naqir is the wood of date-palm from which the vessel is fashioned out or hollowed out, but he commanded us to prepare Nabidh in water skins.”’”

³ [Ṣaḥīḥ] Recorded by Muslim (977).

⁴ [Ḥasan] Recorded by Al-Ḥākim. See ‘Aḥkām Al-Janā‘iz’ of Shaykh Al-Albānī.

first place, because the agitating strength creeps into it and this is not known, so the drinking person drinks alcohol and he is not aware of it.”

The majority (of scholars) said that visiting the graves of believers is a recommended action (Mustaḥab) because of the invocation for the dead people by sending Salām on them, just as the Prophet ﷺ would go out to Al-Baqī' and invoke for them¹, and as it is proven in the two Ṣaḥīḥs from him (ﷺ) that he went out to the martyrs of Uhud and prayed on them his prayer for the dead, like the one bidding farewell to the living and dead.²

And it is established from him (ﷺ) in the Ṣaḥīḥ that he would teach his Ṣaḥābah to recite when they visited graves: *“Peace be upon you, O people of the dwellings among the believers and Muslims. Verily we shall, when Allah wills, be joining you. May Allah have mercy on the first of us and you and the last. We ask Allah to grant us and them security. O Allah do not deprive us from their reward, do not put us in trial after them and forgive us and them”*³ and this is for visiting the graves of the believers.

As for visiting the grave of a disbeliever, then it has been permitted because of (what that entails from) the remembrance of the Hereafter, but asking forgiveness for them is not lawful, and indeed it is established in the two Ṣaḥīḥs from the Prophet (ﷺ) that he visited his mother's grave and wept and made those around him weep, then he said: *“I sought the permission of My Lord to visit her grave and he allowed me (this), and I sought His permission to ask forgiveness for her and He did not allow me (this); and visit graves because they remind you of the Hereafter.”*⁴

And when the scholars differ, all of them need a proof from the law (Shar'), and some of them can have a piece of knowledge that others do

¹ [Ṣaḥīḥ] Recorded by Muslim narrated in his Ṣaḥīḥ (974) from Ā'ishah: “The Prophet ﷺ used to go out in the last part of the night to Al-Baqī' and say: “...O Allah forgive the people of Al-Baqī'...”

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (4042) and Muslim (2296).

³ [Ṣaḥīḥ] Its reference has preceded.

⁴ [Ṣaḥīḥ] Recorded by Muslim in his Ṣaḥīḥ (976) with the mention of seeking to ask forgiveness for her before seeking to visit her grave, and the words in the Ṣaḥīḥ are “because they remind you of the death.”

not possess, and verily the scholars are the inheritors of the Prophets, and He the Most High said:

﴿ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ . فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۗ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۗ وَكُنَّا فَاعِلِينَ ۗ ﴾

“And (remember) Dawud (David) and Sulayman (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulayman (Solomon) to understand (the case), and to each of them We gave right judgement and knowledge.” (Al-Anbiya 21: 78-79)

[Reconciling Between The Sayings of The Scholars About Visiting Graves]

And the three sayings are true according to some aspects, because if the visit comprises an unlawful matter like polytheism, lying, wailing, lamenting and prohibited speech, then it is forbidden by consensus, like the visit of people associating partners with Allah and those angry at the decision of Allah, and truly the visits (of graves) of these people is forbidden. And verily only the Religion of Islām is accepted, and it is to submit oneself to what He created and decided, so one should submit to what He predestined and chose, and one should submit to what He orders and loves. This is what we do and what we call to, and we submit to Him and put our trust in Him in this, and we are pleased with Allah as the Lord, and Islām as a Religion and Muḥammad as a Prophet, and we recite in our prayers:

﴿ إِلَٰهًا نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۗ ﴾

“You (Alone) we worship, and you (Alone) we ask for help”
(Al-Fatihah 1: 5)

And it is similar to His saying the Most High:

﴿ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ﴾

“So worship Him (O Muḥammad ﷺ) and put your trust in Him.”

(Hud 11: 123)

And His saying the Most High:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾

“O you who believe! Seek help in patience and prayer. Truly! Allah is with the patient ones.” (Al-Baqarah 2: 153)

And His saying the Most High:

﴿ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِفَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ . وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴾

“And perform prayer at the two ends of the day and in some hours of the night (i.e. the five compulsory Salat (prayers)). Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice). And be patient; verily, Allah loses not the reward of the good-doers.” (Hud 11: 114-115)

The second category: the visit of graves only for the purpose of (showing) grief over the dead because of kinship or friendship, then it is permissible (Mubāḥ) such as weeping over the dead without wailing or lamenting, as the Prophet (ﷺ) visited the grave of his mother and he wept and made those around him weep, and he said: “Visit graves because they remind you of the hereafter.”

This visit was first declared forbidden by him because of what they would say from wrongful speech, and when they came to understand Islām, it was allowed because it certainly contains a benefit, and that is the remembrance of death. And a lot of people when they see their relative in a grave, they remember death and prepare themselves for the Hereafter. And some (actions of) agitation can occur from them, so the two matters contradict themselves, and (showing) grief by itself is

permissible (Mubāh), and if obedience is intended, then it will be an act of obedience, and if one acts sinfully then it will constitute a sin.

As for the third category: it is their visit for the purpose of invocation for them like (the aim of) the funeral prayer, and this is a recommended action (Mustahab) whose desirability is proven by the Sunnah, because the Prophet (ﷺ) performed that, and he used to teach his Ṣaḥābah what words to say when they visit graves.

As for the visit of Qubā', then it is recommended for those who come to Madīnah to go to Qubā' and pray in its Masjid, and likewise it is recommended for them according to the majority (of scholars) to go to Al-Baqī' and to the martyrs of Uhud as was done the Prophet (ﷺ); and visiting graves with the purpose of invoking for the dead is from the types of the funeral prayer and invocation for them is intended in it (the visit of the graves) and it is not intended by it to supplicate to a person from the creation besides Allah, nor is it lawful to transform (them) into places of worship, nor is it intended (to visit them) with the idea that invocation besides them or with them is better than invocation in Masjids and houses.

And the funeral prayer is better than the invocation for the dead at their graves by agreement of the Muslims, and this (funeral prayer) is legislated, rather it is an collective obligation ('ala Al-Kifāyah¹) and an agreed upon matter by the Muslims, (a practice) that is narrated in great quantity (from the Prophet ﷺ).

And if a person comes to the bed of a deceased person (meaning his grave) and invokes him besides Allah and seeks his succour, then this (action) will constitute *Shirk* forbidden by the consensus of the Muslims. And if he wails or laments then it is also prohibited but lesser than the first case.

¹ [TN] Mohammad Hashim Kamali wrote in his 'Principles of Islamic Jurisprudence' (p.415) about the obligation of Kifayah: "Wajib Kifa'i consists of obligations that are addressed to the community as a whole. If only some members of the community perform them, the law is satisfied and the rest of the community is absolved of it. For example, the duty to participate in jihad (holy struggle), funeral prayers, the hisbah (promotion of good and prevention of evil)..." Also if none performs this collective obligation, everybody will be sinful.

And those who take the visit of the Prophet (ﷺ) to the people of Al-Baqī' and the people of Uhud as a proof to justify the visits done by the people of polytheism and the people of lamentations, then they are more misguided than those who take his funeral prayer as a proof to declare lawful polytheism with the dead, invocation to other than Allah and wailing and lamenting for them.

And this is done by some people, they take a proof in what the Prophet (ﷺ) did- and it is the worship of Allah and obedience to Him, (worship and obedience) whose doer will be rewarded and whose subject will benefit (i.e. the dead person in this case, from the supplication), and by which the Lord ﷻ will be pleased - to justify that it is legal to do what constitutes *Shirk* with Allah and harm to the dead and injustice from the slave to his soul, similar to the visits of polytheists and people of agitation that do not make the Religion sincere for Allah nor do they submit to what He ﷻ legislated.

And every visit that comprises doing what he (ﷺ) forbade and abandoning what he ordered, like the visits including agitation, prohibited speech and lack of patience or (those) including *Shirk* and invocation to other than Allah and leaving the sincerity of Religion for Allah, then these are prohibited. And the second ones are greater in sin than the first ones. And it is not lawful to pray towards them (the graves), nor beside them, rather this is among what he (ﷺ) forbade and he said: *"Do not pray towards graves and do not sit on them"*¹, this is narrated by Muslim in his Ṣaḥīḥ.

[Visiting Graves is Divided Into Three Categories]

Thus the visiting of graves is of two kinds: a kind that the Messenger of Allah (ﷺ) forbade, and the scholars agree that it is not legislated, and it is to turn them into places of worship, to transform them into idols and to take them as places of 'Eed; and it is not lawful to go to them for the purpose of (performing) the legislated prayer nor (is it legal) to worship

¹ [Ṣaḥīḥ] Recorded by Muslim (972)

them like worshipped idols, nor (is it lawful) to establish them as places of 'Eed where people gather at a specific time, in the same manner as Muslims gather at 'Arafah and Minā.

As for the legislated visit, then it is considered recommended (Mustahab) according to the majority, and it has been said that it is permissible (Mubāh) and it has been said that it is totally forbidden as it has been mentioned previously.

And what the religious proofs (Al-Adillah Ash-Shar'iyah) show is that we should understand the absolute words of the scholars according to the restricted ones, and we should divide the visit (of graves) into three categories: the forbidden, the permissible and the recommended (form of visit) and this is the correct view.

Mālik and others said: "we do not go except to these (following) relics (Āthar): the Masjid of the Prophet (ﷺ), the Masjid of Qubā', the people of al-Baqī' and Uhud, because the Prophet (ﷺ) would not intend except these two Masjids and these two cemeteries." And he would pray on Friday in his Masjid, and on Saturday he would go to Qubā' as it is collected in the two Ṣaḥīḥ from Ibn 'Umar (رضي الله عنهما) that the Prophet (ﷺ) would go to Qubā' on every Saturday by ride or foot, and he would pray in it two Rak'āt.¹

As for the Āḥādīth forbidding (taking graves as places of worship), then they are plenty and famous in the two Ṣaḥīḥs and in other than them such as his (ﷺ) saying: "*May Allah curse the Jews and the Christians for they turned the graves of their Prophets into places of worship (Masjids)*" and Ā'ishah (رضي الله عنها) said: "If there was not this (warning), his grave would have been made in an open place, but it was feared that it would be taken as a place of worship (Masjid)", this is collected by Al-Bukhārī and Muslim.²

And it is narrated in Ṣaḥīḥ Muslim that he said five days before passing away: "*Verily, the people who came before you used to take graves as*

¹ [Ṣaḥīḥ] Its reference has preceded.

² [Ṣaḥīḥ] Its reference has preceded.

places of worship (Masjids), beware, do not turn graves into places of worship, because I forbid you from doing this."¹

And it is mentioned in the two Ṣaḥīḥs from Ā'ishah and bin 'Abbās ؓ that they said: "When the last moments of the life of Allah's Messenger came, he started putting his Khamīṣah (cloth) over his face and when he felt hot and short of breath he took it off his face and said in this state: "May Allah's curse be on the Jews and Christians for they turned the graves of their Prophets into places of worship (Masjids)." He (ﷺ) warned against doing what they did."²

And in the two Ṣaḥīḥs on the authority of Abū Hurayrah ؓ from the Prophet ﷺ: "May Allah destroy the Jews and the Christians for they took the graves of their Prophets as places of worship."³ And in another version: "May Allah curse the Jews and the Christians for they took graves of their Prophets as places of worship."⁴

And it is reported in the two Ṣaḥīḥs from Ā'ishah that Umm Habibah and Umm Salāmah made a mention before the Messenger of Allah (ﷺ) of a church which they had seen in Abyssinia (Ethiopia) containing pictures. The Messenger of Allah (ﷺ) said: "Verily, these people, when a righteous person amongst them dies, they build a place of worship on his grave, and then decorate it with such pictures. These will be the worst of creatures on the Day of Judgment in the sight of Allah."⁵

And Ā'ishah ؓ - the mother of the believers and the owner of the prophetic chamber - indeed narrated the Āḥādīth on this topic in association with other Ṣaḥābah like Ibn 'Abbās, Abū Hurayrah, Jundub, Ibn Mas'ūd and others.

And he (ﷺ) indeed said in what is narrated by Ibn Mas'ūd: "Certainly, among the worst of people are those who will be alive when the time (of

¹ [Ṣaḥīḥ] [TN] on the authority of Jundub bin Abdillāh with the words: "Verily, people who were before you used to take the graves of prophets and saints as places of worship (mosques)."

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (435) and Muslim (531).

³ [Ṣaḥīḥ] Recorded by Al-Bukhārī (426), Muslim (20/530), Mālik (1584) and Aḥmad.

⁴ [Ṣaḥīḥ] Recorded by Muslim (21/530)

⁵ [Ṣaḥīḥ] Recorded by Al-Bukhārī (434) and Muslim (528)

Resurrection) arrives, and those who establish graves as places of worship”, this is narrated by Abū Ḥāṭim (bin Ḥibbān) in his Ṣaḥīḥ and Imām Aḥmad in his Musnad.¹

And in ‘Sunan Abū Dāwud’ it is mentioned from him: “Do not take my grave as a place of ‘Eed and send Ṣalāh on me wherever you are because your Ṣalāh is brought to me.”²

And in the Muwaṭṭa’ of Mālīk it is reported from him: “O Allah do not transform my grave into a worshiped idol, Allah’s anger is intensified on people who establish graves of their Prophets as places of worship.”³

And it is mentioned in ‘Sunan Sa’īd bin Maṣṣūr’ that ‘Abdullah bin Ḥasan bin Ḥasan⁴ bin ‘Alī bin Abī Ṭālib, one of the noble descendants of the two Ḥasans (meaning Ḥasan and Ḥusayn), rather the most eminent at the time of the followers of the Ṭābi’ūn in the caliphate of Al-Manṣūr and others, saw a man who was coming time after time to the grave of Prophet (ﷺ), and he said: “O you! Verily the Prophet (ﷺ) said: “Do not take my grave as a place of ‘Eed and send Ṣalāh on me wherever you are because your Ṣalāh is brought to me” and you and a man in Andalusia (Spain) are equivalent (in sending Salām).”⁵

When the great Imāms desired to follow his Sunnah about the visit of his noble grave, and may peace be upon it, they sought from his Sunnah what to rely upon. And Imām Aḥmad relied on the Ḥadīth in the ‘Sunan’ on the authority of Abū Hurayrah ؓ from the Prophet ﷺ who said: “No one sends Salām on me except that Allah returns me my soul so I can return him the Salām.”⁶

¹ [Ṣaḥīḥ] Shaykh Al-Islām said in ‘Iqṭidā Aṣ-Ṣirāt Al-Mustaqīm’ that its chain is of good quality, see ‘Taḥḍīr As-Sājid’ (p.19) by Al-Albānī.

² [Ṣaḥīḥ] Its reference has preceded.

³ [Ṣaḥīḥ] Its reference has preceded.

⁴ In Majmu’ Fatawa, it is written “Ḥusayn” here, and Ḥasan is the correct name as it is in agreement with what is mentioned in ‘Al-‘Uqūd Ad-Durriyah’ of Ibn Taymiyah.

⁵ Weak from this particular route, and it has preceded that it is authentic from another route; and it is famous from ‘Alī bin Ḥusayn, see ‘Ṣarīm Al-Munkī’ and ‘Iqṭidā Aṣ-Ṣirāt Al-Mustaqīm’.

⁶ [Ḥasan] Its reference has preceded.

And Abū Dawud took this from Aḥmad and he did not mention the visit of his noble grave other than this Ḥadīth and he included it in the “Chapter regarding visiting graves”, although the significance of the Ḥadīth on what is desired contains dispute and distinction, and indeed it is not a proof for everything that people call “visit” by agreement of the Muslims, and there remains the following observations about it: Is this sending of Salām at his grave for the one who entered (the chamber) of Ā’ishah ؓ and sent Salām or does it include this Salām on him outside the chamber? Those who took it as a proof (for the visit of his grave) considered it including both of these (i.e. it includes Salām inside and outside the chamber).

And this is the best of what they had in this topic from him (ﷺ), and that is that he (ﷺ) hears the Salām from close and angels bring to him the Ṣalāh and Salām for him from far, as it is narrated in An-Nasā’ī from him (ﷺ) that he said: *“Indeed Allah has appointed angels wandering (on earth) who transmit to me the Salām of my community.”*¹

And it is mentioned in the ‘Sunan’ from Aws bin Aws ؓ that the Prophet ﷺ said: *“Increase Ṣalāh on me on the day of Friday and during the night of Friday, because indeed your Ṣalāh is presented to me.”* They asked: “How will our Ṣalāh be presented to you when you will be consumed?” - meaning you will become decayed- and he (ﷺ) answered: *“Verily, Allah has forbidden the earth from eating the flesh of Prophets”*², may Allah send Ṣalāh on him and on his household and send Salām on him completely.

And Mālik mentioned in his ‘Muwaṭṭa’ that ‘Abdullah bin ‘Umar would come and say: “Peace (Salām) be upon you O Messenger of Allah, peace be upon you O Abū Bakr, peace be upon you O my father” then he would leave.³ And in another narration: “When he came back from a travel” and this is narrated by Ma’mar from Nāfi’ from him.⁴ And Mālik

¹ [Ṣaḥīḥ] Its reference has preceded. [TN] See Al-Albānī’s ‘As-Ṣaḥīḥah’ (2853).

² [Ṣaḥīḥ] Its reference has preceded.

³ [Ṣaḥīḥ] Recorded by Mālik (68)

⁴ Recorded by AbdurRazzāq in his ‘Muṣannaf’. [TN] Ibn ‘Abdil Hādī mentioned in his ‘Ṣarīm Al-Munkī’ that in this narration of ‘AbdūrRazzāq there occurs at the end: from Ma’mar from ‘Ubaydillah bin ‘Umar that he said: “We do not know of any among the Ṣaḥābah who would do this except Ibn ‘Umar” and ‘Ubaydillah bin ‘Umar is Al-‘Umari

ﷺ relied on this for what is done beside the chamber, as he did not have any narration except the report of Ibn ‘Umar ؓ.

As for what exceeds this like halting (there) for invocation for the Prophet (ﷺ) with a lot of Ṣalāh and Salām sent on him, then Mālik considered it to be forbidden (*karihahu*) and he said: “This is an innovation, the Salaf did not use to do it, and the last part of this community will not be reformed except with what reformed its first part.”

As for the travel to the graves of Prophets and saints, then it was not present in Islām at the time of Mālik, it only appeared after the three generations – the generation of the Ṣaḥābah, the Tabi‘ūn and those who followed them – as for these generations praised by the Messenger of Allah (ﷺ), then it was not apparent in them, but (it only occurred) after them when lies and polytheism spread.

This is why when a person asked Mālik about a man who vowed to go to the grave of the Prophet (ﷺ), he answered: “If he intended the Masjīd then he should go and pray in it, and if he was intending the grave then he should not do it because of the Ḥadīth saying: *‘The riding camels are not prepared (for travel) except for three Masjīds.’*”

And likewise for those who visit the graves of the Prophets and saints to invoke them or seek invocation from them or intend to invoke (Allah) beside them thinking that it is more likely to be answered, then this was not known at the time of Mālik, neither for the grave of the Prophet ﷺ nor for any other.

And if Mālik ؓ considered lengthening the standing of a person beside him (ﷺ) in order to invoke (Allah for him ﷺ) as forbidden (Kariha), so what about those who do not intend Salām on him nor invocation for him, but only intend his invocation or seek their needs from him and

Al-Kabīr and he was from the people of excellence of Madinah and from the most noble of the Quraysh in knowledge, nobility, honour, memorisation and precision and he was among the Tabi‘ūn. So this also is a proof of what Ibn Taymiyah said in this book that none would do this except Ibn ‘Umar.

they raise their voices beside him, harm the Messenger, associate partners with Allah and wrong their souls?

And the four Imāms and other than them did not rely on anything from the Āḥādīth collected by some people about this topic, like what they narrate that he said: “He who visits me after my death, it is as if he visited me in my life”¹ or his (supposed) saying: “He who visits me and visits my father (Prophet Ibrāhīm) in the same year, I will guarantee him from Allah the Paradise”² and similar to these.

And indeed none of the Imāms of the Muslims reported these, and they did not rely on them, and neither the authors of the ‘Ṣaḥīḥ’ nor the compilers of the relied upon ‘Sunan’ narrated them like Abū Dawud and An-Nasā’ī, because these (narrations) are weak, rather fabricated as it has been shown in the words of scholars.

And he who visited him in his life (ﷺ) was among those who migrated to him (Al-Muhājirūn), and if a person after them was to spend the quantity of gold equivalent to the mount of Uhud, he would not reach the handful (spent) by one of them nor its half. And if he would never be similar to the Ṣaḥābah by performing obligatory actions, then how can he be similar to them by (performing) voluntary deeds, or something that is not an action that brings one close to Allah or by something that is forbidden?

And Mālik (رحمته الله) considered it forbidden (*kariha*) that one should say: “I visited the grave of the Prophet (ﷺ)” and he disapproved of this word because the Sunnah did not come with it in respect to his grave, and they (the scholars) have mentioned in explanation of this (opinion of Mālik) many reasons, and other than him gave permission to use this word because of general Āḥādīth about visiting graves.

¹ [Fabricated] See ‘Silsilah Ad-Ḍa‘īfah’ (47). [TN] See annexe n°2 for details.

² [Fabricated] See ‘Silsilah Ad-Ḍa‘īfah’ (46) [TN] Az-Zarkashī said in ‘Al-Lāli Al-Manthūrah’: “Some Ḥufāz said that it is fabricated and none of the people of knowledge of Ḥādīth narrated it” and the same is said by An-Nawawī: “This is fabricated having no basis” and As-Suyuti collected it in ‘Dhayl Al-Āḥādīth Al-Mawḍū‘ah’ and he said: “Ibn Taymiyah and An-Nawawī said that it is fabricated having no basis” and Ash-Shawkanī agreed with him.

And Mālik viewed it as recommended what all scholars considered to be recommended from travelling to Madīnah and praying in his Masjid, and likewise Salām on him and on his two companions beside their graves following Ibn ‘Umar. And Mālik is among the most knowledgeable people about these matters as he saw the Tabi‘ūn, who saw the Ṣaḥābah in Madīnah, and therefore he would desire to follow the Salaf in these matters.

And he considered it forbidden (*kariha*) that one innovates there any kind of innovation, and he considered it forbidden (*kariha*) for a person to lengthen the standing and invocation beside the grave of the Prophet (ﷺ) because the Ṣaḥābah (رضي الله عنهم) would not do this, and Mālik considered it forbidden (*kariha*) for the people of Madīnah to go to the grave of the Prophet (ﷺ) whenever they enter the Masjid because the Salaf would not do this.

And Mālik (رضي الله عنه) said: “And the last part of this community will not be reformed except with what reformed its first part.” Rather (instead of doing these innovations), they would go to his Masjid and pray in it behind Abū Bakr As-Ṣiddīq, ‘Umar, ‘Uthmān and ‘Alī (رضي الله عنهم) and verily these four Imāms prayed in his Masjid and the Muslims prayed behind them in the same way as they used to pray behind him, and they used to recite in the prayer: “Peace be upon you, O Prophet, and the mercy of Allah and His blessings” in the same manner as they used to say during his life. Then after completing the prayer, they would sit and (then) exit, and they would not go to the grave for the purpose of Salām, probably because the Ṣalāh and Salām on him is more complete and better in the prayer and it is legislated.

As for going beside his grave for the purpose of sending Ṣalāh and Salām on him there or Ṣalāh and invocation, then it is not legislated for them, rather he forbade them and said: “*Do not take my grave as a place of ‘Eed and send Ṣalāh on me wherever you are because your Ṣalāh is brought to me.*”¹ So he clarified that the Ṣalāh reaches him from far and likewise the Salām, and he who recites Ṣalāh on him once, Allah will say Ṣalāh on him ten times, and he who sends Salām on him once, Allah will

¹ [Ṣaḥīḥ] Its reference has preceded.

bestow Salām on him ten times, as it has been mentioned in some Āḥadīth.

[It is Not Permissible to Make The Chamber Particular For Ṣalāh and Salām]

And particularising the chamber for Ṣalāh and Salām amounts to making it a place of 'Eed, and he (ﷺ) indeed forbade them (the Muslims) from this, and he forbade them from taking his grave or the grave of others as places of worship, and he cursed those who do this in order for them to be aware of being afflicted with the curse that afflicted other than them. And the Ṣaḥābah are the best of generations, they are the most knowledgeable from the community about his Sunnah and the most obedient to his orders; and when they entered his Masjid, none of them would go to his grave, neither outside the chamber nor inside it.

And the chamber during their era, one could enter it from its door when Ā'ishah (رضي الله عنها) was residing in it, and (this was possible) after this (period) until another wall was built, and although they had the possibility to reach his grave, they would not enter it, neither for sending Salām on him nor Ṣalāh nor supplicating for themselves nor for asking him about a Ḥadīth or some knowledge.

And Shayṭān would not yearn to misguide them until he would make them hear words or Salām (close to the grave) so they would think that he (the Prophet ﷺ) spoke to them, gave them a religious verdict and explained to them some Āḥadīth, or that he returned the Salām to them with a voice heard from outside, as Shayṭān would yearn to deceive others; and (Shayṭān) misguided them (others) beside his grave and graves of others until they thought that the person of the grave apparently spoke to them, gave them religious verdicts, orders and prohibitions, that he came out from the grave and they saw him outside the grave and believed that the body of the dead itself came out from the grave and spoke to them, or that the souls of dead people took bodies for them and they saw them in the same manner as the Prophet (ﷺ) saw them on the night of Al-Mi'rāj while he was awake and not in state of sleep.

[Among The Virtues of The Şahābah]

And verily the Şahābah ﷺ are the best of generations of this Ummah, which is the best of Ummahs established for people, and they received the Religion from the Prophet ﷺ without intermediaries and they understood his meanings, saw his actions with their eyes and listened directly from his lips, and this privilege is not given to people after them. Likewise, they would profit from each other in such a manner that was not possible for people after them.

And they distinguished themselves from all the people of earth and manifested hostility towards them, separated from all the groups and their Religions, and they fought them with their souls and their wealth. The Prophet (ﷺ) said in the authentic Ḥadīth: *“Do not insult my companions, I swear by the One Who possesses my soul in His Hand, if one of you was to spend the quantity of gold equal to the mount of Uhud, he would not reach the handful (spent) by one of them nor its half.”*¹ And he said this to Khālīd bin Al-Walīd after a dispute occurred between him and ‘AbdurRaḥmān bin ‘Awf, because AbdurRaḥmān bin ‘Awf was among the early forerunners (*As-Sābiqūn Al-Awwalūn*) and they are those who spent (their wealth) before the Fat’ḥ (the conquest of Makkah) - and that is the victory achieved at Al-Hudaybiyah - and Khālīd, ‘Amr bin Al-‘Āṣ and ‘Uthmān bin Ṭalhāh became Muslims in the period of the truce after al-Hudaybiyah and before the conquest of Makkah, and they were among the successive Muhājirūn and not from the early Muhājirūn.

As for those who accepted Islām in the year of the conquest of Makkah, then they are not among the Muhājirūn because there is no migration after the conquest (of Makkah), rather the people of Makkah who became Muslims were called ‘At-Ṭulaqā’ because the Prophet (ﷺ) let them free (*aṭlaqhum*) after gaining dominion over them by force in the same manner as prisoners are freed; and those who gave the pledge of allegiance under the tree and those who were among the emigrants to

¹ [Şahīḥ] Recorded by Al-Bukhārī (3673) and Muslim (2540).

Abyssinia (Ethiopia) were the early forerunners from the Muhājirūn and the Anṣār.

And it is narrated in the Ṣaḥīḥ from Jābir bin Abdullah رضي الله عنه that he said: “The Messenger of Allah ﷺ told us on the day of Al-Hudaybiyah: ‘*You are the best of all the people on earth*’ and we were one thousand and four hundred (in number).”¹

This is why Shayṭān did not yearn to attain his objectives of bringing misguidance and deviation to them (the Ṣaḥābah) in the same way as he yearned for those after them; none among them (the Ṣaḥābah) intended to lie on the Prophet ﷺ, even if some had actions that could be objected to; moreover, none of them were among the well-known people of innovations such as the Khawārij, the Rawāfiḍ, the Qadariyyah, the Murji’ah and the Jahmiyyah, rather all of these sects only appeared among those after them.

And there was none among them (the Ṣaḥābah) whom Shayṭān could hope to deceive by taking the form of a human in front of him and tell him: ‘I am Al-Khidr - or Ibrāhīm, or Musa or the Messiah’, or speak to him beside a grave so he would think that the person of the grave spoke to him. Rather this (objective of Shayṭān) was only attained over those after them. And this (trick) was also successful (to deceive) the Christians as he (Shayṭān) came to them after the crucifixion (of another person in place of ‘Īsā) and said: “I am the Messiah and these are the places affected by pegs of iron” and he did not say: “I am Shayṭān” because Shayṭān does not have a body (like humans), or similar words. And this is what the Christians based themselves upon when saying that he was crucified, and they did not base this on their sight of it because none of them was a witness to the crucifixion, only some Jews were present there and they attached the person they crucified believing him to be the Messiah.

Therefore Allah counted this among their sins even if they did not actually crucify him, but they intended this action and were delighted with it. He the Most High said:

¹ [Ṣaḥīḥ] Recorded by Muslim (71/1856).

﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ۚ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴾

“And (We cursed Jews) because of their disbelief and uttering against Maryam (Mary) a great slander (that she has committed illegal sexual intercourse). And because of their saying: “We slew the Messiah, ‘Isa (Jesus) son of Maryam (Mary), Allah's Messenger “- they slew him not nor crucified him, but it appeared so unto them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not. But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All Wise.” (An-Nisā 4:157-158) and this has been detailed in another place.

The aim is to show that for the Şahābah ﷺ, Shayfān did not yearn to misguide them as he misguided other than them from the people of innovation who falsely interpreted the Qur’an or ignored the Sunnah or saw and heard supernatural things and they believed them to be from the kinds of miracles of the Prophets and saints while they were (actually) actions of the devils, (deceiving them) in the same manner as he misguided the Christians and the people of innovations with the like of these (stratagems).

Indeed they (people of innovation) follow the unclear (Al-Mutashābih) from the Book and leave the clear (Al-Muḥkam)¹, and likewise they follow the unclear intellectual and physical evidences, so when they hear or see (supernatural) things, they believe them to be from the Merciful

¹ [TN] In the book ‘An introduction to the sciences of the Qur’aan’ (pub. Al-Hidaayah), Y. Qadhi wrote (p.211) after mentioning some definitions of muhkam and mutashaabih : “As can be seen, the various definitions have the same theme: the muhkam verses are those verses that are clear in meaning, and cannot be distorted or misunderstood, whereas the mutashaabih verses are those verses that are not clear in meaning by themselves, and in order to properly understand the mutashaabih verses, it is necessary to look at them in light of the muhkam verses.” So at the end there remains no unclear verse when they are referred to clear verses.

while they only come from Shayṭān, and they leave the clear truth that contains no ambiguity.

And likewise Shayṭān did not hope (to fool them) by taking the form of the one invoked by some people, or by speaking with a voice resembling his voice, because those who were to see that (among Ṣaḥābah) would know that it is *Shirk* and it is not permissible.

And that is also why he did not hope for one of them to say to his companions: “If you have any need, then come to my grave and seek help from me” neither in his life nor after his death, as it occurred for many people coming long after (the Ṣaḥābah), nor did Shayṭān yearn to (trick them) by coming to one of them and saying: “I am from the people of the unseen (Rijāl Al-Ghayb) or from the four Awtād¹, or from the seven or forty (Abdāl)”, or saying: “You are from them,” because it is pure falsehood to them, having no basis.

Moreover Shayṭān did not yearn to (fool them) by coming to one of them and saying: “I am the Messenger of Allah” and speaking to him beside the grave (of the Prophet ﷺ), as it happens much for people after them beside his grave, at graves of others and other places, just as it occurs for the polytheists and the people of the Book, they (think) that they saw those they venerate among their leaders after their death. And the people of India (believe) they saw those they venerate among their disbelieving leaders and others, and the Christians (think) they saw those they venerate from Prophets, their apostles and others.

¹ [TN] It is written in the notes of ‘The decisive criterion between the friends of the Allah and the friends of Shaytan’ (pub. Daar us-Sunnah, p.68) from AbdurRaḥmān Al-Yahya: “Al-Watad refers to the peg that is driven into the earth to support a tent, its plural is awtad. In the terminology of the Sufis it refers to four individuals who are located at the four extremes of the earth- the north, south, east and west- and it is through them (according to Sufis) that Allah preserves those regions of the earth due to their being the place to which Allah, the Exalted, looks. Refer to ‘Lisan Al-Arab’ (3/444); ‘Istilahat As-Sufiyyah’ [p7]” About Abdal, it is written in the same book: “Al-Abdal is derived from At-Tabdil, to change or alter. According to the Sufis the Abdal are seven people. When one of them travels to a place he leaves him a body which carries his form so that nobody knows that he has left. They are upon the heart of Abraham ؑ. Refer to ‘Tahdhib al-Lughah (14/132); as-Samarqandi, ‘Istilahat as-Sufiyyah’ (p8).” And this is for Sufis, else for the Sunnis, this creed is pure falsehood and contains clear polytheism.

And the misguided among the people of the Qiblah (think) they saw those they venerate, either the Prophet (ﷺ) or another Prophet while they are awake and they (think) they spoke to him and he spoke to them, and they indeed sought religious verdicts from him and asked about Āḥādīth and he answered them. For some of them it appeared falsely that the chamber had opened and the Prophet (ﷺ) came out of it and he and his two companions embraced him. For others, it falsely appeared that that he (the Prophet ﷺ) raised his voice for Salām until it reached a distance of many days or a far away place. And these events and what is similar to them, I know them in a great quantity from people who witnessed these occurrences and what resembles them, and they have indeed narrated me what happened to them, and from what other truthful people informed me and its mention is too extensive for this place.

And these (events) occur for many people as they occur for the Christians and polytheists, but a lot of people deny them, and many if they consider them to be truthful, they believe that these are from the divine signs, and the one who witnessed them saw that because of his piety and Religion and they do not know that it comes from Shayṭān, that he misguided the one witnessing them, and that according to the little knowledge of a person, Shayṭān deceives him.

And those who have little knowledge, he (Shayṭān) will tell them something that is known to clearly contradict the Sharī'ah, and those who have knowledge about this, he will not tell them something that is known to contradict the Sharī'ah nor something that is of great benefit for his Religion, rather he will misguide them about some matters they knew. And verily this is the action of devils and if he (the person having some knowledge) thinks he will gain some benefits (from these events) then what he loses from his Religion is greater.

This is why none of the Ṣaḥābah ever said that al-Khidr came to him, nor Musā, nor 'Īsā, or that he heard the Prophet (ﷺ) returning him (the Salām). And Ibn 'Umar would send Salām after returning from a journey and he never said he heard the return (of his Salām), and likewise the Tabi'ūn and those who followed them; this was only introduced by some later people.

And in the same way, none of the Ṣaḥābah ﷺ came to him (the Prophet ﷺ) and asked him beside his grave about some issues in which they disagreed and over some knowledge that became difficult for them, neither his four Caliphs nor other than them, although they are the closest people to him (ﷺ), even his daughter Fāṭimah ﷺ, Shayṭān did not hope (to fool her) by telling her: “Go to his grave and ask him whether he leaves any inheritance or does not leave any share?”

And in the same manner, Shayṭān did not yearn (to fool them) by telling them when they faced drought: “Ask him that he invokes (Allah) for rain for you” nor by saying: “Ask him that he invokes for victory for you” nor “that he asks forgiveness for you” as they would during his lifetime ask him to invoke for rain for them, or to invoke for victory for them. And Shayṭān did not hope from them after his (ﷺ) death that they would seek this from him, nor did he yearn this in the three first generations. These acts of misguidance only became apparent among those whose knowledge of Tawḥīd and the Sunnah became little, so Shayṭān misguided them as he misguided the Christians in matters because of their little knowledge of what the Messiah (Jesus) and the Prophets before him came with, may the Ṣalawāt¹ of Allah and His Salām be on them.

And likewise, Shayṭān did not desire to fly with one of them in the air, nor to make him cross a great land in a short amount of time, as it happened for many later people, because the travels they (the Ṣaḥābah) used to undertake were acts of obedience like the travel for Ḥajj, ‘Umrah, Jihād, and these were rewarded for every step they performed, and the longer the distance is, the greater the reward is. And it is like for the one who leaves his house to go to the Masjīd, one step he takes elevates him in a level and the other erases a sin, and it was not possible for Shayṭān to make their recompense diminished by taking them in the air or transporting them quickly so they could cross great distances at a fast pace.

And indeed they (the Ṣaḥābah) knew that the Prophet (ﷺ) was only elevated (once) for the night travel by Allah ﷻ from the Masjīd of Al-Ḥarām to the Masjīd of Al-Aqṣā in order to show him great signs, and

¹ [TN] Ṣalawāt: plural of Ṣalāh.

this was among his particularities, and people after him cannot have a similar ascension (Mi'rāj), but Shayṭān makes them (the people) imagine satanic elevations just as he made a group of later people imagine so.

[The Need of Some Believers For Karamāt (Miracles Performed by Allah For The Righteous People)]

As for crossing great rivers by marching on water, then some believers may need it sometimes, for instance they cannot reach the enemy and complete Jihād without this. Hence Allah would honour those who needed this among the Ṣaḥābah and Tabi'ūn with (Karamāt) similar to this, as He honoured Al-'Alā bin Al-Hadhrami and his companions and Abū Muslim Al-Khawlānī and his companions (with Karamāt), and the details of these (Karamāt) are in other books.¹

[The Superiority of The Ṣaḥābah Over Others]

However, the aim is to know that the Ṣaḥābah constituted the best of generations and are the best of creation after the Prophets, and what appeared among later people and is believed to be a noble quality of the later people that was not present in them (Ṣaḥābah), then it comes from Shayṭān and it is a defect and not a noble quality, whether it is from the categories of knowledge or from the categories of worship or from the categories of supernatural things and signs or from categories of politics and possession, rather the best of people after them (the Ṣaḥābah) are those who succeeded them.

'Abdullah Ibn Mas'ūd ؓ said: "He who wants to follow the way of someone, let him follow the way of those who passed away, because the living people are not protected from the tribulation, and these are the companions of Muḥammad possessing the most purified hearts of this

¹ [TN] For examples of these Karamāt, see *'The decisive criterion between the friends of the Allah and the friends of Shaytan'* by the author (pub. Daar us-Sunnah).

Ummah, and the most profound knowledge, and the last people that would self-constrain themselves (uselessly), they are the people Allah chose for the company of His Prophet and for establishing His Religion, so acknowledge their rights and stick to their guidance because they are upon pure guidance.”¹ And the details of this are in another place.

[The Ṣaḥābah Avoided Any Innovations on Graves]

And the purpose here is to show that the Ṣaḥābah ﷺ avoided all innovations related to graves, whether his noble grave or graves of others, because of his (ﷺ) prohibition addressed to them about these (innovations), so they do not resemble the people of the Book who transformed the graves of their Prophets into idols - though some of them would come outside (the chamber) and send Salām on him after returning from a travel like what Ibn ‘Umar would do, but during his lifetime they would send Salām on him, and then exit the Maṣjid and they would not come to him after every prayer, and when one of them would come, the Prophet (ﷺ) would reply to the Salām. And in the same manner for the one who sends Salām on him beside his grave, he will return him the Salām.

And they would come to see Ā‘ishah and send Salām on him in the same manner as they used to send Salām on him during his life and they would say: “Peace be on the Prophet (ﷺ) and the mercy of Allah and His blessings”. And this occurs in general for all the graves of believers, there is no person who comes to the grave of a person he knew in this world and he sends Salām on him except that Allah returns him his soul so he can return him the Salām². And if the return of the Salām is established for any believer then the best of the creation has more right for this.

¹ Recorded by Abū Nu‘aym in ‘Al-Ḥilyah’ from the saying of Ibn ‘Umar, and others.

² [Ḍa‘īf] Recorded by Ibn Ḥibbān in ‘Al-Majrūhīn’. See Shaykh Albānī’s ‘Ḍa‘īf Al-Jāmi’ (5208) [TN] See annexe n°3 for details. As for the Prophet (saw)’s soul being returned for answering the Salām, then it is established as it has preceded in this book, but it does not imply that the Prophet (saw) heard the person’s voice, rather these Salām are brought by angels, Allah knows best, yet this return is not proven for believers.

And when the Muslim sends Salām on him in the prayer, then verily even if he does not return it, Allah sends Salām on him ten times as it is mentioned in the Ḥadīth : “*He who sends Salām on me once, Allah sends Salām on him ten times.*”¹ And Allah gives him more reward for this Salām than what he gets from the return (of the Prophet ﷺ), and it is like he who sends Ṣalāh on him once, Allah will send Ṣalāh on him ten times.

And Ibn ‘Umar would send Salām on him then leave and he would not halt there for invocation for him (the Prophet ﷺ) or for himself. And this is the reason why Mālik would forbid (*kariha*) what exceeds the action of Ibn ‘Umar like halting there to invoke for him or for himself, because it is not narrated from any of the Ṣaḥābah, so it is a pure innovation. And Mālik said: “The last part of this community will not be reformed except with what reformed its first part” and moreover, the action of Ibn ‘Umar, as it was not done by all the Ṣaḥābah, it is only suitable to make this action justifiable, like similar actions performed by some Ṣaḥābah ﷺ.

[The Religious Proofs Lead Back to The Prophet ﷺ]

As for the view that this action is recommended (Mustahab) or forbidden or permissible (Mubāḥ) then it is only established by a religious proof (Dalīl Shar’i), so the obligation, the permission, the recommendation, the dislike or the prohibition are not established in any way except by religious proofs; and the religious proofs all return to him, may the Ṣalawāt of Allah and His Salām be on him; for he is the one who transmitted the Qur’an, he is the one who taught the Sunnah, the ‘Ijmā is told by his words to be infallible, and Qiyās is only a proof when we know that the *Far’* (subsidiary matter) is like the *Aṣl* (foundational

¹ [TN] ‘Ata‘ullah Thaḳīb, the translator in Urdu of this book, said about this Ḥadīth that it is reported in meaning in ‘Sunan An-Nasā’ī’ in Kitāb As-Sahw. The wording is: “The Prophet ﷺ came one day and we could see signs of good cheer on his face so we asked: ‘What are the signs of good news that we can see on your face?’ and he answered: ‘An Angel came to me and he said: ‘O Muhammad, Your Lord said: “Would you not be happy if one sends Ṣalāh on you once except that I send Ṣalāh on him ten times and if one sends Salām on you once except that I send Salām on him ten times?’”’”

matter), and the ‘*Illah* (causative factor) of the *Asl* is present in the *Far*’¹. We know with certainty that the Prophet ﷺ did not contradict himself, so we do not judge two similar cases with contradicting judgements, and we do not give a judgement based on a ‘*Illah* in a case and we change it another case with the presence of the same ‘*Illah* except if one of the cases is particularised with something justifying its particularisation.

And the law is only what he ﷺ legislated and the Sunnah is only what he left behind, and we do not add to it the saying or action of other than him, even if they are among the best of people, when it opposes the Sunnah, rather we do not add to it except with a proof justifying the addition.

[The Ijtihād of Some Ṣaḥābah]

This is why the Ṣaḥābah like Abū Bakr, ‘Umar, Ibn Mas‘ūd used to give verdicts with their Ijtihād and they would be correct and in agreement with the Sunnah, but each of them would say: “I say this with my opinion (*Ray*) and if I am correct then it is from Allah and if I am mistaken then it is from me and from Shayṭān and Allah and His Messenger are free from it.”² And surely whatever opposes his Sunnah is an abrogated or altered law, but the Mujtahid Scholars - even if they give

¹ [TN] For the definition of Qiyas (analogical reasoning) Mohammad Hashim Kamali said in his ‘Principles of Islamic Jurisprudence’ (p.267): “The majority of ‘ulama have defined Qiyas as the application to a new case (*far*’), on which the law is silent, of the ruling (*hukm*) of an original case (*asl*) because of the effective cause (*‘illah*) which is common to both. (Amidi in ‘*Ihkam*’, vol.3 p.186)” He further said (p.264): “The original case is regulated by a given text, and qiyas seems to extend the same textual ruling to the new case (Shawkani in ‘*Irshad*’, vol.2, p.54). He also gave an example (p.266) and it is that the Prophet ﷺ said: “*The killer shall not inherit from (his victim)*” By analogy this ruling is extended to bequests, which means that the killer cannot benefit from the will of his victim either. So the *Asl* is forbiddance of inheritance for the killer and the ‘*illah* is rushing to get his share with unlawful killing and this ‘*illah* is also present in the case of bequest (*Wasiyah*) so there ruling of forbiddance of bequest is applied although there is no text for this.

² The saying of Abū Bakr is about “*Al-Kalālah*” ([TN] i.e. inheritance of the one who does not leave any children or parents) and *Ad-Darimi* and *Al-Bayhaqī* narrated it. The saying of Ibn Mas‘ūd is collected by Abū Dawūd.

verdicts with their opinions and commit errors - they will receive a reward and their mistakes will be forgiven.

And the Şahābah, when one of them desired to invoke for himself then he would face the Qiblah and invoke for himself in his Masjid as they used to do during his lifetime, they would not desire to invoke (Allah) beside his chamber, and none (after he ﷺ passed away) came to his grave (for this purpose). And the Salām on him is indeed legislated in every prayer and it is legislated for the Muslims when one of them enters the Masjid, whatever Masjid it is.

[The First Category of Salām on The Prophet ﷺ]

The first category is (what is recited) in every prayer by the praying person: “Peace (Salām) be upon you, O Prophet, and the mercy of Allah and His blessings (be upon you)” and then he recites “Peace (Salām) be upon us and upon the righteous servants of Allah”. And the Prophet ﷺ said: *“When you say this, it touches every righteous servant of Allah in the heaven and on earth.”*¹

He legislated for the Muslims in every prayer to send Salām on the Prophet ﷺ, especially for him and on the righteous servants of Allah including the Angels, humans and Jinns. And it is narrated in the two Şahīḥs from Ibn Mas‘ūd that he said: “We would say in the prayer behind the Messenger of Allah ﷺ: “Peace (Salām) be upon so-and-so” and the Prophet ﷺ said: *“Verily Allah is As-Salām (Peace), when one of you sit in the prayer, he should recite: “All the compliments (At-Taḥiyāt), prayers and pure words are due to Allah. Peace (Salām) be upon you, O Prophet, and the mercy of Allah and His blessings (be on you). Peace (Salām) be upon us and upon the righteous servants of Allah. I bear witness that none has the right to be worshiped except Allah, and I bear witness that Muḥammad is His servant and His Messenger.”*²

¹ [Şahīḥ] Recorded by Al-Bukhārī (831) and Muslim (402).

² [Şahīḥ] Its reference has preceded.

And the Tashahhud has been narrated from him with other words like what Muslim reported from the Ḥadīth of Ibn ‘Abbās¹ and how Ibn ‘Umar would teach it². And Muslim narrated it from the Ḥadīth of Abū Mūsā and it similar to the Tashahhud of Ibn Mas‘ūd, but Al-Bukhārī only reported the Tashahhud of Ibn Mas‘ūd, and all of this is permissible, because the Quran has been revealed upon seven modes, and the Tashahhud is more deserving (to be recited with different versions).

And the point here is that he ﷺ mentioned that the praying person when he recites: “Peace (Salām) be upon us and on the righteous servants of Allah” then it touches every righteous servant of Allah in the heaven and on earth. And this comprises Angels, the righteous among humans and Jinns as He the Most High said about them (Jinns):

﴿وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا﴾

“There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc).” (Al-Jinn 72 : 11)

[The Second Category of Salām on The Prophet ﷺ]

The second category of Salām on him is when entering the Masjid as it is narrated in the ‘Musnad’ (of Imām Aḥmad) and in the ‘Sunan’ from Fāṭimah ؓ, the daughter of the Messenger of Allah ﷺ, that the Prophet ﷺ said: “*When one of you enters the Masjid, he should recite: ‘In the name of Allah, and peace (Salām) be upon the Messenger of Allah, O Allah forgive my sins and open for me the gates of Your mercy’ and when he exits he should say: ‘In the name of Allah, and peace be upon the*

¹ [Ṣaḥīḥ] Recorded by Muslim (403). [TN] The Tashahhud of Ibn ‘Abbās contains the additional word “Al-Mubarakat” which means blessed actions. So it reads: “All compliments, blessed actions, prayers and pure words are due to Allah.” The remainder is almost the same as the Tashahhud of Ibn Mas‘ūd.

² [Ṣaḥīḥ] Recorded by Mālik in his ‘Muwaṭṭa’ and Al-Bayhaqī. [TN] It reads: “In the name of Allah, all compliments (At-Taḥiyāt) are due to Allah, all prayers are due to Allah, all good deeds (Zākīyāt) are due to Allah...” and the remainder is the same as the Tashahhud of Ibn Mas‘ūd.

*Messenger of Allah, O Allah forgive my sins and open for me the gates of Your bounty.*¹

And Muslim narrated in his ‘*Ṣaḥīḥ*’ the invocation when entering the Masjid that (one should ask Allah) to open the gates of His mercy for him and when exiting he should ask Allah’s bounty.² And this invocation is highly stressed upon (Mu‘akkad) before entering the Masjid of the Prophet (ﷺ), this is why the scholars mentioned it in their books about the rites (of Ḥajj), they wrote that the one who comes to his Masjid (ﷺ) should recite this.

[The Legislated Salām on The Prophet ﷺ is More Beneficial Than The Salām Beside His Grave]

So the Salām on him (ﷺ) is legislated when entering and exiting the Masjid and in every prayer, and this is better and more beneficial than the Salām on him beside his grave and more valuable. This contains pure benefit and no means to evil is feared in that. Allah is pleased by it, the benefit of it will reach His Messenger and the believers, and this is legislated in every prayer and when entering and exiting the Masjid, contrary to the Salām beside his grave, although his grave, since he was buried (in it) was not accessible to anyone - neither for visiting or for Ṣalāh, nor for invocation or for anything else - but (only) Ā‘ishah was there because it was her home, and she was (residing) in the side behind the graves as the graves were located at the front of the chamber and she was at the back of the chamber, and the Ṣaḥābah would not enter here (beside the grave).

And during the era of the Ṣaḥābah, the chamber was outside the Masjid and attached to it, and it was only incorporated into it during the caliphate of Al-Walīd bin Abdul Mālīk bin Marwān after the death of the ‘Ibādīlah: Ibn ‘Umar, Ibn ‘Abbās, Ibn Az-Zubayr and Ibn ‘Amr, rather after the death of all the Ṣaḥābah who were in Madīnah as the last to pass away there was Jābir bin ‘Abdullah seventy and some years after (the

¹ [*Ṣaḥīḥ*] [TN] Shaykh Albānī graded it authentic in his ‘*Ṣaḥīḥ Sunan Ibn Mājah*’ (625).

² [*Ṣaḥīḥ*] Its reference has preceded.

Hijrah), and the Masjid was enlarged eighty and some years after (the Hijrah).

And the Ṣaḥābah would not come beside the grave nor would they halt beside it outside (the chamber) although they would enter the Masjid every day and night. And the Prophet ﷺ said: *“The prayer in this Masjid of mine is better than thousand prayers in other Masjids except for the Masjid of Al-Ḥarām.”*¹ And he ﷺ said: *“The saddles of camels are not bounded (meaning one should not travel) except to three Masjids: ‘The Masjid of Al-Ḥarām, this Masjid of mine and the Masjid of Al-Aqṣā.’”*²

And they would go (there, upon returning) from journeys to gather with the rightly-guided Caliphs and with others, and they would pray in his Masjid, send Salām on him in the prayer and when entering the Masjid and exiting it, and they would not come to the grave because it was not in their view something he ordered them to do or something in conformity with the Sunnah he legislated for them, for he only ordered them and made it a Sunnah for them to send Ṣalāh and Salām on him in the prayer and when entering the Masjid and in other (times).

However Ibn ‘Umar would come to it and send Salām on him and on his two companions after returning from a travel. And it is possible that other than Ibn ‘Umar would do this, so that is why some scholars considered this permissible following the Ṣaḥābah ﷺ, yet Ibn ‘Umar would send Salām then leave and he would not halt there. And he would say: *“Peace (Salām) be upon you O Messenger of Allah, peace be upon you O Abū Bakr, peace be upon you O my father”*³ then he would leave.

[The Majority of The Ṣaḥābah Would Not Act Similarly to ‘Abdullah Ibn ‘Umar In This Issue]

And the majority of the Ṣaḥābah would not do what Ibn ‘Umar would do, rather the Caliphs and other than them would travel to perform Ḥajj

¹ [Ṣaḥīḥ] Its reference has preceded.

² [Ṣaḥīḥ] Its reference has preceded.

³ [Ṣaḥīḥ] Its reference has preceded.

and for other purposes and they would return but not do this, because it was not for them something he established as a Sunnah. And likewise, his wives would travel for Ḥajj during the era of the Caliphs and after them, then each of them would come back to her home as he enjoined them to do.

And the auxiliaries of Yemen, about whom Allah said:

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾

“Allah will bring forth a people that He will love and who will love Him.” (Al-Maidah 5: 54), used to come in great numbers from Yemen during the era of Abū Bakr As-Siddiq and ‘Umar for Jihād in the way of Allah, and they would pray behind Abū Bakr and ‘Umar in his Masjid, and none of them would enter the chamber nor stand in the Masjid outside (the chamber) neither for invocation, nor for Ṣalāh or Salām or anything else. And they were knowledgeable of his Sunnah as the Ṣaḥābah and Tabi‘ūn taught them.

[Worship Beside The Grave of The Prophet ﷺ is Not More Virtuous Than Worship in Other Places]

And verily his rights are necessarily joined with the right of Allah ﷻ and the entirety of what Allah orders and loves from His rights and the rights of His Messenger, then surely the person is bound to respect them in all places and lands. And the Ṣalāh and Salām beside his noble grave is not more insisted upon than in other places, rather the person is enjoined to recite it wherever he is, either absolutely or when some causes make it stressed upon like the prayer, the invocation or the call to prayer.

None of his rights and none of the actions of worship are better beside his grave than in other places, rather his Masjid itself has nobility for being his Masjid. And he who thinks that before (the incorporation of) the grave, it did not have a nobility when the Prophet (ﷺ), the Muhājirūn and the Anṣār (would pray in it) and that its nobility only appeared in the caliphate of Al-Walīd bin Abdul Mālik after the chamber got incorporated in his Masjid, then this is not said except by an ignorant

who is extreme in his ignorance or by one who is a disbeliever, and this person is a denier of what he (ﷺ) came with, deserving to be killed (by the Islamic state).

[The Prophet ﷺ Transmitted The Riṣālāh (Message), Fulfilled His Trust And Advised The Ummah]

And the Ṣaḥābah would invoke (Allah) in his Maṣjid (after he passed away) in the same way as they would invoke in his lifetime, and they did not invent any other Sharī‘ah but (stuck to) the Sharī‘ah he (ﷺ) taught them in his lifetime. He (ﷺ) did not prescribe them to go to the grave of a Prophet or a saint when they had a need, to pray beside it, invoke him, invoke without performing Ṣalāh, ask (him to fulfil) his needs or ask him to ask his Lord. And the Ṣaḥābah ﷺ indeed knew that the Messenger of Allah did not enjoin anything from these things, and he did not enjoin them to particularise his grave or his chamber, neither for Ṣalāh nor for invocation, neither for him nor for themselves, rather he forbade them from taking his house as a place of ‘Eed.

He did not say to them what some ignorant leaders say to their followers: “If you have a need, then rush to my grave!” Rather he forbade them from what has more implications than this, and that is to take his grave or the grave of other than him as a place of worship (Maṣjid) in which they would pray to Allah ﷻ, in order to block the means towards polytheism.¹ May Allah send Ṣalāh on him and on his family and send Salām on him completely, and reward him with the best reward he ever gave to a Prophet from (the salutations) of his community. He indeed transmitted the Riṣālāh (Message), fulfilled the trust, advised the Ummah, performed Jihād in Allah’s way as it should be performed and worshiped Allah until the certitude (death) came to him from his Lord.

¹ [TN] Forbidding taking his grave as a place of worship in which one worships Allah is stronger than forbidding worshipping the dead because if worship of Allah is forbidden there then worship of other than Allah is even more forbidden. So this forbidding of the Prophet (ﷺ) has more implications and is stronger than merely forbidding the worship of the grave. And also worshipping Allah there could lead to polytheism, the person could be tempted to venerate the grave, and Shaytan could gradually misguide him, as occurred with the people who began polytheism before Nūh (Noah) ﷺ.

And the favour of Allah by (sending) him is the best favour He ever conferred to His servants, and he (ﷺ) indeed indicated to them the best actions of worship and the best places (of worship), as it is narrated in the two Ṣaḥīḥs from Ibn Mas‘ūd (رضي الله عنه) that he said: “I said: ‘O Messenger of Allah, which action is the best?’ and he answered: ‘*The prayer performed at its time*’ and I asked: ‘Then which?’ and he replied: ‘*Then good behaviour with the parents*’ and I said: ‘Then which?’ and he replied: ‘*Then Jihād in Allah’s way*’. He (Ibn Mas‘ūd) said: “I asked him about these and if I had asked him to indicate more then he would have given more (answers).”¹

And it is reported in the ‘Musnad’ and in “Sunan of Ibn Mājah” on the authority of Thawbān from the Prophet (ﷺ), that he said: “*Seek the straight path and you would not be able to count (the favours Allah), and know that the prayer is the best of your actions, and none perfects the ablution (Wudhu) except a believer.*”²

And the prayer, he indeed legislated for his Ummah to establish Masjids for it, and they constitute the best places in the sight of Allah as it is proven from him (ﷺ) in ‘Ṣaḥīḥ Muslim’ and others that he said: “*The most beloved places in the sight of Allah are the Masjids, and the most hated places in the sight of Allah are the markets.*”³

And despite this, he cursed those who establish Masjids on graves of Prophets and Saints, and (this curse occurred) in his final illness as an advice for his Ummah and as a concern from him over their guidance, as Allah described him in his saying:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

“Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (527) and Muslim (85).

² [Ḥasan] Recorded by Ibn Mājah and others, see ‘Al-Irwā’ (2/135-138).

³ [Ṣaḥīḥ] Recorded by Muslim (671) with the words “*The most beloved of lands.... the most hated of lands...*”

you should receive any injury or difficulty, (he is) concerned over you, for the believers (he ﷺ is) full of pity, kind, and merciful.” (At-Tawbah 9 : 128)

And it is mentioned in the two ‘Ṣaḥīḥs’ from Ā’ishah ؓ that she said: “The Messenger of Allah ﷺ said in his illness from which he did not recover: *“May Allah curse the Jews and the Christians for they turned the graves of their Prophets into places of worship (Masjids)”*, Ā’ishah said: “If there was not this (warning), his grave would have been made in an open place, but it was feared that it would be taken as a place or worship (Masjid).” And in the narration of Al-Bukhārī: “but I feared that it would be taken as a place of worship (Masjid).”¹

And from Ā’ishah and Ibn ‘Abbās, who said: “When the last moment of the life of Allah’s Messenger came, he started putting his Khamīṣah (cloth) on his face and when he felt hot and short of breath he took it off his face and said in this state: *“May Allah’s curse be on the Jews and Christians for they turned the graves of their Prophets into places of worship (Masjids).”* He (ﷺ) warned against doing what they did.”²

And from the wisdom of Allah is that Ā’ishah, the mother of the believers and the owner of the chamber in which he ﷺ was buried, narrated these Āḥādīth, and she indeed heard them from him. And others from the Ṣaḥābah also narrated them such as Ibn ‘Abbās, Abū Hurayrah, Jundub bin Abdullah and Ibn Mas‘ūd ؓ.

And it is narrated in the two ‘Ṣaḥīḥs’ from Abū Hurayrah ؓ from the Prophet ﷺ: *“May Allah destroy the Jews and the Christians for they took graves of their Prophets as places of worship.”*³

And it is reported in the two ‘Ṣaḥīḥs’ from Ā’ishah that Umm Habibah and Umm Salāmah made a mention before the Messenger of Allah ﷺ of a church which they had seen in Abyssinia (Ethiopia) containing pictures. The Messenger of Allah ﷺ said: *“Verily, these people, when a righteous person amongst them dies, they build a place of worship on his*

¹ [Ṣaḥīḥ] Its reference has preceded.

² [Ṣaḥīḥ] Its reference has preceded.

³ [Ṣaḥīḥ] Recorded by Muslim (530).

grave, and then decorate it with such pictures. These will be the worst of creatures on the Day of Judgment in the sight of Allah.”¹

And it is narrated in the *Ṣaḥīḥ* of Muslim from Jundub bin Abdullah ؓ, that he said: “I heard the Prophet ﷺ saying five days before he passed away: “I free myself before Allah that I should take a *Khalīl* (close friend) among you, because Allah has taken me as a *Khalīl* just as He took *Ibrāhīm* as a *Khalīl*, and if I was to take a *Khalīl* from my *Ummah*, I would have taken *Abū Bakr* as (my) *Khalīl*. Beware, verily, people who were before you would take the graves of Prophets and saints as places of worship, and surely I forbid you from this.”²

And in *Ṣaḥīḥ* Muslim, it is narrated from Marthad Al-Ghanawī that the Prophet (ﷺ) said: “Do not sit on graves and do not pray towards them.”³

And it is mentioned in the ‘*Musnad*’ (of *Imām Aḥmad*) and the ‘*Ṣaḥīḥ* of *Abū Hatim* (bin *Ḥibbān*)’ that he (ﷺ) said: “Certainly, among the worst of people are those who will be alive when the time (of resurrection) will come, and those who establish graves as places of worship (*Masjids*).”⁴

And his prohibition of taking his grave as a place of ‘Eed has preceded.

When the *Ṣaḥābah* knew that he forbade them from taking it (the grave) as a place of prayer for the obligatory prayers by which closeness to Allah ﷻ is reached, so that they do not resemble the polytheists who invoke it, pray to it and vow to it (the grave), then his forbiddance from invoking by it (the grave) is much greater. It is like when he forbade them from praying when the sun rises and when it sets so they do not resemble the people that prostrate to the sun, then his prohibition from prostrating to the sun is greater and stronger.

And the *Ṣaḥābah* ؓ would intend to perform prayer, invocation and remembrance (*Thikr*) in *Masjids* built for Allah without graves of Prophets and saints, graves that they forbade to turn into places of

¹ [*Ṣaḥīḥ*] Its reference has preceded.

² [*Ṣaḥīḥ*] Its reference has preceded.

³ [*Ṣaḥīḥ*] Its reference has preceded.

⁴ [*Ṣaḥīḥ*] Authenticated by *Shaykh Al-Albānī* in ‘*Tahdhīr as-Sājid*’ (p.19)

worship (Masjids) - and they (the graves) are only houses of created people. And they would do after his death what they used to do during his lifetime, may Allah send Ṣalāh on him and on his household and send Salām on him completely.

And among the proofs that justify what Mālik and other scholars of the Muslims said concerning the forbiddance (*karahiyah*) for the people of Madīnah to intend (to go to) the grave whenever they enter and exit (the Masjid) and similar things, even is their intention is only sending Salām and Ṣalāh on him, is that the Prophet (ﷺ) would go to Qubā' by ride or by foot every Saturday as it is established in the two 'Ṣaḥīḥs', from the Ḥadīth of Ibn 'Umar: "The Messenger of Allah ﷺ used to go to Qubā' every Saturday by ride or by foot," and Ibn 'Umar would also do this. And Nafi' added from Ibn 'Umar that the Prophet (ﷺ) would pray in it two Rak'āt.¹

[The Masjid of The Prophet ﷺ And The Masjid of Qubā' Were Both Built Upon Piety]

And this authentic Ḥadīth proves that he would pray in his Masjid on Friday, and he would go to the Masjid of Qubā' and pray in it on Saturday, and they both were built upon piety. He the Most High indeed said:

﴿ لَا تَقُمْ فِيهِ أَبَدًا ۚ لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ۗ

"Verily, the Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to purify themselves. And Allah loves those who purify themselves." (At-Tawbah 9 : 108)

And it has been narrated from the Prophet ﷺ from many routes that he asked the people of Qubā' about this purification for which Allah praised

¹ [Ṣaḥīḥ] Its reference has preceded.

them, and they mentioned that they perform Istinjā with water (i.e. clean their private areas with water after relieving themselves).

And in ‘Sunan Abū Dawūd’ and others he (ﷺ) said: *“This verse: **“In it are men who love to purify themselves”** was revealed concerning the people of Qubā’s Masjid.”* He said: *“They would perform Istinja with water and this is why this verse was revealed about them.”*¹

And it is established in the ‘Ṣaḥīḥ’ from Sa’d that he asked the Prophet ﷺ while he was in the house of one of his wives about the Masjid whose foundation was laid on piety, and he took a handful of little pebbles and threw them on the floor, then he said: *“It is your Masjid of this”* meaning the Masjid of Madīnah.²

So this proves that both Masjids were built on piety, but the Masjid of Madīnah is more complete in this description, and it is more deserving of this description; and the Masjid of Qubā’ was the cause of the revelation of this verse because it was in the neighbourhood of the Masjid Ad-Ḍirār (that caused harm and division) in which standing in (prayer) was declared forbidden (to the believers).

The aim here is to show that in regards to going to Qubā’ every week to pray in it, Ibn ‘Umar would do this in imitation of the Prophet ﷺ and Ibn ‘Umar and other than him would not go to the grave of the Prophet ﷺ when they were residing in Madīnah, neither every week nor other than every week. And Ibn ‘Umar would only go to the grave when he returned from a travel, and many Ṣaḥābah, or the majority of them, would return from travel and they would not go to the grave neither for Salām nor for invocation nor for something else, and they would not stand in the Masjid outside the chamber as Ibn ‘Umar would do (just to say Salam, and then leave).

And none of them would enter the chamber for this purpose, rather they would enter only to see Ā’ishah ؓ when she was residing there, and then when someone would enter to see her, he would send Salām on the

¹ [Ṣaḥīḥ] [TN] See ‘Ṣaḥīḥ Abū Dawūd’ (34) and ‘Ṣaḥīḥ Ibn Mājah’ (286).

² [Ṣaḥīḥ] Recorded by Muslim (1398).

Prophet ﷺ in the same manner as he used to send Salām on him when he was present in front of him.

As for the Salām that he does not hear¹, then it is the Salām for which Allah will send Salām on its doer ten times like the Salām on him in the prayer and when entering the Masjid and exiting it, and this Salām is prescribed in every place and at any time, and it is better than the Salām specific to his grave, because the Salām specific to his grave is from the kinds of greetings for all believers be they alive or dead.

[The General Salām is Ordered Particularly For The Prophet ﷺ]

As for the general and absolute Salām then its order for him is among his particularities, in the same way as the order of sending Ṣalāh on him is from his particularities, though sending Ṣalāh and Salām on others in general and sending Ṣalāh on others in specific is an issue of difference². Some scholars considered the Salām restricted for him as the Ṣalāh is restricted to him, and this is attributed to Abū Muḥammad Al-Juwaynī, but the majority of the scholars are of the opinion that the Salām is not particular to him. As for the Ṣalāh, then there is a famous disagreement about it; and this is because Allah the Most High ordered in His Book to send Ṣalāh and Salām on him specifically and He said:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا

تَسْلِيمًا﴾

¹ [TN] Shaykh Al-Islam Ibn Taymiyah considers that the dead hears the Salām of the person visiting his grave, and Allah returns him his soul so he can return the Salām. But other Scholars deny that the dead can hear. Refer to 'Life of Al-Barzakh' by Al-Jibaly and 'Mysteries of the Soul Expounded' by Abū Bilal Mustafa Al-Kanadi for proofs that the dead do not hear.

² [TN] General Salām and Ṣalāh is to say: "O Allah send Salām and Ṣalāh on the believers, or on such-and-such people" as for Salām and Ṣalāh in specific, it is to say: "O Allah send Salām on Bakr or send Ṣalāh on Zayd."

“Verily Allah and His angels send Ṣalāh on the Prophet (Muḥammad ﷺ). O you who believe! Send your Ṣalāh on him (Muḥammad ﷺ), and greet (salute) him with complete salutation.” (Aḥzāb 33:56) Here He informed (that He sends Ṣalāh on the Prophet ﷺ) and He ordered others to do it.

As for the case of the believers in general, then He informed (that He sends Ṣalāh on them) but He did not order others to do it, and He said:

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ﴾

“He it is Who sends Ṣalāh on you, and His angels too.”
(Aḥzāb 33:43)

This is why when the people who deliver the Friday sermon mention this they say: “Verily Allah ordered you (to send Ṣalāh on him) with an order in which He started with Himself, and added His angels, and called the believers of His creation to do it,” meaning He said: “O you who believe!” (Aḥzāb 33:56)

As for the Ṣalāh of Allah the Most High on the believers, He started with Himself and added the angels but he did not call the believers of His creation to do it. And it occurs in the Ḥadīth: “Surely Allah and His angels send Ṣalāh on the person who teaches people the good.”¹

[The Ruling of Sending Ṣalāh on The Prophet ﷺ Outside The Invocation in The Prayer]

The Muslims agree that it is legislated to send Ṣalāh on him ﷺ in the prayer before the invocation, and in other than the prayer. They only

¹ [Ḥasan] Recorded by At-Tirmidhī (2685) and others. At-Tirmidhī said: “This is a Ḥasan Gharīb Ḥadīth”. Adh-Dhahabi stated in ‘Tadhkirat Al-Huffāz’: “This Ḥadīth is Gharīb, and Al-Walīd has some Munkar Aḥadīth (a Munkar narration is a weak narration that opposes an authentic one),” and he said in ‘Sayr Al-A’lām An-Nubalā’: “Al-Walīd is alone in reporting it and he is not reliable.” And Shaykh Al-Albānī authenticated this Ḥadīth in ‘Ṣaḥīḥ Al-Jamī’ (1838, 4213) and ‘Ṣaḥīḥ At-Targhīb’ (78). I say: It has a supporting report (Shāhid) from the Ḥadīth of Abū Dardā in Ibn Mājah and al-Bayhaqī in ‘Shu’b’ and it has other weak reports which strengthen (collectively) from Anas and Abū Sa’īd, so it is Ḥasan (of good level) because of supporting reports.

differ about the obligation of sending Ṣalāh on him in the obligatory prayers¹ and in the sermons (of the Friday prayer). Ash-Shāfi‘ī considered it compulsory and Abū Ḥanīfah and Mālik did not view it obligatory, and there are two sayings from Aḥmad.

And if it is said that it is obligatory (Wājib), then is it a pillar or can it be restored by the Sahw (prostration of forgetfulness)? There are two sayings, and the most evident of sayings is that the Ṣalāh is obligatory before the invocation and we should not invoke before starting the Salām on him ﷺ. And the Salām on him is obligatory (Wājib) in the prayer², and it should be recited in the Tashahhud as it is a pillar of the prayer according to Ash-Shāfi‘ī and Aḥmad in one saying, and the prayer will be void if it is left on purpose or by forgetfulness. And (sending Salām is obligatory (Wājib) in the last Tashahhud according to Mālik and Abū Ḥanīfah.

And according to Mālik and Aḥmad in his famous saying, if one leaves the first Tashahhud on purpose, the prayer will be void, and if one leaves it by forgetfulness then he should perform the prostration of Sahw (to repair this); and this is what Imām Aḥmad calls ‘Wājib’ and what the companions of Mālik call ‘Sunnah Wājibah’ and they say: (such-and-such) is a Sunnah Wājibah. And there is no difference in meaning as both say that he who leaves it on purpose should repeat (the prayer) and he who leaves it by forgetfulness should perform the prostration of forgetfulness.

According to Mālik and Aḥmad, the actions of the prayer are divided into different categories like the actions of Ḥajj, and Abū Ḥanīfah divides them into three categories, but regarding the obligatory (Wājib) category according to him, if one leaves it he would only have acted wrongfully by leaving it but there would be no repetition for him whether he left it on purpose or by forgetfulness. As for Ash-Shāfi‘ī, whatever is obligatory (Wājib) is a pillar except for the Ḥajj in which by agreement there are obligatory actions that are neither pillars nor

¹ [TN] This Ṣalāh is the well-known invocation asking Allah to send Ṣalāh on Muhammad and on his household as He send Ṣalāh on Ibrahim and his household.

² [TN] The Salām in the Tashahhud is the famous invocation which begins with “At-Tahiyāt...”.

recommended (Mustaḥab) but leaving them makes the expiatory sacrifice compulsory.

[The Ruling of Sending Ṣalāh on Other Than The Prophet ﷺ]

There is no dispute that he ﷺ could send Ṣalāh on others as He the Most High said:

﴿ وَصَلِّ عَلَيْهِمْ ﴾

“**And send Ṣalāh on them**” (At-Tawbah 9:103) and as it is established in the ‘Ṣaḥīḥ’ that he said: “*O Allah send Ṣalāh on the household of Abū ‘Awfa,*”¹ and as it is narrated that he said to a woman: “*May Allah send Ṣalāh on you and on your husband*”² and she had indeed asked him to send Ṣalāh on her and on her husband.

Also there is no disagreement that one can send Ṣalāh on his household following (the Ṣalāh on him) as he taught his community to recite: “*O Allah send Ṣalāh upon Muḥammad and on the household of Muḥammad just as You sent Ṣalāh on the household of Ibrāhīm, indeed You are Praiseworthy, Majestic; and bestow blessings upon Muḥammad and on the household of Muḥammad just as You bestowed blessings on the household of Ibrāhīm, indeed You are Praiseworthy, Majestic.*”³

As for someone other than him (ﷺ) sending Ṣalāh on other than him (ﷺ) such as one saying: “May Allah send Ṣalāh on Abū Bakr -or ‘Umar or ‘Uthmān or ‘Alī,” then there are two sayings about it:

One of them is that it is permissible and it is clearly affirmed by Aḥmad in many places, and he took as a proof the saying of ‘Alī to ‘Umar: “May Allah send Ṣalāh on you.”⁴ Upon this are the majority of his companions

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (1497) and Muslim (1078).

² [Ṣaḥīḥ] [TN] Al-Albānī graded it as authentic in ‘Ṣaḥīḥ Abū Dawūd’ (1357).

³ [Ṣaḥīḥ] Its reference has preceded.

⁴ As mentioned by Ibn Al-Qayim in ‘Jalā Al-Afhām,’ this narration is a refutation of Ḥāfiẓ Ibn Abdil Barr who claimed that such narrations do not exist, as occurs in “Al-Itidhkār”.

like Qādī Abū Ya'lā, Ibn 'Aqīl, Shaykh Abdul-Qādir, and they did not mention any disagreement about this.

The second saying is that it is forbidden and this is mentioned by a group among the companions of Mālik and Ash-Shāfi'ī and this has been quoted from them both, and this has been mentioned by our grandfather Abū Al-Barakat in his book 'Al-Kabīr' and he did not mention any other view, and he took as a proof what a group narrated from Ibn 'Abbās that he said: "I do not know of any Ṣalāh that is suitable from anyone on anyone except on the Messenger of Allah (ﷺ)." ¹

Those who forbade (sending Ṣalāh on other than him) said: As for his (ﷺ) sending Ṣalāh on others, then it is his Ṣalāh, he has the right to give it to others. And as for the Ṣalāh on others following (Ṣalāh on him), then what is permissible following (Ṣalāh on him) can be impermissible if it is done on purpose alone.

And those who declared this permissible based themselves on the two rightly-guided Caliphs 'Umar and 'Alī, and on the fact there is no prohibition about this in the Book and the Sunnah, but it is not obligatory for anyone's case as it is obligatory for the case of the Prophet (ﷺ), so his particularity consists in the order and obligation (to send Ṣalām on him) and not in a permission or recommendation.

They said: It is established that Angels send Ṣalāh on the believers as in the 'Ṣaḥīḥ': "*Verily the Angels send Ṣalāh on the one of you as long as he remains in his place of prayer.*" ² So when Allah and His Angels send Ṣalāh on the believer, why is it impermissible for the believers to send Ṣalāh on him (the believer)?

As for the saying of Ibn 'Abbās, then it had been mentioned when the people of innovation started particularising the Ṣalāh on 'Alī and other than him, and they would not send Ṣalāh on others, and this constitutes an innovation by agreement. And they would not send Ṣalāh on every individual of Banū Hāshim from the family of 'Abbās, nor on every

¹ [Ṣaḥīḥ] Recorded by 'AbdurRazāq and others. Hāfiẓ Ibn Hajar authenticated it in 'Fat'h Al-Bār'.

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (647) and Muslim (649).

child of Al-Hasan and Al-Husayn, nor on his wives though it is established in the ‘Şaḥīḥ’: “*O Allah send Şalāh on Muḥammad and on his wives and his descendants.*”¹ So then there is no proof for the one who particularises some of the Ahl Al-Bayt (prophetic household) without all of the Ahl Al-Bayt, and without all the believers.

[The Salām on The Prophet ﷺ And on Other Than Him]

As Allah the Most High has ordered to send Şalāh and Salām on him (ﷺ), then some people said: “Verily the Şalāh on other than him is forbidden,” and some of them including Abū Muḥammad Al-Juwaynī went further and said: “One should not send Salām on other than him.”

And this is not known from any of the early scholars and the majority of the later scholars rejected it, because the Salām on others is legislated, and this is the Salām of *at-Tahiyah* that consists of sending Salām on the person that one meets and it is either obligatory or highly recommended (Mustaḥab Mu’akkad), and there are two sayings from the scholars on this topic and they are the two sayings of Aḥmad’s Madhhab; Answering (the Salām) is an obligation by consensus either on every individual or on the community (‘Ala Al-Kifāyah), and the praying person says to complete his prayer: “May peace (Salām) be upon you, May peace (Salām) be upon you”. Moreover the Prophet ﷺ taught his companions when they visit graves to send Salām on them and recite: “*Peace be upon you, O people of the dwellings among the believers and Muslims.*”²

Those who consider that the Salām is among his particularities do not forbid sending Salām on the person that is present, but they say that one should not send Salām on the absent and they view that the Salām on him while he is absent is among his particularities, and this (saying) is weak, but the order and the obligation to do it is among his particularities as in the Tashahhud, there is no Salām on any specific person but on him, and likewise when entering the Masjīd and exiting it. And this

¹ [Şaḥīḥ] Recorded by Al-Bukhārī (6360).

² [Şaḥīḥ] It has preceded.

emphasizes the fact that sending Salām and Ṣalāh on him are both obligatory in the prayer and other than it.

As for other people, then it (sending Salām) is not obligatory except for the Salām of *at-Tahiyah* that occurs when meeting because it is an emphasised action (Mu'akkad) by agreement (of the scholars). Is it obligatory or recommended (Mustaḥab)? There are two famous sayings in Aḥmad's Madhhab and others. And what the religious texts indicate is that it is obligatory, Muslim narrated in his 'Ṣaḥīḥ' from him ﷺ that he said: *"Five things are obligatory on a Muslim concerning his Muslim brother: he should send Salām on him when he meets him, he should visit him when he is ill, he should bid farewell to him (meaning he should pray his funeral prayer and follow his funeral procession) when he dies, and he should accept his invitation,"* and it has been narrated: *"and he should invoke for mercy on him when he sneezes."*¹

And the majority of jurists declared that accepting the invitation (of a Muslim) is compulsory, and the funeral prayer is an obligation on the community ('Ala Al-Kifāyah) by their consensus, and the Salām when meeting is of greater importance than accepting the invitation and likewise visiting the sick; and the evil that results from not sending Salām on a person when one meets him and by not visiting him when he is sick is greater than what results from not accepting his invitation; and sending Salām is easier than accepting the invitation and visiting the sick, and these topics are detailed in other places.

The aim here is to show that the Salām of *at-Tahiyah* that occurs when meeting a living person and after the death when visiting the grave of a Muslim is legislated in the case of every Muslim. Salām should be sent on every living person one meets and on every person whose grave one visits.

And the Ṣaḥābah ﷺ knew that this Salām sent on him beside his grave - about which he said: *"No one sends Salām on me except that Allah returns me my soul so I can return him the Salām"*² - is not among his

¹ [Ṣaḥīḥ] Recorded by Muslim (2162).

² [Ḥasan] Recorded by Abū Dawūd and others, see 'As-Ṣaḥīḥah' (2266) and 'Talkhīs al-Habīr' (2/267).

particularities, nor does he have any superiority in this over others, rather it is legislated for the case of every Muslim, living or dead. And every believer returns the Salām on the one who sends Salām on him, and this is not intended by itself, but when one meets someone he sends Salām on him, and likewise when he visits the grave of someone, he sends Salām on the dead, and it is not that one overburdens himself to cross great distances and to meet someone for this purpose only.

And the Salām on him (the Prophet ﷺ) in the prayer and when entering the Masjid and exiting it, this is among his particularities. It is from the Salām that Allah ordered in the Qur'an, (and He ordered us) to send Salām on him, and Allah will send Salām on the doer ten times just as He sends Ṣalāh on him ten times if he sends Ṣalāh on him (the Prophet ﷺ) once - and this is what is legislated, ordered, the best (of Salam), the most beneficial, the most complete and the one that contains no means to evil.

And this effort (the Salām beside his grave), he is not specified in it, nor are great distances ordered to be crossed for this purpose only, rather having the intention of sending Ṣalāh and Salām and invocation (beside the grave) amounts to taking it (the grave) as a place of 'Eed. And the Prophet ﷺ certainly said: *"Do not take my house as a place of 'Eed."*¹

This is why the action propagated among the Ṣaḥābah - the rightly-guided Caliphs and the first forerunners (As-Sabiqūn Al-Awalūn) from the Muhājirūn and Anṣār - was that they would enter his Masjid and send Ṣalāh on him in the prayer and send Salām on him as Allah and His Messenger ordered them, and they would invoke for themselves in the prayer with the legislated invocation they wished, as it is mentioned in the 'Ṣaḥīḥ' from the Ḥadīth of Ibn Mas'ūd that when he (ﷺ) taught him the Tashahhud, he said: *"Then one should choose after this the invocation that pleases him most."*²

And they would not go to the grave, neither inside the chamber nor outside it, not for invocation nor for Ṣalāh or for Salām, nor for any other

¹ Reported by AbdurRazāq and it is *Mursal* [TN] Meaning, the Ṣaḥābī is omitted and the Tābi'ī narrates directly from the Prophet ﷺ.

² [Ṣaḥīḥ] Recorded by Muslim (402).

from his rights that are ordered to be performed in any place, so what about intending it (the grave) for the fulfilment of their needs as people of polytheism and innovation do? Indeed this was not known in the first three generations neither beside his grave nor beside other graves, neither in the era of the Ṣaḥābah, the Tabi'ūn nor that of their followers.

And these issues, if the people of Faith and knowledge ponder on them, the Religion of Islām will be known in them. And the distinction between those who know Tawḥīd, the Sunnah and Faith and those who ignore these issues will become apparent.

It has been clarified that the rightly-guided Caliphs and the majority of the Ṣaḥābah would enter the Masjid and send Ṣalāh in it on the Prophet ﷺ and they would not send Salām on him when going out of Madīnah and when returning from a travel, rather they would enter the Masjid and pray in it and send Salām on the Prophet ﷺ and they would not go to the grave, and the aim of some was (the Salām) of *at-Tahiyah*.

Chapter:

[The Recommendation of Sending Salām on The Prophet ﷺ When Entering The Masjid]

Also it is recommended for every person who enters the Masjid to send Salām on the Prophet ﷺ and to say: *“In the name of Allah, and peace (Salām) be upon the Messenger of Allah, O Allah forgive my sins and open for me the gates of Your mercy”* and likewise it is recommended to say when exiting: *“In the name of Allah, and peace be upon the Messenger of Allah, O Allah forgive my sins and open for me the gates of Your bounty.”*¹

And this Salām recited whenever one enters the Masjid suffices from sending Salām on him beside the grave, and it is among his particularities and contains no means to evil, and it is also recited in the prayer, so they should send Ṣalāh and Salām on him in the prayer, and they should send Ṣalāh on him when they hear the call to prayer, and they should request the Wasīlah for him as Muslim narrated in his ‘Ṣaḥīḥ’ from ‘Abdullah bin ‘Amr bin Al-‘Āṣ that he said: *“The Messenger of Allah ﷺ said: “When you hear the caller to prayer (Mu‘azzin), repeat what he is saying, then send Ṣalāh on me, for indeed he who recites Ṣalāh on me once, Allah will say Ṣalāh on him ten times, then ask Allah to grant me the Wasīlah, as it is a rank in Paradise which is not suitable except for one of the servants of Allah, and I hope that I will be this servant, so he who asks the Wasīlah for me, (my) intercession will become permissible for him on the day on resurrection.”*²

And they knew that the recommended Salām beside his noble grave is the Salām of *at-Tahiyah* that occurs when meeting, and it is recommended in the same manner beside the grave of every Muslim and when meeting him, and he is equivalent to others in this as he said: *“No*

¹ [Ṣaḥīḥ] Its reference has preceded.

² [Ṣaḥīḥ] Its reference has preceded.

*one sends Salām on me except that Allah returns me my soul so I can return him the Salām.*¹

And he said: *“There is no person who comes to the grave of a person he knew in this world and he sends Salām on him except that he recognises him and returns him the Salām.”*²

And he would recite when he visited graves: *“Peace be upon you, O people of the dwellings among the believers and Muslims. Verily we shall, when Allah wills, be joining you. You are our predecessors and we will be following you. We ask Allah to grant us and you security.”*³ And he would teach his companions to recite this when they visit graves: *“Peace be upon you, O people of the dwellings among the believers and Muslims.”*⁴

And sending Salām on him in the prayer is better than sending Salām on him beside his grave, it is among his particularities and it is ordered. Allah sends Salām on its doer in the same manner as He sends Ṣalāh on the one who sends Ṣalāh on him (ﷺ), and indeed whoever sends Ṣalāh on him once, Allah will send Ṣalāh on him ten times, and whoever sends Salām on him once, Allah will send Salām on him ten times.

And their aims (of sending Ṣalāh on him ﷺ) are reached by sending Salām and Ṣalāh on him in the Masjid and in other than the Masjid, so their remains no benefit for them in going to the grave, contrary to the fact (that there is a benefit) of going to the Masjid of Qubā’. Indeed they would go there every Saturday and pray in it in imitation of him ﷺ, as the prayer in it is equal to a ‘Umrah, and they would join this to the Friday prayer in his Masjid, as one of these matter does not suffice from the other, rather more reward occurs by this.

And likewise when the person goes out to visit Al-Baqī’ and the people of Uhud just as the Prophet ﷺ would visit them and invoke for them, then this constitutes a good action because it contains benefits and there

¹ [Ṣaḥīḥ] Its reference has preceded.

² [TN] See Annex n°3 for details where similar narrations have been declared weak.

³ [Ṣaḥīḥ] Its reference has preceded.

⁴ [Ṣaḥīḥ] Its reference has preceded.

is no means to evil in it; and they would not invoke for them (the people of Al-Baqī' and Uhud) in every prayer, thus one could say: this suffices from (visiting their graves).

[The Madhhab of Ibn 'Umar ﷺ in Following up The Relics (Āthār) of The Prophet ﷺ is Weak]

And despite this, it has been narrated from Mālik: the forbiddance of taking this as a Sunnah, and he did not take the action of Ibn 'Umar into consideration of this, just as he did not take from his action of touching the sitting place of the Minbar, nor from the recommendation of seeking the places in which he ﷺ prayed because the time of prayer reached him in these places, and Ibn 'Umar would desire to seek these places in order to pray in them.

Moreover the majority of the Ṣahābah did not consider this as recommended, rather they would favour what he ﷺ would do and it is to pray wherever the time of prayer reaches him. And 'Umar bin Al-Khaṭṭāb would forbid seeking these places to pray in them and he said: "The people before you were destroyed only because of this, indeed they used to take the relics (Āthār) of their Prophets as places of worship (Masjids), when the time of prayer reaches someone in the places (in which the Prophet ﷺ prayed) then he should pray there, otherwise he should leave."¹

So 'Umar bin Al-Khaṭṭāb ordered them to do what the Messenger of Allah ﷺ made Sunnah for them, and 'Umar bin Al-Khaṭṭāb ﷺ is among the rightly-guided Caliphs whose Sunnah we have been ordered to follow, and he possesses along with Abū Bakr the particularity of the order to be taken as examples as he ﷺ said: "*Take these two after me as examples: Abū Bakr and 'Umar.*"² And the order to take them as an example (Iqtiḍā) is stronger than the order to follow their Sunnah as we have detailed in other places.

¹ [Ṣaḥīḥ] Recorded by Ibn Abī Shaybah and graded authentic by Al-Albānī in 'Tahdhīr As-Sājid' (p.93).

² [Ḥasan] Narrated by Al-Lālikā'ī in 'Sharh Uṣūl Al-I'tiqād', see 'As-Ṣaḥīḥah' (1233).

And likewise it is narrated from Mālik that he disapproved of going to Bayt Al-Maqdis fearing that the travel to it would become a Sunnah. He indeed disliked it when a specific time was appointed for it like the time of Ḥajj in which groups go to it, because the Prophet ﷺ did not appoint (a specific time), neither for Qubā' nor for the graves of the martyrs (of Uhud) and the people of Al-Baqī' and others, in the manner he appointed a specific time for Ḥajj, for the Friday prayer and for the 'Eed. So the distinction between these two things is obligatory.

Although he performed voluntary prayers in congregation many times for the night prayer, at the time of Duḥā and others, he did not establish the congregation for voluntary prayers in a specific time as a Sunnah similar to (the congregation for) the five (daily) prayers, for the prayer of the eclipse, for the two 'Eeds and for Friday. As for going to his grave in order to send Salām on him, then they sufficed from it by sending Salām on him in the prayer and when entering the Masjid and exiting it. Going time after time after the prayer to the grave is a means to make it as a place of 'Eed and as an Idol, and they have been prohibited from this.

Chapter:

[The Guidance of ‘Umar, ‘Uthmān and Al-Walīd Bin Abdul Mālīk in Extending The Prophetic Masjid]

He (the Prophet ﷺ) was buried in the chamber of Ā‘ishah, and the chamber of Ā‘ishah and all the chambers of his wives were located towards the eastern side of the Masjid and at its front, but they were not incorporated within the Masjid, so one could exit the chamber to (go to) the Masjid. But in the caliphate of Al-Walīd, the Masjid was enlarged and he would love to build Masjids, he extended the Masjid of Al-Ḥarām, the Masjid of Damascus and others; he ordered his deputy ‘Umar bin ‘Abdul‘Azīz to buy the chambers from their owners who inherited them from the wives of the Prophet ﷺ and to add them in the Masjid. So at that time the chambers became incorporated within the Masjid, and this happened after the death of the Ṣaḥābah, after the death of Ibn ‘Umar, Ibn ‘Abbās, Abū Sa‘īd Al-Khudrī and after the death of Ā‘ishah, rather after the death of almost all the Ṣaḥābah, and none of them remained in Madīnah, and it has been narrated that Sa‘īd bin Al-Muṣayyib disapproved of it.

And many Ṣaḥābah and Tabi‘ūn had objected to what ‘Uthmān ؓ did in building the Masjid with stones, gypsum and ornaments so they would have objected much more to what Al-Walīd did. As for ‘Umar ؓ, he enlarged it but built it with its precedent components from bricks, its pillars were palm trunks and its roof was made with palm branches; and it is not narrated that anyone criticised the action of ‘Umar, and dispute only occurred about what ‘Uthmān and Al-Walīd did.

And he who desired to send Salām on him during the era of the Ṣaḥābah, ؓ would come to him ؓ from the western side of the chamber and send Salām on him, either facing the chamber or facing the Qiblah, and now it is possible to come from the side of the Qiblah. This is why the majority of scholars would favour to face the chamber and send Salām on him and

some of them said: rather one should face the Qiblah and send Salām on him like the saying of Abū Ḥanīfah.

And indeed Al-Walīd bin Abdul Mālik became ruler after the death of his father Abdul Mālik eighty and some years after the Hijrah, and all of these (great) Ṣaḥābah had passed away, and almost all the Ṣaḥābah in the different lands had passed away and very few remained in the lands like Anas bin Mālik in Baṣrah - as he died during the caliphate of Al-Walīd after ninety and some years after (the Hijrah)-, And Jabir bin ‘Abdullah died in the year seventy eight in Madīnah and he was the last of those who passed away there. Al-Walīd incorporated the chamber a long period after this, approximately ten years (after the death of Jābir bin ‘Abdullah) and the extension of the Masjid occurred after the death of Jābir and indeed none of the Ṣaḥābah remained (at this time) in Madīnah.

As for ‘Uthmān bin ‘Affān ؓ, he extended the Masjid while many of the Ṣaḥābah were present, and he did not incorporate anything from the chamber, rather he left the prophetic chamber as it was outside the Masjid and attached to it at its eastern side, as it was during the era of the Prophet ﷺ, Abū Bakr and ‘Umar; and Ā‘ishah was residing in it and she did not stop being there until the end of Mu‘āwiyah’s caliphate, and she passed away after the death of Al-Ḥasan bin ‘Alī, and Al-Hasan sought her permission to be buried in the chamber and she gave him permission, but other people objected to it and thought that as ‘Uthmān ؓ was not buried in the chamber, then no one should be buried there, and controversy was close to take place; and when death came close to Ā‘ishah ؓ she left the bequest to be buried with her companions (the wives of the Prophet ﷺ) in Al-Baqī’ and she was not buried there (in the chamber), and she did this out of humility so as not to be considered noble because of her being with him (ﷺ).

This is why only the Tabi‘ūn like Sa‘īd bin Al-Muṣayyab and people similar to him spoke about the action of Al-Walīd: whether it is permissible or objectionable. And Sa‘īd was among the most noble of the Tabi‘ūn, and Aḥmad bin Ḥanbal was asked: “Who is the better among the Tabi‘ūn?” and he answered: “Sa‘īd bin Al-Musayyab” and it was asked to him: “Is it not ‘Alqamah or Al-Aswad?” he replied: “Sa‘īd Al-Musayyab.” And ‘Alqamah and Al-Aswad had both died before this (occurred) by a period of time and after this time it (the chamber) was

incorporated within the Masjid. And the Masjid had his nobility before the incorporation of the chamber in it, and the nobility of the Masjid was due to the fact that the Prophet ﷺ built it for himself and for the believers in order to pray in it and also that the believers pray in it until the Day of Judgment, so it became noble because of him building it.

I say: Mālik said: “It has reached me that Jibril is the one who set its Qiblah for the Prophet ﷺ,” and that it was the one in which he desired to pray the Friday prayer and the congregational prayer until he died, and he did not pray the Friday prayer in other than it at all, neither during travel nor in his residing place. As for the congregational prayer, he used to pray it wherever the time of prayer reached him.

Chapter:

[The Reality of Following The Prophet ﷺ]

And we have been ordered to follow him ﷺ, and this consists of attesting the truthfulness of everything he narrated and in obeying him in everything he declared compulsory or ordered to do, and faith is not complete except by this; and from it, is to imitate him in his actions that he legislated for us to imitate, and what he did as being obligatory or recommended or permissible, then we should do them as being obligatory or recommended or permissible, and this is the Madhhab of all the scholars, excluding the actions in which it is proven that he is particularised with. And when he intended an action of worship in a place, then it is legislated for us to seek this action of worship in that place, so when he intended to travel to Makkah and intended worship in the Masjid of Al-Ḥarām and the prayer in it, the Ṭawāf around it and (going) between Ṣafā and Marwah, the ascension on Ṣafā and Marwah, the station in ‘Arafah and in Mash’ar Al-Ḥarām, the Ramiy (throwing stones) of the Jimār¹ and stopping for invocation at the first two Jamrah excluding the last one - which is the Jamrah of Al-‘Aqabah-, all of this is legislated for us, being either obligatory or recommended. And he did not go in Makkah except to the Masjid of Al-Ḥarām, he did not go to the cave in which he stayed during the travel of Hijrah and he did not ascend to the cave of Hira in which he would seclude himself to worship (Allah alone according to the way of Ibrāhīm) before the revelation came to him, and this was an action of worship according to the people of Makkah (before Islam) and it has been said that Abdul Muṭṭalib established this as a recommended action for them.

And he (the Prophet ﷺ) prayed two Rak‘āt after the Ṭawāf, and he did not pray anything after the circuits between Ṣafā and Marwah, and when he entered the Masjid of Al-Ḥarām he started with the Ṭawāf of the House and the Ṭawāf was for *at-Tahiyah Al-Masjid* (the salutation of the Masjid) and he did not pray *at-Tahiyah* (2 unities of prayer) before it as

¹ [TN] Pillars for stoning, its singular is Jamrah.

it is prayed in all Masjids. And he started with the Jamrah of Al-‘Aqabah when he came to Minā and this constitutes worship, and then he slaughtered his sacrificial animal, then he shaved his head then he performed Ṭawāf of the House.

This is why the Sunnah is that people coming to Mina should perform Ramiy, then slaughter, and the Ramiy for them is equivalent to the ‘Eed prayer for others, and there is no ‘Eed prayer in Minā nor Friday prayer, neither there nor in ‘Arafah, as the Prophet ﷺ did not perform the prayer of ‘Eed in these two places, nor did he pray the Friday prayer on the day of ‘Arafah, and he would not perform the Friday or ‘Eed prayer during his travels.

Hence almost all scholars are of the view that the Friday prayer is not to be performed during travel, and there is no difference about this except an irregular difference. And the majority of scholars are of the view that the ‘Eed prayer also should be performed where the Friday prayer is performed as the Prophet ﷺ did not perform the ‘Eed prayer during travel, and he would only perform the ‘Eed prayer in Madīnah and there would be only one congregation for ‘Eed in his era and nobody prayed the ‘Eed alone. And this is the saying of the majority of scholars and there is a famous dispute about this, and this is why the Muslims perform Ramiy at Minā, then they slaughter the ritual sacrifice following his ﷺ Sunnah. And what he did with the intention of gaining close (to Allah) constitutes worship that should be done to attain closeness (to Allah), and what he turned away from and did not perform with the presence of the cause leading to it, then it is not an action of worship nor a recommended action, and what he did as a permissible action without any intention of worship in it, then it is a permissible action (for us).

And among scholars, some desired to resemble him in this in appearance as Ibn ‘Umar would do and the majority of them said: this would only constitute imitation (of the Prophet ﷺ) if we intend what he intended, and as for resembling him in appearance without sharing his purpose and intention, then this would not constitute imitation (of him ﷺ), so what he did without the intention of worship, then it should not be done with the intention of worship because this does not constitute imitation (of him), but rather opposition (to him).

[Chapter]

It is established in the ‘Ṣaḥīḥ’ that he would pray wherever (the time of) prayer reached him¹ and it is established in the ‘Ṣaḥīḥ’ that he said to Abū Dharr when he asked him which Masjid was build first: *“The Masjid of Al-Ḥarām, then the Masjid of Al-Aqṣā; furthermore wherever the time of prayer reaches you, then pray as it is a Masjid for you”* and it is narrated in the ‘Ṣaḥīḥ’: *“because there is virtue in it”*.

Thus, whoever, when the prayer reaches him and his companions in a place, leaves the prayer there and goes to another place because of the presence of relics (Āthār) of some Prophets there, then he has opposed the Sunnah.

And it is reported from ‘Umar bin Al-Khaṭṭāb ؓ that some people were seeking out places in which the Prophet ﷺ prayed and he asked: “What is this?” they answered: “This is a place in which the Messenger of Allah ﷺ prayed,” so he said: “And the place in which the Messenger of Allah prayed, do you want to take the relics of your Prophets as places of worship (Masjids)? The children of Israel were only destroyed because of similar things. When the time of prayer reaches someone in the places (in which the Prophet ﷺ prayed) then he should pray there, otherwise, he should leave.”²

And his Masjid is virtuous since the prayer in it is virtuous, thus (attending prayers there) is recommended, and how could it not be sought when he said: *“The prayer in this Masjid of mine is better than thousand prayers in other Masjids except for the Masjid of Al-Ḥarām.”*³ And he said: *“The saddles of camels are not bounded (meaning: one*

¹ Al-Bukhārī (335) and Muslim (521) narrated: *“The earth has been made a mosque and a mean of purification for me, and wherever the prayer reaches a person of my community then he should pray...”* and Aḥmad narrated: *“The earth has been made a mosque and a mean of purification for me, and wherever the prayer reaches me I wipe myself with it (earth) and pray”* and Ḥāfiẓ bin Ḥajar graded the narration of Imām Aḥmad Ḥasan.

² See ‘Iqtidā’ (1/386)

³ [Ṣaḥīḥ] Its reference has preceded.

*should not travel) except to three Masjids: The Masjid of Al-Ḥarām, this Masjid of mine and the Masjid of Al-Aqṣā*¹

¹ [Ṣaḥīḥ] Its reference has preceded.

[The Nobility of the Prophetic Masjid was Established Before The Incorporation of His Grave in it]

And this nobility is established for it (the Masjid) before the chamber got incorporated within it, rather the people praying in it at that time were better than those who will pray in it until the day of Judgment, and it is not permissible to believe that it became more noble after the incorporation of the Masjid than what it was before during his life or in the life of the rightly-guided Caliphs.

Rather if its nobility was to change with (the change of) era and people, then his era and the era of the rightly-guided Caliphs are better, and the people (of that era) were the best and the Masjid at that time, before the entry of the chamber in it, was better. If these matters were to change or if they do not change, then there is no difference (in its nobility), and in both cases it is not permissible to believe that it became more noble than what it was before the incorporation of the chamber in it, and they did not intend to incorporate the chamber in it but only intended to enlarge it by entering the chambers of the Prophet's ﷺ wives, so the chambers were incorporated in it out of necessity along with the disapproval of some of the Salaf.

The aim here is to show that all Masjids which are built for Allah, their nobility results from the worship in it of Allah alone without any partners ascribed to Him, and from the Prophets and saints that worshipped Allah in them, and for them building it for this purpose as He the Most High said:

﴿ لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۗ

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ۗ ﴾

“Verily, the Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to purify themselves. And Allah loves those who purify themselves.” (At-Tawbah 9:108)

And Allah the Most High said:

﴿ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٍ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

“Then is one who laid the foundation of his building on righteousness (with fear) from Allah and (seeking) His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people.” (At-Tawbah 9:109)

[The Reasons for Degrees of Excellence in The Righteous Deeds]

And the deeds differ in excellence according to the intention of their doers, to their obedience to Allah the Most High and to the Faith that resides in their hearts, as it is established in the ‘*Ṣaḥīḥ*’ that the Prophet ﷺ said: “*Verily Allah does not look at your appearances and at your wealth, He only looks at your hearts and at your actions.*”¹

And by this they are rewarded and by leaving what Allah made obligatory on them they are punished, by this the hardships of the world and the hereafter are removed from them and whatever calamity afflicts them is because of their sins. Allah the Most High said:

﴿ إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ﴾

“(And We said): “If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.”” (Al-Isra 17:7)

And He the Most High said:

﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ﴾

¹ [Ṣaḥīḥ] Recorded by Muslim (2563).

“Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself.” (An-Nisa 4:79)

The scholars stated: Whatever reaches you from aid, sustenance and security then it is from the favours of Allah on you, and whatever of calamity afflicts you then it is because of your sins. As He the Most High said:

﴿ وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴾

“And whatever calamity afflicts you, it is because of what your hands have earned. And He pardons much.” (Ash-Shura 42:30)

And in the same way, they all agree that worship should only be for Allah alone, and trust (*Tawakkul*) should only be for Allah alone and religious fear (*Khashiyah*) and piety should only be for Allah alone.

Chapter:

[Among The Rights of The Prophet ﷺ]

And the Messenger ﷺ has rights that none of his Ummah shares with him, like the obligation to obey him in everything he makes compulsory and orders. Allah the Most High said:

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴾

“He who obeys the Messenger (Muḥammad ﷺ), has indeed obeyed Allah.” (An-Nisā 4:80)

And He the Most High said:

﴿ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطِيعَ بِإِذْنِ اللَّهِ ﴾

“We sent no Messenger, but to be obeyed by Allah's Leave.”
(An-Nisā 4:64)

This is why pledging allegiance to him is pledging allegiance to Allah as He the Most High said:

﴿ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ﴾

“Verily, those who pledge allegiance to you (O Muḥammad ﷺ) they are actually pledging allegiance to Allah.” (Al-Fatḥ 48:10) And they indeed took oath to obey him in al-Jihād and not to run away even if they were to die. And this obedience to him constitutes obedience to Allah.

It is incumbent on us to make the Messenger (ﷺ) more beloved to us than our souls, our fathers, our children, our family and our wealth as it is narrated in the authentic Ḥadīth from the Prophet ﷺ that he said: *“By the One who possesses my soul in His Hand, none of you will truly believe until I become more beloved to him than his parents, his children*

and the entire people.” It is narrated by Al-Bukhārī and Muslim, and in the words of Muslim: “And *his family and his wealth.*”¹

And it is narrated in Al-Bukhārī from ‘Abdullah bin Ḥishām that he said: “We were with the Prophet ﷺ while he was holding the hand of ‘Umar bin Al-Khaṭṭāb, and ‘Umar said to him: ‘O Messenger of Allah, you are certainly more beloved to me than anything except than my soul,’ and the Prophet ﷺ said: “*No (you will not reach complete faith) ,by the One who possesses my soul in His Hand, until I am more beloved to you than your soul,*” and ‘Umar said to him: “Verily now by Allah you are certainly more beloved to me than my soul!” And the Prophet ﷺ said: “*Now O ‘Umar (you have reached complete faith).*”²

And indeed Allah said:

﴿ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
أَقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرْتَصُّوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴾

“Say : “If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the defiantly disobedient people.”” (At-Tawbah 9:24)

And verily He the Most High said:

﴿ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۗ ﴾

“The Prophet is closer to the believers than their own souls.”

(Al-Ahzab 33:6)

¹ [Ṣaḥīḥ] Recorded by al-Bukhārī (15) and Muslim (44).

² [Ṣaḥīḥ] Recorded by al-Bukhārī (6632).

And it is narrated in the two ‘Ṣaḥīḥs’ from him ﷺ that he said: “*I am closer to every believer than his own soul.*”¹

[The Delight of Faith is Not Attained Except by Following The Path of The Prophet ﷺ]

And this is because there is no deliverance for anybody from the punishment of Allah, nor any means to reach Allah’s mercy except by the intermediary of the Messenger, by having faith in him, love of him, allegiance to him and obedience to him, and he is the one by whom Allah saves the person from the punishment of this world and the hereafter and the cause that makes the person attain the good of this world and the hereafter.

And the greatest favour and most beneficial is the favour of Faith, and it is not obtained except by (following) him ﷺ, and he is more advising and more beneficial to everybody than one’s own soul and wealth, verily he is the one by whom Allah takes the person from darkness to light, and there is no way to Allah except by him; as for the soul, wealth and family of a person, then they will not profit one in front of Allah.

He (ﷺ) is the one who invites the creation to Allah by Allah’s leave as He the Most High said:

﴿ يَتَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا . وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴾

“O Prophet (Muḥammad ﷺ)! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner, and as one who invites to Allah by His leave, and as a lamp spreading light.” (Al-Ahzab 33:45-46) And his opponent invites to other than Allah without Allah’s leave and he who follows the Messenger ﷺ, then he only invites unto Allah

¹ [Ṣaḥīḥ] These words are recorded by Muslim (867). Al-Bukhārī narrates it with the words: “*I am closer to the believers than their own souls.*”

and His Messenger. And His saying: “**by His leave**” means by His order and with the knowledge He revealed to him (ﷺ) as He the Most High said:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

“Say (O Muḥammad ﷺ): ‘This is my way; I invite unto Allah with sure knowledge, I and whoever follows me.’” (Yusuf 12:108)

So he who follows the Messenger invites unto Allah with sure knowledge, meaning: he invites unto Him with proof and knowledge from what is revealed from Allah, contrary to the one who enjoins what he does not know or what was not revealed, as He the Most High said:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴾

“And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge and for evildoers there is no helper.” (Al-Ḥajj 22:71)

And everything that Allah declared obligatory or recommended from his rights ﷺ, then it is not specific to his chamber, neither inside it nor outside it, rather it is to be performed in every place he legislated. Performing any action from his rights like Faith in him, love of him, allegiance to him, transmitting knowledge from him, Jihād upon what he came with, befriending his allies, manifesting animosity towards his enemies, sending Ṣalāh and Salām on him and everything else that Allah loves and by which one can attain closeness to Him, then nothing from this is more virtuous beside his chamber than far away from the chamber, not sending Ṣalāh and Salām on him nor any other matter from his rights. Rather he ﷺ truly forbade taking his chamber as a place of ‘Eed and he forbade seeking his house to particularise anything from these actions; he who intends or believes that performing any of these actions is more virtuous beside his grave, then he has in fact opposed him ﷺ. And this is among what is legislated like Faith in him, bearing

witness that he is the Messenger of Allah and sending Ṣalāh and Salām on him.

As for what Allah did not legislate and for which He did not send down any authority, he ﷻ forbade it, such as the invocation to other than Allah and their worship of the entire creation, the Angels, the Prophets and other than them and the Ḥajj to the created people and to their graves - these things are only enjoined by those who do not have any knowledge nor any revelation sent down from Allah, and they are establishing those they worship beside Allah as rivals (unto Him), (rivals) for which Allah did not send down any authority and they (the rivals) do not possess any knowledge of it nor are they from their categories (meaning unjust people who called to their worship). And indeed Allah separated between His right and the right of the Messenger, for instance in His Saying:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَخَشِيَ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴾

“And whosoever obeys Allah and His Messenger (ﷻ), fears Allah, and shows piety (to Him).” (An-Nur 24:52)

So obedience is due to Allah and to the Messenger, and the religious fear (*Khashiyah*) is due to Allah alone, and *Taqwā* (manifestation of piety) is for Allah alone, none of the creation is feared and none of the creation is shown any piety, neither a king nor a Prophet nor other than them.

He the Most High said:

﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ إِلَّا هُوَ إِلَهُهُ وَاحِدٌ فَايْبِي فَأَرْهَبُونَ . وَ لَهُ مَا

فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصْبَاءً أُنْفَعِرَ اللَّهُ تَتَّقُونَ ﴾

“And Allah has said: ‘(O Mankind) do not take for yourselves two deities (in worship). He is but one God, so fear only Me. To Him belongs all that is in the heavens and (all that is in) the earth and to Him is (due) worship constantly. Will you then fear any other than Allah?’” (An-Nahl 16:51-52)

And He the Most High said:

﴿ إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾

“The Masjids of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give Zakah and do not fear except Allah , for it is expected that those will be of the (rightly) guided.” (At-Tawbah 9:18)

And He the Most High said:

﴿ فَلَا تَخْشَوْا النَّاسَ وَآخَشَوْا اللَّهَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ﴾

“Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price.” (Al-Maidah 5:44)

And in the same way the two categories (of rights) are separated in His saying the Most High:

﴿ وَلَوْ أَنَّهُمْ رَضُوا مَا ءَاتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

“Would that they were contented with what Allah and His Messenger ﷺ gave them and had said: ‘Allah is Sufficient for us. Allah will give us of His Bounty, and (also) His Messenger (from alms, etc.), we are desirous toward Allah,’ (it would have been better for them).” (At-Tawbah 9:59)

About the action of giving, He said: “Allah and His Messenger ﷺ gave them” because the Messenger is the intermediary between us and Allah in transmitting His command, His prohibition, His declaring (something) to be lawful or unlawful, His promise and His threat. So the lawful (Ḥalāl) is what Allah and His Messenger declared to be lawful, and the unlawful (Ḥarām) is what Allah and His Messenger declared to be unlawful, and the Religion is what Allah and His Messenger have legislated. He the Most High said:

﴿ وَمَا ءَاتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

“And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it).” (Al-Hashr 59:7)

This is why He the Most High said:

﴿ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

“If only they had been satisfied with what Allah and His Messenger gave them and said, “Sufficient for us is Allah”” (At-Tawbah 9:59) and He did not add “And the Messenger (is sufficient for us)” because surely Allah alone is sufficient for the entirety of His believing servants as He the Most High said:

﴿ يَتَأْتِيَ النَّبِيَّ حَسْبُكَ اللَّهُ وَمَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

“O Prophet (Muḥammad ﷺ)! Allah is sufficient for you and the believers who follow you.” (Al-Anfal 8:64) meaning: He is sufficient for you and sufficient for the believers who follow you.

And He the Most High said:

﴿ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ عَلَيْهِ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴾

“Verily, my Walī (Protector, Supporter, and Helper, etc.) is Allah Who has revealed the Book (the Qur’an), and He protects (supports and helps) the righteous.” (Al-A’raf 7:196) and He mentioned this after His saying:

﴿ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالِكُمْ ... قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظَرُونَ ﴾ ﴿١٦٦﴾ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ عَلَيْهِ وَهُوَ يَتَوَلَّى الصَّالِحِينَ



“Verily, those you (polytheists) invoke besides Allah are servants like you” until His saying: “Say (O Muḥammad ﷺ): ‘Call your (so-called) partners (of Allah) and then plot against me, and give me no respite! Verily, my Wali (Protector, Supporter, and Helper, etc.) is Allah

Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous.” (Al-A'raf 7:194-196)

And it has been narrated from Ibn 'Abbās that he said: “These (righteous) are those who do not make equals to Allah so He protects them and assists them and the enmity of those who show animosity to them will not harm them, as He the Most High said:

﴿ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَادُ ﴾

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection).” (Ghafir 40:51)

Then He the Most High informed of what He ordered them:

﴿ وَلَوْ أَنَّهُمْ رَضُوا مَآءَاتِنَهُمُ ٱللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى ٱللَّهِ رَاغِبُونَ ﴾

“Allah will give us of His bounty, and (so will) His Messenger; indeed, we have Raghbah (religious longing) towards Allah.” (At-Tawbah 9:59)

So He ordered them to have Raghbah (religious desire or longing) for Allah only as He the Most High said:

﴿ فَإِذَا فَرَغْتَ فَٱنصَبْ. وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴾

“So when you have finished (your duties), then stand up (for worship). And to your Lord direct (your) Raghbah (religious longing).” (Ash-Sharh 94:7-8)

And this is because the creation does not possess any benefit or harm for the creation, and this is common to all the people of the heaven and the earth. He the Most High said:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا. أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴾

“Say (O Muḥammad ﷺ): ‘Invoke those besides Him whom you pretend (to be gods). They have neither the power to remove the adversity from you nor even to shift it from you to another person.’ Those whom they invoke desire (for themselves) means of access (Al-Wasīlah) to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!” (Al-Isra 17:56-57)

A group among the Salaf, Ibn ‘Abbās and others said: “This verse concerns those who worshiped the angels, the Prophets like the Messiah (Jesus) and ‘Uzayr.”¹ And ‘Abdullah Ibn Mas‘ūd said: “A group of humans used to worship a group of Jinns, and the Jinns became Muslim and those (humans) carried on worshipping them.”² So the verse includes every person who invokes besides Allah anyone who is a saint in the sight of Allah among the Angels, humans and Jinns.

He the Most High said:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا. أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴾

“(those you invoke) they have neither the power to remove the adversity from you nor even to shift it from you to another person.” Those whom they invoke desire (for themselves) means of access (Al-Wasīlah) to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment. Verily,

¹ Recorded by aṭ-Ṭabarī in his ‘Tafsīr’.

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (4704).

the Torment of your Lord is something to be afraid of!" (Al-Isra 17:56-57)

Abū Muḥammad ‘Abdul Haqq bin ‘Aṭīyah said in his ‘Tafsīr’: “Allah the Most High informed us that these worshiped ones seek to get close to Him, to get near to Him, and this is the reality of their state; and the article in **“their Lord”** is for those who desire (means of access) or for both (meaning also for those who invoke), and **“Al-Wasīlah”** is the closeness and the cause that makes one reach the objective, and the intermediation of a person when one seeks to obtain and reach any matter, and from this is the saying of the Prophet ﷺ: *“He who asks the Wasīlah for me”* until end of Ḥadīth.”¹ And all the scholars of Tafsīr mentioned similarly except that he excelled over others and said: **“as to which of them”** is *Ibtida* and its *Khabar* is **“should be the nearest”**² and **“Those”** refers to the worshiped ones and it is *Ibtida*, and its *Khabar* is **“desire”**. And the article in **“they invoke”** refers to the disbelievers and

¹ [Ṣaḥīḥ] Its reference has preceded.

² [TN]: In Arabic there are mainly two types of sentences: the sentence beginning with a verb and that is called Jumlah Fi’liyah and the sentence beginning with a noun called Jumlah Ismiyah. The Jumlah Fi’liyah must have a subject and that can be separate subject like in the sentence “Qama Zaydun” meaning “Zayd stood”, and the verb Qama with its subject Zaydun constitute the Jumlah Fi’liyah. Yet the subject of the verb can also be the article that is within the verb like in the example “Qama Zaydun thuma Jalasa” meaning “Zayd stood then sat” now the sentence “Jalasa” is in Arabic a sentence starting with a verb and its subject is the article “he” within it, so the grammatical construction will be that the verb Jalasa (sitting) with its subject the article within it “he” constitute the sentence “he sat”. This is why in the example given by Ibn Taymiyah, the subject of the verb “desire” is the article within it “they” (Yabtaghuna) and this article being the subject refers to the worshiped ones.

As for the Jumlah Ismiyah, its first part is called the Muḥtada or Ibtida, and it is a noun and cannot be a verb, and the second part is called Khabar and it gives information about the Muḥtada, so the Muḥtada is the Muḥtabar ‘anhu (the one about which the information is given) and the Khabar is Muḥtabar bihi by which the information is given. The Khabar can be a noun like in the example “Zaydun Qaimun” meaning Zayd is standing, and in this sentence Zayd is the muḥtada and the noun “Qaimun” is its Khabar. And the Khabar can also be a Jumlah Fi’liyah, meaning a sentence starting with a verb like in the example “Zaydun Qama” meaning Zayd stood, in this sentence the Muḥtada is Zaydun and “Qama” is a sentence which verb is Qama and its subject is the article “he” within it, and the verb with its subject constitute a Jumlah Fi’liyah and this Jumlah Fi’liyah is the Khabar of the Muḥtada Zayd. So in the example given by Ibn Taymiyah **“Those”** is the muḥtada and its Khabar is the Jumlah Fi’liyah **“desire”** (Yabtaghuna), the verb “desire” with its subject being the article “they” within it constitutes a Jumlah Fi’liyah and this sentence is the Khabar of the Muḥtada **“Those”**.

(the article) in “**desire**” to the worshiped ones. And the meaning is: their looking and endeavour after as to which of them could be the nearest. And this is similar to the saying of ‘Umar bin Al-Khattāb رضي الله عنه in the Ḥadīth about the banner at Khaybar: “People spent the night speculating as to which of them it would be given”¹, meaning they competed in seeking the nearness. And he (Ibn ‘Aṭīyah رحمته الله) said: “And Az-Zajjāj fell short in this place, so be aware of it.” And he is correct in this, because Az-Zajjāj mentioned about His Saying “**as to which of them should be the nearest**” two explanations, both extremely weak, and Ibn Al-Jawzī and others mentioned this from him, and Al-Mahdawī, Al-Baghawi and others followed him, but Ibn ‘Aṭīyah was more knowledgeable than them in Arabic and *Al-Ma’ani*, and more informed about the school of Sibawayh and the people of Basrah. So the mistake of Az-Zajjāj رحمته الله is known despite his knowledge of Arabic, his high level, his cognisance in *Al-Ma’ani* and *Al-Bayan*², and these (scholars) have excellence and precedence in some matters in which they excel over Ibn ‘Aṭīyah, but he is more knowledgeable about the signification of words from the angle of Arabic even if they are more knowledgeable in other matters like narrations and others.

He رضي الله عنه has indeed clarified that the Messiah (Jesus), though he is a noble Messenger, he is a servant of Allah, and the one who worships him worshiped what cannot bring about any benefit or harm. He the Most High said:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَبْنِي
 إِسْرَائِيلَ ۗ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ
 وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ۗ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (3702) and Muslim (35/2407).

² [TN] In the lexicon of Lane, the knowledge of *Al-Ma’ani* is the science whereby is known the manner of adapting the language to the requirements of the case. And the knowledge of *Al-Bayan* is the science that concerns comparisons, tropes and metonymies. In the book ‘*Balaghah Al-Wadhiyah*’, one can see that ‘*Ilm Al-Bayan*’ concerns comparisons (*Tashbih*) and different kinds of metaphors (*Majaz Haqiqi, Isti’arah, Majaz Mursal, Majaz ‘Aqli, Kinayah*), and ‘*Ilm Al-Ma’ani*’ is different styles of expressing sentences like orders, prohibitions, interrogations, wishes, restrictions and others.

ثَلَاثَةٌ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ . أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ ۗ وَاللَّهُ غَفُورٌ
رَّحِيمٌ . مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ
صِدِّيقَةٌ ۗ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ نُمْ أَنْظِرْ
أَنْ يُؤْفَكُونَ . قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا
نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿

“Surely, they have disbelieved those who say: ‘Allah is the Messiah (‘Isa [Jesus]), son of Maryam (Mary).’ But the Messiah (‘Isa [Jesus]) said: ‘O Children of Israel! Worship Allah, my Lord and your Lord.’ Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers. Surely, disbelievers are those who said: ‘Allah is the third of the three (in a Trinity).’ But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them. Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. The Messiah (‘Isa [Jesus]), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam [Mary]) was a Şiddīqah (i.e. she believed in the words of Allah and His Books). They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth). Say (O Muḥammad ﷺ): ‘How do you worship besides Allah something which does not possess any harm or benefit for you? But it is Allah Who is the All-Hearer, All-Knower.’” (Al-Maidah 5:72-76)

Allah has indeed ordered the best of creation to say that he cannot bring for himself any harm or benefit, nor does he have any power to harm others or to bring them the right path. Allah said:

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ﴾

“Say (O Muḥammad ﷺ): “I possess no power to benefit or harm myself except as Allah wills.” (A’raf 7:188)

And He said:

﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا . قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا . إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴾

“Say (O Muḥammad ﷺ): ‘It is not in my power to cause you harm or to bring you to the right path.’ Say: ‘None can protect me from Allah nor can I find refuge except in Him. But conveyance (of the truth) from Allah and His Messages’.” (Al-Jinn 72:21-23) meaning: none can protect me from Allah if I were to disobey Him as He the Most High said:

﴿ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴾

“Say: I fear, if I disobey my Lord, the torment of a Mighty Day.” (Al-An’am 6:15) and “nor can I find a refuge” means a place of refuge where I can be secure, “But conveyance (of the truth) from Allah and His Messages” meaning none can protect me from Him except obeying Him in conveying to you what He has sent me with, and by this the reward and security will be reached. And it has also been said: It is not in my power to cause you harm or to bring you to the right path, there is in my power only conveying what I was sent with, and (verses) similar to this are many in the Qur’an.

So it has been made clear that the security from the punishment of Allah and reaching happiness only comes by obeying Him the Most High because of His saying:

﴿ مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴾

“Why should Allah punish you if you have thanked (Him) and have believed in Him.” (An-Nisa 4:147)

And He the Most High said:

﴿ قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۗ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴾

“Say (O Muḥammad ﷺ to the disbelievers): My Lord pays attention to you only if you invoke Him.” (Al-Furqan 25:77) meaning if you do not invoke Him as He ordered, so you should obey Him, worship Him, and obey His Messengers, He will not pay attention to you.

And this is the Wasīlah (means of nearness) Allah the Most High ordered us to seek in His saying:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ ۚ

لَعَلَّكُمْ تَفْلِحُونَ ﴾

“O believers fear Allah and seek Al-Wasīlah (means of nearness) to Him” (Al-Maidah 5:35)

The Majority of scholars of Tafsīr like bin ‘Abbās, Mujāhid, ‘Aṭā and Al-Farā said: **“Al-Wasīlah”** means: nearness (*Al-Qurbah*). Qatadah said: (it means): **“Getting close to Allah with what pleases Him.”** Abū ‘Ubaydah said: **““I did Tawassul towards him” means: I got close.”** ‘AbdurRaḥmān bin Zayd said (it means): **“Make yourself loved to Allah.”** And making oneself beloved and attaining closeness to Him is by obeying His Messenger, so Faith in the Messenger and obedience to him is the Wasīlah of the creation towards Allah, and they have no other Wasīlah by which they can get approach (Allah) at all except Faith in His Messenger and obedience to him. None of the creation has a Wasīlah to Allah, the Blessed and Most High, except by mean of Faith in this noble Messenger and obedience to him. And this is what the person is ordered wherever he is and at every time, and whatever worship is particularised with a place like Ḥajj or with a specific time like fasting and (prayer) of Friday, then it should be done in its (proper) place and at its (proper) time.

[Chapter]

And the interior of the chamber by itself does not have any particularity over its external walls in terms of legislated forms of worship or doing any type of action from them, and closeness to Allah is better than being from it (the chamber) by agreement of the Muslims. The Masjid had been particularised with nobility during his ﷺ life, before the existence of the grave, so the nobility of his Masjid was not because of this (chamber), and neither he ﷺ nor any of the Ṣaḥābah or scholars of his Ummah favoured that one should neighbour the grave, remain constantly beside it – not with his noble grave nor any other grave, nor that one should seek to reside close to a grave whatever grave it is, and residing in the Prophetic Madīnah is better for the one who repeats actions of obedience to Allah and to His Messenger in it, as it was the case when people were ordered to perform Hijrah (emigration) towards it, and Hijrah towards it and residing there was better (than residing) in other places, including Makkah and others, rather it was obligatory and from the greatest obligations, and when Makkah was conquered the Prophet ﷺ said: *“There is no Hijrah after the conquest (of Makkah) but there is Jihād and intention”*¹

And those who came from Makkah or other places to emigrate and reside in Madīnah were ordered to return to their cities, and they were not ordered to reside there, just as ‘Umar bin Al-Khaṭṭāb ؓ would order the people after the Ḥajj to return to their countries so they do not overburden the people of Makkah.² And he ﷺ would order many of his companions at the time of Hijrah to go to other places to govern them and for other reasons, and obedience to the Messenger and travelling to other than Madīnah was better than residing next to him in Madīnah when it was a place of Hijrah (Dār Al-Hijrah), so what about after it (not

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (2783). Ḥāfiẓ bin Ḥajar said in ‘Fatḥ’ that the obligation of the Hijrah to Madinah has been dropped, but for the one who becomes Muslim in Dār al-Kufr and it is possible for him to emigrate, then Hijrah is still obligatory for him.

² This is similar to the saying of the Prophet ﷺ in Ṣaḥīḥ Muslim (1352): *“The Muhajir should stay three days after completing his rites.”*

being Dar Al-Hijrah)? What benefits people is the obedience to Allah and to His Messenger, as for other than this, then no proximity or neighbourhood or anything else will benefit them, as it is proven in the authentic Ḥadīth: “O Fatimah daughter of Muḥammad, I will not be sufficient for you in any way in front of Allah, O Safiyah aunt of Allah’s Messenger, I will not be sufficient for you in any way in front of Allah, O ‘Abbās uncle of Allah’s Messenger, I will not be sufficient for you in any way in front of Allah.”¹ And he ﷺ said: “Verily the family of so-and-so are not my allies (friends), my ally is only the pious among the believers.”² And he ﷺ said: “Verily my allies (friends) are the pious wherever they are and whoever they are.”³

Allah the Most High said:

﴿ إِنَّا لِلَّهِ يُدْفَعُ عَنِ الَّذِينَ ءَامَنُوا ﴾

“Truly, Allah defends those who believe.” (Al-Ḥajj 22 : 38) and He the Blessed and Most High is the One who defends the believers wherever they are, and Allah is the *Muda’fi* (the One who defends), and the reason (for this) is Faith.

And the Prophet ﷺ would say in his sermons: “Whoever obeys Allah and His Messenger has indeed taken the right path, and whoever disobeys them then he has not harmed but himself, and he did not harm Allah in any way.”⁴

He the Most High said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (4771) and Muslim (204).

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (5990) and Muslim (215). The words “the family of so-and-so (Fulan)” are not in the ‘Ṣaḥīḥ’, only the words “Verily the family of Abi”, and in Mustakhraj Abū Nu’aym there is the words: “Verily the family of Abi Ṭālib”, and in Ṣaḥīḥ Muslim: “Verily the family of Abi meaning so and so”.

³ [Ḥasan] Recorded by Al-Bukhārī in ‘Adab Al-Mufrad’ and by Ibn Abī ‘Āṣim in ‘As-Sunnah’, see ‘Ṣaḥīḥah’ (765).

⁴ [Ḍa’if] Recorded by Abū Dawūd (1097) and it contains Abū ‘Iyāḍ and Abd Rabihi bin Abū Zayd who are both unknown.

“And whosoever obeys Allah and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (truthful people), the martyrs and the righteous. And how excellent these companions are!” (An-Nisa 4:69)

[From The Ignorant Beliefs...]

As for what some people believe: that the hardships are removed from the people of a country or a region because of the people buried there among Prophets and saints, as it is believed by some people that the hardships of the people of Baghdad are removed by three graves: Aḥmad bin Ḥanbal, Bishr Al-Hāfī and Mansūr bin ‘Ammār, and some people believe that hardships of people of Shām (Syria, Jordan, Palestine) are removed by the graves of Prophets like Khalīl and others, may peace be upon them, and some believe that the hardships of the people of Egypt are removed by Nafīсах and others, and from the people of Hijāz by the grave of the Prophet ﷺ, the people of Al-Baqi’ and others, then all of this is falsehood opposing the Religion of Islām, contradicting the Book, the Sunnah and the consensus (of scholars).

And Bayt Al-Maqdis had many graves of Prophets and saints, but when they disobeyed the Prophets and opposed what Allah ordered them and His Messenger, then people overpowered them and killed them brutally, and the Prophets are dead, there duty is only to convey the clear message, and they indeed have conveyed their messages from their Lord, as did our Prophet ﷺ. And Allah the Most High said about him:

﴿إِنَّ عَلَيْكَ إِلَّا الْبَلْغُ﴾

“Verily your duty is to convey (the message)” (Shura 42:48) and He the Most High said:

﴿وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ﴾

“The Messenger’s duty is only to convey (the message) clearly.”

(Nur 24:54)

Allah has given the guarantee for every one who obeys the Messenger ﷺ, that He will guide him and assist him, and he who opposes the order of the Messenger deserves the punishment and none can suffice him in any way in front of Allah, as said by the Prophet ﷺ: “O ‘Abbās O uncle of Allah’s Messenger, I will not be sufficient for you in any way in front of Allah, O Safiyah aunt of Allah’s Messenger, I will not be sufficient for you in any way in front of Allah, O Fatimah daughter of Allah’s Messenger, I will not be sufficient for you in any way in front of Allah.”¹

And he ﷺ said to his close companions: “(Beware), I should not meet anyone of you coming on the day of resurrection having the rope of a camel attached to his neck and saying: ‘O Messenger of Allah save me’ and I would say: ‘I do not possess anything for you from Allah, I have indeed conveyed the message.’”²

[The Causes of Calamities Are Sins]

The people of Madīnah were during the caliphate of Abū Bakr, ‘Umar and a great part of the caliphate of ‘Uthmān in the best of conditions in respect to the matters of the world and the Hereafter due to their adherence to the obedience to the Messenger ﷺ; then, they changed a little after the murder of ‘Uthmān ؓ and the Prophetic caliphate went away from them and it became under the authority of others, then they changed a little more and they faced the year of Al-Harrah, with killings and lootings and other calamities they did not face before.

And those who did these (atrocities) to them, even if they were unjust and transgressors, they were not more unjust than those who oppressed the Prophet ﷺ and his companions. Allah has indeed said:

﴿أَوْلَمَّا أَصَبْتَكُمْ مُصِيبَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أِنَّا هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

¹ [Ṣaḥīḥ] Its reference has preceded.

² [Ṣaḥīḥ] Recorded by Al-Bukhārī (1402) and Muslim (1381).

“(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: ‘From where does this come to us?’ Say (to them), ‘It is from yourselves (because of your evil deeds).’” (Ale ‘Imrān 3:165) and the Prophet ﷺ and the first forerunners (As-Sābiqūn Al-Awalūn) were buried in Madīnah.

Likewise, the people of Shām were in the beginning of Islām in a state of happiness in the matters of the world and the Religion, then turmoil happened and the kingdom went way from them, and then because of their sins, they were overpowered by the hypocrites, heretics and Christians, and they (Christians) took control of Bayt Al-Maqdis and the grave of Al-Khalīl, and they opened the construction that was on it and transformed it into a church; then their religious practice (meaning that of Muslims) improved and Allah honoured them with victory over their enemies when they obeyed Allah and His Messenger and followed what was revealed to them from their Lord.

So the obedience to Allah and to His Messenger is the pillar (Qutb) of happiness and upon it this happiness rests:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾

“And whoso obey Allah and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Ṣiddīqūn (truthful people), the martyrs and the righteous. And how excellent these companions are!” (An-Nisa 4:69)

And the Prophet ﷺ would say in his sermons: “Whoever obeys Allah and His Messenger has indeed taken the right path, and whoever disobeys them then he has not harmed but himself, and he did not harm Allah in any way.”¹

¹ [Da‘if] Its reference has preceded.

And Makkah by itself does not remove hardships from its residents nor does it provide sustenance to them except by their obedience to Allah and His Messenger, as mentioned by Al-Kahlil عليه السلام:

﴿ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَأَرْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ ﴾

“O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salat, so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may be grateful.” (Ibrāhīm 14:37)

[The Justice of Allah ﷻ]

And people during the period of Jahiliyah would honour the sanctity of Al-Ḥarām, and they would perform Ḥajj to the House and perform its Ṭawāf, and they were better than other polytheists, and Allah does not do an atom's weight of injustice, and they would respect what others would not respect, and they would give what others would not give because of their adhering more to the Religion of Ibrāhīm than others would adhere to it, and in Islām their reward was according to their nobility, and if they behaved worse than others then their retribution was according to their evildoings. So the Maṣjids and the Mashā'ir (holy places), their nobility only benefits those who act in obedience to Allah ﷻ in them, otherwise the places by themselves do not bring any reward nor punishment, the reward and the punishment is only because of prescribed and forbidden actions.

[Only The Actions of a Person Make Him Saintly]

The Prophet ﷺ had established brotherhood between Salmān Al-Farsī and Abū Dardā, and (when) Abū Dardā was residing in Damascus and Salmān Al-Farsī in Iraq, Abū Dardā wrote to Salmān: “Why don’t you come to the holy land?” and Salmān wrote back in answer: “The land does not make anyone saintly, only the actions of a person make him saintly.”¹ And residing in the frontiers for Jihād is better than residing in the two Ḥarāms by agreement of the scholars, this is why the residence of the Ṣaḥābah was better in Madīnah because of the Hijrah and Jihād.

And Allah the Most High is the one who created the creation, He is the One Who guides them and gives sustenance and assistance to them, and everything except Him does not possess anything from these as He the Most High said:

﴿ قُلِ ادْعُوا الَّذِينَ رَعِمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أذِنَ لَهُ ۗ حَتَّىٰ إِذَا فُزِعَ عَنِ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴾

“Say, (O Muḥammad ﷺ): ‘Invoke those you claim (as associate deities) besides Allah. They do not possess an atom’s weight (of ability) in the heavens or on the earth, and they do not have therein any share (with Him), nor is there for Him any assistant from among them. And intercession does not benefit with Him except for one whom He gives permission to.’” (Saba 34:22-23)

And they (the scholars of Tafṣīr) have explained that He gives permission both to the intercessor and to the interceded one. And truly the leader of the intercessors on the day of resurrection is Muḥammad ﷺ and when he will desire to intercede he will say: “when I see my Lord, I will fall down in prostration and I will praise Him with words of praises He will teach me and I do not know them now, and then I will be addressed: “O Muḥammad! Raise your head; speak, and your words will be listened to; ask and your request will be granted; intercede, and

¹ Recorded by Malik (1459) and others.

your intercession will be accepted.” He said: “He will fix a limit for me (to intercede for) whom I will (remove) and lead into Paradise” and he mentioned in the same way (this acceptance of his request to intercede for his Ummah) a second and third time.¹

This is why He the Most High said:

﴿ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾

“And those whom they invoke besides Him do not possess any (power of) intercession, but those who bear witness to the truth knowingly (will be concerned by the intercession).” (Az-Zukhruf 43:86) So He informed that none possess it except Allah. And His saying “but those who bear witness to the truth knowingly” is *Istithnā Munqati*², meaning those who bear witness to the truth knowingly are the people concerned by the intercession including the intercessor and the interceded one.

And it is established in the two ‘Ṣaḥīḥs’ from the Prophet ﷺ that Abū Hurayrah asked him ﷺ: “Who will benefit the most from your intercession O Messenger of Allah?” And he answered: “O Abū Hurayrah! I had indeed thought that none would ask me about this

¹ [Ṣaḥīḥ] Its reference has preceded.

² [TN] *Istithna* in Arabic means exception. There are two kinds of *Istithana*, *Istithna Mutasil* and *Istithna Munqati*. *Istithan Mutasil* is the normal kind of exception like “All the people of the tribe came except Zayd” and here “All the people of the tribe” is *Mustathna minhu* meaning it is the group from which the exception is made, and Zayd is the *Mustathana*, meaning what is being exempted. In the *Istithna Mutasil*, the *Mustathna* is part of the *Mustathan Minhu* and the exception takes him out. In the example Zayd was among the people of the tribe and he was exempted from coming. The second case of *Istithna* is that of *Munqati*, here the *Mustathna* is not part of the *Mustathna Minhu*, like the example “All the angels prostrated to Adam except Iblis” and here Iblis who is the *Mustathna* was not among angels that are *Mustathna Minhu*, but yet he is exempted from the action of prostration. And likewise in the example given by Ibn Taymiyah the meaning is not that those who bear witness to the truth knowingly are exempted from the negation of possessing such a power, and that Allah affirmed this power of intercession for these people witnessing the truth and that are worshiped like ‘Isa, ‘Uzayr and others and Allah denied this power for false divinities - rather, the meaning is that none possesses this power except Allah, yet this intercession will concern those who bear witness to the truth, and it includes the intercessors and the interceded one.

*Ḥadīth but you when I saw your desire for Ḥadīth. The person who will benefit the most from my intercession on the day of resurrection is the one saying: "None has the right to be worshiped except Allah sincerely from his heart."*¹ It has been narrated by Al-Bukhārī. So he declared that the person who will benefit the most from his intercession is the most complete in sincerity (of Tawḥīd).

And he ﷺ said in the authentic Ḥadīth: *"When you hear the caller to prayer (Mu'azzin), repeat what he is saying, then send Ṣalāh on me, for indeed he who recites Ṣalāh on me once, Allah will say Ṣalāh on him ten times, then ask Allah to grant me the Wasīlah, as it is a rank in Paradise which is not suitable except for one of the servants of Allah, and I hope that I will be this servant, so he who asks the Wasīlah for me, (my) intercession will become permissible for him on the day on resurrection."*²

And the reward is according to the action, he ﷺ has indeed informed that he who sends Ṣalāh on him once, Allah will send Ṣalāh on him ten times. He said: *"he who asks the Wasīlah for me, my intercession will become permissible for him on the day on resurrection"* and he did not say that he (the one asking the Wasīlah for him) will be the one benefiting the most from his intercession, rather he said: *The person who will benefit the most from my intercession on the day of resurrection is the one saying: "None has the right to be worshiped except Allah sincerely from his heart."*

It is known from this that the benefits the servant gets with Tawḥīd and sincerity cannot be obtained from other actions, even if they are noble actions like asking the Wasīlah for the Messenger, so what about actions he did not prescribe, but rather forbade (like invoking dead and innovations at their graves)? And this cannot bring any good in the world and the Hereafter, just like the exaggeration of the Christians about the Messiah (Jesus) ﷺ, this will harm them and not benefit them.

And similar to this (Ḥadīth) is what is narrated in the two 'Ṣaḥīḥs' from him ﷺ: *"Every Prophet has an invocation that is accepted, and I have*

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (99)

² [Ṣaḥīḥ] Its reference has preceded.

kept my invocation for the intercession of my Ummah on the Day of Resurrection, and it will reach if Allah wills the one who died not committing any kind of polytheism with Allah.”¹

And likewise in the Āḥādīth of intercession, only the people of Tawḥīd will benefit from the intercession, and according to the Tawḥīd of the servant for Allah and his sincerity in his Religion for Allah, he deserves the honour of intercession and others. He, the One free from imperfection, has linked the promise, the threat, the reward, the punishment, the praise and the blame to Faith in Him and His Tawḥīd and obedience to Him. The person who will be the most complete in these will more-deserving that Allah gives him the good in the world and the Hereafter.

All of His slaves, the Muslims and the disbelievers, He is the one who gives sustenance to them, He is the one who removes the evils from them, and He is the one they seek at time of calamities. He the Most High said:

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴾

“And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.” (Nahl 16:53)

And He the Most High said:

﴿ قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴾

“Say: “Who can guard and protect you in the night or in the day **MIN** Ar-Raḥmān.” (Al-Anbiyā 21:42) meaning: instead of the Most Merciful (Ar-Raḥmān), and this is the most authentic of the two sayings² (from the scholars of Tafsīr) like His saying:

¹ [Ṣaḥīḥ] Recorded by Al-Bukhārī (6304) and Muslim (199).

² [TN] The other meaning is that the word ‘min’ means ‘from’, and the meaning would then be “Who can guard and protect you **FROM** (the punishment) of the most Merciful.” But Ibn Taymiyah favoured the view that ‘min’ here means ‘instead’, so the meaning is that none can protect them except Allah.

﴿ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ سَاجِدُونَ ﴾

“And if it were Our will, We would have made angels instead of you (*minikum*)¹ on the earth” (Az-Zukhruf 43:60) meaning: to replace you as said by the majority of scholars of Tafsīr. And similar to this is the saying of the poet: “If only we had some cold drink that has spent the night on Ṭahayān² MIN the water of Zamzam,” meaning: instead of the water of Zamzam.

So none guards the creation in the night and the day and none protects them and removes evils from them except Allah. He the Most High said:

﴿ أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ ؕ إِنَّ الْكَافِرُونَ إِلَّا فِي

غُرُورٍ . أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ؕ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴾

“Who is he besides the most Merciful that can be an army to you to help you? The disbelievers are in nothing but delusion. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).” (Al-Mulk 67:20-21)

He who believes that a particular land removes the hardships of its residents absolutely because of its particularity or because of it having graves of Prophets and saints, then he is mistaken, because the best of lands Makkah, Allah punished its residents with a great punishment as He said the Most High:

¹ [TN] Here also the meaning of the word ‘min’ is not ‘from’ but ‘instead’, the meaning is not that “We would have made angels from you on the earth” but “Angels instead of you or to replace you”.

² [TN] In his lexicon, Lane mentioned the different meanings of ‘Ṭahayān’: it is the top of the mountain, and a stand or shelf upon which vessels of porous earth, containing water, are placed in order that the water may be cool, or a particular mountain in Yemen. And Lane mentioned that people differed between these three meanings in the poem.

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ .
 وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴾

“And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muḥammad ﷺ) which they (its people) used to do. And verily, there had come unto them a Messenger (Muḥammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were wrong-doers.” (An-Nahl 16:112-113)

[Chapter]

The rulers have more right among people to assist the Religion of the Messenger ﷺ and the guidance and Religion of truth he came with, to reject what he forbade and the falsehood that is attributed to him like lies and innovations either by ignorance from its transmitter or on purpose, because the basis of the Religion is commanding good and forbidding evil, and the peak of all good actions is Tawḥīd, and the peak of all evils is polytheism.

Allah has indeed send Muḥammad ﷺ with guidance and the Religion of truth, and by him He differentiated between Tawḥīd and polytheism, between truth and falsehood, between guidance and misguidance, between the right path and the deviated one and between good and evil.

He who desires to order what he forbade and forbid what he ordered, and alter his law and Religion, either by ignorance and little knowledge or by following his desire, then the Sultān has more right to prevent him according to what Allah and His Messenger ordered, and he has more right to make apparent the guidance and Religion of truth the Messenger came with.

And verily Allah, the One free from imperfection, will necessarily assist His Messenger and the believers in the life of this world and on the Day when witnesses will stand forth, and the one on which hands the assistance comes, he will have the happiness in the world and the Hereafter, otherwise Allah will give assistance on the hand of others and everyone will get retribution according to his actions and Allah is not unjust with His servants.

Allah, the One free from imperfection, has indeed promised that this Religion will always remain apparent, and it will only be apparent with the truth, and he who fails from standing with the truth will be replaced by those who will stand with the truth. Allah the Most High said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قَلْتُمْ إِلَى الْأَرْضِ ۚ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلًا . إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihād) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things.” (At-Tawbah 9:38-39)

And He the Most High said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

“O you who believe! Whoever from among you turns back from his Religion (Islām), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is AllSufficient for His creatures' needs, AllKnower.” (Al-Maidah 5:54)

Allah has shown to people in their own selves and in the universe signs by which they know the truthfulness of what He informed, as a confirmation of His saying the Most High:

﴿سُنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

**“We will show them Our Signs in the universe, and in their
ownelves, until it becomes manifest to them that this is the truth. Is
it not sufficient in regard to your Lord that He is a Witness over all
things?”** (Fusilat 41:53)

And Allah knows best.

All praise is due to Allah, Lord of the universe.



APPENDICES

Appendix (1):

The Words of Ibn Taymiyah From his ‘Radd ‘alā Al-Akhnā’ī

Shaykh Al-Islām Ibn Taymiyah mentioned in his ‘*Radd ‘alā Al-Akhnā’ī*’ (p.42-onwards [with the verification of Shaykh ‘AbdūrRaḥmān bin Yaḥyā Al-Mu’allimī]):

And Shaykh Ismā‘īl bin Isḥāq, who is among the greatest scholars of the Muslims and among the greatest of those who were given the responsibility to judge all judges – to the extent that he became the only one responsible for this in the whole country during the reign of Banū Al-‘Abbās in the caliphate of Al-Mu’tadhid, mentioned in his ‘Mabsūt’ what has been mentioned previously in the chapter of going to the Masjid of Qubā and praying in it; he mentioned the saying of Muḥammad bin Maslamah that “the one who vowed to go to the Masjid of Qubā, then it is obligatory for him to go”, he (Ismā‘īl bin Isḥāq) said: “This is only for the people of Madīnah and people close to it from those who do not need to prepare their riding camels (to travel) to the Masjid of Qubā, because preparing the riding camel means it is a travel, and travels should not be undertaken except for the three Masjids according to what is narrated from the Prophet ﷺ and this includes vows and other than them.”

He (Ismā‘īl bin Isḥāq) said: “It has been narrated from Mālik that he was asked about the vow to go to the grave of the Messenger of Allah ﷺ and he answered: “If he intended the Masjid, then he should go and pray in it, and if he only intended the grave then he should not do this because of the Ḥadīth saying: *‘The riding camels should not be prepared (for travel) except to the three Masjids.’*”

And he (Ismā‘īl bin Isḥāq) mentioned in it (‘Al-Mabsūt’) that Mālik said about the one who vowed to go to any Masjid (other than the three) to pray in it: “I consider this forbidden for him (*akrahu lahu*) because of his saying: *‘The saddles of camels are not bounded (meaning one should not travel) except to three Masjids: The Masjid of Al-Ḥarām, this Masjid of mine and the Masjid of Al-Aqsa.’*”

And it has preceded that there occurs in “Mudawwanah” and other books (of Mālikī Fiqh) what agrees with that. He (Ibn Al-Qāsim) said

in Al-Mudawwanah: "The one who says: 'By Allah it is obligatory upon me to go to Madīnah or Bayt Al-Maqdis or to walk to Madīnah or Bayt Al-Maqdis,' then he should not go at all except if he intended to pray in their two Masjids or he names them and says: 'To the Masjid of the Messenger or the Masjid of Ilyā (Bayt Al-Madis)' even if he did not intend the prayer in them two. Then (if he intended to pray in the two Masjids or names them without the intention) then he should go by ride and there is no penalty (for breaking the vow of walking), and naming them (two Masjids) is as if he said: 'By Allah it is obligatory upon me to pray in both of them.' And if he vowed to pray in other Masjids in cities other than these (three Masjids) then he should pray in his city and should not go."

So it has been made clear that if someone intends to pray in the two Masjids, then he should fulfil his vow, and likewise the one who named these two Masjids, because the Masjid is only for prayer (so naming the Masjids is making the intention to pray in them), and if he vowed to go to the city by itself then he should not go to it, and this includes going for the visit of the grave of the Prophet ﷺ and the graves of the martyrs (of Uhud) and people of Al-Baqī', and going to the Masjid of Qubā, in the same way as it includes the prohibition of travelling to Bayt Al-Maqdis for the purpose of visiting the graves and relics (Āthār) of the Prophets present there.

So going to the Masjid (of Makkah) for other than prayer, such as touching and kissing the (black) stone or going to stand on the night of 'Arafah and doing Ṭawāf of the (black) stone and other things that people believe to be worship - and that is not worship, or for things which are worship but only for the people residing there, then travel should not be undertaken for these (things), just as the visit of graves of Muslims to invoke and to seek forgiveness for them, and this is recommended for the one who goes to the cemetery or the one being close to it but travel is not undertaken for this.

And Mālik and others forbade travelling to Madīnah or Bayt Al-Maqdis for other than the prescribed worship in their two Masjids, whether the traveller travels for an action that is not legislated at all or (for an action) that is legislated for those living near but for which travelling is not legislated for that purpose.

And likewise the Madhab of Mālik is that one should not travel to Madīnah for anything (other than praying in the Masjid), rather it is a prohibited travel according to him and prayer should not be reduced

in it (as the travel is forbidden), but some of his companions like Muḥammad bin Maslamah exempted the Masjid of Qubā, and Ibn Abdul Barr declared the travel to other than the three Masjids permissible but the vow of it is not binding as it is not an action by which closeness (of Allah) is sought as is said by some of the companions of Ash-Shāfi‘ī and Aḥmad. As for the majority of Mālik’s companions, they are upon his saying that travelling to other than the three Masjids if forbidden, it is not permissible to do it, and if one vowed to do it then it is not recommended according to any of them. Qāḍī ‘Iyād said: “It is not permissible to travel to other than the three Masjids for the one who vowed it or for the one doing it voluntarily.” Abū Al-Walīd Al-Bājī said before him about the travel to the Masjid of Qubā: “It is forbidden.”

And Qāḍī ‘Abdul Wahhāb Al-Baghdādī Al-Mālikī said in ‘Al-Furuq’: “The difference between the two cases, the vow to walk to Bayt Al-Ḥarām is binding, and this is not binding to Madīnah or Bayt Al-Maqdis or any other place where one gets close to Allah by going to it.” He said: “And the difference between the two is that walking to the House of Allah is an action of obedience and it is binding and as for Madīnah and Bayt Al-Maqdis, only praying in their two Masjids (is an action of obedience), and the vow of walking (towards them two) is not binding as there is no obedience in it. Do you not see that the vow to pray in their two Masjids is binding and he if he vowed to go to the Masjid for other than the prayer then it is not binding upon him to go?”

So he (Qāḍī Abūl Wahhāb) clarified that there is no obedience in walking towards Madīnah and Bayt Al-Maqdis, and obedience is only to pray in their two Masjids, and if someone vows to go to the Masjid for other than the prayer, then it is not binding upon him based on the fact that it is not an act of obedience...

The aim is to show that this topic is included on the summarised books (of Mālikī Fiqh), and Abū Al-Qāsim bin Julab mentioned it in ‘At-Tafri’” saying: “The one who says ‘it is obligatory upon myself to walk to Madīnah or to Bayt Al-Maqdis,’ if he intends to pray in their two Masjids, then going by ride to them and praying in them is binding upon him, and if he did not intend this, then there is nothing (binding) upon him. And if he vowed to travel to another (Masjid) than the Masjid of Al-Ḥarām or the Masjid of Madīnah or the Masjid of Bayt Al-Maqdis, then if he is close and this does not require

travelling, then he should go and pray in it, and if it is far and cannot be reached except by travel, then he should stay in his place and there is nothing (binding) upon him.”

And this difference that Ibn Julab mentioned about all other Masjids (other than the three) between the close and the far, this has been mentioned before him by Muḥammad bin Al-Mawaz in his “Al-Mawaziyah” and others; he said: “As for the travel to the two cities, the Madīnah of the Messenger ﷺ and Bayt Al-Maqdis for other than praying in their two Masjids, then it is not considered as recommended by any of them, rather the majority forbade it and declared it to be prohibited agreeing with Mālik because of his ﷺ prohibition: *‘The saddles of camels are not bounded (meaning one should not travel) except to three Masjids.’*”

And this has been mentioned by Ibn Bashīr in his ‘Tanbīh’ and Al-Qayrawānī in his ‘Taqrīb’ and others among the companions of Mālik.

Ibn Al-Qāsim stated in his ‘Al-Mudawwanah,’ in the chapters of vows:

And Mālik said: “The one who says: ‘It is obligatory upon myself to walk to the Masjid of the Messenger or to the Masjid of Bayt Al-Maqdis,’ - then he (Mālik) said - he should go by ride and walking is not binding upon him, and the one who says: ‘It is obligatory upon me to walk to the House of Allah’ this one should walk.”

And (Ibn Al-Qāsim) stated:

Mālik said: “The one who says: ‘By Allah it is obligatory upon myself to go to Madīnah or to Bayt Al-Maqdis,’ then there is nothing (binding) upon him except if he intended by this saying of his to pray in the Masjid of Madīnah or in the Masjid of Bayt Al-Maqdis. If this was his intention (Niyah) then it is obligatory for him to go to Madīnah or to Bayt Al-Maqdis by ride, and it is not obligatory for him to walk, even if swore to walk and there is no penalty for him.”

And (Ibn Al-Qāsim) stated:

Mālik said: “And if he says: ‘By Allah, it is obligatory upon myself to walk to the Masjid of Bayt Al-Maqdis - or to the Masjid of Madīnah,’ then going to these two and praying in them is obligatory upon him.” He (Mālik) said: “And if he says ‘It is obligatory upon myself to walk to the Masjid of Madīnah and the Masjid of Bayt Al-Maqdis,’ then it

is different from his saying: 'It is obligatory upon myself to walk to Madīnah - or to walk to Bayt Al-Maqdis,' and this (difference) is because if he says: 'It is obligatory upon myself to walk to Bayt Al-Maqdis,' then it is not obligatory for him to go except if he intended to pray in it, and if he said: 'It is obligatory upon myself to walk to the Masjid of Madīnah and the Masjid of Bayt Al-Maqdis,' then going by ride and praying in them is obligatory for him, and if he did not intend the prayer and he said: 'It is obligatory upon myself to walk to these two Masjids.' it is as if he said: 'By Allah, it is obligatory upon myself to pray in these two Masjids.'"

And there are similar quotes in the chapter of Ḥajj. Yet, the words of Imām Mālik are clear, that one should only go to Madīnah if he intended to pray in its Masjid, and if he mentioned in his vow the Masjid without intention, then mentioning it includes its intention as Masjids are only for prayer.

And Ibn Taymiyah also said in 'Rad 'alā Al-Akhnā'ī' (p.36):

These issues are mentioned in the small and large books (of Mālikī Fiqh), and it has been made clear in them that the one who vows to walk or go to the Madīnah of the Messenger ﷺ, or to Bayt Al-Maqdis, then he should not go except if he intended to pray in the two Masjids. So this makes clear that travelling to Madīnah and Bayt Al-Maqdis for other than the prayer in their two Masjids is not an act of obedience, it is neither a recommended action nor an action by which closeness (to Allah) is sought, rather it is forbidden even if he vowed it because of his ﷺ saying: "*He who vowed to obey Allah then he should obey Him, and he who vowed to disobey Allah then he should not disobey Him.*" This has been narrated by Al-Bukhārī and others and it is also among the Ḥadīth of the 'Muwaṭṭa' of Mālik.

So the one who travelled to Bayt Al-Maqdis for other than the legislated worship in the Masjid, like visiting the graves of Prophets and saints present there and their relics (Āthār), then he is sinful according to him (Mālik), and if he vowed, then it is not permissible for him to fulfil his vow, and likewise for the one who travelled to the grave of Al-Khalīl or others, and likewise for the one who travelled to the Madīnah of the Messenger ﷺ for the sole purpose of the grave and not for the legislated worship in the Masjid, then he is a sinner, and if he vowed this then he should not fulfil his vow and it is the same if he

travels for the purpose of his grave or because of other graves and relics (Āthār) present there or for the Masjid of Qubā or other than these.

Appendix (2):

The Ḥadīth “He who Performs Ḥajj and Visits my Grave After my Death, it is as if he Visited me in my Life”

Ḥāfiẓ Ibn ‘Abdul Hādī said in ‘Şārim Al-Munki fī Radd ‘alā As-Subkī’ about the Ḥadīth collected by Ad-Dāraqutnī and quoted by As-Subkī in his ‘Shifā As-Siqām’ which reads: Abū Rabi’ Az-Zahrani from Ḥafs bin Abī Dāwud from Layth bin Abī Sulaym from Mujāhid from Ibn ‘Umar from the Prophet ﷺ: “*He who performs Ḥajj and visits my grave after my death, it is as if he visited me in my life*”:

Know that it is a Ḥadīth on which it is not permissible to build (rulings), nor is it suitable to rely on it, because it is a Munkar Ḥadīth with a dropped Isnād, none of the Ḥufāẓ authenticated it and none of the Imāms based themselves on it, rather they weakened it and criticised it and some of them mentioned it among the fabricated Aḥādīth and reports that are lies.

And Ḥāfiẓ bin ‘Abdul Hādī mentioned that its narrator Ḥafs bin Abī Dāwud and he is Ḥafs bin Sulaymān Abū ‘Umar Al-Asadī Al-Kufī Al-Bazzār Al-Qārī Al-Ghadirī, though he was an Imām in Qirā’ah, but in the field of Ḥadīth he has been weakened by the Ahlul Ḥadīth and some of them accused him of lying.

Here are some quotes from Ibn ‘Abdul Hādī from the Imāms of Jarḥ and Ta’dīl on Ḥafs (p.63-onwards)¹:

Abū ‘Uthmān bin Sa’īd Ad-Dārimī and others said from Yaḥyā bin Ma’īn: “He is not trustworthy (thiqah).”

Al-‘Uqaylī mentioned from Yaḥyā (bin Ma’īn) that he was asked about him and he said: “He is nothing (*Laysa bi Shay’in*).”

And Abdullah bin Imām Aḥmad said: “I heard my father saying: ‘Ḥafs bin Sulaymān Abū ‘Umar Al-Qārī is abandoned in Ḥadīth (*Matruk Al-Ḥadīth*).’”

And Al-Bukhārī said: “They abandoned him.”

¹ Published by ‘Mu’asasah Ar-Rayān’ with the footnotes of ‘Aqīl bin Muḥammad Al-Muqtarī, student of Shaykh Muqbil.

Ibrāhīm bin Ya'qūb Al-Juzjānī said: 'They have left him from a long time.'

Muslim bin Ḥajjaj said: "Matruk (abandoned)."

'Alī bin Madīnī said: "Weak in Ḥadīth and I have abandoned him purposely."

An-Nasā'ī said: "He is not trustworthy and his Ḥadīth is not written" and he said once: "Abandoned in Ḥadīth (*Matruk Al-Ḥadīth*)."

Ṣāliḥ bin Muḥammad Al-Baghdādī said: "His Aḥādīth are not written and all of his Aḥādīth are *Manākīr*" (pl. of Munkar [a Munkar Ḥadīth is that of a weak narrator who opposes authentic Ḥadīth]).

Zakariyah As-Sājī said: "He narrates from Samak, 'Alqamah bin Marthad, Qays bin Muslim and 'Āsim some Bawatil (false Aḥādīth)."

Abū Zur'ah said: "Weak in Ḥadīth."

Ibn Abī Ḥāṭim said: "I asked my father about him and he said: His Ḥadīth is not written and he is weak in Ḥadīth, he is not trusted and is abandoned in Ḥadīth (*Matruk Al-Ḥadīth*)."

'AbūrRaḥmān bin Yūsuf Kharash said: "He is a liar, abandoned (*Matruk*), he used to fabricate Ḥadīth."

Al-Ḥākim Abū Aḥmad said: "*Dhahib Al-Ḥadīth*" (wasted in Ḥadīth).¹

Ad-Dāraquṭnī said: "Weak."

Abū Ḥāṭim bin Ḥibbān said: "He used to mix the chains of transmission and used to declare Marfū' some Mursal narrations and he used to take from the books of people and write them and narrate them without listening (to them)."

Ibn 'Adī said: "As-Sājī informed me that Aḥmad bin Muḥammad Al-Baghdādī informed me, he said: 'I heard Yaḥyā bin Ma'īn saying: "Ḥafs bin Sulaymān and Abū Bakr bin 'Ayāsh where the most knowledgeable people of the Qirā'ah of 'Asim, and Ḥafs was better in Qirā'ah than Abū Bakr, and Abū Bakr was Ṣadūq, and Ḥafs was a liar.'"" - And Ibn 'Adī mentioned some of his rejected Ḥadīth and among them this Ḥadīth about the visit of the Prophet's grave.

¹ [TN] Ibn As-Salah clasified "Dhahib Al-Ḥadīth" among the strongest levels of Jarḥ. In the English translation of 'Muqqaḍimah bin Salah' published by Great Books of Islamic Civilization, it is written (p.93): "Bin Abi Hatim said: 'When they say "abandoned in Ḥadīth", "wasted in Ḥadīth (Dhahib Al-Ḥadīth) or "liar" (Kadhhdhāb), the man is fallen in Ḥadīth. His Ḥadīth are not recorded. It is the fourth rank.'"

Ibn ‘Abdul Hādī further stated that Al-Bayhaqī narrates in his ‘Sunan Kabīr’ and in his ‘Shu’b Al-Imān’ this narration of Ḥafs about the visit and he declared him to be weak in both of his works.

Ibn ‘Abdul Hādī concluded that if this is the status of Ḥafs according to the Imāms of Ḥadīth, then how can someone rely on his report, especially when the narrator from him, Layth bin Abī Sulaym is Muḥtarib Al-Ḥadīth (he contradicts in narrating)?

Then Ibn ‘Abdul Hādī mentioned that As-Subkī tried to strengthen this Ḥadīth with ignorance and deception, as he refused to admit for sure that Ḥafs bin Abī Dāwud - the narrator of this Ḥadīth - is Ḥafs bin Sulaymān Al-Qārī, and he said that it is possible they are two different narrators. And As-Subkī claimed that Ibn Ḥibbān mentioned Ḥafs bin Abī Dāwud in his ‘Kitāb Ath-Thiqāt’.

And Ibn ‘Abdul Hādī replied that these words of As-Subkī are full of mistakes, mixing and deception (Talbīs), as the narrator of this Ḥadīth is Ḥafs bin Sulaymān Al-Qārī and he is Ḥafs bin Abī Dāwud without any doubt, and the one who claims that this Ḥadīth is narrated by two narrators, one of them being Ḥafs bin Abī Dāwud and the other Ḥafs bin Sulaymān, and one of them is Thiqah (trustworthy) and the other is weak, then he is ignorant, mistaken by consensus or an opponent (to the truth), a person of passion following his desire and his aim is to deceive and mix the truth with falsehood:

﴿وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾

“And he for whom Allah has not appointed light, for him there is no light.” (An-Nur 24:40)

Ḥāfiẓ Ibn ‘Abdul Hādī further added that he did not find in the manuscript of ‘Kitāb Ath-Thiqāt’ of Ibn Ḥibbān that was available to him what As-Subkī quoted, that Ḥafs bin Abī Dāwud was mentioned in it. And ‘Aqīl Al-Muqtari (the editor) also checked a manuscript of it and did not find these words of Ibn Ḥibbān.

And what is strange is that Ibn Ḥibbān himself said that Ḥafs bin

Sulaymān is Ḥafs bin Abī Dāwud as indicated by Ibn ‘Abdul Hādī and Ibn Ḥibbān weakened him in ‘Kitāb Al-Majruḥīn’:

Ḥafs bin Sulaymān Al-Asadī Al-Qārī Abū ‘Umar Al-Bazzār, and he is the one called Ḥafs bin Abī Dāwud... He used to mix the chains of transmission and used to declare Marfū’ some mursal reports, and he used to take from the books of people and write them and narrate them without listening (to them).

And Ibn ‘Abdul Hādī said that if the quote of As-Subkī - that Ibn Ḥibbān mentioned Ḥafs bin Abī Dāwud in his ‘Kitāb Thiqāt’ is true, then it will be a clear contradiction of Ibn Ḥibbān. Yet As-Subkī took from Ibn Ḥibbān what suited him and left his words in ‘Al-Majruḥīn’ that was against him. Ḥāfiẓ Ibn ‘Abdul Hādī described the pathetic condition of As-Subkī thus:

It is not a novelty for this person who is an objector to Shaykh Al-Islām and a follower of his desire that he takes the saying of a person (Ibn Ḥibbān) in which he erred and none agreed with him in it and he leaves his saying (of Ibn Ḥibbān) that is correct and in which he is followed. And Allah gives Tawfiq.

And if this quote of As-Subkī truly exists, then As-Subkī took this mistake of Ibn Ḥibbān and opposed Ḥufāẓ like Al-Bukhārī, bin Abī Ḥāṭim, Abū Zur’ah, Al-Ḥākim and others who said that Ḥafs bin Sulaymān is Ḥafs bin Abī Dāwud and here are some quotes taken from bin ‘Abdul Hādī:

Al-Bukhārī said in his ‘Kitāb Du’afa’: Ḥafs bin Sulaymān Al-Asadī Abū ‘Umar Al-Qārī narrating from ‘Alqamah bin Marthad and ‘Āsim, they left him and he is Ibn Abī Dāwud Al-Kufī. Ibn Abī Al-Qāḍī said: “Sa’īd bin Manṣūr said to us: ‘Ḥafs bin Sulaymān said to us from Layth from Mujāhid from bin ‘Umar: he said the Messenger of Allah ﷺ said: “He who visits me after my death, it is as if he visited me in my life”’. - So Al-Bukhārī mentioned this showing examples from the rejected narrations of Ḥafs. And he said in his Kitāb At-Tarīkh: Ḥafs bin Sulaymān Al-Asadī Abū ‘Umar Al-Qārī, they abandoned him and he is Ḥafs bin Abī Dāwud.

Ibn Abī Ḥāṭim said in his book ‘Jarḥ wa Ta’dīl’: “Ḥafs bin Sulaymān Al-Asadī Abū ‘Umar Al-Muqrī, and he is Al-Bazzār, Ibn Abī Dāwud, the companion of ‘Āsim in Qirā’at, I heard my father saying this.”

And Abū Zur‘ah was asked about Ḥafs bin Abī Dāwud and he said: “he is Ḥafs bin Sulaymān and he is weak in Ḥadīth.”

And Al-Ḥākim Abū Aḥmad said in his book ‘Al-Kunā’: “Abū ‘Umar Ḥafs bin Sulaymān Al-Asadī Al-Muqrī Al-Kufī and Sulaymān (his father) is Al-Asadī Al-Muqrī Al-Kufī and Sulaymān has the kunyah Abū Dāwud, he is Dhahib Al-Ḥadīth (wasted in Ḥadīth).”

So one can clearly see the sayings of the Imāms of Jarḥ and Ta’dīl, and how As-Subkī opposed them, which led Ibn ‘Abdul Hādī to say: “I am surprised to see how this objector (to Ibn Taymiyah) came with this mixing in words and deception in saying...”. And especially when someone lacks respects towards Ibn Taymiyah, attacks him violently with lies, and is unjust and an oppressor as mentioned by Ibn Abdul Hādī, *wAllah ul-Musta‘ān!* What is shocking is that ‘*the commander of the believers in Ḥadīth*’ Imām Al-Bukhārī mentioned the Ḥadīth of Ḥafs to demonstrate some of his rejected Ḥadīth, and Ibn ‘Adī also did the same. So earlier Ḥufāz have clearly weakened this narration, yet As-Subkī tried - with ignorance or deception - to authenticate the Ḥadīth! And if Al-Bukhārī and Ibn ‘Adī knew some reliable strengthening reports, they would have mentioned them.

Narration of Aṭ-Ṭabarānī With Similar Words

As-Subkī mentioned about the Ḥadīth of Ḥafs (above), that it has a narration that strengthens it: In the ‘Mu’jam of Aṭ-Ṭabarānī’, he said:

Aḥmad bin Rushdin narrated to us, ‘Alī bin Al-Ḥusayn bin Harūn Al-Anṣārī narrated to us, Al-Layth bin Bint Al-Layth bin Abī Sulaym said: My grant mother ‘Ā’ishah bint Yūnus, the wife of Al-Layth, narrated me from Al-Layth bin Abī Sulaym from Mujāhid from Ibn ‘Umar, that he said the Messenger of Allah (ﷺ) said: “*He who visits my grave after my death, it is as if he visited me in my life.*”

Ibn ‘Abdul Hādī said:

This Isnād is nothing on which one can rely, and it is not something one can turn to, rather it is an unjust and extremely weak chain, because it is composed of weak narrators on which it is not permissible to base upon, and of unknown narrators whose condition is not known; so to accept their information (is unacceptable); Ibn

Rushdin is the teacher of Aṭ-Ṭabarānī and he has been criticised, and ‘Alī bin Al-Husayn Al-Anṣārī is not someone whose narrations are reliable, and Al-Layth bin Bint Al-Layth bin Abī Sulaym and his grand mother are both unknown (Majhūl), their condition is not known to the people of knowledge - so to accept their narration (is unacceptable), and they do not have any mention in other than this Ḥadīth, and Layth bin Abī Sulaym is Muḍtarib Al-Ḥadīth (he contradicts in narrating), as said by Imām Aḥmad bin Ḥanbal.

Abū Mu’mar Al-Qaṭi’ī said: “Ibn ‘Uyaynah used to weaken Layth bin Abī Sulaym”. And Yaḥyā bin Al-Ma’in and An-Nasā’ī said: “weak”. As-Sa’dī said: “His Ḥadīth is weakened”. Ibrāhīm bin Sa’īd Al-Johirī said that Yaḥyā bin Ma’in narrated to us from Yaḥyā bin Sa’īd Al-Qaṭṭān that he would not narrate from Layth bin Abī Sulaym. Aḥmad bin Sulaymān Ar-Rahawī said: from Mu’amil bin Al-Faḍl, ‘Isa bin Yūnus narrated to us: “Don’t you listen (Ḥadīth) from Layth bin Abī Sulaym”. He replied: “I have seen him, and he mixes (ikhtalaṭa) (Ḥadīth)...” Ibn Abī Ḥāṭim said: I heard my father and Abū Zur’ah saying: “Layth should not be dealt with, he is Muḍtarib Al-Ḥadīth (contradicts himself)...”

So Bin ‘Abdul Hādī pointed that even if the Sanad was authentic up to Layth bin Abī Sulaym, then the narration would be weak, and how can it be authentic when the chain contains darkness over darkness? And how can such a narration of many unknown and Muḍtarib and Mukhtaliṭ (contradicting and mixing) people be a witness to the narration of Ḥafs?

The reality of the Ḥadīth: “He who visits me after my death, it is as if he visited me in my life, and he who does not visit my grave has harmed me”:

As-Subkī also mentioned in Ḥadīth 14, a narration from other than the way of Layth bin Abī Sulaym, he said:

Abūl Hasan Yaḥyā bin Al-Hasan bin Ja’far Al-Husayni in his ‘Kitāb Akhbār Maḍīnah’ said: Muḥammad bin Ismā’īl narrated to us, Abū Aḥmad Al-Hamdani narrated to us, An-Nu’mān bin Shibl narrated to us, Muḥammad bin Al-Faḍl Al-Maḍīnī narrated to us in the year 76 A.H. from Jābir from Muḥammad bin ‘Alī from ‘Alī ؑ who said: the Messenger of Allah ؑ said: “*He who visits me after my death, it is as*

if he visited me in my life, and he who does not visit my grave has harmed me.”

Hāfīz bin ‘Abdul Hādī also mentioned that some later Ḥufāz mentioned this Ḥadīth from:

Abū Bakr Muḥammad bin ‘Abdillah bin Bukar bin Karmun, who narrated us at Intakiyah, Abū ‘Umar and ‘Uthmān bin Abdillah bin Kharzad Al-Baghdādī narrated to us, that An-Nu’mān bin Ash-Shibl narrated to us, Muḥammad bin Al-Faḍl narrated to us from Jābir from Muḥammad bin ‘Alī from ‘Alī bin Abī Ṭālib that he said: the Messenger of Allah (ﷺ) said: *“He who visits me after my death, it is as if he visited me in my life, and he who does not visit my grave has harmed me.”*

Hāfīz Ibn ‘Abdul Hādī replied that it is a fabricated Ḥadīth and this is for four reasons:

First: An-Nu’ām bin Shibl as been accused (of lying) by Mūsā bin Hārūn al-Hamal and Abū Ḥāṭim bin Ḥibbān Al-Bustī said: he narrates from trustworthy narrators with some falsehood and from established people with inversed Ḥadīth (Maqlūb).

Secondly: Muḥammad bin Al-Faḍl bin ‘Aṭiyah is a liar as stated by Yaḥyā bin Ma‘īn. And Imām Aḥmad bin Ḥanbal said: “He is nothing, his Ḥadīth is that of the people of lies”. Ibrāhīm bin Ya’qūb Al-Juzjānī said: “he is a liar”... Al-Falas said: “Abandoned in Ḥadīth (Matruk), a liar”. Abū Ḥāṭim Ar-Rāzī said: “Dhahib Al-Ḥadīth (wasted in Ḥadīth) and his Ḥadīth was abandoned”. And Muslim bin Al-Ḥajjaj, Ibn Kharash and An-Nasā’ī said: “Abandoned in Ḥadīth (Matruk)” and An-Nasā’ī said in another place: “A liar”, and Ibn ‘Adī said: “The majority of his Ḥadīth are not followed by trustworthy narrators (Thiqāt),” and Šāliḥ bin Muḥammad Al-Hāfīz said: “He used to fabricate Ḥadīth”, and Ibn Ḥibbān said: “He was among those who would narrate fabrications from established narrators”... And Abū Bakr bin Abī Shaybah criticised him severely.

Third reason: Jābir in the chain is Jābir Al-Ju’fī and he was not trustworthy. Abū Ḥāṭim Ar-Rāzī said from Aḥmad bin Ḥanbal: “Yaḥyā and ‘AbdurRaḥmān abandoned him,” and Abū Ḥanīfah said: “I did not see someone more of a liar than Jābir Al-Ju’fī”. Yaḥyā bin Ma‘īn said: “Jābir Al-Ju’fī was a liar, his Ḥadīth is not written without any doubt, he is nothing.” As-Sa’dī said: “He is a liar, I asked

Aḥmad bin Ḥanbal and he said: ‘Ibn Mahdi abandoned him’...” An-Nasā’ī said: “Abandoned in Ḥadīth (Matrūk)” and he said in another place: “He is not trustworthy and his Ḥadīth is not written”, and Al-Ḥākim Abū Aḥmad said: “Dhahib Al-Ḥadīth (wasted in Ḥadīth)”. And Ibn Ḥibbān said: “He was a Saba’i, from the companions of ‘Abdullah bin Saba, and he used to say that ‘Alī would return in this world”, then he narrated from Sufyān bin ‘Uyaynah that he said: “Jābir Al-Ju’fī believes in the return (of ‘Alī bin Abī Ṭālib)”, Zaidah said: “As for Jābir Al-Ju’fī, he was, by Allah, a liar and a believer in the return (of ‘Alī).”

Fourth reason: Muḥammad bin ‘Alī from whom Jābir (Al-Ju’fī) narrates and he is Abū Ja’far Al-Bāqir and he did not meet the grand father of his father ‘Alī bin Abī Ṭālib.

What a shock to see people mentioning such liars to support the narration of Ḥafs bin Sulaymān that is fabricated!

The Ḥadīth in the ‘Sunan’ of Ad-Daraqṭuni and the ‘Musnad’ of Abū Dāwud Aṭ-Ṭayālasī

As-Subkī mentioned two other narrations with similar words:

First he mentioned in Ḥadīth eight of his ‘Shifā’: “*He who visits me after my death, it is as if he visited me in my life*” and this has been narrated in the ‘Sunan’ of Ad-Dāraqṭnī.

Ḥāfiẓ bin ‘Abdul Hādī said this Ḥadīth is the same as the Ḥadīth number six and seven, but As-Subkī tried to present them as three different Aḥādīth.

Ḥadīth number six is “*He who visits my grave*” or he said “*he who visits me, I will be his intercessor or witness and he who dies in one of the two Ḥarāms, Allah ﷻ will resurrect him among the safe people on the day of resurrection*”. This has been narrated by Abū Dāwud Aṭ-Ṭayālasī in his ‘Musnad’ with the chain: Siwar bin Maymūn Abū Jarah Al-‘Abdi narrated to us, a man from the family of ‘Umar narrated to me from ‘Umar: I heard the Messenger of Allah (ﷺ) saying: “*He who visits my grave...*”

Ḥāfiẓ bin ‘Abdul Ḥādī replied to it by saying:

This Ḥādīth is not authentic because of its Inqitā’ (disconnection) and the obscurity in its Isnād and its Iqtirāb (contradiction). The objector made them three Aḥādīth because of the difference of its narrators in its chain and Iqtirāb in it, while it is one Ḥādīth with a dropped Isnād, it is not permissible to base on it and it is not correct to rely on similar to it, as we will show *InshāAllāh*.

Al-Bayhaqī narrated it in his ‘Shu’b Al-Imān’ and in his book ‘As-Sunan Al-Kabīr’ and he said in his book ‘As-Sunan’ after narrating it: “this Isnād is Majhūl (contains unknown narrators)”.

I say: Abū Dāwud (Aṭ-Ṭayālasī) was contradicted by others in its Isnād and words, and his Shaykh Siwār bin Maymūn, some narrators inversed his name and said Maymūn bin Siwār, and he is an unknown Shaykh, his ‘Adalah (integrity) is not known - neither his Ḍabt (accuracy) and he did not become famous for holding knowledge and transmitting it. As for the Shaykh of Siwār in this narration - the narration of Abū Dāwud, then he is a Mubham Shaykh (non-identified), and this is the worst case of Majhūl. And some narrators said about him “*from a man from the family of ‘Umar*” as in this narration, and some said: “*from a man from the children of Ḥātīb*” and some said: “*from a man from the family of Al-Khaṭṭāb*”.

Al-Bukhārī said in his ‘Tarīkh’: “Maymūn bin Siwar Al-‘Abdi from Hārūn Abū Quz’ah, from a man from the children of Ḥātīb from the Messenger of Allah ﷺ: “*He who dies in one of the two Ḥarāms*”, Yūsuf bin Rashid said, Wak’i narrated to us, Maymūn narrated to us.”

This is how Al-Bukhārī named him in the narration of Wakī’ from him, and he did not mention in it ‘Umar and he added Hārūn (bin Quz’ah) and he said “*from a man from the children of Ḥātīb*” and there is in this a contradiction with the narration of Abū Dāwud in many ways.

And he said under ‘ha’ in his ‘At-Tarīkh’: “Hārūn Abū Quz’ah from a man from the children of Ḥātīb from the Prophet (ﷺ): “*he who dies in on of the two Ḥarāms*” and Maymūn bin Siwar narrated from him and he (Hārūn) is not followed (by anybody in narrating this).”¹

¹ [TN] The Muḥaqqiq ‘Āqil al-Muqtarī said he did not find this in the published version so there might be some pages dropped as the majority of old scholars affirm these words such as the author, Ibn ‘Adī, Ibn Hajar, Allāh knows best.

Al-'Uqaylī said in his book 'Du'afā': "Hārūn bin Quz'ah Madnī, Siwar bin Maymūn narrated from him. Ādam narrated to me: I heard Al-Bukhārī saying: Hārūn bin Quz'ah Al-Madni is not followed."

This is how Al-'Uqaylī mentioned it Hārūn bin Quz'ah, and in 'Tarīkh' of Al-Bukhārī there is Hārūn Abū Quz'ah, it is possible that the name of Hārūn's father is Quz'ah and he also has the nickname of Abū Quz'ah. Then Al-'Uqaylī said: "Muḥammad bin Mūsā narrated to us, Aḥmad bin Al-Hasan At-Tirmidhi narrated to us, 'Abdul Mālīk bin Ibrāhīm Al-Jadī narrated to us, Shu'bah narrated to us from Siwar bin Maymūn from Hārūn bin Quz'ah from a man from the family of Al-Khaṭṭāb from the Prophet (ﷺ) that he said: "He who visits me on purpose will be in my vicinity on the Day of Resurrection, and he who dies in any of the two Ḥarāms, Allah will resurrect him among the safe people on the Day of Resurrection." And Al-'Uqaylī said after mentioning this Ḥadīth: "This narration contains Layin (softness)"¹

I say: It is so in this narration 'from a man from the family of Al-Khaṭṭāb,' so it agrees with Aṭ-Ṭayālasī "from a man from the family of 'Umar" and it looks like to be a mistake of writing from Ḥātib, and what is in 'At-Tarīkh' of al-Bukhārī is 'from a man from children of Ḥātib' and there is not in this narration mentioned by al-'Uqaylī (the name of) 'Umar as in the narration of Aṭ-Ṭayālasī... so it is clear that it is a mistake of Aṭ-Ṭayālasī, and likewise his dropping Hārūn is also a mistake. And the basis of this Ḥadīth is on Hārūn and he is a Shaykh unknown (Majhūl), and he is not known to be mentioned in other than this Ḥadīth. Abū Fath Al-Azdī mentioned him and said: "He is abandoned in Ḥadīth, one should not base on him."...

Abū Aḥmad bin 'Adī said in his book 'Al-Kāmil fī Ma'rifah Ad-Du'afā wa 'Ilal Al-Aḥādīth': "Hārūn Abū Quz'ah, I heard bin Hammad saying: Al-Bukhārī said: 'Hārūn Abū Quz'ah, Maymūn bin Siwar narrated from him and he is not followed.'" Ibn Adī said:

¹ [TN] Bin As-Salah classified "*Layin*" as the weakest level of Jarḥ. In the English translation of "Muqaddimah bin Salah", it is written (p.93): "Their saying 'Soft in Ḥadīth (*Layin al-Ḥadīth*): Ibn Abī Ḥātim said, "Then they reply regarding a man, 'soft in Ḥadīth', he is one of those whose Ḥadīth may be recorded and examined for the sake of analysis (*I'tibar*)" and *I'tibar* means analysis for strengthening, so the 'Layin' narrator is acceptable for following or witnessing (*Mutaba'ah* or *Istishad*), yet he is weak. Ad-Daraqutni said about 'Layin' as quoted by Ibn Salah: "He is not fallen (*Saqit*) and abandoned (*matruk*) in Ḥadīth, but he is discredited (*majrūh*) by something which does not cause him to fall out of the state of integrity."

“Hārūn bin Quz’ah, his tribe and family is not known, it is only narrated from him what Al-Bukhārī indicated.” And this is all that Ibn ‘Adī mentioned about Hārūn, and if he knew something else than what Al-Bukhārī said, then he would mention it according to his habit, so it is known that the basis of this Ḥadīth is on Hārūn Abū Quz’ah and he is a Shaykh who is not known except in this weak Ḥadīth and his condition is not famous so how can we accept his narration? And similar (narrators) to him are not based upon by those who tasted the flavour of Ḥadīth or understand anything from it.¹

And with this, the narrator from Hārūn is a Shaykh whose name is differed upon, not known for holding knowledge nor famous in transmitting it, and none of the Imāms declared him to be trustworthy and none declared his narration to be strong, rather they criticised it, rejected it and did not accept it.

And the objector (to Ibn Taymiyah, meaning As-Subkī) mixed here with a great mixing and he presented this weak and Muḍtarab Ḥadīth as three (different) Ḥadīths, and he tried to strengthen it according to his habit of strengthening the weak, and he started to debate against those who spoke against it and showed its condition from the Imāms of Ḥufāz, and this is the bad habit of this objector who strengthens the weak and weakens the strong. He said: “Siwar bin Maymūn, Shu’bah narrated from him, and (Shu’bah) narrating from him is a proof that he is trustworthy according to him, so there only remains to look in the chain at this man who is from the family of ‘Umar, and the matter about him is close, especially in this level - that is the level of the Tabi‘ūn.” It is said to him: the narration of Shu’bah from him is not known except in this weak Ḥadīth Muḍtarab in Isnād, and the mention of the unknown Hārūn bin Quz’ah has been added to the narration of Aṭ-Ṭayālāsī, the one that is not followed by anybody in what he narrated.

Ibn ‘Abdul Hādī further mentioned that in the majority of cases, Shu’bah narrated from trustworthy narrators, yet in some instances he also narrated from a group of weak narrators whose weakness is famous like Ibrāhīm bin Muslim, Jābir Al-Ju’fī, Zayd bin Al-Hawary Al-‘Amyī,

¹ [TN] The Muḥaqqiq mentioned that Adh-Dhahabī in ‘Al-Mizan’ (4/288) said: “Hārūn Abū Quz’ah: he is not known, Al-Azdi said: ‘Matruk.’” See his mention in ‘Lisān Al-Mizān’ of Ḥāfiẓ Ibn Hajar (6/183).

Mujalid bin Sa'īd, Dāwud bin Yazīd Al-Awdī, 'Ubaydah bin Mu'tab Adh-Dhabī, Muslim Al-A'war, Mūsā bin 'Ubaydah Ar-Ribzī, Ya'qūb bin 'Aṭā bin Abī Rabah, 'Alī bin Zayd bin Jad'an, Layth bin Abī Sulaym, Farqad As-Sabkhī and others. Then Ibn 'Abdul Hādī said:

And Siwar bin Maymūn - if it is correct that Su'bah narrated from him -, then he is below a lot of these people that we have named and from whom he narrated, and they are criticised (Mutakalam fihi), as some of them narrate many Ḥadīth and they are acceptable for Muta'bah (chain strengthening from same Ṣaḥābī), strengthening and Istishād (chain strengthening from another Ṣaḥābī). As for Siwar bin Maymūn then he is a Shaykh Majhūl Al-Hal, with few narrations, rather there is no narration known from him except this weak and Muḍtarab Ḥadīth, and with this there is difference among narrators about his name and they did not mention him properly, some said Maymūn bin Siwar and some inversed his name and said Siwar bin Maymūn, and Allah knows best if his name was Siwar or Maymūn, how is it correct to base on a narration which is Munqati' Muḍtarab by transmitting it from people not famous and among unknown narrators? Allah is the one who gives Tawfiq!

Then the objector said: "There only remains to look in the chain at this man who is from the family of 'Umar, and the matter about him is close" while we have shown the Iḍtirāb about this man, and the Iḍtirāb in the chain of his Ḥadīth, and some said "children of Ḥatīb" and he is a Mubham man (non identified) who is the worst case of unknown (narrators)..."

Then As-Subkī mentioned Ḥadīth number seven which is the Ḥadīth of Al-'Uqaylī bin 'Abdul Hādī as mentioned before: Muḥammad bin Mūsā narrated to us, Aḥmad bin Al-Hasan At-Tirmidhi narrated to us, 'Abdul Mālīk bin Ibrāhīm Al-Jadī narrated to us, Shu'bah narrated to us from Siwar bin Maymūn from Hārūn bin Quz'ah from a man from the family of Al-Khaṭṭāb from the Prophet (ﷺ) that he said: "*He who visits me on purpose will be in my vicinity on the Day of Resurrection, and he who does in any of the two Ḥarāms, Allah will resurrect him among the safe people on the Day of Resurrection.*" And As-Subkī mentioned that Ash-Shahamī added the words "*He who lives in Madīnah and bears its difficulties, I will be a witness or an intercessor for him.*"

As-Subkī also said that Ibn Ḥibbān mentioned Hārūn bin Quz'ah in his 'Thiqat', and that Al-'Uqaylī when he mentioned him, did not add anything except the words of Al-Bukhārī: that he is not followed, "so there only remains the Mubham man and his Irsāl (meaning the name of the Ṣaḥābī is omitted), and his saying in it from the family of Al-Khaṭṭāb, it is the same as the narration of Aṭ-Ṭayālasī from the family of 'Umar, and Aṭ-Ṭayālasī mentioned 'Umar in it as it has preceded, but I fear that Al-Khaṭṭāb is a mistake of writing from Ḥātib, because Al-Bukhārī, when he mentioned it in his 'At-Tarīkh' said 'Hārūn Abū Quz'ah from a man of the children of Ḥātib from the Prophet (ﷺ): "He who died in one of the two Ḥarāms." Maymūn bin Siwar narrated from him and he is not followed by anybody;" and Ibn Ḥibbān said: 'Hārūn bin Quz'ah narrated from a man from the children of Ḥātib some Mursal narrations' so in both cases, this is a Mursal Jayd (acceptable). As for the saying of Al-Azdī that Hārūn is Matruk Al-Ḥadīth, one should not depend on him, maybe he relied on what Al-Bukhārī and Al-'Uqaylī mentioned and he exaggerated in this quote, and this is only used where the condition of the person shows he deserves to be abandoned, and it is known that Ibn Ḥibbān mentioned him in 'At-Thiqat' and Ibn Ḥibbān is more knowledgeable than Al-Azdī and more established."

Ibn 'Abdul Hādī responded:

This seventh Ḥadīth is exactly the same as the sixth Ḥadīth, and the objector presented them as two Ḥadīth, rather three, and it is only one Ḥadīth, weak, Muḍtarab, Majhūl from the Isnād and from the weakest of Mursal narrations... and it is known that the causes is based on many reasons: Idtirāb, difference, ignorance, Irsāl, Inqitā', and some of these reasons were enough to weaken a Ḥadīth and make it unreliable for the Imāms of this category, then what of these reasons, when they are gathered in one narration?!

As for his saying that Hārūn has been mentioned by Ibn Ḥibbān in his 'Thiqat', this is not something that leads to the authenticity of the Ḥadīth that he narrates nor its strengthening, and it has been known that Ibn Ḥibbān mentioned in this book in which he gathered trustworthy narrators (according to him) many unknown narrators whose condition is not known neither to him nor to others; and bin Ḥibbān has clearly said this in more than one place of his book.

He said about the third level: "Sahl narrates from Shaddād bin Al-Hādī, and Abū Ya'qūb narrated from him, and I do not know him nor

his father.” This is how he mentioned this man in his ‘Kitāb Thiqat’ and he made it clear that he does not know him. He also said: “Hanzalah: a Shaykh that narrates Mursal narrations, I do not know who he is, Ibn Al-Mubarak narrates from Ibrāhīm bin Hanzalah from his father;” this is how he mentioned him and did not add anything. He also said: “Al-Hasan Abū ‘Abdillah: a Shaykh that narrates Mursal narrations, Ayub Najjar narrates from him, I do not know who he is nor whose son he is.” He also said: “Jamil: a Shaykh that narrates from Abū Mālīh bin Usāmah, ‘Abdullah bin ‘Awn narrated from him, I do not know who he is nor whose son he is.” And Ibn Ḥibbān mentioned a great group similar to this type, and his method is that he mentions those that are not known to have been criticised, even if they are unknown, their condition is not known...

Then Ibn ‘Abdul Hādī wrote many pages about the weakness of Mursal narrations, and its conditions of acceptance according to Ash-Shāfi‘ī.

As-Subkī further said:

This has also been narrated by Hārūn bin Quz’ah in a Musnad form with other words and it is the eighth Ḥadīth: “*He who visits me after my death, it is as if he visited in my life,*” and this has been narrated in the ‘Sunan’ of Ad-Dāraquṭnī and others. And the chain of Ad-Dāraquṭnī is: ‘Abū ‘Ubayd Al-Qāḍī and Abū Abdillah and Ibn Makhlad narrated to us, they said: Muḥammad bin Al-Walīd Al-Busri narrated to us, Wakī’ narrated to us, Khālīd bin Abī Khālīd and Abū ‘Awn narrated to us from Sha’bī and Al-Aswad bin Maymūn from Hārūn bin Quz’ah from a man from the family of Ḥātīb from Ḥātīb who said: The Messenger of Allah ﷺ said: “*He who visits me after my death, it is as if he visited me in my life, and he who dies in one of the two Ḥarāms will be resurrected among the safe people on the Day of Resurrection.*”

Ibn ‘Abdul Hādī answered:

This Ḥadīth that he established as the eighth Ḥadīth is exactly the same as the sixth and seventh Ḥadīth, and it is one Ḥadīth weak Muḍtarab from its Isnād, and the narration he added only adds more Iḍtirāb in the Isnād and also in the Matn.

Al-Bayhaqī narrated it from the way of Ad-Dāraquṭnī in his ‘Shu’b Al-Imān’ and said: “This is how it is in my book (Al-Aswad bin

Maymūn), and others said: ‘Siwar bin Maymūn’ and it has been said: ‘Maymūn bin Siwar’, and Wakī’ also narrates from him, and there occurs in ‘At-Tarīkh’ of Al-Bukhārī ‘Maymūn bin Siwar al-‘Abdi from Hārūn bin Quz’ah from a man from the children of Ḥātib from the Messenger of Allah ﷺ: “he who dies in of the two Ḥarām” Yūsuf bin Rashid said: Wakī’ narrated to us: Maymūn narrated to us.”

So the conclusion is that it the narration mentioned from Muḥammad bin al-Walīd from Al-Wakī’ does not add but more weakness and Iḍtirāb to its Isnād and to its words, and the Ḥadīth is one Ḥadīth with a Majhūl Isnād Muḍtarab with a great Iḍtirāb, and its basis is on Hārūn bin Abī Quz’ah, and it has been said ‘Ibn Quz’ah,’ and some narrators mentioned him and some (at-Ṭayālīsī) dropped him, and his Mubham (non-identified) Shaykh... some said about him ‘from a man from the family of ‘Umar’ and some said ‘from a man from the family of Al-Khaṭṭāb’ and some said:’from a man from the children of Ḥātib’ and some mentioned it in a Musnad form from ‘Umar, and some from Ḥātib, and some mentioned it in a Mursal way and not Musnad from either Ḥātib nor from ‘Umar and Al-Bukhārī and others narrated it like this.

Then the narrator from Hārūn, some narrators named him ‘Siwar bin Maymūn,’ and some inversed his name and said ‘Maymūn bin Siwar’ and some called him ‘Al-Aswad bin Maymūn’, and there is no doubt for the person who has the lowest cognisance of knowledge of narrations that Iḍtirāb similar to this is among the strongest and clearest proofs for the weakness of this narration and dropping it, rejecting it and not accepting it, and abandoning building (rulings) upon it...

As for the addition in the Isnād of Wakī’ from Khālid bin Abī Khālid and Abī ‘Awn or Ibn ‘Awn from Ash-Sha’bī or dropping Ash-Sha’bī, then it is an addition that is *Munkarah ghayr Mahfūzah* (not preserved), and Ash-Sha’bī has nothing to do in the Isnād of this Ḥadīth...

So one can see that Al-Bayhaqī, after narrating the words of Aṭ-Ṭayālāsī mentioned that the Isnād is Majhūl, and yet As-Subkī considered this Ḥadīth to be a proof! After mentioning the version of Ad-Dāraquṭnī, Al-Bayhaqī mentioned the difference in this Ḥadīth - whether it is Siwar bin Maymūn, Maymūn bin Siwar or al-Aswad bin Maymūn, and yet As-Subkī considered this as three different Ḥadīth so not to have to defend

this Iḍtirāb. As for the version of Al-‘Uqaylī, then one can see he mentioned the weakness of its Sanad, and also that Adh-Dhahabī also declared Hārūn bin Quz’ah unknown, yet As-Subkī declared him to be Thiqaḥ (trustworthy) opposing the Ḥufāz!

So we have Siwar bin Maymūn or Maymūn bin Siwar or Al-Aswad bin Maymūn who is unknown, and even if Shu’bah narrated from him, which is questionable seeing as there is Iḍtirāb in the Isnād, then it cannot make him thiqaḥ, as in some cases Shu’bah narrated from weak narrators like Jābir Al-Ju’fī, moreover the person from the children of Ḥātīb, or the family of Khaṭṭāb or ‘Umar, is not identified, and this is the worst kind of Majhūl. Therefore, Miswar or Maymūn or Al-Aswad is Majhūl, Hārūn bin Quz’ah in Majhūl, the man from the family of Ḥātīb or ‘Umar is Mubham... it is like darkness over darkness. And As-Subkī’s trying to hide this Iḍtirāb by making this three Ḥadīth shows he is a person of desire. *Allah ul-Musta’an.*

Then As-Subkī mentioned in Ḥadīth number 10 of his ‘Shifa’:

“He who visits me after my death, it is as if he visited me while I am Alive.” This has been narrated by Abū Al-Futuh Sa’īd bin Muḥammad bin Ismā’īl Al-Ya’qubi in a Juzz belonging to him, and this Juzz has been narrated by Ismā’īl bin ‘Abdillāh bin Abdul Muhsin Al-Anṣārī Al-Mālikī known as Ibn Anmatī. The Sanad from Ibn Anmatī is: Abū Abdillāh Muḥammad bin ‘Alwan bin Hibatullāh bin Rayhan Al-Huti At-Tikriti As-Sufī informed us while I was listening from him in the Ḥarām Sharif in the Sufī corner in the side of Bāb Banī Shaybah in front of the noble Ka’bah, may Allah increase its nobility, Abū Futuh Sa’īd bin Muḥammad bin Ismā’īl Al-Ya’qubi narrated to us in the year 552 A.H., he said: Imām bin Sam’ani narrated to us, Abū Sa’d Aḥmad bin Muḥammad bin Al-Ḥasan Al-Ḥāfiẓ narrated to us dictating us in the Rawdah between the grave of the Prophet ﷺ and his Minbar, Abū Hasan Aḥmad bin ‘AbdurRaḥmān Az-Zakwanī narrated to us, Aḥmad bin Mūsā Al-Mardawayh Al-Ḥāfiẓ informed us, Al-Hasan bin Muḥammad As-Suwaysī narrated to us, Aḥmad bin Sahl bin Ayūb informed us: Khālīd bin Yazīd narrated us: ‘Abdullāh bin ‘Umar Al-‘Umrī narrated to us, he said: I heard Sa’īd Al-Maqburi saying: I heard Abū Hurayrah ؓ saying: The Messenger of Allah ﷺ said: *“He who visits me after my death, it is as if he visited me while I am alive, and he*

who visits me, I will be witness for him or intercessor on the Day of Resurrection.”

As-Subkī then said:

“Khālīd bin Yazīd, if he is Al-‘Umrī then Ibn Ḥibbān said: He is Munkar Al-Ḥadīth...”

Ḥāfiẓ Ibn ‘Abdul Hādī answered:

This Ḥadīth is Munkar, it has no basis, and its Isnād is unjust, rather it is a fabricated Ḥadīth on ‘Abdullah Al-‘Umrī... and Al-Ḥasan bin Muḥammad as-Suwaysī and Aḥmad bin Sahl bin Ayūb Al-Ahwazī both narrate Munkar, and one should not base on their narration nor one should rely on their report. And Khālīd bin Yazīd is Al-‘Umarī without any doubt, and he is Matruk Al-Ḥadīth (abandoned in Ḥadīth) accused of lying.

Ibn Abī Ḥāṭim said: “Khālīd bin Yazīd Al-‘Umrī Al-Makkī Abūl Walīd, he narrated from Sufyān Ath-Thawri, Isḥāq bin Yahyā bin Ṭalhah, ‘Abdullah Al-‘Umrī, Abūl ‘Asr Thābit bin Qays, and I heard my father saying this. And from him narrated ‘Alī bin Harb Al-Mawṣūlī, and Abū Zur’ah wrote from him then left narrating from him; ‘Alī bin Al-Hasan Al-Hasanjani narrated to us, he said: I heard Yahyā bin Ma‘īn saying: ‘Khālīd bin Yazīd Al-‘Umri is a liar.’ And my father was asked about him and he said: ‘he was a liar, I came to him in Makkah and did not write from him and he was Dhahib Al-Ḥadīth.”

Abū Ḥāṭim bin Ḥibbān said in his ‘Kitāb Al-Majrūḥīn’: “Khālīd bin Yazīd Al-‘Umrī Abūl Walīd, a Shaykh residing in Makkah and he was upon the Madhhab of Ahl-ur-Ray, and he narrated from Ath-Thawri some extremely Munkar narrations, and the majority of those who wrote from him were the Ashābūr-Ray, he is not worth being mentioned because he narrates fabrications from established (narrators).” Then he mentioned a Ḥadīth from him about the expedition of Al-Bahr. Al-‘Uqaylī said: “Khālīd bin Yazīd Al-‘Umrī Al-Haza is a Mawlā of them, he narrates with errors, and narrates from trustworthy narrators what has no basis, and Al-Azdī said: ‘Matruk Al-Ḥadīth.’” Ad-Dāraquṭnī and Al-Bayhaqī said: “weak.”

Al-Ḥākim Abū Aḥmad said in ‘Al-Kunā’: “Abūl Walīd Khālīd bin Yazīd Al-‘Umrī Al-Makkī: ‘Dhahib Al-Ḥadīth.’” And it is narrated from Muḥammad bin Sulaymān from Muḥammad -meaning Ibn

Ismā'īl Al-Bukhārī that he said: “Khālīd bin Yazīd Al-'Umrī Makkī: 'Dhahīb Al-Ḥadīth.’” And Abū Aḥmad bin 'Adī said in his 'Al-Kāmil': “Khālīd bin Yaīd Al-'Adawī Abūl Walīd - and he was in Makkah... and he has more Aḥādīth than those I mentioned and the majority of his Aḥādīth are Manākīr...and he is dropped in Ḥadīth...” If this is the condition of Khālīd bin Yazīd Al-'Umrī according to the Imāms of this category, how can we rely on the Ḥadīth he narrates and base (rulings) on a report containing him?

So this is the state of As-Subkī: gathering many liars and unknown narrators and trying to object to Ibn Taymiyah with arguments which are futile. And Allah is the giver of success.

Appendix (3):

Regarding the Ḥadīth: “There is no Servant who Passes by the Grave of a Person he Knew in the World...”

Regarding the Ḥadīth: “*There is no servant who passes by the grave of a person he knew in the world and sends Salām on him except that he will recognise him and will return him the Salām;*” Shaykh Al-Albānī wrote in his ‘Silsilah Ad-Da’īfah’ (4493):

Weak. It has been narrated by Abū Bakr Ash-Shāfi‘ī in his ‘Majlisan’ (1/6), Ibn Jāmi’ in his ‘Mu’jam’ (351), Abū Al-‘Abbās Al-Asam in his ‘Thanni min Ḥadīth’ (Q 2/143, number 43 in my manuscript), and from his way by Al-Khatīb in ‘At-Tarīkh’ (6/137) and Tamām in ‘Al-Fawaid’ (1/19/2) and from him by Ibn ‘Asakir (3/209/2 and 8/517/1) and Ad-Daylāmī (4/11) and Adh-Dhahabī in ‘Sayr A’lām An-Nubalā’ (12/590) from ‘AbdurRaḥmān bin Zayd bin Aslam from his father from ‘Aṭā bin Yasār from Abū Hurayrah in a Marfū’ form (meaning from the Prophet ﷺ).

I say: this chain is very weak, ‘AbūrRaḥmān bin Zayd is Matrūk (abandoned in Ḥadīth) as it has preceded many times, and Adh-Dhahabī referred to this Ḥadīth in his mention among those who objected to him. He has been followed (meaning another way strengthens this going to the same Ṣaḥābī) but from an unreliable route. Ibn Abī Dunyā said in: ‘Kitāb Al-Qubūr’ in ‘Chapter: cognisance of the dead about visits from the living’: Muḥammad bin Qudāmah Al-Joharī narrated to us: Ma’n bin ‘Isā Al-Qazzāz narrated to us, Hisham bin Sa’d informed us: Zayd bin Aslam narrated to us from Abū Hurayrah ؓ that he said: “When a person passes by the grave of his brother he knew, and he sends Salām on him, then he (the deceased) returns him the Salām.”

I say: Although it is Mawqūf to Abū Hurayrah, it is Munqati’ (disconnected) and weak. As for the Inqitā’, this is because Zayd bin Aslam did not hear from him (Abū Hurayrah) as mentioned by Ibn Ma’in. As for the weakness, then it is from Al-Joharī. Ibn Ma’in said: “He is nothing (Laysa bi Shay’in) and Abū Dāwud said: “Weak, I never wrote anything from him.” I say: This is why Adh-Dhahabī

included him in ‘Ad-Du’afā’ and he said in ‘Al-Mizān’: “And Al-Khatīb indeed erred in mixing his mention with that of Muḥammad bin Qudāmah bin A’yūn Al-Masisī who is thiqaḥ (trustworthy).”

And Al-Ḥāfīz bin Hajar said in ‘Tahdhīb’: “And Ibn Abī Ḥāṭim and others differentiated him from (Al-Masisī) and this is correct.” And he brought solid proofs for this, so whoever desires can refer to it, and he said in ‘Taqrīb’: “He has Layyin (softness) and people who mixed him with the one before him erred,” - meaning with Al-Masisī who is thiqaḥ. I say: The Ḥadīth has a witness (Shāhid: a chain with a different Ṣaḥābī with same meaning) from the Ḥadīth of Ibn ‘Abbās and some scholars declared it to be authentic, so it became obligatory to write about it after Allah made it easy for me to find its chain in the handwritten manuscript of Al-Mahmūdiyyah in the Prophetic Madīnah.

Al-Ḥāfīz Ibn Abdul Barr said in ‘Sharḥ Muwaṭṭa’ (1/147/1): Abū ‘Abdillah ‘Ubayd bin Muḥammad informed us, as I was reading this to him in the year 390 A.H. in Rabi’ Al-Awwal, he said: Fāṭimah bint Ar-Rayān Al-Makhzumī Al-Mustamlī dictated to us in her house in Egypt in the year 342 A.H. in Shawwal, she said: Ar-Rabi’ bin Sulaymān Al-Mu’athin the companions of Ash-Shāfī’ī said, Bishr bin Bakr said from Al-Awzā’ī from ‘Aṭā from ‘Ubayd bin ‘Umayr from Ibn ‘Abbās, he said: The Messenger of Allah ﷺ said and he mentioned it (meaning Ḥadīth). I say: this chain is Gharīb, Ar-Rabī’ bin Sulaymān and those above him are all trustworthy, among the men of ‘At-Tahdhīb’, as for the two below I do not know them, neither the Shaykh of Ibn Abdul Barr nor the dictating woman Fāṭimah Bint Rayān, and I think she is alone in reporting this, rather she committed Shuthūth¹ in narrating this Ḥadīth from Ar-Rabi’ bin Sulaymān with this authentic chain of him to Ibn ‘Abbās, because the Mahfuz (preserved narration) is only the fīrst chain from him (meaning the chain of the Ḥadīth of Abū Hurayrah).

And this has been narrated likewise by the trustworthy Ḥāfīz Abū Al-‘Abbās Al-‘Asam whose mention has preceded: Ar-Rabi’ bin Sulaymān narrated to us, Bishr bin Bakr narrated to us from ‘AbdurRaḥmān bin Zayd with the preceding chain up to Abū Hurayrah; and it is similarly (narrated) by Tamām with two other

¹ [TN] Shuthūth is a thiqaḥ narrator opposing one or more narrators who are equal to him in trustworthiness or more trustworthy.

chains from Ar-Rabi'. And from this verification it is clear that the saying of 'Abdul Haqq Al-Ishbili in his 'Aḥkām' (1/80): "its chain is authentic" is not correct, even if Al-'Irāqī followed him in his 'Tahrīj Ihyā" (4/419, Ḥalabī) and Al-Manāwī agreed to that. As for Al-Ḥāfiẓ bin Rajab Al-Ḥanbalī, he rejected it by his saying in 'Ahwāl Al-Qubūr' (Q 2/83): "He indicated that the narrators are all trustworthy, and it is so except that it is Gharīb, rather Munkar (Munkar is a weak narrator opposing what is authentic)."

Shaykh Albānī also said in his 'Silsilah Ad-Da'īfah' (203) about the following Ḥadīth: "*He who sends Ṣalāh on me beside my grave, I hear him, and he who sends Ṣalāh from faraway, an angel is appointed and he brings it to me, and he is sufficed in his matters of this world and the Hereafter, and I will be a witness or intercessor for him,*":

Fabricated with this complete form, reported by Ibn Sam'un in 'Amali' (2/193/2), Al-Khatīb in his 'At-Tarīkh' (3/291-292), Ibn 'Asākir (16/70/2) from the way of Muḥammad bin Marwān from Al-A'māsh from Abū Ṣāliḥ from Abū Hurayrah in a Marfu' form (from the Prophet ﷺ); and the first part is reported by Abū Bakr Al Khallād in his 'Juzz Thanni' from his 'Ḥadīth' (2/115), Abū Hashim Silaqī in what he selected from Ibn Bishraway (1/6) and Al-'Uqaylī in 'Ad-Du'afā' (4/136-137) and Al-Bayhaqī in his 'Shu'b' (2/218).

And Al-'Uqaylī said: "This has no basis from the Ḥadīth of Al-A'māsh, and it is not Maḥfūẓ (preserved), and nobody followed him except being lower than him, meaning Ibn Marwān." Then Al-Khatīb narrated with his Isnād from 'Abdullah bin Qutaybah saying: "I asked bin Numayr about this Ḥadīth and he said: 'Leave this Muḥammad bin Marwān, he is nothing (laysa bi shay'in).'"

I say: and from its way, Ibn Jawzī quoted it in his 'Mawḍū'āt' (1/303) from the narration of Al-'Uqaylī and then he said: "This is not authentic, Muḥammad bin Marwān, he is As-Sudī As-Saghīr, a liar, Al-'Uqaylī said: 'there is no basis to this Ḥadīth.'" And As-Suyūfī criticized that in 'Al-Alalī' (1/283) by saying: "I say: Bayhaqī reported it in 'Shu'b Al-Imān' from this route and he brought witnessing narrations (Shawāhid) for that."

I say: then As-Suyūfī mentioned them, and some of them are authentic such as his (ﷺ) saying: "*Indeed Allah has appointed angels wandering (on earth) who convey to me the Salām of my community,*" and his (ﷺ) saying: "*None sends Salām on me...*" and they have been

mentioned close to this (p.362), and they are all supporting the Ḥadīth in general. As for the distinction (Tafṣīl) that is in it, that one who prays beside his (ﷻ) grave then he hears him, there is nothing supporting this, as for the second part, then As-Suyūṭī did not mention one Ḥadīth supporting it. Yes, As-Suyūṭī said: “Then I found a following narrator (Mutabi’) to Muḥammad bin Marwān from Al-A’māsh, it has been reported by Abū Ash-Shaykh in his ‘Thawāb’: “AbdurRaḥmān bin Aḥmad Al-A’raj narrated to us: Ḥasan bin Sabbāh narrated to us: Abū Mu’awiyah narrated to us from Al-A’mash about that...” I say : and the narrators of this Isnād are all well known trustworthy narrators, except this Al-A’raj, and what is evident is that he is the one Abū Ash-Shaykh mentioned in his ‘Tabaqāt Al-Asbahāniyīn’ (p.342/463) and he said: ‘AbdurRaḥmān bin Aḥmad Az-Zuhrī Abū Ṣāliḥ Al-A’raj’ and he reported two Ḥadīth from him, and he did not mention any Jarḥ nor Ta’dīl (word of discredit or praise), then he is Majhūl (unknown)...

Appendix (4):

The narration of Bilal coming from Sham

As-Subkī mentioned in his 'Shifā As-Siqam' the narration of the Ṣaḥābī Bilal being in Shām and seeing the Prophet (ﷺ) in a dream telling him to come to visit him, and Bilal came to Madīnah, gave Adhān and then people cried... As-Subkī then said this narration has a Jayyid Isnād (excellent chain).

Ḥāfiẓ Ibn Abdul Hādī answered this in his 'Ṣārim Al-Munki' by saying:

This narration is not authentic. This narration has been narrated by Al-Ḥākīm Abū Aḥmad bin Aḥmad bin Isḥāq An-Nisābūrī Al-Ḥāfiẓ in his 'Juzz Khāmis' from his 'Fawā'id', and from his way it has been narrated by Ibn 'Asākir in the mention of Bilal, and it is a narration that is Gharīb Munkar with an Isnād having Inqitā' (disconnection) and Majhūl (unknown narrators):

Muḥammad bin Al-Fayḍ Al-Ghasānī was alone in reporting it from Ibrāhīm bin Muḥammad bin Sulaymān bin Bilāl from his father from his grandfather, and Ibrāhīm bin Muḥammad, this Shaykh is not known to be thiqaḥ or having Amānah (trust) neither Ḍabt (accuracy) and 'Adālah (integrity), rather he is Majhūl - not known in narrations and not famous in them, and no one narrated from him except Muḥammad bin Al-Fayḍ narrating from him this Munkar narration...¹ We request this objector (to Ibn Taymiyah) who speaks without knowledge: Why did you declare this narration in which Ibrāhīm bin Muḥammad is alone in reporting it to have a Jayyid Isnād, and who declared this Ibrāhīm bin Muḥammad or based on his narration or praised him among the people of knowledge and Ḥadīth?

As for Muḥammad bin Sulaymān bin Bilāl, the father of Ibrāhīm, then he is a Shaykh *Qalīl ul Ḥadīth* (narrating few Ḥadīth), and his

¹ [TN] In the note from Muḥaqqiq 'Āqil Al-Muqtarī on Ibrāhīm bin Muḥammad: see his mention in 'Al-Mizān', Adh-Dhahabī said: "There is Jahālah (ignorance) in what is narrated from him by Muḥammad bin Al-Fayḍ Al-Ghasānī". And Ḥāfiẓ Ibn Hajar mentioned this story in his 'Lisān' from Ibn 'Asākir's 'Tarīkh' and Ibn Hajar said: "This is a story clearly fabricated."

condition did not become famous so as to accept his narrations, Al-Bukhārī mentioned him in his 'Tarīkh', and he mentioned a Ḥadīth he narrated from his mother from her grandmother, and Hishām bin 'Amār narrated from him...¹

As for his father Sulaymān bin Bilal then a his man not famous, rather Majhūl Al-Hal and QAlil Ar-Riwayah (unknown and narrating few narrations), and he did not become famous in holding knowledge and transmitting it, and none from the Imāms declared him to be thiḡah as far as we know, and Al-Bukhārī did not mention him in his book, and likewise Abū Ḥāṭim, and its hearing from Um Darda is not known.

And we request the one taking this as a proof and basing on this narration: who declared him to be thiḡah among Imāms and relied on his Ḥadīth among Ḥufāz, or praised him among scholars until his narration can be based upon and one can rely on his report? End of Bin Abdul Hādī's words.

¹ [TN] Regarding Muḡammad bin Sulaymān, the Muḡaqqiq said: His mention is in 'Jarh wa Ta'dīl' (7/267) and Abū Ḥāṭim said on him: "Munkar Al-Ḥadīth". See 'Tarīkh Al-Kabīr' (1/98).

Appendix (5):

The Story of Ja'far Al-Manşūr and Imām Mālik

As-Subkī quoted the narration of Qāḍī 'Iyād in his 'Shifā' that Ja'far Manşūr, the second 'Abbasid caliph, when visiting the Prophetic Masjid asked Imām Mālik: *"Shall I turn my face towards the Ka'bah or face the grave of the Messenger of Allah ﷺ for invocation?"* To which Imām Mālik replied: *"How can you turn your face away from the Messenger of Allah? He is your Wasīlah and the Wasīlah of your father Adam ﷺ! Rather turn your face towards him and seek intercession through him!..."*

The Isnād is Qāḍī 'Iyaḍ: Qāḍī Abū 'Abdillah Muḥammad bin 'AbdirRaḥmān Al-Ash'arī and Abū Al-Qāsim Aḥmad bin Baqī Al-Ḥākim and others who gave me the authority to narrate this, they said: Abū Al-'Abbās Aḥmad bin 'Umar bin Dalhath narrated to us, Abūl Hasan 'Alī bin Fīhr narrated to us, Abū Bakr Muḥammad bin Aḥmad bin Al-Farāj narrated to us, Abūl Ḥasan 'Abdullah bin Al-Muntab narrated to us, Ya'qūb bin Isḥāq bin Abī Isrā'īl narrated to us, Ibn Ḥumayd narrated to us: he said Abū Ja'far Emir Al-Mu'minīn called Mālik in the Masjid of the Messenger of Allah (ﷺ)...

Ibn 'Abdul Hādī said after quoting the story attributed to Imām Mālik:

I say: What is known from Mālik is not facing the grave for invocation, and this story quoted by Qāḍī 'Iyād with his Isnād to Mālik is not true from him, and the objector (As-Subkī) said in one place of his book its Isnād is a good (Jayyid) Isnād, and he is mistaken in this saying with a clear mistake, rather the Isnād is not good, it is an unjust Munqati' (disconnected) Isnād, and it comprises someone accused of lying, and on some whose condition is not known, and Ibn Ḥumayd is Muḥammad bin Ḥumayd Ar-Rāzī, he is weak with a lot of Manākir, not based upon in narrations, and he did not hear anything from Mālik nor did he meet him, rather this narration from him is Munqati' not continuous. And the objector thought that he (Muḥammad bin Ḥumayd) is Abū Sufyān Muḥammad bin Ḥumayd Al-Mu'amarī, one of the trustworthy narrators present in

'Ṣaḥīḥ Muslim', he said: "Al-Khatīb mentioned him among those who narrated from Mālik" and he made a clear mistake in his thinking and an ugly error, because Muḥammad bin Ḥumayd Al-Mu'amarī came before Ya'qūb bin Isḥāq bin Abū Isrā'īl the narrator from Ibn Ḥumayd in the story, he did not reach him, rather there is a great gap between them. Al-Mu'amarī narrated from Hishām bin Hassān, Mu'ammār and Ath-Thawrī, and he died in 182 A.H. before the birth of Ya'qūb bin Isḥāq bin Abū Isrā'īl. As for Muḥammad bin Ḥumayd Ar-Rāzī then he is among the narrators from Al-Mu'amarī similar to Abū Khaythamah, Ibn Numayr, 'Amr An-Nāqid and others, and his death was in 248 (A.H.), and it is possible for Ya'qūb bin Isḥāq to narrate from him contrary to narrating from Al-Mu'amarī, because that is impossible.

Muḥammad bin Ḥumayd Ar-Rāzī, and he is the one from whom the narration is narrated has been criticised by many Imāms and some attributed lie to him. Ya'qūb bin Shaybah As-Sudusi said: "Muḥammad bin Ḥumayd Ar-Rāzī mentions many Manakir."¹ Al-Bukhārī said: "Ḥadīthuhu fīhi Nadhar (his Ḥadīth has observations)"² An-Nasā'ī said "He is not Thiqaḥ"³ Ibrāhīm bin Ya'qūb Al-Juzjānī said: "He had a bad Madhhab, he is not trustworthy"⁴ Fadlak Ar-Rāzī said: "I have fifty thousands Aḥādīth from Ibn Ḥumayd, and I do not narrate a word from him."⁵ Abūl 'Abbās Aḥmad bin Muḥammad Al-Azhari said: "I heard Isḥāq bin Maṣṣūr saying: "I witness in front of Allah that Muḥammad bin Ḥumayd and 'Ubayd bin Isḥāq Al-'Aṭār are both liars."⁶ Ṣāliḥ bin Muḥammad Al-Ḥāfīz: "Every Ḥadīth from Sufyān that reached him, he would turn it to Mihrān, and every Ḥadīth from Maṣṣūr that reached him, he would turn it 'Amr bin (Abī) Qays, and every Ḥadīth of Al-A'mash that reached him he would turn it to similar to these and to Anbasah," then he said: "Everything he was narrating, we would accuse him (of lying in it)." And he said in another place: "His Aḥādīth would add (in words) and I have not seen someone daring (more lies) on Allah than him, he would take the Aḥādīth of people and would inverse them," and he

¹ See 'Tahdhīb' (9/129)

² 'At-Tarīkh Al-Kabīr (1/69)' and 'Ad-Du'afā As-Saghīr' (315)

³ 'Ad-Du'afā wal Matrūkīn' (p.32)

⁴ 'Aḥwāl Ar-Rijāl' (382)

⁵ 'Tahdhīb' (9/129)

⁶ 'Tahdhīb' (9/129)

said in another place: “I have not seen anyone more keen to lie than two men: Sulaymān Ash-Shazkūnī and Muḥammad bin Ḥumayd Ar-Rāzī, he would learn a Ḥadīth one day, and would add, and every day he would add (words). Abūl Qāsim said: ‘Abdullah bin Muḥammad bin ‘Abdul Karīm Ar-Rāzī, the nephew of Abū Zur’ah: I asked Abū Zur’ah about Muḥammad bin Ḥumayd and he made a sign putting his finger on his mouth,” I asked him: “Would he lie?” and he answered with his head saying yes...

Abū Nu’aym ‘Abdul Mālīk bin Muḥammad bin ‘Adī: “I heard Abū Ḥāṭim Muḥammad bin Idrīs Ar-Rāzī in his house, and ‘AbdurRaḥmān bin Yūsuf bin Kharash was present with him and also a group of scholars of (region of) Ray and their Ḥufāz of Ḥadīth, and they mentioned Ibn Ḥumayd and they agreed on the fact that he was very weak in Ḥadīth and he narrates what he did not hear, and he would take the Aḥādīth of the people of Basrah and Kufah and narrate them from the two Rāzīs. Abūl ‘Abbās bin Sa’īd said: I heard Dāwud bin Yaḥyā saying: Abū Ḥāṭim heard from him before, meaning from Muḥammad bin Ḥumayd, then he left him at the end, he said: ‘I heard ‘AbdurRaḥmān bin Yūsuf Kharash saying that bin Ḥumayd narrated to him and by Allah he was a liar.’”¹ Abū Ḥāṭim bin Ḥibbān Al-Bustī said in his ‘Kitāb Ad-Du’afā’: “Muḥammad bin Ḥumayd Ar-Rāzī, his Kunyah is Abū ‘Abdillah, he narrates from Ibn Al-Mubarak and Jarīr, our Shuyukh narrated from him and he died in 248 A.H., and he was among those who were alone in inverting the narrations of Thiqāt, and specially when he narrated from the Shuyūkh of his country...”

Al-‘Uqaylī said in his ‘Kitāb Ad-Du’afā’: “Ibrāhīm bin Yūsuf narrated to us, he said: ‘Abū Zur’ah, Muḥammad bin Muslim narrated a lot from Muḥammad bin Ḥumayd then they stopped narrating from him.” And Al-Ḥākim Abū Aḥmad said in his ‘Kitāb Al-Kunā’: “Abū ‘Abdillah Muḥammad bin Ḥumayd Ar-Rāzī is not strong for them and Abū ‘Abdillah bin Yaḥyā Az-Zuhlī and Abū Bakr Muḥammad bin Isḥāq bin Khuzaimah abandoned him.”

Also, after the weakness of Ibn Ḥumayd, there is also disconnection as Ibn Ḥumayd did not meet Mālīk as explained by Ibn Taymiyah in his

¹ ‘Al-Kāmil’ (6/2277)

'Al-Qa'idah Al-Jalīlah fī Tawassul wal Wasīlah' and this chain contains other unknown narrators.

Appendix (6):

The story of Al-‘Utbi

As-Subkī also quoted the narration of ‘Utbi: “I was once seated by the grave of the Messenger of Allah ﷺ, when a Bedouin came and said: ‘Peace be upon you, O Messenger of Allah. O Messenger of Allah, I have heard All-Mighty Allah saying in the Qur’an:

﴿ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ إِلَّا يُدْرَبُ اللَّهُ ۗ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ۝ ﴾

“And if they, when they had been unjust to themselves, had come to you (Muḥammad ﷺ) and begged Allah’s forgiveness and the messenger had begged forgiveness for them, indeed they would have found Allah All-Forgiving, Most Merciful.” (Al-Nisa 4:64) hence, I have come to you in a state that I seek forgiveness of my sins by seeking your intercession by my Lord,’ thereafter he recited a few couplets and departed.” Al-Utbi ؓ said: “I then fell asleep and I saw The Messenger of Allah ﷺ instructing me by the words: ‘O ‘Utbi, go to that Bedouin and give him the glad tidings that All-Mighty Allah has forgiven him.”

Hāfīz bin ‘Abdul Hādī answered:

This story has been narrated by a group of Imāms from Al-‘Utbi and his name is Muḥammad bin ‘Ubaydillah bin ‘Amr bin Mu’awiyah bin ‘Amr bin ‘Utbah bin Abī Sufyān: Sakhr bin Harb, he was among the most eloquent people, a person of stories (Akhbār) and a narrator of literature, and he narrated from his father and Sufyān bin ‘Uyaynah, and he died in 228 A.H. and his Kunyah is Abū AbdirRaḥmān. And Ibn ‘Asākir narrated it in his ‘At-Tarīkh’ and Ibn Al-Jawzī in his ‘Muthir Al-‘Azm As-Sakin’ and others with their Asānid up to Muḥammad bin Ḥarb Al-Hilālī: “I came to the grave of the Prophet ﷺ, visited it and sat next to it and a Bedouin came and said...”

And this story that some narrate from Al-‘Utbi without any Isnād, some narrate it from Muḥammad bin Ḥarb Al-Hilālī and some narrate it from Muḥammad bin Harb from Abūl Hasan Az-Za’farani from the

Bedouin, Al-Bayhaqi mentioned it in his ‘Shu’b Al-Imān’ with an unjust Isnād from Muḥammad bin Rūḥ bin Yazīd Al-Baṣrī: Abū Harb Al-Hilālī narrated to me: he said: “A Bedouin performed Ḥajj and when he came to the door of the Masjid of the Messenger of Allah ﷺ...and some liars invented such an Isnād up to ‘Alī bin Abī Ṭālib ﷺ as it will detailed further...

Ibn ‘Abdul Hādī said further on the narration attributed to ‘Alī ibn Abī Ṭālib ﷺ:

If it is said: Abūl Hasan ‘Alī bin Ibrāhīm bin ‘Abdillah bin ‘AbdirRaḥmān Al-Karkhī narrated: Aḥmad bin Muḥammad bin Al-Haytham At-Tā’ī narrated to us: my father narrated from his father from Salāmah bin Kuhayl from Abū Ṣādiq from ‘Alī bin Abī Ṭālib ﷺ, that he said: “A Bedouin came three days after we buried the Prophet ﷺ...” The answer is: This is a Munkar narration, fabricated and a narration invented, it is not suitable to base on it, and it is not correct to turn to it, and its Isnād is darkness over darkness, and Al-Haytham the grandfather of Aḥmad bin Al-Haytham, I think he is Ibn ‘Adī At-Tā’ī, and if it is him then he is Matruk, a liar, otherwise he is Majhūl, and Al-Haytham was born in Kufah and grew here and he reached the time of Salāmah bin Kuhayl according to what is said, then he went to Baghdad and resided there.

‘Abbās Ad-Dawrī said: I heard Yaḥyā bin Ma‘īn saying: “Al-Haytham bin ‘Adī Kūfī is not trustworthy, he used to lie.” Al-‘Ijli and Abū Dāwud said: “A liar.” And Abū Ḥāṭim Ar-Rāzī, An-Nasā’ī, Ad-Dulābī and Al-Azdī said: “Matruk Al-Ḥadīth” and Al-Bukhārī said: “They remained silent on him (Sakatu ‘Anhu)” meaning they abandoned him...” Al-Ḥākim Abū Aḥmad said: “Dhahib Al-Ḥadīth...” So the narration of this Bedouin is extremely weak, contains unknown narrators, and in one Isnād probably a liar.

The Asānid of the story of ‘Utbi

Shaykh ‘AbdurRahman bin Muḥammad Al-‘Umaysān wrote a book entitled ‘Butlān Qisatay Al-‘A’rabi wal ‘Utbi’ (Showing the falsehood of the story of the Bedouin and the story of Al-‘Utbi), and it is introduced by Shaykh Al-Fawzan. In it, Al-‘Umaysan showed in detail the reality of

the Asānid of the story of Al-‘Utbi, and below is a summary of the weak narrators as researched by the Shaykh.

The Isnād of Al-Bayhaqī

The Isnād of Ḥāfiẓ Al-Bayhaqī in his ‘Shu’b Al-Imān’ (4178) contains the narrator Yazīd Ar-Riqashī, his full name is Yazīd ibn Abān Ar-Riqashī Al-Baṣrī. Yaḥyā ibn Ma‘īn said about Ar-Riqashī: “He is nothing (Laysa bi Shay’in)” Adh-Dhahabī said in his ‘Mizān ul I’tidāl’ (4/418): ‘An-Nasā’ī and others said: “Matrūk (abandoned)”, Ad-Dāraquṭnī and others said: “weak”,... Yazīd ibn Hārūn said: “I heard Shu’bah saying: ‘Zinā is preferable to me than narrating from Yazīd Ar-Riqashī’... Ahmad said: “Yazīd is Munkar ul Ḥadīth”

This Isnād also contains Muḥammad ibn Rawh ibn Yazīd Al-Baṣrī; Ad-Dāraquṭnī weakened him¹. Adh-Dhahabī said: “Yūnus said: ‘Munkar ul Ḥadīth.’”² Muḥammad Ibn Rawh narrated from Abu Harb Al-Hilālī, who is called Muḥammad ibn Harb Al-Hilālī. As-Subkī and others said he is Al-Utbi, Muḥammad ibn ‘Ubaydīllah ibn ‘Amr ibn Mu’āwiyah ibn ‘Amr ibn ‘Utbah ibn Abī Sufyān Sakhr ibn Ḥarb, who is a poet and historian. Abu Ḥarb Al-Hilālī said: “A Bedouin performed Ḥajj, when he came to the door of the Prophet’s Masjid, he attached his camel then entered the mosque until he came to the grave of the Prophet ﷺ...”

The Isnād of Ibn An-Najjār

Ibn Najjar Muḥammad ibn Mahmud An-Najjar Al-Baghdādī narrated this story with similar words from Muḥammad ibn Harb Al-Hilālī in his ‘Ad-Durrah Ath-Thaminah’. This Isnād contains: Abdur Rahmān ibn Abil Ḥusayn from Abul Faraj ibn Aḥmad, from Ahmad ibn Nusayr from Muḥammad ibn Al-Qāsim, all four of whom are unknown. It also contains ‘Alī ibn Ghālib Aṣ-Ṣufī, he is Al-Fīhri Al-Miṣrī. Ibn Ḥibbān said about him in his ‘Al-Majruhin’ (2/88): “He has a lot of Tadrīs and comes with many Munkar narrations, so basing upon him is false.”

Also further the Isnād contains Abul Ḥasan Al-Faqīh from Al-Ḥasan ibn Muḥammad from ibn Fuḍayl An-Nahwī and all three of

¹ ‘Lisān’ (7/134)

² ‘Mizān’ (3/546)

them are not known. Above them comes Muḥammad ibn Rawh, and his mention has preceded.

The Narration of Ibn An-Nu'ām as mentioned by As-Sālihī

As-Sālihī mentioned in his 'Subul Al-Hādī wa Rashad fī Sīrati Khayril 'Ibād' that Ibn An-Nu'ām narrated in his 'Misbah Az-Zulām fīl Mustaghīthin bi Khayril Anām' from the route of Ḥāfīz ibn Sam'ānī up to Alī Ibn Abī Ṭālib: "A Bedouin came to us three days after we buried the Prophet ﷺ, he threw himself upon the noble grave, and rubbed his hand with its sand, and said: "O Messenger of Allah, you said..." This Isnād contains Abul Ḥasan 'Alī ibn Ibrāhīm ibn Abdillāh ibn AbdirRahman Al-Karkhī from 'Alī ibn Muḥammad ibn 'Alī from Aḥmad ibn Muḥammad ibn Al-Haytham At-Tai from his father, and these are all unknown people. The Sanad further contains Al-Haytham ibn 'Adī At-Tai. Al-Bukhari said: "He is not Thiqaḥ, he used to lie." An-Nasai said: "Matruk". Abu Dāwud said: "a great liar (Kath`thāb)."

Appendix (7):

The Ḥadīth: “Whoever Performs Ḥajj to the House and does not visit me, he has indeed harmed me...”

As-Subkī mentioned in his ‘Shifā us-Siqām’ in the Fifth Ḥadīth: *“Whoever performs Hajj to the House and does not visit me, he has indeed harmed me.”*

This is narrated by Ibn ‘Adī in his ‘Kāmil’ and the Isnād contains Muḥammad ibn Muḥammad Ibn An-Nu’ām from his grand father (An-Nu’ām ibn Shibl) from Mālik, from Nāfi’ from Ibn ‘Umar. As-Subkī said that An-Nu’ām ibn Shibl has been declared Thiḡah by ‘Imrān ibn Mūsā Az-Zajāji, and Mūsā ibn Hārūn accused An-Nu’ām ibn Shibl of lying, but this criticism is not detailed (Mufassar) so the praise takes precedence over the criticism. Then As-Subkī mentioned that Ad-Dāraquṭnī mentioned this Ḥadīth in the ‘Gharā’ib’ of Mālik ibn Anas and said: *“This Shaykh is alone in reporting this and it is Munkar (rejected)”*. As-Subkī tried to say that in fact Ad-Dāraquṭnī did not weaken the Ḥadīth nor declared its Matn (text) to be Munkar (rejected) but this objection is only for its oddness that An-Nu’ām is alone in reporting this. So for As-Subkī this Ḥadīth can be strengthened by other similar Ahādīth. As-Subkī further said that Ibn Jawzī was wrong to declare this Ḥadīth as fabricated and Ibn Ḥibbān exaggerated when he said that An-Nu’ām comes with falsehood from trustworthy narrators.

Hāfiẓ Ibn Abdul Hādī said in reply to this in ‘Ṣārim Al-Munki’:

Know that the aforementioned Ḥadīth is severely Munkar, having no basis, rather it is among the lies and fabrications, and it is a lie fabricated and falsely attributed to Mālik, he never narrated such and none narrated this except those who gather odd narrations or rejected and fabricated Ahādīth, and Shaykh Abul Faraj Ibn Jawī was right in mentioning it in his ‘Mawḏū‘āt’ (collection of fabricated Ahādīth).

As-Subkī was mistaken in saying that Ad-Dāraquṭnī did not weaken this narration and intended by the term ‘Munkar’ to show the oddness of this

Ḥadīth. Ḥāfīz Ibn Abdul Ḥādī said that Ad-Dāraquṭnī wrote in his notes to ‘Al-Majrūhīn’ of Ibn Ḥibbān:

This Ḥadīth is not preserved (Ghayr Maḥfūz) from An-Nu’ām ibn Shibl except from the narration of his grandson from his son, and the criticism (Ta’n) in this (Ḥadīth) is upon him (the grandson) and not upon An-Nu’ām.

Ibn Abdul Ḥādī wrote after this:

And Ḥāfīz Abul Ḥasan (Ad-Dāraquṭnī) is right in this saying, because indeed An-Nu’ām is only known to narrate this Ḥadīth from Muḥammad ibn Al-Faḍl ibn ‘Atiyah who is famous for lying and fabricating Ahādīth, from Jābir Al-Ju’fī from Muḥammad ibn ‘Alī from ‘Alī ibn Abī Ṭālib. This is how Ḥāfīz Abu ‘Umar and ‘Uthman ibn Khazaz narrated from An-Nu’ām ibn Shibl as it has been mentioned previously (See Appendix 2). So Ad-Dāraquṭnī clearly weakened this Ḥadīth saying that it is not preserved, and his grandson is responsible for the weakness. So Ḥāfīz Ibn Jawzī was right in saying that Ad-Dāraquṭnī weakened this Ḥadīth and As-Subkī was totally wrong in trying to deny this fact.

Then Ḥāfīz Ibn Abdul Ḥādī mentioned that Mūsā ibn Hārūn Al-Hamal accused An-Nu’ām ibn Shibl of lying, and Mūsā ibn Hārūn is one of the Ḥufāz whose words are taken into account in the field of Jarḥ and Ta’dīl (criticism and praise) and Ḥāfīz ‘Abdul Ghanī ibn Sa’īd Al-Miṣrī said about Mūsā ibn Hārūn that he is the best among the people of his time to speak about the Ahādīth narrated by Mālik from Nāfi’ from Ibn ‘Umar. And ‘Imrān ibn Mūsā declaring An-Nu’ām ibn Shibl to be Thiqaḥ is not authentic. Ibn ‘Adī narrated in his ‘Kamil’: “Ṣāliḥ ibn Aḥmad ibn Abī Muqātil narrated to us, ‘Imran ibn Mūsā narrated to us, An-Nu’ām ibn Shibl narrated to us, and he is Thiqaḥ...”

Ḥāfīz ibn Abdul Ḥādī further mentioned that Ṣāliḥ ibn Aḥmad ibn Abī Muqātil is known as Al-Qiratī, and he is accused of lying. Ad-Dāraquṭnī said in his ‘Du’afā wal Matrūkīn’ about this Ṣāliḥ Al-Qiratī: “Abandoned, a liar, a Dajjāl, we saw him and we do not write anything from him, he narrates what he did not hear.” Ibn ‘Adī said in his ‘Kāmil’ about him: “He steals Ahādīth.” Ibn Ḥibbān said about him in his ‘Majrūhīn’: “We wrote from him in Baghdad, he used to steal Ḥadīth and mix it, he might have mixed more than 10,000 Ahādīth, it is not

permissible to base on him.”¹ So we can see that ‘Imrān ibn Mūsā’s Tawthīq (attestation) of An-Numan ibn Shibl is not established as there is a liar in the Isnād according to him, so no one declared An-Nu’ām ibn Shibl to be Thiqaḥ.

Ibn Abdul Hādī wrote:

How can we favour this Tawtheeq of An-Nu’ām ibn Shibl over the saying of Mūsā ibn Hārūn Al-Hamal... knowing that Mūsā ibn Hārūn is from the great Imāms of this field, and the sayings of Jarḥ and Ta’dīl of scholars of such status who are cognizant of the defects of Ahādīth are taken into account, and no one opposed him in his saying, rather Abu Ḥāṭim Ibn Ḥibbān and others agreed with him?

Ibn Abdul Hādī further mentioned that even if one was to consider An-Nu’ām ibn Shibl as Thiqaḥ, this narration would still be weak, as Ad-Dāraquṭnī weakened it because of his grandson, and Ibn Abdul Hādī said:

In conclusion, we cannot base upon this Ḥadīth in which Muḥammad ibn Muḥammad ibn An-Nu’ām is alone in narrating from his grandfather from Mālīk, and none relies upon it except someone whose heart has been sealed by Allah, and someone who is among the most ignorant of people in the science of traditions.

So we can see how As-Subkī opposed Ḥufāz such as Ibn Jawzī, Ibn Ḥibbān and tried to deny the clear weakening of Ad-Dāraquṭnī, and he tried to defend An-Nu’ām ibn Shibl with falsehood. Who can authenticate such Ahādīth weakened by such great Muḥadith`thūn, while Muḥammad ibn Muḥammad ibn An-Nu’ām has not been declared Thiqaḥ by anyone, and his grandfather is accused of lying?

¹ [TN] Aqīl Al-Muqtarī mentioned that Adh-Dhahabī said in his ‘Al-Mughnī’ about Ṣāliḥ Al-Qirafī: “A Dajjal, Ad-Dāraquṭnī accused him of lying.”