

ALLAH SAYS

(وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا)

[Surah Maryam 33]

Translation: Salutations upon me (on behalf of Allah) on the day I was born and the day I shall die and on the day (the day of resurrection) when I shall be made to rise up.

VISIT TO GRAVES IN MAHDAVIAT

by

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نحمده ونصلى على الخاتمين عليهم السلام

Allah the exalted says, When the people who observe patience , afflicted with calamity, they say, To Allah we belong and towards Him, we are to return. On whom descend blessings from Allah, they are on the guidance.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ ○ أُولَئِكَ عَلَيْهِمْ
صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ

[Surah Al-Baqarah 156 – 157]

Thus the main aim of visit to graves of pious saints is to share the bounties and mercy of Allah, descended upon them; and to get guidance through them. Visit to graves is proven, through Prophet's practice. Accordingly, it is notable that the last prophet, Hazrat Mohammad (Pbuh) visited the grave of Hazrat Syedna Ameer Hamza. He placed the branch of date on the grave and prayed for his deliverance. Likewise Ibn Manzar and Ibn Mardavia reported a tradition.

It is reported by Hazrat Anas (RA) that Allah's prophet (Pbuh) used to come to holy Ahad and convey salutations to the graves of martyrs.

عن انس ان رسول الله صلعم كان
يأتي احدا كل عام ويسلم على
قبور الشهداء.

There are numerous traditions regarding prophet (pbuh) visiting the graves. One is being presented here for information.

Whosoever performs Haj in Makkah, and visits my grave at my mosque, for him is ascribed two approved Haj.

من حج الى مكة ثم قصدني في
مسجدي من زارني كتبت له حجتان
ميرورتان.
(مسند فردوس)

While following the prophet, practice of his associates has also been the same. Accordingly, it is reported by Malik Abdullah bin Deenar that whenever Ibn Omer (RA) intends for travel or return from it, he visited Prophet's grave, he recited durood and prayed. (Mouta Imam Mohammad translated along with note printed karachi page 436)

Through the holy traditions, we not only get the valid proof of visiting to graves but in the reports we get the instruction to make them source of inspiration. Without going into details, I feel necessary to submit a narration as an example.

Malik Addarvi narrates that in the period of Hazrat Omer Farooq (R A) there was a severe famine. Bilaal bin Haris visited Prophet's (Pbuh) grave and prayed. O prophet of Allah, pray for the rain in your Ummah. It is destroying. Prophet of Allah informed him in the dream and said, go to Omer, convey my salutation and give good tidings so that it would rain. He instructed to adopt clemency. He informed Hazrat Omer (RA). He(Omer) wept a lot and said O Lord, I am not careless, but I had to be helpless.(Wafaulwafa, reference of Baheeqi and Ibn Abisheeba).

Huzoor Imamuna Mahdi Maud (AS) renewed the practice of visit to graves of prophet Muhammad (Pbuh) by himself acting upon it.

Alhaj Hazrat Maulana Syed Mohammad Roshan Miyan Sahab (Ahle Hasteda), respected president of Nadvatul Musanifeen Mahdavia have not only described the matter of visit to graves in an interesting manner but have collected the details. It is hoped that this commendable endeavour of learned author shall be viewed with applause. People shall follow the practice of the concluders. They shall content themselves by visiting the graves in true sense.

Due to unavoidable circumstances some of the publication could not be brought to fare. If Allah wills, remaining publication shall also be published.

Abul Ashfaq Syed Abdul Hai Rashid Munawari

Secretary.

Date: 5 Moharram 1404 H

Nadvatul Musanifeen Mahdavia

14th October 1983

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدهو ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونشاهد ان لا اله الا الله وحده لا شريك له ونشهد ان
محمدًا عبده ورسوله و نصدق ان المهدى الموعود قد جاء و مضى.

In the dictionary, meaning of 'Ziarat' is to meet any saint and in the religious terminology, it means 'to see someone' or 'visit a grave with an aim of recompense and recitation of 'Fatiha'. If someone recites fatiha standing near any grave, he would feel as if he has met with him, and has seen him. On the other hand, on behalf of Allah the Exalted, spirits of dead people are granted insight and cognition of recognising those who have paid the visit. They too get happy.

Visiting to grave, before the advent of Hazrat Mehdi Maud, has been regarded desirable in accordance with the jurisprudence of four imams It is aimed to get admonition from the instability of the world and remember the death and the hereafter. The blessed practice of the two concluders i.e., visiting the graves (ziarat-e-quboor) is regarded as "sunnat".

The prophet (Pbuh) narrates

فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ. (رواه مسلم)

That is; visit the graves, as it reminds you of your death.

(Mishkatul Masabih 1669).

When a believer remembers his death, his love for her God Almighty increases, his passion for Allah and seeking God improves day by day.

When someone enters hazeera with an aim of visiting graves, how should he address. We get the instruction through the practice of prophet (Pbuh). Accordingly, it is narrated by Ibn-e-Abbas (RA):--

عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَ لَكُمْ وَ أَنْتُمْ سَلَفُنَا وَ نَحْنُ بَالِ الْأَشْرِ-. رواه التِّرْمِذِيُّ

That is; it is narrated by Ibn-e-Abbas that prophet (Pbuh) passed by some graves in Madina and attending towards the graves said, O people of the graves! Salutations be upon you. May Allah forgive us and also to you. You have reached here earlier than us. But we too are following you.(Tirmizi).

In this connection we find many traditions, but here it is enough to discuss single tradition.

Imamuna Hazrat Mahdi Maud (As)'s visit to Daulatabad. His paying visit to the graves of saint such as Hazrat Syed Raju and Hazrat Syed Momin Arif; and giving good tidings regarding people of graves is approved. It has been mentioned in the biographies Matla-ul-vilayat, Shavahid-ul-vilayat and Sair-e-Masood etc.

Here one point shall not be inappropriate to mention that Hazrat Mahdi Maud (AS)'s visit to graves of saints is to get benefit or favours of vilaya of prophet Muhammad.(1)

Consequently, visiting of graves is approved and established by the practice of prophet Muhammad Pbuh and Hazrat Mahdi Maud As ; for the sake of deliverance, or salvation or favours. Therefore, practice of visiting to graves in Mahdavia is continuing since long and is still prevalent. Main aim of visiting graves of two concluders, prophets, saints and pious persons is to get benefit with their favours.

Therefore, even today visiting graves of great saints and great elders, for the sake of favours is seemed to be essential.

(1) Those who died after Hazrat Mahdi's advent and have not confirmed him, visiting their graves is illegitimate for Mahdavia.

The below expression laid down in famous book of jurisprudence “Alal mazahibul Arbaa” supports our saying.

يَنْدُب السَّفْرَ لِزِيَارَةِ الْمَوْتَىٰ خُصُوصًا مَقَابِرَ الصَّالِحِينَ -

(Chapter visiting to graves, page no. 540)

That is, visiting the tombs of pious and common people is desirable.

Sins of the person who visits the graves of saints and his own parents are pardoned. He who visits graves is counted among pious people. Likewise visiting graves becomes the source of achieving favours.

Narration of Mohammad bin Noman supports our saying. Prophet (Pbuh) has said:

قَالَ امَنْ زَارَ قَبْرَ الْبَوِيهِ اَوْ اَحَدِهِمَا فِي كُلِّ جُمُعَةٍ غُفِرَ لَهُ وَ كُتِبَ بَرًّا -
(كتاب الجنائز، باب زيارة القبور، مشكوة.)

That is, prophet (Pbuh) says, whosoever visits the graves of anyone of his parents on Friday, all his sins shall be pardoned and would be counted among pious people.

Now the point, which days keep virtue for visiting graves, in this connection details of paths of four Imams of jurisprudence are given below.

Hanabila (Rh) says that no particular day for visiting graves is fixed. That is, to him, all the days, during anytime, visit to graves can be made. There is no exception to it.

To Shafia, emphasis is given to visit graves from Thursday to the day break of Saturday.

Hanafia and Maalikya too have the same emphasis. In a notable book of jurisprudence “Alal mazahibul Arbaa” explanation of paths of Hanafia and Maalikya is made through the below expression.

زيارة القبور مندوبة لئلا تعاط و تذكر الأخمرة وتتأكد يوم الجمعة ويومًا قبلها و يومًا بعدها
- (كتاب الفقهاء على لمزاهب الاربع، باب زيارة القبور ٥٤٠)

Main aim and intention of visiting graves is to take admonition and remind the hereafter. Emphasis is given to make visit to graves on Friday, or one day before or after.

Here, it is to keep in mind that emphasis is given to visit the graves from Thursday to Friday and on Saturday till the rise of Sun. Therefore, this period has the grace for visiting graves. No hour of this period is made inappropriate for visiting graves or prohibited, but emphasis is given that, one who makes intention should certainly visit.

All the four schools of thought Shafia, Hanafia, Maalikya and Hanabila are unanimous to this matter.

In the light of these clear and definite evidences, this decree of Abul lais Samarqandi did not seem to be feasible. Decree says that on Friday, before the sunset visiting to graves shall make the dead people worried and anxious. Scholars of Mahdavia as well as others do not consider the above decree noteworthy.(1)

(1) Though in the decree of Abul lais Samarqandi words of “before sunset” have appeared, and not “before Friday prayer”,

(Reference – Chiragh Deen-e-Nabawi, page 119)

But due to misconception, some people took it as before Friday prayers. They prohibit people going to graves before Friday prayers even on the occasion of funeral rites or other rites of chahlum, chotha or dahum. It is regret to say that, to fulfil their intention, new edition of Chiragh Deen-e-Nabawi is printed, omitting the important decree. In other conflicting matters also distorted matter is found. This needs to be corrected.

Faqeer Roshan (May Allah pardon)

Therefore, in Mahdavia community, this practice is continuing since ancient period. Whatever be the time, day or night, morning or afternoon or evening, people go to visit graves. It is prevalent. The below expression of famous composition “ Mazahirul Haq” translated – volume II, chapter visiting to graves, supports the above point.

Visiting graves on Friday is better than visiting on other days. Accordingly, it is the routine in Haramain sharifain, people visit on Friday, moulla and baqih. Dead body is bestowed more knowledge and cognition on Friday comparing to other days. Dead body recognises more, the person visiting him, on Friday rather than other days.(Mazahirul Haq, page no. 85). Thus it is proved that among the seven days of the week, Thursday, Friday and Saturday till the sun rise, is the best time to visit the graves. In this period also, Friday till the sun set time is preferable for visiting graves.

Thus avoiding this precious time visiting graves is depriving remuneration and reward. It is essential in Mahdavia sect that either be funeral or chotha, chahlum or death anniversary, if it happens to be on Friday, people visit to graves early in the morning or before sunset. Dead bodies too had been burried.

Composed by Mohd Qutbuddin Dahalvi

Annotator of Mishkat-shareef among students of Shah Abdul

Aziz Mohaddis Dahalvi.

As visiting graves for men is desirable, likewise, for aged women also it is desirable. Whose going out, does not have any fear of affliction or landing in trouble. If setting forth of women for visiting graves might put them in trouble, as being observed nowadays, in this situation, visiting graves for women is prohibited. Hanafia and Maalikya agree upon the point. Accordingly, it is said that:

امّا النساء التي يخشى منهن الفتنة ويترتب على خروجهن لزيارة القبور مفسد كما هو
الغالب على نساء هذا الزمان، فخروجهن الزيارة حرام، باتفاق ابنفية والمالكية - (كتاب
الفقهاء على لمزاهب. الاربعه، باب زيارة القبور)

That is, In those places of visit where permission for visits of people of every age and gender is granted, there is threat for women landing in trouble. There may be defect and disgrace in setting out for visit to graves, as has been often happening these days in case of women. Thus visiting graves for women is prohibited. Hanafia and Maalikya are agreed upon this point.

Likewise Hanabila and Shafia say that visiting of women to graves is absolutely abominable, whether they are aged or young. If there is threat of landing in trial, their visit is prohibited. (Kitab ul fiqa Alal mazahibul Arbaa, page 540)

That is, to Hanabila and Shafia, visiting of women to graves, irrespective of age, in any case is not fit.

Severe condemnation has appeared in favour of women who visits graves. There is curse for such women on behalf of Allah and the prophet. It is established through tradition.

Hazrat Ibn Abbas narrates.

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَاعِرَاتِ الْقُبُورِ -. (حديث ٣٢٣٦، سنن ابى داود، جلد سوم)

That is, prophet (Pbuh) has cursed the women who visits graves.

Another tradition is narrated by Hazrat Abu Huraira in this manner.

لَعَنَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ زَوَّارَاتِ الْقُبُورِ -

That is, Hazrat Mohammad (Pbuh) has cursed the women visiting the graves.

(Tradition no. 1576 Ibn Majaa vol-I)

In another tradition cursing of Allah the Exalted is described in this manner.

لَعَنَ اللَّهُ زَوَّارَاتِ الْقُبُورِ.-

That is, Allah the Exalted has cursed the women visiting graves.

(Ibn Majaa vol-I page 502, Sunnan Abi Dawood Volume-3, page no. 218)

In favour of women visiting graves, curse and abomination has been made clearly by Allah and the prophet. It is regarded undesirable and Allah and the prophet (Pbuh) expressed displeasure for such women.

Sunnan Abi Dawood and Sunnan Ibn Majaa are counted among the veritable books of traditions.

The question rises when women are prohibited from visiting graves, why they keep visiting the graves? It may be probably due to unawareness or ignorance. Thus, the responsibility of making them aware lies upon men.

It is said that in the beginning period of Islam, women were prohibited from visiting the graves; in that period, women used to visit the graves of dead and lament there acting against the Islamic jurisprudence. But when women began to restrain themselves, this prohibition was drawn back.

Reply to the above complain is that, apart from lamenting, whether one not find at these places, open violation of Islamic principles by women nowadays? Though they wear the dress, but it did not fulfil the purpose. Its fashion and form is not designed for the said aim. Sometimes in the presence of men who do not belong to family, they were seen visiting graves without hesitation.

During the visit or after, they used to adopt the customs which lead to idolatry. The dead saints where they had visited happened to be the orthodox in carrying out Islamic instructions. If any woman wished to swear allegiance, they did not permit without a curtain between them. If they arranged the class for explanation of Quran for women, it was performed with proper curtain.

Whether visiting the shrines of such pious saints by women wearing objectionable dress, be admissible or tolerable? If we consider the demerits of women's visit to graves, in the light of above evidences, prohibition of visit of women to graves seems necessary.

Therefore, women have to stay at home and pray for the dead, recite durood and salam, and endow reward.

Glad tidings has been given to those women who do not go out of their houses. They shall get the reward of Umrah and Haj.

Accordingly, it is laid down in qazainatur rivayaat.

إمْرَأَةٌ رَعَتْ لِلْمَيِّتِ بِخَيْرٍ وَلَا تُخْرَجُ مِنْ بَيْتِهَا يَعْطِيهَا اللَّهُ تَعَالَى ثَوَابَ حَجَّةٍ وَعُمْرَةٍ-

That is, the woman who does not go out of her house and prays for the dead, Allah the Exalted grants her the recompense of Umrah and Haj.

Therefore, in the Mahdavia community, right from the Vilaya period till now, women do not visit graveyards or shrines. They stay at home and pray for the dead souls. To protect themselves from the curse of Allah and the prophet, this method is correct and based on the accuracy. Pilgrims of Haj,

and visitors to Haramain sharifain (holy shrines) who have visited Jannatul baqi (Madina) and Jannatul Moulla (Makkah) know very well that irrespective of age, women are not permitted to enter the graveyard. At the entrance, caretakers and watchman are appointed, who stay vigilant and strictly prohibit women visiting to graves. Likewise, in India at the shrines of saints, caretakers and attendants never permit women visiting the graves. Caretaker of Mahdavia hazeeras, who are aware of religious tenets, prohibit women entering shrines. Those caretakers who are not aware of rules or do not have courage to prohibit women, they neglect.

(3)

Under the visit to graves, one has to take care that, during the visit Islamic injunctions be protected, that is, one has to anyhow escape from evil innovations.

At the shrines, after traditional supplication, one has to submit request for supplication in his favour and must not make a vow, which is not permitted except with Allah the Exalted. That is, one must not submit request with dead saints that, Hazrat grant us children, arrange for the job, grant us food etc. Seeking such favours from other than Allah amounts to idolatry. If one has to mention regarding such request, it can be requested that, as you are dearer to Allah, recommend for our needs. We the abject and trivial servants have to seek from Allah.

Caliph of Allah, free from error, Imamul Kayanaat Hazrat Mahdi Maud AS has clearly instructed mahdavis, how to seek and what to seek.

That is, if you had to anyhow seek anything, seek from Allah even it be salt, water, wood, whatever you need seek from Allah. Do not question man.

Therefore, mahdavis in the light of their master Hazrat Mahdi Maud AS, do not visit graves enjoining any vow to the graves of saints. Acting in this manner is the proof of being negligent with their creator.

Aim of visiting graves of saints and pious people is, apart from seeking pardon of sins, awakening the love of creator and

getting his favour. These saints have been striving hard during their lifetime, making people abstaining from the love of the world and meet Allah. No one can visit their graves keeping in the heart the desire of the world or mortal things. It does not suit such people, nor soul of those saints are pleased with them. However, regarding souls of those saints, source of seeking is valid. So that, those visiting graves may get favour for firmness of belief, Allah's gnosis and desire of visual perception.

Hence, one has to escape from, makeup, decoration, adornment and blandishment at these places, otherwise one may forget the death despite remembering. At this place, one has to get admonition. Despite remembering Allah the Exalted, or keep awakening his passion or getting favour, if anyone forgets his aim due to schizoid, it would be as if he has landed himself in trouble despite doing good. Such activities shall make the place of visiting graves as recreation and merriment. These activities are not going to magnify the greatness of saints, but rather amount to disrespect.

Therefore, one has to follow the instructions of visiting graves laid down by the Prophet (PbuH) and Hazrat Mahdi (AS). Acting upon those injunctions is beneficial and advantageous for mahdavis.

Usual method of visiting graves

Those visiting graves must make ablution before entering hazeera or qabrasthan. They should fear Allah and have reverence for saints. Before entering the premises they should remove the shoes. Thereafter, they should recite slowly the following:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ أَنْتُمْ السَّابِقُونَ وَنَحْنُ بِكُمْ لَا حَقُونَ انشاء الله -

That is, O people of the grave, salutations be upon you, you have come earlier than us, but we too are to meet you.

Thereafter, we should go to the grave of prime saint (sahab e hazeera). After salutations, put the flowers in three shares reciting "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"

There are two customs prevailing among the sect. In some of the groups, before offering flowers, they touch at the foot of the grave. In another custom, first flowers are offered. After reciting fatiha, people touch the foot of the grave of prime saint.

Thereafter, one should raise his hands such that palms are towards the sky, making intention of bestowing recompense, say,

Recompense should reach to _____ (Name the person)

Thereafter recite اعوذ بالله من الشيطان الرجيم, once, بِيَمِينِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and surah fatiha الحمد لله to الضالين once. Then recite Surah Iqlas قل هو الله thrice. Then Durood three times

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ
وَالْمُرْسَلِينَ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَعَلَى كُلِّ مَلَكٍ بِرَحْمَتِكَ يَا
أَرْحَمَ الرَّحْمِينَ -

Thereafter recite Ayatulkursi once, thereafter if anyone has got by heart to المفلقون and ayat 285 from آمن الرسول على قوم and the last verses of surah hashar have to be recited. After reciting the above, it's recompense be bestowed to the dead of the grave and pray that Allah has to grant the dead his visual perception. Then they should make farewell salutations and touch the foot of the grave.

After returning from the grave of the prime saint, they should visit other graves. When withdrawing, at the gate of hazeera or qabrasthan, they should recite jama fatiha in this manner.

Utter the name of the prime saint, say total believing men and women and recite surah fatiha once, surah iqlas thrice, durood once, Ayatulkursi once, المفلقون to الم once, ayat 285 of surah baqra from آمن الرسول على قوم الكافرين and last verses of surah hashar. They should bestow the recompense of the above

recitation to the souls of prime saint, believing men and women, confirming men and women. One has to pray for visual perception in their favour. After farewell salutations they should return.

After coming out of hazeera, they should offer alms to needy people and indigents with an intention of bestowing recompense to the dead. If Allah wills, certainly both will get. It is to be remembered that, when we visit hazeera or qabrasthan, cover the head. Going without covering the head amounts to insolence. It is abominable. Laughing, guffaw, talking useless, eating and sleeping at hazeera is Makrooh-e-Tahreemi (undesirable).

Likewise, prostrating towards the graves, offering namaz, arranging mass meeting at hazeera, lighting lamps, covering graves with cloth, hanging letters, rubbing sandal, lighting joss sticks, breaking coconut are the acts which are similar to idolators and infidels. These acts are innovations. One has to abstain from these acts. Keeping in mind the reverence of hazeera, we must not accompany idolators and infidels. Praise be to Allah, in view of numerous benefits of visiting graves, among Mahdavia sect, visiting graves is prevalent, so that on the occasion of (tenth, twentieth, fortieth, six months, anniversary) recompense and reward be bestowed to our dead souls, on every Thursday or on the Thursday of Rajab. People in large numbers attend the tombs and shrines of saints. They get their favour and are benefitted. They seek pardon for their short comings and pray for stability of their belief. They fill their bosoms with the passion of Allah and his visual perception.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ -

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وَأَخْرَجُونَا إِنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The dust of shoes of Syedain (RA)
The humble and indigent
Syed Mohammad Alias Roshan Miyan (Ahle Hasteda)
May Allah pardon.

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