

Chapters on the Prophetic Visitation¹

‘Allamah Zafar Ahmad al-‘Uthmani

Translation by Zameelur Rahman

Chapter on Visiting the Grave of the Prophet (Allah bless him and grant him peace) before or after Hajj²

1. Narrated from Musa ibn Hilal al-‘Abdi from ‘Ubayd Allah ibn ‘Umar from Nafi‘ from Ibn ‘Umar (Allah, Exalted is He, be pleased with them), he said:

Allah’s Messenger (Allah bless him and grant him peace) said:

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي

“Whoever visits my grave, my intercession becomes necessary for him.”

Al-Daraqutni transmitted it. His narrations agree in a number of reliable copies of his *Sunan* and likewise in other than the *Sunan* from [al-Qadi al-Husayn ibn Isma‘il] al-Mahamili [with his chain] from ‘Ubayd Allah [ibn ‘Umar] in the diminutive (*musaghghar*) [i.e. ‘Ubayd Allah and not ‘Abd Allah].³

Al-Bayhaqi narrated it from other than al-Mahamili through the route of Muhammad ibn Zanjawayh al-Qushayri: ‘Ubayd ibn Muhammad ibn al-Qasim ibn Abi Maryam al-Warraq narrated to us: Musa ibn Hilal al-‘Abdi narrated to us from ‘Ubayd Allah ibn ‘Umar from Nafi‘ from Ibn ‘Umar (Allah, Exalted is He, be pleased with them) the hadith. Thus, the narration of ‘Ubayd ibn Muhammad, who is trustworthy, is established in the diminutive [i.e. with ‘Ubayd Allah ibn ‘Umar and not ‘Abd Allah ibn ‘Umar].

¹ A note preceding this section says: “From the wondrous fortunes is the drafting of the chapter of visitation [from *I‘la’ al-Sunan*] and its completion a year and some months before the completion of the chapters of Hajj in the illuminated [city of] Madinah, at the house of my master, our intimate guardian [Mawlana Khalil Ahmad Saharanpuri], facing the fragrant Rawdah and the illuminated prophetic mosque; and the writing of the last pages of it in the presence of the Prophet (Allah bless him and grant him peace) facing him while standing in front him, fearful and apprehensive of his gaze, with trembling hands due to recalling his eminence and loftiness. And all praise belongs to Allah, first and last, and blessings and peace be upon the Noble Prophet and his two companions and all his companions and his household, continuously and perpetually.” (Mawlana Zafar Ahmad al-‘Uthmani)

² From the complete favour and great bounty on this slave drowning in sins is the writing of this section in the sanctity of Madinah facing the Prophetic Mosque (on its patron a million blessings and peace), and I hope its completion will be at the noble Rawdah facing his blessed grave and his lofty and elevated resting place. O Allah! For You is all praise and for You is thanks always and forever as You love and please. I ask You O Allah to enable me to serve the Noble Qur’an and serve the hadith of your kind and compassionate Prophet continuously for the remainder of my life, and that You forgive me and have mercy on me, my family, my children, my loved ones and my companions, and You grant me and them a good end according to the Sunnah of Your Messenger and the religion of Your Prophet (upon him blessing and peace) and You raise us with him on the Day of Resurrection and You gather us with him in the Abode of Peace. Amin. (Mawlana Zafar Ahmad al-‘Uthmani)

³ The complete chain from al-Daraqutni’s *Sunan* is: “Al-Qadi al-Mahamili narrated to us: ‘Ubayd ibn Muhammad al-Warraq narrated to us: Musa ibn Hilal al-‘Abdi narrated to us: from ‘Ubayd Allah ibn ‘Umar from Nafi‘ from Ibn ‘Umar.” (Hafiz ‘Ali ibn ‘Umar al-Daraqutni, *Sunan al-Daraqutni*, ed. Shu‘ayb al-Arna‘ut, 1424 H/2004 CE, Beirut: Mu’assasat al-Risalah, 3:334)

The narrators up to Musa ibn Hilal are trustworthy (*thiqat*), and [as for] Musa ibn Hilal, Ibn ‘Adi said: “I hope there is no harm in him.” Six [narrators] narrated from him, from them Imam Ahmad, and he would not narrate but from trustworthy [narrators], so he is not harmed by the statement of Abu Hatim al-Razi that he is unknown. This was mentioned in *Wafa’ al-Wafa’*.⁴

Hence, the hadith is *hasan sahih*.

This hadith was declared *sahih* by Ibn al-Sakan⁵, ‘Abd al-Haqq⁶ and Taqi al-Din al-Subki⁷, as mentioned in *Nayl al-Awtar*.⁸

I say: Hafiz [Ibn Hajar al-‘Asqalani] said in *al-Talkhis*:

The routes of this hadith are all weak. However, Abu ‘Ali ibn al-Sakan declared it *sahih* from the hadith of Ibn ‘Umar by his inclusion of it within his *al-Sunan al-Sihah*, as did ‘Abd al-Haqq in *al-Ahkam* by his silence over it, and Shaykh Taqi al-Din al-Subki from the latecomers in consideration of the totality of paths.⁹

I have reservations on what he said:

Rather, their authentication of it was in consideration of its single chain. The statement of Hafiz is only premised on [the assumption] that it is from the narration of ‘Abd Allah ibn ‘Umar al-‘Umari in the non-diminutive state (*mukabbar*), who is weak, and not the diminutive [i.e. ‘Ubayd Allah ibn ‘Umar], who is trustworthy. And this is the point of contention, due to what you know of the agreement of the narrations from al-Daraqutni from al-Mahamili; and from other than al-Daraqutni from al-Mahamili and others, on ‘Ubayd Allah in the diminutive.

A group besides him [i.e. ‘Ubayd ibn Muhammad] narrated it from Musa ibn Hilal. From them is Ja‘far ibn Muhammad al-Buzuri: Muhammad ibn Hilal al-Basri narrated to us from ‘Ubayd Allah – in the diminutive. Al-‘Uqayli narrated it. From them is Muhammad ibn Isma‘il ibn Samurah al-Ahmasi, and there was disagreement from him, so it was narrated in the diminutive from him just like other than him, and it was narrated in the non-diminutive from him. Hafiz Yahya ibn ‘Ali al-Qurashi examined it and found the diminutive to be correct. And it is mentioned

⁴ Nur al-Din ‘Ali ibn ‘Abd Allah al-Samhudi (844 – 911 H), *Wafa’ al-Wafa’ bi Akhbar Dar al-Mustafa*, Mu’assasat al-Furqan li l-Turath al-Islami, 5:10

⁵ He is: Imam Hafiz Abu ‘Ali Sa‘id ibn ‘Uthman ibn Sa‘id ibn al-Sakan al-Misri (294 – 353 H). He took hadith from many major hadith collectors including Imam Abu Ja‘far al-Tahawi. He compiled a famous collection of authentic narrations called *al-Sunan al-Sihah*. (Al-Dhahabi, *Siyar A‘lam al-Nubala’*, Mu’assasat al-Risalah, 16:117-8)

⁶ He is: Imam Hafiz Abu Muhammad ‘Abd al-Haqq ibn ‘Abd al-Rahman al-Andalusi al-Ishbili (514 – 581 H). He compiled *al-Ahkam al-Sughra*, *al-Ahkam al-Wusta*, *al-Ahkam al-Kubra* and many other works. (ibid. 21:198-9)

⁷ He is: Shaykh al-Islam ‘Ali ibn ‘Abd al-Kafi Taqi al-Din al-Subki al-Shafi‘i (683 – 756 H). He mastered many sciences, including fiqh under the prominent Shafi‘i jurist Najm al-Din Ibn al-Rif‘ah, and hadith under Sharaf al-Din al-Dimyati. The famous hadith scholars from his contemporaries, Abu ‘Abd Allah al-Dhahabi and Abu l-Hajjaj al-Mizzi, took from him. He authored many works. (Taqi al-Din al-Subki, *al-Tabaqat al-Shafi‘iyyah al-Kubra*, Dar Ihya’ al-Kutub al-‘Arabiyyah, 10:139 - 338)

⁸ Muhammad ibn ‘Ali ibn Muhammad al-Shawkani (1173 – 1250 H), *Nayl al-Awtar min Asrar Muntaha l-Akhyar*, Dar Ibn al-Qayyim, 6:321

⁹ Hafiz Abu l-Fadl Shihab al-Din Ahmad ibn ‘Ali ibn Muhammad ibn Hajar al-‘Asqalani (d. 852), *Talkhis al-Habir fi Takhrij Ahadith al-Rafi‘i al-Kabir*, 1416 H/1995 CE, Mu’assasat Qurtubah, 2:509

in *Tarikh Ibn 'Asakir* in the handwriting of al-Birzali: "The preserved [narration] from Ibn Samura is 'Ubayd Allah."

Ibn 'Adi [stated] in *al-Kamil* that "Abd Allah" is more authentic. Al-Subki said: "In this is doubt, and that which preponderates is 'Ubayd Allah due to the agreement of all the narrations of 'Ubayd ibn Muhammad and some of the narrations of Ibn Samurah, and due to what is to come in the third hadith from the follow-up of Maslamah [ibn Salim] al-Juhani to Musa ibn Hilal [from 'Ubayd Allah]."

....

While the non-diminutive [i.e. 'Abd Allah ibn 'Umar al-'Umari], Muslim narrated his [hadith] adjoined to other than him; Ahmad said: "Acceptable"; Abu Hatim said: "I saw Ahmad ibn Hanbal excel in praise of him"; Yahya ibn Ma'in said: "There is no harm in him, his hadiths are written"; and he said: "He is acceptable in [his narrations from] Nafi"; and Ibn 'Adi said: "There is no harm in him, truthful"; Ibn Hibban said, the upshot of which is: "The criticism of him is due to the frequency of his slips because of the preponderance of piety over him, such that he was overpowered in the precision of reports." Al-Subki said: "This hadith is not a likely place of confusion for him, neither in chain nor in text, because it is from Nafi' and he was specialised in his [narrations], and its text is at the peak of brevity and clarity. The narrators to Musa ibn Hilal are trustworthy. [As for] Musa, Ibn 'Adi said: 'I hope there is no harm in him.'"

....

Al-Subki said after what has preceded: "After the declaration of what Ibn 'Adi said regarding Musa and the existence of a follow-up for him, its acceptance is stipulated. This is why 'Abd al-Haqq recorded it in *al-Ahkam al-Sughra* and *al-Wusta*, and he remained silent over it, despite his statement in *al-Sughra* that he refined it with *sahih* chains, recognised by the critics, transmitted by the firm ones, and circulated by the trustworthy ones. And he mentioned the like of it in *al-Wusta*."

End edited [quote] from *Wafa' al-Wafa'*.¹⁰

Thus, the hadith is *sahih* in *isnad*, proper for usage as proof and reliance. If its authenticity is disputed, the least of its grading will be *hasan*, because there is none amongst its narrators that are abandoned by consensus, but there is only disagreement over some of them, and the like of this is a *hasan* hadith according to what we outlined multiple times, especially since it has many corroborative [reports] as will come, and the agreement of [multiple] hadiths increases it in strength, such that *hasan* often ascends thereby to the grade of *sahih*.

Al-Dhahabi said: "The routes of this hadith are all weak, each of them strengthening the other, because there is none amongst their narrators that is accused of lying." He said: "And from the most excellent of them in *isnad* is the hadith of Hatib: 'Whoever sees me after my death, it is as though he saw me during my lifetime.' It was transmitted by Ibn 'Asakir and others."

This is mentioned in *Wafa' al-Wafa'*.¹¹

¹⁰ Al-Samhudi, op. cit. 5:8-11

¹¹ Ibid. 5:11

In the hadith is the greatest proof of the virtue of visiting the grave of the Noble Prophet (upon him and his family and his companions the most excellent of blessings and most complete of salutations). Which virtue is higher and loftier than the necessity of his (Allah bless him and grant him peace) intercession for the one who visited him?

‘Allamah al-Shawkani said in *al-Nayl*:

The opinions of the people of knowledge differed therein. Thus, the majority took [the position] that it is recommended, and some of the Malikis and some literalists [the position] that it is obligatory. The Hanafis said that it is close to [being] from the obligations. Ibn Taymiyyah al-Hanbali, grandson of the author¹², known as Shaykh al-Islam took [the position] that it is not established in the Shari’ah, and some of the Hanbalis followed him in that, and that was narrated from Malik, al-Juwayni and al-Qadi ‘Iyad, as will come.

The proponents of [the position] that it is recommended draw as evidence His (Exalted is He) saying: “Had they, when they wronged themselves, come to you and sought forgiveness from Allah, and the Messenger sought forgiveness for them,” [to the end of] the verse (Qur’an 4:64). The manner of adducing evidence from it is that he (Allah bless him and grant him peace) is alive in his grave after his death as in the hadith: “The Prophets are living in their graves,” which al-Bayhaqi declared *sahih* and compiled a volume on it. Al-Ustadh Abu Mansur al-Baghdadi said: “The verifying scholars of scholastic theology from our companions said that our prophet (Allah bless him and grant him peace) is alive after his departure.”¹³

And it is authentic from Abu Ayyub al-Ansari that he said to the one who denounced him for placing his face on the grave: “I came only to the Messenger of Allah (Allah bless him and grant him peace) and I did not come to a brick or stone” as will come, so it is established that the ruling of the verse remains after his (Allah bless him and grant him peace) departure. Thus, the one who wrongs himself should visit his grave and seek forgiveness from Allah in his presence, whereupon the Messenger will seek forgiveness for him. [Al-Shawkani further said]:

And they thirdly draw as proof the hadiths transmitted on that. From them are the hadiths transmitted on the legality of visiting the graves in general, and the Prophet (Allah bless him and grant him peace) is included in that with a primary inclusion.¹⁴

And his grave is the master of graves. [Al-Shawkani further said]:

And from them are hadiths specifically to [do with] visiting his noble grave.¹⁵

Then he mentioned them, until he said:

Visiting him (Allah bless him and grant him peace) has been narrated from a group of the Sahabah, from them Bilal according to Ibn ‘Asakir with an excellent chain; and Ibn ‘Umar according to Malik in *al-Muwatta’*; and Abu Ayyub according to Ahmad; and Anas as mentioned by ‘Iyad in *al-Shifa’*; and ‘Umar according to al-Bazzar; and ‘Ali according to al-Daraqutni and other than these. But it is not

¹² Meaning, grandson of the author of *Muntaqa l-Akhbar*, Majd al-Din Ibn Taymiyyah, of which *Nayl al-Awtar* is a commentary.

¹³ Al-Shawkani, op. cit. 6:318-9

¹⁴ Ibid. 6:320

¹⁵ Ibid.

transmitted from any of them that he tied the saddle [i.e. took an extensive journey] for that except from Bilal.

....

And the proponents [of the position] of obligation draw as proof the hadith: “Whoever does Hajj and does not visit me, he was rude to me,” and it has come earlier. They said being rude (*jafa*) to the Prophet (Allah bless him and grant him peace) is forbidden, so visitation is obligatory, in order not to fall into a prohibition. The majority replied to that by [saying] that omitting a recommendation is called “rudeness,” just as in leaving good manners and [maintaining family] ties, and a harsh nature [is called “rudeness”] just as in the hadith: “Whoever is a Bedouin is rude.”¹⁶

[Al-Shawkani further said]:

And the majority replied to the hadith of tying the saddle¹⁷ by [saying] that the restriction therein is relative, with respect to mosques, not absolute. They said: and the evidence for that is that it is established with a *hasan* chain in some wordings of the hadith: “It is not right for a ride to have its saddles tied [in order to make an extensive journey] towards a mosque in which prayer is desired, besides this mosque of mine, and al-Masjid al-Haram and al-Masjid al-Aqsa.” Thus, visitation and its like are excluded from the prohibition.

They answered secondly with the consensus on the permissibility of tying saddles [i.e. extensively travelling] for business and all worldly needs, and its obligation towards ‘Arafah for the vigil (*wuquf*), and towards Mina for the rites (*manasik*) which [must be performed] therein, and towards Muzdalifah, and to Jihad, and migrating from a land of disbelief, and [the consensus] on its recommendation for seeking knowledge. And they replied to the hadith: “Do not treat my grave as an ‘id,” by [saying] that it proves encouragement towards frequent visitation, not its prohibition, and that it should not be neglected such that it is only visited at certain times like the two ‘Ids. And this is supported by his saying: “Do not make your homes graves,” meaning: Do not leave prayer in them, as said by Hafiz al-Mundhiri. Al-Subki said: “Its meaning is: do not assign for it a specific time, in which visitation only happens therein, or do not treat it like an ‘Id by staying therein and displaying decorations and gathering for entertainment and its like, as is done in celebrations, rather it should not be attended but for visitation and supplication and [sending] peace and blessings, and then it should be left.”

...

Those who favour the legality [of it] also draw as proof [the fact] that it remains the practice of the Muslims intending Hajj – from all times, despite the variation in lands and the difference in *madhhabs* – to arrive at the illuminated [city of] Madinah for the purpose of his visit, and they regard that as [being] from the most virtuous of deeds, and it has not been transmitted that anyone expressed condemnation of that against them, so it is consensus.

¹⁶ Ibid. 6:323

¹⁷ A reference to the hadith recorded in the *Sahih*s of al-Bukhari and Muslim: “Saddles are not tied [i.e. extensive journeys are not taken] except to three mosques.”

End edited [quote].¹⁸

I say: And his (Allah bless him and grant him peace) saying: “Whoever visits my grave” is inclusive of all visitors, whether from the inhabitants of Madinah or from other than them, and there is no evidence of it being exclusive to those who are close to Madinah or from its inhabitants, as is not hidden. Thus, the permissibility of tying saddles [i.e. extensively travelling] to visit his (Allah bless him and grant him peace) grave is established.

2. Narrated from Ibn ‘Umar raised [to the Prophet (peace and blessings be upon him)], he (Allah bless him and grant him peace) said:

مَنْ جَاءَنِي زَائِرًا لَا يُهْمُهُ إِلَّا زِيَارَتِي كَانَ حَقًّا عَلَيَّ أَنْ أَكُونَ لَهُ شَفِيعًا

“Whoever comes to me as a visitor, nothing concerning him besides visiting me, it is a duty upon me to become an intercessor for him.”

Al-Tabrani narrated it, and Ibn al-Sakan authenticated it. Al-‘Iraqi said this in *Sharh al-Ihya’* (4:416).

I say: [Al-Samhudi] also mentioned it in *Wafa’ al-Wafa’*, and he referred it to al-Tabrani in *al-Awsat*, and al-Daraqutni in his *Amali*, and Ibn al-Muqri’ in his *Mu’jam*. Then he said:

Thus, Maslamah al-Juhani followed-up Musa ibn Hilal in [narrating from] his *shaykh*, ‘Ubayd Allah al-‘Umari, and all the routes in his transmission agree on ‘Ubayd Allah in the diminutive, the trustworthy one, although Muslim ibn Hatim al-Ansari narrated it from Maslamah from ‘Abd Allah in the non-diminutive. Hafiz Ibn al-Sakan included this hadith in the chapter *Thawab man zara Qabr al-Nabi* (The Reward for the one who Visited the Grave of the Prophet) from his book *al-Sunan al-Sihah al-Ma’turah ‘an al-Nabi*, and he is an imam, a trustworthy hafiz. He died in Egypt in the year 353, and his book is free of chains, but the outcome of what he set as a condition in its introduction is that this hadith is from that which its authenticity is agreed upon.¹⁹

I say: And his (Allah bless him and grant him peace) saying: “Whoever comes to me as a visitor, nothing concerning him besides visiting me,” includes all who come to him from distant lands and far or near places, as is not hidden. Thus, it proves the recommendation of tying saddles for his (Allah bless him and grant him peace) visitation. Likewise, his saying in the following hadith: “Whoever visits my grave” and: “Whoever visits me after my death” and its like, and this is manifest.

3. Narrated from Harun ibn Qaza‘ah from a man from the family of Hatib from Hatib (Allah be pleased with him), he said: Allah’s Messenger (Allah bless him and grant him peace) said:

مَنْ زَارَنِي بَعْدَ مَوْتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي وَمَنْ مَاتَ بِأَحَدِ الْحَرَمَيْنِ بُعِثَ مِنَ الْأَمْنَيْنِ يَوْمَ الْقِيَامَةِ

¹⁸ Al-Shawkani, op. cit. 6:324-25

¹⁹ Al-Samhudi, op. cit. 5:15

“Whoever visits me after my death, it is as though he visited me during my life, and whoever dies in one of the two Harams, he will be resurrected amongst the protected people on the Day of Resurrection.”

Al-Daraqutni and others narrated it, and al-Dhahabi declared its chain excellent (*jayyid*) as mentioned in *Wafa' al-Wafa'*.

I say: This Harun was mentioned by Ibn Hibban in *al-Thiqat*, so nothing [defective] remains in it besides an unknown man and its disconnection [due to him], and indeed al-Dhahabi said that it is from the most excellent of paths in *isnad*, as has preceded, so the anonymity of the narrator is harmless when a hadith scholar has declared its *isnad* excellent, especially since anonymity in the blessed generations is not a defect according to us, as we mentioned in the introduction.

And Ibn 'Adi narrated in *al-Kamil* through the route of Muhammad ibn Muhammad ibn al-Nu'man: My grandfather narrated to me: Malik narrated to me from Nafi' from Ibn 'Umar (Allah be pleased with them), he said: The Messenger of Allah (Allah bless him and grant him peace) said: “Whoever performs Hajj of the House and does not visit me has been rude to me.” Ibn 'Adi said: “And I do not know [any who] narrated it from Malik besides al-Nu'man ibn Shabl, and I have not seen amongst his hadiths a strange hadith that has passed the limit [of precision] in order that I mention it.” And he narrated at the start of his biography from 'Imran ibn Musa that he [i.e. al-Nu'man ibn Shabl] is trustworthy, and from Musa ibn Harun that he is accused [of lying]. Al-Subki said: “This accusation is harmless, since the assessment of declaring [a narrator] trustworthy has priority over it. And the hadith was narrated by al-Daraqutni in his *Ghara'ib Malik* with the aforementioned chain, and he said therein: ‘This *shaykh* [i.e. al-Nu'man] was alone in [narrating it], and it is rejected.’ Apparently this is because of his isolatedness...and it does not necessitate its text being rejected in itself, nor being fabricated. And Ibn al-Jawzi's citation of it in *al-Mawdu'at* is excess from him.”

End edited [quote] from *Wafa' al-Wafa'*.²⁰

I say: And his (Allah bless him and grant him peace) saying: “Whoever performs Hajj of the House and does not visit me has been rude to me” was used as proof by some Maliki jurists for the obligation of visitation as has preceded in the speech of al-Shawkani (Allah, Exalted is He, have mercy on him), and a *mujtahid*'s usage of a hadith as proof is authentication if it as has been established in the [section on] principles.

And in this is also an indication of [the recommendation of] beginning with Hajj and then coming to Madinah for the visitation as is not hidden, and this is the preference of our Imam Abu Hanifah (Allah, Exalted is He, have mercy on him).

Thus it is mentioned in the *Fatawa* of Abu al-Layth al-Samarqandi: Al-Hasan ibn Ziyad narrated from Abu Hanifah that he said: “It is better for the pilgrim to begin with Makkah, and then when he has completed its rites, pass through Madinah, although if he starts there it is permissible; thereupon, he should come near the grave of the Prophet (Allah bless him and grant him peace) and stand between the grave and the *qiblah*.”²¹

²⁰ Al-Samhudi, op. cit. 5:18

²¹Ibid. 5:48

[Al-Samhudi said]

The Salaf differed over whether it is better to begin at Madinah before Makkah or at Makkah before Madinah, and of those that preferred starting at Madinah are 'Alqamah, al-Aswad and 'Amr ibn Maymun from the Tabi'in. Perhaps the reason for that according to them – as al-Suyuti mentioned – is the preference of visitation.²²

I say: Rather, the apparent [view] is that its reason is to seek a means [i.e. supplication for the acceptance of Hajj], for indeed the Prophet (Allah bless him and grant him peace) is our means and the means of our father Adam to Allah (Exalted is He) as narrated by a group, from them al-Hakim – and he declared its chain *sahih* – from 'Umar ibn al-Khattab (Allah, Exalted is He, be pleased with him), he said: The Messenger of Allah (Allah bless him and grant him peace) said: "When Adam perpetrated the error, he said: 'O my Lord! I ask You by the right of Muhammad to forgive me.' Thereupon, Allah said: 'O Adam! And how did you [come to] know of Muhammad when I have not created him?' He said: 'O my Lord! Because when You created me with Your hand and You breathed in me from Your spirit and You raised my head, so I saw it was written on the legs of the Throne: There is no deity but Allah, Muhammad is the Messenger of Allah; then I knew that You did not join to Your name except the dearest of creation to You.' Thereupon, Allah (Exalted is He) said: 'You have spoken the truth, O Adam! Verily he is the dearest of creation to Me. Since you asked Me by his right, I have forgiven you. And were it not for Muhammad, I would not have created you.'" This is mentioned in *Wafa' al-Wafa'* also.²³

Al-Daylami narrated in *Musnad al-Firdaws* through the route of Asid ibn Zayd: 'Isa ibn Bashir narrated to us from Muhammad ibn 'Amr from 'Ata' from Ibn 'Abbas (Allah be pleased with him), he said: The Messenger of Allah (Allah bless him and grant him peace) said: "Whoever performs Hajj at Makkah and then heads to me at my mosque, two accepted Hajjs will be written for him."

Asid ibn Zayd is al-Jammal. Hafiz Ibn Hajar said he is: "Weak, Ibn Ma'in exceeded bounds and declared him a liar, and he has one hadith in al-Bukhari adjoined to other than it." End [quote]. Thus he is from those that are used for corroboration. 'Isa ibn Bashir is unknown and those after him are trustworthy.

This is mentioned in *Wafa' al-Wafa'*.²⁴

His (Allah bless him and grant him peace) saying: "Whoever performs Hajj of the House and does not visit me has been rude to me" is explicit on the permissibility of tying saddles, rather its desirability, for the purpose of visiting his (Allah bless him and grant him peace) grave, for indeed the pilgrim does not reach the Prophetic City except by tying saddles [i.e. extensive journeying] as is not hidden. And in this is also an indication of performing Hajj before the visitation, and Allah (Exalted is He) knows best.

And indeed Allah (Exalted is He) favoured this slave drowning in sins to act upon the opinion of Imam [Abu Hanifah] twice, and on the opinion of 'Alqamah, al-Aswad and 'Amr ibn Maymun this time, since I attended the city of the Noble Prophet (Allah bless him and grant him peace) before Hajj, and with me is the daughter of my brother, Rashidah, and her daughter, Mufidah, may Allah (Exalted is He) grant them safety and save them from all harm. We will depart to Makkah for Hajj – if Allah (Exalted is He) wills – after two days. May Allah (Exalted is He) grant us through visiting His Noble Prophet (upon him and his family

²² Ibid.

²³ Ibid. 5:66

²⁴ Ibid. 5:26-7

and his companions the best of blessing and salutation) what He granted to His Friends and the people of His obedience; and make us prohibited on the Fire, and save us from punishment and an evil account by the blessing of the sanctuary of His Prophet (Allah bless him and grant him peace). Amin. And may He grant us return to His sanctuary and the sanctuary of His Messenger time after time, and again and again. O Allah! Do not make this the final appointment thereat. Amin.

4. Narrated from Sawwar ibn Maymun: A man from the household of ‘Umar narrated to me from ‘Umar (Allah be pleased with him), he said: I heard the Messenger of Allah (Allah bless him and grant him peace) say:

مَنْ زَارَ قَبْرِي أَوْ قَالَ مَنْ زَارَنِي كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا وَمَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ فِي الْآمِنِينَ يَوْمَ الْقِيَامَةِ

“Whoever visits my grave,” or he said: “Whoever visits me, I will be an intercessor for him or a witness, and whoever dies in one of the two Harams, Allah (Great and Glorious is He) will send him amongst the protected ones on the Day of Resurrection.”

Abu Dawud al-Tayalisi narrated it, and Abu Ja‘far al-‘Uqayli and his wording is:

مَنْ زَارَنِي مُتَعَمِّدًا كَانَ فِي جَوَارِي يَوْمِ الْقِيَامَةِ

“Whoever visits me intentionally, he will be in my proximity on the Day of Resurrection.”

This is mentioned in *Wafa’ al-Wafa’*.²⁵ It is also mentioned in it: Al-Subki said: “It is an excellent *mursal* [narration].”²⁶ [It further says]: Al-Subki said: “Shu‘bah narrated from Sawwar ibn Maymun which indicates his trustworthiness according to him, so none that is questionable remains therein except the man from the household of ‘Umar, and the matter regarding him is negligible, especially in this generation which is the generation of the Tabi‘in.”²⁷

I say: An unknown [narrator] in the blessed generations is a proof according to us, so the hadith is a proof. In the chapter [are hadiths narrated] from ‘Abd Allah ibn Mas‘ud, Abu Hurayrah, Anas ibn Malik, Ibn ‘Abbas, ‘Ali ibn Abi Talib and other than them, which when joined together become a powerful proof, and the author of *Wafa’ al-Wafa’* mentioned them with their chains, so they ought to be checked.²⁸

²⁵ Ibid. 5:19-20

²⁶ Ibid. 5:21

²⁷ Ibid. 5:20

²⁸ Ibid. 5:22-9

5. Muhammad ibn Ya'qub narrated to us: 'Abd Allah ibn Wahb narrated to us from a man from Bakr ibn 'Abd Allah (Allah be pleased with him) from the Prophet (Allah bless him and grant him peace), he said:

مَنْ أَتَى الْمَدِينَةَ زَائِرًا لِي وَجَبَتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ وَمَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ بُعِثَ آمِنًا

“Whoever attends Madinah, visiting me, my intercession for him will be necessary on the Day of Resurrection, and whoever dies in one of the two Harams, will be resurrected safe.”

Yahya ibn al-Hasan ibn Ja'far al-Husayni narrated it in *Akhbar al-Madinah*, and al-Subki did not comment on it. Muhammad ibn Ya'qub is Abu 'Umar al-Zubayri al-Madani, reliable (*saduq*); 'Abd Allah ibn Wahb is trustworthy. So there is an unknown man therein. And Bakr ibn 'Abd Allah, if he is al-Muzani, then he is a prominent Tabi'i, and it will be *mursal*, and if he is Bakr ibn 'Abd Allah ibn al-Rabi' al-Ansari, then he is a Sahabi. This is mentioned in *Wafa' al-Wafa'* also.²⁹

The indication of these two [narrations] on the excellence of the one who visited the grave of the Prophet (Allah bless him and grant him peace) is manifest. And his saying: “Whoever attends Madinah, visiting me,” is inclusive of every visitor, whether near or far from Madinah, so in this is recommendation of tying saddles to visit him (Allah bless him and grant him peace).

I chanced on another hadith with an excellent chain according to me, so I will mention it here although its [true] place is in the main text, and I mentioned it in the main text in the chapters of funerals of this book; and it is what

Al-Daraqutni, al-Tabrani in *al-Kabir* and *al-Awsat* and other than them narrated through the route of Hafs ibn Abi Dawud al-Qari from Layth from Mujahid from Ibn 'Umar (Allah be pleased with them), he said: The Messenger of Allah (Allah bless him and grant him peace) said: “Whoever performs Hajj, and then visits my grave after my departure, he will be like one who visited me during my lifetime.” And Ibn al-Jawzi narrated it in *Muthir al-'Azm al-Sakin* through the route of al-Hasan ibn al-Tayyib: 'Ali ibn Hujr narrated to us: Hafs ibn Sulayman narrated to us from Layth from Mujahid from Ibn 'Umar (Allah be pleased with them), he said: The Messenger of Allah (Allah bless him and grant him peace) said: “Whoever performs Hajj and then visits my grave after my death, he will be like the one who visited me during my lifetime and accompanied me.” Abu l-Yumn ibn 'Asakir said: “Al-Hasan ibn al-Tayyib was alone in [narrating] his saying: ‘and accompanied me’ and there is doubt about it, and it is a rejected addition.” Al-Subki said: “Ibn al-Tayyib was not alone in [narrating] it, for Ibn 'Adi also narrated it in his *Kamil* through the route of al-Hasan ibn Sufyan from 'Ali ibn Hujr with the aforementioned *isnad*.”

...

And the comparison with “one who accompanied me” does not necessitate the comparison from all angles such that it is contradicted by his saying: “Were one of you to spend the equivalent of Uhud in gold, he would not reach the *mudd* of one of them,” as some of them assert.

²⁹ Ibid. 5:29

End edited [quote] from *Wafa' al-Wafa'*,³⁰

I say: Rather, it is equivalent to his (Allah bless him and grant him peace) saying: “The excellence of a scholar over a worshipper is like my excellence over the least of you,” so similarly, the excellence of the one who visited the grave of the Prophet (Allah bless him and grant him peace) over the non-visitor is like the excellence of the Sahabi over other than him. So understand!

Some of the hadith masters criticised this hadith because of Hafs ibn Abi Dawud and Layth ibn Abi Sulaym. Al-Subki replied to it by [saying] that: “Hafs ibn Abi Dawud was declared trustworthy by Ahmad. Furthermore, that was narrated from him through two routes.” He said: “And that has priority over his weakening, and a group have declared him weak, and they are: Hafs ibn Sulayman al-Qari’ al-Ghadiri, according to what al-Bukhari said; and Ibn Abi Hatim and Ibn ‘Adi and Ibn Hibban and others; but he is not alone in [narrating] this hadith, and the claim of al-Bayhaqi of his isolation in it is in accordance with his knowledge, for its follow-up appears in *al-Kabir* and *al-Awsat* of al-Tabrani, for indeed he narrated through the route of ‘A’ishah bint Yunus, the wife of al-Layth from Layth ibn Abi Sulaym from Mujahid from Ibn ‘Umar, he said: The Messenger of Allah (Allah bless him and grant him peace) said: ‘Whoever visits my grave after my death, he will be like the one who visited me in my lifetime.’” Al-Haythami said: “In it is ‘A’ishah bint Yunus, and I have not found anyone who wrote a biography of her.” This is mentioned in *Wafa' al-Wafa'*.³¹

I say: [This is] not a problem, since al-Dhahabi expressed clearly that he did not find amongst the women [narrators] one who was abandoned, they only fall between trustworthy and unknown, as has preceded in the introduction. And Layth ibn Abi Sulaym is *hasan* in hadith according to us. Al-Bukhari used him for corroboration, and Muslim narrated his [hadith], and al-Tirmidhi declared his hadiths *hasan*, as has preceded multiple times. Thus, the hadith is *hasan* with an excellent chain.

May Allah have mercy on a group that have shut its eyes from all of that, and denied the legality of visiting the grave of this Noble Prophet, and were deprived of such great virtue, and claimed that the visitor must not intend [anything] besides the mosque of the Prophet (Allah bless him and grant him peace) alone, and did not know that the excellence of the mosque is only due to the blessing of the Prophet (Allah bless him and grant him peace), so the validity of the intention of the mosque demands the validity of intending his visitation by greater priority. May Allah guide them and rectify their condition, and grant us and all Muslims, men and women, the excellence of the companionship of the Prophet (Allah bless him and grant him peace) by means of visiting his grave, and unite us and him just as we believed in him and did not see him.

6. [Narrated] from Abu Hurayrah (Allah be pleased with him) that Allah’s Messenger (Allah bless him and grant him peace) said:

مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

“No Muslim sends peace upon me except Allah restores my soul to me so that I reply to his salutation.”

³⁰ Ibid. 5:15-6

³¹ Ibid. 5:17

Abu Dawud narrated it with a *sahih* chain, and Ibn Qudamah mentioned it from the narration of Ahmad with the wording: “None sends peace upon me at my grave...” Al-Bayhaqi opened with this [hadith] the chapter on visiting the grave of the Prophet (Allah bless him and grant him peace). A group of the Imams relied on this [hadith] for support of it [i.e. visiting his grave], from them Imam Ahmad. Al-Subki said: “It is a valid support.” This was mentioned in *Wafa’ al-Wafa’*.³²

I say: The meaning of his (Allah bless him and grant him peace) statement, “except Allah restores my soul to me,” the intent of the restoration of his soul – and Allah knows best – is “spiritual attentiveness” and descending to the planes of humanity from absorption in the Transcendent Presence, since his noble soul is busy in the presence of the [Divine] Presence and the Greatest Company away from this world, so when peace is sent upon him, his soul turns to this world to attain the peace-salutation and to reply to the one who sent peace. This was said by al-Subki as mentioned in *Wafa’ al-Wafa’*.³³

Al-Khafaji said: “That which is apparent in the exegesis of the hadith without affectation is that the prophets and the martyrs are living, and the life of the prophets is stronger, and since the earth is not administered over them they are like sleepers, and the sleeper does not hear and does not speak until he awakens, as Allah (Exalted is He) said: ‘Allah it is who takes away souls at the time of their death, and those which die not in their sleep; then He withholds those on which He has decreed death, and sends back the rest for an appointed term.’ (39:42) Thus, the intent is the ‘sending back’ which is mentioned in the verse, so its meaning is that when he hears the peace-salutation he awakens and replies to it, not that his soul is taken and is then breathed and returned [to him], so there is no [exegetical] dilemma at all.” This was mentioned in *‘Awn al-Ma’bud* (2:170).

Hence, there is no indication in this of the discontinuity of life as some of them assert.

‘Abd al-Haqq narrated in *al-Ahkam al-Sughra* – and he said “its chain is *sahih*” – from Ibn ‘Abbas (Allah be pleased with him), he said: Allah’s Messenger (Allah bless him and grant him peace) said: “No one passes by the grave of his believing brother that he knew and he sends peace upon him, except he will recognise him and return his salutation.” Ibn ‘Abd al-Barr also narrated it and authenticated it as transmitted by Ibn Taymiyyah.

...

Ibn Abi al-Dunya narrated from Abu Hurayrah (Allah be pleased with him), he said: “When a man passes by a grave whose [inhabitant] he knew, and he sends peace upon him, he returns his salutation and recognises him; and when he passes by a grave whose [inhabitant] he did not know and he sends peace upon him, he returns his salutation.” The narrations with this meaning are many. Ibn Taymiyyah mentioned in *Iqtida’ al-Sirat al-Mustaqim* – as transmitted by Ibn ‘Abd al-Hadi – that the martyrs, rather all believers, when a Muslim visits them and sends peace upon them, they recognise him and reply to their salutation. Since this is about the individuals of the believers, what about the master of the messengers (Allah bless him and grant him peace)?³⁴

³² Ibid. 5:30-1

³³ Ibid. 5:40

³⁴ Ibid. 5:34

A clear mention of his (Allah bless him and grant him peace) hearing the peace-salutation of a visitor is mentioned in a narration:

“Whoever sends blessing on me near my grave, I hear it, and whoever sends blessing on me from afar, it reaches me.” It was narrated by a group from Abu Hurayrah (Allah be pleased with him) raised [to the Prophet (peace and blessings be upon him)] through the route of Abu ‘Abd al-Rahman Muhammad ibn Marwan al-Suddi al-Saghir who is weak...and Abu Muhammad ‘Abd al-Rahman ibn Hamdan ibn ‘Abd al-Rahman ibn al-Marzuban al-Jallab narrated the like of it through the route of Abu l-Bakhtari who is very weak from ‘Ubayd Allah ibn ‘Umar from Nafi’ from Ibn ‘Umar, he said: The Messenger of Allah (Allah bless him and grant him peace) said: “Whoever sends blessing on me near my grave, I reply to him, and whoever sends blessing on me from another place, they send it to me.”³⁵

Multiple paths confer strength.

Al-Subki said: “What indicates that he (Allah bless him and grant him peace) hears one who sends peace on him near his grave and he replies to him, knowing his presence, is to come. And this is sufficient as a true virtue to spend the dominion of the world in this [hope] to reach him [at his noble grave] from the furthest regions of the world.”

End quote from *Wafa’ al-Wafa’*.³⁶

[Al-Samhudi said]:

There is no doubt in his (Allah bless him and grant him peace) life after his death, and similarly all the remainder of the prophets (upon them blessing and peace) are living in their graves, a life more complete than the lives of the martyrs which Allah (Exalted is He) told of in His Mighty Book, and our Prophet (Allah bless him and grant him peace) is the master of the Prophets and the master of the martyrs, and the deeds of the martyrs are in his scale, and he (Allah bless him and grant him peace) said: “My knowledge after my death is like my knowledge during my life.” Hafiz al-Mundhiri narrated it. Ibn ‘Adi narrated in his *Kamil* from Thabit from Anas (Allah, Exalted is He, be pleased with him), he said: The Messenger of Allah (Allah bless him and grant him peace) said: “The Prophets are living in their graves, praying.” And Abu Ya’la narrated it with trustworthy narrators, and al-Bayhaqi narrated it and declared it *sahih*.

...

Ibn Majah narrated with an excellent chain – as said by al-Mundhiri – from Abu al-Darda’, he said: The Messenger of Allah (Allah bless him and grant him peace) said: “Send blessings on me abundantly on Friday for it is a well-attended [day], attended by angels, and no one sends blessing on me except his blessing is shown to me until he finishes with it.” He said: I said: “And after death?” He said: “And after death. Verily, Allah has forbidden the earth from consuming the bodies of prophets, so the prophet of Allah is living and sustained.” This is the wording of Ibn Majah.³⁷

It is not contradicted by what was narrated:

³⁵ Ibid. 5:33

³⁶ Ibid. 5:34

³⁷ Ibid. 5:35-8

From Thabit from Anas (Allah be pleased with him) from the Prophet (Allah bless him and grant him peace), he said: “Verily, the Prophets are not left in their graves after forty nights, but they pray in front of Allah until the trumpet is blown.”³⁸

Since Ibn Abi Layla is in its chain and he had a bad memory so the contradiction of what he narrated with the hadiths of trustworthy narrators is unacceptable.

Al-Bayhaqi said: “Even if it is authentic with this wording, the intent is – and Allah knows best – they are not left not praying except for this period, and then they begin to pray in front of Allah (Exalted is He).”

End [quote] from *Wafa’ al-Wafa’*.³⁹

I say: Its outcome according to this is that the prophets are not like other than them from the children of Adam that when they die, their deeds are cut off, rather their deeds continue after death also, and it does not cease but for forty nights. Allah (Exalted is He) knows best.

7. Narrated from ‘Umar ibn ‘Abd al-‘Aziz (Allahh be pleased with him) that he would send a messenger from the Levant, saying: “Send peace for me on the Messenger of Allah (Allah bless him and grant him peace).” Imam Abu Bakr ibn ‘Amr ibn Abi ‘Asim al-Nabil related it in his *Manasik*, and he made authenticity a condition for [all the hadiths in] it, and al-Subki said: “[The narration of] this has overflowed from ‘Umar ibn ‘Abd al-‘Aziz, and this was in the time of the early Tabi’in.” (*Wafa’ al-Wafa’*)⁴⁰

I say: He is the fifth of the rightly-guided upright caliphs according to what the senior scholars of the Tabi’in stated, and he would send a messenger from the Levant to Madinah to send peace on the Prophet (Allah bless him and grant him peace). Thus, the permissibility of tying saddles for that is established by his practice. Shaykh [Ashraf ‘Ali al-Thanawi] said:

Indeed, the journey of this messenger was not for praying in the Prophetic Mosque, as is not hidden. For otherwise, the narrators would not have been silent over its mention. And there is no distinction between conveying peace [from another] and a direct address with the peace-salutation by oneself. In fact, the second is closer to the immediate necessity because it is an action for himself. And a senior Tabi’i did it, and no condemnation against him was transmitted. Thus, it is a proof against Ibn Taymiyyah and his followers who proscribe tying saddles for the purpose of [sending] peace on the Prophet (Allah bless him and grant him peace) and visiting his noble grave.

As for their taking proof from what was narrated by the authors of the *Sunan* of [the Sahabi] Abu Basrah al-Ghifari’s condemnation of Abu Hurayrah for his journey to Tur, and he said to him, “Had I met you before you left, you would not have left,” and Abu Hurayrah agreed with him, as mentioned in *Fath al-Bari* (3:53); the answer is that his journey to Tur was for the purpose of praying there, and there is no virtue of a place over [another] place in terms of prayer, except the three mosques. Thus, tying saddles to other than them for the purpose of prayer is detestable. As for tying saddles towards Tur for business and travel and its like without the belief of reward

³⁸ Ibid. 5:36

³⁹ Ibid.

⁴⁰ Ibid. 5:44

in praying therein, there is no proof of its detestability because the hadith about tying saddles does not include it.

8. Narrated from ‘Umar ibn al-Khattab (Allah be pleased with him), that when he made a pact with the people of Jerusalem, and Ka’b al-Ahbar came to him and accepted Islam, and he was delighted by his acceptance of Islam, he said to him: “Is it [possible] for you to travel with me to Madinah and visit the grave of the Prophet (Allah bless him and grant him peace) and attain pleasure through his visit?” He said: “Yes, O Commander of the Believers! I will do so.” And when ‘Umar arrived at Madinah, he first began with the mosque and he sent peace on the Messenger of Allah (Allah bless him and grant him peace). This is mentioned in *Futuh al-Sham*. (*Wafa’ al-Wafa*)⁴¹

I say: We only mentioned this as support, even though the reports of the chroniclers of conquests are not a proof so long as their chains are not examined; nonetheless, their agreement on it is from that which implies that it has a basis. Its indication towards the permissibility of tying saddles for the visitation of the grave of the Prophet (Allah bless him and grant him peace) is manifest.

Ahmad narrated with a *hasan* chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: ‘Abd al-Malik ibn ‘Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: “Do you know what you are doing?” Thereupon, he turned to him and said: “Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah’s Messenger (Allah bless him and grant him peace) say: ‘Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.’” Al-Haythami said: “Ahmad and al-Tabrani in *al-Kabir* and *al-Awsat* narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa’i and others.”⁴²

[Al-Samhudi said]:

Yahya ibn al-Husayn ibn Ja’far al-Husayni narrated in *Akhbar al-Madinah*, he said: ‘Umar ibn Khalid narrated to me: Abu Nubatah narrated to us from Kathir ibn Zayd from al-Muttalib ibn ‘Abd Allah ibn Hantab, he said: Marwan ibn al-Hakam came while a man clung to the grave, so Marwan grasped his neck and said: “Do you know what you are doing?” Thereupon, he turned to him and said: “Yes! I have not come to a stone. And I have not come to a brick. I have come only to the Messenger of Allah. I heard Allah’s Messenger (Allah bless him and grant him peace) say: ‘Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.’”. Al-Muttalib said: “That man was Abu Ayyub al-Ansari.” Al-Subki said: “Abu Nubatah is Yunus ibn Yahya, and those above him [in the chain] are trustworthy, and I don’t recognise ‘Umar ibn Khalid.”...I say: It has preceded in the previous section that Ahmad narrated it from ‘Abd al-Malik ibn ‘Amr, who is trustworthy, from Kathir ibn Zayid, and al-Subki declared him trustworthy.

⁴¹ Ibid. 5:45

⁴² Ibid. 5:46

This was mentioned in *Wafa' al-Wafa'*.⁴³

[Al-Samhudi said]:

Al-Izz said: It is mentioned in *Kitab al-'Ilal wa l-Su'alat* of 'Abd Allah ibn Ahmad ibn Hanbal from his father in the transmission of Abu 'Ali al-Sawwaf from him, 'Abd Allah [ibn Ahmad] said: "I asked my father about a man touching the pulpit of the Prophet (Allah bless him and grant him peace), taking blessing by touching it and kissing it, and he behaves with the grave likewise, hoping for reward from Allah (Exalted is He). He said: There is no harm in this."

This was mentioned in it also.⁴⁴

It is strange from the Najdis, although they are Hanbalis, they are overly strict in this [matter] and they prevent people from this with the strongest prevention, such that I saw a soldier from the people of Najd pushing with his hand the chest of woman kissing the window of the grave of the Prophet (Allah bless him and grant him peace) whereupon she fell on her side and became uncovered, while I was standing in front of the Prophet (Allah bless him and grant him peace), sending prayers and peace upon him. There is no doubt that submersion in [prophetic] love drives one to permit this for those passionately infatuated [with love of the Prophet (peace and blessings be upon him)], and people's levels differ in this. Thus, some people when they see it [i.e. the grave], they can't control themselves but hasten towards it, and some people that have composure proceed slowly.

How beautiful is the speech of one of them:

I pass by the houses, the houses of Layla,

I kiss this wall, and that wall;

The love of houses has not infatuated my heart

But love of the one residing in the houses.

[Having said] this:

Al-Nawawi said: "It is not permissible that his (Allah bless him and grant him peace) grave be circuited, and it is disliked to join the stomach and back to the wall of the grave as said by al-Halimi and others." He said: "It is disliked to wipe it with the hand and to kiss it. Rather the [correct] etiquette is to be distant from it just as one would be distant from him if he were present when he was living. This is the truth, and this is what the scholars have said and agreed upon. Whoever's mind it crosses that wiping with the hand and its like is more effective in [attaining] blessing, this is from his ignorance and his heedlessness, because blessing is only [acquired] in what accords with the Shari'ah and the statements of the scholars." End [quote] from *Wafa' al-Wafa'*.⁴⁵

I say: Therefore, the common people should be banned from this in order to block the means, but there is no justification for such harshness as striking and pushing one who cannot control himself in the chest, due to what you know of the scope of flexibility therein. The visitor should refrain from bowing [his head] to the grave when sending salutation.

⁴³ Ibid. 5:107-8

⁴⁴ Ibid. 5:107

⁴⁵ Ibid. 5:105

Ibn Jama'ah said: "Some scholars have said that it is from the innovations, while the one with no knowledge thinks that it is a characteristic of veneration."

End [quote] from *Wafa' al-Wafa'*.⁴⁶

9. Narrated from Ibn 'Umar (Allah be pleased with them) that he would when he returned from a journey come to the grave of the Prophet (Allah bless him and grant him peace) and say: "Peace be unto you, O Messenger of Allah! Peace be unto you, O Abu Bakr! Peace be unto you, O my dear father!" 'Abd al-Razzaq transmitted it with a *sahih* chain. And [it is narrated] in *al-Muwatta'* in the transmission of Yahya ibn Yahya that Ibn 'Umar (Allah be pleased with them) would stand at the grave of the Prophet (Allah bless him and grant him peace), and send blessings on the Prophet (Allah bless him and grant him peace), and on Abu Bakr and 'Umar (Allah be pleased with them). And according to Ibn al-Qasim and al-Qa'nabi: He would supplicate for Abu Bakr and 'Umar (Allah be pleased with them). And according to Ibn 'Awn: A man asked Nafi': "Would Ibn 'Umar send peace on the grave?" He said: "Yes! I saw him a hundred times or more than a hundred times coming to the grave and standing next to it, saying: 'Peace be unto you, O Prophet! Peace be unto you, O Abu Bakr! Peace be unto you, my father!'" (*Wafa' al-Wafa'*)⁴⁷
10. [Narrated from] Abu Hanifah from Nafi' from Ibn 'Umar (Allah be pleased with them), he said: "It is from the sunnah that you come to the grave of the Prophet (Allah bless him and grant him peace) from the direction of the *qiblah*, and you put your back to the *qiblah* and you face the grave with your face, and then you say: 'Peace be unto you, O Prophet, and the mercy of Allah and His blessings.'" Hafiz Talhah ibn Muhammad transmitted it in *Musnad Abi Hanifah* from Salih ibn Ahmad from 'Uthman ibn Sa'id from Abu 'Abd al-Rahman al-Muqri' from Abu Hanifah with it. This is mentioned in *Wafa' al-Wafa'*.⁴⁸

I say: Their indication towards the procedure of visitation and sending peace on the Prophet (Allah bless him and grant him peace) at the blessed grave is manifest.

It is transmitted that the visitor stands around four cubits from the head of the grave. Ibn 'Abd al-Salam said: "Three cubits." In all situations, that is from within the enclosure without doubt. Ibn Habib said in *al-Wadihah*: "And go towards the blessed grave from the direction of the *qiblah* and come close to it." It says in *al-Ihya'* after explaining the position of the visitor similar to what we have just mentioned: "So you should stand in front of him as we described, and you should visit him when dead just as you would have visited him when alive, so you do not come close to his grave except as close as you would come to his noble body if he were alive." The visitor should look while standing at the bottom of what he is facing from the wall of the blessed chamber adhering to modesty and perfect manners in his outward and his inward. Al-Kirmani from the Hanafis said: "And he places his right hand over his left hand just as he does in prayer." It says in *al-Ihya'*: "Know that he

⁴⁶ Ibid. 5:110

⁴⁷ Ibid. 5:45-6

⁴⁸ Ibid. 5:46

(Allah bless him and grant him peace) is aware of your presence and your standing and your visitation and that your peace-salutation and your blessings reach him [‘Allamah al-‘Uthmani: rather, he hears it and returns the peace-salutation onto you], so envisage his blessed form resting in the grave before you in your mind and think of his lofty station in your heart.”

....

Then the visitor sends peace, and he does not raise his voice, and does not quieten it, rather he is moderate. Thus he says: “Peace be unto you, O Messenger of Allah! Peace be unto you, O Elect of Allah! Peace be unto you, O Beloved of Allah! Peace be unto you, O Master of Messengers and Seal of Prophets! Peace be unto you, O Best of All Creatures! Peace be unto you, O Guide of the White and Brightened Ones! Peace be unto you and unto your family and your household and your wives and all your companions! May Allah reward you on our behalf, O Messenger of Allah, the best that He rewards a prophet and messenger on behalf of his nation. And may He send blessings on you every time the heedful remember you and every time the heedless are heedless of your remembrance, the best and most perfect of what He sent as blessing on any of the whole of creation. I bear witness that there is no deity but Allah Alone, having no partner, and I bear witness that you are His slave and His Messenger and His elect from His creatures. And I bear witness that you have conveyed the message and you fulfilled the trust and you showed good will to the ummah and you dispelled gloom, and you fought in the path of truth its true fight. O Allah! Give him *wasilah* and grace, and raise him to the Praised Platform that you promised him, and give him the utmost of what the supplicants ask for. O Allah! Send blessing on our master Muhammad, Your Prophet and Your Messenger, the unlettered Prophet, and on the family of our master Muhammad and his wives and his offspring just as you sent blessing on Ibrahim and on the family of Ibrahim amongst the worlds. Verily, You are Praiseworthy, Glorious.”

Whoever is not able to memorise this or the time is restricted for him, he should suffice with part of, as al-Nawawi said. He said: “And the least of it is: ‘Peace be unto you, O Messenger of Allah!’”

Extreme brevity has been transmitted from Ibn ‘Umar (Allah be pleased with them) and others from the Salaf. Narrated from Malik: “He should say: ‘Peace be unto you, O Prophet, and the mercy of Allah and His blessings.’” Al-Burhan ibn Farhun transmitted from Ibn Sa‘id al-Hindi from the Maliks, he said regarding the one who stands at the grave: “And he should not stand for long,” and then he mentioned the peace-salutation of Ibn ‘Umar (Allah be pleased with them) and then he said: “And this is the way of Ibn ‘Umar, and Malik followed him in not lengthening the standing, and some of them preferred lengthening the peace-salutation, and the majority are upon this.”

...

Al-Nawawi said: “Furthermore, if anyone made a request to him to [convey] peace to the Messenger of Allah (Allah bless him and grant him peace), then he should say: ‘Peace be unto you, O Messenger of Allah, from so-and-so, the son of so-and-so,’ or: ‘So-and-so the son of so-and-so sends peace upon you, O Messenger of Allah,’ and similar expressions.” [Al-Nawawi said:] “And then he moves towards the right the length of a cubit, so he faces Abu Bakr al-Siddiq (Allah be pleased with him), and he says: ‘Peace be unto you, O Abu Bakr, the close friend of the Messenger of Allah

(Allah bless him and grant him peace), and his second at the cave, and his companion in journeys. May Allah reward you on behalf of the ummah of the Messenger of Allah (Allah bless him and grant him peace), the best of rewards.’ And then he moves towards the right the length of a cubit, and he says: ‘Peace be unto you, O ‘Umar al-Faruq, by whom Allah honoured Islam. May Allah reward you on behalf of the ummah of Muhammad (Allah bless him and grant him peace), the best of rewards.’

All of this is from *Wafa’ al-Wafa’*.⁴⁹

And whoever wishes to know the etiquettes in detail, he should refer to it, or to *al-Ihya’* of al-Ghazali or *al-Shifa’* of al-Qadi ‘Iyad or *Ghunya’ al-Nasik* of al-Hindi or *Lubab al-Manasik* of Mulla ‘Ali al-Qari, or other than them. And Allah (Exalted is He) knows best.

[Having said] this, there remains the answer to what has been attributed to Malik (Allah have mercy on him) regarding his statement on the detestability of visiting the blessed grave.

‘Abd al-Haqq al-Saqali said [narrating] from Abu ‘Imran al-Maliki, he said: Malik only disliked that it be said: “We visited the grave of the Prophet (Allah bless him and grant him peace),” because visitation is [something that] whoever wishes may do and whoever wishes may leave, while visitation of the grave of the Prophet (Allah bless him and grant him peace) is obligatory. ‘Abd al-Haqq said: “Meaning, from the obligatory sunnahs.” ‘Iyad preferred that Malik’s detest of that was due to the attribution of visitation to the grave, and were he to say: “We visited the Prophet (Allah bless him and grant him peace)” it would not be disliked, due to the hadith: “O Allah! Do not make my grave an idol that is worshipped. Allah’s anger was severe against a group that adopted the graves of their prophets as places of prostration.” So he prevented the attribution of this word to the grave to cut off the means [to idolatry].

...

Ibn Rushd said: “Malik did not detest this except from the angle that one word is loftier than [another] word. So because visitation (*ziyarah*) is used for the dead, and in them occur violations what occur, he hated the mention of such [a word] as this for the Prophet (Allah bless him and grant him peace).”

End [quote] from *Wafa’ al-Wafa’*.⁵⁰

[Al-Samhudi said]:

‘Iyad (Allah, Exalted is He, have mercy on him) said: “Visiting his (Allah bless him and grant him peace) grave is an agreed-upon sunnah amongst the Muslims and a virtue encouraged towards.” And the scholars are agreed on the desirability of visiting graves for men, as al-Nawawi related. Rather, some literalists favour its obligation. And they differed regarding women [visiting graves in general], but the blessed grave [of the Prophet (peace and blessings be upon him)] is exempted due to the evidences exclusive to it, as has preceded. Al-Subki said: “This is why I say that

⁴⁹ Ibid. 5:97-100

⁵⁰ Ibid. 5:53-4

there is no difference in visiting him (Allah bless him and grant him peace) between men and women.”⁵¹

It is also mentioned in it:

‘Iyad said in *al-Shifa’* with an excellent chain from Ibn Humayd – one of the narrators – from Malik as is apparent, he said: Abu Ja‘far, the commander of the believers, debated Malik in the mosque of the Messenger of Allah (Allah bless him and grant him peace). Malik said: “O Commander of the Believers! Do not raise your voice in this mosque, for indeed Allah (Exalted is He) disciplined a people and said: ‘Do not raise your voices above the voice of the Prophet...’ [to the end of] the verse (Qur’an 49:2) and He praised a people and said: ‘Verily, those who lower their voices before the Messenger of Allah...’ [to the end of] the verse (Qur’an 49:3) and He condemned a people and said: ‘Verily, those who call you from behind the dwellings, ...’ [to the end of] the verse (Qur’an 49:4) and indeed his sanctity while dead is like his sanctity when living.” Abu Ja‘far submitted to this, and said: “O Abu ‘Abd Allah! Should I face the *qiblah* and supplicate or should I face the Messenger of Allah (Allah bless him and grant him peace)?” He said: “Why would you turn your face from him when he is your means and the means of your father Adam (upon him peace) to Allah on the Day of Resurrection? Rather, face him and seek his intercession, so he intercedes for you to Allah (Exalted is He). Allah (Exalted is He) said: ‘Had they, when they wronged themselves...’ [to the end of] the verse.”

So look at this speech of Malik, and what it comprises of, of commanding visitation and taking an intermediary through the Prophet (Allah bless him and grant him peace) and facing him when supplicating, and the excellence of perfect etiquette with him.⁵²

11. Malik reported to us: ‘Abd Allah ibn Dinar reported to us that Ibn ‘Umar would when he intended to travel or return from a journey, come to the grave of the Prophet (Allah bless him and grant him peace), and send blessings on him and supplicate, and then withdraw. Muhammad [ibn al-Hasan al-Shaybani] said: “This ought to be how one behaves when he arrives at Madinah. He should come to the grave of the Prophet (Allah bless him and grant him peace).” Muhammad transmitted it in *al-Muwatta’* (392), and its chain is *sahih*.

In this is proof of coming to the blessed grave when one intends to leave Madinah also, and on this is the practice of the ummah. And here there appear from lovers rapid tears, and there arises from within them – due to the intensity of emotion – accompanying sighs.

Al-Nawawi said: When he decides to return and resolves to make his way to his hometown or other than it, it is desirable to bid farewell to the noble mosque by [praying] two rak‘ahs, and that should be in the blessed prophetic prayer-place or what is close to it from the blessed Rawdah. And then he [should] praise Allah (Exalted is He) and send blessings on His Prophet (Allah bless him and grant him peace), and supplicate for whatever he wishes, and say:

“O Allah! Verily, we ask you in this journey of ours piety and consciousness, and of actions what You love and approve. O Allah! Be our companion in our journey, and

⁵¹ Ibid. 5:51

⁵² Ibid. 5:72

a deputy over our family. O Allah! Subdue the difficulty of our journey and fold up for us its distance. O Allah! Verily, we seek refuge in You from the hardship of travel, and a gloomy prospect, and an unfavourable outcome in family and wealth. O Allah! Give us the company of [Your] good-will and make us return with safety. O Allah! Suffice us from what concerns us and that which we have no concern for, and return us safely with acceptance, forgiveness and satisfaction. And do not make this the last time at this blessed place.”

...

Al-Kirmani from the Hanafis said: “When he decides to return, it is desirable for him to come to the blessed grave and say after [sending] peace and supplicating: ‘We bid you farewell, O Messenger of Allah, without taking [permanent] leave and without permitting departure from you. We ask you to ask Allah (Exalted is He) to not cut our traces from your visitation and your sanctuary, and to return us safe and successful to our homelands and to bless us in what He has granted us, and to grant us gratitude over that. O Allah! Do not make this the last time of visiting the grave of Your Prophet (Allah bless him and grant him peace).’” He said: “Then he faces the Rawdah, and he prays two rak’ahs upon leaving, and asks Allah (Exalted is He) to return with safety and security.”

End [quote] from *Wafa’ al-Wafa’*.⁵³

It is also mentioned in it:

And Abu l-Fadl al-Jawhari recited in his farewell to the Prophet (Allah bless him and grant him peace):

If you were at the moment of our departure amongst us,

And you witnessed how we repeat the farewell,

You would know that from tears are some that speak,

*And you would know that from speech are tears.*⁵⁴

12. Narrated from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], whereupon he grasped his neck and said: “Do you know what you are doing?” He said: “Yes!” He turned to him, and it was Abu Ayyub al-Ansari (Allah be pleased with him). Then he said: “I have come to the Messenger of Allah, and I have not come to a stone. I heard Allah’s Messenger (Allah bless him and grant him peace) say: ‘Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.’” Al-Hakim transmitted it and said: “The *isnad* is *sahih*,” and al-Dhahabi agreed with him in *Talkhis al-Mustadrak* (4:515), and he said: “*Sahih*.”

I say: The place from which evidence is drawn from it is Abu Ayyub’s statement: “I have come to the Messenger of Allah, and I have not come to a stone.” Thus the hadith: “Whoever visited me after my death, it is as though he visited me during my lifetime,” is strengthened

⁵³ Ibid. 5:123-4

⁵⁴ Ibid. 5:125

thereby. And it is established thereby that the ruling in His (Exalted is He) saying: “Had they, when they wronged themselves, come to you and sought forgiveness from Allah, and the Messenger sought forgiveness for them, they would surely have found Allah Relenting, Merciful” (Qur’an 4:64) remains after his (Allah bless him and grant him peace) departure, and is not severed thereby. And when the one who came to his grave is like the one who came to the Messenger of Allah (Allah bless him and grant him peace), which believer will be satisfied with himself to not go to the Messenger of Allah (Allah bless him and grant him peace) while he is able to [do] so, even if he expends soul and spirit? And who will prevent tying saddles for that purpose when he knows that the Messenger of Allah (Allah bless him and grant him peace) is alive in his grave, and whoever comes to his grave, he has come to the Messenger of Allah (Allah bless him and grant him peace)? Only those who deny his (Allah bless him and grant him peace) life in his grave deny this, and his ears have not heard the statement of Abu Ayyub: “I came to the Messenger of Allah (Allah bless him and grant him peace), and I have not come to a stone,” or his heart is empty of his love, and his mind is empty of its core. As for the consumed, do not ask of them, for by Allah! They have not come to a grave, and they came only to the Messenger of Allah (Allah bless him and grant him peace), and when they return to their lands, their hearts cleave for parting from their beloved (Allah bless him and grant him peace) and their minds are at unease. Al-Badr ibn Jama’ah recited while crying upon his departure due to his journey away from the blessed Prophetic City (on its occupant a million blessings and greetings):

I yearn to visit the town of Layla,

And my time [of departure] from her visit is near.

I used to think the nearness of the land extinguishes

The heartache of desire, but the heartache [only] grew.

And from the sweetest and most remarkable of them is an ode by Imam al-‘Arif bi Llah Abu Muhammad al-Baskari where he said:

The land of the beloved has most right of your desire for it

And [that] you yearn with rapture for its memory.

[...] ⁵⁵

O son of noblemen! You must enter into it!

For indeed you are you when you descend into Taybah,

And you remain grazing in the shades of its high grounds.

Until he said:

And rejoice, for it is confirmed in an authentic report

That God has named it Tabah (pleasant).

And from it is:

No place is there like Madinah, and sufficient for it

⁵⁵ The translator was unable to translate this line.

Of honour is Muhammad's entrance into its grounds.

Until he said:

Verily, I am fearful of the thought of departing from her,

When my heart will be persistently aching and moaning.

And rarely have I seen the condition of one bidding farewell,

But my soul mourned him and his grievance.

Until he said:

O Lord! I ask from You the virtue of contentment

With littleness of it [i.e. provision] and love of her sanctuary,

And Your pleasure over me always and its permanence

Until my heart meets its end;

For I am the one whose soul You gave its demand

And You accepted its invitation, and alas, its joy!

For the proximity of the greatest to fulfil his trust,

And the most honoured of those proximity to whom is boasted,

The one who brought wonders and a light which

Treated the hearts of blindness and cured them,

The most deserving of creatures of the mark of nobility which

Is called wasilah, the best to be given it;

A man, the essence of creation, the secret of its existence,

Yasin, the elixir of virtues, Taha –

This is enough for me! For I cannot complete the description of his qualities

Even if I had mouths the number of pebbles.

His fine features are many so I am incapable of limiting them,

And I tarried but we did not find for them any similitude.

Verily I was guided from the Book by a verse,

Whereupon I knew that his loftiness is unparalleled.

I found the excellence of the worlds limited

And the virtues of the Chosen One endless.

Where is the path to exhaust the praise of one

Who God said to him – and it is sufficient honour for you:
“Verily those who pledged to you, they only,”
 As he says: *“pledged to Allah”*?⁵⁶
This is honour, for have you heard the like of it?
How wonderful his noble upbringing! How wonderful!
Send blessing on him and send peace, for by that
The souls will be guided to their rightness and their richness.
Allah, send blessing on him without limitation,
And on him from blessings the most productive of them,
And on the elders, his family, the lamps of guidance.
Love his family and those who befriend them!
And likewise peace be upon him and then on them,
And on his band which he purified,
I mean the noblemen, possessors of intelligence, his companions,
The nation of piety and those who adopted their guidance.
And all praise to Allah, the Generous. And this
Is accomplished, and my hope is that he approves of it.

Al-Badr ibn Farhun, one of the companions of its composer said that one of the pious saw the Prophet (Allah bless him and grant him peace) in [his] dream – Al-Badr said: I am unsure whether it was the *shaykh* [himself] or other than him – and he recited to him this ode. When he reached its ending, the Prophet (Allah bless him and grant him peace) said: *“We approve of it! We approve of it!”*⁵⁷

The author of *Wafa’ al-Wafa’* said:

This is why I concluded my book with it, that perhaps it will be approved by the Messenger of Allah (Allah bless him and grant him peace) so he will look on it with the eye of acceptance, and I will acquire from him the object of hope through [his] satisfaction.⁵⁸

I say: This is why I concluded this tenth part of *I’la’ al-Sunan* with it. Perhaps it may be approved by the Messenger of Allah (Allah bless him and grant him peace), so he will look on it with the eye of acceptance, and I will acquire from him the object of hope through [his] satisfaction.

To Allah be attributed the excellence of the one who said:

⁵⁶ This is a reference to the verse: *“Verily those who pledge allegiance with you, they, in fact, pledge only with Allah.”* (Qur’an 48:10)

⁵⁷ Ibid. 5:129

⁵⁸ Ibid

When the nobles of my family are satisfied with me,

Then the base of them remain angry at me.

And I say as the speaker said:

O Seal of Prophethood, I came to you with purpose:

I hope for your approval and I seek protection in your sanctuary.

And indeed I complete this book – and all praise to Allah by Whose blessing and greatness good deeds are accomplished – facing the lofty grave⁵⁹, while positioned before the Messenger of Allah (Allah bless him and grant him peace), standing.

O Allah! Grace us with Your pleasure. And situate us in Your guardianship and protection, and favour us with your generosity and Your favour by proximity to Your chosen beloved in the two abodes, and success in adhering to his sunnah in a manner by which the eye is cooled, and keep our hearts firm on guidance, and save them from deviance and pollution, and save us from tribulations and trials, and save us from the muck of this earthly life and enable us to carry out all that You ordered us of speech and action, and forgive us; verily, You are Relenting and Merciful. And pardon us with Your generosity and grace; verily, You are Kind, Generous and Gracious. And do that with our parents and masters and beloveds and companions and families and children and all who benefit from this book, O Most Merciful and Compassionate. O Allah! And send blessings and peace and bless our master and our chief, Muhammad, and his family and his companions, the most excellent of what You sent as blessings on any of Your creation, a blessing that has no goal and no end, and no reach and no termination, and send blessing on his brothers from the Prophets and Messengers and his rightly-guided successors and on us with them, O Lord of the Worlds. Amin, Amin. I will not be satisfied with any until a thousand “amins” are added to this!

Addendum

Know that visiting his noble grave is from the greatest of wonders and the most hopeful of the acts of obedience and a path towards the loftiest of grades. Al-Qastallani said in *al-Mawahib*:

Whoever believes other than this, he has released [himself] from the noose of Islam and he has opposed Allah and His Messenger and the group of luminous scholars. One of the Malikis – and he is Abu ‘Imran al-Fasi, as mentioned in *al-Madkhal* from *Tahdhib al-Talib* by ‘Abd al-Haqq – said that it is obligatory. He said: “Perhaps he intended the obligation of the emphasised sunnahs (*al-sunan al-mu’akkadah*).” Al-Qadi ‘Iyad said: “It is a sunnah from the sunnahs of the Muslims that are agreed upon and a virtue that is encouraged towards.”⁶⁰

And then he cited the hadiths narrated in the chapter, and he said:

Shaykh Taqi al-Din ibn Taymiyyah here has a contemptible and strange viewpoint comprising of banning saddles being tied for the purpose of the prophetic Muhammadan visitation and that it is not from the nearing acts (*qurab*), rather is

⁵⁹ After ‘Asr on Friday towards the end of the sacred [month] Dhu l-Qa’dah, in the year 1352 after the Prophetic Migration, on its bringer a million blessings and greetings (1934 CE). (Mawlana Zafar Ahmad al-‘Uthmani)

⁶⁰ Ahmad ibn Muhammad al-Qastallani (851 – 923 H), *al-Mawahib al-Laduniyyah bi l-Minah al-Muhammadiyah*, ed. Salih Ahmad al-Shami, 1425 H/2004 CE, Beirut: Al-Maktab al-Islami, 4:570

the opposite of that. Shaykh Taqi al-Din al-Subki refuted him in *Shifa' al-Siqam*, thus he gratified the hearts of the believers.⁶¹

Al-Nimawi said:

It is a rare book, the like of which had never been written before it. Then 'Allamah Ibn 'Abd al-Hadi al-Hanbali rose to defend his teacher Ibn Taymiyyah and he wrote a book in refutation of it which he called *al-Sarim al-Munki 'ala Nahr al-Taqi al-Subki*.⁶² Then 'Allamah Ibn 'Allan composed a brief work in refutation of *al-Sarim* which he called *al-Mubrad al-Mubki*. Our teacher, 'Allamah Muhammad 'Abd al-Hayy al-Laknawi refuted many of the points of *al-Sarim* in his book *al-Sa'y al-Mashkur*, and it is a wonderful book on the topic of visiting the master of all graves, may Allah make his speech accepted and his effort appreciated. End [quote] from *Ta'liq al-Ta'liq* (2:126).

I say: One of the loved ones rose in this age to support Ibn Taymiyyah and he attacked the jurists and imams of fatwa, and he expressed rage against a group of the saints from the pure Sufis, and he accused them of what is not fitting their station. So I composed in refutation of him a brief book which I called *Shifa' al-Murtab 'an Mira' Ba'd al-Ahbab*. Whoever wishes for more elaboration on this topic, he should consult that book, for he will find therein – if Allah wills – that by which the breasts will expand and the spirits of the possessors of intelligence will be uplifted.

A Laudatory Ode

[Having said] this, I had wished to add to the chapter of the prophetic visitation of this book an ode I composed in Shawwal of 1353 H (1935 CE), in which I praise my master, the Messenger of Allah, Allah bless him and his family and companions, and grant peace. This is a “poor merchandise” (Qur'an 12:88) which I gift to the esteemed Seal of Prophets, the Intercessor of Sinners, may the blessing of Allah and his peace be upon him and his family and all his companions.

Darkness vanished and light shone in the horizons.

A sparkle glistened in the gloom of night:

Radiance from Tur or the full moon over a mountain,

In the belly of Makkah, split over the horizon,

With a finger from a hand whose pointing

At the full moon was fiercer than a sharp sword to the neck.

How wonderful! Of one pointing having no similitude!

He surpassed all creatures in form and conduct:

Muhammad Seal of Prophets, their master,

Protector of truth, a key to the hidden,

⁶¹ Ibid. 4:574

⁶² I say: And where is *al-Sarim* (lit: The Cut) from *al-Shifa'* (lit: The Cure)? The relationship between them is just as between disease and medication and earth and sky. Verily, the one who said: “Indeed, the name of a book is a sign of what is in it and in its author” spoke the truth. So, understand and be just! (Mawlana Zafar Ahmad al-'Uthmani)

Most pious of creatures, the purest of them and the most learned of them
 Of Allah, the most forbearing of them in harmony and discord,
 Pure of descent, beautiful in countenance, most illuminating.
 He eliminates darkness like a full moon becoming whole in the horizons.
 He came while men were in mindless slaughter and confusion,
 And darkness spread over the crust of the earth with commotion.
 And ignorance like the dark night letting down its locks,
 In a gloom of disbelief spread throughout the horizons.
 Then the morning of guidance broke from the light of his emergence,
 Shining in the glooms of the darkness of ignorance and idiocy,
 And man entered into knowledge and wisdom
 Through the blessing of Allah after misguidance and chaos.
 And an unlettered community known for its ignorance
 Came at the forefront of nations and civilisations;
 Then knowledge and justice traversed beneath its flag
 And conquest and victory and advancement in the paths;
 And patience and truthfulness and sincerity permeated it,
 And the flag of honour rose high in the horizons;
 Love of the Prophet and consciousness of Allah are its character
 And fortune and felicity are like a knot in its neck.
 O the most honoured of people with Allah in station!
 And the most virtuous of people in joining and departing!
 Indeed Allah chose you for the journey on a night when
 You ascended the heavens layer by layer,
 Until you reached in height its peak
 And a destination after which you left no progression for an advancer.
 Your Lord gave you what He gave none
 Of beauty like the newborn pearl.
 You were given knowledge and forbearance adorned by good manners,
 And wisdom in which you take the lead,

Generosity encompassing all creation, and mercy
Over enemies, and justice without turbidity,
Trust, maintenance of family bonds, nobility,
Decisive speech and revelation not invented,
Eloquence that embarrassed one who claims it, and you shot
Its duellers with the humiliation of dumbness,
And dazzling miraculous signs
That appear to the one who sees them at night like twilight,
Bravery and perseverance on the day of battle,
When hands shake with fear.
You were the succour of the orphans and widows,
That spent the night from hunger like old leaves.
You were a haven for the desperate and lost,
From the poor people embracing disasters;
A fortified fortress and shelter for every nobleman,
The honoured of a people, that time threw from society;
You were a protector for the oppressed who was twisted
By the hands of time like wind in the air chaotically;
You migrated from a land with which you were familiar
For the oppression of a people that embraced the evil of disbelief;
Sweetened by the appearance of your blessed forehead
Was a city torn by sword and shield;
You fought every disbeliever that had disobeyed and transgressed,
And his deviance increased him transgression upon transgression.
Then they arose in the morning with nothing to see besides their shelters,
And they were admitted into the Searing Fire to burn forever.
Thus Allah made the religion you brought victorious,
And your light was complete despite the spiteful and envious;
And you did not curse the enemies when they committed injustice
With the harshness of war, of earthquake or drowning;

Rather, you prayed for them for guidance as they were ignorant

Of what is clear to the rightly guided and intelligent.

O best fighter, O best reformer

For the sake of Allah, departing and uniting for Allah!

You brought to life the lifeless, you revived the dead,

With language like the threads of pearls joined together.

You are a warner to the entire creation of Allah;

And you are protection for them from the heat of Hell;

You are the bringer of good news for the one whose bed is sweetened

In paradise. Alas! How wondrous its joy!

You are the beloved of the fortunate,

And none will turn from it besides the wretched.

You are the support of a people who have no support,

You are the guide for those who have lost the path,

You are life for those whose resolve has died,

You are spring for the people of infertility and poverty.

O Seal of Messengers, the Beloved of Allah, His chosen one!

O son of Aminah al-Zahra' like the dawn break!

I wish for your approval so do not deprive your generosity from one who

Calls by your name in cities and companies.

For you are the most generous of those who discharged his obligation,

[...] ⁶³

And you are the noblest of them in household and status,

And you are of lineage like the sun, shining,

And you are the most beautiful of those who looks with his eye,

And the best to meet with a bright cheery face,

And you are the most virtuous of the creation of Allah that they knew,

And you are the most perfect of them in what has passed and is to come,

For you are amongst men like a pearl amongst stones,

⁶³ The translator was unable to translate this line.

And you are amongst creation like light in the blackness.
O Best of those who lived on the earth and died therein!
My soul is your ransom, clinging to your grave.
Have affection for Zafar who has come bearing excuses,
And show kindness by pouring [mercy] onto one grief-struck, infatuated by love,
And seek forgiveness of Allah for me until He pardons
The slips of the soul that have dragged [me] by ignorance into ruin;
Perhaps I may attain your intercession tomorrow when
Men are dragged by their sinews for their sins.
Show favour on us, O Messenger of Allah! We have none
Besides you for salvation in the most critical event.
You are the intercessor for us when none stands for it
Besides you amongst the people on the Day of Resurrection and Regret.
You give drink when there is none to give drink to us besides you,
A cup circled with overflowing cold water.
The bringer of good news came and Allah returned to me my sight
When he came with an open and fragrant shirt.
So all praise to Allah if my appointed time does not come to me
Until I adopt a dress adorned by the utmost piety.
Glory to the One Who created the cosmos with a word!
Glory to the One Who created man from a clot!
And then blessings, blessings having no end
On the Prophet along with the companions and the cohorts,
And the household of the Prophet, all of them,
So long as the full moon shines in the darkness, and the sun in the horizons!

“We bring poor merchandise, so fill for us the measure and be charitable unto us.” (12:88)

And I am the sinful errant slave, Zafar Ahmad al-Thawfi al-Uthmani, may Allah forgive him and his parents and his teachers and all who support him from near or far, and all the Muslims, men and women, and the believers, men and women. And all praise belongs to Allah, by whose glory and greatness, righteous deeds are accomplished.

I'la' al-Sunan, Karachi: Idarat al-Qur'an wa l-'Ulum al-Islamiyyah, 1427 H, 10:496-519