

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُ الْصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْعَبْدِ وَرَبِّ الْأَدَمِ كَمَا يُحِبُّ وَيُرْضِي إِنَّمَا يُصْلِلُ عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon  
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his  
companions – *may Allah be pleased with them all*

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## To Visit the Mazaars

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### The Blessing of a Mazaar

There is a certain doctor in Karachi who claimed that there is nothing in the Mazaar except Shirk. He even claims that all the graves are empty and there is no one to be found in these graves. However, we would like to make it clear that the graves which you mention are graves of your elders and not our elders.

If the graves of the pious and chosen servants of Allah Almighty are empty, on the night of Me'raj, the Holy Prophet - *may Allah's peace and blessings be upon him* - would not have mentioned that when he passed the grave of Nabi Moosa - *peace be upon him* - he saw that Nabi Moosa - *peace be upon him* - was reading his Salaah. Not all the graves are empty. Yes, those who have died and become sand are those who have refused to accept the greatness of the Awliyah.

What is the purpose that these people deliberately ignoring the teachings of the Holy Prophet - *may Allah's peace and blessings be upon him* - and showing disrespect to the grave of a Muslim? In fact, the Holy Prophet - *may Allah's peace and blessings be upon him* - has also prohibited us from sitting against a grave as we are causing inconvenience to the person in the grave.

The Holy Prophet - *may Allah's peace and blessings be upon him* - has stated, "If there is someone among you who sits on a fire and his body and clothes become burnt, this is better for him than to sit on a grave." From this, we can see that the Holy Prophet - *may Allah's peace and blessings be upon him* - is advising us to show respect for the grave of a Muslim and these enemies of Islam are advising us that we should demolish the grave of a Muslim. In fact, the Holy Prophet - *may Allah's peace and blessings be upon him* - had commanded Hadrat Sayyiduna Ali - *may Allah be pleased with him* - to demolish the graves of the Mushriks (Bukhari Shareef)

These people are either hell bent on completely disobeying the Holy Prophet - *may Allah's peace and blessings be upon him*.

We find that the blessed graves of the Prophets are still to be found in around the Masjidul Aqsa. Around the world, we will find the Mazaar of the pious servants which are still maintained. In China, it is reported that the blessed grave of Hadrat Sayyiduna Sa'ad - *may Allah be pleased with him* - is still preserved and maintained by the government. Yet, in the very heart of Islam, which is Madina Shareef and Mecca Shareef, bulldozers were used to demolish the blessed graves of the pious Muslims. Why do these people show such hatred towards the eminent Muslims of the past? Is there a private agenda which ordinary Muslims are unaware of?

In fact, the Holy Prophet - *may Allah's peace and blessings be upon him* - showed us how to help and assist a person in the grave by placing a green branch on the grave explaining that as long this remains green the Tasbeeh from this would help the Muslim in the grave. If this is the state of something which has no soul or life but can help, imagine the help that we can receive from a human which has Imaan and a soul. The Holy Prophet - *may Allah's peace and blessings be upon him* - also explained the reason why these people were been punished which again proves the immense Knowledge of the Unseen which is possessed by the Holy Prophet - *may Allah's peace and blessings*

*be upon him.* In fact the donkey on which the Holy Prophet - *may Allah's peace and blessings be upon him* - sat was able to see what was happening in the grave which also proves that by merely been connected with the Holy Prophet - *may Allah's peace and blessings be upon him* - another creation is also able to acquire this perception as well.

Perhaps this is the one of the reasons that they are against the special servants of Allah Almighty because they know that a donkey has more knowledge than them. This is the reason that rightly guided 'Ulama restrict us from being in the company of the religiously corrupt. The rightly guided 'Ulama are always advising us to go to those special servants of Allah Almighty who are able to help and assist us, whose hearts are bright with the Nur of Imaan. These people who have hatred in their hearts for the special servants of Allah Almighty, they themselves are in darkness and wish others to also join them in this darkness.

### **Advice to the Sunnis**

This is a special advice to our Sunni Muslim brothers especially those who are considered as "Peers" or "Sajjadahs" and to those of our people who continue to visit the Mazaars. Please look carefully at the manner in which you visit the Mazaars and follow closely the advice and guidance which is given to you by the 'Ulama. Make sure that your system of taking care of these Mazaars is according to Islamic law and those who visit these Mazaars should also follow the proper method and procedure.

There is no doubt that the Sunni 'Ulama have always maintained that visiting the Mazaars of the Awliyah is one of the greatest ways of receiving spiritual blessing and grace. There is immense benefit to the visitor especially to those who follow the proper advice given to them by the rightly guided 'Ulama.

We must firstly bear in mind that visiting the graves of Muslims is an act which was commanded by the Holy Prophet - *may Allah's peace and blessings be upon him*. Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "I used to prohibit you from visiting the graves (now I allow you do so) and that you should visit the graves. Through this (action) you will have less attraction for the world

and you will create (more) concern in your hearts for the Hereafter.” (Mishkaat Shareef from Ibn Maja)

### **A great tragedy which is taking place today**

We all know that when you hope to get a job even as an ordinary clerk, you will have to show that you have qualifications. But, in the present time, whoever wishes, suddenly wakes up one morning and says he is a “Peer”. This is one of the greatest reasons that the system of running these Mazaars and Khanqahs have become a joke in recent times. We find that in these present Khanqahs, there is complete lack of education.

There was a time that in these Khanqahs Muslims used to be educated about the Qur'an, the Ahadith, Islamic Jurisprudence, Tasawwaf, how to purify their inner being, how to make Jihad for Islam and how to truly serve mankind and creation. Yet, in the majority of these Khanqahs all of this has completely disappeared. These Mazaars have become centers of musical concerts, bazaars, shows, places where drugs are sold openly and other un-Islamic activities.

In front of these ignorant “Peers”, Sajdah is performed to the grave, Tawaaf around the grave is encouraged and various other un-Islamic actions are encouraged. When the father dies, the son automatically becomes the Sajjada. No concern is shown whether the son is a Jaahil, a person who is in the habit of smoking drugs, etc. How many of these so called Sajjadahs cannot even read the Qur'an properly. The only action of these so called Sajjadahs is to mention stories of the Awliyah in front of unsuspecting Muslims and then try to create the impression that they themselves are great “Peers”. And therefore, they are now entitled to make Mureeds!

In front of such Jaahils, we see that it is difficult to be able to change the un-Islamic behaviour of people when they attend these Mazaars with the sincere intention of receiving spiritual benefit from the person in the grave. It is vitally important that the Sunnis refer to the Sunni 'Ulama in regard to the manner in which one should visit the Mazaars. Only through the guidance of the 'Ulama can the Sunni masses be able to gain maximum benefit from the Mazaars.

1. We find that after the Adhan is sounded people still continue to sit in the Mazaar and even the members of the Mazaar committee or those employed by them as Mujaa-wars continue to make Du'a for the visitors while the Salaah is been read just next door to the Mazaar. Please stop this type of un-Islamic behaviour. The minute the Adhan is sounded everyone should immediately be told to go to the Masjid and only return after the Salaah is completed.
2. No permission should be given to the females to enter the Mazaars.
3. The manner in which the Chaddars or material are placed on the blessed grave and the un-Islamic manner which is displayed in certain Mazaars should immediately cease.
4. Placing garlands on inanimate objects around the Mazaars should also cease.
5. Kissing the blessed grave should also stop.
6. Some people kiss the ground next to the blessed grave, this should also stop.
7. Tawaaf around the blessed grave should be prohibited.
8. All acts which resemble Sajdah or Sajdah towards the grave should be prohibited.
9. The playing of all musical instruments within the vicinity of the Mazaar should cease.
10. If one wants to feed the needy Muslims, do it away from the Mazaar. We have already mentioned that one of the greatest objectives in visiting the grave is to instil concern for the Hereafter in the hearts of people.

ii. One should stop wasting money on fancy and expensive decoration of the Mazaar itself. We find that most so-called Sajjadahs used this as a perfect excuse to collect monies on a monthly basis.

12. Do not make the grave higher than what is accepted in Islam. Only an arm length is allowed in Islam. Some people have the notion that the higher the grave, the more spiritual grace from the Saint in the grave. This is complete Jahaalat.

We must refer to certain books of Sayyidi Ala Hadrat Imam Ahmed Raza Muhibbith Barelwi - *may Allah be pleased with him* - so that as Sunni Muslims, we can be properly guided. Bear in mind that he spent his entire life educating and guiding the Sunni Muslim masses. He also wrote extensively and condemned the various Jaahil practises which are found in the Mazaar. It is important that we follow this guidance and be able to protect our Sunni Aqeedah.

If one wants to achieve the special grace of the Holy Prophet - *may Allah's peace and blessings be upon him* - and the Awliya, it is vitally important that we follow the guidelines as outlined by the rightly guided Sunni 'Ulama.

The advice of Sayyidi A'la Hadrat Imam Ahmed Raza Muhaddith Barelwi - *may Allah be pleased with him*.

1. The worst action is to make Sajdah to the grave.
2. The 'Urs of the Awliyah is permitted but frivolous festivals around the Mazaars are considered Haraam and strictly prohibited.
3. It is Haraam to make fake and false Mazaars and then arrange an 'Urs around this Mazaar.
4. One is not allowed to make Tawaaf around the grave.
5. Even if a person makes Sajdah out of respect for the grave, this is strictly prohibited.
6. Sajdah to the grave in the form of Ibadah is totally Haraam.
7. As far as kissing the grave is concerned, there is a difference of opinion among the 'Ulama. Hence, it is better that one refrains from this.

A'la Hadrat Imam Ahmed Raza Muhaddith Barelwi - *may Allah be pleased with him* - has also mentioned that after visiting the Mazaar Shareef, one should return after conveying one's Salaam in such a manner that one does not touch the blessed grave. Do not kiss the grave and Tawaaf of the grave is prohibited and Sajdah to the grave is Haraam. (Fataawah Radawiyyah, 4/213)

- \* To increase the height of the grave is against the sunnah.
- \* To kiss the ground in front of the grave is impersonating the habit of the idol-worshipper and also creates the impression that one is making Sajdah, hence this act is Haraam.
- \* One is also not allowed to bow in front of the blessed grave to such an extent that one goes into Ruku.
- \* One is completely prohibited from making Sajdah to a grave even if it is in the direction of the Qiblah.
- \* As far as Qawwali is concerned in which musical instruments are used, this type of QAWWALI is completely Haraam according to Sayyidi Aa Hadrat - *may Allah be pleased with him*. All those who take part in such functions are sinners and all of their sins collectively are on those people who have arranged this Qawwali and on the people who are singing and using musical instruments. There is no decrease in the sin which comes on these people who have arranged such un-Islamic programs. (Ahkaam-e-Shari'ah)

As for those who say that this blame is merely been placed on the Chisti Sisilah without any basis should read carefully the words of Hadrat Mehboob-e-Ilaahi, Shaikh Nizaamudeen Awliyah - *may Allah be pleased with him*. In his Malfuz Shareef which is entitled “Fawaa’idul Fawaad” he has clearly stated that, “Musical instruments are Haraam”.

### **How to visit the Mazaar Shareef**

Sayyidi A’la Hadrat Imam Ahmed Raza Muhaddith Barelwi - *may Allah be pleased with him* - has advised, “One should enter the Mazaar Shareef on the right side. One should stand at least four hand lengths away from the blessed grave and in a medium tone, one should make Salaam to the blessed Saint. One should then read Durood Ghousiyah (or any Durood Shareef) three times, Surah Fatiha three times, Ayatul Kursi once, Surah Ikhlaas (Qul Hu wallah) seven times and finally Durood Ghousiyah or any Durood Shareef seven times. If one has extra time, one should also recite the Surah Yaseen or the Surah Mulk and one should then make Du’a, “O Allah, please bestow so much of reward upon me for this recital as is Your Divine Grace and not as much as my unqualified actions. And please send the reward of this recital to this special servant of Yours.” One should then make Du’a for one’s self. One should use the blessed Saint as a Wasilah for one’s Du’a in the Divine Court of Allah. Thereafter, one should then again greet the Saint and leave the Mazaar area. Do not touch the blessed grave, do not kiss the blessed grave and bear in mind that Tawaaf of the grave is not permitted and Sajdah to the grave is Haraam. (Fataawah Radawiyyah)