

JANNAT - UL - BAQEE

~~Amirul Uloom~~ Association

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No commercialisation is aimed at by this venture, as would be apparent to even the most superficial observer, from the standard of prices of the books, which are fixed below the actual cost, and that, too, because free distribution of books depreciates the worth of the same in the eyes of the general reading public and are also waste.

The Trustees, are conscious of the fact that in spite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing they can assure the discreet readers, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in this behalf shall receive the maximum possible care to redress any remissness that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

English Version of an Extract from Urdu Daily "Jang" Karachi
Dated the 26th January 1971.

MAULANA ABDUL MAJID QADRI BADAYUNI

**A Distinguished Leader of the Khilafat Movement A Miracular Speaker
(By Sardar Ali Sabri)**

Besides delivering speeches in India, the harsh conversation which Maulana Abdul Majid had with King Ibne Saud himself in his Royal Court so exasperated a Hejazi Chief, Khalid Hashmi, who despite being a near relative of King Husain was an extraordinarily staunch supporter of King Ibne Saud. He swore that when Maulana Abdul Majid would pass in front of his palace on his way back from Mecca to Jedda he would shoot him.

The members of the delegation got this clue so late in the night that it was not possible to approach the British Consul at Jedda or any high ranking Saudi Officer. The same night at the time of midnight prayer, Maulana Abdul Majid saw Amirul Momineen Ali, Allah may honour his face, in dream and was commanded by him that soon on finishing the morning prayer he should go to Khalid's place alone and ask for coffee after salutation

It is an example of the devotion Maulana Abdul Majid had with the great personalities of religion that he offered the morning prayer in the holy Ka'ba and without telling anything to anybody went all alone to Khalid's place outside Mecca. There he sent word through the servant and was called in. As soon as the Maulana stepped in the drawing room he offered salutation and then said in Arabic "Please get some coffee". Maulana Abdul Majid himself related that the Arab Sardar spontaneously rose from his chair and leapt towards the Maulana, and shaking his shoulders severely said, "How did you dare enter my house and demand coffee from me?" Instead of replying the Maulana only repeated the words "Please get coffee". The Hejazi Chief then roared like a lion, "Do you not know that I am your enemy and want to shoot you?."

The Maulana had only one expression on his tongue namely "Please get coffee". The Hejazi Chief got laughing. He took hold of Maulanas hands, seated him respectfully on the chair and ordering the servants for breakfast said to the Maulana "I know, you have not come here of your own accord, but have been sent by some one". After finishing the breakfast Maulana said to Khalid: "You have finished questioning, now I want to put questions, namely that here the Government is yours, the army is yours, the police is yours and I am available inside your palace, then why did you not shoot me with your pistol as you had sworn?" The Hejazi Chief turned tearful and hugging the Maulana said, "I can atone for the swearing but can not bear the punishment of disobeying." Maulana enquired "Disobeying whom?" When the Chief replied, "Last night at the time of midnight prayer (Tahejjud) I had the blessing of seeing my great grand father Amirul Momineen Ali who ordered me, 'Khalid, after morning prayer Abdul Majid will come to you under my behest and will ask for coffee from you. Do not ill-treat him'"

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JANNATUL BAQEE

(TOMBS & GRAVES)

Chapter I

WRONG VERSION ABOUT TOMBS OF ILLUSTRIOUS SONS AND DAUGHTERS OF ISLAM.

1) It was on Wednesday, 8th Shawwal 1345 A.H. (21-4-1926) when on the pretext of religion, under the pressure of Wahabi thought of School in Islam. The Saudi Government ordered the demolition of Jannatul Baqee, the last resting place of the illustrious, sons and daughters of Islam. The plea advanced was that raising structures over the graves was un-Islamic and visiting the graves of the dead was forbidden in Islam. The Wahabis maintained that these actions were equivalent to grave worshipping.

DIFFERENCE BETWEEN WORSHIP AND REVERENCE

Sometimes either due to lack of knowledge or with a view to misguide humanity, some people mix up rather mince up words having completely different meaning and connotation. Two such words are, 'worship' and 'reverence'.

'Worship' meaning 'Ibadat', 'Parastish', 'Pooja' is exclusively used for Allah, for, under no circumstance 'worship of other than Allah, is permissible in Islam, whereas 'reverence'-'Ta'zeem' can be used for any person or thing deserving our respect, and this 'reverence' in any sense never tantamounts to the 'worship' of that person or thing. It only suggests greatness and high esteem of the object.

Sajda (Prostration) is definitely for Allah, yet we find in Quran the following verse 2 : 34 :-

"And when We said unto the angels, Prostrate yourselves before Adam, they fell Prostrate, all save Iblis. He demurred through Pride, and became a disbeliever". (2:34).

Mark the Command of Allah to the Angels who are infallible to prostrate before Adam. Does this mean worship of Adam? No.

Again, sincerely and seriously ponder over the following verses of the Holy Quran :

- (a) "That (is the Command). And who so respecteth (yu'azzim) the sacred things of Allah, it will be well for him in the sight of his Lord". (22 : 30).
- (b) "That (is the Command). And whoso respecteth (Yu'azzim) the Signs of God (sha-a'erallah) verily it is (the reflection) of the piety of the hearts". (22:32).
- (c) "And the camels (of sacrifice) We have made for you among the Signs of God". (22:36).
- (d) "Verily, Safa and Marwa are among the Signs of God". (2:158).
- (e) "O' ye who believe! violate not (the sanctity of) the Monuments of God, nor the sacred month, nor the offering, nor the symbolic garlands (wearings), nor those repairing to the Sacred House, seeking Grace from their Lord, and (His) pleasure'. (5:2).

We have no desire to dwell upon at length on 'the sacred things' and the 'Signs of God' which are to be 'respected' as per the explicit injunction of the Quran, and which generate 'Taqwa' Piety in a man; but we would like to draw the attention of our wise readers to the fact that the sacrificial camel,, Safa and Marwa the hillocks in Makka are referred to among the 'Signs of God', and are to be revered and respected. Can any person of sense consider the respect of these objects as the worship of these objects? Certainly not.

These things in a way, help a believer in the Remembrance of Allah, therefore are Signs or Monuments of Allah and so are to be respected. And this respect in the sight of Allah is praiseworthy. The violators have been warned.

In the light of this short discourse, it can be safely surmised that the Prophets, Aulias-men of highest piety, saints and sages are worthy of being termed as 'Signs or Monuments of Allah', because they are not only the cause of Remembrance of Allah, but also are the means and guides of bringing believers nearer Allah. They deserve our respect and reverence, during their life time as well as after their departure from this mortal world.

On their bidding farewell to this transitory world, they may not exist in the physical form for us, but they do live and are source of light and guide to the fallible beings. As such, common sense, demands that their memory must be perpetuated and their resting places preserved, so that the coming generations may derive the inspiration for their guidance.

The graves of such divine personalities are not objects of worship, but objects of Inspiration. As such, there is no harm in visiting their graves and respecting the same. Can any muslim cite even one tradition on the authority of which the disrespecting the graves of Muslims is permissible? There is none.

REMEMBERING THE DEAD IS PERMITTED AS AN ACT OF IBADAT.

Again remembering the dead is not only permitted but it is an act of 'Ibadat'. The Holy Prophet (S.A.) has been directed to remember the prophets of the yore; they were not alive then.

Read, understand, and memorise the following verses of the Holy Quran :

- (a) ".....And remember Our servant David.....". (38 : 17).
- (b) "And remember Our servant Job (Ayub)". (38 : 41).
- (c) "And remember Our servants, Abraham and Issac and Jacob, men of strength and insight" (38 : 45).
- (d) "And remember Ishmael, and Elisha and Zulkifl; they were all of the good ones". (38 : 48).

In fact :-

'Lives of great men all remind us
We can make our lives sublime.

But unfortunately, the seekers of the world, afraid of the overwhelming popularity of those great personages-who though shunned and renounced the world became the 'Pivotal Points', the 'Central Spots' for the people who came to visit their Mausoleums to pay their homage-thought it expedient in their own view to demolish their Mausoleums and so wipe them out from the memory of the people. And so we find a desolated and deserted Graveyard of Jannatul Baqee' at Medina, which is the resting place of 'Ahlul-Bait', the wives and companions of the Holy Prophet (S.A.).

Though this evil event of the demolition occurred decades ago, yet the wound on the hearts of the believers are yet fresh and bleeding.

In this booklet, in the first part are given the letters of the public as appeared in a local paper-representing the views in favour as well as against the demolition; while in the second part the matter has been dealt with-in details exposing the futile efforts and baseless beliefs of the 'Wahabis' and elucidating the controversial points in this respect in the light of 'Kitab' (Quran) and 'Sunnah' so that the seekers of Truth can realize, 'INDEED TRUTH HAS BEEN MADE MANIFEST, DISTINCT FROM ERROR'.

May the Peace of Allah be upon those who follow the Guidance.

Trustees of the

PEERMAHAMED EBRAHIM TRUST

363, Sirajuddaula Road,
Bahadurabad Housing Society,
KARACHI

Dated 30-8-1970

JANNATUL BAQEE**(TOMBS & GRAVE)**

(Last few paras of an article "Impression of a Pilgrim" by Mr. Abdul Khaliq Abdul Razzaq, published in the Dawn, dated 22nd July, 1962 Sunday Magazine Section)

**IMPRESSION OF A PILGRIM MR. ABDUL KHALIQ
ABDUL RAZZAK ABOUT JANNATUL BAQEE**

A few days after the performance of Haj. I proceeded to Medina Sharif. As soon as I reached the vicinity of this Holy City. I felt a soul-stirring sensation, difficult to describe. It was similar to the one which a penniless beggar would feel when he is presented in a durbar before a great monarch. I stayed there for eight days and attended my prayers in the Masjid-e-Nabvi.

Masjid-e-Nabvi as everyone knows, is also the resting place of our Great Prophet (peace be upon him) and under the green doms. well known as the Gumbad-i-Khizra, rests the Prophet with two of his colleagues, Hazrat Abubakar and Hazrat Umar. Extensive improvements and expansion have also been made by His Majesty King Saud and his illustrious father in the Masjid-e-Nabvi. which attracts hundreds of thousands of devotees from all over the Muslim world. The extension which has been made is splendidly imposing and has cost the Saudi Exchequer many crores of Saudi Rials. The area of the Masjid after expansion is at least four times as much as that of the before. Great improvements have also been made around the Haram Sharif while the process of development continues throughout this noble and Historical city of Islam.

It is also so impressive that one is compelled to acknowledge the great service rendered by the present rulers to the Haramain-ul-Sharifain and for the matter to the entire Muslim world.

There is a graveyard of the holy Prophet's days situated not very far from the Masjid-i-Nabvi. It is bounded by a wall around and is accessible through a gate opening at a fixed time.

People at fixed hours, are allowed to enter inside to offer Fatiha to the many great souls resting in the historical graveyard.

It is being guarded by the vigilant watchmen, who do not permit any forbidden act to be committed by the visitors there. In Islam none else but one God is to be worshipped. Any act in resemblance tantamounting to worship of anyone but Allah is strictly prohibited. Thus in order to keep the over zealous devotees within bounds, guards have been provided on all important points.

While greatly appreciating the necessary precautions that have taken by the Saudian Government in preventing this graveyard from becoming an idolistic place of worship. I would respectfully like to draw the attention of Jalalul Mulk King Saud to the great historical value of the graveyard where rests the beloved daughter of the Holy Prophet (Peace be upon him) other Ahle-Bait and Sahaba-i-Kiram (peace be upon them all). The graveyard as is at present looks very unclean, untidy and under forlorn.

I am sure this condition must not have escaped the attention of the enlightened ruler, who is busy effecting a series of improvements required in the country as a whole. Nevertheless, I have no doubt that in view of the great historical value of this place, he will kindly look into this matter also as early as possible. Personally, I feel that if the following improvements are made as soon as possible, the same will be appreciated by all section of opinion.

1. Reasonable cleanness in the graveyard.
2. Shady trees at suitable places.
3. Some kind of hedges, creepers and other suitable plants around the graves.
4. Indications (Katabs) to indicate the names and dates of expiry.

All other sectors apart, so much of improvement on Jannatul-Baqee deserve early attention.

In these few words, I have sought to express my impressions of what I have seen and felt during my visit to the Hedjaz.

VIEWS OF MR. GHULAM ALI A. MASANI ABOUT JANNATUL BAQEE

Letter published in English Daily Newspaper 'DAWN'
dated 1st August, 1962.

I have gone through the article "Impression of a pilgrim of Mr. Abdul Khaliq Abdul Razak published in the Magazine section of DAWN of 23rd instant, with great interest. It is indeed heartening to note that the Saudi Government is spending crores of Rials in repairing and expanding the Holy places of Makka and Medina. The services rendered by the Government of Saudi Arabia to pilgrims are commendable.

At the same time, the author has rightly mentioned the deplorable condition of the holy tombs of Janabe Fatima Zahera A.S. (Daughter of the Holy Prophet S.A.) Her sons and grand sons and that of Hazrat Osman R.A. at Jannatul Baqee at Medina which are not lying uncleaned and uncared for but have been almost razed to ground.

It is, indeed, very distressing to every Muslim and particularly to the followers of the holy personalities of exalted position in Islam that their tombs are lying in such miserable condition. The followers all over the world have been demanding permission to rebuild the same but for the last 35 years nothing has been done in this respect.

I suggest to our Government who keep brotherly relations with the Government of Saudi Arabia, that they should use their good offices to move the Saudian Government for and immediate reconstruction of the tombs.

As mentioned by Mr. Abdul Khaliq, this condition must not have escaped the attention of the enlightened ruler who is busy

effecting a series of improvements in the country, particularly to the holy Shrines'. We hope that the Saudi Government will pay due attention to the monuments of the Ahle-Bait and Sahaba-e-Kirams in the Jannatul Baqee.

VIEWS OF MR. S.M. HOSAIN ABOUT JANNATUL BAQEE

Letter published in English Daily Newspaper 'DAWN'
dated 7th August, 1962

I have seen a letter addressed to you by Mr. Ghulam Ali A. Masani on Jannatul Baqee, in Dawn of August 1. I fully endorse the views expressed by him and also by Mr. Abdul Khaliq Abdul Razzak in his article "Impressions of a Pilgrimage" which appeared in the Dawn of 22nd July. I hope the Saudi Arabian Embassy will be kind enough to report to its Government the views expressed by the Pakistanis, who want to use that whatever was done to the holy shrines in the past may be un-done now under the benevolent regime of the present ruler.

VIEWS OF THE MR. NURUDDIN AHMED ABOUT JANNATUL BAQEE

Dated 11th August, 1962.

Janab 'Badayuni, is reported in the press to have expressed "his grief" in an interview with APP as published in Dawn some-time ago, "at the condition of Jannatul Baqi and pleaded for the restoration of the grandeur of the Holy Grave Yard where Hazrat Osman and Bibi Fatima and many illustrious sons of Islam are buried." Janab Badayuni's statement not only savours of an unwarranted reflection on the administration of a brotherly Muslim State, but is also inconsistent with Shariat as based on Quran and Sunnah. I trust, therefore, you will extend the hospitality of your esteemed columns to the publication of this rejoinder.

Janab Badayuni seems to have taken for granted "grandeur and sacredness" of the graveyard. This being a question of Shariat, is a matter of primary importance, and one cannot be expected to accept the ipsedixit of any individual, however great he may be, unless supported by recognised authorities. This question of

“sacredness” requires consideration and not “grandeur,” for grandeur may connote architectural beauty, while sacredness implies religious merit. Let us therefore inquire whether a theory of ‘sacredness’ appertaining to the grave of a human being has any basis on Quran or Sunnah. According to the Quran, Allah created man of clay and when He made him complete, He breathed into him His ‘rooh’ i.e., divine inspiration (Quran XV: 26, 29). Human constitution therefore, consists of two elements, physical and spiritual, the visible body and the invisible soul. The body is transient and perishable, but the soul is eternal and indestructible. On death, the physical body perishes and dissolves into earth and is reduced to dust and the bones become rotten (Quran XXXVI: 78, 79). There cannot therefore be any doubt that the graves of all human beings irrespective of their spiritual eminence contain nothing but rotten bones and dust after dissolution of their physical body into Earth. In this respect even prophets are no exception, for physical laws govern all material bodies. But the soul, immediately after death, is translated to the abodes of bliss in heaven or consigned to torments in hell, according as they are adjudged by the Great Judge of all Judges to merit salvation or perdition. That being so, where is the grandeur or sacredness of graves and greveyard?

VIEWS OF MR. SALEH ATIA ABOUT JANNATUL BAQEE

Dated 17th August, 1962.

While fully endorsing the views of Mr. Nuruddin Ahmad expressed in the columns of the Dawn, I would like to add a few facts, for the benefit of those Muslims who could be described as Grave Worshipers or the Traders in Graves. There are sections amongst the Muslims, who try to mould Islam according to their own sweet will instead of theirs being moulded according to the golden teachings of our Shariat.

Islam is not a toy that one could play with it. It has given to the humanity a perfect evershining Shariat of the Quran and the Sunnah, where there is not an iota of confusion. The holy Quran

is clear that one cannot be heard by those who are in graves. The books of Hadith reveal that our Holy Prophet cursed those Jews and the Christians who did construct domes or tombs over the graves of their saints, who never asked their followers to act accordingly.

Our Holy Prophet (peace be upon him) ordered Hazrat Ali (R.A.) to go to the Graveyard and demolish very single pucca grave and see to it that not a single grave remains higher than one span (Maximum distance between tips of Thumb and little finger, as a measure 9 inches), which orders were carried out accordingly. Since then centuries passed and nobody dared to act against the teaching of Holy Prophet (S.A.) except in the 7th century of Islam, when a few Muslim rulers over-ruled our Shariat and acted according to their own judgement. It is a historical fact, that the tombs which were demolished by the late King Abdul Aziz Ibn Saud, were actually built by the then Turkish rulers over 120 years ago.

There is a vast literature written against Grave-worshipping; still one notices that periodically a few interested persons try to create unnecessary confusion, due to their ignorance of the real teachings of Islam. Otherwise they should come forward and at least cite one single verse of the Holy Quran and a single Hadith supporting their plea for the reconstruction of the tombs in Jannatul Baqee. If such grave worshipping Muslims could prove from the Shariat of Islam. I can assure through the columns of the Dawn that H.M. King Saud will most gladly build these graves with best of materials, provided Islam allows such "Significance and the grandeur."

It is high time we Muslims did not devote our energies to something which is clearly forbidden in Islam, but, instead, worked for the solidarity of all the Muslims of the world on the basis of the Kitab and Sunnah, which will be the real significance and the grandeur, and not the man-made tombs and the domes. May our misguided Muslims read the Quran and the Hadith, instead of becoming a target of self-appointed custodians of Islam.

VIEWS OF MRS. SALMA KHALID ON JANNATUL BAQEE

The letter of M. Saleh Attia published in Dawn of the 17th instant is bound to misguide your readers, and hurt their religious sentiments. The supporters of the sancity of Jannatul Baqi have been described as "Grave Worshippers" and "Traders in Graves". I would like to write a few important points which might benefit these misguided "Grave Diggers."

1. They must know that there is great difference between "Worship" (as prescribed in Islam) and "Reverence" or "Homage" paid to Religious or National Heroes and their Relics.

2. It is against the principles of interpreting the Holy Quran or Islam to apply to Muslims those of the Quranic verses that are clearly meant for Non-believers and Idolators.

3. According to Islam, life is a continuous process of man's spiritual evolation. It continues even after the physical death of a man. The departed souls do have contact, in their own way, with this material world. These souls will not lose their individuality till Doomsday, even after that.

4. Islam enjoins on Muslims to treat the dead body of every Muslim (high or low in society while alive) with utmost respect. I need not repeat the detailed practices of showing respect to the dead bodies of Muslims (and their graves) from the moment of their death till their burial, as ordered by Islam. Every Muslim knows these Islamic practices.

5. All this is done in regard to ordinary Muslims and their graves. Common sense requires that much more respect and greater reverence should be shown to Saints and Holy persons.

6. No one can deny that a room was built over the grave of our Holy Prophet (peace be on him) soon after his sad demise by his own Caliphs and prominent Sahabis. Thereafter, suitable changes were made occasionally till the Mausoleum over His Holy Grave attained the present grandeur and magnificence.

According to Ahadis the sunnat of the immediate caliphs of the Holy Prophet and his prominent Sahabis is to be regarded as the Sunnat of the Holy Prophet himself. Then there are 'Ijma' and 'Ijtehad' and we have to regard them as part and parcel of Islam. Therefore, it can never be against Islam to build Mausoleums over the graves of Holy persons or other prominent Muslims. Specially when our motive is to commemorate their pious life and noble deeds.

7. History proves that the overwhelming majority of our learned people all over the world, have shown in all ages, the greatest possible reverence to our Holy Prophet's Holy Tomb, and to those of his "Ahl-i-Bait-Athar" and other holy persons in Islam, whether these persons are buried in Jannat-ul-Baqee or anywhere else. They have always protested against all forms of disrespect shown to their tombs or even to the ordinary Muslim graves and graveyards, wherever they may be.

8. Monuments and Mausoleums have great national and religious values. They are land marks in the history of civilisation and great source of inspiration to all those who visit them. So was the case with the tombs of Hazrat Fatima Zahra (A.S.) and other holy personalities at Jannat-ul-Baqee.

It seems very strange that during the last 14 centuries of Islamic History no Muslim monarch could realise that the Holy tombs must be demolished in the name of Islam, and wisdom dawned upon the Saudi monarchs alone, who, in this modern age of religious tolerance are themselves bound to show respect to the tombs and "Samadhis" of persons of International fame-Believers or Nonbelievers-in every country which they may happen to visit.

9. Will the "Grave Diggers" quote one single verse from the Holy Quran directing the Muslims to demolish the graves of holy persons, buried at Jannat-ul-Baqee or any other place? Will they show one single verse or Hadis enjoining upon Muslims to dishonour or disgrace dead Muslims or their graves or violats the sanctity of religious, national or international monuments?

What do they say about the Grand Mausoleum of our Quaid-i-Azam which is being constructed in Karachi itself?

10. What is their Fatwa about crores of Rials being spent by the Saudi Monarch himself over the developments of Haram-Sharif and the holy mosque of the Prophet on modern lines?

11. These narrow-minded sectarians must study minutely at least the famous historical Farmans granted to the two deputations of the Christians of Najran by our Holy Prophet (S.A.) (Peace on him).

IEWS OF MR. GHULAM A. MASANI ABOUT JANNATUL BAQEE

Dated 25th August, 1962.

I have read the letters of M/s. Nooruddin Ahmed and M. Saleh Atia under the above caption published in your esteemed daily a few days ago and am indeed very much surprised to note the contents thereof.

I would like to quote a few verses from the Holy Quran which will prove that offering of Fatiha and Salam, to the holy tombs of the exalted personalities does not amount to worship of grave and is not forbidden in Islam.

“And never (O Mohammed) pray for one of them who died, nor stand by his grave. No doubt they did not believe in God and the Prophet and have died in the same condition of disbelievers.” (Sura Tauba-84).

“Oh, ye, who believe, Be not friendly with whom Allah is wrath, who has despaired of Hereafter (Akhirat) as the disbelievers despair of those who are in the graves.” (Sura Mumtalanah: 13).

From this we gather that those who do not have hope from those who are in graves have the same rank as those who do not believe in Hereafter. This means that Momin should keep hope from those who are in graves. Besides, our Holy Prophet has

said that one who performs his Haj and does not visit him, his Haj is not complete. The Prophet is dead, then why should the pilgrims be asked to visit his grave? Now, does it not show that graves do have some value and that these should be preserved for our own well being.

Mr. Atia, in his letter has stated that our Holy Prophet ordered Hazrat Ali (A.S.) to demolish certain tombs, but at the same time he has hidden the fact, for the reason best known to him, that the tombs which were demolished were of Kafirs. He has thus considerable misguidance to the readers which I hope will be removed now.

VIEWS OF MR. MOHAMMED SADDIQ ON JANNATUL BAQEE

Dawn Dated 26th August, 1962.

This is with reference to a letter of Mr. Nuruddin Ahmad published in your issue of 11th August, 1962.

Quran : XXII-7 "And because the hour will come, there is no doubt thereof; and Allah will raise those who are in the graves."

It is, therefore, not clear as to who will be raised from the graves on the day of judgment when there is none in them?

According to Quran, soul and body, both as one, will be subject to punishment or divine reward. If that is true and surely it is, then whosoever lies in the grave is either condemned or sacred. Then truly the bodies of prophets, good Muslim and of those who are slain in the way of Allah (not to be called 'dead'; Quran II) are sacred and thus their graves are sacred.

Mr. Nuruddin Ahmad, should also note Quran : XXXVI:78 which says: He will revive them (bones which have rotten away) at the first. For He is the knower of every creation."

If the rotten bones were of no use then why those are to be revived?

VIEWS OF MR. M.H. SHARIF ON JANNATUL BAQEE

Dawn dated 27th August, 1962

Mr. Nuruddin Ahmad, through his letter appearing in your issue of August, 11 has opposed Maulana Bādayuni's views favouring reconstruction of the graves of Hazrat Osman and the beloved daughter of the Prophet and his grandson at the Jannatul Baqee (Saudi Arabia) on the grounds that human creation is from clay and that the human body decays after death and is therefore not sacred.

Supporting this he has quoted a Quranic verse stating that Hazrat Adam had been created from clay. But the fact that his body is made of clay does not in any way lower his status as implied, because the very same Quran also records the order of the Almighty to the angel (made of fire) to bow down before Adam (made of clay).

Similarly the other Quranic quotation (misprinted Ref : XXXVI:78,79) stated to describe the decaying condition of the human body after death also does not in any way imply that the bodies of our prophets and saints should not be respected after death; whereas, the Quran on the contrary prescribes the sanctity of our martyrs (Shaheeds) by forbidding us to even think of them as dead vide Chapter III - 169 stating: "Think not of those who are slain in the way of Allah as dead, nay they are living."

The bodies of Ashabe Kahaf also, according to the Quran, have remained undecayed and fresh for over 1,300 years. It would therefore be a fallacy if as Muslims, we should believe that the bodies of our saints and martyrs rot after death and are not sacred in utter contrast with the Quranic doctrine, which on the one hand forbids us to think of our martyrs as dead and also records the centuries-long undecaying condition of the bodies of the Ashabe Kahaf on the other.

It is a universal fact that human beings could never be perceived or visualised without body and soul, and therefore to

ignore either of them, would not only be betraying our ignorance, but would also be inconsistent with the Quran, which repeatedly emphasizes the fact that our bodies will revive and that we shall be made to rise alongwith our bodies, which in itself reflects on the importance of the body, as otherwise there was no necessity of the revival of our bodies for the Day of Judgement, when our souls in fact were sufficient punished or rewarded.

It would also be equally surprising in the eyes of the world that on the one hand we Muslims gather every year in millions at Makka and in the course of 'Haj' pay respect to the Hajare Aswad, a stone; in obedience to the order of the Almighty, but on the other we should neglect the sacred remains of our saints and Shaheeds in an age when all the civilised religions of the world consider the remains of their prophets and saints as sacred.

In fact, the very foundation of our culture and civilisation is nothing but the gratifying inspiration derived through the cherished memories of our saintly heroes, and precisely therefore people, all over the world pay homage to their saints and saviours like Abraham, Moses, Jesus, Budha Krishas, Zoroaster and so on. Even the Islamic world is full of such symbolic devotion in the mansoleums built over the shrines of Khwaja Ajmeri, Ghousul Azam, Hazrat Ali, Shah Abdul Latif, including hundreds of other saints and poets throughout Iraq, Iran, Turkey, Syria, Egypt, Africa, India, Pakistan and even Saudi Arabia, where the Goom-bade-Khizra over the shrines of our Prophet and the Caliph is but a symbol of the people's humble devotion.

Maulana Badayuni, being a acholar of Islam, would better be able to substantiate the sanctity of graves according to the Shariat and the Sunnah and particularly the sanctity of the remains of our Caliph and the Holy Prophet's daughter, which according to any sect of Islam should be sacred as compared to the bodies of the Ashabe Kahaf, which, too, according to the Quran, may I reiterate remained undecayed and fresh for over 1.500 years.

VIEWS OF MR. S.M.M. FARIDUL HAQUE ON JANNATUL BAQEE

Dawn dated 31st August, 1962

I have gone through two letters published in 'DAWN' a few days back under the above caption in which the levelling to the ground of the signs and towers of the graves of companions of the 'Holy Prophet (S.A.) and wives and other famous martyr: have been Justified and the work of King Saud has been praised. The grounds given in the letter are the Hadith and Quran by which an attempt has been made to prove that all human bodies are rotten after death including the Holy Prophet, because physical law applies to all, and there is therefore no necessity of keeping any sign or making any building over a grave.

Firstly, I have to say that in the first letter of Nuruddin Ahmad the verses have been wrongly interpreted. I again translate Sura 36, verses 78 & 79.

"And he describes a saying to us and has forgotten his birth, asked he, "who is there to give life to the bones when they are rotten." Tell to them (O Prophet) He who hath made him first will give life and He knows every birth."

A non-believer taking a bone in his hand was asking the Holy Prophet (S.A.) how the life will be given to this bone on the day of judgment. These verses were revealed as answer. They do not say that every body after death without any exception will become dust and rotten. Because the following verses give exception to the rule.

1. "Do not say those who have been martyred in the path of Allah as dead but they are alive and you have no knowledge." (Quran II. 154).

2. "Do not even think about those who have been killed in the path of Allah as dead but they are alive and they are provided with the necessities of life." Rizque (Quran III. 169).

These verses prove both physical and spiritual life of martyrs. Commentators jurists and Ulema include Prophets, Aulias and those who have been butchered in Jihad amongst martyrs. To struggle with self (Nafs) is also Jihad. In history we find various instances of opening a grave and finding the dead body in perfect condition after many years of death.

Beside this, various Hadiths prove the life of prophets after death. One most important and accepted Hadith I quote here: "The believer when offers Daru on me I also offer over him." A companion of the Holy Prophet (S.A.) asked: Even after your death when your bones will be rotten, should we offer Durud? The Prophet answered in affirmative and said: "Necessarily behold that Allah has forbidden earth to eat the bodies of the Prophets, they are alive and are provided with all the necessities of life". In Hadith-e-Meraj, Prophet says that he saw Hazrat Moosa offering prayer in his grave.

Now, the question of keeping signs of distinguished graves arises. I say that keeping signs or making tombs or any building over the graves of Ulema, Mashaikh, Sadat, Aulias and Prophets are allowed in Shariat, not for architectural beauty or for decoration but for reverence and for visiting such graves to offer Fatiha and draw inspiration.

The Prophet saked the Kafirs after their death in the battle of Badr: "What happened to you, now you found my sayings correct." One of the companions asked the Prophet whether these dead kafirs were hearing. Answered the Prophet: they are hearing more clearly than you, but they cannot speak."

When the dead non-believers can hear, why not the Aulias and Prophets who are alive? There are other Hadiths also which prove this contention.

The Prophet ordered that graves be visited. If there will be no signs of any grave, how can this order be complied. According to the saying of the Prophet, one who visits his grave, his "Shafaat" becomes his sole responsibility (Hadith).

The making of building, or signs over the grave is proved by a verse of Quran also. In Sure Kahaf, the people said that they should erect a mosque or building over the pit of Ashabe-Kahaf. God did not forbid them to do the same.

The Prophet himself was buried in the room of Hazrat Aisha. "One wall of the room fell down, the companions of the Prophet erected another wall, when the wall was being repaired a leg was seen, it was understood that it is the leg of the Prophet. Aisha said: "By God it is not the leg of Prophet, but it is of Hazrat Umar" (Al-Hadith Bokhari, Kitabul-Janaiz).

When the Prophet buried Usman S/o Ma'zoon, he put a stone at the side of head and said that we should seek the grave of our brother from the sign of this stone and should bury our family members at the same place (Al-Hadith Mishkat, Kitab-ul-Janaiz, Babud-Dafan).

"It is not unlikely to erect building or to put signs over the graves of Ulema, Mashaikh and Sadat" (Shami, book I, Babud-Dafan).

The Holy Prophet asked Hazrat Ali to demolish the graves of Christians and Jews which had been made very high and these graves were worshipped. Muslims do not worship the graves of Prophet and Aulias; only they visit them to pay respect. By putting signs or making tomb is to show to the people the significance and grandeur of the big personalities and nothing else.



BISMILLA HIRRAHMA NIR RAHEEM

CHAPTER II

JANNATUL BAQEE
(TOMBS AND GRAVES)

In the name of Allah, the Beneficent, the Compassionate. All praise is for Allah, the Sustainer of the universes and His choicest blessing be for the chief of the Prophets and His Messengers and for the pure and the infallible of his progeny.

The peoples of the world are following diverse ways. There is hardly any problem on which all the thinkers are seen in agreement. Though every person claims to tread on the path of rectitude, yet there is a wide gulf that separates one ideal from the other. It is, accordingly, a foregone conclusion that one is on the right path, while the other is on the wrong path. It is extremely regrettable that those so-called Muslims, who pose as the followers of the Islamic Faith and the subscribers to the Islamic Code (Shariat Islamia) happen to ignore the traditions of the Holy Prophet (S.A.) and the life accounts of the companions of the Holy Prophet (S.A.) in such a wholesale manner, that they cannot be regarded as being the followers of the Islamic Faith, at all. A person who is conversant with the Traditions of the Holy Prophets (S.A.) and the life-accounts of his companions and those who have followed in their wake, can easily gauge the clever machinations of the supporters of the Shaikh of Najd which they employ to hood wink the millions of Muslims of the world. On a perusal of the words and actions of these apparent Muslims with eyes of just integrity, one can easily come to the conclusion, that such people have sold off their faith in return for the transient gains of this world at a very cheap rate. The domes and structures that have been erected on the graves of the honoured saints and leaders of religion are being compared to the temples and sonnath of the Hindu idolators. It has been dubbed as idolatory to visit the sepulchre of the Holy Prophet (S.A.) and the mansole-ums of the Divinely favoured personages. And in

the wake of all these ideals, they proclaim to the world that it is they that follow the teachings of the traditions of the Holy Prophet (S.A.) and his companions. There are those who would rejoice with loud acclamations at the bombardment of the sepulchre of the Holy Prophet (S.A.). Can a Muslim give a cold unconcerned ear to such news. It was because of such an attitude on the part of the Muslims, that Ibne Saud felt encouraged to destroy the cemetery of Jannatul Baqee in Medina thereby lacerating the hearts of the Muslims.

MISLEADING FATWA MANOEUVRED BY RELIGIOUS NAJDI LEADERS

The religious verdict (Fatwa) which was issued by the religious leaders of the Najdi creed, was published in the journals of India as well. The Hablul Mateen of Calcutta journal published the original Arabic wordin thereof and an Urdu rendering of the same was published by the Daily Zamindar of Lahore in its issue of the 16th of June 1926, under the caption "Hadme Qubah and the Shariate Islam. The original text along with the Urdu rendering shall be recorded later on in this book. For the time being we shall set down its main points as under :-

(i) Putting up any structures over graves is not permissible according to the consensus of opinion of the scholars. According to many of them it is obligatory that they should be dug out. As authority there has been quoted the tradition of Hazrat Ali (A.S.) as told to Abdul Hayyaj "shall I not depute you to an assignment which the Holy Prophet (S.A.) assigned to me, viz there should not remain any picture but it is destroyed and no raised grave structure but it is levelled up."

(ii) The construction of mosques over the graves and the performing of prayers therein is altogether forbidden. Similarly the lighting up of lamps thereon is also forbidden. The Tradition of Hazrat Abbas (R.A.) is quoted to the effect: "The Holy Prophet (S.A.) cursed those who visited the graves and those who constructed mosques over there and carried lamps for lighting.

(iii) Touching with hand the graves, and invoking divine favour through their intercession is also disallowed by the Islamic code.

(iv) Facing the Hujrah (rooms) of the Holy Prophet (S.A.) while praying and kissing the same also are acts which are disallowed.

To this religious verdict (Fatwa) there are the names of some fourteen religious leader as signatories. It is however, a matter of regret that all these statements are against the Traditions of Holy Prophet (S.A.) and the life-accounts of the companions of the Holy Prophet (S.A.) as well as those personages who followed in their wake. We have taken up our pen to elucidate this same matter. We hope that the Muslims shall become convinced, after going through this brief writing, that the destruction of the domes and tombs as well as other deeds of Ibne Saud are matters contrary to the teachings of the Holy Quran, the Traditions of the Holy Prophet (S.A.) the life-accounts of the revered companions of the Holy Prophet (S.A.) the honoured personages who followed them and the sayings of the Infallible Imams (A.S.).

And On Allah do I rely and to Him do I return.

ISLAMIC VIEW ABOUT THE STRUCTURES OF THE GRAVES.

We shall first take up the view-point of the Holy Quran vis-a-vis the admissibility of setting up structures over the graves. We shall then refer to the pristine period of Islam, proving the admissibility of the structures over the graves from the life-accounts of the companions of the Holy Prophet (S.A.) and the honoured personages who followed in their wake, following which no Muslim should remain in any kind of doubt about the matter.

ARGUMENT FROM THE HOLY QURAN

The Almighty Allah says in the chapter of Kahf:

“Those who won their point said : We Verily shall build a mosque (a place of worship) over them”. 18 : 21

The Cave wherein the people of the Kahf were resting, became a matter of controversy between the King of the non-believers and the King of the believers. The non-believers proclaimed their intent that they would keep guard over it and that they would set up a structure over it. The believers said that they would rather set up a mosque (a place of worship) over it. The Almighty Allah has recorded this statement of the Muslims that they wanted to set up a mosque thereon, without raising any kind of objection. It can even be said that the matter has been spoken of approvingly by the Almighty Allah.

It is contrary to the obvious and the implied intent of the working to say that the words "Alaihim Masjida" (a mosque over them) is intended to say "Indahum Masjida" (a mosque near them) No deviation from the obvious intent can be made without a contingency. Nor is a deviation from the reality allowed by the context. As for the matter referred to in certain books on exegesis about the wording "Ala bab-il-Kahf" it means that the mosque was built to close up the entrance to the cave. This is corroborated by the Tafsire Neshah-Puri, "The controversy centered round the point as to how to conceal the resting place of these people, when they have died and as to how to close up the entrance leading to them"

This shows that by the words, "Alaihim masjida" means that a structure would be set up just over their graves, and not near about them. It transpires from this strain of the exegesis that the purpose underlying was the closing up of the entrance to the cave and the safe-guarding of the bodies of those men. This purpose could not have been served by setting up the mosque near about the cave. The events and circumstances recorded by the Holy Quran are there for the Ummat to learn lessons therefrom. Making mention of the desire of the believers without raising any objection and the absence of any dissent, on the part of the Holy Prophet (S.A.) in respect of the exegesis thereof, proves that this action on their side did not deserve any blemish in the eyes of the Divine Will. It was rather a matter for appreciation. As for this

statement as coming from the believers, all the commentaries are unanimous. For instance we may look to the Maalemut Tanzeel Bajhwi : "The believers said," We shall put up a mosque over them, wherein the people shall offer prayers to the Lord of the worlds ;

And the Lubabut Taaweel of Khazen, records:- Ibne Abbas has said about this structure (about which there was a controversy that the believers had said, "We shall put up a mosque over them, where people shall offer prayers, in-as-much as these men were the followers of our faith".

The Tafseer Tanweerul Miqyas bin Abbas has put it thus : The people who had come out triumphant and they were believers, said, "We shall put up a mosque over them, in-as-much as they were the followers of our faith".

All these commentaries are eloquent that these people were believers. As a matter of fact the Tafseer Ibne Abbas has shed light over their faith, a fact which raises them above the believers in the eyes of the Quran. Allamah Nesha Puri records in the Tafseer.

Gharaibul Quran thus : "The people who had come out triumphant in the matter, were believers and the king was a believer, too, in-as-much as they erected a mosque over the men of the cave, where the Muslims were to perform their prayers and they were to receive blessings from their resting place. The men of the cave were the chiefs of these believers. They were so worthy that a structure should be raised over their grave, so as to afford protection to their resting place."

There are three points in these comments of Allamah Nesha Puri which shed special light on our purpose in hand :

- (i) Those believers looked upon the structure as a place of blessing, and they received blessings therefrom. It shows that even in ages gone-by those who were submissive to the Divine Will and the believers looked upon the graves

of the righteous men as places of blessings, and did not regard this attitude as grave-worship.

- (ii) Secondly the men of the Cave were so worthy that a structure should be raised over them. It shows that it is in the nature of an approved action that a structure should be raised over the grave of a person who possesses a high rank and honour and who thus deserves to be an object of being visited.
- (iii) It shows that the protection of graves is also a necessary matter, and the only approach thereto is to set up structures over the graves. It is not encompassed by digging up the structures that are put up already, as is the attitude of Ibne Saud.

THE EXAMPLE OF THE HOLY PROPHET (S.A.)

There is probably no Muslim who can deny that the action of the Holy Prophet (S.A.) is as authentic as a source of example as are his words. There can be no occasion for objection if we can prove the setting up a structure over a grave as carried out by the Holy Prophet (S.A.) (i) Sayyed Nuruddin Samhoodi Shafai in his book *Wafa al Akhbar Daral Mustafa* records thus: Muhammad bin Qadamah has narrated from his grand father through his father that when the Holy Prophet (S.A.) buried Usman bin Mazoon, he got a stone brought to him and placed it at the head of the grave. Qadamah has said that later on we saw the stone still lying at the place in Baqec. We recognised therefrom that that was the grave of Usman bin Mazoon. Abdul Aziz bin Marwan has narrated that he had heard some people saying "there were two stones one at the head and the other at the feet of Usman bin Mazoon, grave.

The point to be borne in mind is as to why the Holy Prophet (S.A.) placed the stone at the grave. It is obvious that it was intended to give an indication of the identity of the grave and afford a protection to the grave. It would thus be a source of

sanctity for the people to see. A dome or some kind of structure would serve these purposes more fully. The approved nature of this action is shown quite well by the example of the Holy Prophet (S.A.). The second point is that the Holy Prophet (S.A.) placed the piece of stone in order that the site of the grave may be preserved and that people may visit it as a sanctified place. This shows that such a visit is in the nature of an approved action. It gives an indication of the attitude of those who profess to follow the example of the Holy Prophet (S.A.) who call such visit to the grave as the worship of the grave. Obviously their act of destruction of the domes is intended to prevent people from going on a visit to them. This is a case of contradiction of the example of the Holy Prophet (S.A.). The same book Wafa-al-Wafa gives the following remarks; Ibne Zalala has recorded from Saeed bin Muhammad bin Zubair that he saw the grave of Ebrahim near Zoraa. Abdul Aziz bin Muhammad has recorded that it is the same house which was transferred to Muhammad bin Zaid bin Ali (A.S.).

It shows that the grave of the son of the Holy Prophet (S.A.) Hazrat Ebrahim was in the house which came into the possession of Muhammad bin Zaid bin Ali (A.S.). If it had been inappropriate to put a structure over a grave or to have a roof over the same, how could the Holy Prophet (S.A.) have buried his own son in the house? The fact of the burial in the house shows that there is no bar to the putting up of a structure over the grave under the Islamic code. In case the grave is in the compound of the house, it may not be a proof of having a roof over the same, yet it would authenticate the putting of the four walls about the grave and putting up of a structure round about it as a matter of course. It is obvious that the structure over a grave is not put up by rearing up the walls with their foundations dug in the grave. It is put up about the grave and such a structure over the grave there is the authentication by the favour of Allah in the example of the Holy Prophet (S.A.). We may now refer to the secret Bizatir-Rasool (Fatimah Zehra, the daughter of the Holy Prophet (S.A.))

as recorded in Wafa-al-Wafa: It is narrated from Hazrat Imam 7aafar (A.S.): "Hazrat Fatimah Zehra (A.S.) used to visit the grave of Hazrat Hamzah (R.A. and she used to effect repairs to the grave. She had set up a stone by way of identification."

Besides the inclination of visiting the grave being proved by the narration given above, it repudiates the attitude of those who look upon the visit to the grave as a matter of worship of the grave. It also shows that it is necessary to carry out the repairs and improvements of the grave lest the symbol of the grave of an eminent personage of the faith should get obliterated. When the protection of the grave is in the nature of an approved act, the setting up of a dome, which is the best method of the protection of the grave is on all counts the approved act. The example of the sayyedah Alam (chief lady of the world) (A.S.) is certainly worthy of being followed, in-as-much as this revered personage is included in the Aayat-e-Tatheer (Ref: 33:33) and the scholars of the Ummat have declared that this infallible daughter of the Holy Prophet (S.A.) is superior in merit to Hazrat Maryam and Aasyah. Accordingly Fustalani has recorded in the commentary on the Saheeh Bukeari. The Holy Prophet (S.A.) at the time of his last illness, gave her the happy tidings that she is the Chief of the women of paradise, to wit, from among this Ummat of the Holy Prophet (S.A.) and it is an undeniable matter that this Ummat is superior in merit to all the previous Ummats. On this ground Janabe Fatemah Zahra (A.S.) is superior in merit to Hazrat Maryam and Aasiyah". And as some scholars have claimed prophethood for Hazrat Maryam and Januab Sayyedah (A.S.) being superior in merit to her, it is obvious that her example is worthy of being followed.

THE EXAMPLE OF THE UMMUL MOMINEEN BIBI AYSHA.

There is also the authority for setting up a structure over a grave in the example of Hazrat Ayesha, as has been recorded by the author of the book Wafa-al-Wafa to the following effect:

“It has been narrated from Muttaleb that the people used to take the earth from the grave of the Holy Prophet (S.A.). Hazrat Ayesha, accordingly, gave orders that a wall should be constructed which was made around that grave of the Holy Prophet (S.A.) and those of the Shaikhain (Hazrat Abu Bakr and Umar). In the wall there was a gap from which people took away the earth. That too was filled up under the orders of Hazrat Ayesha.”

THE EXAMPLE OF THE COMPANIONS OF THE HOLY PROPHET (S.A.)

I avoid here the mention of the records which relate to the setting up of the tents or canopies over the graves, in-as-much as the discussion centres [round the construction of structures over the graves in regard to the question of their permissibility, while the setting up of tent over a grave is a different matter from that of building up a structure over the same. On this account I do not propose to refer to those records which show that the wife of Ha-san bin Hasan (A.S.) has set up a tent over his grave, in-as-much as the dome in that connection implies a tent, as some of the commentators have explained it. It is nevertheless a cogent reply to those people who consider the mere setting up of a shade over the graves, in-as-much as the these narrative supply the proper authority for putting up a tent by way of a shade over a grave. It is, however, proved on various counts by the example of the companions of the Holy Prophet (S.A.) that structures were set up on the graves.

- (i) If it had been forbidden to set up a structure over a grave, the companions of the Holy Prophet (S.A.) would not have buried him in the chamber of Ummul Momineen Hazrat Ayesha, which is unanimously known by the scholars and historians to have been roofed. In particular how could Hazrat Ameerul Momineen Ali bin Abi Talib (A.S.) tolerate such an unauthorised departure from the Islamic Code? The supporters of Ible Saud, however,

state that the Holy Prophet (S.A.) had sent him to destroy the structures over the graves. Here is this one matter where all the companions of the Holy Prophet (S.A.) including the pick of the Rightly Guided caliphs of the Muslims, were of the unanimous view that there was no ban on having a grave under a roof. Although this same matter to the effect that the grave of the Holy Prophet (S.A.) was in the chamber, which was roofed, can not be denied, the following narration may be studied for a yet more cogent argument in receipt of this matter:

Ali bin Burhanud Din Shafai Muhadith has recorded in the *Insan ul Oyoon*, that Medina was afflicted with a severe famine on a certain occasion. The people of Medina were seriously perturbed thereby. Hazrat Ummul Momineen Ayesah told the people to make a hole in the roof of the structure which was over the grave of the Holy Prophet (S.A.), so as not to leave any thing in between the sky and the grave. When this was done, there fell torrential rains on that day. The people of Medina were profusely benefited and their crops became green and fruitful. In *Wafa-al-Wafa al-Akhbar Daral Mustafa* has been recorded.

“Zaid bin Saah has narrated from his grandfather that when Aqeel bin Hazrat Abu Talib (A.S.) dug a well in his house, he came upon a stone, which had the following words inscribed thereon :

“This is the grave of Umme Habeebah daughter of Sakhr bin Harab. Aqeel covered up the well and set up a structure over it. Ible Saah said that he saw that grave when he went inside that house.”

The example set by Aqeel in setting up a structure over the grave shows the admissibility of the act. It is well-known that Aqeel bin Abu Talib (A.S.) was a companion of the Holy Prophet (S.A.) The Holy Prophet (S.A.) had special regard for

him. (see Umbatut Talib (A.S.) by Jamalud Din Ibne Aqabah Dawoodi). Hazrat Abu Talib (A.S.) had great regard for Aqeel. It was on this account that the Holy Prophet (S.A.) said to him that he befriended him for two reasons: Firstly on account of his own love for him and secondly because of the love which Abu Talib (A.S.) bore for him."

THE PERIOD OF THE PERSONAGES WHO FOLLOWED IN THE WAKE OF THE COMPANIONS OF THE HOLY PROPHET (S.A.) OR THE SUPREME DAYS OF ISLAM.

Now that we have given proof of the admissibility of the building of structures over the graves from the examples of the Holy Prophet (S.A.), the life-accounts of the daughter of the Holy Prophet (S.A.) and the examples of the companions of the Holy Prophet (S.A.), we take up the proof of building up of structures over the graves and the existence of the domes thereon in the first or the second centuries of the Hijrat which is the period of the personages who followed in the wake of the companions of the Holy Prophet (S.A.). Allamah Sahmoodi records in his book Wafa-al-Wafa:

"It is recorded in respect of the grave of Fatimah binte Asad, the mother of Hazrat Ali bin Abu Talib (A.S.), that Abdul Aziz has narrated in an unbroken chain from Muhammed Hanafiyah that when the last hour of the life Fatemah binte Asad arrived, and the Holy Prophet (S.A.) was apprised thereof, he said that he should be informed when she had breathed her last. When she expired, he (the Prophet (S.A.)) came there and ordered the grave to be dug. The grave was dug on the spot which is now the site of the mosque which, today, is known as the grave of Fatimah. He then got it made in the form of a grave but did not make any sepulchre over it. When then grave had been completed, the Holy Prophet (S.A.) got down into the grave and lay down in the grave and recited the Holy Quran. He then took off his shirt and ordered that she should have it as her shroud, The funeral prayers were performed close by the grave, with nine Takhseers (Allaho

Akbar). He then said that no one except Fatimah binte Asad had been saved from the press of the grave. Some one asked the Holy Prophet (S.A.) whether even Qasim had not been spared in this matter. He replied even Ebrahim had not been spared, although Ebrahim was younger than Qasim.

The author of the book Wafa-al-Wafa after recording these matters expresses his own opinion in respect thereof thus :

"I say that the statement that the grave was dug on the site of the mosque gives an indication that in those days a mosque had been built over the grave of Fatemah binte Asad, for which the spot was popular."

I want, now, to draw the particular attention of the readers to the point that this narration is from Muhammad Hanafiyah, who died in 81 A.H. It shows that a mosque had been built before 81 A.H. on the grave of Fatemah Binte Asad. It is obvious that this is a period when not only those personages who followed in the wake of the companions of the Holy Prophet (S.A.) but also some of the companions of the Holy Prophet (S.A.) were alive. There is no sign of any objection or condemnation of the matter in any of the records,

(ii) Saheeh Bukhari Bab al Qabrun Nabee wash Shaikhain records thus :

"Hisham bin Urwah has narrated from his father that when the wall of the structure over the grave of the Holy Prophet (S.A.) fell down during the reign of Waleed bin Abdul Malek, the Muslims set about building it afresh. During the operations, there came to view a human foot. All were greatly perturbed. They thought that it might be the foot of the Holy Prophet (S.A.) No one could be found who could recognise it. It was Urwah at last who said it on oath that it was not the foot of the Holy Prophet (S.A.) but that it might be the foot of Umar."

It is learnt from the historical work, Tareekhol Khulfa that the reign of Waleed bin Abdul Malek lasted from 86 A.H. to 96

A.H. It is to be noted that if a structure over the graves was a forbidden act, the Muslims would have been glad. When once the wall had fallen down, they would not have set about building it afresh while they actually rebuilt it and no one demurred.

(iii) Allamah Ibne Hajar Makki in his book *Sawaqeq Muhreqah* has re-corded under the life account of Hazrat Imam Baqir (A.S.) as under :

“He was martyred at the age of fiftyeight in 117 A.H. by treacherous poisoning like his father. His mother was the daughter of Hazrat Imam Hasan (A.S.). He had the blood of Alvis on both his paternal as well as his maternal side. He too, was buried by the side of his revered father under the dome over the grave of Hazrat Imam Hasan (A.S.) and Hazrat Abbas, which was in the cemetery of Baqee. It shows that by the year 117 A.H. the dome of Hazrat Imam Hasan (A.S.) and the mausoleum of Hazrat Abbas bin Abdul Muttaleb (R.A.) had been built.

Under the life-account of Hazrat Imam Jaafar as sadiq (A.S.) he records :

“He was martyred in 184 A.H. through treacherous poisoning like his revered father. He was sixty eight years old; and he was buried under the same dome. What a diguity is vouchsafed to this dome and what high honour and prestige is possessed by it.”

(iv) The book *Wafa-al-Wafa* records :-

“Abdul Aziz has said that it is probable in our eyes that Musah bin Umair and Abdullah bin Jahash are buried under the mosque which is built over the grave of Hazrat Hamzah (R.A.)”

Abdul Aziz belongs to the second century of the Hijrah. As such the existence of the mosque on the grave of Hazrat Hamzah (R.A.) is indicated. The author of the book *Wafa-al-Wafa* has recorded a few pages earlier thus :

“Shortly after shall be made mention in the next chapter the account of the grave of Hazrat Hamzah (R.A), as mentioned by Abdul-Aziz bin Marwan, that there had existed a mosque over the grave of Hazrat Hamzah (R.A.) from ancient times, and this refers to the second century of the Hijrah.”

We thank Allah that from all these records the approved nature of structures over the graves is proved beyond any doubt. If the readers think over the matter, they shall find sufficient proof for the propriety of putting up structures over the graves from the example of the Holy Prophet (S.A), from the life-account of the Sayyedah tun Nisa (A.S), from the examples of the companions of the Holy Prophet (S.A.) and of those who followed in their wake.

THE CONSENSUS OF THE MUSLIMS.

Jalaluddin Suyooti in his book Tareekhul Khilafa records under the events of the reign of Al-Mutawakkil thus :

“Mutawakkil gave orders in 236 A.H. for the destruction of the grave of Hazrat Imam Hosain (A.S.) as well as of the houses surrounding the same. He further ordered that the land be used for cultivation. He forbade people from visiting the place. The place became desolate. It became a desert. Mutawakkil gained the sobriquet of being a Nasbi (enemy of the Prophet (S.A.) and his ahlul Bait A.S). All the Muslims were put to great mental torture thereby. The people of Baghdad inscribed his evil-doings on the walls of the mosques. The poets wrote satires on him. Among them may be mentioned the following verses: By Allah, if the Bani Ummayyah martyred the grand son of the Holy Prophet (S.A.) quite unjustifiably, the Bani Abbas were his near of Kin, did not do any less cruelty, see the demolished grave of Hazrat Imam Husain (A.S.). These people were feeling sorry as to why they could not participate in the Killing of Hazrat Imam Husain (A.S), they have wreaked their vengeance on the stale bones.”

In this statement the remark "All The Muslims were put to great mental torture" has a special significance for the discussion under view, in-as-much as it has a general application as giving the effect created by the demolition of the structures. It shows that all the Muslims were in favour of the view approving the setting up of structures over the graves and anyone holding contrary views was dubbed as a Nasbi.

- (ii) The book Wafa-al-Wafa has recorded that at the time when Waleed bin Abdul Malik purchased the chambers of the wives of the Holy Prophet (S.A), he gave orders to Umar bin Abdul Aziz to demolish the same and extend the mosque. Umar bin Abdul Aziz accordingly ordered the same to be demolished. The city of Medina was on that occasion the scene of such loud wailings as it never had been seen. Later on Umar bin Abdul Aziz got the mousoleum of the Holy Prophet (S.A.) constructed on a new pattern. This event shows that the effect of the demolition of the structure over the grave of the Holy Prophet (S.A.), even though for the improvement thereof, was such as to cause every body to bewail loudly. If the Muslims had been in favour of the ban on the construction of structures over the graves, they would have been glad rather than express their sorrow so openly.

THE REVERENCE FOR THE DOME.

I have now only to show that the dome (is an object of reverence in the eyes of the scholars of religion, besides being a sacrosanct object)

I give some statements to elucidate this point for the discreet reader, not with standing the fact that some of the statements given above do bear on this point. I have once and again hinted already at this matter, yet I shall at this place add some more matter to what has already been said in this behalf.

- (i) The Fatawa Alamgiri has laid down under the subject of the Ettiquette of the visit (Ziarat) to the Holy Sepulchre of the Holy Prophet (S.A.) thus :

“One should stand at the head of the grave of the Holy Prophet (S.A.) and be all attention thereto.”

The book goes on to say :

“One should not lay one’s hands on the wall of the mausoleum, for this is the dignity of awe and extreme reverence. One should stand in the posture adopted during prayers. One should visualise the body of the Holy Prophet (S.A) in a posture of resting and as if he is listening to the visitor and as if he is getting apprised of the same. This sang is recorded Al-Ikhtiyar Sharhe Mukhtar.

I want to draw the particular attention of the reader to the remark in the text “one should not lay one’s hands on the wall, in-as-much as the same act is against the attitude of reverence.” It shows the extent to which the mausoleum, the grave and the wall of the structure command reverence. Can any forbidden object be the occasion for such a great reverence? What can be the value of the fatwa (Verdict) of the scholars of Madina which calls it forbidden to stand facing the chamber in the face of the reverence demanded in regard thereto.

- (ii) Sayyed Nurud Din Samhoodi in his book Wafa-al-Wafa records under the subject of the ettiquette of the visit as following :-

“Among the rules of ettiquette is the keeping of the eye on the chamber, as it is an article of faith on the analogy to the Honoured Mecca, according to Majd, who has said that the person in Medina should keep his eyes on the chamber, when present in the mosque while he should have his eyes on the dome when out of the mosque, with perfect reverence and awe in the mind.”

On one side we have the pronouncement of the learned scholars, that casting a glance on the chamber is an act of faith,

even more than this, casting a glance on the dome too when outside the mosque is an approved ritual, in a piece with the act of faith, while on the other side the worshippers of the Najadi dispensation pronounce the very construction of a dome as a disallowed innovation. They go to the extent of destroying the domes as an act of religious obligation. Mark the difference of contradictory views.

- (iii) The Dalaelul Khairat has a facsimile of the mausoleum of the Holy Prophet (S.A). It contains the following statement. Here is a facsimile of the blessed mausoleum where are buried the Holy Prophet (S.A), and his companions Abu Bakr and Umar (R.A). Besides the facsimile of the mausoleum of the Holy Prophet (S.A), there is the facsimile of the dome of the grave of Hazrat Usman. The commentator of the Dalaelul Khairat in the book Mazra' Hasanaat has recorded in connection therewith a note. "The advantage of presenting the facsimile of the holy graves lies in this that a person who does not possess the means to see the actual holy mausoleums, may see their facsimile with love and reverence and may kiss the same lovingly and reverently so as to enhance his love through such extreme reverence. Many learned sages have recorded for the holy facsimile lots of merits and blessings as matters of their own experience.
- (iv) The learned scholars of Islam have recorded miracles in respect of the mausoleums of the saintly personages and lovers of the Almighty Allah, as a matter of high esteem. Allamah Sha'rani, in his book Lawaqihul Anwaar, under the life account of Muhyaddin Ibne Arabi writes :-

"A huge dome has been set up on his grave in Syria, where food and alms are distributed. Even those short-sighted people who were deniers of his merit previously, were compelled to visit his grave, notwithstanding that these people used to urinate on his grave. My brother in Islam Shaikh Saleh Haji Ahmad Halbi has related that his house lies adjoining the sepulchre of Shaikh

Muhyuddin. A man who belonged to his enemies came to the grave after the Isha prayer with a flaming fire intending to set fire to the coffin of the Shaikh. He was yet some nine cubits from the grave when he got swallowed by the earth. He disappeared within my sight. When his family people failed to see him return home, they started a search for him. I related to them what had happened within my Ken. Those people began to dig up the earth at the spot, till they came upon his head. The more they dug the deeper went his body, till they were diswayed of ever getting him back, and they covered up his body with the earth."

What more greatness can there be in respect of the dome, than what has been portrayed in the narrative given above ?

THE RELIGIOUS ADVANTAGES OF BUILDING DOMES

I want, now, to discuss the advantages briefly, which accrue from the setting up of the domes from the religious point of view, and to bring out the disadvantages which are attached to the destruction of the same by way of such destructive work.

THE VISITING OF THE GRAVES IS APPROVED FROM THE WORDS AND EXAMPLES OF HOLY PROPHET (S.A.) AND HIS COMPANIONS

There is a consensus of opinion nearly of all the scholars of the Unmat in the matter of the approved nature of the visit (Ziarat) to the graves of the prophets, the scholars and the pious persons. It is allowed by the shariat. Unless there is a distinctive symbol on the grave, the identity thereof shall be lost, and so no one can pay a visit to his grave. This is a matter which is clearly against the spirit of religion. We may now take stock of a few statements bearing upon the approved nature of the visit to the graves :

- (i) Zakariyya Ansari in his commentary of the Saheeh Bukhari, the Thufatul Baari records as follows : This is

a chapter on the religious sanction attached to the visit to the graves. Such a visit to the graves is approved for the men folk, according to the narration of the Saheeh Muslim. The Holy Prophet (S.A) said, 'I had forbidden you to visit the graves, but now you visit them.' As for the women and eunuchs, such visit is disapproved in their case. This disapproval however, concerns the graves of persons other than that of the Holy Prophet (S.A). But the visiting of the grave of the Holy Prophet (S.A) is allowed even today in the same manner in the case of the women folk and the eunuchs. The graves of all the prophets, the erudite scholars, the pious people and the saintly ones are included under the permission peculiar to the grave of the Holy Prophet (S.A) for this purpose.

This is a proof that the visiting of the graves is permitted and there is no exception even in the case of the women folk.

- (ii) Allamah Qastalani in this commentary on the Saheeh Bukhari, Irshadus Sari, has made the following statement in this respect: "The visiting of the graves of the muslims is of an approved nature for the men-folk. A tradition of the Saheeh Muslim has recorded that the Holy Prophet (S.A) said 'I had forbidden you from visiting the graves, but now you visit the graves, for it is the cause of the remembrance of the Doomsday. 'Imam Malek was asked about the visiting of the graves. He replied, *"the Holy Prophet (S A) had forbidden such visits in the first instance, but he permitted such visits latter on. If a man undertakes it and he does not speak any evil word, there was no objection thereto.*

After mentioning the order that the visiting of the graves by the women is disapproved, he writes: The visiting on the part of the womenfolk, the grave of the Holy Prophet (S.A) is not disapproved. On the contrary it is commendable; and as has

been stated by Ibne Rafah and Qamooli, it is proper in respect of the graves of all the prophets and the saints (aulia).

It is thus gathered that there was a prohibition made in respect of visiting the graves, but it was later withdrawn. It is now clear as to how the learned scholars of Medina are correct in their stand about the curse of Allah on the women visitors of the grave. 'Arguing with the abrogated order, considering it to be the abrogating one' applies to these scholars.

- (iii) Mohibb Tabari in his book Riyazun Nazrah Fi Fazaael al Asharah has recorded thus: Ibene Najjar has put down in the book Akhbar al Medina with a continuity of narration through Abdur Rahman bin Hameed that he narrated from his father "when the hour of death of Abdur Rehman bin Auf arrived, Hazrat Ayesha sent him a message that he too should also choose to be buried beside the Holy Prophet (S.A) and his two brothers (the Shaikhain). He replied that he did not want to overcrowd her apartment, and that he had made a covenant with Usman bin Mazoon that whoever of them two died later, would choose to be buried by the side of the other. On this account the graves of both Usman bin Mazoon and abdur Rahman bin Auf are within the dome of Ebrahim, the son of Holy Prophet (S.A) and as such the visit (Ziarat) be made there; Special light is shed by the concluding sentences of the statement on the religious sanction for the visiting of the graves and the domes.

THERE ARE MANY BLESSED GRAVES WHICH HAVE A SPECIAL EFFECT IN THE MATTER OF THE GRANT OF PRAYERS AND THERE ARE ANOTHORITATIVE STATEMENTS FROM THE SCHOLARS OF THE AHLE SUNNAT SCHOOL OF FAITH IN THIS RESPECT.

- (i) Shaikh Moin Shablanji in his book 'Noorul Abjar Fi Manaaqib Ale Baitin Nabiyl Mukhtar' writes in regard to the blessed mausoleums of the land of Egypt as under:

The grave of Sayyedah Nafeesah is among the places which are well-known for their efficacy in respect of the grant of prayers in the land of Egypt. Maqreezi has mentioned among other places, prison house of Hazrat Yusuf (A.S.)', and the mosque of Hazrat Moosa (A.S.) which is situated in the locality of Makhda, and it lies to the left side of the man offering his prayers facing the Qiblah in the mosque Masjidal Aqdam situated at the place known as farqat. Maqreezi has also said that whenever an affliction over takes the people of Egypt or they are in any need, they go to one of these very places and pray to Allah, and their prayers are granted.

- (ii) Fazil Rasheed uldin Dehalvi writes in his 'Ma'aateeb Rasheediyah' thus: "In the Tarjamatul Mi hkat of the glorious researcher Shaikh Dehlavi Imam Shafi has said that the grave of Hazrat Moosa Kazim (A.S.) is a sovereign remedy for the grant of prayers. That place is the recipient of blessings and light. Sayyed Ahmad bin Zaraq, who is among the eminent jurists and scholars of the western countries has said in the same translation. "One day Shaikh Abdul Abbas Khazrami asked me whether the help of the alive is more potent than the help of the eminent dead (persons). I replied, "There are some people who hold the view that the help of the living is more potent than the help of the eminent departed souls, while I am of the opinion that the help of the departed souls is more potent in matters of spiritual nature. Shaikh Abul Abbas concurred with my view on the ground that they were in the presence of the Almighty Allah. The narrations in this respect from these quarters cover such a vast field, that they cannot be circumscribed. No contradiction thereto is found in the views of ancient scholars of the Kitab (Quran) and Sunnah. Rather there is found support for this view. We refer the reader to the book Anfaasul Aarifeen by Hazrat Maulana Shah Waliyullah Muhaddis Dehlavi which contains the accounts of light and blessings derived

from the graves by the followers, disciples and teachers of the author"

These words show that the graves of the saintly personages have a peculiar significance as far as the response to prayers is concerned. It also becomes obvious that the writings of Shah Waliyullah Muhaddis Dehlavi in the Izaalatul Khifa, give sufficient proof in favour of this issue. Following this the people of the Ahle Hadis school of religion should have no ground for denial, in-as-much as this revered personage can be counted among the founders of that school. In this connection Maulvi Siddiq Hasan Khan Qanauji, who is himself a member of the Ahle Hadis faith, has in his book Ettehaf al Nabala, has recorded under the life-account of Shah Abdul Aziz Dehlavi the author of Tuhfae Isna Ashriyah as following: The seed of action in conformity with Hadis was in reality sown by his father in this land. It is he who has nourished it into full fruition. Otherwise in the land of India there was nothing prevalent except the Hanafi system of jurisprudence. No one recognised any faith in the study of Hadis or in conformity there with either as a discipline or as a source of conduct. May Allah vouchsafe to him the best of rewards therefor."

- (iii) Allamah Ibne Khallil can in his historical work Wafiyaa-tul A'ayan records under the life-account of Abdulla bin Ahmed Taha Taha as follows: "He died in Egypt on 4th of Rajab 348 A.H. The funeral prayers were held in the Eedgha Maidan. Such huge numbers attended the funneral prayers that only Allah knows their count. He was buried in the Muhallah Qarafah Sughra. His grave is well-known for its specific significance in the matter of the grant of prayers. It is recorded that a man went on a pilgrimage to Haj. He could not pay a visit to the grave of the Holy Prophet (S.A.). He was as such very much chagrined. He saw the Holy Prophet (S.A.) in a dream, as saying that he should visit the grave of Abdullah bin Taha Taha, if he has not been able to visit him. The

man having this dream belonged to Egypt. It is also recorded that a man who owed many acts of obligation from Abdullah bin Ahmad, paid a visit to his grave and recited the following couplet:-

‘You have left those who were dependent upon you for the supply of their needs in great distress.’ The man saw Abdullah in a dream as saying that he had heard what he had said, but that he could not make a reply to him, **YET HE ADVISED HIM TO COME TO HIS MOSQUE AND MAKE ANY SUPPLICATION AFTER PERFORMING TWO RAKAATS OF PRAYERS, WITH THE ASSURANCE THAT HIS SUPPLICATION SHALL BE GRANTED.**”

These words show the efficacy of the prayers in the vicinity of the graves as regards their fulfilment. They also show the faculty of hearing being possessed by the departed souls, which is persistently denied by the Wahabis. As a matter of fact, hundreds of experiences are testifying to this faculty of hearing being possessed by the departed souls. But as this subject is extraneous to our thesis, we do not expatiate thereon.

- (iv) Maulvi Sayyed Sadruddin Ahmed Hanafi Bahari in his book *Rawah-ul-Mustafa min Azharil Murtaza* under the life-events of Sayyed Shamsuddin bin Ali al Husaini al Bukhari popularly known as Ameer Sultan, records as follows: ‘His death took place in the city of Baroosa in the year 833 A.H. He was buried there. His grave is well-known and it is visited by the visitors from that land. They invoke benediction therefrom. It is a place specific for the fulfilment of prayers and deriving of blessings.

Then he goes on to speak of Sayyed Ahmad bin Abdullah Qareemi Hanafi in the following strain. ‘The death of the Hazrat Sayyed took place in the early days of the reign of Sultan Muhammad in the city of Constantinople. He was buried there

His grave is the place of visit as blessed place for the fulfilment of prayers. May Allah bless him.'

- (v) Sayyed Muhammad bin Ali titled as alffaqeeh al Muqaddam at Tareemi has been given space in the book Airaas, as having died on Saturday night, first of Zil Hijjah of the year 653 A.H. His grave in the Mausoleum of Tareem is a widely visited place as the sanctuary for the fulfilment of the needs of the people. May Allah bless him.'

From all these accounts it is gathered that there are certain graves of personages favoured by the Almighty, such that prayers are answered there. Of this these are a number of examples.

It is obvious that unless there is a distinctive emblem for the graves of such favoured personages, their identity cannot be established for the purpose of offering prayers there. This argument shows as to what extent there accrue losses in respect of right and reasonable lawful objectives, in the demolition of the domes. As such no sensible person can call such acts as commendable.

ANOTHER FACET OF THE ARGUMENT.

One of the arguments in favour of the structures over the graves is that the followers of Islam have been occupying themselves therewith in all periods of their history, although there have existed in all such periods learned Jurisists, Traditionists, Scholars, Judges and those men who were competent to pronounce verdicts. Such learned scholars had great prestige in matters of lawful importance. No one however, ever demurred to such constructions. There has continued a practice of setting up structures over the graves in a regular form. One should have expected that the jurists and the traditionists or the Judges and the persons competent to pronounce religious verdict should have on some occasion or other demurred against such activities,

if the same had appeared to them against the Islamic code. The fact that such objection was never raised shows that those people had decided upon the permissibility of the constructions. They did not consider it unlawful. They were people who never swerved from the espousal of the Faith and the raising aloft of the word of Truth as far as lay was in their power. They underwent great troubles for the sake of the Faith, as is shown by the life events of Imam Nisae, Imam Malek and others of their calibre. Were they guilty of concealing the truth of supporting the attitude of ignorance? Such imputation is certainly against the high prestige which they enjoyed and the great honour which they had won. This activity of the Muslims following one period after the other shall have to be recognised as an authorisation therefor. Some time ago an article appeared in the journal Al-Waiz under the caption.

HISTORY OF THE MAUSOLEUM OF THE HOLY PROPHET (S.A.)

As the same has a special significance for the topic in hand, it is reproduced here in the interests of additional argument:

THE MAUSOLEUM OF THE HOLY PROPHET (S.A.)

There have been pouring in news of the depredations of the Najadis on the mausoleum of the Holy Prophet (S.A.) and there are people who are perturbed over the matter of construction over the graves. On this occasion a review of the history of the mausoleum of the Holy Prophet (S.A.) with particular reference to every person who took part in the construction of the same will not be out of place. It is learnt from a study of the books of history, biography and traditions, that when the Holy Prophet (S.A.) set up the Mosque, he got constructed two apartments adjoining thereto, one for Ummul Momineen Ayesah and the other for Ummul Momineen Saudah. Both these apartments were constructed of bricks and the date wood. The door of Ummul Momineen Ayesah was of a single plank of pine

wood. Following this there were constructed seven apartments adjoining these for the wives of the Holy Prophet (S.A). The apartment known as the apartment of Janab Ayesah was constructed in the month of Shawwal 2 A.H. All these apartments had roofs. The roofs however, were so low that according to the narration of Hasan Basri, he could touch the same, when he had occasion in his childhood, to go to the apartment of the Holy Prophet (S.A.). This apartment was adjoining the mosque closely. It was so close that according to the narration of Janab Ayesah, when the Holy Prophet (S.A.) observed Eitekaf (Seclusion during Ramazan), She could from her own apartment comb his hair. Wafa-al-Wafa by Allamah Samhoodi.).

The Holy Prophet (S.A.) during his life-time spent daily one night in the apartment of one of his wives. When he departed from this world, he had been during that night in the apartment of Janab Ayesah, according to the narration of Bukhari. There he breathed his last.

There was a difference of opinion as to the place where his body was to be laid to rest. Some of the companions said that they had heard the Holy Prophet (S.A.) say 'the Prophet is laid to rest at the place where he breathes his last.' On the basis of this principle, the body of the Holy Prophet (S.A.) was laid to rest in the apartment of Janab Ayesah. (see the account in the Insanul Uyoon).

Later on when came the turn of the first Calip to leave this world he left a will for Janab Ayesah to have him buried by the side of the Holy Prophet (S.A). Accordingly when he breathed his last, his grave was made by the side of the final resting place of the Holy Prophet (S.A.) in such a way that his head was close to the shoulder of the Holy Prophet (S.A). (Tareekhul Khulafa)

So far there was no enclosure of walls for the apartment of Janab Ayesah, except that of wooden planks. The second caliph Umar bin Khattab was the first to have the outer walls constructed. (see Wafa-el-Wafa al Akhbar Darul Mustafa.) Then came

near the time of the departure from the worldly scene of Hazrat Umar. He sent a message to Janab. Ayeshah for permission to be buried by the side of the Holy Prophet (S.A.) and the first caliph. Janab Ayeshah sent word that the particular place had been selected by her, as the burial place for herself, yet, said she, she would give Umar preference to her own self, and she gave the permission on the basis of which the grave of Hazrat Umar was also made beside the two graves. (Tareekhul Khulafa.)

Although the second caliph had got the wall of the apartment built in his own days, yet there was no wall within the apartment for the protection of the particular graves. When Hazrat Umar was buried, Janab Ayeshah felt the need for the same. Accordingly as it has been narrated by Ibne Zubalah from Hazrat Ayeshah to the effect that as long as the Holy Prophet (S.A.) and the first caliph lay buried in her apartment she used to live in her apartment using any over-cover for herself, but from the moment that the second Caliph got buried there, she put on the garments necessary for her, till she got a wall reared up between herself and the graves. Some historians have given another ground for building up this wall. The people used to take away earth from the grave. Accordingly Hazrat Ayeshah gave orders for the construction of the wall which was built up. Though there was left an aperture therein The people used to take away the earth through that aperture, which, too, Hazrat Ayeshah got closed up. No change in the make-up of the apartment is recorded by any works on history following this, till the days of Abdullah bin Zubair. It is, however, quite obvious from the account given above/that in the presence of the companions of the Holy Prophet (S.A.) who looked at life from the view point of the Holy Prophet (S.A.) and who listened to the words of revelation directly from him. It was Hazrat Umar bin al Khattab who reared up a structure over the grave of the Holy Prophet (S.A.), and who got built the walls of the apartment where his body was resting. Than Hazrat Ayeshah got built up a wall between herself and the graves, thereby setting up the foundation of the four walls to encircle the grave of the Holy Prophet (S.A.). The roof of the

same was left intact without converting it into a dome. This shows that the prohibition of the structures being built over the graves, does not apply to the graves of the prophets and the Aimma (Imams.)

When it came to the time of Abdullah bin Zubair, the outer walls of the apartment got built up by Hazrat Umar bin Al Khattab, being low in height, were drawn up higher by Abdullah bin Zubair. (Wafa-al-Wala.)

Later when Waleed bin Abdul Malek thought of extending the premises of the Masjide Nabvi, the walls of the apartment were razed down and the construction thereof was undertaken afresh under the supervision of Umar bin Abdul Aziz, While the work was in progress, there appeared a foot, about which there were doubts as to whose foot it was. It was Urwah who said that the foot did not belong to the Holy Prophet (S.A.) but that it was that of Umar. (see Saheeh Bukhari.)

In any case, Umar bin Abdul Aziz got the walls around these graves built up during the reign of Waleed bin Abdul Malik. He got a very stout roof built under the ceiling of the mosque. Following this event, the books on history are silent about any further change in the design of this apartment. There is no objection recorded on the part of any one against the changes that took place during the time of these ummayyeds, notwithstanding the fact that there were living on this earth in these times a large number of the companions of the Holy Prophet (S.A.) and those who had followed in their wake.

Latter when the caliphete of the Bani Ummayyah came to an end, and the Bani Abbas came into power, it was Abdul Najri the governor of Medina appointed during the caliphate of Haroon ar Rasheed, who found that certain wooden timbers had become broken in the roof the mosque above the grave of the Holy Prophet (S.A.). Abdul Najri the governor of Medina got the whole of the roof of the mosque opened up, and got the unservicerable timber replaced by new wooden structures. It is

said that there were seventy such unserviceable pieces of timber, which were replaced by new pieces and the whole of the mosque including its ceiling over the blessed apartment was reconstructed in the year 193 A.H.

Later on according to the statement of Ibne Najjar, Mutawakkel during the period of his caliphate gave orders to his governor of the Holy cities (Mecca and Madina), Ishaq bin Salmah that the apartment of the Holy Prophet (S.A.) should be re-inforced with white stone. Accordingly the foundations of this apartment were laid afresh in about the year 240 A.H. and it was re-inforced with white stone called marble. Later on during the period of caliphate of Muqtazi Billah, Jamalud Din Wazeer bani Zangi renewed this stone structure in the year 540 A.H. when up above the structure upto a man's height there was laid the marble stone.

Following this event a few years later, according to the records of some of the historians, during the period of the caliphate of Muqtazi Billah bin Mustanjid Billah, there was heard the loud sound of an explosion from inside the apartment. The matter was reported to the caliph of the day, who consulted the jurists. They unanimously gave the verdict that a learned person from among the attendants of the mosque should enter the apartment to find out as to what had been the cause of the explosion. For this assignment the Muslims unanimously selected a person Badr by name. He was an aged person of great learning. He was accustomed to spend his nights in prayers and his days in fasting. He was from among the Bani Abbas. He entered the apartment, and found that the inner wall of the western side of the apartment had fallen down. Some bricks were prepared from the earth taken from the mosque itself and with such supply the wall of the apartment was re-built, It was reared up as it originally was. This event according to certain records might have taken place in about the year 570 A.H.

A great catastrophe fell in the year 654 A.H. when the Masjide Nabvi caught fire on the Thursday night of the first of

Ramazan. Not-with-standing the strenuous efforts of the people of Medina to extinguish the fire, the fire raged on, so that not a single piece of wood of the roof of the Mosque remained un-signed. Along with these were burnt down all the belongings of the mosque, as for example the pulpit, the doors, the treasure chest, the railings, the boxes, the books and the screens, As part of this huge fire, the ceiling which lay over the roof of the apartment of the Holy Prophet (S.A.) fell over the particular roof which had been constructed over the graves. Under the weight of thereof the two roofs fell down on the graves in the apartment.

The report of this great Catastrophe was conveyed to the caliph regnant of the day, Musta'sem Billah Abu Ahmad Abdullah bin Mustansir Billah who despatched from the capital the material as well as the artisans for the reconstruction of the buildings. The reconstruction of the mosque as well as of the apartment of the Holy Prophet (S.A.) was undertaken in the beginning of the year 655 A.H. Yet another roof was constructed with special re-inforced material over the sacred apartment.

So far there was no dome to the sacred apartment. On the other hand there was an enclosure built of bricks to a man's height on the surface of the roof of the Mosque covering the area of that apartment, so as to make a distinction for the apartment, from the rest of the roof of the Mosque. The Green Dome was constructed in the year 678 A.H. during the reign of Mansoor Qaladoon Salihee. It was square at the base and octagonal above. There was an aperture over it, which showed the inner roof of the apartment to a person who would peep through it. There is, however, no historian who has explicitly disclosed the name of the builder of the Dome, Some books, however, show that this Dome was got constructed over the resting-place of the Holy Prophet (S.A.) by Kamal Ahmad bin Burhan Abdul Qavi Rabae Nasir Qaus and his purpose in this was to acquire heavenly reward.

This Dome was renovated by Malek Nasir Hasan bin Mahammad bin Qaladoon during the reign of Malek Ashref Shaaban bid Husain Muhammad in the year 765 A.H.

Later on there developed a defect in this apartment in the year 831 A.H. This was set right by Malek Ashref Barsbani in the same year in the month of Zee-Qa'dah. This structure was, probably not strongly built. Accordingly only a few years later in the year 853 A.H. during the reign of Tahir Jaqmaq, there arose the need for its repairs. Later on in the year 881, Khawajah Shamsi arrived in Medina in company with the Ameer of Jaddah, and he took upon himself the building up of the same. The outer roof of the sacred apartment was made a little higher. The pieces of wood of the Green Dome, which were damaged were also replaced by shams bin Zaman.

Another catastrophe of fire befell on the Masjedi Nabvi in 886 A.H, on the 13th of Ramazan. The whole Mosque was damaged as a result of this fire. The Green Dome, the highest structure was also damaged, and it came down. Yet there was no damage to the particular apartment which enclosed the graves. Under the supervision of Ameer Shamsuddin Zaman, the building was reconstructed and the Dome was put up again.

Later on in the year 892 A.H. This sacred Dome cracked from above. The expert architects of the day came to the conclusion, that partial repairs would not suffice. Accordingly the Dome was re-built under the orders of Sultan Shujae Shaheen Jamali. It was increasingly fortified as compared to the previous constructions and a magnificent Dome was constructed. There are no historical records which would bring out the changes that took place in the mausoleum of the Holy Prophet (S.A.) after the ninth century of the Nijrah Era.

THE OUTCOME OF THE FOREGOING DISCUSSION.

From a review of the matter, we mean to show the great solicitude which the Muslims of all ages have evinced in the upkeep of this building, and the sincere efforts which the Muslim monarchs have consistently made in the strengthening of the foundations thereof.

Never has any one denied the importance of the same, nor has any one raised any objection thereto. This leads to the conclusion that the Muslims in every age have approved the upkeep of this building and that the activities of the Najadis are against the common practice of the Muslims of every age.

ADDENDUM.

The Dome of Hazrat Ameerul Momineen Ali Ibne Abi Talib (A.S.) was got constructed by the caliph Haroon ar-Rasheed Abbasi. In this respect, Jamaluddin bin Aqabah Hasani records in his book *Umdatul Mataaleb Fi Ansaab Aale Abi Talib* thus: The grave of his revered personage remained in secret, till it came to the time of Haroon ar Rasheed the Abbasi caliph. He went out one day from koofa for hunting. There were some deer and wild asses there. When the hounds and hawks were set after them the deer took refuge on a mound. The preying animals returned, without attacking them. Haroon ar Rasheed was greatly perplexed. Returning to Koofa, he summoned the well-informed people of the town. He sought enlightenment from them in this matter. Some of the nobles of Koofa told him that it was the place where Hazrat Ameer-ul-Momineen (A.S.) was laid to his final rest. Haroon ar Rasheed went to the spot one night in the company of Ali bin Eesa Hashimi.

He left all his companions on one side and employed himself in prayers near that mound. He was sobbing and saying on the oath of Allah, that he was aware of the rights he (Ali A.S.) was entitled to and that he was not a denier of his excellence. He continued, "Your progeny means to rise against my government, to kill me, and seize my Kingdom." The morning dawned in this way. Ali bin Eesa was asleep at this hour. Haroon ar Rasheed woke him from sleep and asked him to perform his prayers by the side of the grave of his uncle's son. He asked as to who was his uncle's son, "Ameerul Momineen Ali (A.S.)" Was the reply of Haroon ar Rasheed. Eesa stood up, made his ablution and offered his prayers. He had a view of the grave. Haroon then gave orders and a Dome was constructed on the grave. People

began to pay visits to the place. They began to bury their dead near about the grave. It came to the time of Azad ud daulah Dailumi, who put up a magnificent building there. He spent lots of money there.

He allotted a great deal of endowments for it. Talaluddin Suyooti in his book Tareekhul Khulafa records thus about Haroon ar Rasheed: "Haroon ar Rasheed was a great patron of learning and the learned scholar. He paid homage to the commandments and the rites of Islam, In the matter of religion he hated the superficialities and he had no patience with polemical wrangling in the face of the clear exposition of the Book (Quran)."

Moreover this was a period which was overflowing with the people of learning, the masters of Traditions and the scholars of jurisprudence. The Office of the Chief Justice in the realm of Haroon ar Rasheed was occupied by Qazi Abu Yusuf. All the interpretations of the commandments of the Islamic code were referred to him.

Besides these there were top-ranking jurists and eminent persons of learning like the Imam Aazem Abu Haneefah Koffi, Imam Malek bin Anas, Ebrahim bin Abu Yahya the preceptor of Imam Shafi and others. Had these scholars looked upon the building of domes as unlawful, Haroon ar Rasheed could never have had the courage to build it. Even if these scholars had expressed the least dislike for the work, that would have been recorded. It shows that a structure over the graves did not have any objectionable complexion in their eyes.

Later on Mamoon Abbasi got a dome built on the grave of Haroon ar Rasheed. The dome had been completed by the year 203 A.H. The Tareekh Rauzatus Safa accordingly has recorded in this behalf thus:

"Ab-ul Salt Harvi saidance I was standing before Imam Raza (A.S.) who directed me to go into the domed building wherein Haroonar Rasheed had been buried: and to bring

earth from all the four sides of It. I brought the earth, he (Imam Raza) smelt it and threw it off, with the remark 'soon they will bring me here'."

Hafiz Suyooti has recorded in regard to Mamoon ar Rasheed to the following effect: "Mamoon ar Rasheed was a jurist, giving his decisions with justice. He was counted among the great scholars of the age."

Besides this, it was an age noted for the great number of men of learning, Among them were men of the calibre of Imam Shafi, Imam Ahmad bin Hambal and Sufyan bin Ainiyah and other famous celebrities of this age. According to the statements of Hafiz Suyooti and some other historians, Hazrat Imam Ali bin Moosa al Raza (A.S.) had a special influence upon Mamoon. And in the matter of 'Enjoining goods', Hazrat Imam (A.S.) was never swayed by royal awe. The author of the book *Rawaeh'ul Mustafa* has recorded in this respect as follows: "Hazrat Imam Raza (A.S.) was very particular in instructing Mamoon and he never allowed any apologetic attitude in this matter, The Imam acted on the maxim 'tell the truth even if it is bitter.' It is recorded that on a certain occasion Hazrat Imam Raza (A.S.) paid a visit to the place of Mamoon. He found him making his ablutions, while his slave poured water on his hands and feet. He said to him, "Do not associate any one in the worship of Allah, the Most Exalted." At which Mamoon out of regard for Hazrat Imam Raza (A.S.) sent his slave away and performed the ablutions on his account and offered his prayers."

It was not conceivable that if the setting up of structures has been an unlawful act, the learned scholars and the Imams would have held back from condemning it and expressing their disapproval of the same. From this it can be gathered that the setting up of structures over the graves was permissible in their eyes.

THE VIEWS OF THE MEN OF LEARNING

Now that we have given proof for the setting up of structures on domes as permissible on all grounds and by all sorts of

arguements, we now refer to the views of some of the learned scholars, in order that it may become known that the learned scholars have always declared as permissible the setting up of the structures of domes. They have never been averse to it. The author of the book Durrul Mukhtar says: "No structure should be raised over the graves, but others have said that there is no objection to this, and this is the selected verdict."

(ii) Mulla Ali Qadri in the commentary of the Mishkat remarks :

"The earlier (scholars) have regarded the setting up of structures over the graves as permissible, so that people may be able to pay them visit, and the rest under the roofs."

(iii) Mulla Muhammad Tahir Futni in the book Majma-ul-Bihar writes: "The learned scholars of earlier times have considered it permissible, that structures be raised on the graves of famous scholars and religious persons, so that people may be able to come to pay homage to them and rest there".

In both these statements the scholars of earlier period have been shown in favour of the permissibility of setting up such structures, which has the force of sanction by most of the learned scholars. It is seen that the learned scholars of the earlier times have had all along formed their views on the matter of the construction of structures on graves, as permitted and lawful. It is a fact that no unlawfulness is found to have been attached to the structures on the graves throughout from the time of the pristine days of Islam up to the seventh century of the Hijrah Era. After Ibne Teemiyya Hurrani, some of his followers made a row about the matter. They raised the slogan of structures on the graves as being unlawful. This slogan, however, has no weight in view of the consensus of the scholars of early period of Islam as is shown by the writings of Mulla Ali Qari and Mulla Muhammad Tahir Futni. It is a voice in the wilderness, so to say.

THE DESTRUCTION OF GRAVES AND THE INSULT TO THE DEPARTED SOULS:

Maulana Abdur Razzaq in the book *Anwaare Ghaybiyyah* writes :

"The grave is like the body to the departed soul. As such, the conduct which is a source of chagrin to the body of a living person, is a source of chagrin to the soul when such conduct is adopted in regard to the grave. In the same way after the burial of a body, the conduct which is a source of well-being for the body of a living person, is a source of well-being to the soul when undertaken in regard to the grave. As such, the attitude of reverence which was evinced towards the persons when they were living, has to be observed with regard to their graves. A form of reverence which is forbidden by the Islamic code, however, shall remain forbidden in any case. The construction of a structure for the grave, is in order for preserving the identity of the grave."

These words show that the matters which cause insult and inconvenience during life, are also the source of chagrin after death. It is obvious that a person shall feel insulted and chagrined if his residential house is destroyed or dug up. As such after, one's burial, the grave which becomes one's eternal resting place, when tampered with, causes chargin to the departed soul. One should note the extent to which these people of Najad have caused insult and chagrin to the great leaders of religion and the disrespect that Ibne Saud has shown to the magnificent personalities of humanity. Most of the Muslims are aware of the list of the personages who are buried in these graves, which these cruel fellows have tried to obliterate from the pages of the times. I now give brief hints about the graves of some of the grand personages here.

THE MAUSOLEUM OF HAZRAT ABU TALIB AND ABDUL MUTTALIB

Hazrat Abu Talib was the first great personage who was selected by the Almighty Allah for the up-brining of Hazrat Muhammad Mustafa (S.A.), His Messenger. Allah has Himself spoken of the obligation to the effect that the Holy Prophet (S.A.)

was given shelter as an orphan (93:6). The Muslims are quite aware that the nurturing lap wherein the Almighty Allah offered protection to His favoured Messenger (S.A) was that of Hazrat Abu Talib himself.

As to the authentication of his Faith, we have the verses which he composed on different occasions in praise of the Holy Prophet (S.A). The men of learning in Islam have compiled books in proof of his being a muslim. Among these books is a unique compilation Asnal Mataaleb Fi Imame Abi Talib, on this subject.

The grandeur of the personality of Hazrat Abdul Muttaleb is even more obvious. There are a number of grounds which establish his high status.

- (i) The Almighty Allah brought forth His magnificent Messenger, from his progeny. Such was the calibre of purity of Holy Prophet (S.A) that never did a fly settle on the blessed body, in-as-much as it usually settles on filthy and dirty places. How can it be then, that the Almighty Allah would have selected a person as his progenitor who could have been tainted with infidelity. From this same account is obvious the grand status of Hazrat Aamina.
- (ii) He is the grand personality, whose spirit of reliance on and unfaltering faith in the Almighty Allah, undertook upon itself the venture of over powering the militancy of Abraha. When the people of the elephant, intoxicated with their numbers, power and equipment, advanced on the Kaaba, the entire populace of Makka came bewailing to Abdul Muttaleb. It was he who reassured thus that the Almighty Allah would Himself protect His own House. He then invoked the favour of the Almighty Allah to protect His Own House. It was the efficacy of this prayer that Abraha got involved in the Divine chastisement and the Divine forces routed the atrocious invaders.

(iii) His was the grand personality to whom the Holy Prophet (S.A) used to relate his ancestry with love and esteem. It offers the incontrovertible testimony of his high rank. We may refer to the Saheeh Bukhari when it records : "Barra bin Aazeh has narrated that the Holy Prophet (S.A) said 'I am the scion of the family of Abdul Muttaleb.'"

There is also the poetical verse, besides which the Holy Prophet (S.A) never composed any poetry, wherein he has declared : "*I am the Divine Messenger, without any doubt, and I am the son of Abdul Muttaleb*".

Now that the magnificent status of both Hazrat Abu Taleb and Hazrat Muttaleb has been proved, any disrespect to their graves amounts to disrespect of these personages. Any disrespect to their personalities is in itself offending the Holy Prophet (S.A.) In view of the fact that Abdul Muttaleb was the grandfather of Holy Prophet (S.A), any insult to him is equivalent to an insult to the Holy Prophet (S.A). And in view of the fact that Hazrat Abu Taleb was the uncle and the supporter patron of the Holy Prophet (S.A), and he was the father of Hazrat Ameerul Momineen Ali Ibne Abi Taleb (A.S) any disrespect to him is the disrespect to the Holy Prophet (S.A) and to the successor of the Holy Prophet (S.A). The person who is guilty of offence to their honour what can be his worth in Islam?. Even if one overlooks the personal merits of Hazrat Abu Taleb and Hazrat Abdul Muttaleb, and they are seen as only persons belonging to the Quraish, any disrespect to them is offending the Holy Prophet (S.A). It is said that Ibne Saud is not a wahabi, but a follower of a particular school of jurisprudence - a Hanbali by faith, here is a piece of evidence, if what is said about him is right which is a certification of this fact of very great weight, and which is weightier than the earth and the heavens in regard to the supporters of Ibne Saud. The reader may please refer to the Musnad of Imam Ahmad Hanbal wherein it is stated that the Holy Prophet (S.A.) said : "*The one who insults the Quraish, Allah will degrade him.*"

Every one knows that Janab Abdul Muttaleb and Janab Abu Taleb are both of the choicest personages of the sayyeds of Quraish. Sureby any disrespect to them is the disrespect to the Quraish, and this Tradition holds out great chastisement for the one who is guilty of disrespect to the Quraish.

THE GRAVE OF HAZRAT KHADEEJAH (R.A.)

The books on Islamic History and Traditions are unanimous in their praises of her grandeur and rank. With the exception of Janab Sayyedah Aalam Fatematuz Zahra (A.S), this revered lady is superior to all the woman kind of the Ummat according to the consensus of the opinion of the whole Muslim world. There is a Tradition in the Collection of the Musnad-e-Imam Ahmad bin Hanbal : “Abdullah bin Jaaffar has narrated from Hazrat Ali (A.S) that he had heard the Holy Prophet (S.A) say *“the most exalted among the women kind of the ancient times is Maryam daughter of Imran, while the most exalted among the women of the Ummat of the day is the blessed departed Khadeejah (R.A)”*.

- (ii) Allamah Ibne Aseer Juzri records in the Usudul Ghaabah Fi Maarefatis Sahabah :

Khadeejah daughter of Khuwailad, Ummal Momineen, the wife of the Holy Prophet (S.A) is the first woman to enter the wedlock of the Holy Prophet (S.A.) She is according to the consensus of the opinion of the entire Muslim scholarship, the first in the whole creation of Allah, to accept Islam. Neither any man nor any woman took precedence over her in the matter of the acceptance of the Faith. Zubair has said that this revered lady was known as the pure one even in the days of the ignorance (pre Islamic period).

- (iii) In the same book has been recorded the following Tradition : “It is narrated by Ibne Abbas that the Holy Prophet (S.A) drew four lines on the ground and asked if they know what they implied. The people replied that the Almighty Allah and His Messenger (S.A) Knew best.

He (S.A) said, *'the best of the women folk of the paradise are Khadeejah (R.A) daughter of Khuwailed, Fatemah Zahra (A.S), Maryam daughter of Imran and Aasiyah daughter of Mazaham, the wife of Pharaoh.'*

- (iv) There is another Tradition recorded in the same collection: *"The Holy Prophet (S.A) said" the angel Jibreel came to me and said 'O' the Messenger of Allah, Khadeejah is coming to you, having with a pot filled with some food or drink. When she arrives, convey to her salutations from her Lord and from myself, and give her glad tidings of a house in Paradise bedecked with sapphire and emerald. There will be neither troubles nor torments."*
- (v) There is a narration from Ummul Momineen Ayesah in the Saheeh Bukhari, that the Holy Prophet (S.A) used to make mention of Hazrat Khadeejah (R.A) very often. He would often slaughter a sheep and send its pieces of flesh to the Acquaintances of Hazrat Khadeejah (R.A). When asked about her, he (S.A) used to say that she was an unparalleled lady and by the Grace of Allah she mothered my progeny.
- (vi) Allamah Qastalani has recorded in the book Irshadus Saari: *"Shalkh Taqiuddin Sahaki has laid down that in his vlew Hazrat Fatemah (A.S) is the superlor - most, then is Hazrat Khodeejah (R.A) and then Hazrat Ayesah (R.A) In merit."*

This is an indication that next to Janab Fatemah Zahra (A.S), the best of the women folk of tha world is Janab Khadeejah (R.A). Now, when the grandeur of the rank of Hazrat Khadeejah has been established, and it is known that she whas a powerful cause for the propagation of Islam, anyone showing disrespect to her is guilty of disrespect to Islam itself, and the infidelity of the person showing disrespect to Islam is evident.

THE GRAVE OF IBNE ABBAS

One of the misdemeanours perpetrated in Taef by the Saudi tyranny is the destruction of the mausoleum of Hazrat Abdullah bin Abbas, the interpreter of the Holy Quran. It is certainly a disrespect to Hazrat Abbas. As such, I hereby like to establish the grand worth and the rank of this great personality on the basis of the Muslim records. It is recorded in Usdul Ghaaba: This great personage had the honour of seeing the angel Jibreel twice. The Holy Prophet (S.A) gave him his special benediction twice.

The details of this twofold favour are not recorded. The Saheeh Bukhari, however, has the following account:- *"Ibne Abbas has related: the Holy Prophet (S.A) embraced me and prayed, O' Allah, grant him wisdom."*

It was the efficacy of this prayer that the great companions of the Holy Prophet (S.A) felt the need of his enlightenment in intricate problems of Faith. Consequently it is mentioned in Usdul Ghaabah: Hazrat Umar when faced with difficult problems, would say to Ibne Abbas, "some difficult problems are confronting us and you are fit to solve them." He would thus act according to the advice that came from Ibne Abbas."

Allamah Qastalani has mentioned in Irshad: Ibne Abbas was born in the Shoab Abu Talib three years before the Hijrat (migration to Medina). Before the time when the Bani Hashim found release therefrom, the Holy Prophet (S.A) had blessed him with the saliva from his mouth, and he had given him the name of the 'Interpreter of the Holy Quran.'

JANNAT UL BAQEE

This is the place where one shall find buried the companions of the Holy Prophet (S.A.) his wives, his descendants, his near of Kin, the Imams of the Faith, the scholars of learning and persons of every group, who hold high ranks in the eyes of Islam, and whose

JANNATI
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grandeur is incised in the hearts of the Muslims. A brief list of some of the personages of exalted status among them is being given below :

SOME OF THE GREAT PERSONALITIES OF ISLAM BURIED IN JANNATUL BAQEE

AHL-e-BAIT-e-RASOOL (S.A.)

1. Fatima Zehra (A.S.) (Daughter of Rasool S.A)
2. Imam Hasan (A.S.)
3. Imame Zainul Abedin (A.S.)
4. Imam Mohammed Baqir (A.S.)
5. Imame Jaffer Sadiq (A.S.)
6. Hazrat Abbas (A.R.) (Uncle of Hazrat Rasool S.A.)

UMMAHAATUL MOMINEEN (wiver of the Holy Prophet S.A)

7. Hazrat Sawdah
8. Hazrat Hafsa
9. Hazrat Aiysha
10. Hazrat Zainab binte Jehsh
11. Hazrat Umme Salma
12. Hazrat Juveriyah
13. Hazrat Umme Habiba
14. Hazrat. Safiyah

ADOPTED DAUGHTERS OF THE HOLY PROPHET (S.A.)

15. Hazrat Zaineb
16. Hazrat Rukaiya
17. Hazrat Umme Kulsum

PATERNAL AUNTS (Foi) OF THE HOLY PROPHET (T.A.)

18. Hazrat Atiqah
19. Hazrat Safiyah
20. Hazrat Fatima

21. Great Aunt of Hazrat Rasool (S.A.)
22. III. Khalifa Hazrat Usman
23. Hazrat Abu Saeed Khudri
24. Hazrat Saa'd Ibne Maa'z.
25. Hazrat Fatima Binti Asad (Mother of H. Ali A.S.)
26. Hazrat Haleema Sa'dia (Dai of Hazrat Rasool S.A.)
27. Hazrat Ibrahim S/o Hazrat Rasool (S.A.)
28. Hazrat Nafea' Shekhul Kurrah
29. Martyor (a broad rest-place of severat martyors)
30. Hazrat Imam Malik
31. Hazrat Aqil Ibne Abi Talib (Brother of Hazrat Ali A.S.)
32. Hazrat Usman Ibne Masoo'd
33. Khunes Bin Huzefa
34. Hazrat As-shami Asa'd bin Nazzara
35. Sufyan bin Haris.
36. Hazrat Abdullah Ibne Jaffer Tayyar (Nephew of Hazrat Ali A.S.)
37. Hazrat Abdul Rehman bin Auf
38. Hazrat Abdullah Ibne Masoo'd
39. Hazrat Yunais bin Hozyufa
40. Hazrat Safyan Ibne Sahisa
41. Hazrat Zubair Ibne Awwam.

“This burial ground started receiving the departed souls in the year 2 A.H. Hazrat Usman bin Maz'oon was the first to be buried in this cemetery (Jannat-ul-Baqee) by the Holy Prophet (S.A.) He was a favourite companion of the Holy Prophet (S.A.) and also his suckling pal. He was one of those who had migrated to Medina. He took part in the Battle of Badr, He was buried in this cemetery by the Holy Prophet (S.A.) himself. As such, we have the account of his life given in the Usudui Ghaaba by Shamsuddin Ibne Ascer Jazari who says: He

was the first among the immigrants of Medina who died here in the year 2 A.H. It is recorded that his death took place twenty-two months after his participation in the Battle of Badr. He is the first person to be buried in the Baqee cemetery.

The Holy Prophet (S.A.) made arrangements for the preservation of his grave by ordering for a stone to be fetched. This stone was so big and heavy that a number of companions of the Holy Prophet (S.A.) together were unable to lift it. At last the Holy Prophet (S.A.) himself tucked up his sleeves upto the elbow and lifted the stone. He thus placed it on the grave of Hazrat Usman and said :- *"I am placing this stone here so that it may be an indentifying mark of the grave of my brother, so that any member of the Holy Household may be buried near the grave."* (Wafa-al-Wafa).

This tradition, apparently, gives evidence only to the extent of placing a stone on the grave. But on a deeper reflection it will be found that the Holy Prophet (S.A.) laid the foundation of the building up of the Domes, in-as-much as the people of learning know that there is included in the very nature of a ground for action, the action itself. The Prophet (S.A.) spoke of the ground for placing the stone, as the preservation of the identity of the grave. It is, as such, follows that it fulfils a need, that a distinctive mark should be preserved for the grave, which may lead to the identification of the denizen of the grave. It is obvious that the placing of a stone is not so effective in this matter as is the building up of a dome for the required purpose. A stone can be removed to any distant place by a well built powerful person. With its transfer the benefits shall vanish. As such, to achieve this objective a dome is much more appropriate than a piece of stone. And since the stone is approved for this purpose, the object which meets this purpose better has its approved status established to a greater extent. This stone was so high that according to the narration of Saheeh Bukhari : Kharjah bin Zaid says: he and some of his youthful playmates during the period Usman used to regard the person as jumping the highest, who could jump over the grave of Usman bin Maz'oon.

The commentators have recorded that the grave of Usman (bin Mazoon) was so high that it was not easy to jump over it. The Holy Prophet (S.A.) used to visit his grave, as has been recorded by Imam Jazri in Usudul Ghaaba. The Holy Prophet (S.A.) made a stone the distinguishing mark of his grave and he used to visit his grave.

WHAT A PITY THAT THE NAJADIS SHOULD DESTROY THE GRAVE AND PREVENT PEOPLE FROM RESPECTING IT, FOR WHOSE PRESERVATION OF IDENTITY, THE HOLY PROPHET (S.A.) TOOK ALL THESE STEPS. He was a man of such grand eminence that the Holy Prophet (S.A.) gave a kiss to his lifeless body. This fact is recorded in the book Sunane Imam Ibne Ma'jah :-

“Hazrat Ayesah has narrated that the Holy Prophet (S.A.) gave a kiss to the body of Usman bin Maz'oon after his soul had departed, while his tears flowed on both his cheeks !

Those people who say that kissing by way of reverence is not established by the Islamic code and the example of the Holy Prophet (S.A.) and on that ground they pronounce as unlawful the kissing of the mausoleum of the Holy Prophet (S.A.) should open their eyes to the matter of the Holy Prophet (S.A.) thus giving a kiss to the lifeless body of Usman. The matter is explicable on two counts-either it was on the ground of respect or on that of love. Whatever the motive on these two grounds, it is applicable to the case of kissing the graves in-as-much as the attraction which is felt for the lifeless body is referable to the grave after death. The respect for the body of the departed soul is transferable to the grave. As such if love is the motivation for kissing then the kissing of the grave of the Holy Prophet (S.A.) would be permissible. If the underlying motive is respect, even then for the one who has the insight for the grandeur of the Holy Prophet (S.A.), the giving of such a kiss shall be within the orbit of the Islamic code, We do not, hereby, refer to the people in whose sight there may be no prestige for the Holy Prophet (S.A.) We seek refuge in the Almighty Allah against such an attitude.

The second grave that was made in the Baqee, was that of Hazrat Ibrahim, the son of the Holy Prophet (S.A). His was the grand rank. about which the Holy Prophet (S.A) had said "Had Ebrahim lived longer, he would have attained the status of the prophets and the siddiqs (Truthfuls)." This narration has been recorded by Imam Ahmed, Ibne Majah and Inbe Asakir and the author of Yanabee ul Muwaddah has also recorded it. The Holy Prophet (S.A) got him burried near the burial place of Usman bin Maz'oon. To preserve the identity of this grave a symbol was put up. The book Usdul Ghaba of Allamah Ibne Aseer Ja-zari has recorded: Fazl bin Abbas gave the fumeral bath to Ibrahim. Fazl and Usamah bin Zaid got down into the grave, while the Holy Prophet (S.A) sat at the brink of the grave. Zubair has said that the Holy Prophet (S.A) sprinkled water over the grave, and put up a symbol over the grave. This was the first grave over which water was sprinkled." It is learnt hereby that this, too, was a grave of which the identity must have been preserved in the eyes of the Holy Propoet (S.A), while the dome is a fit method of preserving such identity. To destroy the dome and thereby to obliterate the identity of the grave, (just as Ibne Sa-ud has done) is surely contrary to the behests of the Holy Prophet (S.A). After this, the graves of those who related to the Holy Prophet (S.A) were made at this place, a brief list of the most eminent personages from them is given below:

- (i) Ummabatul Momineen (the wives of the HOLA Prophet (S.A.) had their graves in this very Baqee cemetery. It is recorded that Ummul Momineen Ayeshah when about to breath her last, directed that she should be buried in The Baqee cemetery, where her other sisters (the wives of the Holy Prophet (S.A) had been buried. Cn the ground of this will, Janab Ayeshah was according to the common narration, buried in the Jannat ul Baqee cemetery.
- (ii) The companions of the Holy Prohet (S.A) have their graves mostly in the Baqee cemetery. Ab.lur Rahman

bin Auf, who was according to the narration of the Ahle Sunnat, one of the ten personages felicitated with tidings of Paradise, had his grave by the side of that of Usman bin Ma'zoon. (For reference, see 'Ryazun Nazarah Fi Fazailal Asharah', which has already been quoted in this book. Hazrat Abdulla bin Masood, who is among those responsible for the compilation and exegesis of the Holy Quran, is also buried in the Baqee cemetery. (Jazbul Quloob).

- (iii) The near kinsfolk of the Holy Prophet (S.A) Among them is Hazrat Aqeel Ibne Abu Talib, for whom the Holy Prophet (S.A) had great affection (as has been already seen in the quotation from the book Umdatul Mataalib). About his dome the author of Jazbul Quloob Muhaddeth Shaikh Abdul Haq Dehlavi has remarked "*the place near about it has a porticular efficacy in the fulfilment of prayers.*" Alas such a respectable dome has been razed to the ground by the people of Najd. Another among them is Hazrat Abbas bin Abdul Muttalib. It would be sufficient proof of his grand status that the people used to invoke rains from the Almighty Allah through his intercession. Allamah Ibne Aseer Jazri in his book Usdul Ghaabah has recorded that: "Hazrat Umar invoked rains through Abbas when it was a year of famine due to drought. The Almighty Allah sent rains thereafter. The land became green and productive. Hazrat Umar said by Allah he is the means of approaching Allah'. Hissan bin Sabit has composed verses about this incident as follows:-

"The people of the land made supplication to the Almighty Allah, when the severity of the drought become more and more harsh. But the rains came for the sake of Abbas's greatness. He is the uncle of the Holy Prophet (S.A.), and is the real brother of the father of the Holy Prophet (S.A.) He is the heir to the Holy Prophet (S.A.) on the ground of that kinship and none other. The Almighty Allah enlivened the earth for his sake. It is now green with verdure, following the serious drought". When it had

rained, the people came to Hazrat Abbas and touched his hand for benediction. They congratulated him as the one who had become the means for the rainfall in the land of the Holy Places. All the companions of the Holy Prophee (S.A.) were aware of the eminence of Hazrat Abbas. They held him in high honour. They sought his advice and acted accordingly. It is a sufficient proof of his exalted status that the people offered him condolence on the sad demises of the Holy Prophet (S.A.) and the Holy Prophet (S.A.) did not leave behind him anyone who was nearer to him in kinship on the paternal side. The Najadis have obliterated the identity of the grave of such an exalted personage, the near one of the Almighty Allah.

- (iv) **Janabe Ruqayyah** who is known as the daughter of the Holy Prophet (S.A.) is also resting in that same cemetery. (see Jazbul Quloob by shaikh Abdul Haq.),
- (v) **Hazrat Sayyadatun Nisail Aalameen Khatoone Jannat Fatemahtuz Zehra (A.S.)** What Muslim can have doubt about the honour of this revered lady. The scholars of Islam, regard her being superior in merit to Hazrat Maryam and Aasiyah (We may refer to the words of the commentary on the Sahee Bukhari, as recorded earlier in this book.) Such is her grandeur of emlnence that the Holy Prophet (S.A.) himself stood up to receive her. The Mishkat Shareef has recorded :-

“Hazrat Ayesah says that she has seen none else so closely resembling the Holy Prophet (S.A.) in point of facial appearance and conduct, and that he would stand up to receive Janab Fatemah Zahra (A.S.) when she came to him and that he would take her hands in his own to kiss. He would also give her his own seat.”

Alas that this infallible lady under went such great trouble through out her life that she herself had to complain against their severity in the following words :-

"Such Calamities have befallen me, if, the same had befallen the days they would have changed to dark nights."

She did not get comfort even in the grave. The Na-jadis made her grave a target of their cruelty. Here are a few of the accounts given by the scholars about her grave in the Jannatul Baqee :

(1) The eminent scholar Shaikh Momin Shablanji in his book Noorul Absar records :-

"This revered soul departed from her earthly scene on the night of Tuesday, the 3rd of Ramazan in the year 11 A.H. She was at the time twenty-eight years of age. She was buried in the Baqee cemetery during the night. Hazrat Ameerul Momineen Ali (A.S.) led the funeral prayers. Some have said that it was Hazrat Abbas who led the funeral prayers, while Hazrat Ali (A.S.), Abbas and Fazl got down in the grave." The same book also records that Hazrat Ali (A.S.) came daily to visit the grave. One day he came and embraced the grave, reciting the following verses :-
"How is it that I came to the cemetery, to offer my salutations to the friend, but I receive no reply. Other Grave! How is it that no reply is given to the call by a visitor? Have the ties of love been severed?"

At these words, some invisible being made the reply as following :- **"Listen, the true friend says how can I reply you when I am buried under the weight of the earth? The earth has finished the comeliness of my figure. As such, the heart has, so to say, become devoid of love, and the eyes lost the view of the dear ones. Let there be salams (salutations) from this side, now the ties of love are severed between us."**

This detailed account has been given for in the first place it proves the religious sanction of the visits to the grave ; secondly that Hazrat Amirul Mo'meneen Ali bin Abi Talib (A.S.) used to visit the grave of Janab Sayyedah Fatemah Zehra (A.S.) Ibn Saud by obliterating the identity of the grave has deprived the people from visiting the same.

(2) Allamah Shaikh Muhammad al Saban in Asaaf ur-Raghebeen has recorded under the life-account of Hazrat Imam Hasan (A.S.) "That the revered soul departed from the earth in the year 50 A.H. as is the general view. Some have put the year as 49 A.H, which has been preferred by some, while others put the year to another period. He was buried in the Baqee cemetery by the saide of his revered mother (Sayyedah Aalam, Fatemah Zehra (A.S.)"

(3) The well-known historian Abul Abbas Ahmad bin Yusuf Damishqi in his book 'Tareekh Akhbaarud Duwal wa Aasaral Awwal' has recorded under the life-account of Hazrat Imam Hasan (A.S.) :-

"He was laid to rest in the Baqee cemenerly by the side of his revered mother Hazrat Fatimah Zahra (A.S.)"

(4) We have in the well-known biographical work of the Holy Prophet (S.A.), the Insanul Uyoon, the information : that "Hazrat Imam Husain (A.S.) became agreeable to the burial of his brother Hazrat Imam Hasan (A.S.) in the Baqee cemetery. He was accordingly buried by the side of his revered mother. Hazrat Sayeedah Aalam (A.S.)

(5) Muhaddis Shaikh Abdul Haq Dehlvi in the book Jazbul Quloobila Diyar:al-Mahboob has adopted this same view and has made mention of many testimonial references also.

(6) Maulana Sayyed Sadrud Din Ahmed Bohari has recorded in his book Rawachul Mustafa, under the life-account of Hazrat Sayyedah (A.S.) that there is a difference of opinion as to her grave, and no one definitely knows the site. The preferable view is in favour of Jannat ul Baqee, near the grave of Hazrat Imam Hasan (A.S.) for the sake of brevity. only these few references are offered.

VI. THE ELDER GRAND SON OF THE HOLY PROPHET (S.A.) IMAM HASAN (A.S.)

He has his resting place in this same Jannotul Baqee. He is according to the consensus of opinion of the Muslims the

Caliph of the Holy Prophet (S.A.) There is the well-known statement of Allamah Ibne Hajar Makki that : Imam Hasan (A.S) was concerned with the study of the (Lauh-e-Mahfooz) the Heavenly Tablet."

A number of books of the scholars of the Ahle Sunnat are full of encomiums of his merits. In the Sihah Sittah (the six authentic books of Ahle Sunnat), too, the Traditions find space for the narration of his excellences,"

VII. HAZRAT SAYYED-US-SAJIDEEN IMAM ZAINUL ABEDEEN ALI IBNE HUSAIN (A.S.)

The Faslul Khitab of Khwajah Muhammad Parsa Bukhari has recorded : " that Zohri has said, he had not seen any one of the Qnraish, more eminent than Hazrat Ali ibnul Husain (A.S.). A Similar view has been recorded by a group of scholars among whom is included Saeed bin Musayyab. Saeed has narrated that "he offered one thousand Rakaats of prayers during the whole day and night till the last moment of his life. It was on account of the extensiveness of his devotions that he became known as Zainul Abedeen." (Ornament of the worshippers)

VIII. HAZRAT BAQIR-UL-ULOOM AL AWWALEEN WAL AKHIREEN IMAM MUHAMMAD BIN ALI (A.S.)

Such is the grandeur of his eminence that the Holy Prophet (S.A.) sent him his salaams, through Jabir bin Abdullah Ansari, as has been recorded by Allamah Ibne Hajar Asqalala in 'Sawaeqe Muhreqah Ibnul Madini and At-Tabrani have related from Jaabir bin Abdullah Ansari that he said to Imam Baqir (A.S.) while he was yet young, that the Holy Prophet (S.A.) has sent Salam' to you. He was asked to explain how it was. He replied. 'I was sitting with the Holy Prophet (S.A) and Imam Husain (A.S.) was in the room. He (S.A.) was kissing Husain (A.S.) and said 'O' Jabir, Husain (A.S.) will have a son by the name of Ali (A.S.) On the day of Judgement a crier will call out for 'the Ornament

of the Worshippers to stand up, and Ali bin Husain (A.S.) will stand up. Ali bin Husain will have a son by the name of Muhammad (A.S.), when you meet him convey him my salaams.

IX: HAZRAT SADIQ (A.S.) AALE MUHAMMAD (S.A.) IMAM JAAFAR BIN MUHAMMAD.

The Muslims are unanimous in their declaration about his exalted rank and excellence. Umar Ibnal Miqdam has said: that 'Whenever I looked at Jaafer bin Muhammad, I know he was from the progeny of the Prophet.' (Rawaa-e-hul Mustufa.)

The chief of the Soofis Farceduddin Attar in this book Tazkiratul Aulia has recorded:- That if he solely narrated his qualities, neither his tongue nor his pen can do proper justice because he was surely perfect in all aspects of knowledge and mysteries, he was an ideal example of all the saints, every one had trust in him, he was an absolute leader, the chief of godly persons; the Imam of the Muslims, the pioneer of the polite, leader of the lovers of Allah; Vanguard of the servants of Allah, the exalted among the devotees, the author of the reality; and in the knowledge of delicacies of exegis and mystics of Quran he was unparalleled.

All these personages of the Ahlul Bait were resting under the same Dome. The tyrannical Ibne Saud has demolished this blessed Dome. We may now refer to some of the pronouncements of the learned men in respect of the exalted nature of this particular Dome.

THE VIEWS OF THE LEARNED SCHOLARS ABOUT THE DOME OF THE AHLE BAIT.

- (i) Allamah Ibne Hajar Asqalani in 'Sawaeqe Mohreqah' under the life-account of Hazrat Imam Jaafar Sgdiq (A.S) records thus :

“Hazrat Imam (A.S.) is laid to rest in this same Dome in which Hazrat Imam Baqir (A.S.) is buried. What an exalted, blessed and honoured is this Dome!

- (ii) Muhaddis Muhammad Parsa Bukhari, whose name needs no introduction in the world of Islam, writes in his book *Faslul Khitab*, under the life-account of Hazrat Imam Zainul Abideen (A.S.) writes :- He passed away from this world in the year 95 A.H. at the age fifty seven. He was laid to rest under the Dome where under were resting Abbas, his uncle Hazrat Hasan (A.S.) and where later Hazrat Imam Muhammad al Baqir (A.S.) and then his son Hazrat Imam Jaafar al Sadiq (A.S.) were buried.
- (iii) Allamah Ibn-as-Sabbagh al Maleki in his book *Fusool Muhemmad*, writes : That Hazrat Imam Jaafar al Sadiq (A.S.) passed away from the earthly scene in the year 148 A.H. in the month of Shawwal. He was then sixty eight years of age. It is said that he was poisoned in the time of Mansoor (the Abbaside Caliph). He was laid to rest in the Baqee cemetery under the Dome where lay resting his father, his grandfather, the uncle of his grand grandfather, what an exalted and noble is this Dome."
- (iv) Abdul Abbas Ahmad bin Yusuf Damishqi has recorded in his book *Akhbar al Duwal Asaral Awwal*, under the life account of Hazrat Imam Jaafar al Sadiq (A.S.), as stated above.
- (v) Shaikh Kamaluddin Muhammad bin Talha Shafii in his book *Matalcbus Su'ool* under the life-account of Imam Jaafar al Sadiq also records : as stated above.
- (vi) Maulana Sayyed Sadruddin Ahmed Bohari in his book *Rawachal Mustafa*. records : "It should be remembered that there is a Dome in the Jannat ul Baqee cemetery, known as the Dome of Abbas. In that Dome is laid to rest Hazrat Abbas, the uncle of the Holy Prophet (S.A.), and according to a certain view there is also the resting place of Hazrat Fatemah (A.S.) the daughter of the Holy Prophet (S.A.), and according to another view Fatemah Bint Asad, the mother of Hazrat Ali (A.S.)

Hazrat Hasan (A.S.) bin Hazrat Ali (A.S.). Hazrat Imam Zainul Abedeen (A.S.), Hazrat Imam Muhammad Baqir (A.S.) and Hazrat Imam Jaafar al Sadiq (A.S.). What an exalted, noble and honoured is the Dome in the eyes of the Almighty Allah."

O readers. Here are presented these statements from learned scholars. With a little difference in wording, thus Dome of the members of the Holy Household is designated as possessing great eminence and high honoured status. It is said that building up of a dome is against the Islamic code and that it is a religious obligation to demolish such structures. The point to note is as to how the learned scholars could speak of the domes in this high manner of praise, if its construction was unlawful and worth demolition? It can never be thought of, when we find these men appreciating the domes as they do, that they could regard the same as worth destruction. Alas, the very same Dome, which the scholars unanimously considered as worthy of respect and honour, were destroyed and demolished by Ibne Saud.

THE GRAVE OF IMAM MALEK

In this same cemetery of Jannatul Baqee is the grave of Imam Malek and it was a common place of visit (Ziarat). The scholars of Islam had always regarded it as of particular merit. Maulvi Siddiq Hasan Khan of Qanauj, has recorded in his book *Ittehafun Nuhala* under the life-account of Imam Malek That Ibnal Furat in his history has recorded that he was buried in the Baqee cemetery. The writer when visited the Holy City of Medina, visited his grave which was inside a magnificent dome. He recited supplications as mentioned in traditions and also offered Fateha. Abu Muhammad Jaffar bin Ahmad bin al Husain al Siraj has composed an elegy over his death, and he has really stringed gems in meaning.

The point to be noted in this matter is that Nawab Siddiq Hasan Khan himself is devoted to the Wahhabi creed, for which his works offer ample testimony. Notwithstanding that he

regarded that grave worthy of a visit, which he has himself recorded that he presented himself to the Grave which was in a high dome, and where he had invoked Divine Grace for him.

This brief account shows as to the extent that the Najadis have offended the leadership of religion by demolishing the domes.

THE VERDICT OF THE SCHOLARS OF MEDINA AND ITS REGULATION:

We had made a reference to this verdict in a passing way in the beginning of this thesis. We give below the translation of the original verdict, as published in the original by the Journal *Hablul-Mateen*, of which the Daily *Zamindar* issued a rendering in Urdu.

THE QUESTION PUT TO ULEMAS OF MEDINA:

“What do the scholars of Medina may God increase their wisdom and knowledge, say to the building of structures over the grave or constructing mosques there about? Is it permissible or not? If it is not permissible and it is positively forbidden, is it obligatory that the same should be demolished and that the people should be forbidden to perform their prayers there? Will any structure in the cemetery like the Baqee which prevents those who are entitled to benefit thereof, from receiving their due right, be considered fit for demolition? what about the acts of touching (through respect) the graves, invoking blessing therefrom and making offerings thereat for the sake of gaining Sawab (Heavenly reward) and the lighting up of lamps thereat? Is such activity permissible or not? What about the prayers that are offered with the face turned to the apartment of the Holy Prophet (S.A), the circum-ambulation of the same, and kissing and touching with hands the same?

As part of the similar rites, what is the religious view about the ceremonies of beseeching mercy, remembering (Allah) that are undertaken intervening the Azan' (call-to-prayers) and Iqamat (the call to performing the actual prayers) or before the morning prayers, or on the day of Friday? Explain and be rewarded.”

Note : A serious mis-under-standing has been sought to be created by posing that the Jannatul Baqee cemetery is in the position of a public endowment, and that the structures therein prevent the public from the exercise of their rights. As such they are sought to be demolished. In such a case the statement of Imam Shafi in his book 'Kitabul Uuram', shall be adduced in regard to these structures, which makes it obligatory to demolish such structures if they happen to be in public endowments. But when we pursue the matter, we find that it is only a piece of ignorance or a mis-understanding. The structures that were reared up in the Jannatul Baqee were not in any land of public endowments. They were pieces of privately owned land. It is to be regretted that all such ideas stem from an ignorance of Islam, and unjustifiable interference in these matters of the books by the scholars of Islamic learning. The Wafa-al-Wafa has recorded that the grave of Hazrat Ibrahim son of the Holy Prophet (S.A) was in the house, which later on came into the ownership of Muhammad bin Zaid bin Ali (A.S). (The original statement has already been given earlier in this book). Near that grave was the grave of Usman bin Mazoon also. Here, too, was the grave of Abdur Rahman bin Auf. All these graves were within the same one Dome. It shall have to be admitted that this land was privately owned and it was not a public endowment. Next was the dome of the wives of the Holy Prophet (S.A.). It was owned by Hazrat Aqeel bin Abu Talib. We have it on the authority of the same work Wafa-al-Wafa, as already stated, that when Aqeel bin Abu Talib began digging a well in his house, he found a piece of stone on which there was the inscription that it was the grave of Umme Habibah bint Sakhr bin Harab. Aqeel got the well filled up and got a structure built over it. Following this the other wives of the Holy Prophet (S.A.) were buried near this same grave. Janab Ayesah, too, made a will to be laid to rest at this place. It is seen that the Dome of the wives of the Holy Prophet (S.A.) was in the land owned privately by Aqeel. As for the Dome of the Hazrat Imams (A.S.) of the Holy Ahlul Bait the previous statements have shown that it was the Dome of Abbas bin Abdul Muttalib, while according to the statement in the book

Jazbul Quloob ila Diyaral Mahboob by Muhaddeth Dehlvi this was in the house of Aqeel as he has recorded that "Abbas bin Abdul Muttalib too, was buried near the Dome of Fatemah Bint Asad bin Hashim in the graves of Bani Hashim, whsch were in the house of Aqeel. It is seen that the dome was in the land which was privately owned. In short these statements show that these domes were in privately owned land and not in any public endowment. As such it is necessary to furnish proof for the claim that the land under reference was a public endowment such proof is wanting in any of the records that are available. That the scholars of the ancient and later times did not order these graves to be demolished, shows that there was, in their eyes, no legal bear to the preservation of these domes, while the attitude of the general body of Muslims vis-a-vis the arrangement for their preservation, gives a strong proof of their approval.

THE REPLY OF THE ULEMA OF MEDINA TO THE QUESTION PUT TO THEM.

"We say on the basis of the Grace of the Almighty Allah that putting up any structure over the graves is forbidden according to the unanimity of the religious scholars, in-as-much as there are authentic traditions in regard to the forbidden character of such structures. It is on this account that many learned scholars have given their verdict that it is obligatory to demolish these. In pronouncing this verdict they have taken support from the Hadeeth of Hazrat Ali (A.S) in which he said to Abul Hayyaj. Should I not assign you a task, which the Holy Prophet (S.A.) had assigned to me to wit, that all kinds of statues, whenever found, should be destroyed and all graves raised above the earth should be levelled up everywhere,' (Muslim).

It is altogether forbidden that any mosque should be built over the graves or that prayers should be performed therein. It is also forbidden to light up lamps thereon. It is gathered from a narration of Hazrat Abbas (R.A) to the effect that the Holy Prophet (S.A) invoked curse on those women who visited the

graves, and those who built mosques over the graves and those who lighted lamps there. It is unlawful according to the Islamic code for anyone to touch (through respect) the graves, to try to win heavenly reward by making offerings and sacrificial animals, and besides the Almighty Allah, making supplications to those buried in the graves. Such acts are not at all permissible. Turning ones face ty the apartment of the Holo Prophet (S.A.) while supplicating is also an act of the same kind, which should be best prevented as is laid down in the authentic books of religion. The most suitable direction to face is the Qiblah. As for the circumabulation of the apartment, or touching its walls and kissing the same, all these acts are forbidden altogether. The ceremonies of beseching mercy, Zikr and salutation observed during the fimes mentioned (in the question) are all innovations Our limited knowledge thus has guided us. 'And over every lord of knowledge is one more knowing.' 25 of Ramazan 1344 A.H.

A SCRUTINY OF THE AUTHORITY FOR THE DEMOLITION OF THE GRAVE.

In this religious verdict, the scholars of Medina have tken support from the narration of Abul Hayyaj to whom Hazrat Ali (A.S.) is said to have directed for the destruction of the statutes and the demolition of the graves. It is reported that Hazrat Ali (A.S.) said to Abul Hayyaj "May I not send you on a mission for which the Prophet of Allah (S.A.) had sent me, that is leave not any statue but smash it, and leave not any raised grave but level its." If we look into the matter carefully we find that this narration does not lend support to the levelling up of the graves in any way on the basis of several counts. Firstly, this tradition refers to the graves of the non believers, whose preservation is of no benefit. in-as-much as they carry no merit in the Divine Evaluation. It is not intended for the graves of the righteous persons who are in the close circle of the Divine Grace, in-as-much as there emanate from them benefits to the people of the world according to the Almighty Allah, a brief reference about this has already been made earlier in this thesis.

A point worthy of note in this connection is that two things have been mentioned side by side - the destruction of statues and the levelling up the graves. Why have the two been mentioned side by side? It is a matter to be thought over as to why the order for the destruction of the statues and that of the levelling up the graves have been given simultaneously. What is the connection that makes the two acts concurrent? The masters of diction hold the view that two things which are not logically related, cause a discordance if they are brought together. It is therefore necessary that a relation should be sought between the two points. It shall be found in the pages of Saheeh Bukhari on a closer study. In the chapter "Binaal Masjid Alal Qabr" has the information that some of the wives of the Holy Prophet (S.A.) brought to his notice the setting up of figures in a church of Abyssinia. At this Holy Prophet (S.A.) remarked 'those people at the death of some pious men, put up worship places over the graves and set up therein statues. They were offensive creatures in the eyes of the Almighty Allah'.

It is clear from this, that the non-believers put up structures over the graves of their dead and set up statues therein, Now the narration of Ibne Abul Hayyaj acquires its proper setting of the simultaneous order of destroying the figures and levelling up the graves. The order is referred to the graves of these non-believers.

In the second place the wording of the narration refers to the levelling up of the graves that are raised above the ground. It is seen that the order refers to 'Qabrun Mushrefun': the grave that stands raised above the ground and not to the structure that is built thereon, while the grave itself is plane with the ground. As a matter of fact it was an order that pertained to the levelling up of those graves which are raised in the form of a hump from the ground. It is an argument in favour of making the graves plane as is the vogue with the followers of the Imamiah and the Shafiyah Schools of religion. It is on this account Janab Allamah Muhaddis Shaikh Hur Ameli has recorded it under heading of making the graves plane in his book "Wasaaelush-Shiah." Viewed in its just perspective, the narration gives a clue to this and it has no relation to the structure on the grave.

THE CONSTRUCTION OF MOSQUES OVER THE GRAVES.

The second point in this religious verdict refers to the building up of mosque on the graves and offering prayers in it, as being forbidden. The entire basis of this view is the Tradition of the Holy Prophet (S.A.) :- "May Allah curse the Jews and Christians who have adopted the graves of the prophets as mosques (places of worship)." This basis, however is far fetched in-as-much as the Tradition has reference to the fact that Jews and the Christians made the graves of their prophets, their Qiblah and prostrated before them, as has been explained by Mullah Tahir Futni Muhaddis in his book Majmaul Behar He says:- "They used to make it Qiblah and used to prostrate before it like an idol while offering prayers. But he who took a mosque in the vicinity of the pious or one who offered prayer in a maqbara (grave yard)..... there is no harm in it. Do not you see the reing place of Ismail in Hajar in Masjidul Haraam, and offering prayers in it is most preferable. It is obvious that no Muslim can subscribe to that view. It is polytheistic to prostrate before anyone besides the Almighty Allah, howsoever, exalted the prsonality of the occupier of the grave may be. As such tradition quoted earlier has no relevance to the subject of discussion under consideration. The second interpretation of this is one adopted by Imam Bukhari who says "In pursuance of the tradition of the Holy Prophet (S.A) 'May Allah curse the Jews and the Christians who had converted the graves of their prophets into places of worship' it is permitted to dig the graves of the polytheist of the period of ignorance and construct mosques on these." The author of the commentary Fathul Bari (on Saheeh Bukhari) has recorded that the argument in favour of putting up mosques by digging up the graves of the polytheists, can be gathered from the tradition which purports to curse those people who made the graves of the prophets the places of worship. The followers of those prophets, the true believers and the righteous among them are also included in that category. (As such it is not permissible

to set up places of worship by digging up the graves of these as well). The graves of the non-believers, however, can be dug and made into places of worship. Unless this interpretation of the Tradition is accepted, to wit, that places of worship should not be set up by digging up the graves of the prophets, how can an argument be adduced in favour of the permissibility of digging up the graves of the non believers to allow places of worship being set up in those places. Without such an interpretation, there ensues no relevance in the statements. That will make the statement of Imam Bukhari meaningless. It, therefore, shows that such is the connotation of tradition. This Tradition then comes out as a sword for the Wahabi school of religion, in-as-much as the digging up of the graves of the prophets is being condemned even though it be for the sake of erecting mosques thereon. The Holy Prophet (S.A.) condemned it as amounting to the insulting the prophets. It is seen that the digging up of the resting places of the Prophets, the Imams and the righteous persons and that also without the justification of erecting Mosques thereon, deserve in a much more cogent way the cursing by the Prophet (S.A.)

As for performing prayers in the premises of the mausoleums, the prohibition thereof is not proved to be a total one. It is on the other hand regarded as not preferable (Makrooh Tanzihce) according to the generality of the scholars. Imam Bukhari has argued in favour of the permissibility of the same on the basis of the following narration. It is recorded that when Hasan bin Hazrat Imam Hasan (A.S.) left this mortal world, his wife (Fatimah bintul Husain (A.S.) stayed in a dome, she had got erected on the grave, for one year. It was then removed. The commentators have argued to the effect that seeing that the tent continued for a year there, she must have been performing her prayers also there. Besides this, as has been pointed out by Muhaddis Futni, There is the merit in saying one's prayers at the Hajre Ismaeel where in is also the grave of Hazrat Ismail. This affords a cogent argument in favour of the point that performing one's prayers on a grave is not unlawful. Muhaddish Futni has repeated this argument in another place also, in the book Majma'ul Behar.

LIGHTING LAMPS ON THE GRAVES.

The religious verdict under consideration also records that it is forbidden to light lamps on the graves. The authority for that has been derived from the Tradition of Hazrat Ibne Abbas which narrates, that "the Holy Prophet (S.A.) cursed the visitors of the graves constructors of mosques there and lighting lamps there." This authority is quoted to show that visiting the graves is unlawful, and as has been shown this prohibition has been rescinded. Secondly it purports to make the building of mosques thereon. It has shown in this matter that, by this prohibition is implied the taking of grave as the Qiblah to which to turn one's face in prayers. Thirdly it is quoted to disallow the lighting up of lamps on the graves. Muhaddish Futni has recorded in this respect :- *"This forbidding of lighting lamps is in the sense it is a waste and without benefit and to prevent respecting the grave like mosques ; but if there is a mosque of any other thing, and the lamp is beneficial for recitation of Quran and the remembrance of Allah, then there is no harm in keeping the lamp there."*

THE RESPECTFUL TOUCHING OF THE GRAVES.

The permissibility thereof, too, is gathered from the general attitudes. The people of Medina in the time of the second caliph, where existed a large number of the eminent companion of the Holy Prophet (S.A.) are reported in Usdul Ghabah as having resorted to the respectful touching of the person of Hazrat Abbas (R.A.) in the following words : when it had rained, the people touched Abbas' hands and said 'Congratulations O' the one who has provided water for Holy places:' This narration proves the permissibility of respectful touching of the person. When the Grave of the Holy Prophet (S.A.) is worthy of respect, one cannot doubt the permissibility of touching the same respectfully.

SOLICITATION THROUGH THE DEPARTED SOULS

The scholars of Medina have remarked' it is forbidden and unlawful, in the eyes of the Islamic code to invoke the occupiers

of the graves besides invoking the Almighty Allah. If such invocation is construed to mean that the person invoking looks upon the departed soul as the independent authority for the grant of one's prayers, and he is in himself addressed as a granter of the requests in his own right, such an attitude is certainly against religion and no Muslim makes a supplication with such a view. In fact the prayers that are made at the graves, are intended to get the support of the departed souls in one's supplications to the Almighty Allah, by virtue of the favours that the departed souls enjoy in the Divine Presence. Their mediation is sought in the matter of one's approach to the Divine Omni-potence. This is a form of Mediation and intercession that one seeks to employ. The permissibility of the same is proved from the attitude of the companions of the Holy Prophet (S.A.) and those who followed in their wake. Here we briefly give only examples of such mediation as was sought from the grave of the Holy Prophet (S.A.):

- (i) The first is the seeking of the mediation or solicitation from the grave of the Holy Prophet (S.A.) for rainfall by Ummul Momineen Ayeshah. It is narrated in the books of biography. The well-known Tarikhu Bahjatul Mahafel of Emaduddin Aamiri has given an account of the event. 'When the people of Medina were subjected to a serious drought and famine, they complained to Hazrat Ayeshah; who asked them to make an aperture in the Dome of the Prophet (S.A.) so as not to leave any veil between the sky and the grave of the Holy Prophet (S.A.) It was done and there followed torrential rain.'
- (ii) The commentary of the Dalaelul Khayrat has recorded that Hazrat Abu Bakr used to go to the grave of the Holy Prophet (S.A.) and say 'O' Muhammad (S.A.) I seek thy mediation' ?
- (iii) The Jurist Hafiz Muhaddis Ibne Abdul Birr-al-Numri al Qurtabi al Maleki has recorded in his book Isteaab under the account of the Asmail As'hab as follows :- "people were subjected to famine in the time of Hazrat Umar.

A man came to the grave of the Holy Prophet (S.A.) and said 'O' the Prophet of Allah, arrange for the rains for your Ummat otherwise they will be ruined."

- (iv) The Isteeah has recorded: there ensued a dispute between persons of Bani Aamer of Basrah over a field. Hazrat Uthman sent Abu Moosa Ashaari to investigate the matter. When Abu Moosa arrived, the Bani Aamer called out the people of their tribe by shouting 'O' the Progeny of Aamer.' At this call Naheghae Ju'adi came out with his party. Abu Moosa asked him as to why he had come Nabighah said that he had heard the call of his people and so he had come to help them. On hearing this Abu Moosa lashed him some whips....." Nabighah composed some verses on this occasion invoking the help of the Holy Prophet (S.A.) He said:- 'O' the mausoleum of the Propnet (S.A.) and its owner, if you hear us, come to our succour. Your Lord sends His blessings on you.' Nabighah Juadi is one of the companions of the Holy Prophet (S.A.) He is one for whom the Holy Prophet (S.A.) invoked special blessings. His verses show his supplication to the Holy Prophet (S.A.) in his grave. There remains no further room for raising an objection in this matter. All these three examples show that eminent companions of the Holy Prophet (S.A.) were not averse to invoking the help of the dead.

Muhaddis Shaikh Abdul Haq Dehlvi has recorded in his book Jazbul Quloob :- "the invoking of support from the resting place of the Holy Prophet (S.A.) has a peculiar efficacy in the matter of the fulfilment of wishes of the needy, according to the authentic records of the narration." Allamah Shamsuddin Jazri in his book Hisne Haseen has remarked "if prayers are not granted at the grave of the Holy Prophet (S.A.) where else will these ber granted ?"

FACING THE APARTMENT OF THE HOLY PROPHET (S.A.)

The religious verdict under consideration also says 'one should not even face the apartment of the Holy Prophet (S.A.) in-as-much as the best direction for facing is the Qiblah.' This is the lack of due appreciation for the grave of the Holy Prophet (S.A.) and ignorance of the merit of this blessed apartment. In fact the learned traditionists have clarified that the grave of the Prophet (S.A.) is greater in merit than Ka'aba. Ali bin Burhanuddin Shafi Muhaddis has recorded in the book *Insanul Hyoon*:" "The consensus of opinion has been established on this that the blessed place where the Holy Prophet (S.A.) has been laid to rest is the best spots of the world, including the Holy Ka'aba. Some have said it is even better than the places of heaven, even better than the Arsh."

THE KISSING OF THE GRAVE AND THE APARTMENT THE HOLY PROPHET (S.A.)

The permissibility of the kissing of the grave is authenticated by the words of the Holy Prophet (S.A.): It is recorded in the *Fatawae Alamgiri* the *Matalebul Momineen* and the *Khazana al Riwayah*:- 'a certain person came to the Holy Prophet (S.A.) and said that he had vowed to kiss the forehead of the Hooral Eeen and the door-step of Paradise. The Holy Prophet (S.A.) directed him to kiss the feet of his mother and the forehead of his father. He said "what is one to do, if his parents are not alive?" The Holy Prophet (S.A.) told him 'Kiss the graves of both.' This narration authenticates the Kissing of the graves of the parents. Now the privilege vouchsafed to the Holy Prophet (S.A.) is superior to that enjoyed by the paretas, because the parents are responsible for on physical nursing while the Divine Messenger (S.A.) caters for one's spiritual nourishment. The spirit is superior to the body. As such the right of the Patron of soul is greater than that of the Patron of the body. When it is permissible to Kiss the grave of the parents, it is far

more preferable to kiss the grave of the Holy Prophet (S.A.) By virtue of the merit of the grave the apartment which encloses the grave shall also acquire the same merit. The persons who had gauged the excellence of the status of the Holy Prophet (S.A.) held the whole city of Medina in special reverence because presence of the grave of the Holy Prophet (S.A.) Maulvi Siddiq Hasan Khan Qanauji in his book *Ittheafun-Nuhala* has recorded under the account of Imam Malek that notwithstanding his old age and weakness he did not ride in the city but used to say, 'I won't ride in the city of Medine' where the body of the Prophet (S.A.) is buried.'

Glory be to the Almighty Allah ! Here are the leaders of religion who decline to go about on a mount out of reverence for the grave of the Holy Prophet (S.A.) How does it comport with the people of Najad, when they bombard the very Dome under which the Holy Prophet (S.A.) lies resting.

All praise be to Allah: We have refuted the entire background of the offensive verdict and we have shown that the beliefs and action of these people of Najad are altogether opposed to the Islamic code, the Sunnat of the Holy Prophet (S.A.) and the Book (Quran).

AN EXPOSITION OF THE BELIEFS OF THE NAJADIS

We may now glance at the opinion which the foremost among the scholars of Ahle Sunnat hold about the beliefs and actions of these people of Najad. This is, how they are being evaluated. Mulla Haider Ali in his book *Ghaayatul Maraam* records the writing of the author of *Muntabil Kalaam* as following:- "The sermonizers of the Wahhabi school of religion decidedly have gone beyond the pale of the Ahle Sunnat Wal Jamaat, and betaken themselves to the extraneous beliefs of Eitezal, Rifz and Khuroof. How nice some one has said:- "The preacher of the city whose residents are drunkard. Their word is a mystery that he (the preacher) is not a human being.'

To Allah is due all praise. There are yet among the rightly guided religious scholars who can boldly express what is right."

THE EVIL DOINGS OF THE NAJADIS

They have gone so far that to them is applicable the narration that has been transmitted from the Holy Prophet (S.A.) that mischief shall ensue from Najad. The Saheeh Bukhari has recorded: Abdullah bin Umar has narrated that the Holy Prophet (S.A.) was sitting facing the east, when he said 'the mischief shall arise from this side where from the Qarn (horn) of Satan will appear.'

The locality from where the Qarn of Satan shall appear is shown by another tradition :

"Abdullah bin Umar has narrated that the Holy Prophet (S.A.) prayed "O' the Almighty Allah bless the land of Syria and bless the land of Yemen." Some people said 'and in our Najad also'. The Holy Prophet (S.A.) again repeated the prayer 'O' Allah bless our Syria and Yemen.' Again the people said 'in our Najad also':- most probably the third time the Prophet (S.A.) said, 'No, there (in Najd) will be earthquakees, riots and rebellions and from these will arise the horn of the Satan.'" Here is the undeniable proof of the displeasure of the Holy Prophet (S.A.) for these people.

CHAPTER - III BODIES IN THE GRAVES.

Some people say that the bodies in the grave disintegrate and nothing remain except stale bones. It is surprising that they forget the cases of 'Mummies' found in Pyramids in Egypt. How these dead bodies have remained fresh and undamaged? What about the corpse of Pharaoh discovered during this twentieth century, which was found in tact even after the lapse of over two thousand years? If the corpses of there unbelievers do not undergo any change visible to the physical eye, is it not possible that

the corpses of the martyrs and Aulia-Allah-the friends of Allah may remain fresh and untarnished? The sincere seekers of truth will find it interesting to read the succeeding pages wherein the corpses of the two famous companions of the Holy Prophet (S.A.) namely, Hazrat Jabir Ibne Abdullah Ansari (A.R.) and Hazrat Huzaifa Al-Yemani (A.R.) were found in tact quite fresh even after the lapse of over one thousand years.

Similarly is the case of an A'alim of Iran, whose body was dug in Teheran and reburied at Qum. It was as fresh as anything.

These are the fresh incidents of Hazrat Jabir Ibne Abdullah Ansari (A.R.) and Hazrat Huzaifa Al-Yemani (A.R.) and Haji Mohammad Siddique respectively.



CHAPTER IV

EXCAVATION OF GRAVES OF HAZRAT JABIR
ABDULLAH ANSARI AND HAZRAT HOZAIFA
AL-YEMANI (A.R.)

Though in normal cases and circumstances the dead bodies in the grave decompose and disintegrate yet there are proofs where the dead bodies of saints, martyrs and prophets have been found intact when their graves were dug. As an instance the following incident will suffice to confirm and support the above assertion.

In the vicinity of Baghdad there is a place called Madayan where is a Mausoleum of Janab Hazrat Salman-e-Farsi the renowned and reputed companion of the Holy Prophet (S.A.). His greatness can be gauged from the tradition of the Prophet (S.A.) "Salman is one of our household."

In 1932 A.D. (1351 A.H.) Shah Faisal I of Iraq dreamt that he was being addressed by Hazrat Hozaifa-e-Yamani one of the great companions of the Holy Prophet (S.A.) who said :-

"O King Remove Jabir bin Abdulla and me from the bank of river Tigris and bury us at some safe place, because my grave is already water-logged and Jabirs grave is slowly turning water logged" The dream was repeated again next night but king Faisal I did not pay attention to it on account of his preoccupation with state affairs. On the third night Hazrat Hozaifa was seen in dream by the grand Mufti of Iraq. Hazrat Hozaifa said to the grand Mufti : *"I have been directing the king since two nights to transfer our graves but he has not paid any heed. Tell him emphatically to arrange for the transfer of our graves"*.

In the morning the grand Mufti went to Noori As-Sayyid, the Prime Minister of Iraq who heard the narration of the dream and led the grand Mufti to King Faisal I.

On hearing the incident, the King also supported the version saying that he also had dreamt the same.

After mutual discussion they decided that the Mufti should issue a Fatwa (verdict) for the transposition of the graves and then the Royal Decree supporting the Fatwa shall be given to the Prime Minister who will issue it to the press to publish it so that general public may know about the forthcoming event. The decision was immediately followed by action and it was declared that on 10th of Zilhijja after noon prayer (Zohr) the graves shall be opened and the holy bodies shall be transferred to another place. This news was received with great interest by Muslims all over the world.

As it was Hajj Season, pilgrims had gathered in Mecca. They cabled King Faisal I to postpone the date for a few days made so that they all could attend the event after finishing their Hajj. Similar requests were received from many other countries of the world, hence, in compliance with the earnest wish of the Muslim population of the world King Faisal I issued another Royal Proclamation in which he stated that he had fixed 20th of Zilhijja as the date for transferring the dead bodies.

A large number of Muslims as well as non-muslims gathered in Baghdad. The city was heavily crowded with envoys and ambassadors from different countries, and press-photographers, travellers etc. etc. At the appointed hour there was no place even to stand by in the already, congested place. First the grave of Hazrat Hozaifa was opened and the body was lifted with a crane in such a way that it safely came on a stretcher and then the stretcher was lifted by King Faisal I, Prince Farooq of Egypt, Grand Mufti and Prime Minister and brought to a glass Coffin box made especially to keep the holy bodies.

The body of Hazrat Jabir was also transferred to the glass box in the same manner.

Both the holy bodies were fresh and their open eyes were issuing such a divine light that spectators eyes were dazzled.

Their coffin clothes (Kafan) were also intact and at first glance it appeared as if they were alive.

This miracle made the scientists, doctors and philosophers ane-struck. Agrerman physiologist who had been showing vibrant interest in the matter was so impressed by the condition of the bodies that he immediately came to the grand Mufti, held up the his hands and said : "What more evidence can there be in support of Islam. I embrace Islam so teach me about it". Thus before hundreds of thousands of people the German doctor became a Muslim. His example was followed by many Christians and Jews and for a long time it continued in Baghdad and a large number of people became Muslims as a result of this miracle.

(Daily Jung Karachi 7-6-1970)



THE DIVINELY PROOF OF THE TRUTH OF ISLAM

MAN MAATA'ALAA HUBB-E-AAL-E-MUHAMMAD.
MAATA SHAHEEDAA (Hadees)

- (i) "Amaanat ki tarah rakha zameen ne roz-e-Mahshar tak Huwa ek moo-e-tan maila na ek taar-e-Kafan Bigra"
- (ii) The earth preserved as a trust the deceased body in such a manner that till the last (resurrection) day that neither the shroud was damaged nor was a single fibre of the body defected.
- (iii) Centuries ago Hazrat Huzaiifa Yamani (R.A.) and Hazrat Jaabir bin Abdullah Ansari (R.A.), two of the Sahaabees (companions) of the Holy Prophet (S.A.) were buried in the same place. Unfortunately, the river nearby changed its course towards the graves endangering their destruction. Both the deceased wanted to change their graves to some other places far from the river.
- (iv) Fortunately this goodness and honour fell to the lot of Late Malik Shah Faisal King of Iraq, for one night both of the abovesaid Sahaabees requested him in his dream to get them out from their graves and to rebury them to a safer place.
- (v) The late king got them out of their graves and reburied them in another place far from the river with a great pomp and under the Royal Management, ten days after Eidul Azha 1351 A.H.
- (vi) Millions of the people had the honour to see the reburial of the great companions of the Holy Prophet (S.A.) Both of the dead bodies were quite safe. Neither any hair of the bodies was defected nor were the shrouds damaged; moreover the lustre of the eyes was as fresh as any thing.*

- (vii) This is the divinely proof of the truth of Islam.
- (viii) It is recorded that a German Doctor who was present there, having seen this, became Muslim.

ANOTHER INCIDENT IN TEHRAN

Recently, in Tehran, during earth moving operations ground diggers accidentally opened the grave of an erudite; who had died about 65 years ago. The corpse of the late erudite was as intact as when it was buried.

Haji Mohammad Sildique, the erudite of Akharku town of Iran had died in the beginning of this century. He had bequeathed to be buried near the shrine of Qum, but his heirs could not do it on account of financial difficulties.

Now as the grave has been accidentally found out and the matter has come to light, the villagers have arranged to send the corpse to Qum.

Thousands of devotees are flocking to see the erudite's body which is kept in the coffin for devotees to see before sending it to Qum,

(Daily Millat Gujrati, Karachi 12-3-1970)

LIFE SKETCH
OF
HAZRAT SALMAN FARSI (A.S.)

Hazrat Salman was one of the most prominent companions of the Holy prophet of Islam (S.A.) His real name was Rozbah and was born in the family of fire worshippers. His father was a mason. From the very young age he was averse to fire-worship and idolatory.

His father had entrusted him the work of cultivation. While going to the fields he had to pass by a church. He felt inclined to it and secretly used to visit the church. Once his father saw him entering the Church. He got enraged and gave him a severe beating, and confined him in a room with his feet and hands bound. In this pitiable plight he invoked Allah to guide him and relieve him from the tortures.

Once in the church he heard some unknown being pronouncing "I bear witness there is no god but Allah, indeed, Christ is Roohullah and certainly Muhammed is the friend of Allah. He was surprised. On returning home, he found a written parchment hanging from the roof. He enquired from his mother as to what it was. She replied, when I returned I found this here. I do not know what it is. Don't touch it lest your father be angry with you. Salman waited for the night. When all were asleep he picked up the parchment where it was written as follows" :-

In the name of Allah the Beneficent, the Compassionate. This is the covenant from Allah to Adam, that in his descendants there will be a Prophet by the name of Muhammad who will enjoin good and forbid people from worshipping idols and other than Allah. O' Rozbah you are a successor of Christ, So have faith in Muhammad (S.A.) and give up Magianism".

This was the incident which created an ardent desire, in the mind of Rozbah to reach in the presence of the Prophet of Allah. Being a seeker of Truth, he had to undergo troubles and tribulations: ten times he was sold as a slave; a few times

he was imprisoned, but his only sharpened his desire the more. Consequently after a series of sorrows and pains, he finally reached Mekka as a slave where he was purchased by the Prophet (S.A.) and freed and got his new name "Salman"

Salman's love and attachment for the Holy Prophet (S.A.) can well be gauged from the following incident. Once some Companions of the Holy Prophet (S.A.) were sitting and taking pride by recounting their ancestral nobility. In that gathering Hazrat Omar turned to Hazrat Salman and asked :- "What is your originality and nobility?" Salman replied: "I am Salman son of Abdullah; I was lost and Almighty Allah guided me through Hazrat Mohammad (S.A.); I was a destitute and Allah enriched me through Hazrat Mohammad (S.A.); I was a bondsman and Allah the Almighty freed me through Mohammad (S.A.) O' Omar! This is my ancestry and nobility."

The Holy Imams (A.S.) used to frequently mention about Hazrat Salman. Once Mansoor bin Barzaj said to Imam Jafar Sadiq (A.S.) :- O, My Master : What is the reason I often hear from you about Hazrat Salman-e-Farsi ?"

Imam (A.S.) replied :- "Donot say Salman-e-Farsi, but say Salman-e-Mohammadi. Now, the frequent mentioning of Hazrat Salman is due to the great excellences which he possessed."

- (i) He preferred Hazrat Ali (A.S.)'s desires to his own;
- (ii) He loved and liked the poor in preference to the opulent and rich.
- (iii) He loved knowledge and scholars. Indeed Salman was a pious truthful obedient servant of Allah and he was not one of the polytheists.

About Salman's vast knowledge, the following traditions of the Holy Prophet (S.A.) bear the sufficient testimony.

Says the Holy Prophet (S.A.) :- "Salman is an unfathomable ocean and an inexhaustible treasure. In another tradition the Prophet (S.A.) says :- "Salman is one of us, Ahl-e-Bait. He has been bestowed with wisdom and granted proof and evidence (of knowledge). Imam Jafar Sadiq (A.S.) reckoned him as superior to Hazrat Luqman. Imam Jafar Sadiq (A.S.) relates that the Holy Prophet (S.A.) said : I am commanded by Allah to have the friendship of four persons." The companions asked :- "Who those persons were?" The Prophet (S.A.) replied :- "They are Ali ibne Ali Talib, Miqdad, Salman and Abuzar."

Hazrat Salman always stood with the Holy Prophet (S.A.) through thick and thin, pains, and pleasures. He migrated to Medina after the migration of the Holy Prophet (S.A.). He participated in battles with the Holy Prophet (S.A.). It was he who had suggested to dig a ditch around the Camps of the Muslims at the battle of Khandaq (Moat). He bore greatest and unreserved love and respect for Ahlul Bait. In view of his wisdom, knowledge and vast experience, he was appointed as a Governor of Madaen. Even in the capacity of a Governor he shunned ostentation, pomp and show and lived a life of austerity and simplicity. He earned his livelihood by weaving baskets.

It is related, once the Holy Prophet (S.A.) asked his Companions as to who does the following :-

1. Offer 5000 Rakat prayers every day
2. Finish Quran every day
3. Observes fast every month for the whole year
4. Do Ibadat for 24 hours.

Naturally the companions were puzzled. They thought how can any one do all these things; it was physically impossible. Hazrat Salman who was also present in the company, smiled and humbly submitted "O' The Messenger of Allah, I do perform all

these things." Hearing these words of Hazrat Salman, Companions laughed and remarked, "How can Salman do all these things. when we have seen him eating, drinking during, the day and sleeping at night". The Holy Prophet (S.A.) asked Salman to elucidate the matter.

Hazrat Salman replied, "O' the Prophet of Allah, (S.A.) all this I have learnt from you. (1) Reciting Tasbeeh of Bibi Fatima Zehra (A.S.) - Allaho Akbar 34 times, Al-Hamdo lillah 33 times and Subhanallah 33 times in equivalent to offering 5000 Rakat of Prayers. (2) Suratul Ikhlas is equal to 1/3 of Quran so reciting this Sura thrice is equal to the recitation of the Whole Quran. (3) Observance of fast on 13th, 14th & 15th of every lunar month is equal to fasting for the whole month. I do every month for eleven months and of course the month of Ramzan is the month of fasting, thus I observe fast throughout the year. (4) As for the Ibadat for the whole day and night, whoever remains with ablutions (Wuzu) through out the day and night, gets the heavenly reward of having worshipped for 24 hours. I do all these.

There are ten grades of 'Iman-Faith and Hazrat Salman had attained the highest tenth grade. Such was his greatness.

Hazrat Salman left this mortal world in 36 A.H. at Madain. At that time Hazrat Ali (A.S.) was at Kufa, yet, he, by miracle, reached Madain. Hazrat Ali (A.S.) removed the sheet from Salman's face who smiled at the Imam, Ali (A.S.) remarked "Weldone O' Son of Abdullah, when you meet the Prophet (S.A.) tell him, "what his people have done to his brother". Ali (A.S.) gave him the funeral bath; put on him funeral shroud, and offered 'Namaze Janaza' and finally buried him at Madain, which now-a-days is known as Salman Pak.



**LIFE SKETCH
OF
HAZRAT JABIR BIN ABDULLA ANSARI (A.R.)**

Hazrat Jabir bin Abdullah Ansari was one of the famous and grand Companions of the Holy Prophet (S.A.) On one point he has got excellence over all the other Companions, that is he was fortunate to see in person not only the Holy Prophet (S.A.) but his fine divine successors Hazrat Ali (A.S.) Hazrat Hasan (A.S.), Hazrat Husain (A.S.), Hazrat Ali Zainul Abeedin (A.S.) and Hazrat Mohammad Baqir (A.S.) and benefitted from their teachings and sermons.

Family History :- His patriarchal geneology is as under:-

Jabir bin Abdulla bin Amar bin Hazam bin Ka'ab bin Salma Ansari; while his mothers geneology is Nasibah binte Ka'ab bin Adi bin Sinnan bin Tabi bin Zaid bin Hazam bin Ka'ab bin Shaman. His nomide plume was Abu Abdul Rahman, while several historians says that it was Abu Abdullah the author of "Asabah" says that it was Abu Mohammad while authors of "Istiab" and "Usadul Ghaba" opine that Abu Abdullah was the correct nom de plume of Jabir. He was born in Medina and it was his permanent residence.

Jabir's father was also one of the Companions and he was martyred in the battle of Ohad.

Hazrat Jabir used to remain in the company of the Holy Prophet (S.A.) most of his time, and this is the reason he has reported great number of traditions from the Holy Prophet (S.A.) The author of "Asabah" says "Jabir is one of those persons who have reported a large number of traditions from the Holy Prophet (S.A.)"

Jabir used to say that the Holy Prophet (S.A.) had implored Allah to forgive him (Jabir) twenty five times on the night of camel.

NOTE :- This "night of camel" pertains to an event that Jabir had a camel which was too slow in walking so the Holy Prophet (S.A.) put his foot on the camel and a transformation took place; the animal became swift. The Holy Prophet (S.A.) bought the camel from Jabir, and when they reached Medina he (S.A.) made payment to Jabir and also presented the camel to him.

Jabir was one of the most staunch followers of the Holy Ahlul Bait. He always remained adhered to the holy ones throughout his life and always kept away from others.

Among the Companions he was the first one to become the pilgrim of the Holy tomb of Hazrat Imam Husain (A.S.) It is narrated in "Nasekh-ut-Tawarikh" that when the imprisoned Ahlul Bait were released and were on their way to Medina, they reached Karbala on 20th of Safar; there they mourned after their martyrs. By chance, Jabir had also come to visit the tomb of Imam Husain (A.S.) from Medina that same day.

Allama Majlisi has related similar incident in his monumental work "Behar-ul-Anwar".

He was a truthful person, and would never hesitate to express his allegiance to Hazrat Ali (A.S.) We narrate a brief incident here from Allama Kushi's famous book "Maarefat Akhaar lir rejal" The author quotes Abu Zobair Makki who said:- Once I asked Jabir ibne Abdulla what type of a person was Hazrat Ali (A.S.) Jabir was a very old man then, and his eyelashes were drooping on account of age. He lifted his eye lashes and said :- "By Allah During the time of the Holy Prohet (S.A.) We used to recognize a hypocrite by his enmity towards Hazrat Ali (A.S.)"

Hazrat Imam Jafar Sadiq (A.S.) says : Jabir was the last remnant of the companions. He always remained close to us- the Ahlul Bait. When he was very old he used to sit in Masjid-e-Nabvi wearing a turban and utter time and again "ya Baqer-ul-Oloom" "Medinites considered Jabir's utterances as rigmarole and used to say "What a meaningless speech does Jabir make!" Jabir used to reply :- "By Allah, my talk is not meaningless. because the Holy Prophet (S.A.) has told me that I shall meet one person from his progeny who will resemble him in every thing. He is the ocean of Knowledge, so I am recalling this "Baqer-ul-Oloom."

Jabir's intense eagerness one day bore fruit. He was walking in the streets of Medina and by chance came in a bylane in which a Madressa was located. There sat Imam Husain (A.S.) Imam Zainul Abedin (A.S.) and Imam Mohammad Baqer (A.S.) (who was then a child). Jabir looked Imam Mohammad Baqer (A.S.) whose face resembled the Holy Prophet (S.A.) hence he said: "O' Prince, please turn your face to me" ; and Imam Mohammad Baqer (A.S.) complied; then Jabir said:- "Please turn your back to me" Imam Mohammad Baqer (A.S.) did so. Jabir exclaimed, by Allah: This face bears exact resemblance to the Holy Prophet (S.A.)'s face, 'O' Prince what is your name?" Imam Mohammad Baqer (A.S.) said :- My name is Mohammad ibne Ali ibne Husain ibne Ali Ibne Abi Talib".

Jabir advanced towards the child, kissed his forehead and said : May my parent's be sacrificed for you. The Holy Prophet (S.A.) had described your features to me and ordered me to convey his "Salaams" to you."

Imam Mohammad Baqer (A.S.) said:- My Salaams to him (S.A.) and you also accept my Salaams"

Jabir said: "My parents be sacrificed for you. Please be my intercessor on the Day of Judgement". Imam (A.S.) said "Yes 'O' Jaber, I will be".

Allama ibne Hajar Askarani writes : People used to gather around Hazrat Jabir in Masjid-e- Nabvi and learn from him about religion. In the latter years of his life Jabir had become blind. He used to apply dye to his head and beard. He continued to lead a simple life until he died at the ripe age of 94. There are controversies among historians regarding the date of Jabir's death. The book "Istiab" states that Jabir died in either 74 A. H. or 77 A. H. or 78 A. H. at Medina. "Usdul Ghaba" is firm on 77 A. H. while "Asaba" states that among the Companions the last one to depart from this world was Jabir. He died in 78 A. H. and he had bequeathed that Hajjaj bin Yousuf should not be permitted to offer funeral prayer on him.

..... From Rah-e-Najat. Rabiul Akber 1390 A.H.

**LIFE SKETCH
OF
HAZRAT HUZAIFA AL-YAMANI (A.R.)**

Huzaifa bin Al-Yamaan was one of the most notable Companions of the Holy Prophet (S.A.) and one of the most ardent helpers of Hazrat Ali (A.S.).

He is one of those seven persons who had the honour of offering Funeral prayers of Bibi Fatamah Zehra (A.S.).

He along with his father Al-Yamaan and his brother Safwaan was present in the battle of Ohad.

He is the Companion to whom the Holy Prophet (S.A.) had disclosed the names of the hypocrites. It is reported the Caliph Omar did not use to attend the funeral prayers of the person, where Huzaifa was not present to offer the funeral prayers.

For years together he remained the Governor of Madain. He was replaced by Hazrat Salman. But again after the death of Salman he was reinstated as the Governor of Madain.

In the year 36 A.H. he breathed his last at Kufa and was buried at Madain.

Just before the time of his death, he sent for his sons Safwaan an Saeed and made a will to follow the following advice: 'O my dear Sons, express your disconcern about what the people have, for in this disconcern is the independence and oppulence for you; ask not the people for your needs, for it is a potent beggary; always maintain such a state that your today is better than yesterday; when you offer prayers, consider it to be your last prayer; don't do such an act that you may have to repent afterwards'.

He further made a will to his two sons to offer Oath of allegiance to Hazrat Ali (A.S.). They did so and were martyred in the battle of Siffin.

AT THE MAUSOLEUM OF FATIMATUZ ZEHRA AT JANNATUL BAQEE MEDINA

One of the prominent journalist of Pakistan, Mr. Shorish Kasl.miri, the editos of Urdu weekly "Chattan," writes :—

"The condition of the tombs at Jannatul Baqee is extremely deplorable. (The irony of fate is) By the sight of this grave-yard sky scrapers are being built and many a huge and magnificent building have already been constructed. The Prophet of Allah (S.A.) who never built a pecca building in his whole life, his followers are residing in bungalows and palatial buildings, while it is only the place of Jannatul Baqee where the friends of Nejd according to the instruction of the prophet :- they have made the graves a written mystery as if the Sunnat of the Prophet (S.A.) is applicable to the graves of the predecessors, but they, the living graves, are themselves living in the marble palaces.

I cannot describe the state of my grief and tears at the sight of the holy grave of Hazrat Fatema (R.A.). At one desolated place is sleeping the mother, a little further Imam Hasan, Imam Zainul A'bideen, Imam Ja'far Sadiq and Imam Mohammad Baqir are lying in eternal rest. Opposite these twin graves is the grave of Hazrat Abbas ibne Abdul Muttalib, the uncle of the Holy Prophet (S.A.). The following verses are the remembrance of my presence on that day."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

فاطمہ الزہراء کے مزار پر

جنت البقیع میں مزار کی حالت حد درجہ ناگفتہ بہ ہے، پہلو میں فلک بوس عمارت کھڑی کی جا رہی ہے اور بہت سی قد آور عمارتیں کھڑی ہو چکی ہیں جس پیمبر صلی اللہ علیہ وسلم نے عمر بھر بچا مکان نہ بنایا اس کے نام لیوا بنگلوں اور محلوں میں رہے ہیں لیکن جنت البقیع ہی ایک ایسی جگہ ہے جہاں قبروں کو رسول اللہ صلی اللہ علیہ وسلم کی ہدایت پر یارانِ نجد نے عبرت کے نوشتے بنا رکھے ہیں، گویا اسلاف کی قبروں پر سنت "نبوی" نافذ ہے۔ لیکن خود زندہ قبریں سنگ مرمر کے محلوں میں رہ رہی ہیں۔

حضرت فاطمہ رضی اللہ تعالیٰ عنہا کے مزار اقدس پر میرے اشکباروں کی جو حالت ہوتی عرض کرنا مشکل ہے، ایک ڈیرانے میں ماں پڑی سوتی ہیں، ذرا ہٹ کے امام حسنؑ، امام زین العابدینؑ، امام جعفر صادقؑ اور امام محمد باقرؑ آرام کر رہے ہیں، انکی جڑواں قبروں کے رُو بَرُو حضور کے چچا حضرت عباسؑ بن عبدالمطلب کی قبر ہے، ذیل کے اشعار حاضری کی یاد دگا رہیں۔

(شورش کا شیمی)

لختِ دل رسول کی تربت ہے حسہ حال
اس جنت البقیع کی تعظیم کا خیال
اس ابتلا سے خاطر کونین ہے بڑھال
پو خلیلؑ، سبط پیمبر، علیؑ کے لال
ہوتا ہے دیکھتے ہی طبیعت کو اختلال
ابتکڑی ہے گردنِ دوراں کی چالِ حال
لیکن حرام شے ہے؟ مقابر کی دیکھ بھال
تیرا غضب کہاں ہے؟ خداوند ذوالجلال
محلوں کی آب و تاب ہے حکام پر حلال
اُس شخص کا نوشتہ تقدیر ہے زوال
پھرتے ہیں روز و شب تو پختے ہیں ماہِ سال
کب تک رہیں گے جعفر و باقر گسٹہ حال
ہر لحظہ ان کی نزات پر قربانِ جان و مال

اس سانحہ سے گنبدِ خضریٰ ہے پڑ مسال
دل میں ٹھٹک گیا کہ نظر میں سمٹ گیا
طیبہ میں بھی ہے آلِ پیمبر پہ ابتلا
سوئے ہوئے ہیں ماں کی لچہ پی کے آس پاس
اڑتی ہے دھول مرقدِ آلِ رسولؐ پر
اقتادگانِ خواب میں آلِ بو ترابِ رُخ
فرشہ ہی روا ہے؟ پیمبر کے دین میں
ہسلام اپنے مولد و منشا میں اجنبی
توندیں بڑھی ہوتی ہیں غریبوں کے خون سے
جس کی نگاہ میں بنتِ نبیؑ کی حیا نہ ہو
بھٹتی ہے پو تو صبح بھی ہوتی ہے بالضرور
کب تک رہے گی آلِ پیمبر لٹی پٹی
از بسکہ ہوں غلامِ خلائانِ اہل بیت

کیا یوں ہی خاک اڑے گی مزاراتِ قدس پر
فیصل کی سلطنت سے ہے شورشِ مراسم

بشکر یہ ہفتہ ارچیان یکم محرم الحرام ۱۳۸۳ھ

BISMILLA HIR RAHMA NIR RAHEEM

FATIMATUZZAHRA (Salawaatullaaha alaihaa) KAY
M A Z A A R P A R

Is saanehey se goombade Khizraa hai poor malaal
Lakhtey diley rasool ki toorbat hai khasta haal.
Dil men thitak gayaa ke nazar men simat gaya
Is Jannatul Baqee' ki t'azeem ka khayaal.
Taibah men bhee hai Aale Payamber pa ibtilaa
Is ibtilaa se khaatire kaunain hai nidhaal.
Soey hoey hain maan ki lahad hee ke aas pass
Poorey Khaleel Sibte Payambar' Ali ke laal.
Urtee hai dhool marqade Aale Rasool per
hootaa hai dekhtey he tabee'at ko ikhtilaal.
Uftaadgaane khawaab men hain aale Bootooraaab
Ab tak wohee hai gardishe dauraan ki chaal dhaal.
Farre shahee rawaa hai? Payambar ke deen men
Lekin haraam shai hai? maqaabir ki dekh bhaal.
Islam apne moolid-o-manshaa men ajnabee
Teraa Ghazab kahaan hai? Khooda Wande Zul Jalaal.
Tonden barhee hoee hain ghareebon ke khoon sey
mahlon ki aab-o-taab hai hookkam per halaal.
Jis kee nigah men binte Nabi ki hayaa naho
Us shakhs ko nawishta-e-taqdeer hai zawaal.
Phatte hai pau to subh bhee hotee hai bizzaroor
Phirtey hain roz-o-shab to ye phattay hain maah-o-saal.
Kab tak rahey gi aal-e-Payambar lutee pittee
Kab tak rahengey J'afar-o-Baqir gusasta haal.
Az baske hoon Ghulaam-e-Ghulaamaan-e-Ahl-e-Bait
Har lahza in ki zaat pe qurbaan jaan-o-maal.

Kyaa yoonhi khaak ureygi mazaaraat-e-qoods per
Faisal ki saltanat se hai Shorish mera sawaal.

1. "The green tomb (of the Prophet (S.A.) is extremely grieved at this incident because the grave of the dear daughter of the Prophet is in a shattered state.

2. The thought of respect of this Jannatul Baqee has surprizingly settled in the mind and converged in the sight.

3. (How surprizing) that even in Medina the progeny of Prophet (S.A.) is faced with affliction; this affliction has depressed the mind of both the worlds.

4. The descents of Khalil (Hazrat Ibrahim (A.S.) grandson of the Prophet (S.A.) Ali's (A.S.), dear ones, are sleeping round about the grave of their mother (Fatem (R.A.) The oppressed.

5. The dust is blowing on the Mausoleum of the progeny of the Prophet (S.A.) seeing this the mind gets disturbed and perturbed.

6. The progeny of Abu Turab (Ali A.S.) is laying in sleep; even to day in the same manner and mode of the moving world.

7. Is the royal pomp valid in the religion of the Holy Prophet. But is it a forbidden thing to look-after the graves ?

8. Islam in its very place of origin and birth is a stranger. Where is the wrath O the Lord of Glory and Dignity.

9. The bellies are protruding with the blood of the poor; the pomp and show of the palaces is lawful for the rulers!

10. He who has no respect for the daughter of the Prophet (S.A.) is doomed to decline and destruction.

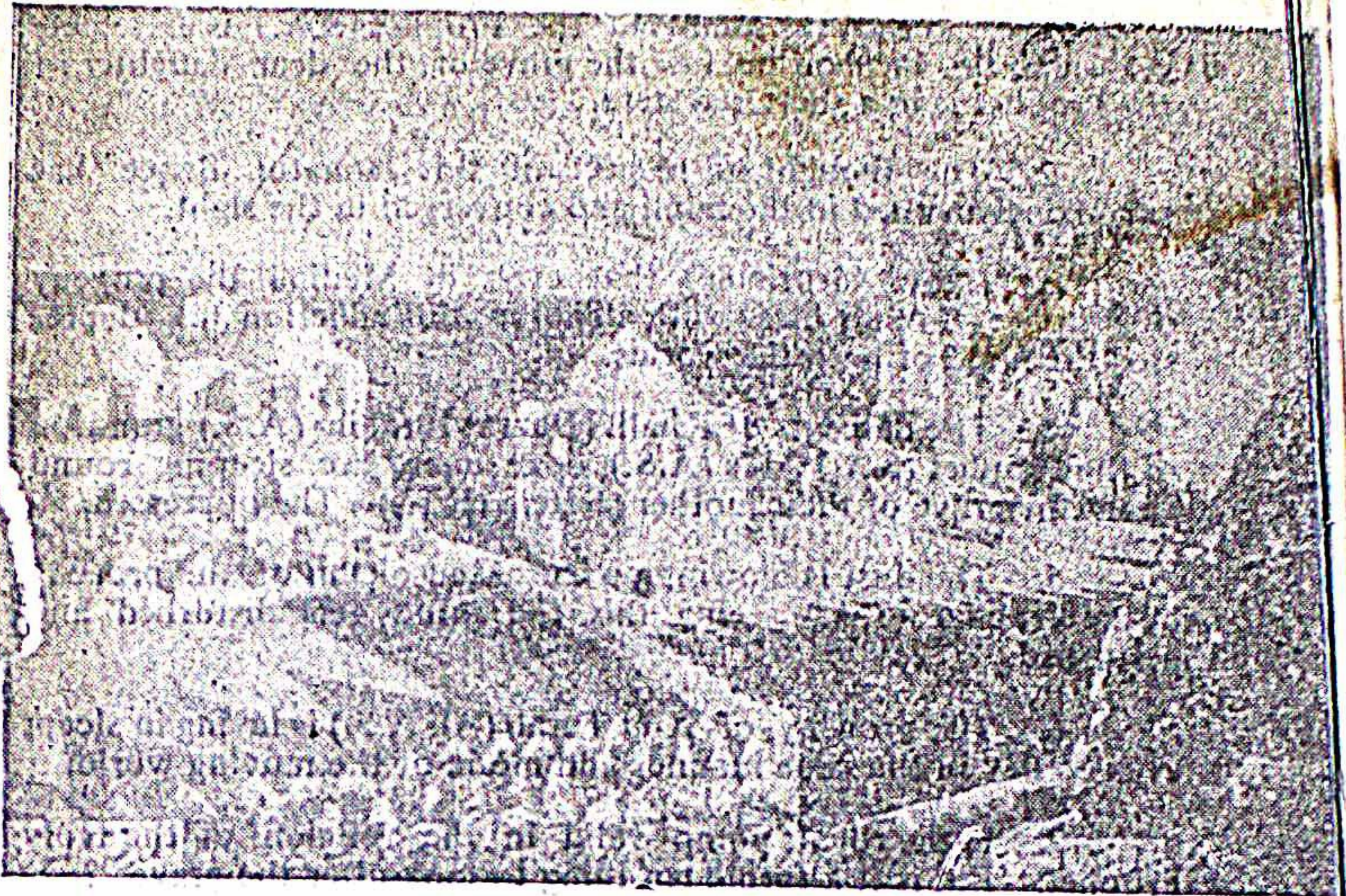
11. If the dawn appears the morning must come, when the days and nights rotate the months and the years appear.

12. How long the progeny of the Prophet (S.A.) will remain robbed and oppressed ? (and how long the mausoleums of Ja'far and Baqir will remain in the shattered condition ?)

13. As much as I am the slave of the slaves of Ahlul Bait (A.S.) my life and property a sacrifice for them every moment.

14. What ! The dust will remain glowing on these sacred tombs ? Shorish'. This is my demand from government of Faisal (Saudi Government).

With the courtesy of weekly "Chattan" 1st Moharram 1383 A.H.



Rauza of Hazrat Fatima (A.S.) & Imam Hasan (A.S.) Imam Zainul Abidin (A.S.) Imam Mohammad Baqir (A.S.) Imam Jafer Sadiq (A.S.) Jannatul Baqee. Medina before demolition



Holy graves in Jannatul Baqee. Medina before demolition (1926)

JANNAT - UL - BAQEE

Peer Muhammad Tareq

Peer Muhammad Tareq

Karachi.

1970.