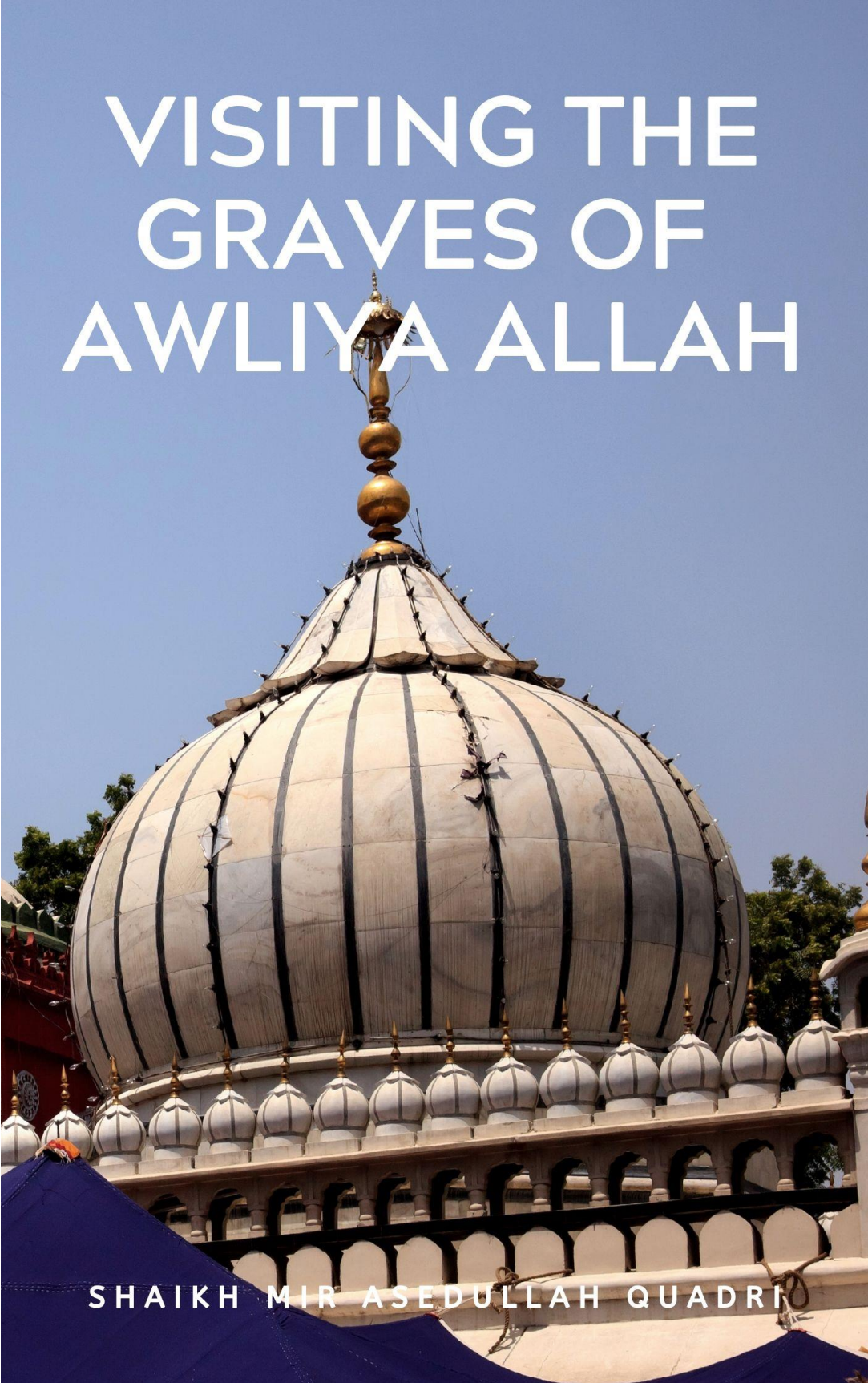


VISITING THE GRAVES OF AWLIYA ALLAH

A large, ornate white dome with a golden finial, part of a mosque or shrine, under a clear blue sky. The dome is covered in white marble with dark vertical stripes. The finial is a golden sphere on a stem. The base of the dome is decorated with a row of smaller white domes. In the foreground, there is a white stone railing with arches and a blue fabric draped over it.

SHAIKH MIR ASEDULLAH QUADRI

VISITING THE GRAVES OF AWLIYA ALLAH

Written By

SHAIKH MIR ASEDULLAH QUADRI

Sahih Iman Publication

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The meaning of the Arabic word Ziyarah (زياره) are derived from root words (زَارَ، يَزُورُ، زُورًا) 'zaar, yazoor, Zaura' which means to meet, to see or to intend to go to someone.

Thus, the meaning of of Ziyara are to come to meet someone, or to meet closely, or to join, proclivity. Usually this word is used in the meaning of 'to go to meet someone out of love, respect and affection. **Mazar** (Grave) means the place of **Ziyara**.

It is in Quran - وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا - رَجِيمًا [If they had only, when they were unjust to themselves, come to you and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful). (**An-Nisa - 64**).

The above Quranic commandment emphasizes the importance to visit someone who is a beloved of Allah and ask for his mediation for forgiveness of his sins. Allah (عَزَّ وَجَلَّ) says, if the Prophet (صلى الله عليه و آله وسلم) agrees and mediate on his behalf, then Allah (عَزَّ وَجَلَّ) will surely forgive his sins.

Since Quranic teachings are for all the time, the above commandment is valid till the day of Resurrection. This view is held by (i) Ibn Kathir in his Tafseer, (ii) Baihaqi in Shob-ul-Iman, (iii) Qurtubi in 'Al-Jami-ul-Ahkam al-Quran, etc.

Salafi scholar Ibn Qayyim describes the virtues of visiting the grave of the Apostle of Allah (صلى الله عليه و آله وسلم) as - (الله عليه و آله وسلم) فكَأَنَّهُ فِي الْقَبْرِ حَيٌّ نَاطِقٌ [Keep in mind & heart that Holy Prophet (صلى الله عليه و آله وسلم) is alive in his grave and talks.] and فالواقفون نواكس الأذقان [So keep your head down when you stand in the court of Holy Prophet (صلى الله عليه و آله وسلم)].

This book is written to explain facts in regard to visiting the graves of Awliya Allah and requesting their mediation in forgiveness of our sins and alleviation of our difficulties faced by us in this world.

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The following Quranic verses, Ahadith and rulings confirm that visiting, touching or placing of head on the graves of Awliya Allah and asking for their mediation is the tradition of Sahabah, Imams of Fiqh and all important Shuyooks and Scholars of Islam.

(1) It is in Hadith - Imam Qadi 'Iyad writes in **Shifa'** that Naafi' (رضى الله تعالى عنه) said that when Ibn Umar (رضى الله تعالى عنه) would say Salam; he would say Salam on Rasulullah (صلى الله عليه و آله وسلم) and Abu Bakr (رضى الله تعالى عنه) more than 100 times, then he would go to the blessed pulpit (in Masjid-e-Nabawi) and touch the place with his hands where Rasulullah (صلى الله عليه و آله وسلم) sat and rub them over his face. **(Qadi Iyad Shifa).**

(2) It is in Hadith - Related with Abdullah bin 'Umar (رضى الله تعالى عنه) that he wiped his face at the place where Prophet (صلى الله عليه و آله وسلم) sat. **(at-Tabqat al-Kubra ibn Sa'd, 1:254).**

It is related about Sahaba (رضى الله تعالى عنهم اجمعين) that they touched the circular parapet that is next to the blessed shrine of Prophet Mohammad (صلى الله عليه و آله وسلم) with their right hand and then made supplications.

(3) It is in Hadith - It is reported in "Musannaf Ibn Abi Shaybah" : Abu Bakr (Ibn Abi Shaybah) told us; and he said: Zayd Ibn Habbab told us; he said : Abu Mawdudah told me; he said : Yazid Ibn Abd-il-Malik Ibn Qasit told me; he said : I saw a group of the Companions of the Prophet (رضى الله تعالى عنهم اجمعين) if the Masjid was free for them, they stood up and went to the free rummanah (knob) of the minbar, rubbed it, and made dua'. **(Musannaf Ibn Abi Shaybah).**

(4) Ibn Qaseet and Utba narrated that when the companions (رضى الله تعالى عنهم اجمعين) would exit the Masjid an-Nabawi, they would touch the edges of the grave of the Prophet (صلى الله عليه و آله وسلم) with their hands and then make du'a.

(5) It is in Hadith -"It is related from Malik al-Dar (رضى الله تعالى عنه) who was Hadhrat Umar's (رضى الله تعالى عنه) treasurer, that the people suffered a drought during the Caliphate of `Umar, (رضى الله تعالى عنه) whereupon a man came to the grave of the Prophet and said: "O Apostle of Allah (صلى الله عليه و آله وسلم), ask for rain for your Community, for verily they have but perished," after which the Prophet (صلى الله عليه و آله وسلم) appeared to him in a dream and told him: "Go to `Umar (رضى الله تعالى عنه) and give him my greeting, then tell him that they will be watered. Tell him: You must be clever (cautious), you must be clever (cautious)!"

The man went and told `Umar (رضي الله تعالى عنه). The latter said : "O my Lord, I spare no effort except in what escapes my power!"

The above Hadith has been mentioned by **Imam Bukhari** in his book *Taarikh al-Kabir - Biography of Malik al-dar*. It is also is narrated by **Bayhaqi**. **Salafi scholar Ibn Taymiyyah** wrote this Hadith in *Sirat al Mustaqim* - page 373. **Ibn Kathir** cited it in *al-Bidaya wa al-nihaya* and said : *isnaduhu sahih*. **Ibn Abi Shayba** cited it in his *Musannaf* with a sound (*sahih*) chain as confirmed by **Ibn Hajar** who says: *rawa Ibn Abi Shayba bi isnadin sahih* and cited the hadith in *Fath al-Bari*. He identifies Malik al-Dar as `Umar's (رضي الله تعالى عنه) treasurer (*khazin `umar*) and says that the man who visited and saw the Prophet (صلى الله عليه و آله وسلم) in his dream is identified as the Companion **Bilal ibn al-Harith** (رضي الله عنه), and he counts this Hadith among the reasons for **Bukhari's** naming of the chapter "The people's request to their leader for rain if they suffer drought."

The narrators of the above Hadith are: (a) Abu Mu'awiya, (b) Imam A'mash, (c) Abu Salih Abdur Rahman bin Sa'eed, (d) Malik bin Ayyad al-Dar. All of them are considered as authentic and famous narrators of Ahadith whose narrations were taken by **Bukhari, Muslim, Abu Dawood, and others**.

(6) **Imam Malik** was asked the following question by the Caliph Abu Ja'far al-Mansur.

"Shall I face the Qibla with my back towards the grave of the Apostle of Allah (صلى الله عليه و آله وسلم) when making du'a (after salams)?" He replied : "How could you turn your face away from him (صلى الله عليه و آله وسلم) when he is the means (*wasila*) of your and your father Adam's forgiveness to Allah (عَزَّ وَجَلَّ) on the Day of Resurrection? Nay, face him and ask for his intercession (*Istashfi bihi*) so that Allah (عَزَّ وَجَلَّ) will grant it to you as He said - *وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا* (If they had only, when they were unjust to themselves, come to you and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful). (**An-Nisa - 64**).

The above is narrated by **al-Qadi `Iyad** in *al-Shifa* (2:92-93). **Subki** in *Shifa' al-siqam*. **Qastallani** in *al-Mawahib al-laduniyya*. **Ibn Jama`a** in *Hidayat al-salik*. **Haytami** in *al-Jawhar al-munazzam* and *Tuhfat al-zuwwar* and others.

(7) **Al-Utbi**, a Sahabi, (رضي الله تعالى عنه) said : "As I was sitting by the grave of the Prophet, a Beduin Arab came and said: "O Apostle of Allah- صلى الله عليه و آله وسلم! I have heard Allah (عَزَّ وَجَلَّ) saying: *وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا* [If they had only, when they were unjust to

themselves, come to you and asked Allah's forgiveness, and the Apostle (صلى الله عليه وآله وسلم) had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful). (**An-Nisa - 64**). So I have come to you asking forgiveness for my sins, seeking your intercession with my Lord."

Then he left, and I dozed and saw the Prophet (صلى الله عليه وآله وسلم) in my sleep. He said to me : "O `Utbi (رضي الله تعالى عنه), run after the Beduin and give him glad tidings that Allah (عَزَّ وَجَلَّ) has forgiven him."

The above report is graded as *mashhur* (established and well-known) and narrated by - **Nawawi Adhkar**, *al-Majmu`8:217* and *al-Idah fi manasik al-hajj*, chapters on visiting the grave of the Prophet (صلى الله عليه وآله وسلم). **Ibn Jama`a**, *Hidayat al-salik* 3:1384. **Ibn `Aqil**, *al-Tadhkiraal-Mughni*. **al-Qurtubi**, *Tafsir of 4:64 in Ahkam al-Qur'an* 5:265. **Samhudi**, *Khulasat al-Wafa*. **Ibn Kathir**, *Tafsir* 2:306 **Taqi al-Din al-Subki**, **Ibn al-Jawzi**, *Muthir al-gharam al-sakin ila ashraf al-amakin* p. 490. **Ibn Hajar al-Haytami**, *al-Jawhar al-munazzam* (commentary on Nawawi's *Idah*) and others.

(8) Imam Ahmad made tawassul through the Prophet (صلى الله عليه وآله وسلم) as a part of every Dua. This is reported by `Ala' al-Din al-Mardawi in his book *al-Insaf fi ma`rifat al-rajih min al-khilaf `ala madhhab al-Imam al-mubajjal Ahmad ibn Hanbal* (3 : 456).

The correct position of Hanbali School of Thought is that it is permissible in one's supplication (*du`a*) to use as means a pious person (dead or alive), and it is desirable.

(9) Ibn al-Qayyim, the second important scholar of Salafism (after Ibn Taymiyyah), wrote : The Apostle of Allah (صلى الله عليه وآله وسلم) has said that when you send salutations to him from wherever you might be, he can hear your voice. (**Reference - Jal ul Afhaam by Ibn al-Qayyim, Page 100**).

(10) Ibn Katheer, a very famous Salafi Scholar wrote the following about Prophet Mohammad (صلى الله عليه وآله وسلم) assistance to people after his death :

(a) Uthman Ghani (رضي الله تعالى عنه) said that when the enemy surrounded his house and stopped the household from receiving water, they were thirsty for many days. `Uthman (رضي الله تعالى عنه) said : One day I saw that the the Apostle of Allah (صلى الله عليه وآله وسلم) give me some water from my window. Some days later my roof parted, and the Prophet (صلى الله عليه وآله وسلم), accompanied by Abu Bakr and Umar (رضي الله تعالى عنهم), entered and gave me some (more) water to drink and consoled:

'You will break your fast with us tomorrow'. [Taarikh Ibn Kathir - Chapter on the Death of Uthman (رضى الله تعالى عنه)].

(b) The Prophet (صلى الله عليه و آله وسلم), gave advice to Imam Hussain (رضى الله تعالى عنه) regarding the battle of Karbala - when he was departing for Kufa and later, on the night before his (Imam Hussain's (رضى الله تعالى عنه) death. The Apostle of Allah (صلى الله عليه و آله وسلم) gave the news that they would meet the next day in Paradise[Taarikh Ibn Kathir, chapter on Karbala.]

(11) **It is in Hadith** - Narrated by **al-Hakim** that Abu Ayyub al-Ansari (رضى الله تعالى عنه) placed his forehead on the grave of Prophet Mohammad (صلى الله عليه و آله وسلم). Marwan Ibn al-Hakam saw him and held his neck. Abu Ayyub (رضى الله تعالى عنه) said I did not come to the Stone. I came to the Apostle of Allah (صلى الله عليه و آله وسلم). I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : Do not weep for Islam if the qualified people were in-charge, but weep for it, if it was under the charge of unqualified. (**Al-Hakim** related this Hadith in **Mustadrak** and said it is Sahih. **ad-Dhahabi** (who is held in great respect by Salafis) agreed to his authentication.

(12) **It is in Hadith** - Dawud ibn Salih (رضى الله تعالى عنه) said: "(The governor of Madina) Marwan ibn al-Haka one day saw a man placing his face on top of the grave of the Prophet (صلى الله عليه و آله وسلم). He said : "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari (رضى الله تعالى عنه). The latter (Abu Ayyub al-Ansari - (رضى الله تعالى عنه) said : "Yes; I came to the Prophet (صلى الله عليه و آله وسلم), not to a stone."

The above Hadith is mentioned in (i) **Ibn Hibban** in his Sahih, (ii) **Ahmad** (5:422), (iii) **Al-Tabarani** in his Mu'jam al-Kabir (4:189) and his Awsat (iv) According to **Haythami** in al-Zawa'id (5:245 and 5:441 #5845 Book of Hajj, "Section on the honoring of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet (صلى الله عليه و آله وسلم)" and #9252 Book of Khilafa, "Chapter on the leadership of those unworthy of it"), (v) **al-Hakim** in his Mustadrak (4:515); (vi) **ad-Dhahabi** said it was Sahih, (vii) **as-Subki** in Shifa' al-Siqam (p. 126) and (viii) Salafi scholar **Ibn Taymiyya** in al-Muntaqa (2:261 f.).

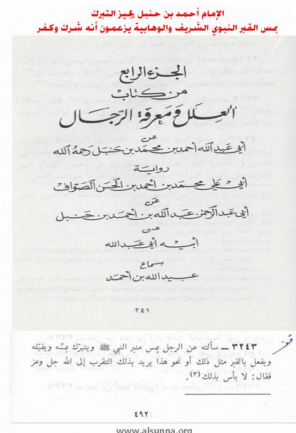
It is **important** to note that **ad-Dahabi** and **Ibn Taymiyya** have quoted the above Hadith in their books which should confirm to their followers that one can kiss the Grave and place his head on the Grave of Prophet Mohammad (صلى الله عليه و آله وسلم) and Awliya Allah and request their mediation (Waseelah) after the death.

(13) It is in Hadith - Narrated by Ibn Majah, Ahmad, at-Tabarani, as-Subki and Ibn Asakir that : Mu`adh Ibn Jabal (رضي الله تعالى عنه) and Bilal (رضي الله تعالى عنه) came to the Grave of the Prophet (صلى الله عليه و آله وسلم) and sat weeping and Bilal (رضي الله تعالى عنه) rubbed his face against the Grave of Prophet (صلى الله عليه و آله وسلم). (**Ibn Majah 2:1320, Ahmad, al-Tabarani, al-Subki, and Ibn Asakir**).

The above Hadith confirms the fact that kissing of Graves and placing your head on the Graves is the tradition of Sahabah (رضي الله تعالى عنهم اجمعين).

(14) It is in Hadith - Yahya (رضي الله تعالى عنه) related from Imam Malik (رضي الله تعالى عنه) that he heard that Ali Ibn Abi Talib (رضي الله تعالى عنه) used to rest his head on Graves and lie on them (holding the grave with his stretched hands while his head, entire face and chest is rested on the Grave). Imam Malik (رضي الله تعالى عنه) said, "As far as we can see, it is only forbidden to sit on the Graves to relieve oneself." (**Muatta' Imâm Malik - Book #16, Hadith #16.11.34**)

(15) We are providing here Manuscripts about Imam Ahmad affirming seeking blessings from the Prophet (صلى الله عليه و آله وسلم) by touching and kissing his Minber and Grave.



وفي كتاب سوالات عبد الله بن أحمد بن حنبل لأحمد رضي الله عنه قال: سألت أبي عن مس الرجل رمانة المنبر يقصد التبرك وكذلك عن مس القبر فقال: لا بأس بذلك .هـ

وفي كتاب العلل ومعرفة الرجال ما نصه: سألته عن الرجل يمس منبر النبي صلى الله عليه وسلم ويتبرك بمسه ويقبله ويفعل بالقبر مثل ذلك أو نحو هذا يريد بذلك التقرب إلى الله جل وعز، وقال: لا بأس بذلك .هـ

و التبرك لغة هو طلب البركة أي الخير .. اللهم انفعنا ببركة سيدنا محمد صلى الله عليه وسلم

[In the book “**Su’alat (Questions of) Abdullah, son of Ahmad bin Hanbal to Ahmad**” He said : “I asked my father (Ahmad bin Hanbal) about the person that touches the “Rummanah” Podium Knob (Where the Prophet - صلى الله عليه و آله وسلم - used to put his hand) with the intention of seeking blessings, and about touching the Grave of Prophet Mohammad (صلى الله عليه و آله وسلم) for blessings, he (Ahmad) said: “Nothing wrong with that.]

Also in the book “**Al-ilal wa Marifatir-Rijal**” he said: “I asked him (Ahmad bin Hanbal) about the person that touches the podium of the Prophet (صلى الله عليه و آله وسلم), seeking blessings by touching it and kissing it, and does the same to the grave, or as such, seeking the blessings from Allah the almighty, he (Ahmad) said: “Nothing wrong with that”.

(16) **Ad-Dhahabi** (who is held in great honor by Salafis and their likeminded groups) wrote the following in his book **Mu'jam al-Shuyukh (1:73 #58)**.

'**Ahmad Ibn Hanbal** was asked about touching the Prophet's (صلى الله عليه و آله وسلم) grave and kissing it and he saw nothing wrong with it. His son 'Abdullah related this from him. If it is asked: "Why did the Companions not do this?" We (Imam Ahmad) reply: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. **Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it.** Do you not see what Thabit al-Bunani (رضي الله تعالى عنه) did when he kissed the hand of Anas ibn Malik (رضي الله تعالى عنه) and placed it on his face saying: "This is the hand that touched the hand of the Apostle of Allah (صلى الله عليه و آله وسلم)"? Muslims are not moved to these matters except by their excessive love for the Prophet (صلى الله عليه و آله وسلم), as they are ordered to love Allah (عَزَّ وَجَلَّ) and the Prophet (صلى الله عليه و آله وسلم) more than their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr (رضي الله تعالى عنه) and 'Umar (رضي الله تعالى عنه) more than themselves. (**Ad-Dhahabi, Mu'jam al-Shuyukh - 1:73 #58**).

(17) **Al-Buhuti** (Hanbali scholar who followed Imam Ahmad) said in '**Kashshaful Qina**' : Ibrahim al-Haribi (رضي الله تعالى عنه) said: It is 'Mustahab' (liked) to kiss the chamber of Prophet (صلى الله عليه و آله وسلم). Then Al-Buhuti (رضي الله تعالى عنه) said: There is no objection to one's touching the grave of Prophet (صلى الله عليه و آله وسلم) with hand.

(18) **Shaikh as-Subki** said 'It is preferred to perform tawassul by Prophet Mohammad (صلى الله عليه و آله وسلم) and no one of the Salaf and Khalaf objected to it, except (it was first invented by) Ibn Taymiyyah'.

(19) **Shams-ud-Din Ibn al-Jazari** (who was Hafiz, Muhaddith, and the Shaykh of the Qurra') in his famous book "**Hisn-ul-Hasin**" and its summary "**Uddat-ul-Hasn-il-Hasin**", mentioned that the graves of the righteous are among the places of having the dua' fulfilled.

(20) It is in Hadith - Ibn Abbas (رضى الله تعالى عنه) related that Prophet (صلى الله عليه وسلم) said : Allah (عَزَّ وَجَلَّ) has angels other than Hafazah (angels who record human beings deeds) who roam (on Earth) writing what fall of tree leaves. If any of you fell in a calamity in a desert, let him call : O'Slaves of Allah, help. (**Ibn Hajar** mentioned this Hadith in '**al-Amali**' and said that this Hadith is Hasan).

The above Hadith testifies that Istighatha (seeking help from the pious servants (Awliya Allah) and angels in times of need) is mandatory in Islam.

(21) Abd-ur-Rahman Ibn al-Jawzi mentioned in his book "**Al-Wafa bi Ahwal-il-Mustafa**" and **ad-Diya' al-Maqdisi** also mentioned it: From Abu Bakr al-Minqari : He said: At-Tabarani, Abush-Shaykh, and I were in the Haram of the Apostle of Allah (صلى الله عليه وسلم) in a bad situation. Hunger had affected us and we continued fasting that day. When the time of Isha' came, I came to the Grave of the Apostle of Allah (صلى الله عليه وسلم) and said: O' Apostle of Allah (صلى الله عليه وسلم), hunger, hunger; and I left. Abush-Shaykh told me: Sit down, either there will be provision or death. Abu Bakr said: Abush-Shaykh and I slept, while at-Tabarani was sitting looking into something. An Alawi (a descendant of Prophet Muhammad - صلى الله عليه وسلم) came and knocked the door. He had two servants, each had a big straw bag full of food. We sat, ate, and thought that the rest will be taken by the servant. But, he departed and left the rest for us. When we finished eating, the Alawi said: O' people, did you complain to the Apostle of Allah (صلى الله عليه وسلم)? I saw the Apostle of Allah (صلى الله عليه وسلم) in the dream; he ordered me to carry something to you.

(22) Salafi scholar Ibn Taymiyya wrote a Hadith in his book *Siratal Mustaqeem*: A person came to the blessed grave of the Apostle of Allah (صلى الله عليه وسلم) and requested food from the Prophet (صلى الله عليه وسلم) and sat down. After a while a Hashmi (a member of the Prophet's - صلى الله عليه وسلم) family came to him. He had with him a tray of food, and said, "this food has been sent by the Prophet, (صلى الله عليه وسلم) and with it he gave a message: Eat it and leave from here because whoever loves us does not make this kind of desire". (**Iqtida as-Sirat al Mustaqim, page 290 by Ibn Taymiyya**).

(23) Darmi wrote : When Yazid bin Mu'awiya attacked Madinah, there was no Adhan or Jam'at (congregational prayers) in Masjid an-Nabawi (صلى الله عليه وسلم) for three days. **Sa'eed Ibn Musayab** states, 'I stayed in Masjid an-Nabawi (صلى الله عليه وسلم) for the three days and pretended to be Majnun (mad) and for every prayer, I heard the Adhan from the blessed grave of the Prophet (صلى الله عليه وسلم). (**Darmi, chapter on Fada'il-e-Nabi** (صلى الله عليه وسلم)).

(24) **Salafi scholar Ibn-e-Taymiyya** wrote: **Ibn Musayab's** listening of the Adhan from the Prophet's (صلى الله عليه و آله وسلم) grave or the returning of Salaam from the graves of the Awliya, **is Haqq and we believe in it. (Iqtida as Sirat al-Mustaqim, page 373.)**

(25) **Ad-Dhahabi**, a famous Salafi Scholar wrote: that the famous Tabi'i, Simaq bin Harb said that: 'My sight was gone and I was completely blind. I prayed a lot and one night when I was sleeping, I saw in my dream Prophet Ibrahim (عليه السلام). I said to Ibrahim, 'my sight is gone and what should I do?' Prophet Ibrahim (عليه السلام) said 'go to the river **Forat** and wash your face in the river and your sight should return'. When I washed my face in the river, my sight returned and I saw 80 companions of the Prophet (صلى الله عليه و آله وسلم) with that sight.

From the above Ahadith it is proved that we can request for assistance (Istishfah) from Awliya Allah, Sahabah and Prophets who have died and we also get the required assistance from them. They are able to help us and are fully aware of our problems that occur to us in our material lives. The following also clarify this issue.

(26) **It is in Quran** - **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُبِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ** رَاكِعُونَ (Your guardian (or solver of grievances) can be Allah (عَزَّ وَجَلَّ) and His Messenger (صلى الله عليه و آله وسلم) and those who believe, who establish Salah, and pay Zakat and bow down (in prayer) (**Al-Maida - 55**).

(27) **Salafi scholar Ibn Taymiyya** wrote - Some people came to the grave of our Prophet Mohammad (صلى الله عليه و آله وسلم) and requested something, and their needs were fulfilled. In the same way, the pious people can also fulfill the needs of people - and we do not deny this [**Iqtida as Sirat al-Mustaqim, - page 373 by Ibn Taymiyya**]

(28) **Qadi Abu Abdillah al-Husain Ibn Ali Ibn Mohammad as-Saymari** told - He said: Umar Ibn Ibrahim al-Muqri told us: He said Ali Ibn Maymum told us : He said, I heard **Imam Shafi'i** (رضى الله تعالى عنه) say : I perform tabarruk by **Abu Hanifah** (رضى الله تعالى عنه). If I needed something, I would pray 'rak'atan' (two rakah salah), come to his grave and ask Allah (عَزَّ وَجَلَّ) there. It would not be too long before my need was fulfilled.

The above confirms the fact that Imam Shafi'i used to visit the grave of Imam Abu Hanifa **whenever** he was in town to seek his mediation. The other imams of fiqh and Ahadith never objected to people visiting the graves and seeking mediation. As a matter of fact, no one in Salaf and Khalaf ever objected to it.

(29) It is in Hadith - Narrated by Ummul Momineen Aisha (رضي الله تعالى عنها): When Negus (the king of Abyssinia - presently Ethiopia, who treated Muslim immigrants nicely in 615 AD) died, we were told (by Prophet Mohammad - صلى الله عليه وآله وسلم) that a light would be seen perpetually at his Grave. (**Abu Dawood - Book #14, Hadith #2517**).

(30) It is in Hadith - Narrated Al-Bara (رضي الله تعالى عنه): The Prophet (صلى الله عليه وآله وسلم) went towards Al-Baqi (the Graveyard at Medina) on the day of Id-ul-Adha and offered a two-Rakat prayer (of 'Id-ul-Adha)... (part of the Hadith). (**Bukhari - Book #15, Hadith #93**).

The **above** Hadith clearly specifies that Id-ul-Adha congregation prayer was done by the Prophet (صلى الله عليه وآله وسلم) and all Sahabah (رضي الله تعالى عنهم اجمعين) in the open area, close by the graves at Jannat al-Baqi.

(31) It is in Hadith - Narrated by Ibn Umar who said : "In the Mosque of al-Khayf there is the Qabr (Grave) of seventy Prophets." (**Tabarani in al-Kabir and al-Bazzar with a chain of trustworthy narrators, according to al-Haythami in Majma` al-Zawa'id #5769, #5965**).

The **above** Ahadith establishes the fact that we can pray salah, read Quran and make Dua standing or sitting close by the graves of Prophets, Sahabah and Awliya Allah).

(32) It is in Hadith - Narrated Ibn Abbas (رضي الله تعالى عنه). A person died and Allah's Apostle (صلى الله عليه وآله وسلم) used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet (صلى الله عليه وآله وسلم) (about his death). He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet (صلى الله عليه وآله وسلم) went to his Grave and offered the (funeral) prayer. (**Bukhari Book #23, Hadith #339**)

(33) It is in Hadith - Narrated Anas bin Malik (رضي الله تعالى عنه): We were (in the funeral procession) of one of the daughters of the Prophet (صلى الله عليه وآله وسلم) and he (Prophet - صلى الله عليه وآله وسلم) was sitting by the side of the Grave... (part of the Hadith) (**Bukhari - Book #23, Hadith #374**).

(34) It is in Hadith - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated that: "When **Prophet** (صلى الله عليه وآله وسلم) used to stay with her, in the last part of the night he used to go to the graveyard of Madinah (**Muslim, Mishkat page 154**).

(35) It is in Hadith - Muhammad bin Nu'man (رضي الله تعالى عنه) narrates that Rasoolullah (صلى الله عليه وآله وسلم) said: "Whoever visits his parents' graves or visits one of their graves every Friday, then he will be forgiven and will be written as being one of the pious" (**Mishkat page 154**).

(36) It is in Hadith - Jabir b. 'Abdullah (رضي الله تعالى عنه) narrates: Allah's Messenger (صلى الله عليه وآله وسلم) said ' When any one of you shrouds his brother, he should shroud him well (part of Hadith). (**Sahih Muslim - Book #004, Hadith #2058**).

(37) It is in Hadith - Abu Qatada (رضي الله تعالى عنه) narrates that Prophet (صلى الله عليه وآله وسلم) said: "When you are a custodian of any dead, give them a fine shroud because they (the dead believers) visit one another place and meet one another (**Tirmidhi, Ibn Majah and Baihaqi**).

(38) It is in Hadith - Narrated Ash-Shaibani (رضي الله تعالى عنه): Ash Sha'bi (رضي الله تعالى عنه) said, "I was informed by a man who had seen the Prophet (صلى الله عليه وآله وسلم) **going** to a Grave that was separate from the other Graves and he aligned the people in rows and said four Takbir." I said, "O' Abu 'Amr (رضي الله تعالى عنه)! who narrated (that) to you"? He said, "Ibn Abbas (رضي الله تعالى عنه). " (**Bukhari - Book #23, Hadith #405**)

(39) It is in Hadith - Ibn Abd al-Wahab an-Najdi at-Tamimi, the Imam of present day Salafis (a sub sect of Kharijists) mentioned this Hadith in his book "**Ahkam Tamanni al-Mawt**". A young boy used to do (a lot) of prayers in Masjid, however one woman fell in love with him and she started to attract him towards herself until one day he got persuaded and came to her house, but he recalled this Quranic verse - **إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ** - [Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.] (**Al-Araaf - 201**), he fainted right over there, when he recovered, he remembered the verse again and fainted once again but this time he passed away. After his death Umar (رضي الله تعالى عنه) met his father being saddened at his death, (the boy) was buried during night, Umar (رضي الله تعالى عنه) took his companions along and visited his grave, **he prayed there** and "Called the Boy" saying: Whosoever feared to stand in front of his Lord then there are 2 gardens for him! Voice came from the grave O'Omar (رضي الله تعالى عنه) Allah (عَزَّ وَجَلَّ) has granted me both the gardens. (**Tafseer Ibn Kathir under verse 7-201**).

(40) It is quoted by Salafi scholar Ibn al-Qayyim al-Jawziyya in his book '**Kitab ar-Rooh**'. It is narrated by Ibn Uyaina's maternal cousin Fudayl that he got very sad on the death of his father and he used to do Ziyarah of his Grave everyday. However, by the will of Allah (عَزَّ وَجَلَّ), after sometime he did not visit him often. Once when he came and sat by the side of the grave of his father, (after some time) he fell asleep and saw in the dream that his father's grave has been opened and he is covered in a sheet with a look which is of dead people. Seeing this, he started to cry. (His father) asked : My son why did not you visit me everyday? He replied : Are you aware of my visitation? (His father) said: I was aware of your arrival every time and your visitation and your Dua is a source of happiness not only for me but also those who are buried near me. After this I (again) started to

visit his Grave very often. (**Kitab ar-Rooh written by Ibn al-Qayyim al-Jawziyya**).

(41) It is in Hadith - "Prophet Mohammad (صلى الله عليه و آله وسلم) said - The Prophets are alive and they pray in their graves"; narrated by **al-Mundhiri and al-Baihaqi** who classified it as authentic (Sahih). Bayhaqi, Hayat ul-Anbiyah, Page 3. Abu Ya'la in his Musnad with Sahih Isnaad Vol 6: No. 3425. Haythami after this Hadith said: Abu Ya'la and Bazzar narrated it and all the narrators of Abu Ya'la are "Thiqa" (Majma az Zawaid Volume 8, Page No. 387, Hadith No. 13812). Salafi Scholar Al-Bani, in Silsila al-Ahadith as-Sahihah Volume 02, Page No. 187, Hadith Number 621.

(42) It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) told Mu'adh Ibn Jabal (رضي الله تعالى عنه) to visit his Grave whenever he would return from Yemen. And he (صلى الله عليه و آله وسلم) promised his intercession to those who would do so. (**Musnad Ahmad** with two sound chains as stated by **al-Haythami, al-Bazzar, al-Tabarani in al-Kabir and Musnad al-Shamiyeen. Ibn Abi Asim in al-Ahad wal-Mathani and as-Sunna. Ibn Hibban in his Sahih, Bayhaqi in al-Sunan al-Kubra**).

(43) It is in Hadith - A blind man came to the Prophet (صلى الله عليه و آله وسلم) and said: "Invoke Allah (عَزَّ وَجَلَّ) for me that he help me." He replied: "If you wish I will delay this, and it would be better for you, and if you wish I will invoke Allah (عَزَّ وَجَلَّ) the Exalted (for you)." He said: "Then invoke him." The Prophet (صلى الله عليه و آله وسلم) said to him : *idhhab fa tawadda', wa salli rak'atayn thumma qul --* "Go and make an ablution, pray two rak'at, then say: "O Allah (عَزَّ وَجَلَّ), I am asking you (*as'aluka*) and turning to you (*atawajjahu ilayka*) with your Prophet Muhammad (صلى الله عليه و آله وسلم) (bi nabiyika Muhammad- صلى الله عليه و آله وسلم), the Prophet (صلى الله عليه و آله وسلم) of mercy; O Muhammad (صلى الله عليه و آله وسلم) (*ya Muhammad*), I am turning with you to my Lord regarding my present need / I am asking my Lord with your intercession concerning the return of my sight (*inni atawajjahu bika ila rabbi fi hajati hadhih -- another version has: inni astashfi'u bika `ala rabbi fi raddi basari*) so that He will fulfill my need; O Allah (عَزَّ وَجَلَّ) allow him to intercede (with you) for me (*allahumma shaffi'hu fiyya*)."

The above Hadith is related by **Ahmad** (4:138 #17246-17247), **Tirmidhi** (hasan sahih -- Da'awat Ch. 119), **Ibn Majah** (Book of Iqamat al-salat wa al-sunnat, Ch. on Salat al-hajat #1385), **Nasa'i** (Amal al-yawm wa al-laylat p. 417-418 #658-660), **al-Hakim** (1:313, 1:526), **Tabarani** in al-Kabir, and authenticated as sound (sahih) by nearly fifteen others including **Ibn Hajar, Dhahabi, Shawkani, and Ibn Taymiyya**.

(44) It is in Quran - "And say not of those who are killed in the way of Allah (عَزَّ وَجَلَّ) as dead. Nay, they are living, but you perceive (it) not" (**Al-Baqarah - 154**).

From the above Quranic Verses, Ahadith and quotes, following Islamic Principles are established.

(i) Kissing and touching and placing the head on the grave of Prophet Mohammad (صلى الله عليه و آله وسلم) and Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah is the tradition of Sahabah (رضى الله تعالى عنهم اجمعين).

(ii) It is important that whenever we visit the Dargah of Awliya Allah, we should pay a lot of respect, we can sit beside the grave or touch and kiss the grave by placing our head on the grave in reverence or kiss the threshold of the Dargah and request them for their help and make dua (to Allah - عَزَّ وَجَلَّ) to accept our Dua through their mediation (Tawassul). All these are proved from above Quranic verses and Ahadith. Those who claim it is shirk, have definitely deviated from the straight path of Islam and may face severe eternal punishment after their deaths.

(iii) Sitting beside the graves of Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah or reading Quran or performing Salah (facing Qibla, not the Grave) is Sunnah.

(iv) Awliya Allah, during their life time and after their deaths are our Shuyooks, teachers and appointed helpers for people. Divinity is only associated with the Unity of Allah (عَزَّ وَجَلَّ) and other than Him, all human beings are His servants with varied responsibilities in this world and in Hereafter.

It is in Quran - **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ** [Your guardian (or solver of grievances) can only be Allah (عَزَّ وَجَلَّ) and His Messenger (صلى الله عليه و آله وسلم) and those who believe, who establish Salah, and pay Zakat and bow down (in prayer).] **(Al-Maida - 55)**

The above verse clearly establishes that Allah (عَزَّ وَجَلَّ) is the Guardian and solver of grievances of people. In addition, Prophet Mohammad (صلى الله عليه و آله وسلم) is also the guardian and solver of grievances of people in the sense that Allah (عَزَّ وَجَلَّ) listens to his prayers more than anyone else. Similarly, Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah are also guardians and solvers of grievances of people in the sense that their Dua is answered faster than the Dua of sinful Muslims.

The above Quranic verse and Ahadith and sayings clearly establish the authenticity of Isteghatha (asking for help) and Tawassul (Mediation) of Prophet Mohammad (صلى الله عليه و آله وسلم), Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah, during their lives and after their deaths.

(v) Though Allah (عَزَّ وَجَلَّ) is not dependent on Awliya Allah to listen to people's prayers, however it is expected that Allah (عَزَّ وَجَلَّ) will listen to Dua of the pious human beings faster than the Dua of the sinful people. Therefore, we approach Awliya Allah to make supplication for us. Imam Shafi'i, other Imams, Sahabah and Awliya Allah and Ahle Sunnah wal Jama'a have practiced it successfully for over 1400 years now.

(vi) Awliya Allah are alive in '**Life after death**' and they can see, listen, talk and reply to us when we visit their graves.

(vii) Prophet Mohammad (صلى الله عليه و آله وسلم) has commanded us to visit the graves of Awliya Allah, our Shuyooks and parents as frequently as possible, at least once in a week. It is the tradition of Imams of Fiqh, theology, Muhadditheen and other important dignitaries of Islam.

VISITING THE GRAVES OF AWLIYA ALLAH BY WOMEN

It is in Hadith - Anas (رضى الله تعالى عنه) related that the Prophet (صلى الله عليه و آله وسلم) saw a woman crying at the grave and said: " Fear Allah and be patient." (**Sahih Bukhari**)

It is in Hadith - It is narrated by Abdullah Bin Abi Malkia (رضى الله تعالى عنه) : "Once Ummul Momineen Aisha (رضى الله تعالى عنها) returned after visiting the graveyard. I asked "O'Mother of Believers, 'Where have you been?' She said: 'I went to visit the grave of my brother Abd Ar-Rahman (رضى الله تعالى عنه).' I asked her: ' Didn't the Apostle of Allah (صلى الله عليه و آله وسلم) prohibit visiting graves?' She said: 'Yes, he did forbid visiting graves during the early days but later on he ordered us to visit them.' " (**Sunan Ibn Majah**).

In the initial period of Islam the graveyards were full of the graves of pagans. Therefore Muslims were stopped from visiting these graves as these belonged to non-believers. After some years, when Muslim graveyards like Jannatul Baqi at Madina were developed, Prophet (صلى الله عليه و آله وسلم) permitted Muslims to visit Graveyards.

It is in Hadith - Ummul Momineen A'isha (رضى الله تعالى عنها) reported that "the Prophet (صلى الله عليه و آله وسلم) had given permission (to women) to visit graves.' (**Sunan Bayhaqi**).

CORRECT UNDERSTANDING OF AHADITH

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said : May Allah's (عَزَّ وَجَلَّ) curse the women who are frequent visitors to the graves". (**Sunan Tirmizi**).

It is in Hadith - Prophet (صلى الله عليه و آله وسلم) said: Let there be curse of Allah (عَزَّ وَجَلَّ) upon the Jews and Christians for they have taken the graves of their apostles as places of worship." (**Sahih Muslim**)

Visiting the graves as places of worship or to worship the dead is forbidden in Islam. As a matter of fact it is Shirk.

We all know, **no Muslim** in the history of Islam, from Prophet Mohammad's (صلى الله عليه و آله وسلم) time till now ever considered graves of Awliya Allah as places of worship. They do not consider Awliya Allah as Idol gods. Islamic Aqeedah about Allah (عَزَّ وَجَلَّ) is very clear.

Salafis, Deobandis and their likeminded groups compare the pious graves of Awliya Allah with that of Pagan Idols and brand real Muslims as grave worshipers. This kind of talk on their part is sufficient to bring Allah's (عَزَّ وَجَلَّ) wrath on them. If they are not realizing it now, they will sure face **Qahar-e-Elahi** in Hereafter. There cannot be a second opinion in this context. As a matter of fact, these groups are involved in pure Idol worship as they have devised a Sky Idol God for themselves which has hands, eyes, legs, shins and what not. They prostrate in front of this human like idol 5 times a day during their modified Salah. Salafis and their likeminded groups should consider these issues coolly and come back to the straight path of Islam as soon as possible.

Prophet Mohammad (صلى الله عليه و آله وسلم) has commanded us to visit the graves of Awliya Allah, our Shuyooks and parents as frequently as possible, at least once in a week. It is the tradition of Sahabah, Imams of Fiqh, theology, Muhadditheen and other important dignitaries of Islam.

It is in Hadith - Muhammad bin Nu'man (رضي الله تعالى عنه) narrates that Rasoolullah (صلى الله عليه و آله وسلم) said: "Whoever visits his parents' graves or visits one of their graves every Friday, then he will be forgiven and will be written as being one of the pious" (**Mishkat - p 154**).

It is in Hadith - Ummul Momineen Aisha (رضي الله تعالى عنها) narrates that: "When Prophet (صلى الله عليه و آله وسلم) used to stay with her, in the last part of the night he used to go to the graveyard of Madinah (**Muslim, Mishk- p 154**)

ANNUAL URS OF AWLIYA ALLAH

Fixing a day for doing some good work is proved from Quran and Ahadith. Like Hajj days are fixed, so are the Days of Islamic Festivals (Eidain). It is in Ahadith, Prophet Mohammad (صلى الله عليه وآله وسلم) used to keep fast on Mondays. Similarly, the Prophet (صلى الله عليه وآله وسلم) commanded us to perform new born's Aqeeqah on seventh day of the birth.

It is in Hadith - Prophet Muhammad (صلى الله عليه وآله وسلم) used to go (along with many Sahabah) to the graves of the martyrs of Uhad once a year and also recite the verse of the Holy Quran on excellence of patience. The Prophet (صلى الله عليه وآله وسلم) used to pray for them (martyrs of Uhad). After Prophet (صلى الله عليه وآله وسلم) death, Khulfa-e-Rashidoon, Abu-Bakr (رضي الله تعالى عنه), Umar (رضي الله عنه) and Othman (رضي الله تعالى عنه) continued this prophetic tradition. **(Bukhari, Muslim and others).**

This Hadith is also mentioned in **(i) Tafseer-e-Tabari, (ii) Tafseer Ibn Kathir - Sura Ar-Rad, Verse 20** (الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يُنْفِضُونَ الْمِيثَاقَ) - [Those who fulfill the promise of Allah وَعَزَّ وَجَلَّ and do not break the covenant], **(iii) Tafseer-e-Qurtabiby** Imam Tabari - commentary of Sura Ar-Rad, Verse 20, **(iv) Shaami** quotes this Hadith in 'Ziyaratil Quboor' Vol. 1.

It is mentioned in **Fathul Ma'ani** that, after the death of Prophet Mohammad (صلى الله عليه وآله وسلم), on 12th Rabbil Awwal, Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) prepared large quantity of food and after reading Quran on it, people of Madina were invited for the feast. It is said that the quantity of food was so much that it was sufficient for all the residents of Madina. Some people did not know the occasion and started inquiring about it with each other. Those who knew about the occasion, informed that "it was the Urs of Prophet Mohammad (صلى الله عليه وآله وسلم) **(Fathul Ma'ani).**

Thus, celebration of Annual Urs of Awliya Allah is Sunnah.

What is done in Ura's of Awliya Allah?

People visit the pious grave of Awliya Allah, food is served, Sama, Zikr Mehfiles are organized and people are reminded about the life histories of Awliya Allah. All these are Sunnah and practice of Sahabah.

Almost all famous scholars (*Akabar*) of Deoband, Tablighi, Jama'at-e-Islami etc., **(like Rashid Gangohi, Qasim Nanotwi, Ya'qub Nanotwi, Ashraf Ali Thanwi, Mahmood al-Hasan, Husayn Ahmad Tandvee and many more)** had taken Bay'a (allegiance) on the hands of **Imdadullah Muhajir Makki**. Meaning, Muhajir Makki was teacher, Shaikh, Emir and Murshid of these groups.

Imdadullah Muhajir Makki (1817-1899), the Grand Shaikh of these groups notably stresses the permissibility of Urs and, while explaining his practices, wrote:

QUOTE - The practice of this Faqeer (ie., myself) in this matter is that I make Isaal-e-Thawaab to the person of my Peer (Murshid, Shaikh) every year. Firstly, Quran is recited, and if there is enough time, **Moulood Sharif** is recited. Thereafter the reward of this is conveyed (to the dead). **UNQUOTE**

Another Deobandi Scholar Rashid Ahmed Gangohi Deobandi wrote:

QUOTE - It is known from Arabs that they used to commemorate the Urs of Hadrat Syed Ahmed Badawi (رضى الله تعالى عنه) on a large scale with much pomp. The Ulema of Medina used to especially observe the Urs of Sayyiduna Ameer Hamza (رضى الله تعالى عنه) (Prophet's Uncle) whose grave (Mazaar) is at Uhad. In short, Muslims throughout the Globe, including Pious Muslims and Ulema, especially the people of Madina, used to strictly (compulsorily) observe Urs, and that which is good according to Muslims is good in the sight of Allah (عَزَّ وَجَلَّ). **UNQUOTE**

(Fataawa Rasheedia, Vol.1, Pg. 92)

Fixing days for Fateha and Niyaz Shareef, like Ghiyaarween (Fateha of Shaikh Abdul Qadir Jeelani - (رضى الله تعالى عنه), Barween (Milad-un-Nabi - (صلى الله عليه و آله وسلم), and many other Fateha dates have been fixed by Muslims so that these could be performed by them repeatedly, without fail. Fateha and Eisaal-e-Thawaab helps our needy dead relatives tremendously. Fateha and Niyaz Shareef are major occasions of feeding the poor and Muslim religious gatherings, in which, often, Zikr, Sama, Bayans, Recitations of Na'at and other religious activities are undertaken.