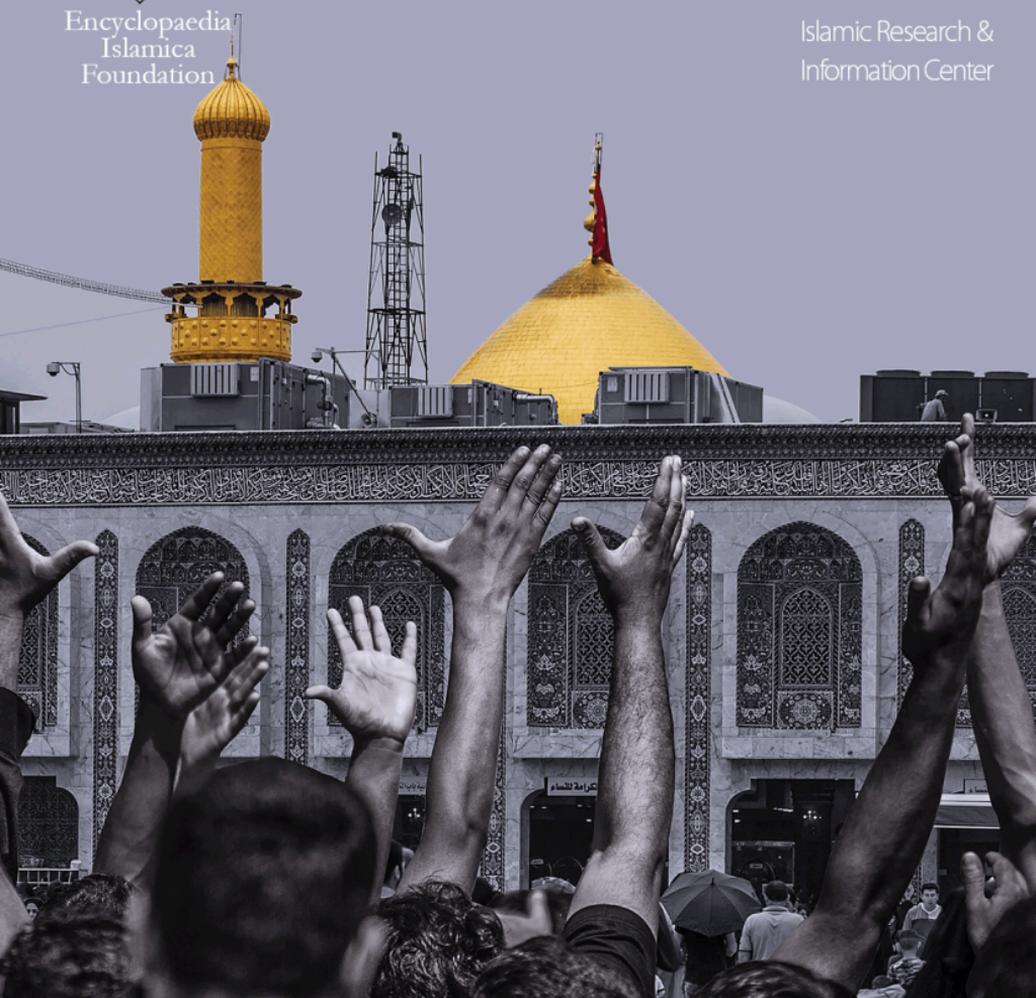




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PILGRIMAGE

“Ziyāra” from the Viewpoint of the Holy Quran,
Hadiths and Theological Discourses

Maryam Kiani Farid

Translated by
Mojganeh Saffarnia

*In the Name of Allah, the Compassionate,
the Merciful*

Pilgrimage
“Ziyāra” from the Viewpoint
of the Holy Quran, Hadiths
and Theological Discourses

Islamic Research and Information Center
in collaboration with
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“Ziyāra” from the Viewpoint of the Holy Quran, Hadiths and Theological Discourses

*An Entry from
Encyclopaedia of the World Islam*

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Introduction to Pilgrimage (Ziyāra)

Ziyāra or pilgrimage (literary: visiting) is a religious term meaning being at the graveside of the deceased and especially the righteous and those highly accepted by God and particularly Prophets and Imams, sometimes accompanied with special rites. Ziyāra from the root “zawara”, literally means intending, desiring and inclining to go to that which is to be visited and departing from everything else. As an expression, it means visiting and meeting someone or visiting a place. Ziyāra implies being next to the visited, be it a person or a place, and departing from other than that, and it necessitates the veneration of a person or a place connected to a holy matter. This article investigates the theological bases for ziyāra relying on the Qur’an and hadith, as well as evaluating the arguments for and against it.

Pilgrimage in general has been accustomed in human societies, as it is a tradition arisen from a human inner need and desire related to the belief of afterlife and the possibility of establishing an inner relation with a beloved person. In Islamic teachings too, this tradition has not been fully rejected rather attention has been paid to correction of methods and certain views and to prevention of deviations in its regard. Therefore, ziyāra has been common among Muslims too and still is. Some have even specified permissibility of ziyāra and also its ‘state of being prescribed as recommended’ (*istehbab*) as a matter of consensus amongst scholars. Only

a small group among Muslims, i.e. the Salafis, has opposed some cases of ziyāra on the ground of considering it as an polytheistic act.

In religious statements, much emphasis has been placed on going to visit the great personages and scholars of religion and also on going to visit the believers while they are living. Going to the ziyāra of the tomb of the Messenger of God (Peace Be Upon Him & His Progeny, PBUH & HP), ziyāra of the tombs of the Imams (Peace Be Upon Them, PBUT), ziyāra of the graves of martyrs and religious scholars and ziyāra of the graves of parents and others who have passed away are all examples of ziyāra.

According to Islamic traditions the ziyāra of the graves of the deceased, particularly the religious dignitaries, is permissible and effects such as gaining the benefit of their intercession is of its results; but the Wahhabis and Salafis and other adherents to this sectarian issue have regarded this practice as polytheistic and have opposed it. Besides having different teachings regarding many matters with the Shi'ah, they have particularly a different opinion in regard to ziyāra and its resulting effects.

In The Holy Qur'an

No definite indication of either permitting or prohibiting the ziyāra of the deceased exists in Qur'anic Verses. Certain Interpreters from

the content of the Verse 21 of Surah Kahf have understood that going to ziyāra and building masjids around graves of believers and monotheists are allowed. Also in interpretation of the Verse 84 of Surah Tawbah- in which the Holy Prophet (PBUH&HP) is prohibited from reciting salah and praying at the corpses of hypocrites (al-munafiqun) and also from standing next to their graves- it has been said that this prohibition is not merely related to the burial ceremony and the recitation of the prescribed “deceased prayer”, rather the intention is to forbid praying and standing next to the graves of hypocrites namely the ziyāra of the graves of hypocrites. Thus it can be concluded that ziyāra of the graves of non-hypocrites i.e. the believers is allowed.

According to the Verse 64 of Surah Nisa’ ,if people come to the Prophet (PBUH&HP) in order to seek forgiveness and the Prophet (PBUH&HP) seeks forgiveness for them from Allah, indeed they shall benefit from Divine forgiveness. Some have considered this Verse as a proof for permissibility of ziyāra of the grave of the Prophet (PBUH&HP). For, the Prophet (PBUH&HP) is alive in the presence of God, sees his pilgrims, and responds to their salutation and thus there is no difference whether forgiveness is sought from him during his life or after his death. Therefore, the verb “come to you” is related to both his lifetime and after it. The general belief among Muslims has also been such and Muslims have

not understood from this Verse that there is a difference between the Prophet's life and death in this regard. To support the application of the Verse to the period after the Prophet's death, the story of a Bedouin has been cited. He went to the grave of the Prophet (PBUH&HP) and recited this Verse and sought forgiveness, then he received the glad tidings of the intercession of the Prophet (PBUH&HP).

The Verse 32 of Surah Hajj_ which recommends veneration and honoring of the Divine rituals, "*al_Sha'aa'ir al_ilahiya*"_ has also been regarded as another evidence for the permissibility of ziyāra of great religious figures. *Sha'aa'ir* literally means signs and symbols. According to exegeses, the intended meaning of *Sha'aa'ir* in the Qur'an is the symbols and signs of the religion of Allah. It has been said that ziyāra of the graves of religious dignitaries is in the same category as venerating Divine rituals and, with due attention to the content of the Verse, is the sign of piety.

In Hadith

In some Shi'ah and Sunni hadith resources, it has been said that the Messenger of Allah in the first stages of inviting to Islam had forbidden Muslims to visit graves of the deceased but after a while ziyāra of the people of grave was permitted on condition that no word mixed with any ungratefulness would be uttered.

Ziyāra authorization date after its original prohibition is sometimes stated to have been at time of the battle of Khaybar (7 AH), sometimes it is said at time of the battle of Honain (8 AH) and sometimes it is said it was after the Prophet (PBUH&HP) visited his mother's grave at Abwa' which was probably after the Conquest of Mecca in the 8 AH. In any case, it is certain that after the 8th year from Hijra, ziyāra of the people of grave was allowed and thenceforth the Prophet (PBUH&HP) and his companions used to go for ziyāra of the graves. In regard to the reason for its original prohibition it is said that in the Age of preIslam jāhiliyya- as understood from the first and second Verses of Surah Takathur- people going to the graves of their deceased used to boast of the numerousness of their (dead) relatives. This type of ziyāra which was the habit of Meccan polytheists, was reproached. Therefore, it can be understood that ziyāra - due to the misbehavior of people in a certain period of time - was prohibited and with correction of such behavior and departure from habits of jaheliyya, after establishment of Islam, this prohibition was lifted.

Many narratives exist about the Prophet (PBUH&HP) going on ziyāra of the people of grave and recommending it to Muslims and teaching them its rituals, from which permissibility of ziyāra is understood. It has been narrated that whenever the Prophet (PBUH&HP) went to the Baqi' cemetery, he used to speak softly to the dead and pray and

seek forgiveness for them. It has also been said that the Prophet (PBUH&HP) while passing graves, used to recite salam to the people of grave and speak about the living joining them in the near future and seek forgiveness from Allah for them all. In addition, in narratives it has been mentioned particularly that the Prophet (PBUH&HP) used to ziyāra his father's and mother's gravesides. According to narratives the holy Prophet (PBUH&HP) and following him Fatimah Zahra (PBUH) repeatedly went for ziyāra of the martyrs' graves and in particular the grave of Hamzah the Master of Martyrs and recited salam to them. The Prophet (PBUH&HP) also used to exhort Muslims to go on ziyāra of martyrs' graves and the grave of Hamzah.

Based on Shi'ah hadiths the Imams, like the Prophet (PBUH&HP), used to exhort their followers to go on ziyāra of the people of grave and teach its rituals to them. For instance Imam 'Ali (PBUH) in the hadith "*'arba' mi'ah*" has considered going on ziyāra of the deceased as cause of joy for them. He has asserted that it is meritorious to request one's needs and wants from Allah next to the graves of one's father and mother after praying for the two of them. Hadiths also recommend ziyāra of the people of grave on early Friday mornings before sunrise. Some hadiths say that the dead recognize persons visiting their graves; ziyāra makes them happy so much that they feel anxious and fearful after the visitor has left. In many Shi'ah hadiths

much emphasis has been placed on the ziyāra of the Imams' graves, in particular Imam 'Ali, Imam Hussain, and Imam Reza (PBUT). Also ziyāra rituals for the Imams have been explained in detail. Recommending ziyāra of certain personages from the progeny of the Messenger of Allah such as ziyāra of Hazrat Ma'soomah and promising Heaven for it and also recommending ziyāra of Abdul 'Azim Hasani in Ray and equating its reward with ziyāra of Imam Hussain (PBUH) in Karbala in order to confirm these places, are of other permissibility confirmers for ziyāra in the Shi'ah Tradition.

The Muslims' Conduct

Study of Muslims' conduct in the subject of ziyāra of people of grave can be regarded as another confirmer for ziyāra permissibility. As examples ziyāra of people of grave by religion personages and the ashab, these are mentioned: ziyāras of Abu Bakr, Sa'd ibn Abi Waqqāṣ, Abu Sa'eed Khudrī, Umm Salamah, Abu Hurairah, 'Abdullah ibn 'Umar and Fatimah Khoza'iyah from the grave of Hamzah, ziyāra of Aisha from the grave of her brother 'Abd al-Rahmān, ziyāra of 'Umar from his father's grave, ziyāra of Imam Hussain (PBUH) from the grave of Imam Hasan (PBUH) on Friday eves, ziyāra of Jabir ibn 'Abdullah Ansari on Arba'een and also based on some sources, ziyāra of the family of Imam Hussain (PBUH) from the graves of Karbala

martyrs on their way back to Medina after being emancipated from captivity. Also mentioning of certain graves noted by Muslims in some sources is an indication of Muslims' conduct throughout times. Some of such people of grave are: Bilāl Habashī, Salman Farsi, Talhah, Zubair, Abu Ayyūb Anṣārī, 'Umar ibn Abd al-'Azīz, Abu Ḥanīfah and Mālik ibn Anas.

Philosophers have also believed in ziyāra of people of grave and have raised argument for this belief too. Ziyāra of people of grave has also been common among the mystics and Sufis. They have considered going to ziyāra as a way to spiritual journey and to gain virtues, therefore they have recommended it to their followers.

The Benefits for Ziyāra

In narratives, benefits have also been stated for ziyāra of people of grave. Based on those narrations, ziyāra of people of grave has results in worldly life such as blessings, remembering the Hereafter, learning from the state of the dead, piety and disinclining toward the world, becoming tender-hearted, drawing close toward Allah, answering of prayers and granting of wishes and removing of problems, profiting from material and spiritual benefits, purity and staying away from sins. Also ziyāra of the graves of the Infallible Ones (PBUT) results in acceptance of repentance and tawbah of pilgrims and their remoteness from sins in the

world. Of the otherworldly benefits of ziyāra are the promise of Heaven and the privilege of intercession. According to Shiite hadiths, one who willingly and eagerly goes on ziyāra of any of the Pure Imams, that Imam on Qiyamat will intercede for that person. The reward for ziyāra of any of the Imams is said to be equal to the reward for ziyāra of the Messenger of Allah (PBUH&HP). It has also been narrated that the holy Prophet (PBUH&HP) has ensured the deliverance of those going on his and other Infallible Ones' ziyāra from the fear and hardship of the Resurrection Day.

Ziyāra of the Messenger of God

Ziyāra of the Messenger of Allah (PBUH&HP) in particular has been the subject of some discussions. Many narratives are related in regard to ziyāra of Messenger of God being recommended and its benefits. Based on Narrations, the reward for ziyāra of the Messenger's grave is equivalent to the reward of visiting him during his lifetime and also it is considered equivalent to performing two hajjes or equivalent to one hajj accompanying the Prophet (PBUH&HP). Also promises of his intercession and his companionship at the Resurrection Day have been given to the pilgrim. Another hadith states that one who performs hajj and intentionally avoids ziyāra of the Messenger of God, has unfaithfully troubled

and oppressed him. Moreover, Muslims' conduct in many periods has been that they went to ziyāra of the Prophet's grave either before or after hajj. They used to go for ziyāra of the Prophet (PBUH&HP) while enduring hardships and traveling long distances, they considering this practice closeness-seeking and obedience. This continuous conduct indicates the desirability of this behavior in the eyes of all Muslims. Conduct of the companions and the successors and the AhlulBayt too, verify the permissibility of ziyāra of the Prophet (PBUH&HP). Different Sunni sects hold a consensus regarding desirability of the Prophet's ziyāra and some have considered its istehbab as highly emphasized upon. In addition, ziyāra of the people of grave is veneration and honoring of the visited. Since the honoring of the Prophet (PBUH&HP) is obligatory, his ziyāra is thus not only permitted but it is praiseworthy and recommended.

Evaluation and Criticism of the Opposing Views

Despite the consensus of Islamic sects regarding permissibility of ziyāra in general and permissibility of ziyāra of the holy Prophet (PBUH&HP) in particular, a few of the followers of the Hanbali sect announced ziyāra as against monotheism and invalid. The first person who ordained prohibition of ziyāra was Barbahari, a Hanbali scholar of 4th century.

After him, ibn Taymiyah and then his student ibn Qayyim, both of Hanbali scholars in 7th and 8th centuries, opposed ziyāra. Later, beliefs of ibn Taymiyah formed the foundations of the Wahhabi beliefs and they too opposed ziyāra of graves and began destroying the graves.

Opinion of this group is that ziyāra of graves is a kind of polytheism and also an heretical innovation. However, ziyāra would be polytheism if it was not permitted by Islamic law and if the person doing the ziyāra was doing it with the intention of worshipping the visited. While as explained, permissibility and legitimacy of ziyāra is quite clear and thus it can not be regarded as a polytheistic act. In addition, the goal of ziyāra is to honor and commemorate the deceased. There is no issue of worship so that one might regard it as a polytheistic action. It might be argued that ziyāra of any grave other than the Prophet's as a religious act is an innovation. But we can deduce from the Sunnah of the Messenger of Allah in regard to going to ziyāra of certain graves the permissibility and favorability of this act, and this favorability and permissibility can be generalized to other graves too. From the viewpoint of Sunni scholars generalization of good deeds even with title of religiously legal is not unfavorable rather it is considered as good innovation and so it is favorable and desirable. Based on this, in accordance to the Sunnis, ziyāra of graves is regarded as a good innovation and is permissible. The Shi'ah viewpoint too is

that ziyāra is Sunnah, not innovation.

The Wahhabis forbid Muslims from visiting graves relying on a narration that says the Messenger of God implored Allah to withhold His Mercy from some Jews and Christians because they made the graves of their Prophets as worshipping places. In response, it has been said that the Islamic purpose of building masjids besides graves of great religious figures is that the pilgrims of graves may perform their obligatory duties and acts there before or after their ziyāra. In addition, with due attention to the Verse 21 of Surah Kahf it becomes clear that building masjids besides graves is not a sign of polytheism; for, when the story of the companions of the Kahf was divulged monotheism was prevailing.

Opposers of ziyāra also cite a narration about Imam Sajjad seeing a person next to the grave of the Messenger of God and forbidding him to do that, reminding him a hadith from the Prophet (PBUH&HP) in that regard. However, the context of this prohibition shows that this report was about someone who was visiting the grave of the Prophet (PBUH&HP) to excess and was disregarding his other duties. The intent of this prohibition, therefore, was not repudiation of ziyāra itself.

The Wahhabis who based on considering ziyāra an polytheistic innovation destroyed the graves of Baqi', have appealed to the Abu al-Hayyaj hadith which ordains to flatten high

graves and to uniform graves. But for citing a hadith as a decree two requisites must be met: The accuracy documentation (chain of narrators ...) and the signification of the implied. This hadith lacks both requisites. Moreover for the sake of argument, on the assumption of documentation accuracy of the hadith, high grave means a grave that the highness of the grave itself is in the form of camel humps. The hadith only suggests that if the grave itself is higher than the ground it should become flat and even.

Wahhabis also consider repairing graves, making buildings, shrines, and zarihs over graves, building shades or ceilings, also installing lights or cressets over them, and beautifying ziyāra places using gold, silver and adornments, as polytheistic deeds and condemn all of them.

In regard to repair and preservation of graves of Awliya (Allah-chosen authorities, saints), based upon the Verse 32 of Surah Hajj, it must be said that honoring anything which is a sign and symbol of the religion is a means for drawing near to God. Prophets and saints are of the clearest symbols of the religion, being delivering the religion and spreading it among people. In accordance to the Verse 23 of Surah Shura, veneration of the AhlulBayt of the Prophet (PBUH&HP) has been prescribed too. Preservation and protection of monuments and graves, prevention from destruction and their repair when needed, all are of ways for

venerating figures. It is also understood from the Verse 21 of Surah Kahf that honoring graves of the believers was common among previous nations too.

About construction of buildings over graves, the practical consensus among Muslims has been such that they have constructed buildings over the graves of religious persons to preserve them from becoming decayed and have regarded this action an example of honoring the religious *Sha'aa'ir*. About placing ceilings or shades over graves, even if it is considered unfavorable (*makruh*) in general, still for certain considerations such as saving pilgrims and reciters of the Qur'an from heat and cold, the *karahat* is removed. The issue of placing lights is for the same reason, as pilgrims can read Qur'an and meet their needs under the light.

Regarding using gold, silver, and adornments in sacred ziyāra places, the Shi'ah believe that whenever there is no specific holy command about an act, doing it is permitted. Regarding adorning the graves of great religious leaders no prohibition does exist, then based on the "*ibahah principle*" there is no problem. In addition, if adding gold in a holy place such as Ka'ba and beautifying it with gold and silver and adornments are permitted its permissibility in other worship places can be understood. From historical reports and the text of narrations, it can be realized that the caliphs' tradition was to venerate the House of God and to beautify it

with gold, silver, and adornments, as it was the Prophet's. Moreover, some of the adornments are for preservation and distinguishment of such places.

Opposers of ziyāra also cite a hadith from the Messenger of Allah indicating prohibition of intending to travel to any masjid but the Masjid al-Nabi and Masjid al-Haram and Masjid al-Aqsa. They believe that it is permissible and even favorable for a Muslim to travel to Medina with intention of performing salah in Masjid al-Nabi, but it is not permissible to travel with intention of ziyāra of the grave of the Prophet (PBUH&HP) or other graves and if the travel is done with intention of ziyāra, that travel is a sin. Even if a person has vowed such a trip, doing it is not incumbent upon that person. In response it has been said that with due attention to the Prophet's travel to Quba Masjid this prohibition can not be a sanctionative forbiddance rather it is an advisory prevention. It means that enduring hardships for traveling to masjids is useless, for, the reward of performing salah in all masjids but the three mentioned Masjids is the same. In any case, this prohibition is not related to the decree for ziyāra of the grave of the Prophet, such decree is deduced from proofs.

In recent decades, under the influence of Saudi Wahhabism, some in Iran also have presented certain criticism about ziyāra and have found some followers too. It is noteworthy to mention that some of their followers, after evaluating

the beliefs of these critics, have left them expressing regret and criticizing themselves.

Some criticism of ziyāra expressed by the leaders of this belief is related to the life and consciousness of Prophets and Imams and dignitaries of religion and martyrs after death. For instance, they have said that the world of barzakh (limbo: time between death and Qiyamat) is a world of unawareness with no consciousness, and the dead even if they have special kind of life, will not be aware of this world. Their proof is certain Verses of the Qur'an such as Fātir: 22; Rum: 52 and Naml: 80 in which the Prophet (PBUH&HP) was told that he could not make the people resting in graves to hear. They also rely on parts of Nahj al-Balaghah indicating that the grave is a place of loneliness and solitude (Sermon 83), and that the neighboring dead are unaware of each other's conditions (Sermon 111). Therefore, in their view none of the dead has any knowledge and information about the world of the living.

This view neglects the fact that according to the Qur'an and hadiths the spirit in the world of barzakh continues to live and the believers, depending on their level, are aware of their close relatives' circumstances. In some Verses of the Qur'an, spirit's continuation of life in the world of barzakh in barzakh's heaven or hell have been mentioned. There are also narratives in regard to spirit's continuation of life and ability to apprehend in barzakh. An example is a narrative

that says the dead person, after being buried, hears the footsteps of people at the funeral leaving his graveside. In Shi'ah hadith resources there are many hadiths regarding the dead's ability to apprehension. For instance based on a hadith the Prophet (PBUH&HP) after burying Fatimah daughter of Asad, clapped his hands and then asserted that she heard the sound of his hands. In another narration, the Prophet (PBUH&HP) asserted that I would hear any one next to my grave saying salam to me. It has also been narrated that after the battle of Jamal, Imam 'Ali (PBUH) spoke to the killed and asserted that they were hearing his voice. A hadith mentions the manner of burial of Sa'd ibn Ma'adh and Prophet's addressing his mother in regard to Sa'd's torment in the grave due to his bad temper with his family. From other narratives proving deceased's ability to apprehension these can be mentioned: narratives related to question and answer of the two angels Nakir and Munkar in grave; narratives related to spirit's visit of the surviving relatives after death; narratives related to the deceased person being informed of his close relatives' actions and becoming fond of those burying him; narratives suggesting payment of *sadaqah* and recitation of salah on behalf of the deceased person. Also the incumbency of *talqin* (inculcation of beliefs in the deceased person) among all sects of Muslims has been considered another confirmer of the deceased's possession of awareness and ability of apprehension, for, if the deceased person lacks

any power of apprehending then his *talqin* will be futile.

Some have also considered narrations expressing rewards for ziyāra of the grave of the Prophet as weak and fake. But compilers such as Subki and after him Samhudi examined in detail the credibility level of ziyāra narratives in their works and provided answers for this issue.

Of other examples of oppositions to ziyāra permissibility is that after the demise of the holy Prophet (PBUH&HP) he was buried in Aisha's chamber and none of the companions, for almost a century, ever went to visit his grave, to the point that at time of Umar ibn 'Abd al-'Aziz, while in repairing the Prophet's house, piles of miasmatic garbage was accumulated there. But historical evidence show that contrary to this statement, ziyāra of the Prophet (PBUH&HP) was common, as Imam Hussain (PBUH) went for ziyāra of the grave of the Prophet (PBUH&HP) before leaving for Karbala. In addition, there exist very serious doubts in regard to truthfulness of burying the Prophet (PBUH&HP) in Aisha's chamber. Also presence of garbage by the grave of the Messenger of Allah was the result of Banu-Umayya actions from the rulership of Mo'awiya thenceforth in order to eradicate any trace and sign of the holy Prophet (PBUH&HP) and consequently to extirpate symbols of Islam.

Another issue set forth in regard to ziyāra

is the issue of ladies going to ziyāra. Some, by citing certain Sunni narratives, maintain that it is *haram*. But even with assumption of documentation accuracy of these kinds of narratives, considering the fact that the proofs of ziyāra permissibility and the narratives about benefits of ziyāra include both men and women, these narratives can not be taken as the proof of *hurmah*. Moreover, as mentioned before, Hazrat Fatimah (PBUH) used to go to graves of Uhud martyrs and the grave of Hamzah. Aisha went for ziyāra of her brother ‘Abd al-Rahman too. It has also been narrated from Aisha that she said, one night she followed the Prophet (PBUH&HP) to the Baqi’ cemetery and that when the Prophet (PBUH&HP) realized her presence he did not disapprove rather he taught her the rules and manners of ziyāra. Therefore, we should either consider narratives which include prohibition for ziyāra for ladies as abrogated or consider the prohibition in such narratives as *karahat* or consider them for cases where ziyāra for ladies necessitates committing sins or acts of *haram*.

Literature of Ziyāra

Due to the importance of ziyāra, Muslim scholars particularly the Shi‘ah have compiled several writings on the topic. Some of the oldest and most famous are *Kāmil al-Ziyāra* of ibn Quluway Qummi (d. 368 AH or 369),

al-Mazar of Shaykh Mufīd (d. 413), *al-Mazār* of Muhammad ibn Mashhadī (d. 610) and *al-Mazār* of the First Martyr Muhammad ibn Makkī ‘āmeli (d. 786). In addition, a short essay from Rashīd al- Dīn Fazlullāh with the title Benefits of Ziyāra of Mashahid and Turbats of Great Personages is at hand. According to his explanation, grounds for writing it was the question of ‘Allamah Helli- who in the year 709 with a group of scholars and government officials was accompanying the compiler during ziyāra of Salman- requesting him to explain the effects and benefits of ziyāra of graves, with consideration to the departure of spirit from body after death.

Since the views of ibn Taymiyah and following him the Wahhabists in regard to ziyāra conflict with views of all other Muslims, since long many critical writings from other Muslim sects, be it as a book or a chapter of a book, have been produced. Taqī al-Dīn Subkī, a contemporary of Ibn Taymiyah in the 8th century, wrote the book *Shifā’ al-Siqām fī Ziyāra Khayr al-’anām* in the favor of ziyāra. Other contemporaries of ibn Taymiyah, such as ibn Hajar Makkī in *al-Juhar al-Munzam fī ziyāra qabr al-Nabi al-Mukarram* and Qadī Taqī al-Dīn Akhna’i in *al-Maqāla al-Marziya fī al-Rad ‘ala man yanker al-Ziyāra al-Muhammadiya* repudiated his beliefs. Samhudi (d. 911) in the fourth volume of *Wafā’ al-Wafā bi-Akhbar Dār al-Mustafā* devoted a detailed section to the subject of ziyāra.

In the 12th century Muhammad ibn ‘Abd al-Wahhāb propounded beliefs similar to that of ibn Taymiyah, but his brother Solaymān wrote *al-Ṣawā’iq al-Ilāhiyya fī Rad al-Wahhābiya* in repudiation of his beliefs. *Minhāj al-Rashād li-man Arād al-Sidād* written by Shaykh Ja‘far Kāshif al-Ghitā’ (d. 1228) is another book which its major portion is devoted to the subject of ziyāra. It is a response to Saudi ruler of the area of Najd after the Wahhabists’ attack to Karbala and its destruction and the killing and plundering of its inhabitants and the pilgrims. In the following works too the subject of ziyāra has been discussed in detail: *Kashf al-Irtiyāb fī Atbā’ Muhammad ibn ‘Abd al-Wahhāb* written by ‘Allamah Sayyid Muhsin Amīn (d. 1371), *al-Barāhīn al-Jaliya fī Daf’ Tashkikāt al-Wahhābiyya* written by Sayyid Hasan Ha’erī Qazvinī (d. 1380), also the fifth volume of *al-Ghadīr* compiled by ‘Abd al-Hussain Amini (d. 1392).

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