



A Comparative Examination of Suspicions Regarding Women's Pilgrimage of Graves between Wahhabism and Traditional Islamic Scholars¹

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Abstract

Wahhabism, in obedience to its elders, has raised doubts about the sanctity of visiting graves, deeming traveling to visit the grave of the Noble Prophet (PBUH) as forbidden. They have opposed the consensus of Muslims on traveling to visit the graves of predecessors in Medina and the recommended mosques in Medina. Furthermore, they have questioned women's visitation of graves due to seeking intercession from the deceased and Prohibition of evasive legal devices. This article seeks to address the question: What is the viewpoint of Sunni and Shia scholars regarding Wahhabi doubts about women's visitation of graves? The aim of this research is to elucidate Islamic rulings and the equality of the issue of visiting graves for both men and women. Regarding the visitation of graves, by responding to Wahhabi doubts about women's visitation of graves, the permission for visitation will become apparent according to the viewpoints of Shia scholars such as Bahrani, Najafi, and others, as well as Sunni jurists such as Khurashi, Ibn Abidin, Shawkani, and Ibn AbdulBarr. Considering the subject, the research method is descriptive-analytical, utilizing credible sources from Islamic schools of thought. Through examining authentic Islamic sources, Wahhabi doubts, such as considering it as mischief against non-mahram, Prohibition of evasive legal devices, and cursing women who visit graves, are found to be weak and lacking in legal evidence.

Keywords

Graves pilgrimage, Women's pilgrimage, Doubts, Wahhabism, Islamic Schools.

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Introduction

In the eighteenth century, with the establishment of Wahhabism by Muhammad ibn Abd al-Wahhab in Arabia, extremist and erroneous ideas of Ibn Taymiyyah were revived. Some of the essential beliefs and customs of Muslims were denied by this sect, and Wahhabism, under the pretext of combating polytheism and reviving the word of monotheism, opposed and fought against this part of Muslim beliefs, beliefs such as respecting and seeking intercession from divine saints, requesting intercession from divine saints, and visiting the graves of the noble Prophet of Islam and the Imams and divine saints by women. From the viewpoint of Wahhabis, only men are permitted to visit graves, and women who go to visit graves are considered cursed, including sources such as a narration from the Prophet (PBUH) stating that women's impatience causes the sanctity to decrease, their presence incites turmoil, etc. (Bin Baz, n.d., Vol. 1, pp. 753-754). This issue has caused severe disagreements and horrific incidents of Wahhabism among Islamic societies, necessitating the examination, critique, and analysis of this matter. This ideology continues to spread and is a cause of social differences among Muslim societies and between Islamic sects. Therefore, this article attempts to clarify minds from doubt and suspicion, present an accurate and truthful perspective by the truth, and provide a thorough response to the published works of Wahhabism that have sought to confuse thoughts and beliefs.

For this reason, in the current circumstances, examining this deviant ideology among Islamic sects is more crucial than ever before, a task that has yet to be scientifically and documentedly pursued thus far. Hence, the question of this research is: What is the viewpoint of Shia Islamic scholars regarding Wahhabi doubts about women's visitation of graves? In this article, considering the subject, research method, and descriptive and analytical approach, by extracting from library sources and elucidating Wahhabi views on the issue of women's visitation of graves, a critical examination of their perspective is undertaken.

1. Research Background

Studies indicate that the published books in this field have mainly addressed historical or theological discussions of visiting graves and have not adequately addressed the issues of visiting graves, especially from the perspective of Islamic scholars, including women in society. However, some references to related books are made to highlight the research gap

and clarify the necessity and innovation of this article.

Shia and Sunni's scholars have written numerous books about Wahhabism, such as "Kashf al-Irtiyab" by Ayatollah Seyyed Mohsen Amin, "Al-Ziyarah wa Al-Tawassul" by Saeb Abdul Hamid, "Al-Ziyarah fi Al-Kitab wa Al-Sunnah" by Ayatollah Sabkhi, and "Daf' al-Shubah 'an al-Rasool" by Husain al-Dimashqi, as well as "Raf' al-Manarah fi Takhrij Ahadith al-Tawassul wa al-Ziyarah" by Mahmoud Saeed Mahmud from Sunni scholars. Wahhabism, by not adhering to the prophetic tradition, and then the actions of the companions of the Prophet and the tradition of Muslim scholars and the general Muslim community, has gone astray. By examining and comparing the views of Wahhabism with the views of great Sunni scholars, the invalidity of their views becomes clear.

Muslim and Bukhari in "Sahihain" and Ibn Majah in "Sunan" have mentioned numerous hadiths about visiting graves. All Sunni scholars have also stated the permission and even the recommendation of visiting graves. In the eighth century, Abu al-Abbas Ahmad ibn Hulam, known as Ibn Taymiyyah, one of the most outstanding Hanbali scholars, and then his disciples, Ibn Qayyim al-Jawziyya and Ibn Abd al-Hadi, laid the foundation for denying the visitation of graves and prohibiting it for women. However, their views did not go unanswered, and books like "Kashf al-Irtiyab" by Sayyid Mohsen Amin, volume five of "Al-Ghadir" by Allameh Amini, and "Shifa al-Seqam" by Taqi al-Din Sobki were written to refute them.

Wahhabism from the Sunni perspective, written by Mr. Rezvani. The author, while presenting the Wahhabi fatwas and their legitimate justifications for visiting graves, focuses on the evidence of human nature, the Quran, and the mentioned hadiths, then discusses the Sunni fatwas and the effects of visiting graves in two axes: humility and remembrance of death and praying for the deceased. Then, the discussion of visiting the Prophet's grave (PBUH) from the perspective of the Quran and mentioning a few narrations is presented, followed by mentioning the visits to the Prophet's grave (PBUH) in the biography of the companions such as Lady Fatimah (AS) and a few other companions. The recommendation of visiting the Prophet's grave (PBUH) is discussed with several narrations from the Sunnis, and the evidence of Wahhabism for the sanctity of visiting graves and mentioning the narration "Do not travel to any place except three mosques" is also addressed.

In another section, the author divides visitation into two categories: legitimate (Shar'i) and innovative (Bid'ah). Subsequently, the visitation of women to graves is discussed by presenting several narrations on the legitimacy of visitation and criticizing Wahhabi evidence regarding the sanctity of visitation and women, along with mentioning narrations and fatwas permitting visitation to graves. The philosophy of visiting the graves of divine figures and the virtue of visiting Imam Hussein (AS) is discussed.

Guardianship of the graves of prophets and imams: Ayatollah Sobhani. The beneficial effects of visitation from the perspective of the Quran and tradition, the educational effects of visitation, the visitation of scholars' graves, the visitation of martyrs' graves, and seeking forgiveness from the Prophet (PBUH) are among the topics discussed in this book. Visiting graves and the tradition of the Prophet (PBUH), which delves into the Prophet's (PBUH) actions during visitation and his instructions to his companions during visitation, are also discussed. Additionally, references to hadiths on the recommendation of visiting the Prophet's grave (PBUH) and the hadith "Do not travel to any place except three mosques" are made.

In conclusion, it must be said that so far, independent and comprehensive research on the visitation of women from the perspective of Islamic schools of thought in refuting the views of Wahhabis has not been presented, and from this perspective, the present article is an innovative and novel research.

2. Impact of Gender on the Sanctity or Legitimacy of Visiting Graves in Wahhabism and Islamic Scholars' Perspectives

The question examined here is whether the sanctity of visiting graves is universally and consensually acknowledged among Wahhabi scholars or if there are qualifications within it. Does gender cause differentiation in this ruling and have distinct textual and rational evidence, or is it an innovation of Wahhabism? To answer this question, we delve into Wahhabi and Islamic scholars' perspectives.

2-1. Visiting Graves from the Wahhabi Perspective

Ibn Taymiyyah, a theorist and one of the pioneers of Wahhabism, was the first to theorize the prohibition of visiting graves. He also deemed traveling to visit the Prophet's grave, the religious leaders in the city of Medina, and

the mosques in that city contrary to Islamic law. Travelers for such visits are considered outside the Prophet's (PBUH) tradition and as polytheists. Ultimately, he deems such journeys as sinful and does not consider prayer during these journeys as invalid.

Following him, proponents of his beliefs adhered to this viewpoint. Subsequently, the Higher Committee for Scientific Research and Fatwa in Saudi Arabia, the highest religious authority of Wahhabism in the present age, also does not consider traveling to the city of Medina for the purpose of visiting the Prophet's grave permissible. They equate supplicating and seeking help from the Prophet after his death to supplicating and seeking help from other deceased individuals, declaring it major polytheism and declaring those who travel to the graves of prophets and righteous individuals, including women, as impermissible, deeming it an innovation. (Permanent Committee for Scholarly Research and Ifta', Fatwa No. 423). Visiting graves is considered categorically forbidden, and there is no distinction between men and women. However, the evidences for this sanctity for men and women from the Wahhabi perspective have differences.

Bin Baz considers visiting graves for women as one of the major sins (Bin Baz, n.d., p. 57; Bin Baz, n.d., Vol. 2, pp. 757). Alongside textual evidence, he considers women's tumultuousness, impatience, and intolerance as factors in sanctity, leading them to refrain from causing temptation and stirring strife among others. Therefore, God's mercy and kindness extend to them, and visiting graves has been forbidden for them. Additionally, this kindness and mercy of God towards women, for whom visiting graves is forbidden, is a mercy to prevent corruption for them. This prohibition includes all graves, even the Prophet's (PBUH) grave. (Bin Baz, n.d., Vol. 2, pp. 753-754). Furthermore, an attempt is made to examine the evidence of sanctity considering the perspectives of Islamic jurists, and the evidence presented by Wahhabis are analyzed and criticized.

2-2. Visiting Graves from the Perspective of Islamic Scholars with a Comparative Approach

In addition to the works of Shiite scholars (Najafi, 1984, Vol. 4, p. 321; Tabatabaei Yazdi, 1990, Vol. 2, p. 125; Musavi Khomeini, 2001, p. 227; Khuyi, n.d., Vol. 9, p. 325), there are numerous references in Sunni sources where Sunni scholars not only do not consider visiting graves as forbidden

but have also issued fatwas recommending it. Among the Hanafi jurists, notable scholars such as "Sharanbalali" (Tahawi, 1900, Vol. 1, p. 98), "Sheikhi-Zadeh" (Sheikhi Zadeh, 1998, Vol. 4, p. 220), and Ibn Abidin (Ibn Abidin, 1991, Vol. 2, p. 263), as well as Shafi'i jurists like Taqi al-Din Subki (Subki, 1998, p. 284), Nuwwi (Muslim, n.d., Vol. 2, p. 46), and Qastallani (Qastallani, n.d., Vol. 3, p. 405), and Maliki jurists such as Qadi 'Iyad (Samhudi, 2006, Vol. 4, p. 62) have all addressed this matter.

Some of the Shiite jurists such as Muhaqqiq Hilli (Hilli, 1987, Vol. 1, p. 339) and Shahid Awwal (Shahid Awwal, 1998, Vol. 2, p. 62), from the Shafi'i school, Shashi (Shashi, 1980, Vol. 2, p. 307), from the Hanbali jurists, Ibn Qudamah (Ibn Qudamah, n.d., Vol. 5, p. 82; Vol. 1, p. 374), are among the jurists who deem the visitation of graves by women as reprehensible. However, some jurists such as Saniki (Saniki, 1997, Vol. 4, p. 350), Khatib Shirbini (Shirbini, 1994, Vol. 1, p. 192), Malibári (Malibári, n.d., Vol. 2, p. 142), Bajirmi (Bajirmi, 1417, Vol. 2, p. 572), Bajouri (Bajouri, n.d., Vol. 1, p. 277) from the Shafi'i jurists, and Ramli (Ramli Misri Ansaari, 1426, Vol. 3, p. 37), Buhuti (Buhuti Hanbali, 1996, Vol. 2, p. 175; Vol. 4, p. 435), Rahibani (Suyuti, 1961, Vol. 1, p. 932) from the Hanbali jurists have stated that the visitation of the Prophet's grave, which is an exception to the prohibition of visiting the graves of prophets and righteous individuals for women, is permissible. Apart from the Imami jurists (Ardabili, 1403, Vol. 2, p. 488; Mirza Qummi, 1378, Vol. 3, p. 562), many Sunni scholars, without mentioning recommendation or reprehensibility, have only issued fatwas regarding the legitimacy of visiting graves by women. Among the jurists of the Hanafi school, mention can be made of Sarakhsi (Sarakhsi, 1421, Vol. 24, p. 10), Manla Khosrow (Manla Khosrow, n.d., Vol. 2, p. 286), Ibn Nujaim (Ibn Nujaim, n.d., Vol. 2, p. 211), and Tahawi (Tahawi, 1900, Vol. 1, p. 411), and from the Shafi'i school, Rafi'i (Rafi'i, n.d., Vol. 5, p. 246), Nawawi (Nawawi, 1405, Vol. 5, p. 311; Vol. 1, p. 656), and 'Asqalani (Asqalani, n.d., Vol. 5, p. 249). The majority of the Hanbali scholars, like Nasafi (Nasafi, n.d., Vol. 1, p. 418) and Shawkani (Shawkani, n.d., Vol. 4, p. 166), have also affirmed the permissibility of visiting graves.

Some, however, oppose the aforementioned views, believing that visiting graves is not legitimate for women; Shirazi Shafi'i (Shafi'i Shirazi, Vol. 1, p. 139), Sha'rani (Sha'rani, p. 623 and 894), Ibn Hajj Maliki (Ibn Hajj, n.d., Vol. 1, p. 250), and Ibn Muftah (Ibn Muftah, n.d., Vol. 1,

p. 424) are among them. Bin Baz (Majmu' Fatawa, Vol. 2, p. 753 and 754) and 'Uthaymeen (Ibn 'Uthaymeen, 1428 AH, Vol. 5, p. 380) believe that visiting graves for women constitutes a major sin.

Bin Baz, a Wahhabi jurist, said, "It is recommended for a person who goes to the Prophet's Mosque to perform two units of prayer in the Rawdah and then greet him (peace be upon him). And visiting the Baqi' Cemetery and greeting the martyrs" (Majida al-Jazeera, Nos. 22-26-68, Dhu al-Qi'dah, 1411).

The Wahhabis, in particular, oppose and contradict other Muslims in three main points:

1. Construction of tombs
2. Traveling for the purpose of visiting graves
3. Visitation of graves by women

Wahhabis consider visiting graves, like intercession and seeking mediation, as an act of associating partners with God (shirk) and deem it forbidden. An innovation (bid'ah), believing it leads one out of the faith. Ibn Taymiyyah, the founder of Wahhabi thought, regards anyone who visits the graves of the Prophet (peace be upon him) or others among the saints and righteous as turning to someone other than God, considering it associating partners with God and has deemed this act as forbidden and associating partners with God. However, according to Wahhabis, visiting the grave of Ahmad ibn Hanbal is permissible (Shawkani, n.d., Vol. 5, p. 199). Visiting that grave is not considered shirk, and they regard the manifestation of miracles and extraordinary occurrences from that grave as permissible and commendable (previous). However, they consider visiting the grave of the Messenger of God (peace be upon him) and the members of his household (peace be upon them) as shirk.

3. Comparative Examination of Wahhabi Misconceptions and Suspicions

In addition to the contradictions regarding the permissibility or prohibition of visitation in Wahhabi doctrine, especially regarding the permissibility of visiting the grave of Ibn Hanbal and the sanctity of visiting the Prophet Muhammad (peace be upon him), as well as the extensive differences between Wahhabi scholars and other groups, their arguments can also be critically examined and analyzed, thus rendering the authoritative - both textual and traditional - status of the issue.

3-1. The Misconception of Prohibiting Intercession

Wahhabis believe that Shia women, alongside the Prophet's (peace be upon him) grave and the graves of his descendants, seek intercession from them and do not supplicate to God directly. However, according to them, this type of association exists among them. Nonetheless, scholars and dignitaries do not prohibit them from seeking intercession and supplication. Muhammad Taqi al-Din al-Subki, in his book "Shifa al-Saqam fi Ziyarat al-Khayr al-Anam," deems seeking intercession and supplication at the Prophet's (peace be upon him) and the friends of God's graves permissible. The book "Iragam al-Mubtadi al-Ghabi bi Jawaz al-Tawassul bi al-Nabi" by Hafiz Ibn Sadiq al-Ghamari al-Hanbali considers placing trust and intercession of the Prophet, the friends, and the Islamic scholars permissible in important life matters. He even does not value Ibn Taymiyyah's prohibition of visiting the Prophet's (peace be upon him) grave as worthy of even a single fatwa. Also, dozens of other books written by Sunni scholars affirm the permission to visit graves and seek intercession and supplication from the Prophet (peace be upon him), his family, and the friends of God alongside their graves for both men and women, even if they are in proximity to their graves. (Pejouheshaye Feghi - Winter 2015, Volume 12, Issue 4, Malik Makan; Hamid, Fattahi; Nasrin)

3-2. Suspicions Regarding the Principle of Prohibition of Evasive Legal Devices

Adhering to the principle of Prohibition of evasive legal devices regarding the sanctity of women visiting graves is among the arguments of opponents of grave visitation. (Declaration of Mowaqqaein, 3, 148) Women visiting graves are usually accompanied by lamentation, crying, and panic, which will result in objecting to divine decree and being considered disbelief. Women's mourning may lead to unveiling in the presence of non-mahrams (Bin Baz, 2, pp. 753 and 754), so from the outset, the path for women to visit graves should be closed to prevent mischief.

Some believe that visiting graves is undesirable for women because leaving home to visit graves will lead to unrest and corruption. However, visiting the graves of the deceased is only to remember the Hereafter and death. This will lead to asceticism and piety. (Azimabadi, n.d., 9, 41)

The prohibition of visiting graves by women is not proven by the principle of Prohibition of evasive legal devices because reasoning against

a text is invalid. This reasoning opposes the legitimacy that exists for all women and men. Prohibition of evasive legal devices is not a reason within the Quran, Sunnah, consensus, or intellect, and the ruling of Prohibition of evasive legal devices goes back to the Quran, Sunnah, consensus, or intellect.

Therefore, according to the acceptance of the validity of this principle, as long as it does not lead to corruption for women, it is not prohibited. (Nawawi, 1405, 2, 139; Manawi, 6, 289) On the other hand, if visiting graves alone is corrupt for women, leaving home and going to gatherings (such as seeking knowledge, shopping, going to the mosque for worship and Friday prayers, etc.) will be in the same ruling. At the same time, this contradicts the tradition of the Prophet (pbuh), his companions, and religious authorities. (Behrani, 1405, 4, 172)

3-3. Suspicions Regarding the Curse on Women Visiting Graves

In some narrations, the Prophet (pbuh) has discouraged women from visiting graves and cursed those women who frequently visited graves. "The Messenger of Allah cursed the women who visit graves." (Ibn Majah, 1426, 1, 4788) The Wahhabis have cited this narration as evidence and, therefore, consider grave visitation by women as prohibited. Considering this narration's weak transmission chain, it cannot indicate the sanctity of grave visitation. Upon examining the chain of transmission, the narrators of this hadith are deemed weak. (Dhahabi, n.d., 2, 459) Therefore, they do not have the necessary conditions to argue for the sanctity of grave visitation by women.

On the other hand, many scholars and religious authorities are of the opinion that this narration is disapproved of or disliked. They dislike this practice because of the specific conditions prevailing at that time. (Ibn Majah, 1395, 1, 114)

There is also a narration contradicting the above, where the Prophet (pbuh) instructed his wife and companions to visit graves. Muslim narrates in his Sahih from Aisha that the Prophet (pbuh) used to visit Baqi' and then explained the reason for going to Baqi' as an order from the Lord to visit, as Allah taught them the quality of visiting. "Peace be upon you, O inhabitants of the abode of the believers and Muslims, and..." (Qushayri Naysaburi, n.d., 377). In this narration, the emphasis is on teaching Aisha how to visit the graves, so if visiting graves was prohibited for women, the

Prophet would not have instructed his wife. (Sabzavari, 1388, 112)

Considering the use of the terms "visitors of graves" and "visitors," which are hyperbolic expressions, the Prophet (pbuh) cursed a woman who continuously visited graves. (Sajistani, 1418, 2, 196) Because a woman who constantly visits graves is seen as neglecting the rights of her husband and displaying immodesty, if grave visitation occurs for reasons other than these, there will be no issue, as it serves as a reminder of death, which both men and women require.

3-4. Suspicions Regarding the Corruption of Women and Interaction with Non-Mahrams

One of the recent doubts expressed by some Wahhabi scholars and jurists is the creation of corruption by women. (Ajloni Jarrahi, 1351, 1, 257) They believe that women's visitation to the graves of the deceased leads to corruption for themselves and misguidance of men. Because women, by going out, may fall into corruption and deceive men along the way, leading them to corruption. On the other hand, the deceased can see and perceive everything, so if women are present in the cemetery, it is as if their modesty is exposed to them. Therefore, their visitation to the graves of the deceased is considered prohibited.

In response, it is stated that according to these statements, grave visitation is also prohibited for men because the exposure of their modesty is not permissible for them either; it is also prohibited for them. (Hedayatnia, 1396, 135) Additionally, they do not have any evidence for this claim. Therefore, this argument is invalid. Furthermore, such reasoning implies that women should not leave their homes altogether.

4. Comparison of Wahhabi Suspicions with the Views of Islamic Scholars

Undoubtedly, by refuting the traditional evidence of Wahhabism, the difference in perspective between Wahhabi jurists and scholars of Islamic schools becomes apparent. However, in the following, an attempt is made to precisely compare the perspectives of Wahhabism and scholars of Islamic schools regarding the issue of women's visitation to graves.

4-1. Reprehensible or Prohibition

In a narration attributed to Umm Atiyah, it is stated: "We were prohibited from following funeral processions, but it was not strictly enforced upon

us" (Abu Shaybah Kufi, 1409, 2, 482, Hadith 11294; Bukhari, 1397, 6). According to the viewpoint of scholars of hadith criticism and evaluation among the Sunni, this narration is deemed authentic and reliable. In examining the implication and basis for argumentation in the phrase "نُهِينَا" (we were prohibited) or "نَهَاَهُنَّ" (he prohibited them), it becomes apparent that it signifies the prohibition of accompanying funeral processions. Considering the commonality in the rationale behind the ruling on participating in funeral processions and visiting graves, the sanctity observed in participating in funeral processions serves as evidence for the sanctity of women's visitation to graves (Abu Zayd, 1416, 30).

Given the correlation present in the phrase "لَمْ يُعَزَمَ عَلَيْنَا" (but it was not strictly enforced upon us), participating in funeral processions is disapproved but not explicitly prohibited. Therefore, relying on this narration to establish the prohibition of women's visitation to graves is problematic (Nawawi, 1405, 5, 277; Asqalani, 1406, 3, 145; Aini Hanafi, n.d., 25, 77; Buhuti Hanbali, 1996, 2, 129; Azimabadi, 1415, 9, 42).

Some groups hold the belief that the narrations regarding the disapproval of women's visitation to graves were not specific to women but instead addressed the general populace before Prophet Muhammad permitted visitation to graves. They argue that "Some scholars believe that these reports were related to a time when visitation to graves was not yet considered permissible, but when it was permitted, visitation to graves became permissible for both men and women" (Tirmidhi, n.d., 3, 371).

Hakim Nishapuri, in a more elaborate interpretation, writes: "The hadiths prohibiting women from visiting graves have been abrogated by the concise hadith 'اَلْفُرُورُهَا' (I had forbidden you to visit graves, but now you may visit them). This abrogation is also mentioned in the Sahih Bukhari and Sahih Muslim collections" (Bukhari, 1401, 1, 530; Ibn Shahin, n.d., 371; Abdul Rahman bin Qudama, n.d., 2, 427).

It may be argued that the meaning of this narration is not clear. The curse narration "لَعَنَ رَسُولُ اللَّهِ زَائِرَاتِ الْأَقْبُورِ" (The Messenger of Allah cursed women who visit graves) might have been issued before the narration "اَلْفُرُورُهَا" (now you may visit them) to establish the claim of abrogation. On the other hand, the prohibition of visiting graves, as stated in the narration "كَانَتْ نَهَيْتُكُمْ عَنِ زِيَارَةِ الْقُبُورِ" (I had forbidden you to visit graves), applies to all accountable individuals. Therefore, the act of visiting

graves, as indicated by "الافزوروها" (now you may visit them), applies universally to both men and women. Thus, the curse narration cannot be considered specific to women. Reconciling these narrations will lead to a general understanding, resolving the apparent contradiction and lifting the prohibition on women's visitation to graves.

The conduct of Aisha, the wife of the Prophet, in visiting her brother's grave was based on the permission of Prophet Muhammad after the initial prohibition of visiting graves (Hakim Nishapuri, 1411, 1/532). This conduct of Aisha demonstrates the abrogation of the curse narrations. Although it is possible to find faults in Aisha's conduct related to the initial prohibition, her actions have been documented in multiple credible Sunni sources. Additionally, in disagreement among the companions, they would refer to Aisha's opinion as decisive. This may lead to the conclusion that the prohibition of visiting graves was abrogated. Others have responded to this argument (Sarkhasi, 1421, 24/10; Asqalani, 1416, 5/249; Nasafi, n.d., 1/418; Albani, 1406, 1/180).

4-2. Women's Impatience and Emotional Outburst

Some Sunni scholars have cited women's disapproval of visiting graves due to their impatience and delicacy (Dimyat, 1418, 2, 142) (Rafi'i, n.d., 5, 248; San'ani, n.d., 2, 579).

Since women are impatient and prone to emotional outbursts, visiting graves causes them additional grief, sorrow, and distress (Al-Mughni, 2, 431). However, they do not consider this disapproval applicable to the blessed grave of the Prophet Muhammad. Instead, they regard visiting his grave as a commendable tradition for both men and women (Sunyki, 1418, 1, 176). Others attribute the disapproval to women's tendency to cry loudly (Shirbini, 1994, 1, 192).

4-3. The Practice of Visiting the Graves of Early Muslims, the Prophet, Companions, and Religious Elders

Visiting graves, according to the viewpoint of Shia and Sunni scholars, is not only not an innovation or prohibited act but has also been a tradition and practice of Prophet Muhammad, Imams, companions, and followers of the Prophet. Prominent Islamic scholars have unanimously agreed on the legitimacy of this practice (Asqalani, 1407, vol. 3, p. 66), and they have taught both Muslim men and women how to visit graves according to the tradition of Prophet Muhammad.

Therefore, throughout Islamic history, Muslims have persisted in visiting graves, including the revered graves of the Prophet of Islam and the righteous saints, which have been a matter of concern for both Muslim men and women. It is reported that after performing Hajj, pilgrims are taken to visit the Prophet's grave to combine the pilgrimage of the Kaaba with the visitation of the Prophet's grave. The sanctity of his shrine is also observed, and obedience to him is duly recognized, as visiting the Prophet's grave is considered a recommended act of worship after performing Hajj (Al-Ahkam Al-Sultaniyah, Maawardi, 105). This issue is not different between Sunni and Shia, while Wahhabism opposes it, contradicting the established tradition of venerating Islamic elders, scholars, and jurists throughout Islamic history. The deep-rooted ideological origins of this belief reveal the weakness and fragility of Wahhabi beliefs compared to the authenticated narrations and historical evidence of this practice.

It is also narrated that during the peace treaty between Umar ibn Khattab and the people of Jerusalem, he invited them to visit the Prophet's grave in Medina (Zurqani Maliki Misri, n.d., 8, 299).

A reliable narration in Mustadrak mentions that Abu Dharr Ghifari quoted the Prophet Muhammad as saying: "Visit graves, for they remind you of the hereafter; visit them, and by doing so, remember the afterlife" (Al-Mustadrak Ala Al-Sahihain, 1, 377).

Moreover, it has been reported from Aisha that during the time of the Messenger of Allah (pbuh) (Ibn Majah, 1395, 1, 500), the Prophet of God allowed the visitation of graves. Abu Hurairah mentioned regarding visiting graves that the Prophet visited the grave of his mother, cried beside it, made those around him cry, and said, "Visit graves, for they remind you of death" (Hakim Nishapuri, 1, 375). Abdullah ibn Hualal accompanied the Prophet more than a hundred times when he visited the Prophet's (pbuh) grave (Ghazali, 1412, 6, 175). In the Sunni Hadith collections such as Sahih and Sunan, numerous narrations are found about the manner of visiting graves, including a narration from Aisha where the Prophet (pbuh) instructed her on how to visit graves and what supplications to recite during the visit (Muslim, n.d., 3, 63).

Visiting graves by women during the time of the Messenger of God (pbuh) was practiced, and he did not prohibit it. After him, during the time of the Ahl al-Bayt and the righteous and the companions, it was also

practiced. The esteemed daughter of the Prophet (pbuh), Hazrat Zahra (sa), used to visit her uncle's grave. If this action were not permissible, Hazrat Fatimah would visit the grave of her uncle, Hamza, every Friday, offer prayers there, and weep. Her father, the Prophet, forbade her from doing so (Ibn Shihab, 1410, 1, 132; Sharnublani, n.d., 2, 19; Hakim Nishapuri, 1/377; 3/28; 1/377; 3/28; Baharani, 1413, vol. 11, p. 268; Murashi Najafi, 1406, vol. 3, p. 308), and many great Sunni and Shia jurists have presented multiple reports, through reliable channels, of the visitation of graves by the beloved daughter of the Prophet (pbuh).

In another narration, the Prophet (pbuh) taught his wife, Aisha, how to perform the visitation. This narration indicates the permissibility of women visiting graves (Qashiri Nishapuri, n.d., p. 71). Aisha used to visit the grave of her brother (Qashiri Nishapuri, n.d., 1, 376; Bayhaqi, n.d., 4, 78), and it has been acknowledged that this type of narrated tradition indicates the permissibility of women visiting graves (San'ani, 1403, 3, 570), suggesting that this practice became established after it was previously prohibited (Sarkhsi, n.d., 24, 10; Bayhaqi, n.d., 4, 78). The fact that Aisha requested permission from the Prophet (pbuh) to visit graves indicates women's permissibility (Sayyid Saqqaf, n.d., 1, 566).

Umm Salama, the wife of the Prophet (pbuh), used to visit the martyrs of Uhud once a month (Waqidi, n.d., vol. 1, pp. 313-314). Other women who visited graves were invited by the Prophet (pbuh) to piety, self-restraint, and patience (Shirbini, 1958, 1, 365).

In these types of narrations, the Prophet (pbuh) did not prohibit any woman from visiting graveyards. Therefore, these narrations, which are unanimously agreed upon by all jurists, indicate the permissibility of women visiting graves (Shirbini, 1958, 1, 365; Dimyat, 1418, 2, 162; Aini, n.d., 8, 68; Qashiri Nishapuri, n.d., 3, 65).

Conclusion

The issue of visiting graves, among others, has led to the issuance of apostasy and polytheism rulings by Wahhabism for other Islamic communities and sects, which throughout history has been a factor in many massacres and terrorist acts by the followers of this sect. While not only their textual evidence is not authentic, but this ruling is an innovation of Wahhabism, and other scholars from both sects consider it an innovation.

By examining the narrations of prohibition, it has been concluded that

the initial prohibition by the Prophet (pbuh) of visiting graves was due to the interests of Muslims at that time, the most important reason being to oppose the actions of polytheists, as they prostrated to graves and considered them deities. However, after the increase in knowledge and spirituality among Muslims, the Prophet lifted this prohibition (pbuh), and numerous historical examples and narrations have been cited in support of this practice. Even in some narrations, after declaring the permissibility of visiting graves and abrogating the previous ruling of the Prophet, the virtues and effects of this act have also been mentioned. This abrogation by the Prophet (pbuh) is considered abrogation from one tradition to another.

Throughout Islamic history, attention has been paid to visiting the grave of the Prophet (pbuh) and the elders. Considering the Prophet's (pbuh) and his companions' traditions and the existence of hadiths commanding the visitation of graves, traveling for this purpose is also recommended. If there is any prohibition, travel and visitation are not permissible. Abdulaziz Bin Baz explicitly states, "I disapprove of visiting the Prophet's grave and visiting the graves of parents, and anyone who visits them, I consider him an infidel." In this statement, he has not distinguished between traveling for the purpose of visiting and not traveling.

Nevertheless, one of the criteria for monotheism and polytheism among Wahhabis is that whoever travels for visitation is considered an infidel and liable to be killed. While their textual evidence is either weak or abrogated and cannot be relied upon, the reason for rejecting their social evidence, such as the harm of this visitation to society, is somewhat the spread of corruption. Nevertheless, it should be noted that the permissibility of visiting graves, based on the narrations entered from the Sunni tradition, is up to the level of frequency. The traditions of the companions and the women close to the Prophet (pbuh) are evidence of the permissibility of both men and women visiting graves. Even if we accept that a few Sunni scholars have ruled out the legitimacy of visiting graves, it must be said that none of the Sunni scholars have ruled out the disbelief or killing of women visitors. It seems that the missionary society of Sunni and Shia should pay special attention to this issue and give women a prominent role in religious rulings so that many of the doubts of Westernizers about Islam and the promotion of Islamophobia by them, especially among women, can be removed by promoting and propagating Wahhabi thought.

Research Recommendations

- Comparative study of the obstacles and proponents of women's visits to graves in Islamic sects
- Evidence of the legitimacy of visiting graves in Islamic sects
- The status of women in Wahhabi rulings
- Traveling by women without men from the perspective of Wahhabism

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