

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

After Death

There are few deviant groups who wrongly but firmly believe that, visiting the graves is strictly undesirable and that it is an innovation and some even go to the extent to say it is a Shirk (especially the extremists and spiritually bankrupt Wahabis). And subsequently, all rituals related to the death of a person are also not allowed in the Religion, brought by our beloved Prophet Syedna Mohammed Mustafa SAWS. Hence, the Islamic rituals followed by Mahdavis, such as: visiting the graves (Ziyarat), feasting people in the name of Allah on behalf of the departed soul after the death of a person etc are against the Religion of Allah.

The growing influence of Wahabism can be seen and felt in some of our youth and hence it is our duty to try to rescue our brothers and sisters from the clutches of followers of Abdul Wahab and the like minded people.

They are prey to their lack of knowledge and the following of false guides (leaders), who, for their own benefit, lead others far away from Truth. Insha-Allah we will go through some of the Authentic (Mutawattir) Ahadith of our beloved Prophet SAWS, which will show (and guide) us the permissible, desirable and of course forbidden and important acts related to the death of a person.

Whether the soul of the dead person is connected with the body (grave) or not?

Hazrat Abu Saaed RZ reports, once Rasulullah SAWS came out and saw some people bursting with laughter so that their teeth became visible. Having seen their state, he remarked:

“You must constantly remember death abundantly which curtails the taste of everything. Had you been doing so I would not have seen you in this state. Not a day passes by that the grave says: ‘I am the house of strangeness; I am the house of loneliness; and I am the house of insects.’” Thereafter he added: “When a Believer is buried, the grave addresses him, ‘Welcome home! In fact you were dear to me. Now when you have been consigned to me, you will see what good treatment you will receive from me.’ Thereafter the grave is widened and a gate of Heaven is flung open for you. When a transgressor or an unbeliever is buried, the grave admonishes him, ‘You are most unwelcome! You have come to a very bad abode, you were the most accursed. Now that you have been buried, you will see how I treat you.’ Thereafter, the grave squeezes him forcibly so that the ribs are broken.” Rasulullah SAWS demonstrated this by inserting his fingers into each other. [Mishkat]

Hazrat Saeed bin Museeb RZ reports that once Hazrat Ayesha RZ submitted to Rasulullah SAWS: “O Rasulullah SAWS! From the day you have mentioned about the (horrible) voice of ‘Munkir’ and ‘Nakir’ and the pressing of the grave, you have become quite restless.”

Rasulullah SAWS said:

“O Ayesha! The voice of ‘Munkir’ and Nakir’ will be very sweet to the ears of the believers, and pressing of the Believers by the grave is like the affectionate mother massaging the head of her child with the purpose of comforting and relieving pain. But O’ Ayesha! Those having doubt in Allah are doomed and they will be squeezed in the grave like eggs being smashed under the stone.” [Tabarani]

The aforementioned Ahadith proves that, there will be torment in the grave (for the infidels & sinners), as well as comfort (for Believers). There are many more Ahadith that proves concept of the 'Torment in the Grave'. Hence, it becomes compulsory that 'The Soul must have some connectivity with the Body'. To make it further clear :

Most of the scholars came to the conclusions that, 'Soul of the person is connected to his Body even after his death'.

The following statement is mentioned in Al-Ikhtiyaaraat Al-Fiqhiyyah, Page 94 :- According to the scholarly view, the torment of the grave befalls both the soul and the body. Sheikh Al-Islam Ibn Taymiyah RA said : "The view of the Salaf (Ancestors) of this Ummah and its Imams is that the torment or blessing (of the grave) happens to the soul of the deceased and his body. After it departs the body, the soul continues to be blessed or punished, and it is also connected to the body from time to time, so that the blessing or torment reflects on the body as well as the soul."

Further, there is also a Fatwa issued by Saudi Scholar Muhammad Saleh Al-Munajjid, saying that the Torments of Grave affects body and soul.

Is it permissible to visit Graves (or Graveyards)?

There are some ignorant people who say that Prophet Mohammed SAWS has restricted his Ummah from visiting the graveyards. This thinking is absolutely wrong. In fact, visiting of graveyards is the Sunnah of Prophet Mohammed SAWS. He gave the same instructions to his ummah as well.

This disobedient slave of Allah is blessed with the permission of entering The Haramain Shareefain (Two Holy Masjids in Makkah & Madinah) on more than one occasion. Hence, I witnessed the words written on a big hoarding upon entering Jannat-ul-Baqi (Adjacent to Masjid-un-Nabawi - Madinah. Most of Prophet SAWS's wives PBUT and many companions PBUT are rested here to peace). For our reference, I will quote two Ahadith written there along with the opening note :-

"Dear Visitor,

This is the Prophet SAWS way of visiting the graveyard:

- 1) Graves are to be visited for introspection and learning a lesson. Prophet SAWS said 'Visit the grave for they remind you of death'.
- 2) Upon entering the graveyard Prophet SAWS used to greet the people of the grave saying, 'Peace be on you O people of Abode of the believers: We are surely going to join you Insha-Allah. May Allah shows mercy to the former and to the latter. We ask well being for us and for you. O Allah! Do not deprive us of the recompense (that u may grant us for our bereavement), and do not subject us to temptation after their departure.'"

Like Jannat-ul-Baqi, there are few Ahadith written on a big hoarding outside the graveyard, where the martyrs of "The Battle of Uhud" are laid to rest (including Hazrath Hamza RZ, uncle of Prophet Mohammed SAWS). The first Hadith which appear here is :-

"The visiting of graveyard is recommended to remind one of the hereafter. Prophet PBUH said: 'Previously I had forbidden you from visiting graveyards. Now you can visit them, however, for they serve to remind one of the hereafter.'"

The point of regularly visiting the graveyard is proved here. One has to regularly remind himself of the hereafter and this is accomplished by regular visits to the graveyards.

Similar Ahadith (as mentioned above) can be found in 203rd Chapter of Book # 4 (Kitaab Al-Salaat) of Sahih Al Muslim. In this chapter, Imam Muslim has included the Ahadith relating to “What is to be said while visiting the graveyard and the supplication to be offered for the dead lying in the graves”, which is actually the title for this chapter.

Hence, visiting of graveyard is proved as a permissible act, rather we can say an essential act of Islam towards the dead.

Other practice(s) of a Mehdavi : **i) Performing feet-kissing act [Qadambosi] of the Pious Souls**

As it a proven fact that the Soul of the deceased person is connected with the grave constantly and so no explanation is required for the performance of Qadambosi of the Pious Souls.

If anyone doubt the concept of Qadambosi in Mahdaviat (that it is not permissible in Islam and has been innovated by Mehdavis), then kindly go through the following Ahadith :-

Al Bukhari’s Al-Adab Al Mufrad: Chapter 445. Kissing the Feet

Hadith No. 975 : Al-Wazi Ibn Amir said, “We came and were told, ‘That is the Messenger of Allah SAWS.’ We took his hands and feet and kissed them and kissed them.”

Hadith No. 976 : Suhayb said, “Ali kissed the hand and feet of al-Abbas.” (al-Abbas was Ali’s uncle).

Further, similar Ahadith has been quoted by other compilers (of Ahadith) and emphasized on their being Sahih (Authentic) :-

From Safwan ibn `Asal al-Muradi: “One of two Jews said to his companion: Take us to this Prophet so we can ask him about Musa's ten signs... [the Prophet SAWS replied in full and then] they kissed his hands and feet and said: we witness that you are a Prophet...”. Reference: **Ibn Abi Shayba** (Book of Adab, Chapter entitled A Man Kissing Another Man's Hand When He greets Him), **Tirmidhi** (Book of Adab) who declared it hasan sahih, **al-Nasa'i**, **Ibn Maja** (Book of Adab), and **al-Hakim** who declared it sahih.

Burayda narrated that one of the Bedouin Arabs who came to the Prophet, Peace be upon him, asked: "O Messenger of Allah, give me permission to kiss your head and your feet," and he received it. Reference: **Hakim's Mustadrak** and in **Ibn Muqri**. Both al-Hakim and al-`Iraqi declared the latter's chain authentic.

The above-mentioned and many other Ahadith, confirms the permissibility of Qadambosi in Islam. However, one needs to understand and know the difference between the two [i.e. Salaam greetings and Qadambosi]. We need to remember one thing - Qadambosi is not a replacement for Salaam greetings. Salaam is a verbal invocation (dua) and can be conveyed [loudly] from distance to an individual or group but Qadambosi is like Musafaha which requires physical contact. For salaam is done upon entrance on a whole gathering at a specific place, be it Masjid, a house, religious function, or a grave yard which is by the way Sunnah too. However, the act of Qadambosi involves

one-on-one contact out of respect and reverence, which is impossible to perform on a group of people, living or dead, simultaneously. Qadambosi almost always follows Salaam but not vice-versa. Another difference between the two is that for Salaam greetings returning the greetings [with Walekumus Salaam] is necessary [Wajib] upon the beneficiary but there is no such condition for Qadambosi simply because it's one-way [usually from younger to elders, children to parents, students to teacher, Mureed to Murshid etc] greetings meaning if someone performs Qadambosi of some person then the return for it is usually Dua' by the elder to the performer. If Qadambosi is permissible act for a living person then there is no harm in doing it for the dead person in grave.

ii) Putting Flowers on the Grave

Sahih Al Bukhari - Volume 1, Book 4, Number 215

Narrated Ibn 'Abbas:

Once the Prophet, while passing through one of the grave-yards of Medina or Mecca heard the voices of two persons who were being tortured in their graves. The Prophet said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)." The Prophet then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."

Sahih Al Bukhari - Volume 2, Book 23, Number 443 [also Hadith Number 460 with slight changes in words]

Narrated Ibn Abbas:

The Prophet once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends)." He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry." [Also narrated by Ibn Abbas in Mishkat]

Whatever a Khalifatullah (Caliph of Allah) says or acts (perform some deed), it will be according to the command of Almighty Allah. Syedna Mohammed Mustafa SAWS was a Khalifatullah and has been chosen for the seal-of-the-Prophets by Almighty Allah. His words and deeds can never go against the Will of Allah.

He has taken the fresh part of a tree and put it on the grave and said, "I hope that their punishment may be lessened till they (the leaf) become dry."

If such is the effect of a fresh leaf on the graves of sinners, then what a comfort it would provide on the graves of Pious Souls!!!!

[Flower and Leaf, both are the fresh parts of a tree/plant and hold the same characteristic as other. Both will dry-up after separated from the tree. Hence, we have witnessed our elders using leaf of trees, in case flowers are not available.]

iii) What is the purpose of Ziyarat?

We go with the purpose of meeting (ziarat) them. If the visitor has reached a high spiritual state he can converse with the soul of the buzurg and get spiritual bliss. On the other hand if the visitor's spiritual state is not high enough, he can only hope that he gets spiritual bliss (behra) to whatever extent he can absorb it. Secondly, the grace of Allah is showered on the abodes of his favorite ones (friends or valis). Our hope when we go there is that we get some effect of that spiritual shower. On the other side, if we're visiting the graves of our family members, relatives and friends who more or less were ordinary mortals like the visitors themselves then the intention is to make a sincere supplication (Dua') to Allah on dead's behalf for forgiveness, mercy and salvation. In either of the cases i.e. visiting exalted holy soul or ordinary soul, the end result is to remind oneself of their own imminent and inevitable abode. This is our humble understanding of the ziarat.

iv) Whether a dead person can hear and speak?

Sahih Al Bukhari - Volume 2, Book 23, Number 452

Narrated Ibn 'Umar:

The Prophet looked at the people of well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

Dead person can speak as well. In the below Hadith the reason has been explained, why human being can not hear what the dead person says :-

Sahih Al Bukhari - Volume 2, Book 23, Number 402

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious." [Also Sahih Al Bukhari - Volume 2, Book 23, Number 462 with slight changes in words]

Before we know, whether a dead can speak or not, let's discuss few things regarding the hearing of dead person:

There is a conflict between the scholars of Sunnat-ul-Jamaat regarding this issue. Those who reject the concept will produce the Quranic Verse "So verily, thou cannot make the dead to hear..." This is the 52nd Verse of Surah Ar-Rum (30). But this is incomplete Verse, and everyone who rejects this concept will produce only this part of the Verse only to mislead others and in attempt to make their philosophy authentic. The complete Verse is :-

"So verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away."

This Verse is clearly referring to those, who will deny the Truth of Prophet Mohammed SAWS and The Book revealed on him. Hence, the "dead" here is referring to "those people" who will not accept the Truth. To make it further clear, I will quote another translation of this Verse :-

“So verily, you (O Muhammed SAW) cannot make the dead to hear (i.e. the disbelievers, etc.) nor can you make the deaf to hear the call, when they show their backs, turning away.” [Translator: Dr. Muhammed Muhsin Khan]

If still any doubts remain, I will present the Verse 52 and 53 together, which will further clarify the indications (objective) of Almighty Allah with these Holy Verses :-

“So verily, you (O Muhammed SAW) cannot make the dead to hear (i.e. the disbelievers, etc.) nor can you make the deaf to hear the call, when they show their backs, turning away. [52] And you (O Muhammed SAW) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and have to submitted to Allah in Islam (as Muslims).[53]”

Hence the stance of these people is wrong and they want to mislead the common people by hiding the Truth.

Now we will move on to the speaking and meeting capabilities of a dead person :-

Hazrat Qays bin Qabisa RZ reports that RasoolAllah SAWS stated:

“Unbelievers are not permitted to talk with each other”

Someone enquired whether the dead could speak, he answered:

“Yes, and they also visit each other.” [Ibn Hibban]

Similar Hadith has been also reported by Umm-ul-Musaddiqeen Bibi Ayesha RZ :-

Hazrat Ayesha RZ reported that RasoolAllah SAWS said:

“One who is not a Believer is not allowed to talk to the dead.”

“Do the dead speak too?” Someone enquired.

“Yes, of course!” said RasoolAllah SAWS and added “They also visit each other.”

Hazrat Jabir RZ reports that RasoolAllah SAWS stated:

“When a Believer is placed in the grave, he feels as if the sun is setting. Thus when his soul is returned he seats himself up and says (to the angels):‘Leave me to say Salaat (prayer) first’.” [Ibn Majah]

The status and condition of a Believer (Momin) is far better in the hereafter, comparing to his life in this perishable world.

It is narrated by Abdullah Bin Amr that Prophet Mohammed SAWS said “The gift of a believer is death”. [Mishkat - 1609]

Prophet Mohammed SAWS said :-

“Man loves his life, while death is better for him”. [Mishkat]

The following words are mentioned in an article of a Sunni Scholar :-

“From the teachings of our Holy Prophet Muhammad (*Sallallahu-Alayhi-Wasallam*) it becomes clear that after the demise of a person we apparently take him/her to be lifeless, but that person remains alive, although his/her life is different from our lives. The Holy Prophet (*Sallallahu-Alayhi-*

Wasallam) is reported to have said that the act of breaking a bone of the dead body causes the deceased as much pain as is felt by a living person.” [Courtesy : inter-islam.org]

Sunan Abu Dawood - Book 20, Number 3201

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) said: Breaking a dead man's bone is like breaking it when he is alive.

v) **Recitation of Surah Fatiha**

Sunan Abu Dawood - Book 20, Number 3193

Narrated AbuHurayrah:

The Prophet (peace_be_upon_him) said: When you pray over the dead, make a sincere supplication for him.

Narrated by Abu Hurairah: The Prophet SAWS said, “When you pray for a dead man (or person), make your prayer sincere for him.” [Mishkat No. 1674 & Ibn Majah]

Sahih Al Bukhari - Volume 2, Book 23, Number 419

Narrated Talha bin 'Abdullah bin 'Auf:

I offered the funeral prayer behind Ibn Abbas and he recited Al-Fatiha and said, “You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet Muhammad.”

Given below is the procedure followed by a Mehdavi (for reciting Fatiha on the Holy Soul) :-

“Al Fatiha Ba Rooh-e-Paak XYZ (Name of the deceased)

“Bismillah-hir-rahmaan-nir-raheem

“Reciting Surah Al Fatiha (1 time)

“Reciting Surah Al Ikhlas (3 times)

“Reciting Durood-e-Shareef (1 time)”

Then we offer the reward (of the above recitation) to the Soul and ask for his/her salvation [O' Allah the Merciful give the reward for these (recitations) to the soul of this dead person in the grave and forgive the soul and the body and have Mercy on him/her (Ya Allah, iska sawaab XYZ ki rooh ko baksh aur unki Maghferat Farma).

This is just a sincere effort by a Mehdavi to ask forgiveness and help the deceased person, which is a highly regarded deed and best possible service by the loved ones to a dead person :-

Al Bukhari's Al-Adab Al-Mufrad - Chapter: Dutifulness towards Parents after their death

Abu Hurayra RZ reported that the Messenger of Allah, may Allah bless him and grant him peace, said, “When a person dies, all action is cut off for him with the exception of three things: sadaqa which continues, knowledge which benefits, and a righteous child who makes supplication for him.”

Sahih Al Muslim - Chapter 195, Book 004, Number 2104

Jubair b. Nufair says: I heard it from 'Auf b. Malik that the Holy Prophet (may peace be upon him) said prayer on the dead body, and I remembered his prayer: “O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white

garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire.” (‘Auf bin Malik) said: I earnestly desired that I were this dead body. [Also narrated in 2105 and 2106 by different chain of transmitters]

Sunan Abu Dawood - Book 20, Number 3194

Ali ibn Shammakh said: I was present with Marwan who asked AbuHurayrah: Did you hear how the Apostle of Allah (peace_be_upon_him) used to pray over the dead? AbuHurayrah said: O Allah, Thou art its Lord. Thou didst create it, Thou didst guide it to Islam, Thou hast taken its spirit, and Thou knowest best its inner nature and outer aspect. We have come as intercessors, so forgive him.

Hazrat Ibn Abbas RZ reports that RasoolAllah SAWS stated:

“A dead body is as helpless in his grave as the drowning man. He keeps waiting for (duaas) supplications from his father, mother, brother and friends. When he receives supplication from anyone, he becomes so delighted as if he has something better than everything on this earth. Definitely, Allah Ta’ala confers reward on the men in the grave equal to the mountains. Seeking forgiveness by the living is the gift for the dead.” [Mishkat]

Hazrat Abu Hurairah RZ reports that RasoolAllah SAWS said:

“Allah Ta’ala will elevate the status of the Heavenly men in Jannat (Paradise). He will ask in astonishment, “O’ Allah! How did I receive such a high status?” Allah Ta’ala will say, “It is because of your children seeking forgiveness that you have received such a high status.” [Mishkat]

Similar Hadith has been also mentioned in Tabarani:

Some persons will have virtues equal to mountains. They will be astonished as to how did they get so much virtue and would ask about it. Allah Ta’ala will say: “These are conferred on you because of your children’s seeking forgiveness.” [Tabarani]

vi) The practice of relatives (or friends) bringing the food for the family members (of the deceased) in the permissible three days of mourning

There is a common practice in Mehdavia community that, the relatives or friends of the deceased [or relatives or friends of any family member of the deceased], use to bring the food for family members of the deceased for first few days. This practice is also in accordance with the instructions of Prophet Mohammed SAWS :-

Sunan Abu Dawood - Book 20, Number 3126

Narrated Abdullah ibn Ja’far:

The Apostle of Allah (peace_be_upon_him) said: Prepare food for the family of Ja’far for there came upon them an incident which has engaged them.

vi-a) The practice of Chowtha (the fourth day)

On the fourth day after the deceased has passed away the poor are fed and people use sondha (a mixture of perfume and oil). This practice of Mahdavis is as per the instructions of the Prophet SAWS. The prophet has allowed the grieving to be done for three days. The Mahdavis allow three days of mourning to complete. On the fourth day, the Mahdavis mark the end of the grieving by

using Sondha. This is in contrast to the rest of the Muslims who commemorate on the third day itself which means that three days of mourning are not completed.

There is a hadith by Hz Zainab RZ who used perfume on the fourth day to mark the end of the grieving period.

vii) Sawiyat, Ghadi and feeding people with the intention to offer reward to the deceased

The Sawiyat in the Daira system was a practice of equitable distribution of gift (futuh) that come in the name of Allah. Sawiyat related to dead is nothing but spending a calculated amount [more but not less] by guardians of the dead in lieu of missed obligatory prayers, fasts, Hajj and Zakat by the departed one amongst the Fuqara (Tarek-e-Duniya) and the needy people (Mustehaq) in the name of Allah. Allah - The Most Merciful, has Himself given high regards and promised great rewards for those who spend their earnings in Charity :-

“And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.” [Surah Al Baqarah 2 : 195]

“And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers. [270] If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.” [Surah Al Baqarah 2 : 270-271]

“(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.” [Surah Al Baqarah 2 : 273]

“Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is Aware thereof.” [Surah Al Imran 3 : 92]

We have often heard / read by our elders / in Mehdavia literature, regarding the distribution of shares (Sawiyat) equally among the Fuqra's (immigrant of Dairas). But, was this (distribution of shares) practiced during the days of Nabuwat as well?

Sahih Al Bukhari - Volume 8, Book 75, Number 348:

Narrated 'Abdullah:

The Prophet divided something (among the Muslims) and distributed the shares (of the booty). A man said, “This division has not been made to please Allah.” When I informed the Prophet about it, he became so furious that I noticed the signs of anger on his face and he then said, “May Allah bestow His Mercy on Moses, for he was hurt with more than me, yet he remained patient.”

Brothers, it was not just the practice of Prophet Mohammed SAWS, but also Prophet Moses AS followed this.

Anyhow, the ritual of Ghadi is also related to charity (Eesaal-e-Sawaab), in the name of Allah, with the intention of salvation for the soul of the deceased person. In the Daira system, upon the death of a person immediately or after some days, all the belongings of the dead person like clothes, prayer mat, blanket and other essential goods were handed over by his relatives to the head [Murshid] of

the Daira who in turn distribute it among the needy people of the Daira. This practice even though the Daira system is gone is still followed by most of the Mahdavis. Whatever spent in the name of Allah, with the pure intention of conveying its reward to the pious soul, will be regarded as Eesaal-e-Sawaab, which will benefit a lot to the dead, and loved by Allah as well.

We will go through some of the authentic Ahadith, relating to Sadqa (on behalf of dead person) to help them relieved from their sins :-

Al Bukhari's Al-Adab Al-Mufrad - Chapter: Dutifulness towards Parents after their death

Ibn'Abbas reported that a man said, "Messenger of Allah, my mother died without a will. Will it help her if I give sadaqa on her behalf?" "Yes" he replied.

Sahih Al Bukhari - Volume 2, Book 23, Number 470

Narrated Aisha:

A man said to the Prophet, "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet replied in the affirmative.

Sahih Al Muslim - Chapter 3, Book 013, Number 4001

Abu Huraira (Allah be pleased with him) reported that a person said to Allah's Apostle (may peace be upon him): My father died and left behind property without making any will regarding it. Would he be relieved of the burden of his sins if I give sadaqa on his behalf? He (the Holy Prophet) said: Yes. [Also see Hadith number 4002, 4003 and 4004]

We also witnessed that, in most of the cases, family members of the deceased use to give food for the needy (mustehaq) person(s) continuously for 40 days (or more), in the name of Allah, with the intention of relieving the soul from the torment of grave.

Likewise the feeding to the people, especially for Fuqara and Needy people, on the 4th day, 10th day, 20th day, 40th day etc. with the intention [Niyat] of deceased person is also with the intention of offering its reward to the pious soul, and helping the deceased person by doing this. As discussed and proved earlier that, asking forgiveness and giving charity by the living person is a gift for the dead.

We Mahdavis' opt for every possible (permissible) step (act / deed) to relieve the deceased from his / her sins and from the dreadful torment of grave and the torment of fire.

Regarding the particular (fixed) dates for holding these feeding ceremonies in the name of Allah, there is a Hadith quoted in Chirag-e-Deen-e-Nabawi with its reference :-

In the book "Kanzul Momenin" with reference to the book "Sharf-e-Nabouvat" it is written through Bibi Aisha RZ and Hazrat Abu Huraira RZ that Anhzrat Sal'am said that on the day of burial the deceased faces severity of the grave and interrogation. And on the fourth day again, the deceased faced severity of the grave and interrogation, and then on the tenth day, twentieth day and on the fortieth day too the severity of grave and interrogation and likewise it continues till one full year.

On fixed days or otherwise feeding the poor in the name of Allah with intended rewards for deceased's soul is done not only in Mahdavia community but also in Sunnat-wal-Jamaat too. However, the question is when Wahabis and the like-minded feed the poor? They also have

objection on eventful days like Milad, Urs, Tasmiah Khani etc which are potential auspicious days to invite the poor. It's not just days they're after but the blessed nights, Meraj and Bara't too. So, if you have it their way and if you follow their suit then you'll not only deprive yourselves of great rewards but also for your loved and helpless ones no longer among you.

Sacrificing the animal in the name of Allah [not in the name of the dead] and feed the poor and needy thereof on behalf of the occupier of the grave is permissible in the light of hadith from Sahih Muslim, only relevant text of the hadith is quoted for the brevity

..... Had I died in this state had every reason to hope that I would have been among the dwellers of Paradise. Then we were responsible for certain things (in the light of which) I am unable to know what is in store for me. When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, then stand around it for the time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy and (in your company) ascertain what answer I can give to the messengers (angels) of Allah. [Book 001, Number 0220]

viii) Removing shoes before entering the Graveyard

Sunan Abu Dawood - Book 20, Number 3224

Narrated Bashir, the Client of the Apostle of Allah:

“Bashir's name in pre-Islamic days was Zahm ibn Ma'bad. When he migrated to the Apostle of Allah (peace_be_upon_him). He asked: What is your name? He replied: Zahm. He said: No, you are Bashir.

“He (Bashir) said: When I was walking with the Apostle of Allah (peace_be_upon_him) he passed by the graves of the polytheists. He said: They lived before (a period of) abundant good. He said this three times. He then passed by the graves of Muslims. He said: They received abundant good.

“The Apostle of Allah (peace_be_upon_him) suddenly saw a man walking in shoes between the graves. He said: O man, wearing the shoes! Woe to thee! Take off thy shoes. So the man looked (round), when he recognized the Apostle of Allah (peace_be_upon_him), he took them off and threw them away.”

Alhamdulillah, even today the Mahdavis adhere to this commandment of the Prophet SAWS. When we visit our graveyards, we take off our shoes and leave them at the entrance. This is in contrast to the other Muslims who walk with their shoes in their graveyards.

ix) Walking or sitting on Grave is strictly undesirable

Sahih Al Muslim - Chapter 201, Book 004, Number 2119

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: It is better that one of you should sit on live coals which would burn his clothing and come in contact with his skin than that he should sit on a grave.

[Narrated by Suhail with the same chain of transmitters in number 2120]

Reported in the Musnad of Imam Ahmed

When the prophet (S.A.W.) saw Omar Ibn Hizam leaning against a grave, he said: “Do not harm the occupant of the grave.”

x) What is Sajdah? Do Mehdavis perform Sajdah at the Graves of Pious Souls?

"Haven't you seen that unto Allah prostrates whoever is in the heavens and whoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorns, there is none to give him honor. Lo! Allah does what he wills" [Surah Al Hajj 22 : 18]

Sajdah (prostration) is specific for Allah alone. No Believer should prostrate in front of anyone other than the Lord of all that exist in this world and else where. Even the Greatest of all Prophets, Syedna Mohammed Mustafa SAWS has not permitted anyone to prostrate to / in front of him.

The act which is forbidden in Islam will never be part of Mehdaviat. Meeran Syedna Mohammed Jaunpuri Mehdi Maud AS was the perfect follower (Tabe-e-Taam) of Prophet Mohammed SAWS; hence, accordingly the followers of Mehdi Maud AS can never practice the forbidden act (deed).

We just bent down, in humility, and kiss the feet of the pious souls of the servants of Allah. At least, in this case we do fulfill the actual meaning of Qadambosi (i.e. kissing the feet). And by seeing this act, some fools think, "we are performing Sajda in front of the graves"!!!!

Alas! How these people perform their Sajdah (during prayer) and what are the requirements of Sajdah according to them, only Allah knows better!

And he raised his parents high on the throne (of dignity), and they fell down in **prostration**, (all) before him...(Surah Yousuf 12:100)

Intention is so vitally important and part & parcel of every single deed we perform in Islam and that is no coincidence that Imam Bukhari RH placed the very first tradition in his collection on that subject because what was to follow depends entirely on this first tradition (courtesy brother Suhael) [And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.](#) [2:34]

If prostration alone is taken literally to be Shirk then Allah would not have commanded Angels to prostrate before Adam AS and Yousuf AS would never ask his courtiers to bow to his parents

The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended....(Bukhari)

The accusers don't even know the difference between prostration before Allah with intention and a mere bow in respect for elderly. They daydream entering paradise but they're ignorant about the place and the door of the paradise itself.

A man once consulted the Prophet Muhammad about taking part in a military campaign. The Prophet asked the man if his mother was still living. When told that she was alive, the Prophet said: "(Then) stay with her, for Paradise is at her feet." (Al-Tirmidhi)

"Be at your mother's feet and there is the Paradise." (Ibn Majah, Sunan, Hadith no. 2771)

Mahdavis are taught not to yearn for paradise but we wish to kiss our parents' feet at every single opportunity, whether dead or alive. There are numerous traditions reported in favor of respecting one's teacher (murshid), immediate relatives such as aunt, uncle, grand parents etc. They all deserve utmost respect and Qadambosi is one way of showing it, if not the only way.

A Sajdah is not complete without his/her forehead, nose, hands (palms), knees and toes, all touching the ground. And for men, only the 6 parts (of the body), mentioned above, should touch the ground. And the procedure is that (while going into Sajdah), first knees will touch the ground, then hands will touch the ground, then nose will touch the ground and then forehead. And while coming out of the Sajdah, it will be vice-versa; first forehead will rise from the ground, then nose, then hands and then knees. Without taking care about this sequence and obligations (without any valid reason), the Sajdah is considered undesirable [Makruh]. (If the forearms of men touched the ground, then Sajdah is undesirable. But for women, forearms should not be apart from the ground. Complete palms and forehands should slide on the ground and should be close to the body.)

Friends, just correct me, if I am wrong. Just bending down and kissing the feet, is it the definition of Prostration (Sajdah) according to the teachings of Shariat?

In various Ahadith, it has been clearly mentioned that, "No one should prostrate himself in front of anyone, other than his Lord." The commandments regarding Prostration (Sajdah) is very clear, and even the order in which Prostration (Sajdah) has to be performed (to make it valid).

The act of Mehdavis, kneeling down with great esteem, honor and respect and kissing the feet, is in accordance of following Ahadith :-

It is narrated that when Hazrath Bilal Razi-Allahu-Anhu, came back to Madinah after many years, he went straight to the Honourable Qabr (Grave) of Nabi Muhammad Sallallahu-Alaihi-Was-Sallam, and fell down and put his forehead on the Qabr (Grave), and kissed it, saying, "Oh my beloved, Rasulullah Sallallahu-Alaihi-Was-Sallam." [Ibn Asakir in **Tarikh Dimashq**; al-Samhudi in **Wafa al-Wafa**; al-Imam al-Mujtahid al-Subki in **Shifa as-Siqam bi-ziyarat Khayr al-Anaam**]

Tabarani narrates that Abu Ayyub al-Ansari Razi-Allahu-Anhu, the Great Sahabi, once put his head on the honourable Qabr (Grave) of Nabi Muhammad Sallallahu-Alaihi-Was-Sallam, and kissed it. The Umayyad ruler, Marwan bin al-Hakam, a notorious man, asked Abu Ayyub why he was worshipping the stone. Abu Ayyub replied that he was visiting Nabi Muhammad Sallallahu-Alaihi-Was-Sallam, and not a stone. Someone then intervened and warned Marwan not to interfere with Abu Ayyub Razi-Allahu-Anhu, as he was one of the Companions of Nabi Muhammad Sallallahu-Alaihi-Was-Sallam.

We Mehdavis are lovers of Almighty Allah and His beloved Prophet Mohammed SAWS. The lovers of Allah and His Prophet SAWS will not perform acts that earn the displeasure of Allah and His Prophet SAS. Our intentions are pure and crystal clear - Visiting the Graves, offering flowers, feet-kissing, supplication, giving charity, feeding people etc. in the name of Allah on behalf of the dead - are either for the salvation of the loved ones or respect for the pious souls or expecting reward from our Lord in the hereafter. There is no scope for SHIRK here. Where is the Shirk? All these acts are not only permissible but highly rewarding too, both to living and the dead alike. We do not carry any intentions of worshipping the graves. Being the true followers of the Holy Quran and Prophet Mohammed SAWS, we the Mahdavis only act according to the Quran and the Sunnah.

All the posthumous acts by relatives or friends on dead's behalf discussed in this paper are voluntary, permissible and highly rewarding to both parties, above and below the surface of the earth. It is also shown that all of them are established Sunnah. Not doing it does not bring any harm but accusing the ones who're following it with the terms like "Biddah" and "Shirk" when in fact it is Sunnah is a matter of grave sin. May Allah swt guide them to the correct path and keep us firm on the right path.

Sahih Al Bukhari - Volume 1, Book 1, Hadith Number 1:

Narrated 'Umar bin Al-Khattab:

I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."