A Debate on the Islamic Practice of Pilgrimage to the Grave: Study of the Hadīth on Grave Pilgrimage for Women

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Abstract: This research aimed to analyze the hadīths and comments of 'ulamā' regarding the prohibition and permissibility of grave visitation by women. In the time of the Prophet Muhammad, the practice of visiting graves was strictly prohibited but later the prohibition was abolished. However, after the Prophet's death, the pros and cons surrounding the law on grave pilgrimage resulted in hostility, as the performers were accused of grave worship and convicted of heresy. Subsequently, the data were analyzed using the library research method with a comparative-compromising approach. The results showed that hadīths on the law of pilgrimage for women were not singular and had birthed several other laws. The admonishment of grave visitation by hadīths editors did not apply to all women because many supported pilgrimages, which made such curses nasākh. It denoted that hadīths prohibiting women from visiting graves were no longer valid, except for the 'illāt, which fulfilled the curse of women. Since different editorial will give rise to varying opinions regarding the grave pilgrimage for women, a compromise between hadīths is necessary to produce an accurate and accommodating legal formulation.

Keywords: Hadīth; Law; Woman; Grave Pilgrimage; Nasākh-Mansūkh; Comparative-Compromising
Introduction

Pilgrimage or "visit" is a universally popular activity that encompasses all places of honor, such as the graves and shrines of saints, trees, wells, and stones, but lacks the authority of the Qur'ān. The term 'pilgrimage' specifically refers to grave visitation (ziyarat al-qubūr), which is recorded in the Prophet's hadīth.2

The practice of grave pilgrimage was strictly prohibited by Prophet Muhammad but was later permitted.3 According to Mustafa Shalabi, this change was due to the level of religious literacy during the prohibition and permission period. 4 Grave visitation was initially forbidden because the Prophet's companions were still new to Islam, and had little faith and creed. Their Islamic lives still involved jāhilīyyah, namely statue and idol worship, as even the surrounding Jews made the Prophet's tomb a shrine.5 Following the change in circumstances, the belief and faith of the companions strengthened, all forms of statues and idols destroyed, the rule of law was repealed, and grave visits were promoted.6

However, the above controversies remain unclear among the people, particularly Muslims. After the Prophet's death, pros and cons surrounding the law of grave pilgrimage frequently arise and lead to hostility. This is because pilgrims are often accused of grave worship and sentenced as shirks or heretics.7

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1 Mohd Idris, Kamus Marbawi, 1st & 2nd ed. (Kairo: Mustafa al-Halby, 1350), 272.
In fact, the destruction of the historical sites, including graves, constructed by Engseng Ho in the contemporary Middle East, Yemen, was partly inspired by the practice of pilgrimage and rooted in disagreements over basic issues related to grave culture.

Some 'ulamā' have rejected the authenticity of hadīths regarding the permissibility of pilgrimage, and its meanings have been interpreted in various ways. The beliefs and rituals associated with pilgrimage generally cause tension with the 'ulamā'. Also, fierce debates and divisions emerged immediately after the Islamic revival. This includes questions on the legality of building domes over graves, the permission of sayings, such as prayers and supplications at graves, and the propriety of praying directly to the dead. Other activities that created doubt include seeking intercession on behalf of oneself or others, permitting physical contact with the grave, and the maximum height at which graves can be erected without becoming idols.

The prohibition of grave visitation by 'ulamā' was proposed by one of the most famous medieval Islamic jurists and theologians, ibn Taimiyyah (d. 728 AH), whose influence is still felt in Sunni discourses. He categorized grave worshipers as people misled by Satan just as the Arab polytheists. This opinion led to his imprisonment for a legal opinion, which reportedly involved denouncing pilgrimage to the Prophet's tomb.

Ibn Taimiyyah (d. 728 AH) was defeated by his opponents, the Egyptian and Syrian 'ulamā', and died with his condemnation of grave pilgrimage and intercession in prison. Despite his failure to win in his lifetime, the scholar left an influential legacy for subsequent generations, who still felt compelled to engage in similar debates, either refuting or defending his arguments. His spiritual legacy, perhaps oversimplified and of debatable justification, has been adopted by

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8 See, for example, an article by one of the most vocal opponents of the destruction of sites-historical sites: Irfan Al-Alawi, “The Destruction of Holy Sites in Mecca and Medina,” Islamica Magazine, 2006.
12 Ibn Rajab, Al-Dhayl ‘ala Tabaqat Al-Hanabila, IV (Riyadh: Maktabat al-‘Ubaykan, 2005), 518.
14 Rajab, Al-Dhayl ‘ala Tabaqat Al-Hanabila, 518.
Muḥammad bin 'Abd al-Wahhāb (d. 1206 AH) as well as the current Salafis.\textsuperscript{15} According to 'Abd al-Wahhāb (d. 1206 AH), as quoted by al-Sa’dī (d. 1956 AD), the practice of grave visitation is prohibited because the worshipers may fear the dead person due to his dislike or anger towards them.\textsuperscript{16} Ibn al-Qayyīm (d. 751 AH) also shared the opinion that making the grave the most important and beloved place to Allah is damaging to faith.\textsuperscript{17}

Additionally, Sheikh Abdul Aziz ibn Abdullah ibn Baz (d. 1999 AD), a former member of the Standing Committee (al-Lajna al-Da’ima) of Saudi Arabia, had a fatwa regarding the prohibition of the grave pilgrimage for men and women. The visitation of men to the graves of the Prophet and his companions was permitted, while touching, kissing, or surrounding it was forbidden. However, ibn Baz’s fatwa contradicts the generally accepted belief, asserting that visiting the Prophet’s grave is not obligatory for Muslims and is not a legal part of the Hajj.\textsuperscript{18} The visitation of women to the graves or attendance of funerals were considered forbidden by this fatwa due to their "impatient" nature and the tendency to cause temptation (fitnah).\textsuperscript{19} Regardless, pilgrims do not accept accusations of grave worship without a basis. They have a justification by adhering to the arguments for the recommendation of pilgrimage, which is one of the discussions in this research.

By adhering to their respective arguments and seeking justification from religious texts, one group considers itself right above the other (al-Qur’an and al-Hadīth). Meanwhile, the implementation procedure, as well as women pilgrims, are the targets of cursed sentences.

Those who oppose the grave pilgrimage for women make hadīths with cursed editorials as justification for their beliefs. Conversely, some groups consider the practice part of a Muslim’s travel traditions, comprising pilgrimage, hijrah, and rihlab.\textsuperscript{20} These persons permit its performance, providing it does not lead to shirk or other offenses. Regular grave visitors and pilgrims view this practice as a form of wasilah in exalting their desires through the departed saints of Allah, who were known as knowledgeable and role models. They also imbibe

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\textsuperscript{15} Beranak and Tupek, “From Visiting Graves to Their Destruction: The Question of Ziyara Through the Eyes of Salafis.” 1-40.

\textsuperscript{16} Abdurrahman ibn Nashir Al-Sa’dī, \textit{Al-Qaul as-Sadid 'ala Syarkh Al-Tanib}, I (Dār al-Tsabat, 2014), 120.

\textsuperscript{17} Ibn Al-Qayyīm, \textit{Ighatsah Al-Lahf} (Jeddah: Majma’a al-Fiqh al-Islāmī, 1432 H), 198.

\textsuperscript{18} ‘Abd al-‘Aziz ibn ‘Abdallah Ibn Baz, \textit{Al-Tabqiq Wa Al-Idab Li-Kathir Min Masa’il Al-Hajj Wa Al-Umrah Wa Al-Ziyara ‘Ada Daw’ Al-Kitab Wa Al-Sunna} (Mekah: Mu’assasat Makka lil-Tiba’a wa al-I’lam, 1974), 82.


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lessons and warnings of remembering death, the future, and the hereafter in all their actions. Following this argument, the second group did not wish to lose and remained silent.

However, this issue must be addressed properly, without seeking justifications to strengthen each group's argument (madhab) but by pursuing the truth by setting arrogance and fanaticism aside ('Ashabiyah). Attaining the truth requires precision and accuracy in parsing the arguments surrounding grave pilgrimage, particularly for women. This is because outwardly hadith texts frequently seem contradictory (ta‘ārudh), allowing pilgrimage supporters and critics to find justification for their beliefs. Therefore, this topic should be addressed through a comprehensive investigation using a comparative-compromising approach (al-muqaranah wa al-jam‘u). The comparative approach (al-muqaranah) is used to draw a conclusion by comparing ideas, opinions, and understandings in order to find out the similarities and differences in the objects of the study. Meanwhile, the compromise approach (al-jam‘u), is used to compromise the hadiths that forbid and allow women to make pilgrimages to graves.

This research focused on hadith editorials and statuses regarding the curse of grave pilgrimage for women and sought alternatives to these contradictions through hadiths permitting the practice, including the law according to the 'ulamā'.

Result and Discussion

The narration of Hadiths about the Curse of Grave Pilgrimage for Women

There are several hadith narrations relating to the curse of female grave visitors. They are present in the book Al-Jāmi‘ al-Kabīr Sunan al-Tirmidžī22 by Imām al-Tirmidžī (d. 279 AH), Sunan ibn Mājah23 by Imām ibn Mājah (w. 273 AH), and Musnad Al-Imām Aḥmad ibn Ḥanbal24 by Imām ibn Ḥanbal (w. 241 AH). The following is a description based on the origin of the sanad.

First, from Abū Huraïrah ra.:

إِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَعَنَ زَائِرَاتِ اْلقُب ُوْرِ

21 Hariz Al-Farizi, Rabasia Ziarah Kubur (Jakarta: al-Sofwa Subur, 2003), 10.
Verily, the Prophet SAW cursed the women who visited the graves.

The above hadith was narrated by al-Tirmidzî and authenticated by ibn Ḥubbân al-Bustî (d. 354 AH) and also conveyed by ibn Mâjah (d. 273 AH) in *Sunan ibn Mâjah*. According to Imâm al-Tirmidzî, the status of this hadith is ḥasan or ḥasan-shabib because of the many pathways of its description.

Second, from ibn Abbâs ra.:

أَنَّ رَسُوْلَ الله صلى الله عليه وسلم لَعَنَ زُوَّارَاتِ الْقُب ُوْرِ وَالْمُتَّخِذِيْنَ عَلَي ْهَا ا لْمَسَاجِدَ وَالسِّرَاجَ

Rasulullah SAW cursed the women who visited the graves and turned them into mosques and (lit) lanterns (lamps).

The above hadith was narrated by an-Nasai, Abû Daūd, and ibn Mâjah (d. 273 AH) in *al-Janaiz* Chapters (Hadîth Numbers 2039, 3236, and 1571, respectively), as well as al-Tirmidzî in the *Shalat* Chapter (Hadîth Number 320). The hadîth sanad was entirely from ibn Abbâs (d. 68 AH), while *Musnad* by Imâm Aḥmad was narrated from Yahya, Syu'bah (d. 160 AH), Muḥammad bin Jihadah, Abû Shaleh, and ibn Abbâs. In addition, the description from Abû Daūd originated from Muḥammad bin Katsîr, Syu'bah bin al-Hajjaj (d. 160 AH), Muḥammad bin Jihadah, Abû Shaleh, and ibn Abbâs. However, ibn Ḥubbân al-Bustî (d. 354 AH) narrated another sanad from Abû Hurârah ra., recounted from Muḥammad bin Abdullah bin Junaid, Qutaibah bin Sa'id (w. 240 AH), Abû 'Awânah, Umar bin Abî Salamah, and from his father. The status of this hadîth is also ḥasan.

Third, from Abû Huraîrah ra.:

أَنَّ رَسُوْلَ الله صلى الله عليه وسلم لَعَنَ زُوَّارَاتِ الْقُب ُوْرِ

Verily, Rasulullah SAW cursed the women who frequently visited the graves.

This hadith was narrated by ibn Mâjah (d. 273 AH) Number 1641, 1642, 1643, al-Tirmidzî Number 1076, and Aḥmad Number 8904. Imâm al-Tirmidzî recounted his narration from Qutaibah bin Sa'id (w. 240 AH), Abû 'Awânah, Umar bin Abî Salamah, his father, and Abû Huraîrah ra. Imâm al-Tirmidzî described the hadîth status as ḥasan-shabîh in his book.

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Some books also used the editor:

**The Prophet of Allah (SAW) said:** *Allah has cursed the women who often visit the graves.*

This was utilized in al-‘Asqalānī by al-Qurthūbī, which explained the meaning of the word 'curse' in the above hadīth, addressed to women who often visit the grave, as *lafazh* hadīth, *ṣighab mubalaghah*. It was also included in Āḥmad ibn Ḥanbal's narration from two editorial sources, (1) *ẓuwārat* and the history of Ḥassan by Abū Hurairah ra., and (2) *lafazh zāirat* from ibn Abbās (d. 68 AH).

### Analysis of the Sanad Hadiths on the Curse of the Grave Pilgrimage

Some sanad hadiths concerning the curse of the grave pilgrimage were proposed by (1) Āḥmad ibn Ḥanbal, al-‘Tirmidzī, and ibn Mājah (d. 273 AH), who narrated the hadith prohibiting the pilgrimage of graves for women in three ways. This comprises the paths of Abū Salamah and Abū Shaleh from Abū Hurairah and ibn Abbās (d. 68 AH), respectively, and Abdurrahmān bin Ḥassan's description from his father. (2) Abū Daūd. (3) Nasai. (4) The narration of Abū Daūd al-Tayalīsī (d. 204 AH) from ibn Abbās. (5) The description of ibn Ḥibbān al-Bustī (w. 354 AH) in his shahīh book from Abū Hurairah and ibn Abbās, and (6) Al-Hākim from Ḥassan ibn Tsābīt (d. 674 AH).

The many paths of narration above can be broadly categorized into two. *First*, the description of ibn Abbās (d. 68 AH), where the truth about the name of the hadith narrator, Abū Shaleh, is still debated among the 'ulamā'. Differences of opinion regarding Abū Shaleh's actual name have been condensed into two opinions. They are (1) Mizan al-Bashri Abū Shaleh, as stated by ibn Ḥibbān al-Bustī (d. 354 AH) in his *shabīb* book, and (2) Badzam, the slave of ‘Ummu Ḥani’ or according to some, Badzan (*nun*). This opinion was propagated by Imām al-Hākim, Abdul Haq al-Iṣyibli (d. 581 AH), ibn al-Qatṭān, ibn ‘Asakir, al-Mundzīr, ibn Dāhiyāh, and others.

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31 His full name is Abdurrahmān bin Ḥassan bin Mundzīr bin Amr bin Haram al-‘Anshari. Ibn Ma’in mentions that he was one of the tabi’in and hadith experts in Madinah. Ibn Sa’ad also mentioned that he was one of the few poets who narrated hadiths. However, Ibn Ḥibbān included it in his book al-Tsiquat. See al-Tahdīzī IV, 32.

The narration of hadith la’ana za’irāt al-qubūr is still considered shahīh, where Abū Shaleh has two possible names, Mizan and Badzam. Regarding this argument, ibn Ḥatīm mentioned in al-Jarāb wa al-Ta’dīl, "It's not about him." In fact, Sa’id, Zaidah, and Abdūllāh bin 'Uthmān (d. 626 AD) did not leave (narrated from him). Similarly, Yahya ibn Ma’in stated, "There is no problem with Abū Shaleh, Umm Hani's slave since al-Kalbi narrated from him.…"

Similar comments were made by the 'ulamā' hadīth concerning the credibility of Abū Shaleh, Umm Hani's slave. Aḥmad Syakir (d. 1309 AH) in his Hāsyiah in the book Musnad Imām Aḥmad stated "The truth (fact) is that Abū Shaleh, Umm Hani's slave is tsiqah (trustworthy). There is no argument for his slanderers (dba’if)...." from its sanad. According to Aḥmad Syakir (d. 1309 AH), hadith la’ana za’irāt al-qubūr includes shahīh. Also, al-Tirmidzhī, al-Baghawī (d. 516 AH), al-'Asqalānī (d. 852 AH), and Aḥmad Syakir (d. 1309 AH) in Syarah al-Tirmidzī view the status of the hadith narrated by Qutaibah bin Sa'id (d. 240 AH) from 'Abd Warits bin Sa'id (d. 180 AH), Muḥammad bin Jiḥadhah, Abī Shaleh, and ibn Abbās as ḥasan.

Second, Abū Huraīrah ra., ibn Ḥibbān al-Bustī (d. 354 AH) conveyed, "Muḥammad bin Abdullah bin Junaid narrated to us from Qutaibah bin Sa'id (d. 240 AH), Abū 'Awānah, Umar ibn Abī Salamah, his father, and Abū Huraīrah". Umar ibn Salamah ibn Abdurrahman ibn 'Auf mentioned here is the Muslim brother. Abū Ḥātim stated, “In my opinion, Umar was a pious and honest man, who wrote hadiths, with no evidence of erring.” Ad-Dzahabi also declared "Imām al-Tirmidzī confirmed the hadith la'ana Rasulullah zuwwaraat al-qubūr narrated by Umar." However, Abdul Haq al-Isybili (d. 581 AH) criticized Umar by referring to as dba’if. Ibn Ma’in asserted in Aḥmad bin Abī KhatSIMah's narration that there was no problem with Umar, while ibn Ḥibbān al-Bustī (d. 354 AH) was included in the category of trustworthy narrators (tsiqāt; 'ādil and dbāhīb). Al-'Asqālānī (d. 852 AH), in his al-Tahdżīb, described Umar as a very honest but mistaken person. This expression indicates that although Umar was probably wrong, his narration was accurate due to its description from many paths. Therefore, the hadiths about the curse of grave pilgrimage for women is shahīh.

The narration of Hadiths on the Law of Grave Pilgrimage

Besides the hadiths that curse female grave pilgrims, many hadith editors support the practice, including:

33 Ibn Abī Ḥātim, Al-Jarāb Wa Al-Ta’dīl (Beirut: Dār Iḥyā’ al-Turath al-'Arabiyah, 1952).
34 Muḥammad bin Khibban bin Aḥmad, Maryādhīr Al-Ulamā Al-Anṣār Wa Al-Lāmi’ Fuqahā' Al-Aqthār, I (Kairo: Dār al-Wafā', 1411 H), 35.
35 Al-'Asqalānī, Tabdżīb Al-Tahdżīb Fi Rijāl Al-Hadīths.
Having narrated to us by Abū Bakr ibn Abī Shaybah and Muhammad ibn Abdullah ibn Numair and Muhammad ibn al-Muṣanna (pronounced from Abū Bakr and ibn Numair), they said: narrated to us Muhammad ibn Fudhail from Abū Sinan (i.e., Dhīrār ibn Murrāḥ) from Muhārib ibn Dīsār, from ibn Buraydah, from his father, he said: Rasūlullāh SAW. said: "I forbid you from grave pilgrimages, then make a grave pilgrimage." (HR. Muslim).37

Abū Dāūd and an-Nasā’ī added from the edited hadīth of Anas that فَإِنَّهَا تُذَكَّرُ الْآخِرَةَ (because the grave pilgrimages can remind of the hereafter). Hākīm included وَتَرُقُّ الْقَلْبُ وَتَدْمَعُ الْعَيْنُ فَلَتَقُولُوا هَجْرًا (and soften the hearts and shed tears, and do not speak foul words) and the editorial فيَفْلِّيها نُزْهَةٌ فِي النَّارِ (because the grave pilgrimage causes dislike of the world) from a redaction of the hadīths of Anas and ibn Mas‘ūd, respectively. Also, the editorial of the hadīth of Abū Hurairah r.a. with the marfu’ status reads زُوْرُوْهَا الْقُبُوْرَ (come to the grave because it reminds of death).38

A hadīth narrated by ‘Ā’isha ra. also explained the permissibility of grave pilgrimage:

From the narration of Bistiham bin Muslim from Abū al-Tayyah from Abdullah bin Ab Malikāb that indeed ‘Ā’isha ra. one day came from the grave, then I asked her: "O Ummul Mukminin, where did you come from?" She replied: "From the grave of my brother, Abdurrahman bin Abī Bakr r.a. Then I asked again: "Has not the Messenger of Allāh
forbade to go to the grave?” She replied: “Yes, he used to forbid it, then he ordered to go to the grave.” (HR. Hakim and Baihaqi).  

Likewise, with the following hadith:

Narrated to us Adam, narrated to us Syu’bah, narrated to us Tsābīt, from Anas bin Mālīk ra., He said: The Prophet SAW. met a woman who was crying beside the grave. So, he said: "Fear Allah and be patient!” The woman replied: "Get away from me because you are not afflicted with a calamity like mine — the woman did not know that it was the Prophet — It was said to her that she was indeed the Prophet, then the woman came to the door (house) of the Prophet. She did not find a caretaker in the house. Then, she said: "I do not know that it is you," The Prophet said: "Patience is only at the beginning of disaster." (HR. Bukhārī No. 1283; Mūslīm No. 2179. This lafadz of hadīth belongs to Bukhārī).

Also, with this hadith:

From ‘Abd al-Razzāq from ibn Juraīj from Muḥammad ibn Qāis ibn Makhzumah, from 'A‘īsah, he said: “I asked the Prophet: What did we say when we came to the grave?” The Prophet replied: "Say Assalamu'alaikum (peace be upon you) O occupants of the graves from the believing men and women. May Allah bless those who come first and those who come later among you. Indeed, we, Allah willing, will follow you.” (HR. Mūslīm No. 974).

It contradicts this hadith:

Umm ‘Athiyah ra., said: "We are forbidden to escort the corpse (to the grave), yet she was not earnest (in forbidding)." (HR. Bukhārī No. 1278; HR. Mūslīm No. 35/54).
And also conflicts with the hadīth below:

حَدَّثَنَا أَبُو حَمْدَيْنَ أَحْمَدُ بْنُ حَامِدٍ بْنُ حَامِدِ الْعَذْنَى بِالطَّارِبَا نَا، نَنَّا تَمِيمَ بْنُ تَمِيمٍ تَمُيمٍ، نَا أَبُو مُصْعَبُ الرَّجْفِيَّ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلٍ بْنُ أَبِي فَدْيَكَ، أَحْبَرِيَّ سُلَيْمَانُ بْنُ دَاوُودَ، عَنْ جَعْفَرِ بْنُ مُحَمَّدِ، أَنَّ فَاطِمَةَ بْنتَ النَّبِيِّ صلى الله عليه وسلم، كَانَتْ تُميِّزُ قَبْطَ عَمَّةِ حَزْةَ كُلَّ جُهَةٍ فَتْحَيْتُ بِنْتَ النَّبِيِّ صلى الله عليه وسلم، كَانَتْ وَتَبْكَيْ عِنْدَهُ.

Narrated from Abū Hamid Aḥmad bin Muḥammad ibn Hamid, from Tamim bin Muḥammad, from Musb'ab al-Zubri, from Muḥammad bin Isma'il bin Abī Fudaik, from Sulaymān bin Dāūd, from Ja'far bin Muḥammad, from his father, from Ali bin Husayn, from his father, from Fatimah bint Muḥammad, the Messenger of Allāh. Fatimah goes to visit the grave of her uncle, Hamzah, every Friday. She prayed and wept beside (her uncle's grave).” (HR. Hākim).

Resolution of the Hadiths Contradiction

In principle, shabib hadīth cannot be contradicted by other arguments, such as the Qur'ān, fellow hadiths, and reason. However, in practice, contradictory meanings are often found between one proposition and another, leading to the proposition of solutions to such problems by the 'ulamā’.

The contradiction between a hadith that curses or forbids the grave pilgrimage and another that allows it precedes the following solution stages. First, a merger and compromise (al-jam'u wat taufiq) should be made between the two conflicting hadiths when possible, and both must be practiced. Second, for hadiths that cannot be compromised, the nasīkh hadīth (removing the previous law) should be proposed and practiced, leaving the abolished law (mansūkh). In cases of confusion between the law that should be practiced (nāsikh) and removed (mansūkh), the rajab (excellent) hadīth should be practiced after tarjih. This is done by observing their rāwī characteristics and superiority in the fifty areas of tarjih (qualifications). Supposing a qualification between both hadiths is impossible, which is rare, neither should be practiced until the superior law becomes clear.41

Analysis of Hadiths on Grave Pilgrimages in Producing a Law

Based on the differences and contradictions between the hadīth editors about the grave pilgrimage for women, the following possibilities are:

First, the practice is prohibited by the redaction of the hadīth narrated by Abū Ḥuraīrah ra., which cursed the female grave pilgrims (la'ana Rasūlullāh zaaira'at al-qubūr).

Second, according to the tafsīl (specification), (1) the activity is prohibited for women that visit the grave while adhering to hadīth la'ana Allāh/Rasūlullāh zuwwarāt al-qubūr (women who visit the grave often). (2) It is allowed for infrequent visitors (maḥbūm mukhālafāḥ), (3) or at least makrūh, by arguing that the woman is impatient and often sad (seei 'illāt).

Third, grave pilgrimage is permissible based on the argument that the hadīth of the curse occurred before the dispensation of the Prophet SAW. This is indicated by the hadīth narrated by Abū Baridah, Sayyidāh 'Ā'isha, Anas bin Mālik, Ummu 'Athiyyah, and Sayyidāh Faṭīmāh.

'Ulamā' Commentary on the Grave Pilgrimage Law for Women

Below is an explanation of the differences of opinion regarding the law of grave pilgrimage for women, according to jūmhūr 'ulamā' and four madhḥabs/schools.42

First, jūmhūr 'ulamā' argued that grave pilgrimage for women is makrūh by asserting: اللَّهُ ﺗُؤْرِىَ ﺍﻟْﻴَأَراتُ ﻋَنَّ ﻋِنْ ﻧَﺸْكُلوُمُ (Allah curses the women who often visit graves).43 This is supported by the consideration that women are very emotional (it is easy to grieve) and less able to withstand adversity, causing them to cry and scream.

Second, Madhḥab Ḥanafī contended in the qā'il asbāb (the most shahīb opinion) that the sunnah of grave pilgrimage for women is the same as that of men by affirming: فَرَأَوْراءُ ﺍﻟْﻴَأَراتُ ﻋَنَّ ﻋِنْ ﻧَﺸْكُلوُمُ (I forbid you from the grave pilgrimage, then make a grave pilgrimage).44

Third, Madhḥab Mālikī views this law as makrūh, as argued by jūmhūr 'ulamā', while Imām ibn 'Ābidīn (1198-1252 AH)45 considered this matter good (tawfiqun hasanun).

Fourth, Madhḥab Syāfi’ī affirmed that grave pilgrimage for women is makrūh, similar to jūmhūr 'ulamā'. Imām Syihābuddīn Aḥmad al-Ramlī (d. 957

42 See, Author Team, Al-Mausū'ah Al-Fiqhiyah Al-Kuwaitiyah, II (Kūwaït: Wazarah al-Aqwaf wa al-Syu'un al-Islāmiyyah, 1983), 88.
43 Al-Aini, 'Umdab Al-Qari Syarb Shahib Al-Bukhāri, 100.
44 Al-Hajjaj, Shabib Al-Muslih, 30.
45 Imām ibn 'Ābidīn (1198-1252 AH), with the full name Muḥammad Amīn ibn Umar ibn Abīd al-'Azīz ibn Aḥmad ibn Abd ar-Rahīm ibn Najmuddīn ibn Muḥammad al-Juḥuddīn al-Shāmī, was a prominent 'ulama' and Islamic jurist who lived in Damascus, Syria, during the Ottoman era. He was the fiqh authority of the Hanafi school, a civil servant titled Amin al-fatwa, and composed more than 50 works consisting of a collection of major fatwas, as well as many treatises, poems, and commentaries on the work of others.
AH) explained that (1) pilgrimage is forbidden when it causes grief and tears. In such cases, the hadīth لَعَنََ اللهَ زهوَّارَاتَ الْقهبهوْرَ (Allah curses the women who often visit graves), is applied.⁴⁶ (2) Grave pilgrimage is permitted when the purpose is to obtain lessons or as a form of love and tabarrūk of pious people, such as the Prophet, wali, and Kiai, without expressions of grief. This permission is for older women, while the younger ones are governed by the makrūh law, similar to attending the mosque for congregational prayers.

Fifth, Madḥab Hanbali stipulates grave pilgrimage for women as tafsīl. The practice is considered (1) Makrūh, with the hadīth عَلَيْنَا يُعَزَّزُ وَلَمْ آتِنَا أَبَا عَلَيْنَا (We are forbidden to follow the corpse to the grave, yet he (Rasulullah SAW) was not serious in forbidding). (2) Haram, where a forbidden outcome is expected to occur because of the hadīth لَعَنََ اللهَ زهوَّارَاتَ الْقهبهوْرَ (Allah curses the women who often visit graves).⁴⁷ (3) Good, when a woman walks past a grave, recites greetings, and prays, (4) Sunnah, following visitation to the grave of the Prophet and his companions. This involves considering the generality of the propositions advocating grave pilgrimage, which reads: فَوَزْوَرُوْهَا الْقُلُوبُ زِيَارَةَ عَنْ نُهْبَيْنَكِمْ (I forbid you from grave pilgrimage, then make a grave pilgrimage).⁴⁸

Conclusion

The conclusion is that differences in hadīths editorials result in varying opinions regarding the grave pilgrimage of women. Therefore, an accurate and accommodative formulation of the law can be produced through a compromise between two hadīths and another. A search of related hadīths found that the multiple and inconsistency justify or result in different laws. The hadīths that curse female grave pilgrims cannot be implemented because many other narrations support the practice. Moreover, the curse is considered to have been nasākh by other hadīths that advocate it. The hadīths that forbid women from the grave pilgrimage are no longer automatically applied unless the 'illāt that precedes the curse is fulfilled. Therefore, respecting the pros and cons of grave pilgrimage is important, and the differences in the schools of thought should not be the cause of rifts between Muslims. Anti-grave pilgrimage adherents should refrain from misleading the proponents, who should also keep religious norms to avoid committing shirk offenses.

⁴⁶ Al-Aini, 'Umdah Al-Qari Syarh Shabih Al-Bukhārī, 100.
⁴⁷ Al-Aini, 100.
⁴⁸ Al-Hajjaj, Shabih Al-Muslim, 30.
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