

ZIYARAT

|| KITABULLAH K MAZHAB MEIN ||





Ziyarat

Whenever we open our phones to social media apps of our community groups it's flooded with Dargah pictures and videos and the reverence and year-round celebrations of Ziyarat. It is a quite a sad sight and feeling. Both men and women in large numbers undertake short and long journeys to Ziyarat places (Haziras) across India, investing their valuable time and a lot of money seeking out both spiritual and material gains invoking Sahib-e-Dargah. We did some academic research on this topic and believe it or not, to our shock we find absolutely nothing about Ziyarat in the foremost books of Naqliyat. Not a single report about anyone trying to seek "Faiz" from someone higher in piety and spirituality. Not a single narration or event of any of the 5 Khulafa-e-Rashideen paying a visit to Farah to seek "Faiz" from Imamuna AS or seek shelter in Farah even when opportunity was presented 20 times in as many years to Bandagi Miyan RZ during his expulsions. Not a single report in our history about any of the remaining 4 Khulafa going to Sani-e-Mahdi's RZ grave after his demise, for any purpose whatsoever. Likewise, this non-practice of Ziyarat continued till the times migration was active and Mahdavia Dairas were mobile. There's no evidence of Hazraat Shah-e-Qasim, Shah-e-Ibrahim, Shah-e-Nusrat (Rahmatullahi Alayhi Ajmayaan) making Ziyarat trips of the Khulafa-e-Rashideen at all. And we find no Ziyarat book or article written by Syeduna Hz Shah-e-Qasim Mujtahid-e-Groh RH, who was prolific writer and well-known in the community for his literary works. But tombs of these holy saints and pious people are now sadly became icon of grave worship. As stated, we find no mention of Ziyarat in any reports, however, contrarily we find prohibition of this practice in two cases imposed by Imamuna Mahdi-e-Maud AS himself:

The first one is for his beloved wife and Ummul Musaddiqeen Hazrata Bibi Ilahdaadi RZ. The oral tradition had it that her grave for days was moist and (some say flowers on the grave) were fresh. Hearing this report, Imamuna Mahdi-e-Maud AS ordered his companions to erase the grave and level it to the ground leaving no mark. This historical evidence (lost grave of Bibi RZ) is a living proof and evidence in favour of prohibition of reverence of graves. This fact is readily recognized even by those who frequent Chapanair Ziyarat, also go to Ek Toda Masjid and send Darud wa Salam on to BiBi's soul standing in the direction facing Hills.

Secondly, Miyan Hazrat Haaji Maali RZ, a Hindu youth, with a burning desire and in search of God was guided towards Imamuna Mahdi-e-Maud AS and upon first sight and meeting him, his desire got fulfilled and he succumbed to spiritual overdose. He was laid to rest and same freshness of grave's flowers and people flocking to it was reported back to Imamuna Mahdi-e-Maud AS who once again issued orders to level his grave to the ground, out of fear of worship taking place there.

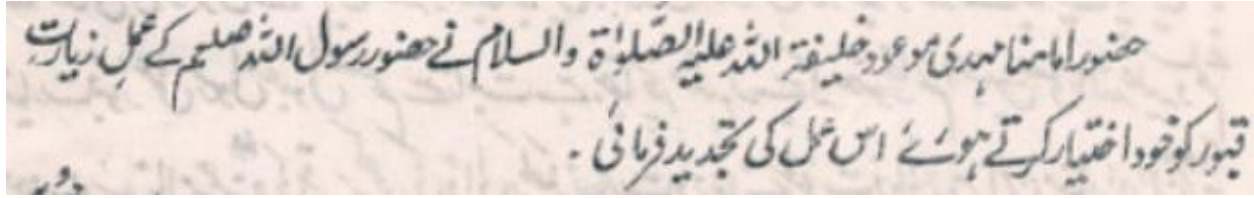
Finally, a large group of people under the leadership of Imamuna Mahdi-e-Maud AS went on Hajj pilgrimage and stayed in the city of Mecca for almost a year but our literature has no narration that anyone from the group or Imamuna Mahdi-e-Maud AS himself undertook Madina Munawwara Ziyarat trip. The reason for not going was advanced by some later generation scholars but the fact remains without dispute that Hajj was never combined with any Madina Ziyarat, in departing clearly from the long living Sunni Shia tradition. The first few generations of Musaddiqeen scrupulously followed Imamuna Mahdi-e-Maud's AS Quranic teaching and hence there's absolutely no report of Madina Ziyarat by anyone as far as taba tabiyeen era, which is undeniable fact as clear as day light.

The reports of Imamuna walking on his toes in Daulatabad is not found in any Mustanad Naqliyat books. If we assume this incident to be true, why people after listening the reason for such reverence and respect shown by Imamuna AS didn't immediately emulate him and started walking on their toes too? Why until now and even today Mahdavis happily walk all around Daulatabad in their shoes, sandals and slippers knowing full well the conduct of Imamuna AS? Isn't this sheer double disrespect, one of the Awliya and one of our own Imam's? Last but definitely not least how does one reconcile the reports that claims that Imamuna AS was given knowledge of the unseen, the past and the present and this Daulatabad event where the narration claims the Imam AS walked on the tips of his toes not knowing just 2 feet below his feet whose head and whose feet he may be treading upon? This narration, like many such, is so weak it fails the basic scrutiny at all rational levels. And his staying in Hz Momin Arif's shrine's courtyard is misunderstood completely and much later people started using it to give visiting Dargahs the legitimacy. We should know that ever since he left Jaunpur, it was the habit of Imamuna AS to stay at city's Jama Masjid or well-known place where people flock in droves, to preach the message of Kitabullah to masses. He didn't embark with an intention (Qasadan) on Ziyarat journey, ever. If this was true, then why his immediate companions and Khulafa did not perform Farah or Madina Ziyarat (during Hajj period) even once during their lifetime? Did they fail to follow the Imam on this Mustahab deed?

Therefore, it is quite apparent just like many other non-Daira practices the Ziyarat also slowly crept back into the Qaum in the later generations as the powerful influence from famous Indian Dargahs like Ajmer and Gulbargah simply cannot be ignored.

Further, we find no Ziyarat article or book from the times of advent of Imamuna AS till date except one exclusive and small booklet written mere 40 years ago (1404 AH/1983 AD) with the title, "**Mahdaviat mein Ziyarat-e-Quboor**" "مہدویت میں زیارت قبور". Unfortunately, not a single ayah of the Quran was presented in the entire booklet in support of the Ziyarat in general or "Husool-e-Faiz" in particular. Instead of answering, this booklet raises many questions on the objective and practice of Ziyarat and clearly treated female gender as second-class when their turn comes for practicing this deed. We present our scrutiny of this booklet limiting our critique to some snippets for our community members and esteemed readers to ponder over:

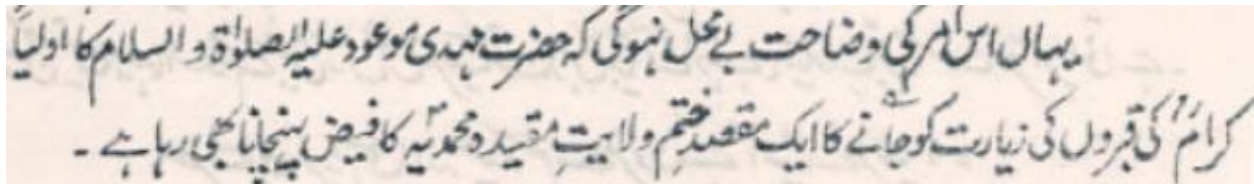
In the foreword of this booklet, it is written:



Transliteration: Huzoor Imamuna Mahdi-e-Maud Khalifatullah alayhis salawatu was salaam ne Huzoor Rasoolullah SAS k amal-e-Ziyarat-e-Quboor ko khud ikhtiyar karte huwe is amal ki tajdeed farmayi

Translation: Huzoor Imamuna Mahdi-e-Maud Khalifatullah AS renewed the practice of Ziyarat by adopting and following the Prophet SAS in the practice of this Ziyarat deed.

Comment: A Sunnah (or anything for that matter) is said to be revived/renewed when it dies completely, and people stop practicing it until it is erased from their memories. Historically, this claim is extremely weak as both Sunni's Awliya and Shia's Imams Shrines and Dargahs never cease thriving any time before or during the advent of Imamuna AS. The tradition of Uroos of Ajmer (and many other dargahs) is well-known and pre-dates advent period. Madina Munawwara is part and parcel of Hajj pilgrimage for both Sunni and Shia Muslims every year. All of this is not suddenly started due to Ziyarat revival of Imamuna AS. Rather, "Tahiyat al-Wudu" is in fact correct and suitable example of revival by Imamuna AS of a long dead Sunnah. It is practiced only by Mahdavis till today and no one else from the Ummah performs it despite the presence of reports and narrations in the books of Ahadith. If the claim and credit of Ziyarat revival also goes to Imamuna AS, then how come Sunni and Shia are also doing it without reposing faith in Imamuna AS? How did the Ziyarat renewal news and method of practice reached them? And, were all their shrines abandoned and barren before the advent?



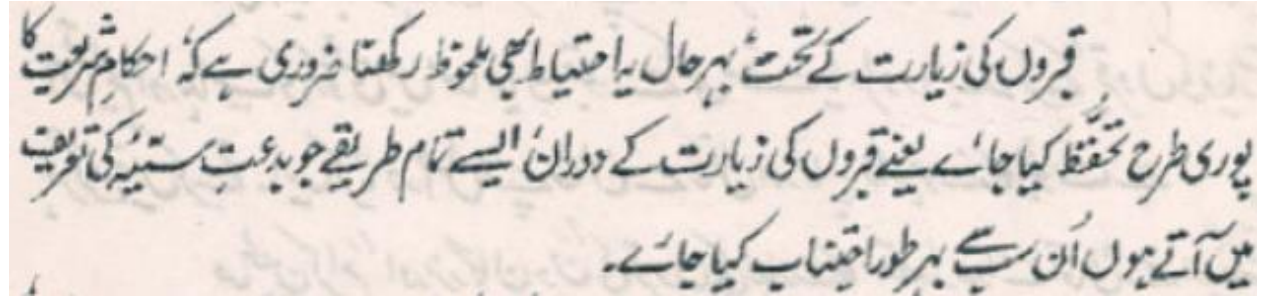
Transliteration: Yahan is amr ki wazahat be-mahal na hogi ke Hazrat Mahdi-e-Maud Alayhissalatus wa Salam ka Auliya e ekram ki Qabaraun ki ziyarat ko jane ka ek maqsad khatame vilayet-e-muqayyeda Mohammadia SWS ka faiz pahuchana bhi raha hai.

Translation: It is not out of place to make it clear and explain here that, one of the reasons Hazrat Mahdi-e-Maud AS went on Awliya-e-Ikram's (RH) Ziyarat was to give the Faiz of Khatm-e-Vilayat-e-Muhammadia SAS to them.

Comment: It is very sad and painful to see this kind of uncorroborated claim allegedly attributed to Mahdi-e-Maud AS without a shred of any evidence. The Awliya have lived their lives and sacrificed their enormous portion as an oral tradition of Mahdi AS had it that praised them saying (paraphrasing) "Bhaiyon nay badi mashaqat uthai aur sui say khoda aur palkon say uthaya lekin maqsad hasil kiya chakkar ka raasta ikhtiyar kiya, banda asaan aur seedha rasta aur phauda sabbal laya hai". They have reached and achieved their goal and their account is closed. How and why would they receive any Faiz

centuries of their demise? If this receiving of Faiz is true then what did Hazraat Moinuddin Chisti, Baqtiyar Kaki, Nizamuddin Awliya, Fareed Gunjshakkar, and many other great Awliya (Rahmatullahi alay Ajmameen) of the sub-continent did or did not do to miss out on the great Faiz of Khatm-e-Vilayat-e-Muhammadiyah SAS? And what about the other great Awliya buried in Iraq and Iran such as Hazraat Abdul Qadar Jilani, Rumi, Shirazi, Shams Tabrez, Bayazid, Junaid (Rahmatullahi Alay Ajmameen) among many more? This alleged Naql fails once again on common sense and as well as many Quranic verses which Mahdi-e-Maud AS himself presented as "Touchstone" "Kasauti" to verify his own words before accepting. For the sake of argument, if this alleged report is accepted for a moment, then the purpose of our Ziyarat doesn't match that of Imamuna AS. He (allegedly & strangely) visited only 2 (Momin Arif & Gesudaraz)^{RH} to give them Faiz and we're going to countless others who didn't receive his Faiz. Mahdavis should limit their Ziyarat dargahs to only these two holy saints then. And as per one hadith, the journey is only for 3 Masajid. So, these two tombs get eliminated from our list as well. Traditionalists can never overcome this self-inflicting contradiction and paradox.

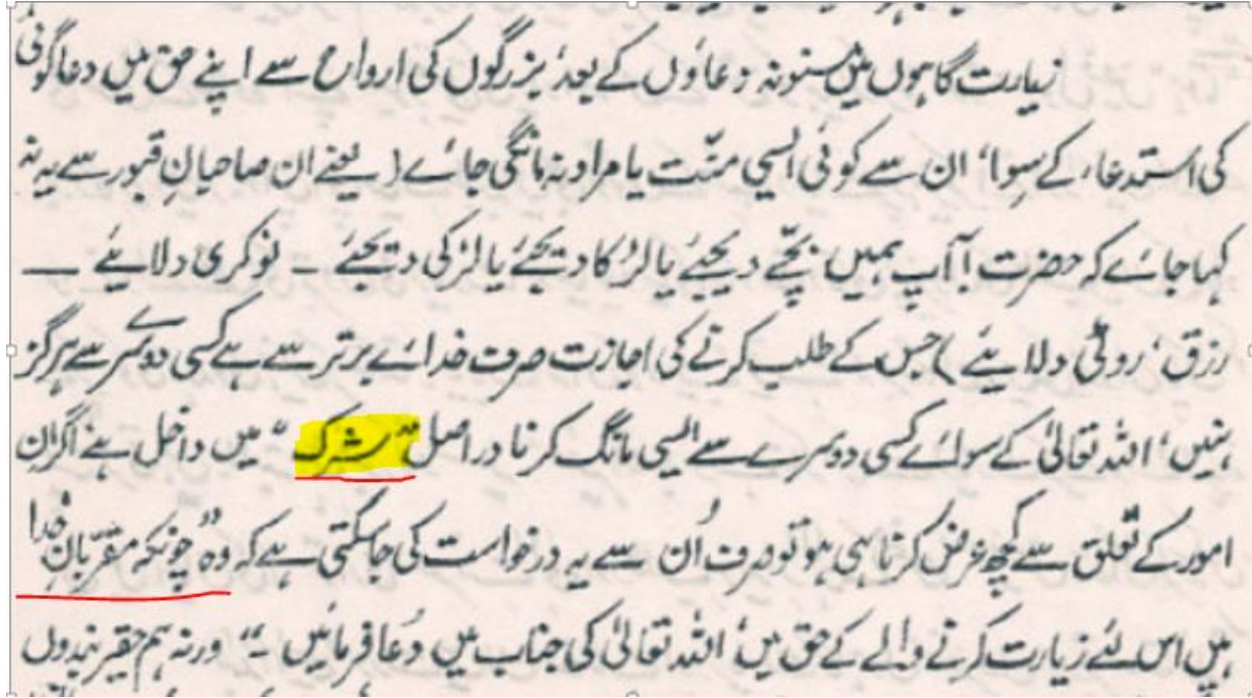
"Now those people have passed away; unto them shall be accounted what they have earned, and unto you, what you have earned; and you will not be judged on the strength of what they did." (Baqarah, 2:141)



Transliteration: Qabaraun ki ziyarat ke tahat bahr haal ye ihteyaahat bhi malhuz rakhna zaruri hai ke ahkaam-e-shariat ka puri tarha tahaffuz kiya jaye yani Qabaraun ki ziyarat ke dauran aiyse tamaam tariqey jo bidati saiyah ki tareef mein atay hon un sab se bahr taur ijtenaab kiya jaye.

Translation: As regards grave visit, in all circumstances one should be cautious to safeguard and not let any Shariah Law violated, that is to say, during the grave visit any and all practices that fall into the category of vice Bidat must be avoided at all costs.

Comment: The very deed of Ziyarat of Awliya itself is in open violation of the Quran's overarching message of Tauheed. One can readily see 100s of YouTube videos and pictures of Zayireen visiting the tombs of our Buzurgaan-e-Deen and assess for themselves how much Shariat in these premises is safeguarded. Which Shariat permits building Tawaf platform around Hazrat Shah-e-Dilawar RZ's tomb for visitors do "Tawaf"? Which shariat permits flowers, oil lamps, candles, colorful threads and knots, bottled water, chaddar, agar battis, ood, coconuts, laddoo boondi on and around the graves? Which shariat permits spending thousands of rupees on Ziyarat expenses and allows remaining indifferent to relatives and neighbors nextdoor in want of food, medicines, school fees for their children and many other necessities of life?



Transliteration: Ziyarat-gahaun mein masnoona duwaun ke baad buzuragaun ki arwaah se apne haq mein duwa goi ki istedua ke siwaye is se koi aisi mannat ya murad na maangi jaye yane in sahebaane Quboor se ye na kaha jaye ke Hazrat Aap hame bacha dijiye ya ladka dijiye ya ladki dijiye, naukri dilaye, rizq, roti dilaye. Jis ke talab karne ki ijazat sirf khudae bartar se hai kisi dusre se hargiz nahi, Allah ta'ala ke siwae kisi dusre se aisi mang karna drasal "shirk" mein daqil hai agar in umur ke taluq se kuch arz karna hi ho tou sirf un se ye darqaust ki jasakti hai ke wo "chunke muqarribaane khuda hai is liye ziyarat karne wale ke haq mein, Allah ta'ala ki janib mein duwa farmayein".

Translation: After reciting prescribed supplications in Ziyarat places, no other vow (manna) or desire (murad) be asked of them except invoking souls of the pious to make supplication in our favor (i.e., it should not be asked from these people of the grave that: Hazrat you please bless us with a child or give us a boy or a girl, provide us with a job, give us provision, food) which is permitted to be asked only of Allah the most High and no one else. Asking these things from anyone other than Allah swt is tantamount to "Shirk". If things of this nature were to be asked, then because they're "Nearest to Allah" it can be requested from them (pious souls) that they invoke Allah swt on behalf of the person performing Ziyarat.

Comment: How is the justification given above for asking through Awliya because they're "Muqarribaane-Khuda" any different from Arab Pagans who also believe and worship Allah swt and along with Him they worship their idols also, as captured by Quran for our posterity? They (pagans) forwarded the exact reason (see ayah below) as presented here in this booklet.

Be careful! The Religion in pristine purity is for Allah. And those who have picked up **Awliya** besides Him (saying), 'we do not obey them except (for the sole purpose) that they **may bring us near to Allah — (in) nearness** لِيُقَرِّبُونَا إِلَى اللَّهِ', surely Allah will judge between them concerning that wherein they differ. Surely, Allah does not guide that who is a liar (and) an arrogant disbeliever. (Surah Zumar, 39:3)

Transliteration: Isi tarha Hanbaliyah aur Shafayiah kahte hain ke aurat ka Qabaraun ki ziyarat ke liye jana mutlaqqan makru hai khwa wo budhi hon ya jawan. Agar azmaish mein pad jane ka khatra ho to phir inka jana haram hai.

Translation: Similarly, Hambali and Shafa'i says that women visiting of grave is undesirable, whether old or young (regardless of their age). And if there's a fear of falling into trial (of indecency) then women going to Ziyarat is **Haram**.

Comment: "I do not follow any religion. But **my religion is the Book of Allah**", "**We have presented the religion of the Book of Allah**" retorted Imam Mahdi^{AS} to Sunni Ulama in face-to-face debates. Why do we abandon the Quran? Why don't we first investigate Ziyarat in the Quran for our guidance? What weight and value do these (much later) jurists' Fatwa of different schools carry in the presence of Imamuna's AS crystal clear words? How women going to Ziyarat has a chance of falling into trial and not when they embark upon even much longer journey of Hajj and Umrah and making tawaf shoulder to shoulder with men? Can these Hambali and Shafa'I Muftis dare issue a Fatwa that Hajj and Umrah also becomes Haram for women if there's a fear of Fitna?

Do not say about what your lying tongues describe: 'This is halal and this is haram,' inventing lies against Allah. (Surah Nahl, 16:116)

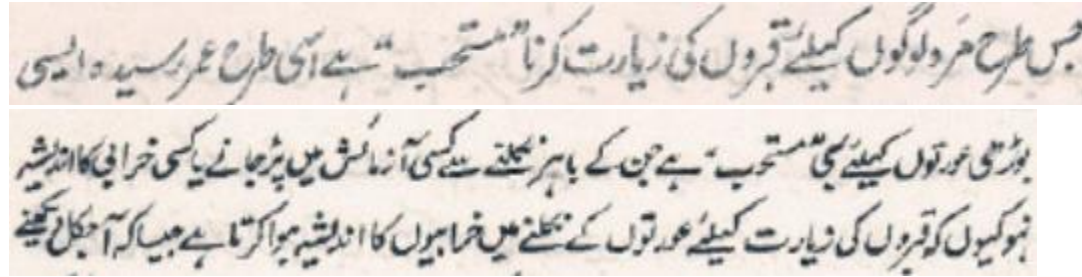
Transliteration: Is liye aurataun ko chahiye ke apne apne gharaun hi mein rah kar marhumeen wa mutawaffeen ke haq mein darud wa salam padhein aur sawab baqshein kyun ke aisi aurataun ko jo apne apne ghar hi mein mayyat ke haq mein duwae khair karlety hain aur apne gharaun se nahi nikla kartein hai khud inhe hajj aur umra ka sawab milne ki basharat digayi hai chunache khazanat al-riwayaat mein marqum hai...

Translation: Therefore the women shall remain confined in their own homes and send supplications and blessings for the dead and passed away people because for such women who remain inside their homes while invoking supplication of forgiveness for their dead ones and does not leave their homes, a glad

ting of reward equal to Hajj and Umrah is conferred upon them, hence it is written in the (book) Khazanat ul-Riwayat...

Comment: Has anyone heard of this book? To attain Hajj and Umrah the women, just as men, must embark on the exhausting journey and fulfill all its rites, how would a “Mustahab” act suddenly becomes equal to Hajj and Umrah combined just by sitting in their dwelling and “Haram” if they don’t? These secondary books are full of short cuts to undermine the message of the Quran. No short cuts, not once in the entire Quran will you find promise of great reward for merely uttering a few words.

What is wrong with you, how do you judge? Or do you have **another book** which you study? In it, you can find what you wish? (68:36-38)

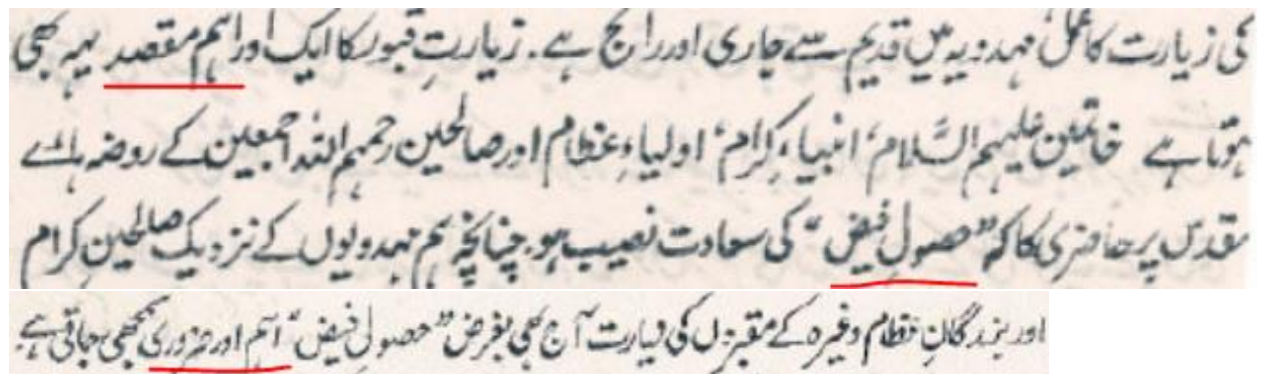


Transliteration: Jis tarha mard logaun ke liye Qabaraun ki ziyarat karna “mustahab” hai isi tarha umar rasida aisi budhi aurataun ke liye bhi “mustahab” hai jin ke baher nikalne se kisi azmaish mein pad jane, ya kisi kharabi ka andesha naho kyun ke Qabaraun ki ziyarat ke liye aurataun ke nikalne mein kharabiyaun ka andesha huwa karta hai jaisa ke aaj kal dekhne...

Translation: Just as for men, grave visiting is “desirable” for elderly women too provided their journey doesn’t involve the fear of indecency or other corruption simply because the element of indecency (and corruption) is there with the women going on Ziyarat trip.

Comment: When the Quran is no longer sole authority then any allegedly religious deed is bound to have internal discrepancy and irreconcilable contradiction. In this small booklet, Ziyarat is called “desirable” “Mustahab” and “Important and Necessary” for men but “Haram for ladies”. How do you reconcile the two completely opposite views?

Why don’t they ponder over the Qur’an? Had it been from a **source other than Allah**, they would have found a **great deal of conflict (and contradiction) in it.** (Surah Nisa, 4:82)

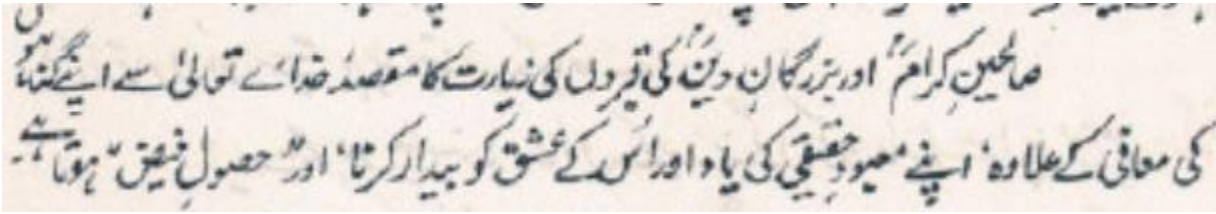


Transliteration: Ziyarat ka amal, mahdaviyaun mein qadeem se jari riwaj hai. Ziyarat-e-Quboor ka ek aur aham maqsad ye bhi hota hai Khatemain alehissalam, Anbiya ekram, Auliya e uzzaam aur saleheen rahmatullale ajmayeen ke rauzea-haiy muqaddas par hazri ka ke "husool-e-faiz" ki sadat naseeb ho chunache hum mahdaviyaun ke nazdeek ek saleheen ekram aur bandagane uzzaam waghaira ke maqbaraun ki ziyarat aaj bhi ba-gharaz husool-e-faiz aham aur zaroori samjhi jati hai.

Translation: The practice of Ziyarat is an age-old established tradition among Mahdavis. One important purpose of the grave visiting (by way of) attendance and appearance at the holy tombs of Khatemain AS, Prophets, great Awliya and pious people is to **obtain (their) Faiz** and be among the honorable and fortunate. Therefore, even today for us (Mahdavis) visiting graves of the righteous and great holy persons with the objective of obtaining Faiz is an **important and necessary thing**.

Comment: If obtaining Ziyarat Faiz is 'important and necessary' thing, then why the Khulafa and Sahaba RZ did not deem it 'important and necessary'? Why didn't they practice this deed and leave their footprints for the later generations of Mahdavis to followers in their footsteps? And how in the world is one and the same thing 'important and necessary' for the male gender and 'Haram' for the females at the same time?

We have granted you **this book, which explains everything**. It is the guidance, the mercy, and glad tidings for those who submit! (Surah Nahl, 16:89)

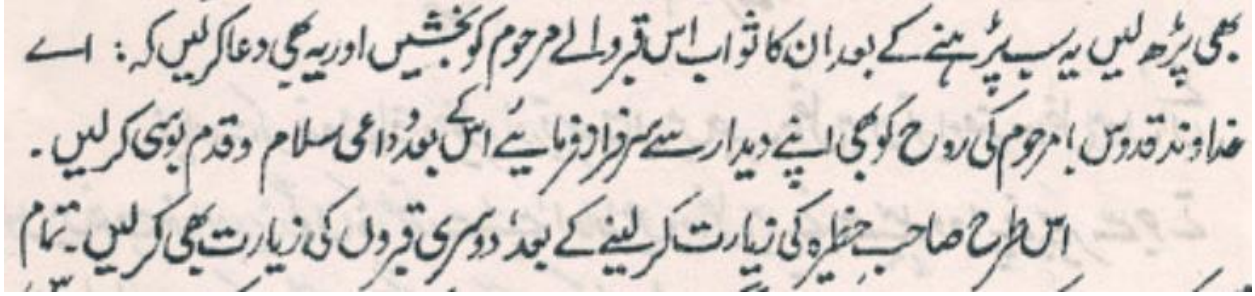


Transliteration: Saliheen ekram (RA) aur buzargane deen (RA) ki Qabaraun ki ziyarat ka maqsad khudaye ta'ala se apne gunahaun ki maafi ke alawa apne mabood-e-haqiqi ki yaad aur us ke ishq ko bedaar karna aur husool-e-faiz hota hai.

Translation: The goal of embarking on Ziyarat of pious saints and holy persons of the religion in addition to seeking forgiveness of our sins with God the most High, is to espouse and awaken the remembrance and love of God and obtain Faiz.

Comment: Again, is seeking forgiveness of sins, the remembrance and love of God only for men? If **Dargahs** fan the flame of love and remembrance of God, why did Imamuna AS form **Dairas** miles away from cities and shrines and enforced strictly Nizam-e-Daira for establishment of Zikrullah? In the 23 years of long and arduous journey, why didn't he pitch his caravan's tents around any famous Dargahs of Awliya? Contrarily to all this and straight from the Quran, Imamuna AS has taught us by way of Wudu greeting prayers (Wudu Dugana), how to seek forgiveness for our sins directly and with **God alone**, all we need to do is know the meaning of what we recite in it.

Say: I am only a mortal like you. It is revealed to me that your God is One God; **so, go straight to Him and ask for forgiveness from Him**, and woe to the ones who are **polytheists**. (Surah Fussilat, 41:6)



Transliteration: ye sab padhne ke baad in ke sawab is Qabar wale marhum ko baqashein aur ye bhi duwa karlein ke: aye khudawande Quddus! Marhoom ki rooh ko bhi apne didaar se sarfaraaz farmaye is ke baad vidayi salam wa qadambosi karlein. Is tarha sahabe hazira ki ziyarat karnein ke baad dusri Qabaraun ki ziyarat bhi karlein.

Translation: After reciting and supplicating all these, confer the reward of it to the deceased in the grave and supplicate this dua: O Holy God, **please bless and honor the deceased person's soul with Your Vision.** After this, say the departing salutation and kiss their feet. After completing the Ziyarat of **head of the Hazira in this way**, do the ziyarat of other graves too.

Comment: This is quite strange and shocking! These pious souls (Sahibaan-e-Hazira) have made great sacrifices, gave up worldly desires and luxuries, and scrupulously followed the Quran to attain the ultimate reward of Holy Vision of God in their own lifetimes. It is this reason why our hearts are attached to them, and we hold them in extreme reverence. They were not blind and so neither are they in need or want of our dua for the Deedar nor of the Maghfirah, especially centuries after their departure from this world!

But whoever is blind in this, he will be blind in the Hereafter, and further astray from the way. (Surah Isra, 17:72)

اسی وجہ توں مہدویہ میں ابتداءِ دورِ ولایت سے لے کر حال حال تک بھی مطلقاً تمام عورتوں کی زیارت کیلئے قبرستانوں، حنیظروں یا درگاہوں کو نہیں جایا کرتی تھیں، وہ سب اپنے اپنے گھروں میں رہ کر ہی رحومین و متوفین کی ارواح کے لئے دعاؤں خیر کرتی تھیں، خدا اور رسولِ خدا کی "لعنت" سے بچنے کے لئے یہی طریقہ احسن اور مہنی پرصحت بھی ہے۔ حجاج کرام اور زائرین حرمین شریفین جو جنتِ المعالیٰ (مکہ معظمہ) اور جنتِ البقیع (مدینہ منورہ) زیارتِ قبور کے لئے گئے ہوتے، بخوبی جانتے ہیں کہ اب بھی ان زیارت گاہوں میں بلا لحاظ عمر تمام عورتوں کو داخلہ کی اجازت نہیں دی جاتی، بابِ الداخلہ پر چند خدمت گزار اور نگران کار ہر وقت چوکس رہتے ہیں اور آنے والی عورتوں کو سختی کے ساتھ منع کرتے اور انھیں قریب تک نہیں آنے دیتے۔ اسی طرح خود ہندوستان میں اولیاء کرامؑ کے

Transliteration: Isi wajhe se Qaum-e-Mahdaviya mein ibtedayi daur-e-vilayat se le kar haal haal tak bhi mutlaqan tamaam auratein Qabaraun ki ziyarat ke liye qabarastanaun, haziraun ya dargahaun ko nahi jaya karetein thein, wo sab apne apne gharaun mein rah kar hi marhumeen wa mutawaffeen ki arhawaun ke liye duwa-e-khair karti thein, Khuda aur Rasool Khuda SWS ki "lanat" se bachne ke liye yahi tariqa ahsan aur mabni pur-sahat bhi hai. Hujjaje ekram aur zaireen harmain sharifain jo jannatul mawa (Makke Mauzzama) aur jannatul baqee (Madine Munawara) ziyarat Quboor ke liye gaye hon wa ba-qubi jante hai ke ab bhi in ziyaratgahaun mein bila lihaze umr tamam aurtaun ko dakhela ki ijazat nahi dijati, baab ud-dakhela par chand khidmatguzar aur nigrankaar har waqt chawkas rahte hai aura aane wali aurtaun ko sakhti ke saath mana karte aur inhe qareeb tak nahi aane dete.

Translation: This is the reason why, in Mahdavia community, from the beginning of period of sainthood up until recently women folks would never venture out and visit graveyards, burial grounds and tombs, absolutely. They all used to remain in their own homes whilst invoking supplications of well-wishing for the souls of the departed and deceased ones. This was the correct and best way of avoiding the curse of Allah swt and curse of His messenger. Those respectable pilgrims of Hajj and two holy Harams who went to the Ziyarat of Jannat ul-Ma'ala (Mecca Muazzama) and Jannat ul-Baqi (Madina Munawwara) know very well that, even now all women regardless of their age are not permitted to enter inside these two graveyards. Few security service and law enforcement staff are on alert all the time at the entrance gate and strictly stop ladies even from coming close to it.

Comment: Allah swt did not put any restrictions or conditions for women folks making Hajj and Umrah and they make tawaf with men shoulder to shoulder and participate in all other rites and rituals prescribed by the Quran, but suddenly some women pilgrims become second class citizens prohibited from performing certain rituals manufactured by men much later. The caravan of Imamuna AS always

included women and children, both young and old and accompanied him in long and exhausting migrating journeys. They were in the Daira and once he instructed his companion not to separate them (women/family) but rather hold their hand and take them all the way into Jannah. God exposes in His own way for everyone to see the difference between man-made and **God-made religion!**

Surely 'for' Muslim men and **women**, believing men and **women**, devout men and **women**, truthful men and **women**, patient men and **women**, humble men and **women**, charitable men and **women**, fasting men and **women**, men and **women** who guard their chastity, and men and **women** who remember Allah often—for 'all of' them Allah has prepared forgiveness and a great reward. (Surah Ahzab, 35)

Closing comment: Standing at the graveside, forgiveness prayer for one's dead relative is clearly permitted by the Quran (9:84). Asking from or through them is not (10:106). This booklet assumes women Ziyarat to be of those ordinary and imperfect souls and so described the procedure to make unattended Ziyarat and seek forgiveness of their shortcomings but remain silent on how to "seek Faiz" of the righteous people and the holy saints, from the comforts of their homes. Had it done that, it would arguably apply to men as well. However, all women who make Ziyarat tours and travels go only to those places that men frequent and for the same purpose and with same intention. It failed to address the gender distinction and was clearly biased and misogynist towards the women throughout. History records that Imamuna Mahdi-e-Maud AS revived the Quranic teachings and invited people towards God through and through Bayan-e-Quran alone. And therefore, for any alleged 'necessary' practice presented in the name of Mahdaviat, one must find clear and explicit support from the Quran. Unfortunately, the entire booklet did not cite a single Quran's ayah in support of Ziyarat of Awliya and did not provide proof of Imamuna AS or his companions going to Ziyarat of Awliya or of Farah or of Madina.

So, this Ziyarat of ours is not emulating them or originating from the Majestic Quran, rather it is clearly violating it. Hazrat Mahdi-e-Maud AS advent took place to eliminate **Rasam, Adat** and **Bidat** and it appears the period did not last long, and we relapsed back into all the Ahle Sunnat Jamat's Bidat and added many of our own on top of their prevailing ones. Ziyarat of Buzurgaan-e-Deen on the border of Shirk is the one of the most dangerous of all!