

Visiting the Shrines of the Prophets, Imams and Saints

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Some people accuse the Shias of believing that it is permissible to visit the shrines of the Prophets, Imams and saints, building them, to seek blessings through them, to pray and make supplications around them whereas it is prohibited to consider tombs as mosques or to build mosques upon tombs.

THE ANSWER

There is no prohibition on visiting tombs in any of the traditions, rather the Wahhabis prohibited it. We have discussed this matter in our book *Al-Jami' li Baraahin Usul ul-I'tiqadaat*. We hereby, refer to the same discussion that is recorded on pages 413-416 of that book: "The Wahhabis prohibited setting out to visit the tomb of the Prophet (s) to say nothing of the graves of others as well. Al-Qastalani, in his book *Sharh Sahih ul-Bukhari*, and Ibn Hajar, in his book *al-Jawhar ul-Munazzam*, recorded that Ibn Taymiyyah, a model for the Wahhabis, prohibited visiting the Prophet's shrine. Mulla Ali al-Qari says in his book *Sharhu sh-Shafa*, vol.

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"Ibn Taymiyyah the Hanbalite was extreme when he prohibited setting out to visit the tomb of the Prophet (s). Others were even more extreme when they said that visiting is definitely a pious act in religion, and denying this is condemned as infidelity. Perhaps the second point was nearer to being correct, because (of the rule that says) prohibiting that which, according to the consensus of the ulama, is considered as recommended (mustahhab) is considered as unbelief, for here prohibition supercedes something that was permissible by unanimous agreement in this case."

PROVING THE LEGITIMACY OF VISITING THE PROPHET'S SHRINE

There are four evidences showing the legitimacy and the merits of visiting the tomb of the Prophet (s), as it is recorded in the book titled *Kashf ul-Irtiyab* p. 362-372: The First Evidence: The first evidence is found in the Holy Qur'an. Allah says, "And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-Returning (to mercy), Merciful." (4:64)

As-Samhudi, in his *Wafa'ul-Wafa'* vol. 2 p. 411, records:

"The ulama understood from this Qur'anic verse that it applied in general to the two cases of

life and death. They ruled that it is recommendable for everyone who visits the tomb (of the Prophet) to recite that verse." The Second Evidence:

The second evidence is the Sunna. There are many prophetic traditions in this regard. They are mentioned by as-Samhudi in his book *Wafa'ul-Wafa'* vol. 4 p. 394-403, as well as by many others. We will hereunder report some of them as recorded by as-Samhudi and omit other narrators upon the subject. At any rate, as-Samhudi has made sufficient reference to such narrators. 1) Ad-Darqutni -in his book as-Sunan and other books-, al-Bayhaqi, and others mentioned a certified Prophetic tradition narrated by Musa bin Hilal al-Abdi, from Ubaydullah bin Umar, from Nafi', from Ibn Umar that the Prophet Muhammad (peace be upon him -and his family-) said: "He who visits my tomb deserves my intercession."

2) Al-Bazzar narrated from Abdullah bin Ibrahim al-Ghifari, from Abdur-Rahman bin Zayd, from his father, from Ibn Umar that Prophet Muhammad (peace be upon him -and his family-) said: "He who visits my tomb deserves my intercession."

3) At-Tabarani in his books (al-Mu'jam) al-Kabir and al-Awsat, ad-Darqutni in his book al-Amali, and Abu Bakr bin al-Muqri in his Mu'jam mention a tradition narrated by Maslama bin Salim al-Juhani, from Ubaydullah bin Umar, from Nafi', from Salim, from Ibn Umar that the Prophet Muhammad (peace be upon him -and his family-) said, "He who comes to visit me, having no other desire than that of visiting me, of a surety I will be an intercessor for him on the Day of Judgement."

He commented: "It was mentioned in ibn ul-Muqri's Mu'jam, "For him who comes to visit me, it will be incumbent upon Allah to make me an intercessor for him on the Day of Resurrection."

He also commented that ibn us-Sakan mentioned this prophetic saying in his book as-Sunan as-Sihah under the subject of Allah's reward for visiting the Prophet's shrine. He said that this Prophetic saying was unanimously confirmed to be right by the ulama. This tradition includes, in general, visiting the Prophet during his life and after his death. 4) Ad-Darqutni and at-Tabarani in his books al-Kabir and al-Awsat mention a tradition narrated by Hafs bin Dawud al-Qari, from Layth, from Mujahid, from Ibn Umar that the Prophet Muhammad (s) said: "He who goes on pilgrimage to Mecca and visits my tomb after my death will be regarded the same as those who had visited me during my life."

He commented, "Ibn Al-Jawzi related this tradition in his book *Muthir ul-Gharam us-Sakin* according to the same chain of narrations, but he added to the tradition, '...and accompanied me.' The same tradition was also mentioned by ibn Adiy in his book al-Kamil with the same series and addition, and by Abu Ya'la with the same series, but without the addition. In some narratives, the hadith was related in the following way: He who goes on pilgrimage and visits

me will be regarded the same as those who had visited me during my life.. At-Tabarani mentions this tradition in his books al-Kabir and al-Awsat narrated by 'Aa'isha bint Yunus - Layth's wife-, from Layth bin Abu Sulaym, from Mujahid, from Ibn Umar that the Prophet Muhammad (peace be upon him -and his family-) said, "He who visits my tomb after my death is as if he had visited me during my life." COMMENTARY: As-Suyuti, in his book al-Jami'us-Saghir, mentions the hadith in the same manner as the first narration, from Ahmad in his Musnad, Abu Dawud, at-Tirmidhi and an-Nassa'i, from al-Harith.

5) Ibn Adiy mentions in his book al-Kamil a tradition narrated by Muhammad bin Muhammad bin an-Nu'man, from his grandfather, from Malik, from Nafi', from Ibn Umar that Prophet Muhammad (peace be upon him -and his family-) said, "He who visits the Holy Kaaba but does not visit me is turning away from me." As-Sabki said: "Ibnu-Jawzi mentions, in al-Mawzu'at, something like that." 6) Ad-Darqutni, in his book as-Sunan, mentions a tradition narrated by Musa bin Harun, from Muhammad bin al-Hasan al-Jili, from Abdur-Rahman bin al-Mubarak, from Awn bin Musa, from Ayyub, from Nafi', from Ibn Umar that the Prophet (s) said: "For him who visits me in Medina, I will be a witness and an intercessor for him on the Day of Judgment."

7) Abu Dawud at-Tayalisi mentions a tradition narrated by Siwar bin Maymun abul-Jarrah al-Abdi from a man of Umar's family that Umar said: "I heard the Prophet (a) saying: For him who visits my tomb -or visits me-, I will be an intercessor and a witness for him." 8) Abu Ja'far al-Aqili mentions a tradition narrated by Siwar bin Maymun, from a man of the family of al-Khattab that the prophet (peace be upon him -and his family-) said: "He who visits me intentionally will be my neighbor on the Day of Resurrection."

9) Ad-Darqutni and others mention a tradition narrated by Harun bin Qaz'a, from a man of Hatib's family, from Hatib that the Prophet (peace be upon him -and his family-) said: "He who visits me after my death is as if he had visited me during my life." 10) Abul-Fat'h al-Azdi mentions a tradition narrated by Ammar bin Muhammad, from his uncle Sufyan, from Mansur, from Ibrahim, from Alqama, from Abdullah that the Prophet Muhammad (peace be upon him -and his family-) said: "He who performs the hajj, visits my tomb, participates in Jihad, and prays in Jerusalem, will not be asked by Allah about his religious duties on the Day of Judgment."

11) Abul-Futuh mentions a tradition with his own series of narrators, narrated by Khalid bin Yazid, from Abdullah bin Umar al-Umari, from Sa'id al Maqbari, from Abu Hurayra that the Prophet (peace be upon him -and his family-) said: "He who visits me after my death is as if he had visited me when I was alive, and whoever visits me I will be a witness and an intercessor

for him on the Day of Judgment." 12) Ibn Abu-Dunya mentions a tradition narrated by Isma'il bin Abu Fudayk, from Sulayman bin Yazid al-Ka'bi, from Anas bin Malik that the Prophet (peace be upon him -and his family-) said: "For him who visits me in Medina, I will be a witness and -, according to another tradition- an intercessor for him on the Day of Resurrection." The same was mentioned by al-Bayhaqi with the same series of narrators, but in other words: "He who sets out to Medina to visit me will be my neighbor on the Day of Resurrection." 13) Ibnu-Najjar in his book Akhbar ul-Medina mentioned a hadith related to Anas that Prophet Muhammad (peace be upon him -and his family-) said: "He who visits me after my death will be as if he had visited me when I was alive, and whoever visits my tomb will deserve my intercession."

14) Abu Ja'far al-Aqili mentioned a hadith related to ibn Abbas that the Prophet (peace be upon him -and his family-) said: "He who visits me after my death will be as if he had visited me in my life, and for him who visits me until he reaches my tomb, I will be a witness (or he said: an intercessor) for him on the Day of Resurrection." 15) Some muhadditheen in the time of Ibn Mundah mentioned a tradition narrated by ibn Abbas that the Prophet (peace be upon him -and his family-) said: "He who goes on pilgrimage to Mecca and goes to visit me in my mosque will be granted (the reward of) two admitted pilgrimages." He commented: This tradition is recorded in Musnad ul-Firdaus.

16) Yahya bin al-Hasan bin Ja'far al-Husayni -in Akhbar ul-Madina- mentions a hadith narrated by Imam Ali (a) that the Prophet Muhammad (s) said: "He who visits my tomb after my death will be as if he had visited me in my life, and whoever does not visit me is turning away from me." Ibn Asaakir mentioned a hadith narrated by Imam Ali (a) saying, "He who visits a prophet's tomb will be in the neighborhood of the Prophet Mohammad (s)."

17) Yahya, too, narrated by someone, from Bakr bin Abdullah that the Prophet (peace be upon him -and his family-) said: "He who comes to Medina visiting me will deserve my intercession on the Day of Resurrection." These were the prophetic traditions that as-Samhudi has mentioned. Although they are quite numerous, they confirm each other. They are also confirmed by the other hadiths that will be mentioned although we do not need them for proving our claim, the definitive conduct and the actions of Muslims proves this to the level of its necessity.

The Third Evidence:

The third evidence is consensus. Since the time of the Prophet (s) and his Companions, Muslims, in their words and actions have been unanimous upon visiting the Prophet's tomb

and no one has departed from this way except the Wahhabis. In fact, visiting the graves of the prophets, pious men and those of all Muslims is a recommended act. All the Believers, the legitimacy of the act, as well as consensus have made this tradition a necessary one among the Muslims. The Muslims have continued with this practice from the time of the Prophet Muhammad (s), down to that of his Companions, then to the time of their disciples, and to their followers, as well as to all the Muslims in every age and every clime, learned or ignorant, young or old, men or women. To deny this is only to enter into a conflict with that which is self-evident and to deny the inevitable. As-Samhudi quoted in his book *Wafa'ul-Wafa'*, from as-Sabki that Ayyadh said: "Visiting the Prophet's tomb is a tradition among Muslims and a recommended virtue." As-Sabki said: "All of the ulama have agreed upon the recommendation for men to visit the graves. The Zahirites have also said that it was obligatory. But they have had different opinions concerning women visiting the graves. The holy Prophet's shrine has been distinguished (from other graves) for special reasons, so I would say that there would be

no difference between men and women in this regard." The Fourth Evidence:

The fourth evidence is the intellect. The intellect decides that the glorifying of those whom Allah has glorified is something to be preferred. Visiting the shrine of the Prophet (s) is a glorification of such a kind. The glorifying of the Prophet, by means of visiting his tomb or by any other means, is the glorification of the Islamic rites and the defeat of the enemies of Islam. As for visiting other people's tombs, it was proved that the Prophet Muhammad (s) used to visit the graveyard of al-Baqi' and the martyrs of (the battle of) Uhud. Ibn Maja mentioned a prophetic tradition saying: "Visit the graveyards because they remind you of the Afterlife." He mentioned another relation, narrated by 'Aa'isha, that Prophet Muhammad (s) had said: "I had forbidden you to visit the graves, but henceforth visit them, because they make you turn away from this life and remind you of the Afterlife." The same narration was related by Muslim who also recorded it up to the Prophet's saying, (visit them.) An-Nasa'i mentioned a prophetic tradition saying: "I had forbidden you to visit the graves but now whoever wants to visit them let him do so." In as-Sindi's *Al-Hashiya*, it is mentioned that this tradition was narrated by reliable people -according to the reference book of *Az-Zawa'id*-.
The Prophet Muhammad (s) visited his mother's grave although opponents have claimed that she was a polytheist. Muslim, Ibn Maja and an-Nassa'i mentioned a prophetic saying narrated by Abu Hurayra that the Prophet (s) visited his mother's tomb, wept, and caused all those who were around him to weep. He then said, "I asked my Allah to permit me seek His forgiveness for my mother, but He did not permit me. I asked Him to permit me to visit her tomb and He permitted. So, you visit the graves for they remind you of death. An-Nawawi, in his book titled

Sharh Sahih il-Bukhari, said: "It is a true Hadith, no doubt."

Muslim mentioned that whenever the turn of 'Aa'isha came -for the Prophet (s) to spend that night with her-, he used to go out at the end of night to the cemetery of al-Baqi' and say: "Peace be upon you, the inhabitants of this house of believers. May Allah grant you what He has promised." He (s) taught 'Aa'isha what to say after she had asked him what to say. He (s) said: "Say: Peace be upon the people of the abodes; believers and Muslims)."Muslim has recorded this hadith.

Although we believe that all the forebears of the Prophet were believers according to the true Hadiths and we do not accept the claim that the Prophet's mother was a polytheist, we have quoted this Hadith to raise an objection to those who forbid the visiting of graves.

THE INTERCESSION OF THE PROPHETS,IMAMS AND SAINTS

Some people find fault with the Shias claiming that they believe in the intercession of the Prophet, the Imams and Saints and that they ask them to be intercessors for them with Allah on the Day of Judgment.

THE ANSWER

Evidence for the validity of intercession is found in the Holy Qur'an. We have talked about this topic in detail in our book titled al-Jami' li Barahin Usul ul-I'tiqadaat p. 419-422. Intercession, according to the Holy Qur'an, is of two types: The First Type: The first type is intercession without Allah. It is an intercession to other than Himself that Allah (Blessed and Exalted is He) denies. Allah says, "There is no guardian for them or any intercessor besides Him." (6:51)

There are other verses having the same meaning.

Generally, intercession depends upon the power over conveying the needs of the person requesting the intercession and the obligation of the one interceded to fulfil this need even if he is not pleased with it. Such intercession cannot be for other than Allah (Exalted is He). Allah says: "Say: Allah's is the intercession altogether. His is the kingdom of the heavens and the earth." (39:44) Believing in the intercession of any other save Allah in this respect is a form of polytheism. The idolaters worshipped idols in order to obtain such an intercession, as testified to in the Holy Qur'an.

The Second Type:

The second type is intercession with Allah's permission. Allah has made this type of intercession an exception from that intercession that he has denied and has granted it to

whomever He has willed. Allah says, "Who is he that can intercede with Him but by His permission?" (2:255) "Whose intercession does not avail at all except after Allah has given permission to whomsoever He pleases and chooses." (53:26) "...and they do not intercede except for him whom He approves." (21:28) This type of intercession consists of simply asking Allah on behalf of him who is to be interceded for.

Another kind of intercession is asking Allah to forgive others. Allah has permitted his Prophet Muhammad (s) to ask Him for forgiveness for believing men and believing women. Allah says, "...and ask pardon for them, and take counsel with them in the affair." (3:159) "...and ask forgiveness for them from Allah." (24:62) "...and ask forgiveness for them (women) from Allah." (60:12) Allah has promised to forgive whoever asks Him for forgiveness and beseeches the Prophet (s) to intercede for him. He, The Almighty says, "And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-Returning (to mercy), Merciful." (4:64) Allah has mentioned that the angels ask Him to forgive the believers. He says, "... Celebrate the praise of their Lord and believe in Him and ask protection for those who believe... grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of Hell." (40:7)

Allah has also mentioned the prayer of the prophet Noah and his asking Allah to forgive the believers, "My Lord! Forgive me and my parents and him who enters my house believing, and the believing men and the believing women." (71:28) He has also spoken about the prophet Ibrahim's prayer and his asking Allah to forgive the believers. He says, "O our Lord! Grant me protection and my parents and the believers on the Day when the reckoning shall come to pass!" (14:41) Allah has taught the believers how to ask Him for forgiveness, "Our Lord! Surely, we believe, therefore forgive us our faults and save us from the chastisement of the Fire." (3:16) "Our Lord! Forgive us our faults and our extravagance in our affair." (3:147 and other verses) Allah has forbidden asking Him to forgive the polytheists. He says, "It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming Fire. And Ibrahim asking forgiveness for his sire was only owing to a promise, which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him." (9:113-114)

Allah, likewise, has forbidden asking Him to forgive the disbelievers and confirmed He will not accept it. He says, "It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them, Allah will never forgive them." (63:6)

BESEECHING THE PROPHETS, IMAMS AND SAINTS

Some people criticize the Shias of beseeching the Prophets, Imams and virtuous Saints, and of adjuring Allah through them believing that it has an effect upon their supplications being answered.

THE ANSWER

The prohibition of beseeching the Prophet Muhammad (s), the other prophets, the Imams, and the Saints is another Wahhabi innovation. Allah says, "O you who believe! Be careful of (your duty to) Allah and seek means of nearness to Him." (5:35) As-Samhudi said, in his book Wafa'ul-Wafa', chapter Akhbar ul-Mustafa, "Beseeching the Prophet (s) for something may mean that he (s) can intercede with Allah to achieve what has been asked for. It is just as when someone asks him to be his Companion in Paradise. It means that the Prophet is a cause and an intercessor". In Kashf ul-Irtiyab p.252, it is recorded that an-Nassa'i, at-Tirmidhi and others mentioned that Prophet Muhammad (s) had taught some of his Companions to pray by saying: O' My Lord. I ask You and beseech You by the honor of Your Apostle, the Apostle of Mercy. O' Muhammad, the Apostle of Allah, I beseech you to intercede with Allah to grant me what I ask for. O' Allah, accept his intercession.

As-Samhudi quoted in his book Wafa'ul-Wafa' vol. 2 p. 422, from the judge Ayyadh's book ash-Shafa' that Abu Hamid said, "Abu Ja'far, the Caliph, debated with Malik bin Anas in the mosque of the Prophet Muhammad (s). Malik said: "O' Amir ul-Mu'minin -Commander of the Believers-, do not talk aloud in this mosque, because Allah had educated the people by saying: "O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became nullified while you do not perceive." (49:2) He has praised some people by saying: "Surely, they who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding against evil, they shall have forgiveness and a great reward." (49:3) He has dispraised some people by saying: "As for those who call out to you from behind the private chambers, surely most of them do not understand." (49:4)

The Prophet (s) enjoys the same sanctity whether he is alive or dead." Abu Ja'far submitted and said: "O' Abu Abdullah, may I face the Qiblah to pray or should I face the (shrine of the) Prophet?" Malik answered, "Why do you turn your face away from him when he is your intermediary and your father Adam's intermediary to Allah on the Day of Judgment? Turn your face towards him and ask him to be your intercessor with Allah. Allah (Exalted is He) says, 'And had they, when they were unjust to themselves, come to you and asked forgiveness of

Allah and the Apostle had also asked forgiveness for them, they would have found Allah Oft-returning to mercy, Merciful.' (4:64)

The author of Khulasat ul-Kalam says that this tradition was mentioned by as-Sabki in his book Shifa'us-Siqam fi Ziyarat Khayr ul-Anam, as-Samhudi in his book Khulasat ul-Wafa, al-Qastalani in his book al-Mawahib al-Laduniyya, Ibn Hajar in his books Tuhfatuz-Zuwwar and al-Jawhar ul-Munazzam and many others who wrote about the etiquette of visiting the tomb of Prophet Muhammad (s). Ibn Hajar said in his book al-Jawharul-Munazzam: "This tradition, narrated by Imam Malik, came with a true source that could not be suspected." Az-Zarqani said in Sharh ul-Mawahib: "The relation was narrated by Ibn Fahad from an affirmed source and by the Judge Ayyadh in his book ash-Shafa from a true source. All the narrators of this relation were reliable and no one was an inventor or liar." He added: "He wanted to refute those who charged Malik that he disliked facing the Prophet's tomb."

Ibn Hajar in his book as-Sawa'iq ul-Muhriqa said that Imam ash-Shafi'i beseeched the Prophet's family when he composed the lines: The Prophet's family is my excuse And my means to gain Allah's content I hope that tomorrow (Day of Judgment) I will be given my book with my right hand By means of their honor near Allah The author of Kashf ul-Irtiyab on page 260 of the book has added; "However, the supplications transmitted from the Imams of the pure Household of the Prophet which have the status of being uninterrupted transmissions (tawatur) are replete with them beseeching their grandfather (s), his pure family, through his right and theirs, and through this adjuring the Most High. They knew more about their grandfather's traditions and the laws of their Lord than Ibn Taymiyyah and Ibn Abdul-Wahhab and their followers from among the Arabs of Najd. This is because they were the gate of the city of knowledge of Muhammad (s) and the inheritors of his knowledge from whom he ordered us to learn."

On page 260, he recorded: "A kind of beseeching the Prophet (s) is to turn towards his honored tomb while praying. This was common in the tradition of the Muslims for centuries, and for generations. Imam Malik had issued his fatwa about this matter and recommended it in his saying to al-Mansur, 'Why do you turn your face away from him when he is your means and your father Adam's means to Allah? You should turn your face towards him and ask him to be your intercessor.'"

The author of Khulasat ul-Kalam said: "The scholars of the Islamic rites said that turning the face towards the Prophet's honored tomb while visiting and praying is better than to turn it towards the Qiblah." Ibn Hajar said in al-Jawharul-Munazzam: "What leads us to turn towards the Prophet's tomb is that we all agree that the Prophet Muhammad (s) is alive in his tomb and

he knows his visitors. If he (s) is alive, one cannot but turn the face towards him and turn his back to the Qiblah, therefore, it is the same to visit him in his tomb." He then quoted Malik's saying to al-Mansur, which is mentioned above. He then said: "Az-Zarqani said in his book Sharh ul-Mawahib that the books of the Malikis are full of traditions recommending praying near the tomb (of the Prophet) facing it and turning the back to the Qiblah. He quoted from the doctrine of Abu Hanifa and that of ash-Shafi'i's and from the generality of the schools of thought in Islam something similar. Then he said: Imam Ahmad is different from the others, but the scholars think that he turned towards the holy tomb like anybody else." On page 258, he said: "As-Samhudi said: Many scholars within the four schools have mentioned in their books of Islamic rites concerning visiting the Prophet (s). It was recommended for visitors to turn their faces towards the honored tomb beseeching Allah to forgive them and to grant them what they ask for and to make the Prophet their intercessor." On page 263 he said: "Abu Hanifa mentioned in his Musnad that Ibn Umar said, 'It is recommended that when you visit the Prophet's tomb, you turn your back to the Qiblah facing the tomb and you greet him.' Ibn Jama'a mentions in his book al-Mansak ul-Kabir, 'The sect of Abu Hanifa'... until he said... 'he turns until he stands towards the holy face with his back to the Qiblah and gives his greeting"

INHERITING FROM THE PROPHETS

The Shias are suspected of believing that the prophets bequeath what they possess to their inheritors like the rest of Muslims and they believe that the tradition which was narrated by Abu Bakr, when he said, "We, the prophets, do not bequeath. What we have left is to be considered as charity" is untrue.

THE ANSWER

The Shias believe that the Prophets may bequeath what they possess to their inheritors just like other people. The Holy Qur'an has confirmed this when Allah says, "Solomon was David's heir." (27:16) Zachariah prayed to Allah saying -as Allah mentions in the Holy Qur'an-, "And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir, who would inherit from me and inherit from the children of Jacob, and make him, my Lord, one in whom thou art well pleased. O Zachariah! Surely, We give you good news of a boy whose name shall be Yahya: We have not made before his equal." (19:5-7) It is agreed upon by all Muslims that this tradition (We, Prophets, do not devise...) was narrated by Abu Bakr only. It also runs contrary to the Holy Qur'an and has no support. It therefore

cannot repeal the Holy Qur'an especially since afterwards it has been refuted by the Prophet's family and denounced as untrue by Fatima az-Zahraa (peace be upon her), the Chief of the Women of all the Worlds, based upon irrefutable textual evidence attested to by all. She silenced the Caliph Abu Bakr when she reasoned that it would have been incomprehensible for the Prophet to have informed Abu Bakr alone about this and not inform his heirs. But how surprising it is that there are those who try to bring down the Holy Qur'an down to their level, abrogating its verses because of a narration by one Companion singled out for the purpose in spite of the fact that the purified family of the Prophet has denied that tradition and considered

!it as untrue