



The Ruling of the Dome Built upon the Grave of the Messenger of Allaah (sallAllaahu alayhi wa sallam)

A Research Paper Prepared by Shaykh Muqbil bin Hadi al-Waadi'ee (Rahimahullaah)

The Ruling of the Dome Built upon the Grave of the Messenger of Allaah - sallAllaahu alayhi wa sallam

**A Research Paper Prepared by
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may Allaah have mercy on them

**And Debated by
Shaykh AbdulGhaffar al-Hindi**

May Allaah increase the Scholars of the Muslims like him

**Presented to the Faculty of Sharia
The Islamic University
In the City of the Messenger of Allaah- sallAllaahu alayhi wa sallam**

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Part 1 Introduction

Indeed all Praise belongs to Allaah, we praise Him, we seek His aid, and we seek His forgiveness. We seek refuge in Him from the evil of our selves, and the evil of our actions. Whomever Allaah guides, there is none to misguide him, and whoever Allaah leaves astray then there is none that can guide him.

I testify that there is none worthy of worship except Allaah Azza wa Jal, Alone without any partner, and I testify that Muhammad is His slave and Messenger.

<< O mankind! Be dutiful to your Lord, Who created you from a single person and from him He created his wife and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you>>¹

<< O you who believe! Fear Allaah as He should be feared and die not except in a state of Islaam (as Muslims) with complete submission to Allaah>>²

<< O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger he has indeed achieved a great achievement >>³

O Allaah send prayers upon Muhammad, and upon the family of Muhammad, like You sent prayers upon Ibraheem and upon the family of Ibraheem, indeed You are One worthy of praise and the Majestic.

O Allaah send Your blessings upon Muhammad, and upon the family of Muhammad, like You sent Your blessings upon Ibraheem and upon the family of Ibraheem, indeed You are One worthy of praise and the Majestic.⁴

Allaah sent the Messenger as a witness over the people, as a bringer of good news, a warner, and a protector for the unlettered. He Subhanahu wa Ta'ala named him al-mutawkil (the one who puts all his trust in Allaah), not harsh nor hard hearted, nor did he raise his voice in the market places. He did not reciprocate evil with evil, but he forgave and pardoned. His - sallAllaahu alayhi wa sallam - life was not taken until Allaah rectified the distorted religion by sending the Messenger -sallAllaahu alayhi wa sallam.

The people said La ilah il Allaah (none is worthy of worship except Allaah). Thus Allaah (through the Messenger) opened the eyes of the blind, gave hearing to the deaf and gave life to the hearts.⁵

¹ An-Nisa': 1

² Aal-Imraan : 102

³ Al-Ahzaab : 70-71

⁴ This format was narrated by Bukharee (v.7 p.22) in kitaab al-Anbiyaa

⁵ This is the meaning of the Athar of Abdullaah bin 'Amr bin al-'Aas -radiAllaah anhu, as is mentioned in Bukharee (v.10 p.207) also in al-Fath.

To proceed:

I came across a fatwa by a person, who some people think is from the people of knowledge. The question was asked: Is it permissible to build domes on graves?

The meaning of the answer of this mufti was that the ummah has agreed upon the continuation of the dome above the grave of the Messenger - sallAllaahu alayhi wa sallam. He also mentioned some other statements that I cannot recollect now.

This issue has continued to concern me ever since I saw the fatwa, ten years ago. And now Allaah has facilitated me to write about it, and all praise and blessings are to Him.

Every student who graduated from the Islamic University was requested to present a research paper. The topic I chose was ' The Ruling of the Dome Built upon the Grave of the Messenger of Allaah - sallAllaahu alayhi wa sallam ' I hoped that Allaah would give me success in gathering the material for this research, to present the evidences which show the invalidity of this fatwa of this poor mufti. When I presented this subject to the Dean of the faculty, he agreed to the topic. He then requested Shaykh Hamad al-Ansaari – may Allaah have mercy on him - to be my supervisor. Since he was well acquainted with the reference books. Shaykh Hamad directed me to many reference books, which I never knew of. He opened the way for me to accomplish what I thought, I was unable to but I was able to complete what was required, so may Allaah reward him with good, and may Islaam and the Muslims benefit from him.



I perceived that the introduction should consist of two sections:

1 - The high esteem in which the Prophet - sallAllaahu alayhi wa sallam - was held by his Lord.

2 - The dispraise of Ghuloo (extremism), since many people are caught by surprise by this topic, and they think that this is desecrating the honour of the Messenger - sallAllaahu alayhi wa sallam.

Perhaps many of the custodians of the graves, who think that there is no provision for them except by deceiving, evil plotting and trickery call out to the people. It is as if they do not believe in the saying of Allaah Ta'ala: << And no there is no living creature on the earth except its provision is due from Allaah >>⁶

And His saying: << And there are so many living creatures, that do not carry their own provision! Rather Allaah provides for them and for you>>⁷

And His saying: << Verily, Allaah is the All-Provider, Owner of Power, the Most Strong >>⁸

So it is obligatory to give dawa' to these types of people, and remind them about Allaah. If they return then that is good, and if they do not, then it is obligatory upon the people of knowledge to uncover their situation for the benefit of the people. So they do not become deceived by the ignorant ones who come in the guise of the people of knowledge.

⁶ Hud: 6

⁷ Al-Ankaboot : 60

⁸ Ad-Dhariyaat : 58

Part 2 Allaah Ta'ala Honouring His Prophet Muhammad - sallAllaahu alayhi wa sallam

There are many Ayaat regarding how benevolent Allaah Ta'ala was to His Prophet Muhammad - sallAllaahu alayhi wa sallam, and how Allaah Ta'ala defended him and protected him and guarded him.

What is mentioned in Soorah Duha' << By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muhammad has neither forsaken you nor hated you.>>⁹ to the end of the Soorah, is a refutation on those who said: 'Indeed your Lord hates you O Muhammad', as is mentioned in the saheeh of al-Bukharee.

From the Honour that Allaah blessed him with, is what He has prepared for him in the hereafter, and with what Allaah Ta'ala withheld from him in this world from what was halaal.

Also what is mentioned in Soorah al-Kauthar << Verily, We have granted you (O Muhammad) Al-Kauthar (a river in Paradise). >>¹⁰ to the end of the Soorah, is a refutation on those who said : Indeed you have been cut off from prosperity . As it is narrated by al-Bazaar, and is mentioned in Tafseer Ibn Katheer -may Allaah mercy on him.

Also what Abu Lahab – may Allaah 's curse be upon him – said to the Messenger - sallAllaahu alayhi wa sallam-: May you perish O Muhammad, is this what you have called us to? Allaah defended His Prophet and He revealed: << Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he! >>¹¹ as is mentioned in Saheeh al-Bukhari.

The blessing Allaah bestowed upon the Prophet in Soorah << Have We not opened your breast for you (O Muhammad)?>>¹² is sufficient has an honour.

There are many other Ayaat which show the great status of the Messenger - sallAllaahu alayhi wa sallam with his Lord, and that no one is successful except by having Emaan in the Messenger - sallAllaahu alayhi wa sallam, as the Messenger - sallAllaahu alayhi wa sallam said: 'There is no Jew or Christian who hears about me, and then does not believe in me except that he enters the fire.'

As is mentioned in Saheeh al-Bukharee.

No slave of Allaah truly believes in the Messenger - sallAllaahu alayhi wa sallam until he becomes more beloved to the slave than his father, his son, and all mankind. This hadeeth is agreed upon by Bukharee and Muslim.

⁹ Ad-Duha : 1-3

¹⁰ Al-Kawthur : 1

¹¹ Al-Masd : 1

¹² Ash-Sharh : 1

Allaah supported the Messenger with miracles, and He completed His blessings upon him. He forgave him for his past and future sins. He attached obedience to the Messenger with obedience to His own self, which He mentioned in more than one place in the Qur'aan. Allaah Ta'aala informs us that having Emaan in the Messenger - sallAllaahu alayhi wa sallam and following him is a reason for someone to be guided.

Allaah Ta'aala said:

<< So believe in Allaah and His Messenger, the Prophet who can neither read nor write, who believes in Allaah and His Words and follow him so that you may be guided. >>¹³

Following the Messenger - sallAllaahu alayhi wa sallam is a cause for Allaah to love the slave, and a basis for Allaah to forgive His slave's sins.

Allaah Ta'ala said:

<< Say: "If you (really) love Allaah then follow me, Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful." >>¹⁴

The Messenger of Allaah - sallAllaahu alayhi wa sallam will be an intercessor while the other great Prophets will exempt themselves of it. He is the flag carrier of Praise, the first to knock on the door of Paradise. His - sallAllaahu alayhi wa sallam distinguished characteristics are more than what can be counted. Scholars have authored many books about his miracles and distinguished characteristics.

Whoever requires more from some of these books, then he should see the book; 'Dalail an-Naboowa' by al-Bayhaqi, 'Dalail an-Naboowa' by Abu Na'eem, 'al-Khasaa'is al-Kubra' by Suyootee and 'Ash-Shifaa fee Haqooq al-Mustapha' by Qadi 'Aayaad even though it contains some soofi Tafseers and weak, fabricated Ahadeeth, 'Alee al-Qari – may Allaah have mercy on him - indicated to some of them.

¹³ Al-'Aaraf : 158

¹⁴ Aal-Imraan : 31

Part 3 The Sharia's stance towards extremism

From what has preceded, it becomes clear that Allaah has raised the status of His Prophet above what humans can comprehend, and if they try to increase anything of his status then this would be extremism, out side of the Deen.

With this you should know that those who celebrate the Prophet's birthday, or build domes on the Prophet's grave, or beautify his masjid in the name of glorifying him, then all of this is extremism.

Allaah and His Messenger have prohibited extremism, Allaah Ta'ala mentions, showing the misguidance of the Christians due to extremism: << Surely, they have disbelieved who say: "Allaah is the Messiah, son of Maryam." But the Messiah said: "O Children of Israel! Worship Allaah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And as for the Zâlimûn (polytheists and wrongdoers) there are no helpers.

Surely, the disbelievers are those who said: "Allaah is the third of the three (in a Trinity)." But there is no ilâh (god) (none who has the right to be worshipped) but One Ilâh (Allaah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them. Will they not repent to Allaah and ask His Forgiveness? For Allaah is Oft-Forgiving, Most Merciful.

The Messiah, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother was a righteous person. They both used to eat food. Look how We make the Ayaat clear to them, yet look how they are deluded away (from the truth). Say: "How do you worship besides Allaah something which has no power either to harm or to benefit you? But it is Allaah Who is the All-Hearer, All-Knower." Say: "O people of the Book! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path. >>¹⁵

<< O people of the book! Do not exceed the limits in your religion, nor say of Allaah anything but the truth. The Messiah Jesus, son of Maryam, was (no more than) a Messenger of Allaah and His Word, which He bestowed on Maryam and a spirit created by Him; so believe in Allaah and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allaah is (the only) One Ilâh (God), Glory be to Him above having a son. To Him belong all that is in the heavens and all that is in the earth. And Allaah is All-Sufficient as a Disposer of affairs. >>¹⁶

¹⁵ Al-Maidah: 72-77

¹⁶ An-Nisa: 171

<<And the Jews say: 'Uzair (Ezra) is the son of Allaah, and the Christians say: Messiah is the son of Allaah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allaah's Curse be on them, how they are deluded away from the truth! They took their rabbis and their monks to be their lords besides Allaah, and (they also took as their Lord) Messiah, son of Maryam, while they were commanded to worship none but One Ilâh (Allaah). None has the right to be worshipped except Him. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).">>¹⁷

<<It is not (possible) for any human being to whom Allaah has given the Book and Al-Hikma and Prophet hood to say to the people: "Be my worshippers rather than Allaah's." On the contrary (he would say): "Be you Rabbaniyun (learned men of religion who practice what they know and also preach to others), because you are teaching the Book, and you are studying it." Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allaah's Will? >>¹⁸

<< And they worship besides Allaah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allaah." Say: "Do you inform Allaah of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him! >>¹⁹

<< And they say: "The Most Beneficent has begotten a son." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Beneficent. But it is not suitable for (the Majesty of) the Most Beneficent that He should beget a son. There is none in the heavens and the earth but comes unto the Most Beneficent as a slave. >>²⁰

There are very many Ayaat in the Noble Qur'aan which prohibit extremism, and condemn the people who go to extremes. As for the Ahadeeth then we will limit it to the following Ahadeeth:

1- On the authority of Umar – radiAllaahu anhu – who said: I heard the Prophet - sallAllaahu alayhi wa sallam – saying: " Do not over praise me, like the Christians over praised the son of Maryam. Indeed I am a slave of Allaah and His Messenger." Narrated by Bukharee (5/300) and Ahmad (1/23, 24, 47, 55)

¹⁷ At-Tauba: 30-31

¹⁸ Aal-Imraan: 79-80

¹⁹ Yunus: 18

²⁰ Maryam: 88-93

2 - On the authority of Ibn Abbas – radiAllaahu anhu – who said: The Messenger of Allaah - sallAllaahu alayhi wa sallam – said early in the morning on the day of 'Aqabah while he was on his she-camel: ' Find me some stones." So I looked for seven stones for the Prophet, the stones where like stones for throwing, and he began to shake them in his hand, then he said: "Throw stones like these." After that he said: ' O you people beware of extremism, in the Deen, since extremism is what destroyed those before you."

Narrated by an-Nisaaee (5/218), Ibn Majah and this is his wording (2/1008), Ahmad (1/215), Ibn Hibban as it is mentioned in 'Muwwarid athaman' (249) and Hakim (1/466), and he said this hadeeth is authentic according to the conditions of Bukharee and Muslim, but they did not narrate it and Dhahabi affirmed the hadeeth.

If this is the situation regarding stones, what about other than that, from those who seek assistance from the Messenger of Allaah and other religious people. They also perform worship of the Messenger of Allaah of that which is not permissible except for Allaah.

3 - On the authority of Muttaruf who said: that my father said: I went with the delegation of Bani 'Aamir to the Messenger of Allaah - sallAllaahu alayhi wa sallam – and we said to him: 'You are our Sayyid (master).' He said: 'The Master is Allaah.' We said: 'You're the best of us in excellence and the greatest of us in excellence.

So he said: 'Say what you have to say, or some of what you have to say, and don't let Shaytaan drag you along.' Narrated by Abu Dawood, Abu al-Teeb said in 'Awnal Mabood' (4/402): the chain of the hadeeth of Abdullaah bin Shakhkeer is authentic.' It is also narrated by Ahmad. I say it is in 'al-Musnad'(4/25).

4 - On the authority of Anas bin Maalik – radiAllaahu anhu – that a man said: O Muhammad, the best of us, the son of the best of us, our master and the son of our master.

The Messenger of Allaah said: 'Say what you have to say, do not let the Shaytaan pull you along, (or Shayyateen- plural, or he said one of these two). I am Muhammad the son of Abdullaah, I am Muhammad the slave of Allaah and His Messenger.

I hate that you raise me above the status, which Allaah Azza wa Jal has placed me in.' Narrated by Ahmad (3/249). The narrators of this hadeeth are the narrators in the Saheeh of al-Bukharee.

There are many, many Ahaadeeth, however what we have mentioned from the Ayaat and Ahaadeeth is convincing enough for the one who wants the truth and the one who is obedient to the truth.

As for the one who follows his desire, and follows what his father and grandfathers were upon, or follows what the majority are upon, even if you brought all the Ayaat they would not comply with them. Rather they receive these Ayaat with obstinacy and pride, just like the situation of the blind followers.

I do not doubt that beautifying the Messenger's grave and building a dome over it is major extremism. This is exactly what the Messenger - sallAllaahu alayhi wa sallam – prohibited.

Indeed many of the common folk have been tested with this beautification. There is none worthy of worship except Allaah - and how crowded it is around the grave of the Messenger - sallAllaahu alayhi wa sallam – with the people raising their voices. And how many of the people rub the windows, the pillars, the pulpit and the doors.

They do all of this due to the beautification in the Prophet's Masjid, which opposes the guidance of the Prophet - sallAllaahu alayhi wa sallam –, where he said: 'I have not been commanded to extravagantly build the masjid.' The hadeeth has been narrated by Abu Dawood and authenticated by Ibn Hibban, this is what al-Hafidh mentioned in 'Blughal Muraam.' Ibn Abbas said: You will beautify the masjid just like the Banu Israeel used to beautify theirs.

This is what has been facilitated from the introduction, and now we begin researching into; who entered his noble grave into his masjid? When was the dome built? Then we will mention, from what has been made easy for us, of the Ahaadeeth which show the prohibition on taking graveyards as places of worship, and praying to graves, and praying on top of them. This is now the time to enter into the topic of research.

Allaah is the One who gives the capability and the One to guide to the straight path. Allaah is sufficient for us and He is the Best Disposer of affairs.

Part 4 Consultation amongst the Companions - radiAllaah anhum - of where the Messenger – sallAllaahu alayhi wa sallam – was to be buried

Al-Hafidh Ibn Katheer -may Allaah have mercy on him- said in 'al-Bidaayah wa Neehiyah' (v.5 p.226):

Imaam Ahmad said: that Abdur Razaq narrated to us that, Ibn Juraij narrated to him that his father -AbdulAzeez ibn Juraij - told him that the companions of the Prophet - sallAllaahu alayhi wa sallam – did not know where to bury the Messenger of Allaah - sallAllaahu alayhi wa sallam – until Abu Bakr said : I heard the Prophet - sallAllaahu alayhi wa sallam – say: 'A Prophet is not buried except where he dies.' so they moved his bed and they dug under his - sallAllaahu alayhi wa sallam – bed.

The chain of this narration is broken between AbdulAzeez and between as-Sadeeq, since he did not meet him. However, it has been narrated by al-Hafidh Abu Ya'ala from the hadeeth of Ibn Abbas and 'Aeysha on the authority of Abu Bakr as-Sadeeq -radiAllaah anhu.

Abu Ya'ala said that Abu Musa al-Harawee narrated to us that Abu Mu'aweeyah narrated to us that Abdur Rahman bin Abee Bakr on the authority Ibn Abee Maleekah on the authority of 'Aeysha who said; The people differed about where the Prophet - sallAllaahu alayhi wa sallam – should be buried, when he died. Abu Bakr said; I heard the Messenger of Allaah - sallAllaahu alayhi wa sallam – say: 'The Prophet - sallAllaahu alayhi wa sallam – does not die except in the place that is most beloved to him.' Then Abu Bakr said: bury him where he died.'

It was similarly narrated by at-Tirmidhee on the authority of Abu Kuraib on the authority of Abu Mu'aweeyah on the authority of Abdur Rahmaan bin Abu Bakr al-Maleekee on the authority of Ibn Abu Maleekah on the authority of 'Aeysha who said: When the Messenger of Allaah - sallAllaahu alayhi wa sallam – passed away, the people differed about burying him. Abu Bakr said: I heard from the Messenger of Allaah - sallAllaahu alayhi wa sallam – something which I never forgot. He said: 'Allaah did not take away a Prophet except in the place where he would want to be buried.' Then Abu Bakr said: Bury him in the place of his bed."

At-Tirmidhee regarded al-Maleekee has being weak. Although he narrates this hadeeth in more than one narration. Ibn Abbas narrated it on the authority of Abu Bakr as-Sadeeq.

Al-Amawee said on the authority of his father on the authority of Ibn Ishaaq on the authority of a man who narrated to him on the authority of 'Urwa on the authority of 'Aeysha that Abu Bakr said: I heard the messenger of Allaah - sallAllaahu alayhi wa sallam – say: 'A Prophet is not buried except where he dies."

Abu Bakr bin Abu Duniyaa said that Muhammad bin Sahl At-Tameemee narrated to me, that Hisham bin Abdulmalik at -Tayaalissee narrated to him on the authority of Hamad bin Salama on the authority of Hisham bin 'Urwa on the authority of his father on the authority of Aeysha said : There were two people who used dig graves in Madeenah. When the Prophet - sallAllaahu alayhi wa sallam – died. The people asked where we shall bury him. Abu Bakr -radiAllaah anhu - said; in the place where he died. One of them used to dig a niche into the side of the grave wall and the other used to dig a straight grave. So, the person who used to dig a niche into the side of the grave wall came and dug a niche into the side of the grave wall for the Prophet - sallAllaahu alayhi wa sallam.

It was also narrated by Malik ibn Anas on the authority of Hisham bin 'Urwa on the authority of his father with a broken chain.

I say: Ibn Sa'ad narrated this on the authority of Hisham bin AbdulMalik on his father. And this Sanad authentically stops at as-Sadeeq -radiAllaah anhu. Ibn Sa'ad also narrated it in v.2 p.70 in the second section from the way of Hamad bin Usamah with a broken chain.

Al-Hafidh Ibn Katheer -may Allaah have mercy on him- said:and Abu Ya'ala said: that Ja'far bin Mahraan narrated to us that Abdul'Alaa narrated to us on the authority of Muhammad bin Ishaq who narrated to me that Hussain bin Abdullaah narrated on the authority of 'Ikrima on the authority of Ibn Abbas who said: when the Companions wanted to bury the Prophet - sallAllaahu alayhi wa sallam, Abu Ubaydah bin al-Jarah suggested that they should dig the grave like the way the people of Makkah do.

Abu Talha Zayd bin Sahl used to dig graves for the people of Madeenah, and he used to dig a niche in the grave. Al-Abbas called for two people, he said to one of them: 'Go to Abu Ubaydah.' And he said to the other: 'Go to Abu Talha.' he continued: 'O Allaah choose him for your Messenger.' Ibn Abbas mentioned:

'The person who was sent to Abu Talha found him, and he came with him and he dug a niche for the Messenger of Allaah - sallAllaahu alayhi wa sallam. When the Messenger of Allaah had been prepared for burial by the third day he was placed upon his bed in his house. The Muslims had differed about where he was to be buried.

Someone said: 'We should bury him in his masjid.' Another person said: 'We should bury him with his companions.' Abu Bakr said: verily I heard the Messenger of Allaah - sallAllaahu alayhi wa sallam – say: "A Prophet is not taken away except that he is buried from where he was taken away." So the bed of the Messenger of Allaah - sallAllaahu alayhi wa sallam – in which he died, was lifted up. A grave was dug for him underneath it.

Then the people entered upon the Messenger of Allaah - sallAllaahu alayhi wa sallam- in groups. Firstly, the men until they had left, and then the women were entered, until they had left, then the children were entered. Not one of the people would want to lead the prayer of the Messenger of Allaah - sallAllaahu alayhi wa sallam, therefore the Messenger of Allaah - sallAllaahu alayhi wa sallam – was buried in the middle of the fourth night.

This is how Ibn Majah narrated it on the authority of Nasr bin 'Alee al-Jahddamee on the authority of Wahhab bin Jareer on the authority of his father on the authority Of Muhammad bin Ishaq. He mentions it with a similar chain and mentions an extra wording at the end of it with:

"... Of those who entered into the Messenger's grave were 'Alee bin Abu Taalib, Fadl and Qatham the sons of Abbas, and Shuqraan the freed slave of the Messenger of Allaah - sallAllaahu alayhi wa sallam,

Awoos bin Khawla - he is Abu Layla - said to 'Alee bin Abi Taalib I implore you for Allaah's sake, give us prosperity from the Messenger of Allaah - sallAllaahu alayhi wa sallam – 'Alee said to him: 'Get down.'

Shuqraan- who was his freed slave got into the grave and took the garment which the Messenger of Allaah - sallAllaahu alayhi wa sallam – used to wear and buried it in the grave, and he said : I swear by Allaah no-one shall wear it after you. So it was buried along with the Messenger of Allaah - sallAllaahu alayhi wa sallam.

It was narrated by Imaam Ahmad on the authority of Hussain bin Muhammad on the authority of Jareer bin Haazim on the authority of Ibn Ishaq, in a summarized form. It is also narrated by Yunus bin Bukayr and other than him on the authority of Ibn Ishaq with the same narrator.

Al-Waqeedee narrated on the authority of Ibn Abee Habeebah on the authority of Dawood bin al-Hussain on the authority of Ikrima on the authority of Ibn Abbas on the authority of Abu Bakr as-Siddeeq on the authority of the Messenger of Allaah - sallAllaahu alayhi wa sallam – "A Prophet is not taken away except that he is buried from where he was taken away."

Bayhaaqi narrated on the authority of al-Hakim on the authority of al-Asam on the authority of Ahmad bin Abdul Jabbar on the authority of Yunus ibn Bukayr on the authority of Muhammad bin Ishaq on the authority of Muhammad AbdurRahman bin Abdullaah bin al-Hussain or Muhammad bin Jafar bin az-Zubair who said:

'When the Messenger of Allaah - sallAllaahu alayhi wa sallam – died, there was a difference of opinion about burying him. They said: how shall we bury him? With the people or in his house?

Abu Bakr said: I heard the Messenger of Allaah - sallAllaahu alayhi wa sallam – saying: "A Prophet is not taken away except that he is buried where he was taken away." So, he was buried where his bed used to be, his bed was raised and a grave was dug underneath it.

Al-Waqeede said: Abdul Hameed bin Jafar narrated on the authority of Uthman bin Muhammad al-Akhnaasee on the authority of AbdurRahman bin Saeed bin Yarbooa' who said : 'when the Prophet - sallAllaahu alayhi wa sallam – died, the people differed about where his grave should be placed. A person said: 'Bury him in Baqi, since he used to seek forgiveness for its inmates a lot.' Another person said: 'The place of his mimbar.' Someone else said: 'In his place of prayer.' Along came Abu Bakr and said: verily I have some information and knowledge regarding this, I heard the Messenger of Allaah say: 'A Prophet is not taken away except that he is buried where he dies.'

Al-hafidh Bayhaaqi said regarding the hadeeth of Yahya bin Sa'eed on the authority of al Qasim bin Muhammad, and regarding the hadeeth of ibn Juraij on the authority of his father. That both of these hadeeth are on the authority of Abu Bakr as-Sadeeq on the authority of the Prophet - sallAllaahu alayhi wa sallam – in the Mursal form.

Bayhaqi said on the authority of at-Hakim on the authority of al-Assam on the authority of Ahmad bin Abdul Jabar on the authority of Yunus bin Bukayr on the authority of Salmah bin Nabeett bin Shareet on the authority of his father on the authority of Salim bin Ubayd and he was from the companions of as-Suffa who said Abu Bakr entered upon the Messenger of Allaah - sallAllaahu alayhi wa sallam - when he died. When he came out it was asked of him: Has the Messenger of Allaah - sallAllaahu alayhi wa sallam - died? He said: Yes. So they came to know, that it was as he said. Then it was asked of him, "Will you pray upon him and how will we pray upon him?" He said 'you will come in group after group. So they came to know that it was as he said.' They said: 'Will he be buried and where will he be buried?' He answered: 'Where Allaah took away his soul, since Allaah did not take away his soul except in a good place.' So they came to know that it was as he said.

Bayhaqi narrated from the hadeeth of Sufyaan bin Uyainah on the authority of Yahya bin Sa'eed al-Ansaari on the authority of Sa'eed bin al-Musayib who said: 'Aeysha related her dream to her father, and he was one of the best people to explain her dream. She said: I saw three moons fall on to my lap. He said to her: If your dream is true then three of the best people on this earth will be buried in your house. When the Messenger of Allaah passed away, Abu Bakr said: 'O 'Aeysha this is the best of your moons.' It has been narrated by Malik on the authority of Yahya bin Sa'eed al-Ansaari on the authority of 'Aeysha, with a broken chain.

It is narrated in Bukhari and Muslim on the authority of 'Aeysha that she mentioned: 'The Messenger - sallAllaahu alayhi wa sallam - died in my home, on my day, and on my lap and neck (she was holding him) and combined our saliva (he used her Miswak) in the last period of his being in this world and the first period of him entering into the hereafter.'

In the Saheeh of al-Bukhari it has been stated from the hadeeth of Abu 'Awaana on the authority of Halaal al-Waaraq on the authority of 'Arwaa on the authority of 'Aeysha that she said; that she heard the Messenger of Allaah - sallAllaahu alayhi wa sallam - say during the illness from which he died: 'May Allaah curse the Jews and the Christians, they took the graves of their Prophets as places of worship.' 'Aeysha said: If it was not for that, his grave would have been exposed except that he feared that his grave would be taken as a place of prayer.' Taken from al-Bidayaa wa Nihyaa.

In completion: Ibn Sa'ad said in 'al-Tabaaqat' (v.2 p.7) in the second section. Muhammad bin Abdullaah al-Ansaari told us that Muhammad bin 'Amroo narrated to us on the authority of Abu Salama bin Abdur Rahman and Yahya bin Abdur Rahman bin Hatib both said: that Abu Bakr asked: 'Where should the Messenger of Allaah be buried? A person from amongst them said: 'near his mimbar (pulpit).

Another person said: where he used to lead the people in prayer. Abu Bakr then said: Rather he should be buried where Allaah took his soul away. So his bed was moved away and then a grave was dug under him.

Yahya bin Ebaad told us that Hammad bin Zayed narrated to us that he heard 'Amroo bin Dinaar and UbaydAllaah bin Abu Yazeed both saying: 'There never used to be, at the time of the Messenger of Allaah, a surrounding wall on the Prophet's house. The first person to build a wall for it was Umar bin al-Khattab. UbaydAllaah bin Abee Yazeed said: that the wall was short then Abdullaah bin az-Zubair built it after him and extended it.

Muhammad bin Rabeeyah al-Kalaaee told us on the authority of Yahya the freed slave of Uthmaan bin 'Affan who said: It reached me that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: 'Indeed the bodies are buried where their souls are taken up.'

I (Shaykh Muqbil) say: If this is authentic then it means the bodies of the Prophets, due to the preceding Ahadeeth.

Al-Fadl bin Dukayan told us that Umar bin Dharr told us that he mentioned that Abu Bakr said "I heard my friend say: There is no Prophet who died in a certain place except that he is buried there." I asked Ibn Dharr: Who did you hear this from? He answered: I heard Abu Bakr bin Umar bin Hafs - inshAllaah - that Ma'an bin Esa said that Malik ibn Anas narrated to us, that it reached him that when the Messenger of Allaah - sallAllaahu alayhi wa sallam - passed away the people said : he should be buried near the mimbar. Some other people said: he should be buried in Baqia'. Then Abu Bakr said: I heard

the Messenger of Allaah – sallAllaahu alayhi wa sallam - say: 'A prophet is not buried except in the place in which Allaah takes away his soul.'

The narrator said: The Messenger of Allaah - sallAllaahu alayhi wa sallam - was moved away from the place he died in, and a grave was dug there for him.' This is what is mentioned in 'Tabaqat'.

Ibn Zanjaway reported on the authority of Umar the freed slave of Ghafra who said: When they conferred about burying the Messenger of Allaah - sallAllaahu alayhi wa sallam - a person said: we should bury him in the place where he used to pray. Abu Bakr said: Allaah forbid that we make him an idol that is worshipped. Other people said: we should bury him in Baqia' where he buried his brothers from the Muhajireen.

Abu Bakr said: Indeed we dislike that the grave of the Messenger of Allaah - sallAllaahu alayhi wa sallam -should be taken out to Baqia', so that the people seek refuge in him. Allaah has a right upon him, and the right of Allaah is above the right of the Messenger of Allaah, so if we take him out there then we neglect the right of Allaah. And if we remove it, then we have removed the grave of the Messenger of Allaah - sallAllaahu alayhi wa sallam. The people said: He said "I heard the Messenger of Allaah - sallAllaahu alayhi wa sallam - say: 'Allaah does not take away any Prophet, except that he is buried where his soul is taken away.'" They said: You are - by Allaah, pleasing and convincing.

Then they marked a line around his bed, and Alee, al-Abbas, al-Fadl and his family carried his bed, and the people began to dig a grave where his bed had been.' This has been conveyed from 'Tadheer as-Sajid' by al-Albaani - may Allaah protect him.

So we know from these Ahadeeth the Prophet - sallAllaahu alayhi wa sallam - was buried in his house, as he had commanded them. Due to this the Quboreeyeen (grave worshippers) have no evidence in erecting buildings on graves, since the building was not erected on his grave - sallAllaahu alayhi wa sallam - rather he was buried in his house, as it is understood from the Ahadeeth. Allaah knows best.

Part 5 When was the grave of the Messenger - sallAllaahu alayhi wa sallam – first entered into his masjid?

Hafidh ibn katheer -may Allaah have mercy on him - said in his book 'al-Bidayyah' (9/74) regarding incidents in the year 88 A.H. "Ibn Jareer mentioned that in the month of Rabi al-Awwal from that year, al-Waleed wrote to Umar bin Abdul Azeez, commanding him to demolish the Prophet's masjid, and to rebuild it incorporating the Messenger of Allaah's house into it, and extending it from the direction of the Qibla and all its other sides until they reach two hundred cubits.

Whoever sells his property to you, then buy it from him, otherwise give him a good price for it. After that, demolish it and pay them for their houses, since you have truthful Salaf who did this: Umar and Uthman –radiAllaah anhuma.

Umar bin AbdulAzeez gathered the people, the ten scholars and the people of Madina. He read the letter of the Ameer -ul-Mumineen, and the matter was difficult for them.

They said: the rooms of the Prophet - sallAllaahu alayhi wa sallam – have low ceilings, the ceilings were made with date palm leaves, the walls are made of un-burnt bricks (like clay), the doors are covered with sack cloth. Leaving it as it is, is better so that the hujaaaj and the visitors and travelers to the houses of the Prophet - sallAllaahu alayhi wa sallam – can benefit from them and learn a lesson from them. This will be more effective for Zuhud in this world.

They never used to build except for their needs, and that which would shelter them and cover them. They knew that tall buildings were what the Pharaohs and Caesars used to build. Those who hoped to live long, those who desired the Duniya for staying in it.

Consequently, Umar bin AbdulAzeez wrote to al-Waleed with what the ten scholars, who were previously mentioned, had agreed upon. Al-Waleed sent him a message ordering him to demolish it and to rebuild the masjid as he had mentioned and to raise the ceiling high. Umar could not find it in himself to start demolishing it. When the project of demolishing it began the Ashraaf screamed out, and the people from Banu Hashim and others, opposed this, and they cried like on the day the Prophet - sallAllaahu alayhi wa sallam – passed away.

Those who had property close to the masjid for sale responded to him, and he bought it from them. The project for building the masjid began, and he worked extremely hard in doing so. Al-Waleed also sent many laborers to him.

The Prophet's room which was the room of Ayesha -radiAllaah anha – was entered into the Masjid, so the grave was entered in to the masjid. Its span from the east side was like al-Waleed had ordered, like the rest of the rooms of the mothers of the believers.

It was narrated to us that when they dug up the eastern wall from Ayesha's room, a foot became uncovered; they feared that it could be the Prophet's foot, but they came to know that it was Umar bin al-Khattab's –radiAllaah anhu -foot. It was told that Sa'eed bin al-Musayyib rejected that Ayesha's room was entered into the masjid; it's as if he feared that his grave would be taken as a masjid and Allah knows best."

Shaykh ul-Islaam Ibn Taymeeyah -may Allaah have mercy on him - in his book 'al-Jawaab al-Baahir'(p.71):

The Messenger - sallAllaahu alayhi wa sallam – was buried in Ayesha's - radiAllaah anha - room. Her room and the rooms of the rest of his wives were in the easterly direction of the masjid.

The place where the Messenger used to pray in his room was not his masjid, rather he would leave his room to go into the masjid, but in the Khalafa of al-Waleed the masjid was extended. He loved building masajid. He served the masjid al-Haram, the masjid in Damascus and other masajid.

He ordered his deputy Umar bin AbdulAzeez to buy the rooms from those who inherited them, from the wives of the Prophet - sallAllaahu alayhi wa sallam – and extended them on to the masjid.

So, since that time the rooms were entered into the masjid, and after the death of the companions, after the death of Ibn Umar, Ibn Abbas, Abu Sa'eed al-Khudree, after the death of Ayesha, in fact after the death of the general Companions -radiAllaah anhum. None of them remained in Madina. It has been narrated that Sa'eed ibn Musayyib disliked it, and many of the Companions and Tabieen disliked it with what 'Uthmaan bin 'Affan - radiAllaah anhu - built the masjid with rocks, mahogany and teak.

When al-Waleed did what he did the people disliked it. As for Umar bin al-Khattab - radiAllaah anhu - then he extended the masjid, however he built it using dry bricks as it was built before. Its pillars were trunks of the date tree, and its ceiling was made from the leaves of the date tree. It has not been reported that anyone disliked what Umar did, whereas the disagreement fell upon what 'Uthmaan - radiAllaah anhu - did." Ibn Taymeeyah later continues by saying: "al-Waleed ibn Abdul Malik took over the rule after the death of his father Abdul Malik in the year eighty something after Hijra, and that these Companions had all died by then.

The Companions had generally all died, in different countries, except a small number of them like: Anas bin Maalik in Basra, who died during the Khalafah of al-Waleed in the year ninety something. Jaabir bin Abdullaah died in the year 78 in Madina, and he was the last Companion to die in Madina. Al-Waleed entered the room of the Prophet into the masjid a long time after that, nearly ten years later, and he had built the masjid after the death of Jaabir, therefore there was no-one in Madina from amongst the Companions."

Shaykh ul-Islam also mentions something similar to this in his book: 'ar-Radd 'ala al-Iknaaiee' (p.118), and in 'Iqtidaa Siraat-ul-Mustaqeem' (p.367). The historians have mentioned something similar to this as is mentioned in the book 'Umdat-ul-ahkbaar'(p.108) and in 'Tahqeeq an-Nasraatu bi Talkhees Mu'aalim dar al-Hijra' by al-Muragee (p.49), also in 'Wafa al-Wafa' by as-Samoodee in one volume (p.513).

So, what becomes clear to us is that al-Waleed -may Allaah have mercy on him - made a mistake in entering the rooms into the Prophet's Masjid, and he fell into exactly what the Prophet - sallAllaahu alayhi wa sallam – had prohibited from, using graves as masjid and praying in them.

Those who pray in the place where the ahl-ul-Suffa were, face the grave as is evident to see. Likewise the women face the grave in their prayer. What is obligatory upon the Muslims is to return the room of the Prophet towards the easterly direction of the masjid like it was at the time of the Prophet - sallAllaahu alayhi wa sallam. The best guidance is the guidance of Muhammad- sallAllaahu alayhi wa sallam.

* leave every saying for the saying of Muhammad*

Since the one who is secure in his religion is not like the one who takes chances



Part 6 When was the dome built upon the grave of the Messenger – sallAllaahu alayhi wa sallam?

• Shaykh Ahmad bin Abdul Hameed al-Abbaasee - may Allaah Ta'ala have mercy upon him - who died in the 10th century al-Hijree mentions in his book: 'Umdaatul akhbaar fee madintul –Mukhtar' (p.124):

“....and from that, in the year 678 Hijree, the sultan king al-Mansoor Qaloon as-Salihee, who was the son of the sultan king an-Nasir Muhammad bin Qaloon ordered for a dome to be built upon the blessed apartment (the Prophet's living quarters).

There never was a dome on the Prophet's apartment before this date. It had been raised high, and there was a railing/fence around the roof of the blessed apartment, which was above that of the masjid.

This railing/fence was built with baked bricks, the height of which measured half a Qaamah (1 Qaamah = 6 feet). This was so that the roof of the blessed apartment could be distinguishable from the roof of the masjid. Then the dome which we have today was built.....” To the end of what he said, may Allaah Ta'ala have mercy upon him.

• Zain ud-Deen al-Muraghee, who died in the year 810, states in his book 'Tahqeeq an-Nasrah bi Talkhees Mua'alim dar al-Hijra' (p.81): “Know that there was, neither before the fire in the masjid nor after the fire, was there a dome on the noble apartments. Rather what was around the roof of the Prophet's -- sallAllaahu alayhi wa sallam - apartment, was a measurement of half a Qaamah built with baked bricks. The blessed apartment was distinguishable from the rest of the roof until the year 678 during the reign of king al-Mansoor Qaloon as-Salihee.....” To the end of what he said, may Allaah Ta'ala have mercy upon him.

• As is similar to what has been mentioned in 'Wafa al-Wafa' by Samhoodee, (who died in the year 911) (v.2 p.609) where he also stated something similar saying: “.....and I saw in the book 'at-Taala' as-Saeed al-Jama' Assma al-Fudala wa Rowaat bi-'Ala Sa'eed' in the biography of Kamaal Ahmad bin Burhaan Abdul Qawee ar-Ruba'ae Nathir Qoos, "that he built this dome upon the Prophet's tomb." And he also said: 'He intended good and wanted reward. Some of them said: 'he did something bad using a high fence, built using wood.' The author said: 'and in that year there occurred a difference between himself and some of the leaders.

The instruction to hit al-Kamaal had reached him and so, he hit him. He would say, 'he has behaved badly.' He would say: Indeed this is his recompense. The ameer IIm-uddeen ash-Shajjaee seized him, and damaged his house, took its marble and its treasury..... to the end of what he said, may Allaah Ta'ala have mercy upon him.

Part 7 The Condemnation of the People of Knowledge for this Dome

There is no doubt that the people of knowledge - may Allaah have mercy on them - condemn what has been prohibited by the Sharia'. Some of them have clearly mentioned their condemnation and some of them -perhaps- have remained silent, since what is known is that there is no advantage to this speech.

Perhaps they took into account the permissibility of remaining silent because of the saying of the Messenger of Allaah - sallAllaahu alayhi wa sallam - to 'Aeysha –radiAllaah anhu: 'If it were not that your people had recently left kufr (disbelief) I would have rebuilt the house (Ka'ba) on the foundations upon which Ibraheem built it.' Agreed upon by Bukharee and Muslim. What is understood is that those who openly mentioned their condemnation fulfilled what Allaah had made obligatory upon them, which is advising for the sake of Islaam and the Muslims.

The following are some of those who condemned the building of this dome. Shaykh ul-Islaam Ibn Taymeeyah - may Allaah have mercy on him - said in his book 'Iqtidaa Siraat ul-Mustaqeem':

'.....And this is why, when his apartment was built in the time of the Tabieen (the followers of the Companions) - I would sacrifice my mother and father for him - sallAllaahu alayhi wa sallam- that they left the top of it as a skylight towards the sky. And it was like that until recent times, with wax placed upon it and rocks on its edges which held it together.

The roof was projecting upwards towards the sky and it was like that at the time the masjid and the mimbar (pulpit) were burnt down in the year six hundred and fifty odd. The fire was so severe in the land of the Hijjaz that it lit up the necks of the camels in Basra. After that came the fitnah (trial) of the Tartars in Baghdad and other Fitn (trials) also came.

Then the Masjid was re-built as it had originally been, as was the roof, and a wooden wall was introduced around the apartment. Then, after a number of years, the dome was erected on the roof whilst there were those who condemned it.'

As-Sanaani - may Allaah have mercy on him - said in 'Tatheer al-l'tiqaad': 'If you say: This is the grave of the Messenger - sallAllaahu alayhi wa sallam, a great dome has been built upon it and a lot of money has been spent on it. Then, I say that this is major ignorance of the reality of the situation.

Without doubt this dome was not built by the Messenger - sallAllaahu alayhi wa sallam, nor by his Companions, nor by their successors (Tabieen), nor the followers of the successors, nor the scholars of the Ummah - the Imaams of his people. Rather, this dome was imposed on his grave - sallAllaahu alayhi wa sallam - and was built by one of the latter kings of Misr (Egypt), Qaloon as-Salihee, more well known as king al-Mansoor in the year 678.'

He mentioned it in: 'Tahqeeq an-Nasraah bi Talkheehs mu'aalim Dar al-Hijrah' and these matters are issued by the governments and not based upon evidences from the text.

Shaykh Hussain bin Mahdi an-Nuaymi mentions, in his book 'Ma'arij al-Albaab', the statements of some of those who were tried as a result of taking the dome of the Messenger - sallAllaahu alayhi wa sallam - as sanction for the permissibility of building all domes. A Mufti states, 'From what is well known is that the Messenger - sallAllaahu alayhi wa sallam - had a dome, just like the 'Aawliya of Madeenah and the 'Aawliya of the rest of the different cities. Building domes is the fashion in every era; it is believed that having a dome is the cause of receiving blessings.

An-Nuaymi - may Allaah have mercy on him - commented by saying: 'I say: if this is the case, then what about the fact that the Messenger - sallAllaahu alayhi wa sallam, warned against this, he cautioned and cleared his blessed and pure self - sallAllaahu alayhi wa sallam from what you did. You did exactly what he specifically prohibited. Was it not sufficient for you that you opposed his command? This (alone) is evidence against yourselves. You were forward in the presence of the Messenger (ie his statement). Did he - sallAllaahu alayhi wa sallam – allude to any of what you hold permissible? Was he pleased with that or did he not prohibit this? As for your belief of blessings descending, then this is from yourselves and not from Allaah, and Allaah has refuted you.

When the Ikhwaan - may Allaah have mercy on them - entered Madeenah at the time of AbdulAzeez - may Allaah have mercy on him -, it was of great importance to them to remove the dome. If only they had done so, but they - may Allaah have mercy on them - feared that the fitnah from the Qubooreeyeen (the sect of grave-worshippers) would be greater than removing the dome i.e. that removing an evil might lead to something more evil. Look how many false arguments the Qubooreeyeen have when they are called to remove these domes, some of which are similar to al-Laath, Uzza and Habil.

Part 8 The Prophet - sallAllaahu alayhi wa sallam - prohibited building on top of graves

1 - On the authority of Jaabir -radiAllaah anhu who said: that the Messenger of Allaah - sallAllaahu alayhi wa sallam – prohibited plastering a grave, sitting on it, and to build upon it. Narrated by Muslim in his Saheeh (v.7 p.37), at-Tirmidhee (v.2 p.155) and he said that the hadeeth was hasan saheeh, Abu Dawood (v.3 p.209) and in one of his narrations: or had an extra wording, and in another narration: 'that you write upon the grave²¹'. An-Nisaaee (v.4 p.71, 72) and Ibn Majah (v.1 p.498), Ahmad (v.3 p.339).

2 - On the authority of Abu Sa'eed al-Khudree -radiAllaah anhu: that the Prophet - sallAllaahu alayhi wa sallam – prohibited building on graves. Narrated by Ibn Majah (v.1 p.498) and the authenticator said: in 'az-Zawa'id': Its Isnad is saheeh and its narrators are trustworthy. Abu Ya'ala brought extra wording: 'or praying on top of it.' Haythamee said in 'al-Mujma'(v.3 p.61): Its narrators are trustworthy.

3 - On the authority of Umm Salamah -radiAllaah anhu- who said: the Messenger of Allaah - sallAllaahu alayhi wa sallam – prohibited building on graves or plastering them. Narrated by Ahmad (v.6 p.299), Haythamee said in 'al-Mujma az-Zaw'aid'(v.3 p.61): with extra wording in a mursal narration: 'or sitting on it' and in both these narrations is Ibn Laheeyah, and there is some talk about him, but he is trustworthy.

4 - On the authority of Thamamah bin Shafee who said: We were with Fadaalat bin Ubaid in the land of the Romans in a place called Baroodus, and one of our companions died, so Fadaalat bin Ubaid ordered for him to be buried in a grave. The grave was leveled off, and then he said: I heard the Messenger of Allaah order with the leveling off of graves.' Narrated by Muslim (v.7 p.39), Abu Dawood(v.3 p.208), an-Nisaaee (v.4 p.72), Ahmad (v.6 p.18) and in it is mentioned: 'level off your graves with the ground.'

5 - On the authority of Abu al-Heeyaj al-Asdee who said: 'Alee bin Abu Taalib said to me: "Shall I not send you with what the Messenger of Allaah sent me with; not to leave a statue except to efface it, nor to leave a grave elevated except that you level it." Narrated by Muslim (v.7 p.36), at-Tirmidhee (v.2 p.154) and he authenticated it, and Abu Dawood (v.3 p.207), and an-Nisaaee (v.4 p.73) and Ahmad (v.1 p.89).

'Allama ash-Shawkani in his 'Nail Awtaar' (v.4 p.94) has some good speech regarding the explanation of this hadeeth. He – may Allaah have mercy on him - said: "What is apparent is that the raising of graves more than what is authorized is prohibited. The companions of Ahmad have clearly mentioned this, and also a group from the companions of ash-Shafi'ee and Maalik.

²¹ Writing on graves is a bida', whether it is on a headstone or other things.

As for the saying that it is not prohibited, since it occurred from the Salaf and the Khalaf like Imaam Yahya and al-Mahdi mention in 'al-Gayth', then this is not correct. Since the most that can be said, is that they remained silent about this issue, and remaining silent about an issue cannot be used as evidence in matters which are not definite, and the prohibition of lofty graves is not definite.²²

Whoever raises up graves falls under the ruling of these hadeeth. Also, what falls under these hadeeth foremost are domes, inhabited tombs, built upon graves and taking graves as places of worship. The Prophet - sallAllaahu alayhi wa sallam – cursed the one who does this, as you will see. How much evil has resulted in constructing buildings on graves and beautifying them.

This is from the causes of evil, which Islaam cries out about.

From this evil is the belief of the ignorant people which is like the belief the kuffar have of idolatry, and glorification of that. They thought that it had the capability to bring about some good and ward off harm. So they made it as an aim to be able to request the fulfillment of their needs.

A refuge to rescue the one making a request. They ask from the graves, the like of what the believing slaves ask from their Lord, and they take out a journey to them, and they rub them and seek refuge in them. Generally they do not leave off anything that the people in Jahiliyah used to do with their idols except that they did it. Without doubt, we belong to Allaah and unto Him is our return. Even with this detestable evil, we don't find anyone who will get angry for the sake of Allaah. No-one will have the sense of honour to protect this Deen which is the worship of only one deity. No one gets angry, neither a scholar nor a student, no leader, no minister nor a king.

What has reached us from many reliable reports, that many of the grave worshippers or most of them, if they are told by their opponent to swear by Allaah, they falsely and sinfully swear by Allaah. If it is said to them after that swear by your shaykh or your belief in such and such righteous man, they begin to stutter and hesitate and they confess to the truth.

This is from the clearest evidences which show that their Shirk has reached far above that of he who says: Allaah Ta'ala is the second one of two, or the third one from three.

So, O scholars of the Deen and O kings of the Muslims which calamity can be more severe for Islaam than kufr? Which tribulation for this Deen is more harmful to it than worship of other than Allaah? Which disaster that afflicts the Muslims can equal this disaster? Which evil is more obligatory to reject if it is not obligatory to reject this clear Shirk?

²² Most definitely not, it is not indefinite; rather it is definite due to the abundance of Ahadeeth regarding this topic. Those who say it is indefinite are mistaken. We ask Allaah to overlook their mistake, but it is not permissible to overlook their mistake.

- * If you call on one who is alive, you will make him listen *
- * But there is no life in the one you call *
- * And a fire will light if you blow on it *
- * But you blow on ashes *"

Part 9 Taking Graves as places of worship

1 - On the authority of Jundab bin Abdullaah – radiAllaahu anhu – who said: I heard the Messenger of Allaah - sallAllaahu alayhi wa sallam – say five days before he passed away: "Verily I free myself to Allaah that I took one of you as a close companion; indeed Allaah took me as a close companion, like He took Ibraheem as a close companion. If I were to take a close companion from my Ummah I would have taken Abu Bakr as a close companion.

Verily those that came before you used to take the graves of their Prophets and righteous people as places of worship. So do not take the graves as places of worship, verily I prohibit you from this." Narrated by Muslim (v.5 p.13) with an-Nawawee's checking.

2 - On the authority of Abdullah bin Masood – radiAllaahu anhu – who said: I heard the Messenger of Allaah - sallAllaahu alayhi wa sallam – say: "Indeed from amongst the most evil of people are those whom the final hour reaches them and they are alive and those who take the graves as places of worship." Narrated by Ahmad (v.1 p.405, 435,454), Ibn Hibban as is mentioned in 'al-Mawaarid' (p.104), al-Haythamee said in 'al-Mujm'a' (v.2 p.27): narrated by at-Tabaraani in 'al-Kabeer' and its Isnaad is Hasan. Shaykh-ul-Islaam Ibn Taymeeyah said in 'Iqtidaa as-Siraatul Mustaqeem': Its Sanad is Jaid.'

3 - On the authority of Abu Huraira – radiAllaahu anhu – on the authority of the Prophet - sallAllaahu alayhi wa sallam: "O Allaah do not make my grave an idol which is worshipped. Allaah cursed a people who took the graves of their Prophets as places of worship." Narrated by Ahmad (v.2 p.246) its narrators are those who narrate in the Saheeh except Hamza bin al-Mughira and Ibn Ma'een said: there is no problem with him. Ibn Hibban mentioned him in 'Thiqaat' as is mentioned in 'Tahdeeb at-Tahdeeb'.

Also narrated by Maalik in 'Muwatta' (v.1 p.185, 186) mursal, and Bazaar connects up the chain as is mentioned in 'al-Muja'ma' (v.2 p.28), from the hadeeth of Abu Sa'eed al-Khudree, but Haythamee said: it has Umar bin Suhbaan, and they are agreed upon him being weak.

4 - On the authority of al-Haarith an-Najraani said: I heard the Messenger of Allaah - sallAllaahu alayhi wa sallam – say five days before he passed away, and he said: "Verily those that came before you used to take the graves of their Prophets and righteous people as places of worship. So do not take the graves as places of worship. Verily I prohibit you from this." Al-Albaani said in 'Tahdeeb as-Sajid': narrated by Ibn Abee Shaybah, and its Isnaad is Saheeh on the conditions of Muslim.

Part 10 Taking graves as masajid is the way of the Jews and the Christians

1 - On the authority of Ayesha that Umm Salamaah mentioned to the Messenger - sallAllaahu alayhi wa sallam – about a church she saw in Ethiopia. It was said that it was called Mareeya. She mentioned to him what she saw of the pictures inside it. The Messenger Allaah - sallAllaahu alayhi wa sallam – said : ‘They are a people, that if a righteous worshipper or a righteous man dies among them then they build a place of worship on his grave, and then they paint these pictures in it, they are the most evil of creation with Allaah.’ Narrated by Bukharee (v.2 p.78) & (v.3 p.451), Muslim (v.5 p.11) and in it, Umm Habibah and Umm Salamah both mention the church, narrated by Ahmad (v.3 p.74) from the tarteeb of ‘al-Musnad’.

2 - On the authority of Ayesha and Abdullah bin Abbas - radiAllaah anhu – who both said : in the last moments of his life, the Messenger of Allaah – sallAllaahu alayhi wa sallam – would throw a thick piece of cloth on his face, and if it became difficult for him to breathe, he would uncover it, and say even though he was in that sick state: “May the curse of Allaah be upon the Jews and the Christians ; they took the graves of their prophets as places of worship.” Warn against what they did.’ Narrated by Bukharee (v.2 p.78), Muslim (v.5 p.12), Ahmad (v.3 p. 73) from the tarteeb of ‘al-Musnad’²³

3 - On the authority of Abu Huraira - radiAllaah anhu - that the Messenger of Allaah said: “May Allaah kill the Jews, they took the graves of their Prophets as places of worship.” Narrated by Bukharee (v.2 p.79), Muslim (v.5 p.12) and he had an extra wording from the narration of Yazeed bin al-Assum: “and the Christians”, Abu Dawood (v.3 p.210) an-Nisaaee (v.4 p.78), Ahmad (v.8 p.152) from tarteeb of ‘al-Musnad’.

4 - On the authority of Ayesha - radiAllaah anha - on the authority of the Prophet - sallAllaahu alayhi wa sallam – said during his illness from which he died: “May Allaah kill the Jews they took the graves of their Prophets as places of worship.” She said: ‘and if it was not for that then his grave would have been raised, except that it was feared that it would have been taken as a place of prayer.’ Narrated by Bukharee (v.3 p.444), Muslim (v.5 p.12) & Ahmad (v.8 p.454) tarteeb of Sa’atee.

5 - On the authority of Usama’ bin Zayid that the Messenger of Allaah – sallAllaahu alayhi wa sallam – said during his illness from which he died: “Call my Companions to me.” So they entered upon him and he was covered with a narrow piece of clothing, and he said: “May Allaah curse the Jews! They took the graves of their Prophets as places of worship.” Narrated by Abu Dawood at-Tayyalisee (v.2 p.113), Ahmad (v.5 p.203) and in it is an extra wording of ‘Christians’ by one of the two shaykhs of Imaam Ahmad, al-Haythamee said

²³ Al-Hafidah said in ‘al-Fath’: It was as if he - sallAllaahu alayhi wa sallam - knew that he would pass away from that sickness, so fearing that his grave would be glorified, like those people who did so in the past, therefore he cursed the Jews and the Christians as an indication to rebuke the one who does what they did.

(v.2 p.27): narrated by Ahmad & Tabraanee in 'al-Kabeer' and its narrators are trustworthy.

6 - On the authority of Zayd bin Thaabit that the Messenger of Allaah – sallAllaahu alayhi wa sallam – said: May Allaah curse the Jews! They took the graves of their Prophets as places of worship. Narrated by Ahmad (v.5 p.184 & 186), and some of the narrators used the word 'curse' in place of 'kill/fight'. Haythamee said in 'Mua'jam al-Zawaid' : the narrators are trustworthy.

7 - On the authority of Abu Ubaydah who said: The last of what the Prophet - sallAllaahu alayhi wa sallam – said was: Get rid of the Jews from the Ahl-ul-Hijjaz and Ahl-ul-Najraan from the Arabian Peninsula, and know that the evilest people are those who took their Prophet's graves as places of worship. Narrated by Ahmad (v.1 p.195), Haythamee said in 'Mua'jam al-Zawaid' (v.5 p.325) : narrated by Ahmad & Tabraani with different chains, and narrators of two of the chains are thiqaat and their insnaads are connected , and it was narrated by Abu Ya'ala, and Haythamee also said (v.2 p.28) : narrated by al-Bazzar & its narrators are thiqaat and in it is : 'may Allaah curse the Jews....' to the end of the hadeeth.

8 - On the authority of Alee ibn Abee Taalib who said: The Prophet said to me while he was in his sickness from which he died from: 'Permit the people to come in.' so I permitted the people to come in. He said: 'May Allaah curse the people who took the graves of their Prophets as places of prayer.' He said this three times during his sickness from which he died. Haythamee said in 'mua'jam al-zawaid' (v.2 p.28) narrated by Bazzar, and in it is Abu ar-Raqqad, no one narrated from him except Haneef al-Moothin, and the rest of the narrators are trustworthy.

9 - On the authority of al-Hasan bin al-Hasan bin Abee Taalib who said: that the Messenger of Allaah - sallAllaahu alayhi wa sallam – do not take my house as a place of Eid (regularly visited) and do not make your houses into graves, and send prayers upon me, indeed your prayers reach me from wherever you are, may Allah curse the Jews and Christians, they took the graves of their prophets as places of worship. This hadeeth is mursal narrated by Sa'eed ibn Mansoor, as is mentioned in 'Iqtida Siraat ul-Mustaqeem' (p.323)

10 - Al-Bukhaaree - may Allaah have mercy upon him - said in 'at-Tareekh' (v.2 p.186): Abdullaah bin Abee Shaybah al-Abbsee said to me : Zayed bin Hubbab narrated to us, who said; Ja'far bin Ibraheem who was the son of Dhee al-Jinaah -ayeen, who said: 'Alee bin Umar on the authority of his father who on the authority of 'Alee bin Hussain who narrated to me, that he saw a man come to a gap which was near the grave of the Messenger of Allaah – sallAllaahu alayhi wa sallam – and he entered it and supplicated, so he called him and said: ' Shall I not mention to you a hadeeth which I heard from my father on the authority of my grandfather on the authority of the Prophet - sallAllaahu alayhi wa sallam – who said : 'do not take my grave as a place of Eid (regularly visited).

Part 11 - The prohibition of praying to graves, upon them and in the graveyard

1 - On the authority of Abdullaah bin Umasr on the authority of the Prophet - sallAllaahu alayhi wa sallam - where he said: 'Pray some of your prayers in your houses, and do not take them as graves.' Narrated by Bukhaaree (v.2 p.75) & Muslim (v.6 p.68)

2 - On the authority of Abu Huraira -radiAllaah anhu - that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: 'Do not make your houses into graveyards, verily Shaytaan runs away from the house in which Soorah al-Baqarah is recited.' Narrated by Muslim (v.6 p.568) What is deduced from these two Ahadeeth, is that the Prophet - sallAllaahu alayhi wa sallam - ordered that some of the optional prayers should be prayed in homes, and prayer is not kept away from homes, as it is kept away from the graveyards.

3 - On the authority of Abu Murthid al-Ghanawee who said that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: 'Do not sit on graves and do not pray towards them.' Narrated by Muslim (v.7 p.38) Abu Dawood (v.3 p. 210), Tirmidhee (v.2 p. 154) Nisae (v.2 p.53)

4 - On the authority of Abu Sa'eed al-Khudree -radiAllaah anhu - who said: that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: 'The whole earth is a place in which to pray except for graveyards and bathing places.' Narrated by Abu Dawood (v.1 p.184), Tirmidhee (v.2 p.263) Ibn Majah (v.1 p.246) Ahmad (v.3 p.83) by way of Muhammad bin Ishaq on the authority of 'Amr bin Yahya bin 'Imarrah on the authority of his father on the authority of Abu Sa'eed.

Also by way of Hamad bin Salmah on the authority of 'Amr bin Yahya on the authority of his father. Also as narrated from ath-Thawaree in a Mursalan form. Also (p.96) by way of AbdulWahid bin Ziyad on the authority of 'Amr bin Yahya in a Mosoolun form. It was narrated by Ibn Hibban in his Saheeh, likewise in 'Muwaarid athaaman' (p.104) & Hakim (v.1 p.251) and he said it fulfilled the conditions of Bukhaaree & Muslim and ad-Dhahabi agreed with him. Shaykh ul-Islam ibn Taymeeyah said in 'Iqtida as-Siraat al-Mustaqeem': 'Narrated by Ahmad and Abu Dawood, Tirmidhee, Ibn Majah and Bazzar and other than them, with good chains of narrations and whoever speaks against this hadeeth has not gathered all its chains.'

5 - On the authority of Abu Huraira -radiAllaah anhu - who said: that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: 'Do not make your houses into graves, do not make my grave as a place of Eid (i.e. regularly visited), and send your prayers upon me, since your prayers reach me from wherever you are.' Narrated by Abu Dawood and Ahmad (v.8 p.155) from the 'Tarteef of al-Musnad'.

Shaykh ul-Islam - may Allaah have mercy on him - said in 'Iqtida as-Siraat ul Mustaqeem' (p.321): 'This chain is Hasan.' then he mentioned what was said regarding one of the narrators, Abdullaah bin Nafa' as-Saaigh, and he mentioned its supporting narrations.

6 - On the authority of Abdullaah bin 'Amr -radiAllaah anhu - that the Messenger of Allaah - sallAllaahu alayhi wa sallam - 'Prohibited praying in a graveyard.' Narrated by Ibn Hibban as is mentioned in 'Muwaarid athaaman' (p. 105).

7 - On the authority of Anas -radiAllaah anhu - that the Prophet - sallAllaahu alayhi wa sallam - 'prohibited praying to graves.' and in another wording: 'He prohibited praying between graves.' Narrated by Ibn Hibban as in 'Muwaarid' (p.105), and al-Haythamee said in 'Mua'jam al-zawaid' (v.2 p.27): narrated by Bazaar, and its narrators are the narrators of the saheeh.

8 - On the authority of 'Amroo bin Dinaar who was asked about praying between graves - who said, 'It was mentioned to me that the Prophet - sallAllaahu alayhi wa sallam - said: 'Banu Israeel took the graves of their Prophets as places of prayer due to that Allaah Ta'ala cursed them.' Narrated by Abdur Razzaq (v.1 p.407) and it is a mursal hadeeth (not attributed to the Prophet - sallAllaahu alayhi wa sallam.)

9 - On the authority of Abu Sa'eed the freed slave al-Mahree who said that the Messenger of Allaah said: 'Do not take my house as a place of Eid, nor your houses as graves and send your prayers upon me wherever you are, verily your prayers reach me.' Hadeeth mursal narrated by Sa'eed bin Mansoor, as is mentioned in 'Iqtida Siraat ul-Mustaqeem' (p.322)

• Therefore, what is exempted from the prohibition of praying in a graveyard is the funeral prayer, due to the ahadeeth which were mentioned about it:

1 - On the authority of Ibn Abbas -radiAllaah anhu - that the Messenger of Allaah - sallAllaahu alayhi wa sallam - passed by a grave where someone was buried just that night and he said; 'when was this person buried?' They said; 'last night.' He said: 'Why did you not inform me?' They said: 'He was buried in the dark of the night, and we disliked to wake you up.'

So the Messenger - sallAllaahu alayhi wa sallam -- stood for the funeral prayer and we stood in a row behind him. Ibn Abbas said: 'and I was among them, and we prayed over him.' Narrated by Bukhaaree (v.3 p.433), Muslim (v.6 p.24 & p.25), and Ahmad (v.7 p.226) with the tarteeb of Sa'aatee.

2 - On the authority of Abu Huraira -radiAllaah anhu - that a black man or woman used to live in the masjid, and he died. The Prophet - sallAllaahu alayhi wa sallam -did not know about his death. So that day the Messenger - sallAllaahu alayhi wa sallam -mentioned him and said: 'What happened to that person?'

They said: 'He died, O Messenger of Allaah.' He said: Why did you not inform me? They said: Surely he was such and such, such is his story, and they belittled his matter. The Messenger - sallAllaahu alayhi wa sallam - said: Show me where his grave is.' He came to his grave and prayed over him. Narrated by Bukhaaree (v.3 p.448) and Muslim (v.6 p.25, 26), Ahmad (v.7 p.223, 224) from the tarteeb of Musnad

3 - On the authority of Anas bin Malik -radiAllaah anhu - a black man used to clean the masjid and he died, he was buried during the night, and when the Prophet - sallAllaahu alayhi wa sallam - came, he was informed about him. He said: 'Go to his grave.' So they went to his grave and he said: 'Certainly these graves are full of darkness for the inhabitants, and indeed Allaah Azza wa Jaal illuminates them by my prayer over them.' When he came to the grave and prayed over it, a man from the Ansaar said: 'O Messenger of Allaah! Indeed my brother died and he was not prayed over.' He asked: 'Where is his grave?'

So he told him, and the Messenger of Allaah went with the Ansaar. Narrated by Ahmad (v.7 p.225), Sa'ateer mentions in his Takhreej: narrated by al-Bayhaqi, ibn Mundah and Abu Dawood at-Tayalisee and al-Haythamee mentioned with his wording and said: a part of it is in as-Saheeh, it is narrated by Ahmad and its narrators are the narrators of As-Saheeh.

4 - Also on the authority of Anas that the Messenger of Allaah - sallAllaahu alayhi wa sallam - prayed for the woman at her grave, who had already been buried. Narrated by Ahmad (v.7) from tarteeb of al-Musnad, as-Sa'ateer mentions: narrated by al-Bazzar and al-Bayhaqi and narrated by Muslim also by way of Shobah with a chain of the hadeeth from that chapter; concise, with the wording that the Prophet - sallAllaahu alayhi wa sallam -prayed at a grave. What is apparent is that the grave is of the woman who used to live in the masjid. This is what is generally understood although another meaning is possible. Allaah Subhana wa Ta'ala knows best.

5 - On the authority of Yazeed bin Thaabit -radiAllaah anhu - who said: We went out with the Messenger of Allaah - sallAllaahu alayhi wa sallam - and when we reached al-Baqee. He came across a new grave. He questioned us about it, so it was said it was such and such woman, and he knew her. He said: 'Why didn't you inform me about her.' They said: 'O Messenger of Allaah you were sleeping and fasting, we disliked to wake you up.' He said: 'Don't do that. There is none amongst you who dies and I am here amongst you, except that you should inform me about that person. Verily my prayer over him is mercy for him.

Yazeed said; then he came to the grave and we made rows behind him, he prayed the funeral prayer over it with four Takbirs. Narrated by Ahmad (v.7 p.225) from the Tarteeb of al-Musnad. Sa'ateer mentions: it was narrated by an-Nisa'ee, al-Bayhaqee and its Sanad is good.

Imaam a-Bayhaqee - may Allaah have mercy on him - said: (v.4 p.48): We were informed by Abu Abdullaah al-Hafidh and Abu Sa'eed bin Abee 'Amr who both said: Abul-Abbas Muhammad bin Yaqoob narrated to us that ar-Rabia'bin Sulaiman narrated to us that Bashr bin Bakr narrated to us that al-Awaz'ae narrated to me that Ibn Shihab informed me on the authority of Abee Umamah bin Sahl ibn Haneef al-Ansaari that some of the Companions of the Messenger of Allaah - sallAllaahu alayhi wa sallam – informed him that the Messenger of Allaah used to visit the poor, sick Muslims and those who were weak. He would follow their funerals, and no-one used to pray over them except the Messenger. There was a poor woman from the people of al-Awaali (a place in Madinah) whose sickness lasted a long time.

The Messenger of Allaah - sallAllaahu alayhi wa sallam -used to ask her neighbours about her, from those who used to visit her. He would order them that they should not bury her if anything happened to her, so that he could pray over her.

The woman died that night. So, they carried her and brought her with the funeral bier - or he mentioned the place of the funeral prayer - in the masjid of the Messenger of Allaah - sallAllaahu alayhi wa sallam -so that the Messenger of Allaah could pray over her as he had ordered them. However, they found that he had gone to sleep after the Isha prayer, and they disliked waking him from his sleep. They prayed over her, took her and buried her.

In the morning the Messenger of Allaah - sallAllaahu alayhi wa sallam -asked about her from her neighbours who came to visit him. They informed him about her and that they disliked to wake the Messenger of Allaah - sallAllaahu alayhi wa sallam - for her. The Messenger of Allaah - sallAllaahu alayhi wa sallam -- said to them: 'Why didn't you do it? Let's go.' So, they went with the Messenger of Allaah - sallAllaahu alayhi wa sallam - until they reached her grave. They arranged themselves in rows behind the Messenger of Allaah - sallAllaahu alayhi wa sallam - as they would arrange themselves in rows for the funeral prayer. The Messenger of Allaah - sallAllaahu alayhi wa sallam - prayed over her, and said four takbeers just like he would say the takbeer for the funeral prayer. This hadeeth is authentic.

Now, our noble Shaykh AbdulGhaffar al-Hindi - may Allaah preserve him - mentioned during the debate, that he required me to discuss the saying of Allaah Azza Wa Jal: << Then those who won their point said: "We verily shall build a place of worship over them." >> Since it is from the greatest doubts of the Qubooreeyeen (grave worshippers). I responded to his request - may Allaah preserve him – after the debate had ended, and I wrote the following:

The Qubooreeyeen have a doubt, and it is regarding the saying of Allaah Ta'ala << then those who won their point said: "We verily shall build a place of worship over them." >> They say: building masajid on graves was permitted in the Sharia' for those before us, and it is also permissible for us now, as long as there is no abrogation.

The reply to this doubt is from the following angles:

Firstly: this action was the action of the people of the companions of the cave. The companions of the cave said: <<These, our people, have taken for worship gods other than Him (Allaah) >> Therefore whoever claims that the people of the companions of the cave accepted Islaam after the people of the cave isolated themselves, then he has certainly relied upon the stories of Banu Israeel (Israiliyyaat).

From the evidences showing that their people remained upon their disbelief is the saying of Allaah Ta'ala: << And thus We made their case known to the people, that they might know that the Promise of Allaah is true, and that there can be no doubt about the Hour >> He who does not know that the promise of Allaah is true and that there is no doubting the final Hour, then he is not a Muslim.

Secondly: if we accept, for the sake of argument, that they were Muslims, then where do we find in their Sharia' that building masajid on graves was permissible for them? Is it not possible that they arrived at an understanding and were mistaken?

Thirdly: if we accept for the sake of argument that it has been permitted in the Sharia' for those before us, then now it has been abrogated with our Sharia'.

The Ahadeeth are Mutaawatir (recurring chains) from the Messenger of Allaah - sallAllaahu alayhi wa sallam -which prohibit the taking of the graves as places of worship. The curse of the Prophet - sallAllaahu alayhi wa sallam -is upon the one who does this, as is mentioned in Bukharee and Muslim from the hadeeth of Aeysha -radiAllaah anha.

Part 12 The conclusion of what is obligatory upon the Muslims regarding this dome and other domes

You have come to know - May Allaah guide you- from what has preceded and mentioned of the Ahadeeth regarding the prohibition of building upon graves. And that the curse is upon those who take them as places of prayer. Taking the graves as places of prayer is from the characteristics of the Kuffar.

You have also come to know concerning the prohibition of praying to the graves and upon them, except for the funeral prayer since it is an exception from the prohibition due to the evidence of the proceeding Ahadeeth.

You are now aware that the one who entered the Prophet's grave -sallAllaahu alayhi wa sallam- into the Masjid none other than al-Waleed ibn Abdul Malik. The one who built the dome was none other than king al-Mansoor who was known as 'Qaloon' in the seventh century.

After all this I do not leave you in any doubt, that it is obligatory upon the Muslims to return the Prophet's Masjid from the eastern direction to the way it was in the time of the Prophet. So that the grave is not incorporated into the Masjid. It is obligatory upon them to remove the dome which many of the Qubooreeyeen (grave worshippers) use as evidence.

So we say: that it is obligatory to remove it due to the saying of the Messenger - sallAllaahu alayhi wa sallam:

'Whosoever innovates in this matter of ours that which is not from it, then it will be rejected.' Agreed upon from the hadeeth of 'Aeysha.

Imam Muslim narrates From 'Aeysha -Rahiallaahu anha- From the Prophet - sallAllaahu alayhi wa sallam -

'Whoever does an action which we have not commanded then it will be rejected.'

Also due to the saying of Allaah Ta'ala:

<< And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it)>> **[al-Hashr: 7]**

And the Messenger's - sallAllaahu alayhi wa sallam - saying:

'If I command you with a matter then do it as much as you can and if I prohibit you from something then keep away from it.'

Agreed upon from the hadeeth of Abu Huraira -Rahiallaahu anhu.

It is more befitting for us, O Muslims, that we do not support those huge domes built upon graves. We should uproot these from the surface of the earth just as the Prophet - sallAllaahu alayhi wa sallam - ordered 'Alee bin

Abee Taalib to do. So whoever does not do this, even though he has the ability then he opposes the Messenger of Allaah - sallAllaahu alayhi wa sallam - and Allaah - Azza Wa Jal - says:

<<And let those who oppose the Messenger's commandment (i.e. his Sunnah, orders.) (among the sects) beware, lest some Fitnah (trials, afflictions) befall them or a painful torment be inflicted on them>> **[Noor: 63]**

So how can it be acceptable for us to take his grave as a Masjid and the Messenger - sallAllaahu alayhi wa sallam – (may my parents be sacrificed for Allaah) has indeed prohibited us from doing so.

Allaah Subhana wa Ta'ala says:

<< But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.>> **[Nisa': 65]**

And He says:

<<It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error. >> **[Ahzab: 36]**

And He says:

<< O you who believe! Do not put (yourselves) forward before Allaah and His Messenger, and fear Allaah. Verily! Allaah is All-Hearing, All-Knowing. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. >> **[Hujaraat: 1-2]**

What can be greater than putting yourself forward rather than rejecting the prohibition of the Messenger against taking his grave as a Masjid. Indeed we belong to Allaah and indeed to Him we will return.

Does not rejecting the ruling of Allaah and His Messenger foster a deviancy in the heart and a sickness, just like the Most High says about the Munafiqoon (hypocrites):

<<They (hypocrites) say: 'We have believed in Allaah and in the Messenger, and we obey,' then a party of them turn away thereafter, such are not believers. And when they are called to Allaah (i.e. His Words, the Qur'aan) and His Messenger, to judge between them, lo! a party of them refuse (to come) and turn away. But if the right is with them, they come to him willingly with submission. Is there a disease in their hearts? Or do they doubt or fear lest Allaah and His Messenger should wrong them in judgement. Nay, it is they themselves who are the Zâlimoon (polytheists, hypocrites and wrong-

doers, etc.). The only saying of the faithful believers, when they are called to Allaah (His Words, the Qur'aan) and His Messenger, to judge between them, is that they say: 'We hear and we obey.' And such are the prosperous ones (who will live forever in Paradise). And whosoever obeys Allaah and His Messenger, fears Allaah, and keeps his duty (to Him), such are the successful ones. >> **[Noor: 47-52]**

In reality building Masajid upon graves is generated by blind following. The Muslims have blindly followed their enemies from amongst the Jews and Christians just like the (Sadiq al-Masdoq) most truthful said in the authentic hadeeth:

'Indeed you will follow the ways of those before you Step by step, even if they entered into a lizard's hole you would also enter into it.

It was asked: 'O Messenger of Allaah the Jews and the Christians?'

'Who else?' answered the Messenger.

Then the later Muslims copied their fore-fathers and grandfathers in this as Allaah Ta'ala said regarding the kuffar:

<< 'We found our fathers following a certain way and religion, and we will indeed follow their footsteps.' >> **[Zukhrifa: 23]**

There is no doubt that blind following is a chronic disease. There is no hope for the sick person except what Allaah wills, just like Allaah says about the kuffar:

<< When it is said to them: 'Follow what Allaah has sent down.' They say: 'Nay! We shall follow what we found our fathers following.' (Would they do that!) Even though their fathers did not understand anything nor were they guided? >> **[Baqarah: 170]**

So my advice to those who build Masajid upon graves with good intentions, should see that is this action of theirs in agreement with the Sharia' or not? The Sharia' is that which has reached us from Allaah in His Book or upon the tongue of His Prophet - sallAllaahu alayhi wa sallam -, not that which came from our fathers and grandfathers- may Allaah have mercy on them- from evil practices and blind following of pre-Islamic ignorance.

Know, O Muslim that you do not have an excuse in front of Allaah in opposing Allaah's Sharia' with the proof that such and such scholar did this, since the scholar is not infallible from making mistakes.

How many of the ignorant ones are deceived by those whom they believe to be from the people of knowledge, but they are from the most ignorant of the creation of Allaah. That is why when the ignorant ones are prohibited from building Masajid upon graves wiping the soil of the dead or other practices of Shirk, they say: 'Such and such scholar does it.'

It is as if they do not know that Allaah did not send to us anyone apart from Muhammad - sallAllaahu alayhi wa sallam – indeed we belong to Allaah and indeed we will return to Him.

Finally, I advise the scholars of Islaam to clarify for the Islaamic community the harm of building on graves. Also that the wealth which is spent on building domes is not from Islaam, rather it is from Shirk, Bida' and superstitions. And that the scholars clarify for the rulers of the Muslims that it is obligatory upon them to destroy any buildings upon graves, such as domes, since the presence of these things is the most hated of evil things.

I advise you, O you scholars so that the saying of Allaah is not attributed to you:

<<Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allaah and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. >> **[Baqarah: 159-160]**

I advise you, not to be like the scholars of the people of the Book, since the Most High says about them:

<<(And remember) when Allaah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. >> **[Ala-Imran: 187]**

In conclusion, know, there was not enough time to mention the sayings of the people of knowledge about the issue of building upon graves, even though they are agreed upon the fact that it is a Bida' from those innovations which are prohibited as is mentioned by Shawkani in 'Sharh as-Sadoor fee Tahreem Rafa' al-Qaboor' (p.7)

So whoever wants to research any of this then he should see 'Fath al-Majeed Sharh Kitaab al-Tawheed' and 'Ma'aarij al-Qabool' by Nu'aaimee, and 'Sharh al-Sadoor' by Shawkaanee and 'Tatheer al-Itiqaad' by Sananne and books of Shaykh Islaam Ibn Taymeeyah and his student al-Hafidh Ibn al-Qayyim, - Rahimumullaah.

All praise be for Allaah by whose blessings good actions are completed. I ask Allaah to make my works purely for His Noble Face and make this research beneficial, and protect us from the evil of our own selves and from the evil of what's been created. Allaah is sufficient for us and the Best Guardian.