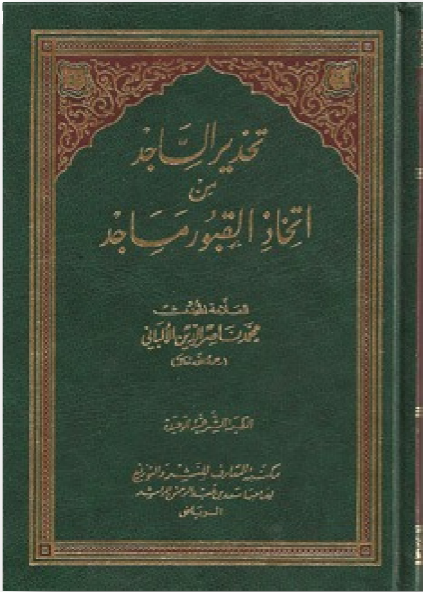


Taking graves as mosques 1

Translated by Ahmed Abu Turaab

Article taken and slightly adapted from: shaikhalbaani.wordpress.com

بسم الله الرحمن الرحيم



One of the first books that Shaykh al-Albaanee, may Allaah have mercy upon him, penned down was the work which I have decided to try and translate with the help and aid of Allaah and His Blessing. In Arabic it is called **تحذير الساجد من اتخاذ القبور المساجد**

literally,

‘Warning the One who Prostrates from Taking the Graves as Mosques.’

I request that you ask Allaah to aid me in this project and that you spread these posts to whoever you are able to so that as many people as possible can benefit.

Ahmed Abu Turaab

The Introduction to the Second Edition

In the Name of Allaah, the Entirely Merciful, the Especially Merciful

All Praise is due to Allaah, we praise Him, and seek His help and forgiveness. We seek refuge in Allaah, the Most High, from the evils of our own selves and from our wicked deeds. Whomsoever has been guided by Allaah, none can misguide him, and whomsoever has been misguided by Allaah, none can guide him. I bear witness that there is no true god worthy of being worshipped except Allaah, Alone, without partner or associate. And I bear witness that Muhammad is His true slave and Messenger.

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).¹

O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam) and from him He created his wife, and from them both He created many men and women, and fear Allaah through Whom

¹ Soorah Aali Imraan 3:102

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you demand your mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely, Allaah is ever an All-Watcher over you.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 success.³

As for what follows:

At the end of 1377ah [1958ce] I had had a treatise printed entitled, *“Warning the One who Prostrates from Taking the Graves as Places of Worship.”* My personal copy of this edition has been at hand with me all this time. Every time I came across an extra benefit that was related to its topic I would add it to it, hoping that it would be inserted whenever an updated and revised edition would be printed. The result was that I ended up having many important additions.

When one of the publishers asked me to give them this copy [which was full of the additions] so that it could be reprinted again, I found that it was missing and could not locate it. When I [finally] gave up hope of finding it, I sent them another one that I borrowed from a friend so that it could [at least] be reprinted as it was [in the first edition], basing this upon the principle that, “That which cannot be gained in its totality, [then at least] its bulk [which you can gain] should not be abandoned.”

It was while the publisher was preparing the book for printing that I found the copy [that had all my notes in it], through the Bounty and Grace of Allaah, the Most High, so I quickly sent it to them, after correcting it and preparing it for the second printing.

Since the treatise in question had specific circumstances and conditions that it was printed under, wisdom dictated that its style was different to the pure academic style which I have followed in all of my books, from composed research and deduction. That was because it was a refutation of people who did not like our call to the Book and the Sunnah upon the methodology of the Pious Predecessors and the path of the four Imaams and other than them who followed them in righteousness.

So they took the first step in writing and refuting, and would that it had been a composed, academic refutation, for then we would have responded with that which was better than it, but it was not, unfortunately. Rather it was devoid of any academic research and was full of abuse, insults and inventions of accusations which had not been heard before.

It was for this reason that we saw that it was not wise to remain silent about them and to leave them to distribute their books among the people without there being a written work removing the mask from the ignorance and the insults that their books contained, “... **so that those who were to be destroyed might be destroyed after a clear evidence, and those who were to live might live after a clear evidence ...**”,⁴ thus there had been no choice but to refute them by name.

² Soorah an-Nisaa 4:1

³ Soorah al-Ahzaab 33: 70-71

⁴ Soorah Anfaal 8:42