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## Exaggeration regarding graves and building Masjids (mosques) over them

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Question 1:** Regarding the issue of (cursing the religion), is the person who does so judged immediately to be a Kaafir (disbeliever)? Is there any distinction regarding cursing religion as religion? Does such a distinction exist when women and children curse the religion?

**Question 2:** The issue of a person being excused due to ignorance, for ridiculing the beard, the Niqab (face veil), the Qamees (long shirt), or Muslims; also the issue of cursing the religion, is ignorance accepted as an excuse or not?

**Question 3:** The issue of being excused due to ignorance in regard to offering `Ibaadah (worship) to graves or Taaghoot (false gods), can people who do so be excused due to their ignorance of them?

**Question 4:** The issue of establishing proof against a Muslim who offers sacrifices to anyone other than Allaah, or makes Du'aa' to anyone other than Allaah, or supports Taaghoot, can an ordinary Muslim who is well-informed about such matters establish it? Are there other conditions for establishing proof?

**Answer:** 1- To call people to Allaah with wisdom, fair preaching, arguing in a mild way is an obligation enjoined by Sharee'ah (Islamic law). Allaah (Glorified be He) says: **Invite (mankind, O Muhammad (صلى الله عليه وسلم)<sup>1</sup> to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'aan) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.**

2- The Da'i (caller to Islam) must be well-informed about what they should command and forbid, for they may be keen on good and have the desire and love of benefiting people, yet they are ignorant, thus they make that which is lawful unlawful and that which is unlawful lawful, and think that they are rightly-guided.

3- Cursing the religion and ridiculing anything related to the Qur'aan or the Sunnah (whatever is reported from the Prophet (صلى الله عليه وسلم)), and mocking people who are

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<sup>1</sup> (صلى الله عليه وسلم) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

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committed to them like adherence to growing a beard in a man's case and wearing Hijaab (veil) in the case of women, this is tantamount to Kufr (disbelief) if it comes out of a Mukallaf (person meeting the conditions to be held legally accountable for their actions). It must be made clear to this person that this is Kufr; in case that they persist after knowing this, they are Kaafirs (disbelievers). Allaah (Exalted be He) says: **Say: "Was it at Allaah (عزوجل)<sup>2</sup>, and His Aayaat (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" Make no excuse; you disbelieved after you had believed.**

**4-** Offering `Ibaadah to graves and false gods is an act of Shirk (associating others with Allaah in His Divinity or worship). The ruling in this regard must be clarified to the Mukallaf who commits this sin, either they accept it or else they are Mushriks (people who associate others with Allaah in worship). If they die in a state of Shirk, they will abide in Hell forever and they will not be excused due to their ignorance after the ruling was clarified to them. The same applies to those who offer sacrifices to anyone other than Allaah.

**5-** Changing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) must be performed by everyone according to their means, therefore the Messenger of Allaah (صلى الله عليه وسلم) categorized it into three degrees; he (صلى الله عليه وسلم) said: **Whoever among you sees a Munkar, let him change it by his hand (by action), and if he cannot, then by his tongue (by speaking out), and if he cannot, then by his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.** Those who can change the Munkar by their hands are rulers and their deputies. The scholars express disapproval by their tongues, and those under them express disapproval by their hearts; however, some of them may be able to change the Munkar by their tongues. Allaah (Glorified be He) says: **Allaah burdens not a person beyond his scope.** Servants of Allaah should not burden themselves with what Allaah has not imposed on them. It should be noted that whoever wants to change a Munkar through any of the three degrees must first examine the benefits and harms that will ensue from changing this Munkar, as well as the benefits and harms that will ensue from leaving it. What is more likely to bring benefit either by changing or leaving it should be adopted and what is more likely to avert harm either by changing or leaving it should be adopted. In the event of any conflict in benefits when either changing or leaving it, it is permissible to abandon the least (benefit) to fulfil the highest. And in the event of any conflict in harm when either changing or leaving it, it is permissible to commit the most minor to avert the gravest and so on. If benefit and harm are equal, then bringing benefit is given priority over warding off harm.

May Allaah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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<sup>2</sup> (عزوجل) (Azza wa Jaal) Mighty and Majestic is He