

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

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**And Debated by Shaykh AbdulGhaffar al-Hindi May Allaah increase the Scholars of the Muslims  
like him**

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sallAllaahu alayhi wa sallam**

**Translated by Abbas Abu Yahya**

## **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 'Qalaoon' 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'aamee, 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.