

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

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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 grave'¹. 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 Isnaad
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.

¹ Writing on graves is a bida', whether it is on a headstone or other things.

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-Nisae (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-Heeyaaj 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-Nisae (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.

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.²

Whoever raises up graves falls under the ruling of these hadeeth. Also, what falls under these hadeeth foremost are domes,

² 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.

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?

* 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 *"

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.