

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

By the  
Shaykh, Muhadith of the land of Yemen  
Muqbil bin Hadi al-Waadi'ee

Translated by  
Abbas Abu Yahya

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 hujaj 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 *Asbraaf* 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 were 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 AbdulAzeed 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 Musayib 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-Islaam 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-Samoodde 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 masajid 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\*

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.