

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

By the
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Chapter 11 - The prohibition of praying to graves, upon them and in the
graveyard

1 - On the authority of Abdullaah bin Umasr on the authority of the
Prophet - sallAllaahu alayhi wa sallam - where he said: 'Pray some of your prayers in
your houses, and do not take them as graves.'

Narrated by Bukhaaree (v.2 p.75) & Muslim (v.6 p.68)

2- On the authority of Abu Huraira -radiAllaah anhu - that the Messenger of
Allaah - sallAllaahu alayhi wa sallam - said: 'Do not make your houses into
graveyards, verily Shaytaan runs away from the house in which Soorah al-
Baqarah is recited.'

Narrated by Muslim (v.6 p.568)

What is deduced from these two Ahadeeth, is that the Prophet - sallAllaahu alayhi
wa sallam - ordered that some of the optional prayers should be prayed in
homes, and prayer is not kept away from homes, as it is kept away from the
graveyards.

3 - On the authority of Abu Murthid al-Ghanawee who said that the
Messenger of Allaah - sallAllaahu alayhi wa sallam - said: 'Do not sit on graves and
do not pray towards them.'

Narrated by Muslim (v.7 p.38) Abu Dawood (v.3 p. 210), Tirmidhee (v.2 p. 154) Nisae (v.2 p.53)

4- On the authority of Abu Sa'eed al-Khudree -radiAllaah anhu - who said: that
the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: 'The whole earth is a
place in which to pray except for graveyards and bathing places.'

Narrated by Abu Dawood (v.1 p.184), Tirmidhee (v.2 p.263) Ibn Majah (v.1 p.246) Ahmad (v.3 p.83) by
way of Muhammad bin Ishaq on the authority of 'Amr bin Yahya bin 'Imarah on the authority of his
father on the authority of Abu Sa'eed.

Also by way of Hamad bin Salmah on the authority of 'Amr bin Yahya on the authority of his father.

Also as narrated from ath-Thawaree in a Mursalan form.

Also (p.96) by way of AbdulWahid bin Ziyad on the authority of 'Amr bin Yahya in a Mosoolun form.

It was narrated by Ibn Hibban in his Saheeh, likewise in 'Muwaarid athaaman' (p.104) & Hakim (v.1 p.251) and he said it fulfilled the conditions of Bukhaaree & Muslim and ad-Dhahabi agreed with him.

Shaykh ul-Islam ibn Taymeeyah said in 'Iqtida as-Siraat al-Mustaqeem': 'Narrated by Ahmad and Abu Dawood, Tirmidhee, Ibn Majah and Bazzar and other than them, with good chains of narrations and whoever speaks against this hadeeth has not gathered all its chains.'

5- On the authority of Abu Huraira -radiAllaah anhu - who said: that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said: 'Do not make your houses into graves, do not make my grave as a place of *Eid* (i.e. regularly visited), and send your prayers upon me, since your prayers reach me from wherever you are.'

Narrated by Abu Dawood and Ahmad (v.8 p.155) from the 'Tarteeb of al-Musnad'.

Shaykh ul-Islam - may Allaah have mercy on him - said in 'Iqtida as-Siraat ul Mustaqeem' (p.321): 'This chain is Hasan.' then he mentioned what was said regarding one of the narrators, Abdullaah bin Nafa' as-Saigh, and he mentioned its supporting narrations.

6- On the authority of Abdullaah bin 'Amr -radiAllaah anhu - that the Messenger of Allaah - sallAllaahu alayhi wa sallam - 'Prohibited praying in a graveyard.'

Narrated by Ibn Hibban as is mentioned in 'Muwaarid athaaman' (p. 105).

7- On the authority of Anas -radiAllaah anhu - that the Prophet - sallAllaahu alayhi wa sallam - 'prohibited praying to graves.' and in another wording: 'He prohibited praying between graves.'

Narrated by Ibn Hibban as in 'Muwaarid' (p.105), and al-Haythamee said in 'Mua'jam al-zawaid' (v.2 p.27): narrated by Bazaar, and its narrators are the narrators of the saheeh.

8- On the authority of 'Amroo bin Dinaar who was asked about praying between graves - who said, 'It was mentioned to me that the Prophet - sallAllaahu alayhi wa sallam - said: 'Banu Israeel took the graves of their Prophets as places of prayer due to that Allaah Ta'ala cursed them.'

Narrated by Abdur Razzaq (v.1 p.407) and it is a mursal hadeeth (not attributed to the Prophet - sallAllaahu alayhi wa sallam.)

9- On the authority of Abu Sa'eed the freed slave al-Mahree who said that the Messenger of Allaah said: 'Do not take my house as a place of *Eid*, nor your houses as graves and send your prayers upon me wherever you are, verily your prayers reach me.'

Hadeeth mursal narrated by Sa'eed bin Mansoor, as is mentioned in 'Iqtida Siraat ul-Mustaqeem' (p.322)

• Therefore, what is exempted from the prohibition of praying in a graveyard is the funeral prayer, due to the ahadeeth which were mentioned about it:

1- On the authority of Ibn Abbas -radiAllaah anhu - that the Messenger of Allaah - sallAllaahu alayhi wa sallam - passed by a grave where someone was buried just that night and he said; 'when was this person buried?'

They said; 'last night.'

He said: 'Why did you not inform me?'

They said: 'He was buried in the dark of the night, and we disliked to wake you up.'

So the Messenger - sallAllaahu alayhi wa sallam -- stood for the funeral prayer and we stood in a row behind him.

Ibn Abbas said: 'and I was among them, and we prayed over him.'

Narrated by Bukhaaree (v.3 p.433), Muslim (v.6 p.24 & p.25), and Ahmad (v.7 p.226) with the tarteeb of Sa'aatec.

2- On the authority of Abu Huraira -radiAllaah anhu - that a black man or woman used to live in the masjid, and he died. The Prophet - sallAllaahu alayhi wa sallam -did not know about his death.

So that day the Messenger - sallAllaahu alayhi wa sallam -mentioned him and said: 'What happened to that person?'

They said: 'He died, O Messenger of Allaah.'

He said: Why did you not inform me?

They said: Surely he was such and such, such is his story, and they belittled his matter.

The Messenger - sallAllaahu alayhi wa sallam - said: Show me where his grave is.' He came to his grave and prayed over him.

Narrated by Bukhaaree (v.3 p.448) and Muslim (v.6 p.25, 26), Ahmad (v.7 p.223, 224) from the tarteeb of Musnad

3- On the authority of Anas bin Malik -radiAllaah anhu - a black man used to clean the masjid and he died, he was buried during the night, and when the Prophet - sallAllaahu alayhi wa sallam - came, he was informed about him.

He said: 'Go to his grave.'

So they went to his grave and he said: 'Certainly these graves are full of darkness for the inhabitants, and indeed Allaah Azza wa Jaal illuminates them by my prayer over them.'

When he came to the grave and prayed over it, a man from the Ansaar said: 'O Messenger of Allaah! Indeed my brother died and he was not prayed over.'

He asked: 'Where is his grave?'

So he told him, and the Messenger of Allaah went with the Ansaar.

Narrated by Ahmad (v.7 p.225), Sa'ate mentions in his *Takbreef*: narrated by al-Bayhaaqi, ibn Mundah and Abu Dawood at-Tayalisee and al-Haythamee mentioned with his wording and said: a part of it is in as-Saheeh, it is narrated by Ahmad and its narrators are the narrators of As-Saheeh.

4- Also on the authority of Anas that the Messenger of Allaah - sallAllaahu alayhi wa sallam - prayed for the woman at her grave, who had already been buried.

Narrated by Ahmad (v.7) from tarteeb of al-Musnad, as-Sa'ate mentions: narrated by al-Bazzar and al-Bayhaqi and narrated by Muslim also by way of Shobah with a chain of the hadeeth from that chapter; concise, with the wording that the Prophet - sallAllaahu alayhi wa sallam -prayed at a grave.

What is apparent is that the grave is of the woman who used to live in the masjid. This is what is generally understood although another meaning is possible. Allaah Subhana wa Ta'ala knows best.

5 - On the authority of Yazeed bin Thaabit -radiAllaah anhu - who said: We went out with the Messenger of Allaah - sallAllaahu alayhi wa sallam - and when we reached al-Baqee. He came across a new grave. He questioned us about it, so it was said it was such and such woman, and he knew her. He said: 'Why didn't you inform me about her.'

They said: 'O Messenger of Allaah you were sleeping and fasting, we disliked to wake you up.'

He said: 'Don't do that. There is none amongst you who dies and I am here amongst you, except that you should inform me about that person. Verily my prayer over him is mercy for him.

Yazeed said; then he came to the grave and we made rows behind him, he prayed the funeral prayer over it with four Takbirs.

Narrated by Ahmad (v.7 p.225) from the Tarteef of al-Musnad. Sa'atec mentions: it was narrated by an-Nisa'ee, al-Bayhaqee and its Sanad is good.

Imaam a-Bayhaqee - may Allaah have mercy on him - said: (v.4 p.48): We were informed by Abu Abdullaah al-Hafidh and Abu Sa'eed bin Abee 'Amr who both said: Abul-Abbas Muhammad bin Yaqoob narrated to us that ar-Rabia'bin Sulaiman narrated to us that Bashr bin Bakr narrated to us that al-Awaz'ae narrated to me that Ibn Shihab informed me on the authority of Abee Umamah bin Sahl ibn Haneef al-Ansaari that some of the Companions of the Messenger of Allaah - sallAllaahu alayhi wa sallam - informed him that the Messenger of Allaah used to visit the poor, sick Muslims and those who were weak. He would follow their funerals, and no-one used to pray over them except the Messenger. There was a poor woman from the people of al-Awaali (a place in Madinah) whose sickness lasted a long time. The Messenger of Allaah - sallAllaahu alayhi wa sallam -used to ask her neighbours about her, from those who used to visit her. He would order them that they should not bury her if anything happened to her, so that he could pray over her.

The woman died that night. So, they carried her and brought her with the funeral bier - or he mentioned the place of the funeral prayer - in the masjid of the Messenger of Allaah - sallAllaahu alayhi wa sallam -so that the Messenger of Allaah could pray over her as he had ordered them. However, they found that he had gone to sleep after the Isha prayer, and they disliked waking him from his sleep. They prayed over her, took her and buried her.

In the morning the Messenger of Allaah - sallAllaahu alayhi wa sallam -asked about her from her neighbours who came to visit him. They informed him about her and that they disliked to wake the Messenger of Allaah - sallAllaahu alayhi wa sallam - for her.

The Messenger of Allaah - sallAllaahu alayhi wa sallam -- said to them: 'Why didn't you do it? Let's go.'

So, they went with the Messenger of Allaah - sallAllaahu alayhi wa sallam - until they reached her grave. They arranged themselves in rows behind the Messenger of Allaah - sallAllaahu alayhi wa sallam - as they would arrange themselves in rows

for the funeral prayer. The Messenger of Allaah - sallAllaahu alayhi wa sallam - prayed over her, and said four takbeers just like he would say the takbeer for the funeral prayer.

This hadeeth is authentic.

Now, our noble Shaykh AbdulGhaffar al-Hindi - may Allaah preserve him - mentioned during the debate, that he required me to discuss the saying of Allaah Azza Wa Jal: << Then those who won their point said: "We verily shall build a place of worship over them." >>

Since it is from the greatest doubts of the Qubooreeyeen (grave worshippers). I responded to his request - may Allaah preserve him - after the debate had ended, and I wrote the following:

The Qubooreeyeen have a doubt, and it is regarding the saying of Allaah Ta'ala << then those who won their point said: "We verily shall build a place of worship over them." >>

They say: building masajid on graves was permitted in the Sharia' for those before us, and it is also permissible for us now, as long as there is no abrogation.

The reply to this doubt is from the following angles:

Firstly: this action was the action of the people of the companions of the cave. The companions of the cave said: <<These, our people, have taken for worship gods other than Him (Allaah) >>

Therefore whoever claims that the people of the companions of the cave accepted Islaam after the people of the cave isolated themselves, then he has certainly relied upon the stories of Banu Israeel (Israiliyyaat).

From the evidences showing that their people remained upon their disbelief is the saying of Allaah Ta'ala: << And thus We made their case known to the people, that they might know that the Promise of Allaah is true, and that there can be no doubt about the Hour >>

He who does not know that the promise of Allaah is true and that there is no doubting the final Hour, then he is not a Muslim.

Secondly: if we accept, for the sake of argument, that they were Muslims, then where do we find in their Sharia' that building masajid on graves was permissible for them?

Is it not possible that they arrived at an understanding and were mistaken?

Thirdly: if we accept for the sake of argument that it has been permitted in the Sharia' for those before us, then now it has been abrogated with our Sharia'.

The Ahadeeth are Mutaawatir (recurring chains) from the Messenger of Allaah - sallAllaahu alayhi wa sallam -which prohibit the taking of the graves as places of worship. The curse of the Prophet - sallAllaahu alayhi wa sallam -is upon the one who does this, as is mentioned in Bukharee and Muslim from the hadeeth of Aeysha -radiAllaah anha.

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.