



SHAIKH MIR ASEDULLAH QUADRI

BUILDING DOMES
OVER THE GRAVES
OF AWLIYA ALLAH

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Written By

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

This book is an important addition to the books related to issues of Life after death. We have cleared misunderstanding of certain people in the light of the Quran and Ahadith in context of building domes over the graves of Awliya Allah. We hope this book will greatly benefit Muslims in protecting their Iman.

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KISSING THE DEAD IS SUNNAH

The following Ahadith confirm that kissing the dead bodies of close relatives, Shuyooks and freinds is Sunnah.

(i) It is in Hadith - Narrated Ummul Momineen Aisha (رضى الله تعالى عنها) and Ibn Abbas (رضى الله تعالى عنه) : Abu Bakr (رضى الله تعالى عنه) kissed the Prophet (صلى الله عليه وآله وسلم) after his death. **(Bukhari Book #59, Hadith #734).**

(ii) It is in Hadith - Narrated Ummul Momineen Aisha (رضى الله تعالى عنها): Allah's Apostle (صلى الله عليه وآله وسلم) died while Abu Bakr (رضى الله تعالى عنه) was at a place called As-Sunah (Al -Aliya). Umar (رضى الله تعالى عنه) stood up and said, 'By Allah (عَزَّ وَجَلَّ)! The Apostle (صلى الله عليه وآله وسلم) is not dead!' Umar (رضى الله تعالى عنه) (later on) said, "By Allah (عَزَّ وَجَلَّ)! nothing occurred to my mind except that.' He said, 'verily! Allah (عَزَّ وَجَلَّ) will resurrect him and he will cut the hands and legs of some men.' Then Abu Bakr (رضى الله تعالى عنه) came and uncovered the face of Allah's Apostle (صلى الله عليه وآله وسلم), kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Apostle -صلى الله عليه وآله وسلم), you are good in life and in death. By Allah (عَزَّ وَجَلَّ) in Whose Hands my life is, Allah (عَزَّ وَجَلَّ) will never make you taste death twice." **(Bukhari - Book #57, Hadith #19).**

(iii) It is in Hadith - Narrated Anas bin Malik (رضى الله تعالى عنه): We went with Allah's Apostle (صلى الله عليه وآله وسلم) to the blacksmith Abu Saif (رضى الله تعالى عنه), and he was the husband of the wet-nurse of infant Ibrahim (رضى الله تعالى عنه) (the son of the Prophet -صلى الله عليه وآله وسلم). Allah's Apostle (صلى الله عليه وآله وسلم) took Ibrahim (رضى الله تعالى عنه) and kissed him and smelled him and later we entered Abu Saif's (رضى الله تعالى عنه) house and at that time Ibrahim (رضى الله تعالى عنه) was in his last breaths, and the eyes of Allah's Apostle (صلى الله عليه وآله وسلم) started shedding tears. 'Abdur Rahman bin 'Auf (رضى الله تعالى عنه) said, "O Allah's Apostle (صلى الله عليه وآله وسلم), even you are weeping!" He said, "O Ibn 'Auf (رضى الله تعالى عنه), this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved and we will not say except what pleases our Lord. O' son Ibrahim (رضى الله تعالى عنه)! Indeed we are grieved by your separation." **(Bukhari Book #23, Hadith #390).**

(iv) Islamic scholars are of the opinion that it is permissible for the family and friends of the dead person to kiss him. Their opinions are based on the Hadith of Ummul Momineen Aisha (رضى الله تعالى عنها) in which she

narrates: 'The Prophet (صلى الله عليه و آله وسلم) kissed Uthman Ibn Maz'un (رضي الله تعالى عنه) while he was dead and the Prophet (صلى الله عليه و آله وسلم) was shedding tears.'

(v) **Imam Ahmad** narrated that Ummul Momineen Aisha (رضي الله تعالى عنها) said : 'If I had the chance to give Gusl to the body of the Prophet (صلى الله عليه و آله وسلم) again, none but the wives of the Prophet (صلى الله عليه و آله وسلم) would have done it.'

(vi) **Nawawi said** : "Ibn Al-Mundhir (رضي الله تعالى عنه) concluded that the majority of Muslim scholars agree that a woman can give gusl to the dead body of her husband and vice versa.'

BODIES OF PROPHETS AND AWLIYA ALLAH REMAIN FRESH IN THEIR GRAVES

(i) **It is in Hadith** - Narrated Jabir (رضي الله تعالى عنه) : When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I will be the first among the companions of the Prophet (صلى الله عليه و آله وسلم) to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Apostle's (صلى الله عليه و آله وسلم) and I owe some debt and you should repay it and treat your sisters favorably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the Grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear. **(Bukhari Book #23, Hadith #434).**

(ii) **It is in Hadith** - Urwa (رضي الله تعالى عنه) narrated that when the wall fell on them (on the Graves) during the Caliphate of Al-Walid bin Abdul Malik (705-715), the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet (صلى الله عليه و آله وسلم). No one could be found who could tell them about it till I ('Urwa (رضي الله تعالى عنه) said to them, 'By Allah, (عَزَّ وَجَلَّ) this is not the foot of the Prophet (صلى الله عليه و آله وسلم) but it is the foot of Umar (رضي الله تعالى عنه)."**(Bukhari Book #23, Hadith #474).**

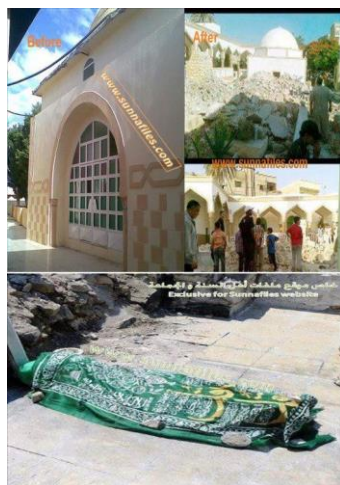
(iii) **It is in Hadith** - Yahya related to me from Malik from Abdur Rahman ibn Abi Sasaca that he had heard that Amr Ibn al-Jamuh al-Ansari (رضى الله عنه) and Abdullah Ibn Umar al-Ansari (رضى الله تعالى عنه), both of the tribe of Banu Salami, had their Grave uncovered by a flood. Their Grave was part of what was left after the flood. They were in the same Grave, and they were among those martyred at Uhud. They were dug up so that they might be moved. They were found unchanged. It was as if they had died only the day before. One of them had been wounded, and he had put his hand over his wound and had been buried like that. His hand was pulled away from his wound and released, and it returned to where it had been. It was forty-six years between Uhud and the day they were dug up. Malik said, "There is no harm in burying two or three men in the same Grave due to necessity. The oldest one is put next to the Qibla." (**Malik's Muwatta**).

(iv) A very recent event occurred on July 9, 2012 in Benghazi, Libya.



Salafis bombed 'Sahaba Mosque' in Derna, Benghazi, Libya at 7 am local time, to destroy the Tomb of Sahabi-e-Rasool Hadhrat Zuhayr Ibn Qais Al-Balawi (رضى الله تعالى عنه).

Hadhrat Zuhayr (رضى الله تعالى عنه) was the commander of Arab Army who helped bring Islam to Libya during 63-69 AH (683-89 AD).



The Bombing on the mosque destroyed the Tomb and the upper portion of Zuhayr's (رضى الله تعالى عنه) grave. People were surprised to see the pious body of Zuhayr (رضى الله تعالى عنه), spotless after 1375 years. The news and these pictures were published in **Libya Herald Newspaper** on Tuesday, July 10, 2012

Earlier, Salafis/Wahhabis took control of Libya after a bloody attack and aerial bombardment on Libya with the help of the enemies of Islam in August 2011. Salafis have destroyed many pious graves of Awliya Allah in Libya since their occupation of Libya.

Reuters News Agency, Paris, reported on August 29, 2012 that The United Nations Agency UNESCO has urged Libyan authorities to protect Muslim mosques and shrines under repeated attack by Salafi's vandalism.

UNESCO Director-General Irina Bokova said on Tuesday, the attacks, which have wrecked mosques in at least three cities and desecrated many graves of revered Muslim dignitaries must be halted. It is reported that after destroying shrines in Zlitan, Tripoli and Misrata cities over the weekend the armed Salafi vandals desecrated graves at a mosque and madrasa in the capital's old city on Monday and Tuesday. Salafi attackers dug up pious graves of Sahabah and Awliya Allah and dump sacred bodies elsewhere.

The League of Libyan Muslim Ulema (Muslim scholars) urged their Government "to pressure Saudi Arabia to restrain its Wahhabi Clerics who meddle in our affairs" by training young Libyans in Salafism and spreading the ideology through books, tapes and Internet.

Saudi Salafis have destroyed over 60,000 graves of Sahabah in Arabian Peninsula (present Saudi Arabia). What they did with the pious bodies of over 60,000 Sahabah is not known to people. These inhuman beastly actions will definitely carry the unending Azaab (torment) on these Salafis in Hereafter. They cannot escape Allah's (عَزَّ وَجَلَّ) Azab.

(v) Another event in the History of Islam has been recorded in during the reign of **Shah Faisal Ibn Husayn** (1883 - 1933), King of Greater Syria and Iraq from 1921 to 1933.

In 1932 A.D. (1351 A.H.) Shah Faisal I, saw in a dream that he was being addressed by Hadhrat Hudhaifa al-Yamani (رضي الله تعالى عنه) (died 36 AH), who said:

"O King! Remove Jabir ibn Abdullah al-Ansari (رضي الله تعالى عنه) (died 78 AH) and me from the bank of river Tigris and bury us at some safe place because my grave is already water-logged, (full of water) while Jabir ibn Abdullah al-Ansari's (رضي الله تعالى عنه) grave is slowly getting water-logged."

This dream was repeated again the next night but King Faisal I, did not pay attention to it. On the third night Hadhrat Hudhaifa al-Yamani (رضی اللہ تعالیٰ عنہ) was seen in the dream by the grand Mufti of Iraq and said to the grand Mufti : "I have been directing the king since two nights to transfer our Bodies but he has not paid any heed. Tell him emphatically to arrange for the transfer of our graves!"

So after discussing this matter, the King, his Prime Minister and the Grand Mufti decided to carry out this work. It was decided that the Grand Mufti should issue a fatwa (religious ruling) on this matter and the Prime Minister will issue statement to the press, so that the public may know about this great event. It was declared that on 10th Zulhijjah after noon prayers the graves shall be opened and the holy bodies shall be transferred to another place.

As it was Hajj season, pilgrims had gathered in Makkah. They requested King Faisal I, to postpone the event for a few days so that they all could attend the event after performing the Hajj. Hence, the King postponed this event to 20th Zulhijjah.

After Zuhar prayers, on 20th Zulhijjah 1351 AH. a large number of Muslims and non-Muslims gathered in Baghdad, and the city was heavily crowded. First when the grave of Hadhrat Hudhaifa al-Yamani (رضی اللہ تعالیٰ عنہ) was opened water was found inside. The body was lifted with a crane in such a way that it safely came on a stretcher. Then the stretcher was lifted by the King, the Grand Mufti, the Prime Minister and Prince Farooq of Egypt and brought to a glass coffin box made especially to keep the holy bodies. The body of Hadhrat Jabir ibn Abdullah al-Ansari (رضی اللہ تعالیٰ عنہ) was also transferred to the glass box in the same scrupulous manner.



یہ سعادت بڑے نیک عمل اور ایمان کی قسمت میں آگئی تھی کہ رسول اکرم ﷺ کے دو اصحاب کرام علیہ السلام حضرت
 مدنیہ رضی اللہ تعالیٰ عنہما کو مدافعتی اور مدیہ نامہ میں ہوا خطہ انصاری نے خوب میں آ کر پڑھ کر اعلیٰ طاہر
 کی کہ ہم کو اس مقام سے نکل کر کے نہ پائے تا سزا پڑیں کہ وہاں جانے کی گنگہ اور اگانہ ہاں سے حوررات
 کے قریب آتا ہے پتا چھوڑ کر ان افسانوں کے روز کو جو ہم جانا ہوا ان شاہی گرجہ ہوا ختم کے
 ساتھ یہ ہم آہلی اور ان دونوں نماز گاہوں میں آئے انہیں کی زیارت سے انہیں مسلمانوں کا خوف
 ان دونوں کے سامنے آئے۔ یہ دونوں جسد اطہر باہر نکلے اور انہیں کھڑکی اور نیش مبارک کالہ بالوں
 محفوظ اور آگھوں کی ایک بڑا گنجی یا سامان کی سعادت کا نتیجہ ہے۔

The most marvelous spectacle was now seen by the huge crowd that had gathered to witness this great event. Both the bodies of these companions (رضی اللہ تعالیٰ عنہم) of Prophet Muhammad (صلی اللہ علیہ و آلہ وسلم) were fresh and intact while their open eyes issued forth such divine light that the spectator's eyes were dazzled. Furthermore, their coffin, clothes were

also intact and at first glance, it appeared as if these heroes of Islam were alive. The two bodies were then taken away and buried afresh near the grave of another great hero of Islam, Hazrat Salman Farsi (رضي الله تعالى عنه), in Salman Park which is 30 miles from Baghdad. This spectacle amazed the scientists, philosophers and doctors. They were all spellbound to witness this great miracle that Awliya Allah are alive in Life after Death and even their bodies are protected by Allah (عَزَّ وَجَلَّ).

A German physiologist who had been showing a lot of interest in this, was so impressed by the conditions of the bodies, which were buried for more than a thousand years, that he immediately came to the Grand Mufti, held up his hands and said, "What more evidence can there be in support of truthfulness of Islam. I embrace Islam so teach me about it!" Thus before thousands of people this German doctor recited the Shahadah. His example was followed by many Christians and Jews and for a long time it continued in Baghdad and a large number of people became Muslims as a result of this spectacle.

Pakistani newspaper "Daily Jung" also published the above event in its June 7, 1970 publication.

BRIEF HISTORY

Hadhrat Hudhaifa al-Yamani (رضي الله تعالى عنه)

Hadhrat Hudhaifa al-Yamani (رضي الله تعالى عنه) was one of the most trusted companions of Prophet Muhammad (صلى الله عليه و آله وسلم) and a close associate of Hadhrat Ali (رضي الله تعالى عنه). He was one of those seven persons who joined the funeral prayers of Fatimah (رضي الله تعالى عنها). There are several instances in history where Hadhrat Hudhaifa al-Yamani (رضي الله تعالى عنه) has proved steadfast in his loyalty to Prophet Muhammad (صلى الله عليه و آله وسلم). Hadhrat Hudhaifa al-Yamani (رضي الله تعالى عنه) had responded to the Prophet's (صلى الله عليه و آله وسلم) call in battle of Trench (Khandaq) when Prophet Muhammad (صلى الله عليه و آله وسلم) had promised Paradise to the person who would venture out to the enemy's camp with the intention of spying their activities. Hadhrat Hudhaifa al-Yamani (رضي الله تعالى عنه) was known as "the possessor of the Secret", since Prophet Muhammad (صلى الله عليه و آله وسلم) had revealed to him the names and identity of hypocrites who intended to kill him on his return journey from Tabuk, but had strictly instructed him not to disclose the secret. Hadhrat Hudhaifa al-Yamani (رضي الله تعالى عنه) was appointed governor of Madain

(which is a place near Baghdad, Iraq) by Caliph Omar (رضى الله تعالى عنه) and held that post for many years. He was holding that post till Hadhrat Ali (رضى الله تعالى عنه) assumed the Caliphate. Hadhrat Ali (رضى الله تعالى عنه) then sent a letter to the people of Madain, informing them of his Caliphate and that Hazrat Hudhaifa al-Yamani (رضى الله تعالى عنه) would continue to be the governor of Madian. Hadhrat Hudhaifa al-Yamani (رضى الله تعالى عنه) died just before the battle of Camel in 36 A.H.

Hadhrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه)

Hadhrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه) was one of the most exalted companions of Holy Prophet Muhammad (صلى الله عليه وآله وسلم). Hadhrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه) was in the forefront in 18 battles, under the banner of Islam. He was blessed enough to have met all the Imams up to Imam Mohammad Baqir (رضى الله تعالى عنه) in his lifetime. Imam Jafar-e-Sadiq (رضى الله تعالى عنه) said : "Jabir ibn Abdullah al-Ansari was the last survivor among the companions of the Prophet (صلى الله عليه وآله وسلم).

Hadhrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه), on hearing about the martyrdom of Imam Hussain (رضى الله تعالى عنه) and his companions and the imprisonment and humiliation of the surviving members of his family, hastened towards Karbala with his devoted friends and followers and buried the martyrs there. He was the first person to pay homage to the martyrs of Karbala and carry out their burial rites. Prophet Muhammad (صلى الله عليه وآله وسلم) once told Hazrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه) that, he would live long enough to come across a person whose name would be Mohammad Baqir (رضى الله تعالى عنه) and he will resemble the Prophet Muhammad (صلى الله عليه وآله وسلم) in appearance. Prophet Muhammad (صلى الله عليه وآله وسلم) asked Hadhrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه) to convey his Salaams to this person. Throughout his life Hadhrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه) was waiting eagerly to meet Imam Mohammad Baqir (رضى الله تعالى عنه). Finally, when he did meet the Imam he was very old but very happy and he conveyed the Prophet Muhammad's (صلى الله عليه وآله وسلم) Salaam to the Imam Mohammad Baqir (رضى الله تعالى عنه). Hadhrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه) did not live long after that. He was tortured by Hajjaj bin Yusuf and it is reported that molten lead was poured on the hands of Hazrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه) by the tyrant. Hazrat Jabir ibn Abdullah al-Ansari (رضى الله تعالى عنه) was 94 years old when he left this world for the heavenly abode in 78 AH.

BUILDING MEMORIALS AND DOMES OVER THE GRAVES OF AWLIYA ALLAH

Salafis and their offshoot groups like Deobandis, Tablighies, Jamaat-e-Islami and like minded, have played a big role in taking Muslims away from the straight path of Islam. They pickup Ahadith meant for un-believers and impose them on Prophet Mohammad (صلى الله عليه و آله وسلم), Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah.

It is in Hadith - Ibn Umar (رضى الله تعالى عنه) considered the Khawarij and the heretics (Salafis and their likeminded groups) as the worst beings in creation (meaning worst than Satan and his subordinate Davils), and he said : 'They went to verses which were revealed about the disbelievers (the pagans of Makka) and applied them to the Believers (Prophets, Sahabah, Awliya Allah and Muslims). **(Bukhari - Chapter Khawarijeen).**

The most vulgar, beastly and inhuman treachery in the history of mankind is the desecration and destruction of the pious Graves of the family members of Prophet Mohammad (صلى الله عليه و آله وسلم), Sahabah (رضى الله تعالى عنهم اجمعين), Imams and Awliya Allah in Arabian Peninsula in the hands of fanatic Wahhabis/Salafis. It is reported that **Gasoline** was poured after destroying the grave of Amina Bint Wahb (رضى الله تعالى عنها), the mother of Prophet Mohammad (صلى الله عليه و آله وسلم). (Reference book '**Grave Destruction and Desecration**' by **Shaikh Al-Sayyid Yusuf al-Rifai** - translated in English by **G.F. Haddad**).

They also destroyed Prophet Mohammad's (صلى الله عليه و آله وسلم) house in Makka where he lived for 28 years with his family and **built a Public Toilet on it.**

The same Wahhabis acted differently when the Sufi cemetery was razed by Syrian Salafis to make way for the University of Damascus and its campus in that city. The whole world knows that King Abd al-Aziz Ibn Sa`ud of Saudi Arabia intervened personally to preserve intact the graves of Ibn Taymiyya and his student Ibn Kathir.

This proves that Wahhabis/Salafis and their like mind Deobandis and others are the worst enemies of Prophet Mohammad (صلى الله عليه و آله وسلم) and Islam. We pray Allah (عَزَّ وَجَلَّ) to protect Islam and Muslims from the oppression of these people.

It is important to note that building memorials and domes over the graves of dignitaries of Islam is very much liked by Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم). We have provided authentic evidence in the light of Quran and Ahadith below which

confirm the fact that building of elevated Graves of Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah is Sunnah and is the practice of Salaf and Khalaf and their followers for over 1400 year.

It is important to note that Prophet Mohammad (صلى الله عليه و آله وسلم) ordered his pious Mazaar to be within a secured room with surrounding walls and roofing. After making the Mazaar of Prophet Mohammad (صلى الله عليه و آله وسلم) Sahabah did not destroy the room. As a matter of fact it was reinforced and ultimately a large Dome was built on Raudhatun Nabi (صلى الله عليه و آله وسلم).

(i) It is in Hadith - Narrated Abu Bakr bin Aiyash: Sufyan at-Tammar (رضى الله تعالى عنه) told me that he had seen the Grave of the Prophet (صلى الله عليه و آله وسلم) elevated and convex. **(Bukhari - Book #23, Hadith #473).**

All Muslims of the world know that the three pious graves inside Masjid-e-Nabawi (صلى الله عليه و آله وسلم) are elevated, considerably higher from the ground. These remain the same from the earliest times as reported in the above Hadith. In addition they are secured by a room over them. Over this room, a magnificent Green Dome has been built.

(ii) It is in Hadith - Narrated Al-Qasim ibn Muhammad ibn Abu Bakr (رضى الله تعالى عنها): I said to Ummul Momineen Aisha (صلى الله عليه و آله وسلم) Mother, show me the Grave of the Apostle of Allah (صلى الله عليه و آله وسلم) and his two Companions (رضى الله تعالى عنهم). She showed me three Graves which were neither high nor low, but were spread with soft red pebbles in the secured room. **(Abu Dawood Book #20, Hadith #3214).**

The above Hadith nails the lies of Wahhabis / Salafis / Deobandis and their like minded groups. The Wahhabis have destroyed and flattened the graves (without a trace) of family members of Prophet Mohammad (صلى الله عليه و آله وسلم) Sahabah (رضى الله تعالى عنهم اجمعين), Imams and Awliya Allah. There were hundreds of thousands pious graves of Sahabah in Arabian peninsula. Now, there is none available.

There is no **Hadith or Quranic Verse** which says that the Graves of the family members of Prophet Mohammad (صلى الله عليه و آله وسلم), Sahabah (رضى الله تعالى عنهم اجمعين) should be destroyed and flattened to the ground without a trace and buildings and roads constructed over them.

(iii) It is in Hadith - Narrated by **Abu Dawood** and **al-Bayhaqi** in al-Kubra (3:412) with fair chains. **Ibn Hajar**, Talkhis al-Habir (2:134) and **Ibn al-Mulaqqin**, Tuhfat al-Muhtaj (2:29): Prophet (صلى الله عليه و آله وسلم) asked a

man (Sahabi) to place a rock on top of Ibn Maz`un's (رضى الله تعالى عنه) Grave. When he was unable to move it (as the rock was too large), Allah's Apostle (صلى الله عليه وآله وسلم) rolled up his sleeves and helped him and the whiteness of his arms was visible (to everyone). Ibn Maz`un (رضى الله تعالى عنه) was the first of the Muhajirin buried in Baqi al-Gharqad. Hadhrat Ibrahim (رضى الله تعالى عنه), the Prophet's (صلى الله عليه وآله وسلم) son, was buried next to him. (**Abu Dawood, al-Bayhaqi, Ibn Hajar, Ibn al-Mulaqqin**).

The above Hadith was also mentioned by **Bukhari** under Chapter 'Stalk on the top of the Grave'.

Ibn Hajar said in **Fath al-Bari** (3:256, 1959 ed. 3:223): "Al-Bukhari narrated this Hadith with its (sound) chain in **al-Tarikh al-Saghir** (1:42) "

The above Hadith clearly establishes the fact that it is Sunnah to make the graves of Sahabah and Awliya Allah higher and elevated from the ground and prominent to keep them as memorials for the following generations. It is also important to visit these pious graves for Dua. If you remove these important memorials, then you will deprive the entire Ummah of the Dua of these pious souls.

SAHABAH BUILT QUBBA (DOME) OVER THE GRAVES

(a) Prophet Mohammad (صلى الله عليه وآله وسلم) was buried in Hujarathul Aisha (رضى الله تعالى عنها). Ibn Zubai (رضى الله تعالى عنه) constructed a beautiful building over it.

(b) In the the year 557 AH few Christian Rahibs tried to reach the sacred grave of Prophet Mohammad (صلى الله عليه وآله وسلم) by building an underground tunnel secretly. Prophet (صلى الله عليه وآله وسلم) came three times in the dream of the Sultan and informed him about it. Sultan beheaded them and filled molten glass around the grave of the Prophet (صلى الله عليه وآله وسلم) .

(c) In the year 678 Sultan Qalaoon Salihee built the Green Tomb on the grave of Prophet (صلى الله عليه وآله وسلم) .

(d) Hadrat Umar (رضى الله تعالى عنه) constructed a Qubba on Ummul Momineen Zainab bint e Jahash (رضى الله تعالى عنها) grave.

(e) Ummul Momineen Aisha (رضى الله تعالى عنها) constructed a Qubba on the grave of her brother Abdur Rahman (رضى الله تعالى عنه).

(f) Hadhrat Mohammad ibn Hanfia (رضى الله تعالى عنه) constructed a Qubba on the grave of Ibn Abbas (رضى الله تعالى عنه).

(g) Rasoolullah (صلى الله عليه و آله وسلم) grave is covered by a green silk cloth. And Kabatulla is covered with black Silk cloth.

(iv) **Some people quote a Hadith** of the Prophet (صلى الله عليه و آله وسلم) in which he ordered Ali (رضى الله تعالى عنه) to "go and destroy every over-sized grave." This Hadith is in the Sahihayn, Sunan, and Musnad with various wordings. This Hadith is misinterpreted by Wahhabis/Salafis/Deobandis.

Imam Sufyan al-Thawri said : "(the wordings of) the above Hadith may misguide people except those who possess (Sahi) understanding (of Islam)."

The correct understanding of the Hadith is, Prophet (صلى الله عليه و آله وسلم) asked Ali (رضى الله تعالى عنه) to destroy all graves of non-believers (pagans) which were high on the ground. This correct understanding is based on the following Hadith of Prophet Mohammad (صلى الله عليه و آله وسلم).

(v) **It is in Hadith** - Narrated Anas (رضى الله تعالى عنه): When the Prophet (صلى الله عليه و آله وسلم) arrived in Medina, he ordered that a Mosque be built and sent for some people of Banu-an-Najjar and said, "O Banu an-Najjar! suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allah (عَزَّ وَجَلَّ)! We do not demand its price except from Allah (عَزَّ وَجَلَّ)." Anas (رضى الله تعالى عنه) added: There were Graves of pagans

in it and some of it was un-leveled and there were some date-palm trees in it. The Prophet (صلى الله عليه و آله وسلم) ordered that the Graves of the pagans be dug out and the uneven land be leveled and the date-palm trees be cut down . (So all that was done). **(Bukhari Book #8, Hadith # 420)**.

Ibn al-Jawzi in at-Tahqiq said of the above Hadith of Ali (رضي الله تعالى عنه) as follows.

"This (Hadith) is understood to refer to the elevated (Pre-Islamic) tombs the (Pagans) used to build with high and beautiful structures." **(Al-Zayla'i** mentioned it in **Nasb al-Raya**).

Prophet Mohammad (صلى الله عليه و آله وسلم) wanted to destroy Idol worship in all its formats. He wanted to clean all traces of Idol worship. This is the reason he removed all idols from Kabatullah and ordered Ali (رضي الله تعالى عنه) to level all over-sized graves of un-believers.

Wahhabis did exactly the opposite of what Prophet Mohammad (صلى الله عليه و آله وسلم) did.

First they created a sky God for themselves, an idol bigger than all planets put together, who has hands, fingers, shins, eyes, face, and other organs. They call it Allah and claim that this idol is physically sitting over the skies on a big chair. They translate the Kalima as "There is no Deity save Allah. When they say Allah is one, they mean that the Big Deity or Idol sitting on the skies is one, unique and no other Deity or Idol is like him. They worship this idol 5 times a day. They claim that this Idol walks down to the first sky every night and then goes back to his chair. They consider that this Idol has sent all prophets and all scriptures. (La haula wala quwwata illa billah).

Hindus worship a similar God whose name is Vishnu or Brahma. Thus, the **Hindu God Vishu** and **Salafis Sky God** are identical in Essence and Attributes; the only difference is **Salafi Sky God** is single, while **Vishnu** is married.

Ibn Taymiyaah who started Salafism, has also invented a theory of Idol Tawheed or **Oneness of their Sky God**. They say **(i)** Tawheed-ar-Rububiyya, **(ii)** Tawheed al-Uloohiyya, and **(iii)** Tawheed-al-Asma-was-Sifaat.

In **Tawheed-ar-Rububiyya**, they claim that their Sky God is "Rabb" or Sustainer of all creatures and human beings in the Universe.

In **Tawheed-al-Uloohiya**, they claim that their Sky God is Divine. They prostrate in front of that **Deity**. They say that they only ask from their Sky God and from no one else. They demand all Muslims to ask from their Sky Idol God. Whoever does not do that, they call him Mushrik.

In **Tawheed al-Asma-was-Sifaat**, they claim that their Sky God is 'compassionate, merciful and all that.

After the creation of their Sky God, they rejected the Ijma (consensus) rule. They rejected all Imams of Fiqh and claimed that they follow Quran and Sunnah by their self study without any teacher or Imam. Then, they started destroying all traces of Islam from Arabian Peninsula. They destroyed the pious graves of Prophet Mohammad's (صلى الله عليه و آله وسلم) family members, Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah from Arabian peninsula. They also destroyed all Islamic relics, houses, mosques and anything which had any trace of original Islam. They captured the holy places of Islam, Kabatullah and Majid-e-Nabawi and renamed the country as Kingdom of Saudi Arabia and started constructing so called modern buildings in Hijaz and other places for commercial religious tourism. There were thousands of pious graves of Sahaba (رضى الله تعالى عنهم اجمعين) and adjacent mosques throughout Arabian Peninsula. Now, nothing is there, everything has been destroyed. New buildings have been constructed over these sacred graves and we do not know how many of these graves were turned into sewerage lines and toilets in that country.

The graves of Sahabah (رضى الله تعالى عنهم اجمعين) at **Badr** and **Uhad** were destroyed and converted into parking lots. Now Salafis walk over these graves with their shoes and Cars are parked over the pious graves of Sahabah (رضى الله تعالى عنهم اجمعين) who gave their lives to strengthen Islam. An ATM facility is built at the place of Hadhrat Abu Bakr Siddique's (رضى الله تعالى عنه) mosque in Makka. All this was done to establish and consolidate 'Salafism' the religion of their Sky God.

Since they wanted to bury Islam completely and build the religion of their Sky God, they changed all Hadith books. Initially, all Ahadith which were against their self fabricated new Salafi belief, were declared as 'fabricated' (Maudu) in all Hadith books. Later they started removing these Ahadith altogether. Al-Baani, who is considered as great Muhaddith by these sects, removed 83 chapters from the most authentic Islamic

Hadith book 'Bukhari' and published a new book titled "Sahih Adab Al Mufrad". Similar is the case with other Ahadith books. Now, they claim they will accept only those Ahadith which have been approved (read altered) by Al-Baani. Now-a-days, every Hadith they quote, they write (with it) that it is "approved by Al-Baani". Salafis no more consider Bukhari, Muslim and others as authentic Imams of Ahadith. Now-a-days, they have started writing "Imam Al-Baani" and argue that he is the only authority in Hadith literature and no one else is greater than him (Astaghfirullah).

They also changed the meanings of most of the Quranic verses and published a "**Noble Quran**" which contains meanings of Quranic verses as per their self fabricated Sky God Aqeedah. We pray, Allah (عَزَّ وَجَلَّ) to save Muslims from this fitnah.

Salafis exported Salafism (Sky God religion) to all Islamic countries of the world with the help of massive petro-dollars wealth and have attempted to destroy original Islam from the face of the Earth. They should know that whatever they do, they will not be able to destroy Islam. This is the Deen which will be protected by Allah (عَزَّ وَجَلَّ) till the day of resurrection.

(vi) It is in Hadith - Abu Qatada (رضي الله تعالى عنه) narrates that Prophet (صلى الله عليه و آله وسلم) said : "When you are a custodian of any dead, give them a fine shroud because they (the dead believers) visit one another place and meet one another (**Tirmidhi, Ibn Majah and Baihaqi**).

The above Hadith establishes the fact that the pious Muslims and Awliya Allah, after their deaths, visit each other's graves. When they come to the grave, they look at their intact bodies and the Shroud (Kafan). If the shroud is good, it will be appreciated, if not, they may talk about the miserliness of the relatives and children of the dead believer.

The above Hadith also establishes the fact that the grave of Awliya Allah should be made elevated and should be well protected by walls and roof over them. We should provide for their maintenance and proper cloth covering. These protected graves are also appreciated among the Awliya Allah after their deaths. If you leave them flattened to earth without proper protection, the rain water seeps into the graves and this type of neglect on the part of relatives is seen as disrespect and serious negligence for which they may be questioned and punished in Hereafter.

(vii) **It is in Hadith** - Quoted by Salafi scholar **Ibn al-Qayyim al-Jawziyya** in his book '**Kitab Ar-Rooh**'. It is narrated by Ibn Uyaina's maternal cousin Fudayl that he got very sad on the death of his father and he used to do Ziyarah of his Grave everyday. However, by the will of Allah (عَزَّ وَجَلَّ), after sometime he did not visit it often. Once when he came and sat by the side of the grave of his father, (after some time) he fell asleep and saw in the dream that his father's grave has been opened and he is covered in a sheet with a look which is of dead people. Seeing this, he started to cry. (His father) asked : My son why did not you visit me everyday? He replied : Are you aware of my visitation? (His father) said: I was aware of your arrival every time and your visitation and your Dua is a source of happiness not only for me but also those who are buried near me. After this I (again) started to visit his Grave very often. (**Kitab ar-Rooh** written by **Ibn al-Qayyim al-Jawziyya**).

(viii) **It is in Hadith** - "Prophet Mohammad (صلى الله عليه و آله وسلم) said - The Prophets are alive and they pray in their graves"; narrated by **al-Mundhiri** and **al-Baihaqi** who classified it as authentic (Sahih).

(ix) **It is in Hadith** - The Prophet (صلى الله عليه و آله وسلم) told Mu'adh Ibn Jabal (رضي الله تعالى عنه) to visit his Grave whenever he would return from Yemen. And he (صلى الله عليه و آله وسلم) promised his intercession to those who would do so. (**Musnad Ahmad** with two sound chains as stated by al-Haythami, al-Bazzar, al-Tabarani in al-Kabir and Musnad al-Shamiyeen. Ibn Abi Asim in al-Ahad wal-Mathani and as-Sunna. Ibn Hibban in his Sahih, Baihaqi in al-Sunan al-Kubra).

The Awliya Allah and un-believers are not treated as equals In the court of Allah (عَزَّ وَجَلَّ).

(x) **It is in Quran** - **أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ** [Those are they who are in truth **believers**. For them are Grades (of honor) with their Lord, and pardon, and a bountiful provision. (**Al-Anfal - 4**)]

(xi) **It is in Quran** - **وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ** [If you could see how the angels receive those who **disbelieve**, smiting faces and their backs and (saying) : Taste the punishment of burning! (**Al-Anfal - 50**)]

The above Quranic verses clearly specify that there are **grades of honor** and rewards for pious Muslims in Hereafter; while un-believers and hypocrites are treated as criminals and are punished for their crimes. Therefore, the Graves of pious believers are not to be treated on par with the Graves of un-believers and hypocrites.

For instance, mosques, churches and temples are built as massive structures, but these buildings are not treated alike. Mosque is a place where we pray Allah (عَزَّ وَجَلَّ); whereas Churches and Temples are the places where idols are worshiped. Therefore, we are not allowed to go to temples and churches but are required to go to mosques for congregation prayers 5 times a day. Similarly, the Graves of un-believers and hypocrites are the places of apostasy, therefore, we should not visit them, we should not build these graves higher from the ground or make domes over them.

However, this is not the case with the Graves of pious Muslims and Awliya Allah. It is in Ahadith that the Graves of Sahabah (رضى الله تعالى عنهم) (اجمعين) and Awliya Allah are turned into gardens of Paradise, even their dead bodies are protected by Allah (عَزَّ وَجَلَّ). Therefore, building tombs over them is very much liked by Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) which is proved from the above Quranic verses and Ahadith.

(xii) It is in Hadith - Narrated 'Abdullah bin Zaid Al-Mazini : Allah's Apostle (صلى الله عليه و آله وسلم) said, "Between my house and the pulpit (in Masjid-e-Nabawi) there is a Garden of the Gardens of Paradise." **(Bukhari - Book #21, Hadith #286).**

There are differences of opinion among Imams of fiqh about the size and shape of the grave. **All Imams and scholars are right in their opinions.** Those who say that the grave should be around 1 feet higher from the ground and flattened, actually refer to the graves of general Muslims in a common graveyard whose bodies get decomposed over a period of time.

Those who say that the grave should be higher, elevated and rounded above the ground, refer to the graves of Prophets, Sahabah and Awliya Allah. This is important because the bodies of Prophets, Sahabah and Awliya Allah remain fresh and in tact in their graves, therefore, we should make arrangement that the grave is considerably higher from the ground so that rain water does not seep into the grave. These are the graves of the beloveds of Allah (عَزَّ وَجَلَّ), therefore it is important that they are surrounded by grills, walls and roof to protect them from buffalo, dogs and other wandering animals.

(xiii) **It is in Hadith - Narrated by Abu Huraira** (رضى الله تعالى عنه) "The Prophet (صلى الله عليه و آله وسلم) came to the graveyard and said : "Peace be upon you, O' abode of a people of believers! We shall certainly join you, if Allah (عَزَّ وَجَلَّ) will. **How I long to see my brothers!** "They said : " O' Apostle of Allah (صلى الله عليه و آله وسلم), are we not your brothers?" He replied: "**You are my Companions! As for my brothers, they are those who have not yet appeared.**" They said : "How will you recognize those of your Community who had not yet appeared (in your time) O' Apostle of Allah (صلى الله عليه و آله وسلم)?" He replied : "Suppose a man had horses with shiny white marks on their foreheads and legs : would he not recognize them among other horses which are all black?" They said : "Yes O' Apostle of Allah (صلى الله عليه و آله وسلم)!" He continued: "Verily, they (my brothers) shall be coming with shiny bright foreheads and limbs in view of their ablutions, and I shall precede them to my Pond (Al-Kawthar)." **(Muslim, Nasa'i, Malik, and Ahmad).**

(xiv) **It is in Hadith -** It is reported that Prophet Mohammad (صلى الله عليه و آله وسلم) once said after the salat - " O' People! Listen to this, understand it and know it. Allah (عَزَّ وَجَلَّ) has servants who are neither Prophets nor Martyrs and whom the Prophets and Martyrs yearn to be like, due to their seat and proximity in relation to Allah (عَزَّ وَجَلَّ)". One of the Bedouin Arabs who came from among the most isolated of people twisted his hand and said-"O' Apostle of Allah (صلى الله عليه و آله وسلم) ! people from human kind who are neither Prophets, nor Martyrs and yet the Prophets and martyrs yearn to be like them due to their seat and proximity in relation to Allah (عَزَّ وَجَلَّ) Describe them for us"

'The Prophet's (صلى الله عليه و آله وسلم) face showed delight at the Bedouin's question and he said - " They are of the strangers from this and that place. They frequent this or that tribe without belonging to them. They do not have family connections among themselves. They love one another for Allah's (عَزَّ وَجَلَّ) sake. They are of pure intent towards one another. On the Day of Resurrection, Allah (عَزَّ وَجَلَّ) will place for them pedestals of light upon which He will make them sit, and He will turn their faces and clothes into light. On the Day of Resurrection the people will be terrified but not those. They are Allah's (عَزَّ وَجَلَّ) friends (Awliya Allah) upon whom fear comes not, nor do they grieve".

The above Hadith is related through several chains by **Abu Dawud, Ahmad. Baghawi** in Sharh al-Sunna, **al-Hakim** in the Mustadrak, **Ibn 'Asakir, Ibn Abi al-Dunya** in Kitab al-Ikhwan, **Ibn Jarir al-Tabari, Ibn Abi Hatim, Ibn Mardawayh**, and others. **Haythami** in Majma'al-Zawa'id says: '**Ahmad** relates it, and **Tabrani** relates something similar, and all the men in its chain of transmission have been declared trustworthy" .

(xv) **It is in Quran** - - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [Behold the friends of Allah (عَزَّ وَجَلَّ)! On them shall come no fear, nor shall they grieve. These are they, who have believed in Allah (عَزَّ وَجَلَّ) and are mindful of (close to) Him and (have consequently abstained from everything evil). To them tidings come (from Allah - عَزَّ وَجَلَّ) of a happy life both in this world and in Hereafter. The word of Allah (عَزَّ وَجَلَّ) is never revoked. This in itself is a great felicity.] (**Younus - 62-64**).

Building elevated Graves of the important dignitaries of Islam higher from the ground is the practice from the beginning which was continued by Salaf and Khalaf and their followers.

It is in Quran - وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيُعَلِّمُوا أَنْ وَعَدَ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ مِنْ بَيْنِهِمْ أُمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أُمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَسْجِدًا [Thus did We make their case (As-haab-e-Kahaf - Companions of the Cave) known to the people, that they might know that the promise of Allah (عَزَّ وَجَلَّ) is true, and that there can be no doubt about the Hour of Judgment. Behold, they (the people) dispute among themselves as to their affair. (Some) said, "Construct a building over them". Their Lord knows best about them (the companions of the cave). Those who prevailed over their affair said, "Let us surely build a mosque over them."] (**Al-Kahaf - 21**).

The above Quranic verse confirms the fact that even mosques can be build over the pious graves of Awliya Allah. The graves will be on a side, and the Masjid can be used for congregational prayers of Muslims. **Masjid-e-Nabawi (صلى الله عليه و آله وسلم)** is the great example in this context. As a matter of fact every Mazaar of Awliya Allah in the world has a mosque adjacent or attached to it.

It is in "Fatawa Shaami", Vol. 1: "If the deceased is from among the Masha'aikh (Great Predecessors), Ulema (Islamic Scholars) and Sayeds (descendants of the Holy Prophet - صلى الله عليه و آله وسلم-) then to erect a Mausoleum upon their graves is desirable."

Salaf and Khalf who built grills, domes and structures, mosques over the graves of prominent personalities of Islam were **absolutely right in their actions** because they wanted to keep the memorials of these personalities intact for the following generations of Muslims (till the day of resurrection) so that they can visit these places and benefit from tabarruk and tawassul.

