



**MAUSOLEA
HAUNTS OF
SHIRK,
KUFR
AND
IDOLATRY**

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Bukhaari and Muslim narrate from Ibn Abbaas (Radhiyallahu anhu) that (on his death bed) Rasulullah (Sallallahu alayhi wasallam) said: "May Allah curse the Yahood and Nasaara, for they make the graves of their Ambiya Musaaqid." She (i.e. Hadhrat Aishah – Radhiyallahu anha) said: 'He warned against doing as they did.'

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Muslim narrated from Abil Hibaaj Al-Asadi that Ali (Radhiyallahu anhu) said to me: "Should I not send you to do that for which Rasulullah (Sallallahu alayhi wasallam) had sent me? Do not leave any image, but destroy it nor any raised grave, but flatten it."

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MAZAARS – MONUMENTS OF SHIRK AND KUFR

Question: *The Bareilwi bid'atis and Haqqani grave-worshippers claim that building tombs, plastering and elevating the graves of the Ambiya and the Auliya are not forbidden. In an article on this topic they have provided a range of arguments to justify these practices. Are any of their arguments valid? Please explain in detail for our understanding.*

Answer: The arguments of the grave-worshippers portray the *shirk* which pollutes their brains. There is no validity whatsoever for even one of their stupid and spurious contentions. Let us examine the stupidities of the grave-worshippers:

(1) They claim: *“The reason for building a Mazaar is to make the status of the Saint or Prophet apparent or distinct to mankind, for respect towards such great people is actually respect for Islam.”*

The status of a Nabi and Wali is apparent and distinct during their very lifetime and this is perpetuated after their demise by their Teachings.

The elevated status of a Nabi is understood and observed by all Muslims. Such observation was never and is never reliant on elevated graves, plastering graves and erecting mausolea which are evil practices prohibited by Rasulullah (Sallallahu alayhi wasallam) himself. The vast majority of the Ummah does not gain the opportunity of even visiting these abominable structures erected by grave-worshippers. Minus these haraam constructions, respect and honour for Rasulullah (Sallallahu alayhi wasallam) are not diminished by even an iota. And, this is because the honour, love and respect Muslims have in their hearts for Rasulullah (Sallallahu alayhi wasallam) were never reliant on the death and graves of these august Personalities of Islam, but were dependent on their teachings which they delivered to the Ummah from Allah Ta'ala.

The love for Rasulullah (Sallallahu alayhi wasallam) exudes from the Sunnah which is adopted by his devotees in practical life. Acts of grave-worship and other *shirki* stupidities enacted at the tombs of the Saints, far from honouring and respecting them, pains their souls and are in flagrant violation of the demand of Imaan. In the *Ta'leemaat* of the Ambiya and the Auliya there is

absolutely no condonation for the avalanche of *shirk*, *fisq* and *fujoor* which are the salient features and practices prevailing at the mazaars of the grave-worshippers.

The mazaars are notorious venues for qabar puja (grave-worship). The stench of Hinduism percolates the very atmosphere and environment of the mazaars. There is absolutely no affinity between Tauheed and a mazaar whose practices are the very antithesis of the Tauheed taught by the Ambiya and the Auliya.

Nowhere in the Qur'aan and Hadith is there any directive for respecting the Nabi (Sallallahu alayhi wasallam) and the Auliya by means of constructing stupid kuffaar and mushrik type tombs and perpetrating acts of grave-worship for which the mazaars are notorious.

On the contrary, on his deathbed, Rasulullah (Sallallahu alayhi wasallam) invoked *la'nat* (*curse*) on the Yahood and Nasaara for constructing tombs and mausolea.

Once Hadhrat Umm-e-Habeebah (Radhiyallahu anha) and Hadhrat Umm-e-Salmah (Radhiyallahu anha) narrated to Nabi (Sallallahu alayhi wasallam) that in Habshah they had seen a church in which were pictures. Rasulullah (Sallallahu alayhi wasallam) commented:

“Verily, when a pious man from them dies, they construct a masjid (mausoleum) over his grave and adorn it with these pictures. They will be the worst of creation by Allah on the Day of Qiyaamah.”

Thus, the builders of mausolea and mazaars are *shiraarul khalq* (the worst of creation). It should be understood that apes and pigs are also part of creation. These Qabar Pujaaris who worship the mazaars are worse than even these animals.

(2) Stupidly claiming the existence of tombs in Islam, the grave-worshipper says:

“The First tomb in islam: Grave of Prophet Muhammad (sallallahu alaihi wasallam) is “INSIDE” room of the house of Ayesha (ra).”

This is a moronic ‘daleel’ for the claim. The Mubaarak Qabr of Rasulullah (Sallallahu alayhi wasallam) inside the room of Hadhrat Aishah (Radhiyallahu anha) is not a tomb nor a mausoleum. The Sahaabah had never converted the Qabr of Rasulullah (Sallallahu alayhi wasallam) into a tomb. They did not plaster over the Mubaarak Qabr. To this day it remains unplastered in an enclosure.

Burying inside a room is exclusive for a Nabi, not for a non-Nabi. There is no Shar’i evidence to substantiate the baseless extension of this to a Wali. Furthermore, ‘inside a room’ is not a mazaar. It is also not permissible to bury a Wali inside a room. He has to be buried normally as are all Muslims buried.

In Islam, burying inside the room of Hadhrat Aishah (Radhiyallahu anha) is restricted to Rasulullah (Sallallahu alayhi wasallam), Hadhrat Abu Bakr (Radhiyallahu anhu), Hadhrat Umar (Radhiyallahu anhu) and Hadhrat Nabi Isaa (Alayhis salaam) who will be buried alongside Nabi (Sallallahu alayhi wasallam). Besides these four exceptions, there has never been a fifth one. Hadhrat Uthmaan (Radhiyallahu anhu) who was

also among the Khulafa-e-Raashideen and who was martyred in Madinah Munawwarah was not buried in the room.

It is blatantly false to describe their simple graves inside the room as ‘constructed shrines’. This room was not built over any grave. It had existed long before the four blessed graves, hence it is not a mausoleum. They are simple graves inside a room, and in the annals of Islam, these are the only four exceptions. The host of other constructed, plastered graves and mazaars are the shirki artefacts of the followers of Iblees, the Qabar Puja gang who prostrates and circumambulates the graves. They acquit themselves like mushrikeen at the mazaars. There is absolutely no resemblance and no affinity between the mazaars of shirk of the Qabar Puja miscreants and the simple graves inside the room of Hadhrat Aishah (Radhiyallahu anha).

There were innumerable Auliya of lofty status among the Sahaabah and Taabieen, but mazaars were not constructed for them. If burial inside a room as was for the Four, a practice to be emulated, the Sahaabah would have been the very first to have adopted it. But not a single Sahaabi

had adopted this practice. It was confined to the Four illustrious Personalities. Never was this practice extended to any other Wali by the Sahaabah and Taabieen.

(3) The third baseless and stupid argument of the grave worshippers is that in the Qur'aan is mentioned that the Muslims had built a Musjid over the Ashaab-e-Kahaf (the Companions of the Cave). In this regard, the moron Qabar Pujaari states:

“Qadhi Thanah Ullah Panipati (Rahumuhullah) writes in his great Tafsir al Mazhari: After the death of Ashaab al Kahf a dispute occurred between Muslims and non-Muslims. The Muslims said that they will make a Masjid over them because they were of our faith whereas the disbelievers said they will build other buildings on it where people will live...This Ayah is proving that Mosques could be made near graves of Awliya in order to say salaah in them. Tabarruk is also attained through the tombs of the Awliya.”

The moron further presents the following tafseer in an abortive attempt to bolster his spurious ‘proof’:

“The Mushrikeen said: We will build a building over it and worship Allah in it but the Muslims said: We have more right over them and we will surely “BUILD A MOSQUE” so that we can pray there and worship Allah. (Tafsir at-Tabri)”

Briefly, this is blatantly erroneous. In the first place, no one is aware of these Men. They had disappeared inside the mountain. There are no graves of these Companions of the Cave. To this day, there is also the belief that they are still alive, sleeping inside the Cave where they are concealed. Even if they had died, they died inside the mountain cave which has been hidden from the sight of people. No one knows where they exactly are, and no one had ever buried them.

Thus the Musjid which was constructed was a MUSJID for Salaat at the mountain side. It was not a tomb or a mausoleum which housed dead bodies.

This argument is absolutely corrupt and baseless on the basis of several discrepancies:

a) Relevant to the Ashaab-e-Kahaf (the Companions of the Cave), there were no graves,

not a single one. No one knows to this day with absolute certitude whether they are still alive or whether they have already died after Allah Ta'ala had aroused them from their slumber of more than three centuries.

When they arose from their sleep, only one of them emerged from the Cave to go to the town to purchase food without realizing that centuries had lapsed. When the reality was unravelled, a crowd followed him back to the mountain to meet the rest of the group. On reaching the Cave, he went in and Allah Ta'ala hid the Cave from the people. It miraculously sealed and to this day no one is aware of the whereabouts of the Cave and its Inmates. Thus, there were no graves. There was no building, tomb or Musjid or any other type of construction built over the Ashab-e-Kahaf.

b) The two groups, i.e. the Mushrikeen and the Muslimeen, desired to erect a temple and a Musjid respectively. The Muslims prevailed and constructed a Musjid on the side of the mountain at the approximate location of the Cave. This Musjid was NOT a tomb. It was not a mausoleum. It was not a plaster on graves. There were no graves inside this Musjid.

c) Qadhi Thanauallah Panipati states in his “great Tafsir al-Mazhari”, as well as all other Mufasssireen in their respective Tafseers that the Aayat proves that “*Mosques could be made near graves of Awliya*”.

Firstly, regarding Ashaab-e-Kahaf, there were no graves. Secondly, building Musjids *near* to the graves of the Auliya never was an issue of contention. No one disputes this permissibility. Thirdly, the Tafaaseer, including Tafseer Mazhari, explicitly state: “*near to the graves of the Auliya*”. Nowhere is it mentioned that it is permissible to build Musjids ‘over’ the graves of the Auliya. The Qur’aanic term ‘over’ in the context means ‘near’. There were no graves over which to erect a structure, and the Mufasssireen explain it to mean ‘near’. Musjids may be built and have been built near to the graves of even ordinary people. Fourthly, the close environment at the graves of the Auliya being blessed is not denied. This is not the subject of contention. The issue is building Musjids/tombs over the graves of the Auliya. This is haraam and shirk.

d) The Qabar Pujari, cites selectively from Tafseer Mazhari, conveniently omitting the following

narrations stated by Qadhi Thanauallah in his “great Tafzir al-Mazhari”:

(i) Muslim narrated from Abil Hibaaj Al-Asadi that Ali (Radhiyallahu anhu) said to me: ‘Should I not send you to do that for which Rasulullah (Sallallahu alayhi wasallam) had sent me? Do not leave any image, but destroy it, nor any raised grave, but flatten it.’

(ii) Muslim narrated from Jaabir (Radhiyallahu anhu) that Rasulullah (Sallallahu alayhi wasallam) forbade that graves be plastered; that (buildings) be built over it (graves), and sitting on it.

(iii) Bukhaari and Muslim narrate from Ibn Abbaas (Radhiyallahu anhu) that (on his death bed) Rasulullah (Sallallahu alayhi wasallam) said: *“May Allah curse the Yahood and Nasaara, for they make the graves of their Ambiya Musaaqid.”* She (i.e. Hadhrat Aishah –Radhiyallahu anha) said: *‘He warned against doing as they did.’ ”*

Qadhi Thanauallah Panipati (Rahmatullah alayh) commenting on these Ahaadith in his “great Tafsir al-Mazhari”, in the discussion of the very same

Aayat from which the Grave-Worshipper has selectively cited, says:

“These Ahaadith indicate the prohibition (Makrooh Tahrimi) of plastering graves, erecting buildings over them and raising the graves. There is no indication in these narrations for prohibition of building Musjids near to the graves.”

In his abortive bid to support his baseless claim, the Qabar Pujaari deemed it expedient to ignore these Ahaadith presented by Qadhi Panipati, as well as his comment, in his “great Tafsir al-Mazhari”, believing that all the readers of his flotsam article are, like him, morons who will be blissfully ignorant of the full tafseer presented by Qadhi Thanauallah (Rahmatullah alayh).

(e) Should we feign stupidity momentarily and accept that a Musjid was built over the dead bodies of Ashaab-e-Kahaf, then too, this act of a community centuries or perhaps thousands of years prior to the advent of Rasulullah (Sallallahu alayhi wasallam), may not be presented to abrogate the explicit commands of Rasulullah

(Sallallahu alayhi wasallam). Nabi (Sallallahu alayhi wasallam) had specifically prohibited the construction of structures over graves and had ordered their demolition as the aforementioned and other Ahaadith as well as the *Ijma'* of the Fuqaha confirm.

In the eras of the Ummats of bygone times some acts which were permissible, are forbidden in our Shariah. Examples: Making Sajdah for seniors; marrying more than four wives; liquor, etc. Furthermore, some acts which were forbidden for Muslims of bygone times are permissible for us, e.g. consuming Qur'baani meat. It was haraam for them, but halaal for us. It is only ignoramuses who seek to legalize a practise which Rasulullah (Sallallahu alayhi wasallam) had prohibited.

(f) The issue of contention is the *construction of Musjids and mausolea over graves*. But, the moron grave-worshipper presents proof for the permissibility of building Musjids *near* to graves. He miserably fails to present any valid argument for the subject under discussion.

4) Presenting another flapdoodle 'daleel', the moron grave-worshipper says:

“Imam Muhammad (rah) said: Abu Hanifah (rah) informed us saying that Salim al-aftas narrated to us saying “There is no Prophet who has not fled from its (his) people towards the Ka’ba to worship Allah, and around it there are graves of 300 Prophets.”

This moron grave-worshipper has presented this ludicrous, silly argument despite the fact that the 300 graves of the Ambiya (Alayhimus salaam) are invisible and non-existent as far as people are concerned. There are no graves regardless of them being buried there. In fact, the billions of Muslims are not even aware of these graves of the Ambiya. Furthermore, there are numerous places on earth which once upon a time were graveyards, but which today may be market-places, etc.

This ‘daleel’ is actually a daleel against him because all 300 graves of the Ambiya (Alayhimus salaam) around the Ka’bah have been flattened and demolished. There is not a single grave of any Nabi visible around the Ka’bah.

Furthermore, the moron’s argument is devoid of any intelligence. The Ka’bah was never built on or over graves. In fact, it was not built even near to

graves. There existed no graves when the Ka'bah was constructed by Hadhrat Nabi Aadam (Alayhis salaam). The narration from Imaam Abu Hanifah (Rahmatullah alayh) says that the graves are 'around' the Ka'bah. This does not render the Ka'bah a tomb or a mausoleum. The topic of contention is not graves near to a Musjid. The issue is the haraam mushrik practice of constructing buildings over the graves.

In the narration of Imaam Abu Hanifah cited by the moron, there is no mention of constructing buildings on or over graves. Imaam Abu Hanifah (Rahmatullah alayh) only mentioned that there are 300 Ambiya (Alayhimus salaam) buried in the surroundings of the Ka'bah.

(5) The Qabar Pujaari's final argument is the worst drivel in the compound of nonsensical arguments he has presented. This stupid 'daleel' is his assertion of the existence of elevated and plastered graves of numerous Auliya, and of mazaars which their shirk-inclined juhala followers had constructed.

He asks: *“Why did people since 1000 never demolished it if they could find it against Qur’an and Sunnah?”*

For the edification of this moron, it will be salutary for him to know that ‘people’ did demolish such raised graves and tombs by the thousand. These ‘people’ were the Salafis. If demolition by ‘people’ is proof for the evil of these tombs, then the Salafis who had demolished these shirki structures had demonstrated the proof.

Better proof than the Salafis is Rasulullah (Sallallahu alayhi wasallam) who had instructed Hadhrat Ali (Radhiyallahu anhu) to demolish all elevated graves. During his Khilaafat, Hadhrat Ali (Radhiyallahu anhu) renewed the act of grave-demolition as the narration mentioned earlier shows.

The moron’s claim that they do not worship the graves of the Auliya is like shaitaan’s claim that he worships only Allah Ta’ala. This claim of the Qabar Pujaari is blatantly false. Any person may visit any of these mazaars, especially in Ajmer, and observe the villainy of shirk being practised at the gravesides of the Auliya. The claim of only

‘taking tabarruk’ is another blatant LIE. They worship the graves. They make sajdah and tawaaf of the graves. They make vows in the name of the Auliya. They direct their supplications to the inmates of the graves, etc., etc. They are soiled and filthied in a plethora of shirki practices at the mazaars.

There is no daleel in Imaam Shaafi’ ‘taking tabarruk’ from Imaam Abu Hanifah’s grave. We all ‘take tabarruk’ from the Quboor of the Auliya. But it is Waajib to abstain from visiting the mazaars where there is a preponderance of mushrik Qabar Pujaaris enacting their numerous acts of shirk. ‘Taking tabarruk’ does not countenance worshipping the graves as these moron bid’atis do. ‘Tabarruk’ in this context means to supplicate to Allah Ta’ala asking Him to accept one’s Dua by virtue of the *Qurb* (Proximity) the Buzrug has with Allah Ta’ala.

Assuming that these miscreants do not worship the graves, then too, it is imperative to obey Rasulullah (Sallallahu alayhi wasallam) who had commanded the demolition of elevated graves, the prohibition of constructing over graves, and plastering over the graves. He had invoked the

la'nat of Allah Azza Wa Jal on the Yahood and Nasaara specifically for their construction of buildings and temples over the graves.

The audacity with which these Qabar Pujaaris oppose the explicit Ahaadith Nusoos and the Ijma' of the Ummah on the prohibition of elevating graves, plastering over graves and constructing monuments and mazaars is akin to kufr. It appears that they have no Imaan, hence constructing buildings on graves and worshipping graves are of greater importance than obedience to the commands of Rasulullah (Sallallahu alayhi wasallam).

The treachery and chicanery of the moron grave-worshipper constrained him to selectively quote from Tafseer Mazhari. He makes no mention of the Ahaadith prohibiting these haraam structures – Ahaadith cited by Tafseer Mazhari. Mazaars are the very antithesis of Tauheed.

ANOTHER BASELESS ARGUMENT OF ANOTHER GRAVE-WORSHIPPER

A Mausoleum is a monument or an impressive sepulchral construction built in memory of someone.

In its undated letter, the Imam Ahmed Raza Academy of Durban made an abortive flapdoodle attempt to legalize the erection of mausolea by citing the following Qur'anic verse:

“Some said: Construct a building over them.’ Their Lord knows best about them. Those who prevailed over their affairs said: Let us surely built a place of worship over them.’

In accordance with the commentaries of this verse of the Qur’an, which is found in Surah Hashiyah, Imam Bayzawi says: From this it is understood that to erect a Mausoleum for the special people, i.e. Pious Saints and Ulema, is permissible.’

Firstly, there is no Surah in the Qur’an Majeed named ‘Hashiyah’. Secondly, this verse cited by the Raza Academy is verse 21 of Surah Kahaf. Thirdly, the tafseer which the Raza Academy attributes to Imam Baidhaawi (Bayzawi) is not to be found in his commentary of the verse under discussion. Imam Baidhaawi does not say in the commentary of this verse that erection of mausolea for the Saints and Ulema is permissible.

Presenting the tafseer of this ayat, Baidhaawi says:

‘A group said: ‘We shall build over them a building so that people may live in it and that they establish (by) it a village.’ Others said: ‘Most assuredly we shall erect over them a Musjid for performing Salaat therein.’ Then they built nearby a Musjid.’

The Raza Academy then cites the tafseer of Imam Fakhruddin Razi. However, the following passage is omitted:

“Verily, the kuffar said: ‘They (Ashab-e-Kahaf) were on our religion. Therefore, we shall erect over them a building (i.e. a mausoleum). And, the Muslims said: ‘They were on our Deen. We shall, therefore, erect over them a Musjid.’”

The dispute in the episode of Ashab-e-Kahaf was a dispute between Muslims and Kuffaar. While the kuffaar wanted a mausoleum to be built in memory of the Youths of the Cave, just as the grave-worshippers desire, the Muslims wanted to erect a Musjid nearby in which to worship Allah Ta’ala.

The word '*over them*', in the context here means *nearby*. Thus, Baidhaawi translating it, says: "*near to it*". Tafseer Bayaanul Qur'an translates it as "*nearby them*". The term, *over them*, is mentioned in both instances, i.e. in the kuffaar's expression of constructing a mausoleum and in the Muslims' expression of erecting a Musjid. However, a mausoleum is built literally over the grave, hence the term *over* in relation to the kuffaar's proposal refers to the construction of a mausoleum over (literally speaking) the graves. This would have been possible when considering the interpretation that the youths had died and were then buried. If the interpretation of their disappearance is considered then a mausoleum built near to the location of their disappearance would still be said to be '*over them*'.

However, they did not succeed in building of a mausoleum over their graves in view of the disappearance of the youths from the scene. But, it is correct to translate the word (over them) literally in relation to the construction of mausoleum because mausolea are in fact built over the graves. But, this term mentioned in the aayat in relation to the erection of a Musjid means "*near to them*" or '*nearby at the mouth of the cave*'. It

cannot and does not mean “*over*” the graves of the youths. There were no graves. The Men of the Cave were not buried. They simply disappeared into the mountain.

A Musjid’s purpose is different from the purpose of a mausoleum. The function of a Musjid is for the *ibaadat* (worship) of Allah Ta’ala. Stating this difference, Hadhrat Ibn Abbas (radhiyallahu anhu), the Leader of the Mufasssireen, said:

“They (the Muslims and the Kuffaar) disputed regarding the building. The Muslims said: ‘We shall build near to them a Musjid because they were on our Deen and died as Muslims.’ The Mushrikeen said: ‘We shall build over them a building (i.e. a mausoleum) ‘” (Tafseer Mazhari).

The proposal for building a mausoleum, according to aayat 21 of Surah Kahaf, was the desire of the Kuffaar and Mushrikeen while the proposal for building a Musjid was the desire of the Muslims. Imam Raazi in his tafseer explicitly states that it was the kuffaar’s desire to erect a mausoleum, but according to the Qur’an the wish of the Muslim prevailed and a Musjid was built.

Understanding this negation of the erection of a mausoleum, the Raza Academy translated the word appearing in verse 21 of Surah Kahaf as ‘a building’. It avoids the word mausoleum because this very same Qur’anic aayat negates the mausoleum proposal by stating the prevalence of the Muslims’ desire of building a Musjid.

The Hadith prohibiting the erection of mausolea appears on the very page from which the Raza Academy cites the permissibility. The Hadith of prohibition is:

“Jabir narrated that Rasulullah (sallallahu alayhi wasallam) forbade that the grave be built and that (a building) be built over it and that (anyone) sits on it.” (Muslim)

Presenting the tafseer of this Hadith, Mulla Ali Qari states in Mirqat:

“It is said in Al-Azhar: ‘The prohibition of building graves is on account of reprehensibility. And this includes mausoleum.

The prohibition with regard to the building is on account of karahat (reprehensibility) if in one’s own property. And, it (the prohibition) is on account of hurmat (being haraam) if in a public cemetery. Demolition (of the mausoleum) is

compulsory even if it is a Musjid (i.e. if the mausoleum is used as a Musjid).”

The permissibility stated by some sheikhs on which the Raza Academy relies is baseless. The permissibility view is in diametric conflict with the express prohibition of building mausolea stated by Rasulullah (sallallahu alayhi wasallam). The Qur’aan in verse 21 of Surah Kahaf rejects the idea of a mausoleum as explained. Any view which contradicts the Qur’aan and Hadith has to be rejected regardless of it being the opinion of reliable sheikhs. The final word is the Fatwa of the Jamhoor Fuqaha and Ulama.

The erroneous opinion of any authority has to be incumbently set aside. But the grave-worshippers opt for setting aside the categorical command of Rasulullah (Sallallahu alayhi wasallam) for the sake of gratiating their Qabar Puja instincts.

Even if it is assumed that the construction of mausolea is permissible, then too, these monuments of shirk will be banned because when corruption, kufr and shirk become associated with *Ibaahat* (permissibility), the permissible act becomes forbidden in terms of the principles of

the Shariah. This is a unanimous principle of Islamic Law.

The Grave-Worshippers have attempted to enlist Shaami in support of their *baatil* contention. However, Shaami does not support mausolea construction. In Shaami it is stated:

“And, a building (i.e. mausoleum) shall not be raised over it (the grave): i.e. it is haraam Regarding (the erection of a) building over the grave, I have not seen any (Aalim) who has adopted its permissibility.”

It is narrated from Abu Hanifah that it is forbidden to build over the grave any building whatsoever, be it a room, a dome or the like because Jabir (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) forbade the plastering of graves; writing on graves and that buildings be erected over graves. Narrated by Muslim and others.”

Regarding mausolea over graves, Imam Shafi said: *“I saw the Aimmah in Makkah commanding the demolition of buildings erected over graves.”*(Kitaabul Umm).

Muhaddith Allaamah Ali Qari Hanafi Makki said: *“And it (acts of bid’ah) which the Aimmah of the Muslims have rejected, are such as buildings (mausolea) over graves and plastering of the graves.”* (Mirqaat)

Shami further states:

“It is not proper (i.e. not permissible) to bury the deceased inside a house even if it is small. This way (of burying inside a house) is exclusive with the Ambiya.”

This explicit ruling refutes the validity of the permissibility view. In view of the fact that burying inside a building is exclusive with the Ambiya, the unsubstantiated opinion of permissibility is unacceptable.

The Raza Academy’s attempts to confer permissibility for the mausoleum proposal by citing Hadhrat Maulana Shabbir Uthmani’s tafseer is ambiguous and deceptive. Hadhrat Shabbir Uthman did not speak on the permissibility of erecting mausolea. He simply explained the dispute between the two parties regarding the type of construction to be built near the cave. The

Muslim will of erecting a Musjid prevailed. Thus, Tafseer Uthmani states:

“However, those who were influential and powerful (i.e. the Muslims) in the city, decided to build a place of worship (Musjid according to the Qur’an) near the Cave.” (Brackets ours.)

The people of "deep devotion" who wanted to erect a mausoeum were in fact the kuffar. The rejection of this idea is stated in the very passage from Tafseer Uthmani cited by the Raza Academy:

"Yet, those laden with grief and those with competent power, decided upon the building of a place of worship (Musjid) near the Cave."

Thus, the decision was to build a Musjid, not a mausoleum. The aims and purpose of a Musjid are widely different from those of a mausoleum.

Regarding their citation of Hadhrat Maulana Ashraf Ali Thanvi's statements, namely,

"The Hadith forbade all buildings on the grave but did not forbid a grave in the building."

The permissibility of a grave inside a building is exclusive with the Ambiya. It is not permissible

for non-Ambiya. Furthermore, the grave-worshippers acknowledge that the Hadith forbade all buildings on the grave. They are therefore compelled to concede that mausolea which are buildings on/over graves are haraam.

i) As mentioned earlier, 'a grave inside a building' is exclusive with the Ambiya. Only a Nabi may be buried inside a house.

ii) Hadhrat Thanvi's statement (as cited by the Raza Academy) is explicit in stating the prohibition of erecting mausolea, hence it says: "The Hadith forbade all buildings on the grave."

The Bid'atis' desire to erect a mausoleum in the cemetery is "a building on the grave" which according to Hadhrat Thanvi is forbidden.

iii) Hadhrat Thanvi never meant that just anyone can be buried inside a building. He clearly held the opposite view.

In fact even the bid'atis refute the permissibility of a mausoleum over the grave of laymen. Stating this, the letter of the Raza Academy says:

"Ordinary Muslims: The creation of a mausoleum for an ordinary Muslim is forbidden"

iv) Hadhrat Thanvi is well-known for his anti-bid'ah, anti-grave worship and anti-mausolea stance. It is therefore scraping the very bottom of the barrel to attempt to salvage substantiation for the permissibility of mausolea from any statements of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi.

In the tafseer of aayat 21 of Surah Kahaf in which the preference of erecting a Musjid is stated, Tafseer Qurtubi says in volume 10:

"Thus, erecting Musjids over the grave and performing Salaat in them and building (mausolea) over them, etc. among the things coming within the scope of the Sunnah's prohibition, are forbidden and not permissible because Abu Dawood and Tirmizi narrated that Ibn Abbas said: 'Rasulullah (sallallahu alayhi wasallam) cursed women who visit the graves and those who erect Musajid (or mausolea) over the graves and those who (decorate the graves) with lights.' Tirmizi said: 'On this subject are (also) the narrations of Abu Hurairah and Aishah. The

Hadith of Ibn Abbas is Hadith Hasan (i.e. a hadith classification). Bukhari and Muslim narrating from Aishah said that Umme Habibah and Umme Salmah were speaking of a church which they had seen in Habshah Abyssinia. In it were pictures. Rasulullah (sallallahu alayhi wasallam) said: "Verily, those people, when a pious man among them died, they would build a place of worship over his grave and draw those pictures therein. They will be the worst of creation by Allah Ta'ala on the Day of Qiyamah."

Tafseer Qurtubi continues:

"Our Ulama said:

'It is haraam for Muslims to make the graves of the Ambiya and the Ulama places of worship (Musajid) Therefore, Nabi (sallallahu alayhi wasallam) warned against acts like this and he closed the avenues which lead to it (idolatry)."

He thus said:

'Allah becomes greatly wrathful on people who make Musajid of the graves of their Ambiya and their saints. '

"Regarding the high elevated buildings (mausolea) as (the people of) Jahiliyyah (pre-Islam period of

ignorance) would erect for the purpose of honouring and venerating, these (the mausolea) shall be demolished and destroyed. Verily in it (mausolea) is the utilization of worldly adornment in the first stage of the stages of the Aakhirah and also (in it is) emulation of those who venerate and worship the graves (like the Qabar Pujaris). With regard to these meanings and the text of the prohibition, it is appropriate to say: It is Haraam. (Qurtubi, vol. 10)

In a baseless bid to prove the permissibility of erecting mausolea, the Raza Academy says:

"One of the proof that is usually given by those who object to the erecting of mausoleums is that in Islam, it is not permitted to build on the grave thus to erect "mausoleum is not permissible".

In refutation of this claim we must say that the prohibitors of mausolea do not base the prohibition on the prohibition of plastering the grave. Such plastering on top of the grave is a separate haraam act apart from the erection of mausolea. The plastering on top of graves is forbidden whether a mausoleum is erected over a grave or not. The prohibition of erecting mausolea is based on the following factors:

1) The express prohibition stated by Rasulallah (sallallahu alayhi wasallam) in the Hadith narrated by Hadhrat Jabir (radhiyallahu anhu), which reads: "Rasulallah (sallallahu alayhi wasallam) forbade that the grave be plastered (i.e. flattened and plastered over) and that (a building) be erected over it." (Muslim)

The authorities of the Shariah clearly state that the Qur'aanic terms (in Surah Kahaf) mean 'to build a building over the grave.' Thus, the prohibition of mausolea is clearly stated by our Nabi (sallallahu alayhi wasallam).

2) In Sahih Bukhari, under the heading, 'The section on building a masjid over the grave', the following hadith is narrated:

"Aishah (radhiyallahu anha) said: 'When Nabi (sallallahu alayhi wasallam) became ill, some of his wives talked about a church they had seen in the land of Habshah, which was named Mariah. Umme Salmah and Umme Habibah (radhiyallahu anhuma) had come from the Land of Habash and they explained about the beauty of the church and (they mentioned about) the pictures in it. He then lifted his head and said:

‘Those people, when a pious man among them died, they would build over his grave a place of worship, then draw those pictures therein. They are the worst creation by Allah.’

In another hadith Hadhrat Aishah (radhiyallahu anha) says:

“Nabi (sallallahu alayhi wasallam) said during his illness in which he had died: ‘May Allah curse the Yahood and Nasara – they make the graves of their Ambiya Musjids’.”

In other words, it was the practice of the kuffaar to erect buildings, mausolea and places of worship over the graves of the Pious people. They then made these tombs and mausolea places of worship perpetrating kufr and shirk just as the Ahl-e-Bid’ah and Grave-worshippers of our age are doing. It was for this reason that Rasulullah (sallallahu alayhi wasallam) invoked the *la'nat* (curse of Allah) on the builders of mausolea.

3) The Qur'anic verse no. 21 of Surah Kahaf negates the proposal of erecting a mausoleum. Preference was given to the erection of a Musjid near to the Cave.

4) An additional factor of prohibition apart from the first three primary factors is the irrefutable fact that ALL mausolea are haunts of bid'ah, shirk and other evil practices. Islam has no relationship with institutions of polytheism (shirk).

Presenting another utterly baseless argument in favour of tomb-structures (mazaars/mausolea), the Raza Academy says:

"The other objection made by those who are objecting to the Mazaars is usually this, that Muslims going there prostrate to graves. It is not a common practice for Muslims to prostrate or bow before graves. Neither do Muslims make Tawaaf of the graves. This is a baseless and flimsy accusation and if anyone acts in such an un-Islamic manner, then this is not an argument to substantiate that Mausoleums should not be erected. As a matter of fact due to sheer ignorance, some Muslims even act un-Islamically in the Mosques. Does this mean that Mosques should not be built?"

No, this does not mean that Mosques should not be build. The aforementioned statement of the Ahl-e-Bid'ah confirms that they acknowledge that acts of grave-worship do occur at the mausolea

although (according to them) they are ‘not common’. But this is blatantly false. The truth is that the various acts of worship mentioned in this statement are, not only common, but are essential acts of worship associated with the mazaars of the Ahl-e-Bid'ah or the Qabar Pujaris. Only people who have absolutely no respect for the truth can deny these realities of grave-worship taking place at the mazaars. One can only dismiss the claim made in the statement with scorn and contempt for its blatant falsity.

The analogy which the Raza Academy draws between Mosques and mausolea is highly erroneous. While Musajid are among the *Maqaasid* (objectives) of Islam, mausolea are objects of curse. While Islam commands the erection of Musajid, it denounces the erection of mausolea. In Islam there is absolutely no encouragement for the erection of mausolea.

On the other hand, there is considerable emphasis and great merit for the erection of Musjids. Since Musjids are integral institutions of Islam, they cannot be abandoned on account of the accretion of un-Islamic factors. On the contrary, mausolea have no significance in Islam. They are abhorrent

structures. They lead to acts of grave worship, kufr and shirk, hence they are accursed. In view of these facts, they are banned even prior to their erection to prevent the spread of idolatry which is the very antithesis of Tauhid. It is thus baseless to argue the case of the mausoleum on the basis of the Musjid.

The Raza Academy alleges:

"These Mausoleums date back to the early days of Islam."

The "*early days of Islam*" in relation to the Shariah are the days of the Sahaabah and their immediate successors. None of the Sahaabah had ever erected a mausoleum. On the contrary, Hadhrat Ibn Umar (radhiyallahu anhu) once ordered the removal of a tent placed over a grave. The illustrious Fuqaha among the Taabieen did not teach the erection of mausolea. People of ignorance and bid'ah, much later erected mausolea over the graves of great Auliya and Masha-ikh.

The claim that "learned Muslim scholars were responsible for the erection of Mausoleums" is devoid of truth. Ignorant men of bid'ah were

responsible for these accursed haunts of shirk and kufr.

The claim that the righteous Ulama of India, Pakistan, etc., etc., support the erection of mausolea is baseless and false. Those so-called ulama aligned to the Qabar Pujari sect are the ones who support the structures of shirk and kufr known as mausolea or "Mausoleums" to the Raza Academy of Bid'ah.

To Summarise:

- 1) The Qur'an refutes the erection of mausolea.
- 2) The Hadith invokes Allah's curse on those who erect mausolea.
- 3) The Authorities of Islam from the time of the Sahabah reject mausolea.
- 4) Mausolea are not Islamic structures.
- 5) All four Math-habs condemn mausolea.
- 6) Mausolea are associated with kufr and shirk which are inseparable from the institutions of mazaars operated by the Grave-worshippers.

The Ahl-e-Bid'ah should also understand that they cannot eke out substantiation for their desires of shirk by producing any seemingly conflicting statements of our Akaabireen (Senior Masha-ikh),

whether it be Hakimul Ummat Hadhrat Maulana Ashraf Ali or Muhaddith Abdul Haq Dehlwi. The instruction of our seniors is to discard any of their statements which appear to clash with the Proofs of the Shariah. Furthermore, the Bid'ah group is adept in the art of quoting out of context, presenting half-truths and attributing even blatant lies to the Ulama-e-Haq.

We say to the Qabar Pujari jamaat:

Present your arguments on a common platform, namely, the Qur'an, Sunnah, Ijma and Qiyaas. Any opinion in conflict with these Dalaa-il (Proofs) stands rejected regardless of the personality such opinion emanates from. It therefore, does not serve the Bid'atis any benefit to seek substantiation from ambiguous statements of some of our Seniors. Rasulullah (sallallahu alayhi wasallam) said:

ALLAH TA'ALA HAS CURSED THE YAHOOD AND NASARA (BECAUSE) THEY MADE THE GRAVES OF THEIR AMBIYA PLACES OF WORSHIP (i.e. MAUSOLEA AS IS THE PRACTICE OF THE QABAR PUJARI SECT).