

# بَابُ مَا جَاءَ مِنَ التَّغْلِيظِ فِي مَنْ عَبَدَ اللَّهَ عِنْدَ قَبْرِ رَجُلٍ صَالِحٍ، فَكَيْفَ إِذَا عَبَدَهُ؟!

**What has come of harshness regarding the one who worshipped Allāh by the grave of a righteous man, how then, for the one who actually worshipped him?**

## Overview of Chapter

**Chapter 20** What has come of harshness regarding the one who worshipped Allāh by the grave of a righteous man, how then, for the one who actually worshipped him?

**A**fter explaining a major cause among the causes for the appearance of shirk, in this chapter the author addresses how the Prophet (صلى الله عليه وسلم)—being concerned for his ummah and merciful towards them—warned from every avenue that leads them to shirk, closed such avenues, was very stern and harsh in that respect, and repeated his warnings over and over. Thus, he explained that those who construct places of worship over graves are the worst of creation, that Allāh cursed the Jews and Christians for this practice of building places of worship over the graves of their prophets, and he forbade his ummah from doing so.

*Figure 1 Screenshot from <https://abuiyaad.com/a/kitab-tawhid>*

**Start of the main text**

**Ahadeeth No. 1 – Ā'ishah**

فِي الصَّحِيحِ عَنْ عَائِشَةَ: « أَنَّ أُمَّ سَلَمَةَ ذَكَرَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَنِيْسَةً رَأَتْهَا بِأَرْضِ الْحَبَشَةِ، وَمَا فِيهَا مِنْ الصُّوْرِ، فَقَالَ أَوْلَيْكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ أَوْ الْعَبْدُ الصَّالِحُ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوْرَ، أَوْلَيْكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ » (1) فَهَؤُلَاءِ جَمَعُوا بَيْنَ الْفِتْنَتَيْنِ فِتْنَةَ الْقُبُورِ، وَفِتْنَةَ التَّمَاثِيلِ

It is reported in the Saheeh from ‘Ā’ishah (radiyallāhu ‘anhā): that Umm Salamah (radiyallāhu ‘anhā) mentioned to the Prophet (salallāhu ‘alaihi wasallam) regarding a church she had seen in the land of Abyssinia (Ethiopia) which had within it pictures [of people]. So the Prophet (salallāhu ‘alaihi wasallam) said: “When there used to die a righteous man or servant from amongst them, they would build over his grave a place of worship – and they would make in it

these pictures. They are the worst of creatures in the sight of Allāh.” [Bukhāree 427, Muslim 528]. These people gathered together two tribulations: tribulation of building over the graves, and the tribulation of making pictures [of people].

**Ahadeeth No. 2 – Ā’ishah**

وَلَهُمَا عَنهَا، قَالَتْ « لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَفِقَ يَطْرُحُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اِعْتَمَّ بِهَا كَشَفَهَا فَقَالَ وَهُوَ كَذَلِكَ ، لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، ائْتَحَدُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ، يُحَدِّرُ مَا صَنَعُوا، وَلَوْلَا ذَلِكَ؛ أَبْرَزَ قَبْرُهُ، عَيْرَ أَنَّهُ حَشِيَّ أَنْ يَتَّخَذَ مَسْجِدًا» (2) أَخْرَجَاهُ

Bukhāree and Muslim also report that ‘Ā’ishah (radiyallāhu ‘anhā) said: “When Allāh’s Messenger (salallāhu ‘alaihi wasallam) was close to death, he would cover his face with a cloth, and when it became difficult for him [to breath or he would tire] he would uncover it once again. So, whilst in that state, he said: “The curse of Allāh is upon the Jews and Christians because they took the graves of their Prophets as places of

worship.” So, he warned against what they had done. Were it not for that warning, his grave would have been raised – but it was feared that it would be taken as a place of worship.” [Reported by Bukhāree and Muslim]

**Ahadeeth No. 3 – Jundub Ibn ‘Abdullah**

وَلِمُسْلِمٍ عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ « إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ فَإِنَّ اللَّهَ قَدْ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، فَإِنِّي أَنُهَاكُمْ عَنْ ذَلِكَ ».

Muslim reported from Jundub Ibn ‘Abdullah (radiyallāhu ‘anhumā) who said: I heard the Prophet (salallāhu ‘alaihi wasallam) five days before his death saying: “I free myself before

Allāh from taking any of you as a special close friend (khaleel) for indeed Allāh has taken me as a khaleel just as he took Ibrāheem as a khaleel. And if I was to take anyone from my Ummah as a khaleel, then surely I would've taken Abu Bakr as a khaleel. Indeed those who came before you would take the graves of their Prophets as places of worship (as mosques). Do not take graves as places of worship, for indeed I forbid you from that.” [Reported by Muslim]

**Quote No. 1 – Author**

فَقَدَّ نَهَى عَنْهُ فِي آخِرِ حَيَاتِهِ، ثُمَّ إِنَّهُ لَعَنَ - وَهُوَ فِي السِّيَاقِ -  
 مَنْ فَعَلَهُ، وَالصَّلَاةَ عِنْدَهَا مِنْ ذَلِكَ، وَإِنْ لَمْ يَبْنِ مَسْجِدًا، وَهُوَ  
 مَعْنَى قَوْلِهِ « حَسْبِيَ أَنْ يَتَّخَذَ مَسْجِدًا » (2) فَإِنَّ الصَّحَابَةَ لَمْ  
 يَكُونُوا لِيَبْنُوا حَوْلَ قَبْرِهِ مَسْجِدًا، وَكُلُّ مَوْضِعٍ قُصِدَتِ الصَّلَاةُ  
 فِيهِ، فَقَدَّ لِيُتَّخَذَ مَسْجِدًا، بَلْ كُلُّ مَوْضِعٍ يُصَلَّى فِيهِ، يُسَمَّى

مَسْجِدًا، كَمَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « جُعِلَتْ لِي الْأَرْضُ  
مَسْجِدًا وَطَهْرًا »

The Messenger (salallāhu ‘alaihi wasallam) warned from this affair at the end of his life, and he cursed those who did it as is reported in the texts. The prayer next to the graves is also prohibited – even if there is no Masjid built there – and this is the meaning of ‘Ā’ishah’s saying: “It was feared that it would be taken as a place of worship.” Furthermore, it was not the Sahābah who built a Masjid around his grave. Every location which is taken as a place of prayer is considered a masjid. Indeed any place where the prayer is performed is called a masjid, just as the Prophet (salallāhu ‘alaihi wasallam) said: “The earth was made as a masjid and a place of purification for me.” [Bukhāree 335, Muslim 521]

**Ahadeeth No. 4 – Ibn Mas’ood**

«وَأَحْمَدُ بِسَنَدٍ جَيِّدٍ عَنِ ابْنِ مَسْعُودٍ (رَضِيَ اللَّهُ عَنْهُ) مَرْفُوعًا  
 إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءُ، وَالَّذِينَ  
 يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ» (5) وَرَوَاهُ أَبُو حَاتِمٍ فِي صَحِيحِهِ .

Ahmad (rahimahullāh) reported with a good chain of narration from Ibn Mas’ood (radiyallāhu ‘anhumā) which is elevated as a saying of the Prophet (salallāhu ‘alaihi wasallam): “Indeed the most evil of people will be those who are alive when the Final Hour reaches them, and those who take the graves as places of worship.” Reported by Abu Hātim in his Saheeh. [Ahmad 1/405 (38844), Al-Albānee in Tahdheer as-Sājid, p. 23 (saheeh)]

**Important Points - 16**

<p>Important issues of the Chapter:</p>	<p>فِيهِ مَسَائِلٌ:</p>
<p>ما ذَكَرَ الرَّسُولُ فِيمَنْ بَنَى مَسْجِدًا يُعْبَدُ اللَّهُ فِيهِ عِنْدَ قَبْرِ رَجُلٍ صَالِحٍ، وَلَوْ صَحَّتْ نَيْتُهُ الْفَاعِلِ.</p> <p>The intimidation of Allah's Messenger (May the peace and blessing of Allah be upon him) over the one who builds a mosque to worship Allah near the grave of a righteous person even with good intention.</p>	<p>الْأُولَى:</p>
<p>النَّبِيِّ عَنِ التَّمَاثِيلِ وَغَلْظِ الْأَمْرِ فِي ذَلِكَ</p> <p>Prohibition. of statues and likenesses and the gravity of the matter.</p>	<p>الثَّانِيَةُ:</p>
<p>الْعَبْرَةَ فِي مُبَالَغَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ كَيْفَ بَيَّنَّ لَهُمْ هَذَا أَوَّلًا، ثُمَّ قَبْلَ مَوْتِهِ بِخَمْسِ قَالَ مَا قَالَ، ثُمَّ لَمَّا كَانَ فِي السَّبَاقِ لَمْ يَكْتَفِ بِمَا تَقَدَّمَ.</p> <p>A lesson in the emphasis of the Prophet (May the peace and blessing of Allah be upon him) on this. How he first explained and clarified the issue (politely), then five days before his death saying what he said, then how he found at the time of his death what was previously said insufficient in the context.</p>	<p>الثَّالِثَةُ:</p>



<p>الرَّابِعَةُ: نَهَيْهُ عَنْ فِعْلِهِ عِنْدَ قَبْرِهِ قَبْلَ أَنْ يُوجَدَ الْقَبْرُ.          Prophet (May the peace and blessing of Allah be upon him) strongly prohibited the turning of his grave into a Masjid before it had come into existence.</p>
<p>الخَامِسَةُ: أَنَّهُ مِنْ سُنَنِ الْيَهُودِ وَالنَّصَارَى فِي قُبُورِ أَنْبِيَائِهِمْ          It was the practice of the Jews &amp; Christians to turn the graves of their Prophets into places of worship.</p>
<p>السادِسَةُ: لَعْنُهُ إِيَّاهُمْ عَلَى ذَلِكَ.          His curse on the Jews and Christians for this practice.</p>
<p>السَّابِعَةُ: أَنَّ مُرَادَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْذِيرُهُ إِيَّانَا عَنْ قَبْرِهِ          His intention in doing so was a warning to us regarding his grave.</p>
<p>الثَّامِنَةُ: الْعِلَّةُ فِي عَدَمِ إِتْرَازِ قَبْرِهِ.          The reason for not raising his grave.</p>
<p>التَّاسِعَةُ: فِي مَعْنَى إِتْخَاذِهَا مَسْجِدًا.          The meaning of taking them (graves) as Masjid.</p>
<p>الْعَاشِرَةُ: أَنَّهُ قَرَنَ بَيْنَ مَنْ إِتْخَاذَهَا وَبَيْنَ مَنْ تَقُومُ عَلَيْهِمُ السَّاعَةُ، فَذَكَرَ الدَّرِيْعَةَ إِلَى الشِّرْكِ قَبْلَ وَقُوعِهِ مَعَ حَاثِمَتِهِ.          The Prophet (May the peace and blessing of Allah be upon him) linked those who took the graves as Masjid to those upon whom the Hour will occur. He mentioned the means to Shirk before its actual occurrence along with its final consequence.</p>

<p>ذَكَرَهُ فِي خُطْبَتِهِ قَبْلَ مَوْتِهِ بِخَمْسِ الرَّدِّ عَلَى الطَّائِفَتَيْنِ  الَّتَيْنِ هُمَا أَشْرُ أَهْلِ الْبِدْعِ، بَلْ أَخْرَجَهُمْ بَعْضُ أَهْلِ الْعِلْمِ  مِنَ الثَّنَائِينَ وَالسَّبْعِينَ فِرْقَةً، وَهُمْ الرَّاغِبَةُ وَالْجَهْمِيَّةُ،  وَبَسَبَبِ الرَّاغِبَةِ حَدَثَ الشِّرْكَ وَعِبَادَةُ الْقُبُورِ، وَهُمْ أَوَّلُ  مَنْ بَنَى عَلَيْهَا الْمَسَاجِدَ.</p> <p>The mentioning of Prophet (May the peace and blessing of Allah be upon him) in his speech a refutation of the two worst sects of innovators just five days prior to his death. Some scholars have not included these two sects in the 721 sects. These two sects are Rafidah<sup>2</sup>and Jahmiyah<sup>3</sup>.The occurrence of Shirk and grave worshipping was due to Rafidah sect, and they were the first to build Masjid over the graves.</p>	<p>الْحَادِيَةَ عَشْرَةَ:</p>
<p>مَا بُلِيَ بِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ شِدَّةِ التَّرْعِ.</p> <p>Suffering of the Prophet (May the peace and blessing of Allah be upon him) with pains and affliction from the agony of death.</p>	<p>الثَّانِيَةَ عَشْرَةَ:</p>
<p>مَا أَكْرَمَ بِهِ مِنَ الْخُلَّةِ.</p> <p>Allah awarded the favor of making him a Khalil (friend).</p>	<p>الثَّالِثَةَ عَشْرَةَ:</p>
<p>التَّصْرِيحُ بِأَنَّهَا أَعْلَى مِنَ الْمَحَبَّةِ.</p> <p>A clear declaration that close friendship is more valuable than love.</p>	<p>الرَّابِعَةَ عَشْرَةَ:</p>

<p>أَلْتَصْرِيحُ بِأَنَّ الصِّدِّيقَ أَفْضَلُ الصَّحَابَةِ.</p> <p>A clear declaration that As-Siddiq (Abu Bakr) (May Allah be pleased with him) was the best of the Companions.</p>	<p>الْحَامِسَةُ عَشْرَةَ:</p>
<p>الْإِشَارَةُ إِلَى خِلَافَتِهِ .</p> <p>The indication to him (Abu Bakr) as caliph (successor to the Prophet (May the peace and blessing of Allah be upon him) )</p>	<p>الْسَّادِسَةُ عَشْرَةَ:</p>