

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,  
The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon  
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his  
companions – *may Allah be pleased with them all*

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## To Build a Masjid near the Pious

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From the Holy Qur'an we comprehend that to construct a Masjid near the Mazaar or grave of a pious person is a practice of believers from many years past. In fact, by mentioning this, the Holy Qur'an also does not object to this belief. In fact, the Qur'anic explanation on the Ashaab Kahaf and the behaviour of people towards them clearly proves this. This also proves that there is immense Barakah near the grave of a pious person. This is also one of the reasons that people visit Mazaars and also the blessed grave of the Holy Prophet - *may Allah's peace and blessings be upon him*. The Wahhabis who object to this are actually refuting a clear verse of the Qur'an.

We urge you to visit every Mazaar in the world and you will find this clearly highlighted. In Madina Shareef, near the blessed grave is a Masjid. In Lahore, near the blessed grave of Data Saheb - *may Allah be pleased with him* - there is a Masjid. In

Ajmer the same. In Dehli near the grave of Hadrat Qutbudeen Khaki - *may Allah be pleased with him* - and Hadrat Nizaamudeen Awliyah - *may Allah be pleased with him* - there is a Masjid. In the Pakpatan Shareef, next to the grave of Baba Fareed - *may Allah be pleased with him* - there is a Masjid. In Bareilly Shareef, next to the grave of the A'la Hadrat Imam Ahmed Raza - *may Allah be pleased with him* - there is a Masjid. The list goes on and on.

All this is based on the story of the Ashaab Kahaf and therefore, how can say one that this is Haraam or Shikr? By virtue of a Masjid being near the grave of a pious person clearly proves that these blessed people brings one closer to Allah Almighty.

### **Summary of this amazing story.**

After Nabi 'Isa - *peace be upon him* - was raised to the heavens, the state of the Injeel was terribly changed. In fact, most of the people actually turned to idol worship and completely divorced themselves from the true teaching of the Injeel. At the same time, they also forced others to join them or die. The Emperor, Pilot, was such a tyrant that anyone who refused to worship an idol was immediately killed.

However, the people of the cave were very pious people and wanted to remain on the original teachings and principles of the Injeel. Hence, they felt that the best way they could do this was to escape and go into seclusion. They were then made to sleep for over three hundred years. When they were finally found, at the instruction of the King, the entrance to the cave was also sealed. Their entire story was also recorded in a brass plate as well as their names. It is said that the King who eventually found them and made sure that they were protected in the future was a King named Petrus.

During his period, there was terrible turmoil in the country and many people rejected the idea of life after death and even the idea that there will be a Day of Judgement. This king had firm belief in these things and sincerely requested Allah Almighty to show him a sign. In fact, he had the belief that if such a thing was shown to him, then his subjects will also once again begin to believe in this things.

The Ashaab Kahaf were found by a shepherd who was looking for a safe place to keep his flock. When he entered this area, the wall of this cave fell and he was shocked at what he saw. These people then arose from their sleep and send one of their own to find

food in the town. The person whom they sent to town was Yamleekhan. At the same time, they wanted him to find out what was the decision of Pilot in regard to their future.

However, when Yamleekhan entered the town, he found a completely new community who he did not recognize. He was also surprised that people were openly taking the name of Nabi 'Isa - *peace be upon him* - and just yesterday they feared taking his name in public.

Yamleekhan then entered a shop to buy some food and also used the same old coin which was used nearly three hundred years ago. The shop owner also felt that perhaps this person had some hidden treasure and decided to have him arrested and taken to the local chief. They also wanted to know where the hidden treasure was because this was an ancient coin and this person also looked very young. In brief, no one was prepared to listen to this pious young man that he had not hidden any treasure.

Finally, Yamleekhan convinced them that his friends were very near and he could prove his case if they could follow him to his friends. He also asked them about the old Emperor and was told that he had died many years ago. The young man replied that they had only escaped yesterday from the clutches of this tyrant ruler. The Governor of the area and all the influential people also decided to follow Yamleekhan to the cave to see whether he was speaking the truth.

On the other side, his companions who heard these people approaching realised that their friend had been captured by the army of the Emperor and they began to plead to Allah Almighty to protect them against this calamity.

They eventually revealed their entire story and only then did people began to firmly believe in life after death. When the ruler of the region saw the copper box and saw the complete recorded account of these young men, he was totally amazed. On this recording, they had written their entire story and had also included their names and the name of their dog. They had also recorded that they had tried to escape from the clutches of the tyrant Emperor.

When all the people reached arrived the cave they also gave thanks to Allah Almighty for showing them such a clear sign of life after death.

The Ashaab-e-Khaf made Du'a for this King and for his subjects and went back to sleep. Allah Almighty again made them to appear as if they had died. The King then placed their bodies in a special casket and such was the awe within the cave, that no one was prepared to enter again. The King also ordered that a Masjid be built near this place and also instructed everyone to appear once in a year to celebrate the lives of these people. (Khaazin, Khazaa'in)

### **Important point.**

In the Bukhari Shareef, the Holy Prophet - *may Allah's peace and blessings be upon him* - is recorded to have said that, "The Divine Curse of Allah Almighty is upon the Jews and Christians because they made the graves of their Prophets a place of Sajdah".

Through this statement, the Holy Prophet - *may Allah's peace and blessings be upon him* - is also sounding a warning to the Ummah. Allama Qastalani - *may Allah be pleased with him* - in the "Baydawi Shareef" and Shaikh Abdul Haq Muhaddith Dehlwi - *may Allah be pleased with him* - in the "Lam'aat" report from "Tureeshata" that, "The meaning of making a grave a Masjid is to make that grave a direction of one's Qiblah and to display such respect towards the grave in the form of Sajdah where there is no barrier between oneself and the grave."

Hadrat Syed Deedar Ali Shah - *may Allah be pleased with him* - explains, "My Ustad, Moulana Ahmed Ali Saharanpuri - *may Allah be pleased with him* - in the Haashiyah of the 'Sahih Bukhari' pertaining to this Hadith Shareef which has been reported by Imam Qastalani - *may Allah be pleased with him* - and also found in the 'Lam'aat' explains that, 'We are warning them of their evil behaviour of building a Masjid above the grave of someone.'"

In fact, Allamah Baydawi - *may Allah be pleased with him* - has stated that, "The Jews and Christians, because of the greatness of their Prophets, used to make Sajdah in front of their graves. They used to consider (these graves) as their Qiblah and used to also make Ibadah in this direction. In short, they had made these graves their Qiblah. Hence,

they were cursed and the people of Imaan (meaning the Muslims) have been prohibited from doing this. However, if a person builds a Masjid near a pious person with the intention of deriving some blessing from this and not with the intention that this is some “lord” and does not face the grave directly, then this person is not included in this prohibition.”