

“The most correct position is that the dispensation (*rukhsa*) for the visitation of graves is firmly established for women.”
– Ibn ‘Ābidīn.¹

In his *Advice to our Brothers the Scholars of Najd*, Sayyid Yūsuf al-Rifā‘ī states: “You forbid women from visiting the noble Baqī‘ with no agreed-upon, clear and explicit proof from the Law!” The following is a demonstration of the permissibility of visits to al-Baqī‘ according to the principles of Sacred Law and the proof-texts of the Sunna.

Those who object to the visitation of graves by women adduce chiefly three ḥadīths as their proof, two of these being the weak-chained narrations, (a) “Allāh curses the women who visit the graves”² (*la’ana Allāhu zā’irāt al-qubūr*) and (b) “Allāh curses the women who visit the graves and take them for places of worship and candles,”³ the third one being, (c) “Allāh curses the women who frequently visit the graves”⁴ (*la’ana Allāhu zawwārāt al-qubūr*).

As indicated by Sayyid al-Rifā‘ī, the above narrations do not constitute “agreed-upon, clear and explicit proof from the Law” for the prohibition of women from visiting graves in Islām. Accordingly, the majority of the Ulema concur that women are permitted to visit the graves if there is no danger of temptation and sin.⁵ This is established by the following proofs:

1. The Prophet ﷺ said: “I forbade you to visit the graves but [now] do visit them!”⁶ There is no proof for restricting this absolute permission to men alone.
2. ‘Ā’isha رضي الله عنها said: “The Prophet ﷺ forbade the visitation of graves then permitted it, and I think he said: ‘For, truly, they remind you of the hereafter.’”⁷ ‘Ā’isha’s practice and further comments confirm that she understood this Prophetic dispensation as absolute.
3. ‘Ā’isha رضي الله عنها came to Makka after her brother’s death saying, “Where is the grave of my brother?” Then she came to the grave and prayed over him, a month after his death.⁸ Another version states that Ibn Abī Mulayka said: “‘Ā’isha’s brother died six miles away from Makka, so we carried him until we reached Makka and buried him there. ‘Ā’isha came to us after that and

¹Ibn ‘Ābidīn, *Hāshiya* (1386/1966 ed. 2:242).

²Narrated from Abū Hurayra by Ibn Hibbān in his *Sahīh* (7:452 #3178) with a weak chain because of ‘Umar ibn Abī Salama ibn ‘Abd al-Rahmān al-Zuhrī who is weak as stated by al-Arna’ūt and Ma’rūf in *Tahrīr al-Taqrīb* (3:74 #4910). Also narrated from Hassān ibn Thābit from the Prophet ﷺ by Ibn Abī Shayba (3:31) with a weak chain because of ‘Abd al-Rahmān ibn Bahman who is of unknown rank as a narrator (*majhūl*). The ḥadīth itself is acceptable as “fair due to witness and corroborating chains and versions” (*hasan lighayrih*) as stated by al-Arna’ūt in the *Musnad* (5:128 n. 2).

³Narrated from Ibn ‘Abbās by al-Tirmidhī (*hasan*), Abū Dāwūd, al-Nasā’ī in both in *al-Sunan* and *al-Sunan al-Kubrā* (1:657 #2174), Ahmad, Ibn Abī Shayba (2:151, 3:30), al-Tahāwī in *Sharḥ Mushkil al-Āthār* (12:178-179 #4741-4742), al-Baghawī in *Sharḥ al-Sunna* (2:416-417 #510), Ibn Hibbān (7:452-454 #3179-3180), al-Hākim (1990 ed. 1:530) who indicated its weakness, al-Bayhaqī in *al-Sunan al-Kubrā* (4:78 #6992), Ibn al-Ja’d in his *Musnad* (p. 224), al-Tabarānī in *al-Kabīr* (12:148), and al-Haythamī in *Mawārid al-Zam’an* (p. 200), all with the same weak chain containing Abū Sālih Mawlā Umm Hānī’ who is weak as stated by Ibn Hajar in al-Mundhirī’s *al-Targhib* (1997 ed. 4:190) and al-Arna’ūt in *Sahīh Ibn Hibbān* and the *Musnad* (5:128 #2984). However, the ḥadīth itself is acceptable since al-Tirmidhī and al-Baghawī declared it “fair”; while Ibn al-Sakan included it among the sound (*ṣahīh*) narrations as stated by Ibn al-Mulaqqin in *Tuhfat al-Muhtāj* (2:31).

⁴Narrated from Abū Hurayra by al-Tirmidhī (*hasan ṣahīh*), Ibn Mājah, and Ahmad; from Ibn ‘Abbās by Ibn Mājah with a weak chain because of Abū Sālih; and from Hassān ibn Thābit by Ibn Mājah and Ahmad with a weak chain because of ‘Abd al-Rahmān ibn Bahmān. Note: Ibn Mājah’s versions have *zuwwārāt*.

⁵As stated by Ibn Hajar in *Fath al-Bārī* (1959 ed. 3:148), al-Shawkānī in *Nayl al-Awtār* (chapters on burial and the rulings pertaining to graves), and al-Mubārakfūrī in *Tuhfat al-Aḥwadhī* (4:139).

⁶Narrated as part of a longer ḥadīth: from Burayda by Muslim, al-Tirmidhī (*hasan ṣahīh*), Abū Dāwūd, al-Nasā’ī, ‘Abd al-Razzāq (3:569), and others; from Abū Sa’īd al-Khudrī by Ahmad with a chain of sound narrators as stated by al-Haythamī (3:58), Mālik, al-Hākim (1990 ed. 1:530) who declared it sound by Muslim’s criterion, al-Bayhaqī in *al-Sunan al-Kubrā* (4:77 #6984), and al-Bazzār with a chain of sound narrators as stated by al-Haythamī (3:58); from Ibn Mas’ūd by Ibn Mājah, al-Dāraquṭnī in his *Sunan* (4:259), ‘Abd al-Razzāq (3:572-573), Ibn Hibbān (3:261), al-Hākim (1990 ed. 1:531), and al-Bayhaqī in *al-Sunan al-Kubrā* (4:77 #6983) all with weak chains according to al-Arna’ūt; from Anas by Ahmad and al-Bazzār with chains containing al-Hārith ibn Nabhān who is weak according to al-Haythamī (4:27), al-Hākim (1990 ed. 1:531-532), and al-Bayhaqī in *al-Sunan al-Kubrā* (4:77 #6984).

⁷Narrated by al-Bazzār with a chain of trustworthy narrators as stated by al-Haythamī (3:58).

⁸Narrated from Ibn Abī Mulayka by al-Bayhaqī in *al-Sunan al-Kubrā* 4:49).

reproached us for doing so. Then she said: ‘Where is the grave of my brother?’ We showed it to her and she alighted in her howdah and prayed at his grave.’⁹

4. When ‘Abd Allāh ibn Abī Mulayka saw ‘Ā’isha رضي الله عنها visiting the grave of her brother ‘Abd al-Raḥmān he said to her: “Did not the Prophet ﷺ forbid this [visitation of graves]?” She replied: “Yes, he had forbidden it. Then he ordered to visit them.”¹⁰ Ibn ‘Abd al-Barr mentions that Imām Aḥmad adduces this report as proof that women are permitted to visit the graves.¹¹

The wording and verb tenses used by the Prophet ﷺ and the Companions in the above narrations show that these narrations explicitly abrogate the narrations that express prohibition. This is confirmed by al-Ḥākim who narrated the ḥadīth: “Allāh curses the women who frequently visit the graves” then said: “Those narrations pertaining to prohibition from visiting the graves are abrogated, the abrogator being the ḥadīth of ‘Alqama ibn Marthad, from Sulaymān ibn Burayda, from his father, from the Prophet ﷺ. ‘I forbade you to visit the graves but [now] do visit them!’”¹²

5. Due to her strictness and, perhaps, in confirmation of Ibn Abī Mulayka’s remark, ‘Ā’isha رضي الله عنها disliked to visit the grave of her brother as is evident from her remark in al-Tirmidhī’s report of her visitation to ‘Abd al-Raḥmān: “If I had been present at the time of your death I would have never visited you [now].”¹³ Yet this is another proof that she did not understand the Prophet’s ﷺ prohibition as absolute – were it not abrogated – since she did allow herself the visitation of her brother despite it.
6. The Prophet ﷺ passed by a woman who was weeping next to a grave and said: “Fear Allāh and be steadfast!” She replied: “Leave me alone! You were not afflicted with my affliction” – without recognizing him. Then she was told this was the Prophet ﷺ. She came to see him and, not finding anyone at the door she [entered directly and] said, “I did not recognize you!” He said: “Steadfastness is only at the first shock.”¹⁴ If women were prohibited from visiting graves, the Prophet ﷺ would have prohibited her in the first place.
7. ‘Ā’isha رضي الله عنها asked: “What should I say, Messenger of Allāh [at al-Baqī’]?” He replied: “Say: ‘Greeting to you, people of the abodes among the men and women believers! May Allāh grant mercy to those of you and us who went ahead and those who tarried back! Truly we shall – if Allāh wills – join up with you.’”¹⁵

Al-Bayhaqī, Ibn Ḥajar and al-Nawawī said that the above narrations show that it is permitted for women to visit the graves in confirmation of ‘Ā’isha’s visitation of her brother, as the Prophet ﷺ only admonished the mourning woman to be steadfast without forbidding her from visiting the grave, and he gave instructions to ‘Ā’isha رضي الله عنها on what to say when visiting the graves.¹⁶

8. The Prophet ﷺ said: “I had forbidden you to visit the graves but Muḥammad has been permitted to visit the grave of his mother, so visit them, for truly, they remind you of the hereafter.”¹⁷
9. Another version states: “I had forbidden you to visit the graves but do visit them for they truly remind one of the hereafter.”¹⁸
10. Another version states: “Whoever wants to visit the graves [may], truly they remind of the hereafter.”¹⁹
11. Another version states: “I had forbidden you to visit the graves but do visit them, for they help to renounce the world and they remind of the hereafter.”²⁰

⁹ Narrated by ‘Abd al-Razzāq (3:518) and Ibn ‘Abd al-Barr in *al-Tamhīd* (6:261).

¹⁰ Narrated by Abū Ya’lā (8:284) with a sound chain, al-Ḥākim (1990 ed. 1:532), al-Bayhaqī in *al-Sunan al-Kubrā* (4:78 #6993), and Ibn ‘Abd al-Barr in *al-Tamhīd* (3:233).

¹¹ Ibn ‘Abd al-Barr, *al-Tamhīd* (3:234).

¹² Al-Ḥākim (1990 ed. 1:530).

¹³ Narrated from ‘Abd Allāh ibn Mulayka by al-Tirmidhī.

¹⁴ Narrated from Anas in all the Six Books.

¹⁵ Narrated as part of a longer ḥadīth by Muslim and al-Nasā’ī.

¹⁶ Al-Bayhaqī, *al-Sunan al-Kubrā* (4:78), Ibn Ḥajar, *Fath al-Bārī* (1959 ed. 3:184); al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (7:41-42).

¹⁷ Narrated from Burayda by al-Tirmidhī (*ḥasan saḥīḥ*).

¹⁸ Part of a longer ḥadīth narrated from Burayda by Aḥmad.

¹⁹ Part of a longer ḥadīth narrated from Burayda by al-Nasā’ī.

²⁰ Narrated from Ibn Mas’ūd by Ibn Mājah.

12. Another version states: “I forbade you to visit the graves then it appeared to me that they soften the heart, bring tears to the eyes, and remind one of the hereafter. Therefore, visit them, but do not say reprehensible things!”²¹
13. It is established the Prophet ﷺ placed a rock on top of ‘Uthmān ibn Maz‘ūn’s ﷺ grave saying: “With it I shall designate the grave of my [milk-]brother and later bury in it whoever dies among my relatives.”²²

The proof for the visitation of women in the above five narrations is that the positive effects of remembering the hereafter, weeping, and softening the heart are not exclusively limited to men but extend to women as well. Therefore women are also addressed by these narrations which are to be taken in the most general, inclusive sense. This is confirmed by the practice of Fātima – Allāh be well-pleased with her! – the daughter of the Prophet ﷺ as shown in the following two narrations:

14. Imām Ja‘far al-Sādiq narrated with his chain from al-Ḥasan ibn ‘Alī that Fātima the daughter of the Prophet ﷺ – may Allāh be well-pleased with all of them! – used to visit the grave of her uncle Ḥamza ibn ‘Abd al-Muṭṭalib every Jumu‘a²³ and she used to pray and weep there.²⁴ Another version adds that she had marked the grave with a rock in order to recognize it.²⁵ Another version states that she used to tend the grave and repair any damage it had incurred.²⁶
15. The women wept over Ruqīyya – Allāh be well-pleased with her! – when she died, so ‘Umar tried to forbid them but the Messenger of Allāh ﷺ said, “Wait, ‘Umar!” Then he said: “[Women,] beware of the devil’s croaking! As long as it comes from the eye and the heart, it is coming from mercy; and as long as it comes from the tongue and the hand,²⁷ it is coming from Satan.” Whereupon, Fātima began to weep over the grave of Ruqīyya and the Prophet ﷺ was wiping her tears from her face with his hand – or, the narrator said, his sleeve.²⁸

In the Ḥanafī School, it is permitted for women to visit the grave as long as they are properly dressed and ensure that there is no undue intermixing with non-*maḥram* men and that they do not behave inappropriately, such as wailing. The *Fatāwā Hindīyya* (5:350), one of the foremost references for fatwa in the School, says: “The Scholars differed about women visiting graves. Al-Sarakhsī said that the soundest position is that it is not wrong.” Al-Sarakhsī states in *al-Mabsūt* (24:10): “The soundest opinion in our School is that the dispensation (to visit graves) is present for both men and women, because it has been related that ‘Ā’isha رضي الله عنها used to visit the grave of the Messenger of Allāh ﷺ at all times, and that when she went on Ḥajj she visited the grave of her brother ‘Abd al-Raḥmān ﷺ...” This is confirmed by Ibn Nujaym in his *al-Baḥr al-Rā’iq*. Ibn ‘Ābidīn said in his supercommentary on this work, *Minḥat al-Khāliq Ḥāshiyat al-Baḥr al-Rā’iq* (2:210), that al-Ramlī said: “As for women, if they visit graves to renew their sorrows, or to cry and wail, as is the customary practice of many, it is not allowed for them to visit graves. This is how the Prophetic ḥadīth “Allāh has cursed women who visit graves,” is understood. As for if they visit for contemplation, compassion, and seeking *baraka* by visiting the graves of the righteous, then it is not wrong if they are elderly. It is disliked if they are young [*i.e.* there is fear of *fitna* from their attending]. Among that which shows that women’s visiting graves is not unlawful is the ḥadīth narrated by Anas ﷺ that, “The Prophet ﷺ passed by a woman who

²¹Part of a longer ḥadīth narrated from Anas by Ahmad.

²²Narrated from an unnamed Companion by Abū Dāwūd and al-Bayhaqī in *al-Kubra* (3:412) with fair chains cf. Ibn Hajar, *Talkhīs al-Habīr* (2:134); Ibn al-Mulaqqin, *Tuḥfat al-Muḥtāj* (2:29), and al-Arna’ūt’s edition of Ibn al-Qayyim’s *Zād al-Ma‘ād* (1:506). The complete report states that the Prophet ﷺ asked a man to place a rock on top of Ibn Maz‘ūn’s grave; when he was unable to move it, he ﷺ rolled up his sleeves and helped him and the whiteness of his arms was visible. Ibn Maz‘ūn was the first of the *Muḥājirūn* buried in Baqī’ al-Gharqad. Ibrāhīm, the Prophet’s ﷺ son, was buried next to him.

²³Narrated to here from Ja‘far ibn Muḥammad, from his father, without mention of al-Ḥasan by ‘Abd al-Razzāq (3:572) with a broken (*munqati‘*) chain.

²⁴Narrated by al-Ḥakīm (1990 ed. 1:533, 3:30) who declared its chain sound, al-Bayhaqī, *al-Sunan al-Kubrā* (4:78), and Ibn ‘Abd al-Barr in *al-Tamhīd* (3:234) although al-Dhahabī condemns it strenuously while al-Bayhaqī alludes to its weakness.

²⁵Al-Athram and Ibn ‘Abd al-Barr narrated it as mentioned by al-Qurtubī in his *Tafsīr* (10:381); also ‘Abd al-Razzāq (3:574) with a very weak chain because of al-Asbagh ibn Nubata, who is discarded (*matruk*) as a narrator.

²⁶Al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl* (*Aṣl* 15).

²⁷A reference to imprecations and the slapping of the cheeks still exhibited today by mourning Arab Christian women and other non-Muslims.

²⁸Narrated from Ibn ‘Abbās by Ahmad, al-Tayālīsī (2:351) and al-Bayhaqī in *al-Sunan al-Kubrā* (4:70 #6946) with a chain containing ‘Alī ibn Zayd ibn Jud‘ān. Al-Bayhaqī considers this ḥadīth sound as it is confirmed by established narrations. It is partly narrated – but with an identical chain – by al-Ḥakīm (3:190=1990 ed. 3:210) where al-Dhahabī said: “Its chain is passable (*ṣāliḥ*),” however, in his *Mīzān* (3:129) he grades the report “rejected” (*munkar*) due to Fātima’s presence at the burial.

was crying by a grave. He said, ‘Fear Allāh and be patient’” The permissibility is implied, said the *Fuqahā*, because he did not forbid her from visiting the grave; had it been unlawful it would have been obligatory for the Prophet ﷺ to forbid her.²⁹

Even if we should consider the first two of the three ḥadīths adduced by the objectors (a and b) authentic as a handful of scholars did, they do not form proof for prohibition, for two reasons. First, they are abrogated according to the correct view as demonstrated. Second, they elucidate one another and are elucidated by the third ḥadīth adduced (c), in the sense that the curse does not concern women who visit the graves in absolute terms, but only those women who both (1) visit excessively and (2) commit certain reprehensible acts during visitation as stated by al-Tirmidhī, al-Baghawī, al-Taḥāwī, al-Qurṭubī, and others.³⁰ This qualified prohibition is confirmed by the fact that the soundest version of the prohibition ḥadīth states, “Allāh curses the women who **frequently** visit the graves,” in which case the prohibition is patently restrictive, concerning only a specific group of women and not all of them.

Another confirmation is that this qualified prohibition extends to men as well, as stated in the ḥadīth of the Prophet ﷺ: “Allāh curse the Jews and Christians! They took the graves of their Prophets as places of worship.”³¹ This men-inclusive qualified prohibition is further confirmed by the version stating: “I forbade you from visiting the graves and now [allow you to] visit them, but do not utter words that make your Lord angry!”³²

The gist of this documentation is not that Muslim women today are indifferently permitted to visit the graves, since temptation and sin abound in our time and there is little or no observance of the etiquette of Sacred Law shown by either Muslim men or women who visit the graves. To say the least, as al-Bayhaqī said: “If women keep themselves clear from following funeral processions, going out to cemeteries, and visiting graves, it would be healthier for their Religion – and from Allāh comes success.”³³ Al-Ḥakīm al-Tirmidhī elaborated upon it in *Asl* 15 of his *Nawādir al-Uṣūl*.

Yet, the negative situation of contemporary Muslim visitors to city and country cemeteries hardly applies to the women pilgrims who visit al-Baqī‘ and the Prophet ﷺ in Madīna, where the effusion of emotion is somehow counter-balanced by the natural decorum of Madīna al-Munawwara. Therefore their status there should be that of allowance together with male Muslims rather than prohibition as confirmed by the fatwā of the Ulema and contrary to the claims of a handful of Wahhābī dissenters such as the late ‘Abd al-‘Azīz ibn Baz, Muḥammad ibn Ibrāhīm ibn ‘Abd al-Laṭīf, Hammād al-Anṣārī and his student Bakr Abū Zayd, Abū Bakr al-Jazā’irī, and others of those with religious jurisdiction of the Two Sanctuaries.

As for the absolute prohibition, including the Mosque and al-Baqī‘ in Madīna, insisted upon by the Saudi Bakr Abū Zayd in his epistle titled *Juz’ fī Ziyārat al-Nisā’ lil-Qubūr*³⁴ and his odd claims that (a) the narrations prohibiting women from following the funeral bier apply to prove the prohibition of visitation and (b) *zawwārāt* is incorrect and must be read *zuwwārāt* in the sense of female visitors, without the sense of frequency:³⁵ such claims stem from an unreasonable, stubborn rejection of the evidence and a blind following of the familiar founts of originality and nonconformity – Ibn Taymiyya and Ibn al-Qayyim. But truth is more deserving of being followed than famous figures.

A book by the title *Morals and Manners in Islām: A Guide to Islamic Ādāb* (Leicester: The Islamic Foundation, 1986, reprinted 1989 and 1991) by Marwān Ibrāhīm al-Kaysī contains the following errors with regard to the visitation of cemeteries and their architecture:

1. The author states [p. 171]: “There are two main purposes for a Muslim to visit a cemetery: to pray for the dead, and to remind himself of the Hereafter.” A third purpose is to obtain *baraka* or blessing, and a fourth is to supplicate for one’s needs at places of particular blessing, especially through the visitation of the Prophet ﷺ and the *Awliyā’* such as the Companions etc. There

²⁹This paragraph from Shaykh Farāz Rabbānī with slight editing.

³⁰Cf. al-Tirmidhī in his *Sunan* after narrating the ḥadīth of *zawwārāt* from Abū Hurayra; al-Taḥāwī in *Sharḥ Mushkil al-Āthār* (12:179-186); al-Baghawī in *Sharḥ al-Sunna* (2:417, 5:464); and al-Qurṭubī in his *Tafsīr* (20:170), as cited by al-Shawkānī in *Nayl al-Awtar* (chapters on burial and the rulings pertaining to graves).

³¹Narrated from ‘Ā’isha by al-Bukhārī and Muslim.

³²Narrated from Abū Sa’īd by al-Bazzār with a chain of sound narrators as stated by al-Haythamī (3:58); from Ibn ‘Abbās by al-Azdī in his *Musnad* (p. 194); and from Anas by Aḥmad, Abū Ya’lā (6:372), and Ibn Abī Shayba (3:29).

³³Al-Bayhaqī, *al-Sunan al-Kubrā* (4:78).

³⁴In his *al-Ajzā’ al-Hadīthiyya* (p. 107-141).

³⁵Even al-Mu’allimī reads it *zawwārāt* and defines it as “those who frequently visit” in his *‘Imārat al-Qubur* (p. 156).

is Consensus in Islām that travel to visit the Prophet ﷺ is a desirable act of worship (*qurba*) as stipulated in Qāḍī ‘Iyād’s *al-Shifā’* and it is authentically related from Imām al-Shāfi‘ī that he used to pray next to Imām Abū Ḥanifa’s grave in Baghdād in order to ask for the fulfillment of his needs there.³⁶

2. On the same page the author makes the poorly-phrased statement that “Violating Islamic teachings while at the cemetery is forbidden.” Surely, it is not allowed at any time or place! This is the danger of departing from the meticulous phrasing of the experts in *Fiqh*.
3. On the same page the author says: “Nothing is to be said over the grave other than [‘Peace be upon the Muslim and faithful inhabitants of the abodes. May God show mercy to those of us who go before and those who go after and God willing, we will meet you’], except to pray for the dead.” Further down [p. 179] he claims: “It is an innovation to admonish the dead person after his death.” This is all incorrect, as it is desirable (*mustahabb*) or Sunna to give *talqīn* or instruction to the dead after burial, even according to Shaykh Muḥammad ibn ‘Abd al-Wahhāb in his *Aḥkām Tammanī al-Mawt*. There is extensive evidence for this as presented in the *Encyclopedia of Islamic Doctrine* and *The Reliance of the Traveller* (p. 921-924 w32.1-2). The fact that a person is dead and buried does not mean he cannot hear the living. It is a salient feature of modernists that they deny many beliefs and practices connected with *ghayb*.
4. The author also claims [p. 171]: “It is forbidden to touch any grave with the intention of gaining a blessing from it.” This is also incorrect and the correct ruling is that it is disliked, although some – such as Imām Aḥmad ibn Ḥanbal – declared there was no harm in touching or even kissing the Prophet’s ﷺ grave. Al-Dhahabī even labeled as *Khawārij* those who would dispute this fact.
5. The author claims [p. 184]: “Upright tombstones on the grave itself are forbidden.” If by the upright tombstones are meant the grave’s signposts (*shāhidān*) then this claim is utterly rejected and disproved by age-old Islamic practice from East to West.
6. On the same page he states: “No form of construction should be erected on graves... Graves must not be plastered with gypsum.” The truth is there is difference of opinion on this subject and two reasons were mentioned for the permissibility of building up the grave or plastering it with gypsum: to protect it from collapse generally speaking, and to keep it in the public view if it is the grave of a Shaykh, a Scholar, or someone from the family of the Prophet ﷺ as mentioned in Ibn ‘Abidīn’s *Hāshiyā* (1:601). Shaykh Ismā‘īl Ḥaqqī said in his Qur’anic commentary *Rūḥ al-Bayān* under the verse **The mosques of Allāh may only be built and maintained by those who believe in Allāh and the Day of Judgement, perform the prayers and give zakāt, and are afraid of none other than Allāh and they are those who are guided** (9:18):

Shaykh ‘Abd al-Ghanī al-Nābulusī said in *Kashf al-Nūr ‘an Aḥḥāb al-Qubūr* (“The Unveiling of Light from the Occupants of the Graves”) the sum of which is that a good innovation that agrees with the objectives of the Sacred Law is called a sunna. Thus, building domes over the graves of Scholars, friends of Allāh (*awliyā*) and the righteous and placing covers, turbans and cloth over them is permissible if the objective therein is to create reverence in the eyes of ordinary people so that they will not disdain the occupant of that grave.

If the above were not the case, or if it were not in conformity with the Sunna, then ponder the statement of our Mother ‘Ā’isha in Abū Dāwūd’s *Sunan*: “When the Negus died, we were told [*i.e.* by the Prophet ﷺ] that a light would be seen perpetually at his grave.”

May Allāh enlighten our understandings, our hearts, and our graves with His kindness and forgiveness! *Wa-ṣallā Allāhu ‘alā Sayyidinā Muḥammadin wa-‘alā Ālihi wa-Ṣaḥbihi wa-Sallam.*

³⁶Narrated by al-Khatīb in *Tārīkh Baghdād* (1:123) and Ibn Abī al-Wafā’ in *Ṭabaqāt al-Hanafīyya* (p. 519).