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Exaggeration regarding graves and building Masjids over them

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Fatwa No. (4440)  :

Q1: Regarding the issue of (cursing the religion), is the person who does so judged immediately to be a disbeliever? Is there distinction in cursing religion as religion? Does such a distinction exist when women and children curse the religion?

2-The issue of a person being excused for ridiculing the beard due to ignorance, the Niqab (face veil), the Qamis (long shirt), or the Muslims; also the issue of cursing the religion, is ignorance accepted as an excuse or not?

3-The issue of being excused in regard to worshiping graves or Taghut (false gods) due to ignorance, can the people who do so be excused for their ignorance about them?

Please enlighten us with the knowledge that Allah has bestowed upon you on these issues and also on the issue of fighting religious activity, will a person employed for that purpose be excused by reason of ignorance or not?

4-The issue of establishing proof against a Muslim who offers sacrifices to anyone other than Allah, or invokes anyone other than Allah, or supports false gods, can an ordinary Muslim who is well-informed about such matters establish it. Are there other conditions for establishing proof?

A1: To call people to Allah with wisdom, fair preaching, arguing in a mild way is an obligation enjoined by Shari'ah (Islamic law). Allah, may He be Glorified and Exalted, says: ﴿ Invite (mankind) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Knower of those who are guided. ﴾ (Al-Nahl, 16:125)

2-The Da'i (caller to Islam) must be well-informed about what he should command and forbid, for he may be keen on good and have the desire and love of benefiting people, yet he has ignorance, thus he makes that which is lawful unlawful and that which is unlawful lawful, and thinks that he is rightly-guided.

3- Cursing the religion and ridiculing anything related to the Qur'an or the Sunnah, and mocking people who are committed to them like adherence to growing a beard a man's case and wearing Hijab (veil) in the case of women, this is disbelief if it comes out of a Mukallaf (one who meets the conditions to be held responsible for his deeds). It must be made clear to this person that this is disbelief; if he persists after knowing this, then he is a disbeliever. Allah, may He be Glorified and Exalted, says: ﴿ Say: "Was it at Allâh (Exalted and Sublime), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?" ﴾ Make no excuse; you have disbelieved after you had believed. ﴾ (Al-Tawbah, 9:65-66)

4- Worshipping graves and false gods is an act of Shirk (associating others in worship with Allah). The ruling in this regard must be clarified to the Mukallaf who commits this sin, either he accepts it or else he is a Mushrik (one who associates others with Allah in worship). If he dies in a state of Shirk, he will abide in Hell forever and he will not be excused by reason of ignorance after the ruling was clarified to him. The same applies to a person who slaughters animals to anyone other than Allah.

5- Changing Munkar (that which is unacceptable or disapproved of by Islamic law) must be performed by everyone according to his means, therefore the Messenger of Allah (peace be upon him) categorized it into three degrees; he (peace be upon him) said, ﴿ "Whoever among you sees an evil action, let him change it by his hand (by action), and if he cannot, then by his tongue (by speaking out), and if he cannot, then by his heart (by hating it and feeling that it is wrong), and that is the weakest of faith." ﴾ Those who can change the Munkar by their hands are rulers and their deputies. The scholars express disapproval by their tongues, and those under them express disapproval by their hearts; however, some of them may be able to change the Munkar by their tongues. Allah, Glorified be He, says: ﴿ Allâh burdens not a person beyond his scope. ﴾ (Al-Baqarah, 2:286) A servant of Allah should not burden himself with what Allah has not imposed on him. It should be noted that whoever wants to change a Munkar through any of the three degrees must first examine the benefits and harms that will ensue from changing this Munkar, as well as the benefits and harms that will ensue from leaving it. What is more likely to bring benefit either by changing or leaving it should be adopted and what is more likely to avert harm either by changing or leaving it should be adopted. In the event of any conflict in benefits when either changing or leaving it, it is permissible to abandon of the least (benefit) to fulfill the highest. And in the event of any conflict in harm when either changing or leaving it, it is permissible to commit the most minor to avert the gravest and so on. If benefit and harm are equal, then bringing benefit is given priority over warding off harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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