

**Fawaaid from Sheikh Muhammad bin Ramzan's حفظه الله تعالى Kitab  
at Taweed class in ad Dammam (From the chapter: What has been  
narrated that exaggeration with regards to the graves of the righteous  
makes them false dieties worshipped instead of Allah) Friday -7/4/1435;  
7/2/2014**

The linguistical meaning of the word غلى means to exceed bounds. The same word is used for boiling and a rise in prices both signifying exceeding normal limits.

- There is a difference between, respecting, honoring and given the deceased the rights they deserve and exaggeration regarding them.
- Likewise not given them their due respect is also blameworthy like what has come in hadith regarding 'the person is not from us who does not respect the elderly' so what more if the elderly is righteous.

Examples of exaggeration regarding the dead

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1) Making pictures/images/statues of them like what has come in the hadith of Umm Salama and the pictures she saw in the church in Habasha and like what has come in the narration of Ibn Abaas and the people of Nuh who made pictures of righteous men which lead to their worship of them.

2) Seeking remnants or traces from them or places they have been. (The sheikh made the point that the Prophet صلى الله عليه و سلم prayed in certain areas outside -not due to some intrinsic blessing or significance of the place but it just happened that he prayed there -and the dirt or specific piece of land is not a place whereby traces of the Prophet are sought like those who call the people to pray in what is call masjid الكوع seeking some special blessing- except for the valley on the way to hajj where he said 'my lord ordered me to pray here as it is blessed' (al Bukhari) and the Sheikh made the point that the rakats the Prophet صلى الله عليه و سلم made are due to this fact and not due to wearing the ihraam as there are no special two rakats to be prayed after the ihraam.)

3) Having birthday celebrations on their behalf

4) Building domes, buildings, mausoleums, etc. or their graves.

5) Standing or staying in seclusion in devotional reverence at these places like in the hadith of this chapter

6) Doing acts of worship for Allah at these places

The person who falls into the aforementioned examples of exaggeration falls into one of these three or may commit all of them:

1) as Shirk-either minor or major

2)al Bidah

3)al Kabeera like what goes on between the mixing of sexes, music etc.



- In the first narration of Malik is the affirmation of Allah's attribute of غضب or anger and that it is described in this narration as يَشْتَد - to increase.
- Regarding the last narration and the wording زائرات -women who visit the graves or زائرات - women who frequently do so, the Sheikh mentioned there is a difference of opinion regarding the issue of women visiting the graves due to the understanding of the hadith where the Prophet stated that he prohibited visiting the graves and then said ألا فزورها and the differing opinions stem from understanding the general meaning of the command verb here and it including both men and women and the sheikh stated that the strongest opinion is that which states that women are not to visit the graves at all and this due to them being weak regarding calamities, misfortune etc. and proof of their weakness the fact that the majority of those who visit fortune tellers, magicians and the like are women.
- the sheikh also mentioned that the graveyards are not places to do any other worship aside from burying the dead, praying over him and making du'a. Not even passing out free water as sadaqa (as a means to get closer to Allah) can be done as the graveyard is not the place to do actions seeking to get closer to Allah aside from those sanctioned and related to the burial/janazah only!

**Translated by: Abu Afnaan Muhammad al-Amreeki**

