



The first question of Fatwa no. 1644

Q 1: I argued with people who hold the opinion that it is permissible to offer Salah (Prayer) in a graveyard and in a Masjid (mosque) where there is a grave or graves. I refuted their arguments with clear and Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). But they said: "Where did `Aishah perform Salah after the Prophet (peace be upon him) and others had been buried in her house? Did she perform Salah in her house or outside it? They also mentioned that the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) performed Salah in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) though Hajar, wife of prophet Ibrahim (Abraham, peace be upon him) and some of the prophets are buried in it. Is this true or not? Also, is it true that `Aishah used to perform Salah in her house after the death of the Messenger of Allah (peace be upon him)? I would also like to know the names of some books that deal with this subject.

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A: It was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her) that she said that the Prophet (peace be upon him) said on his deathbed: *(Let the curse of Allah be upon the Jews and Christians; they have taken the graves of their prophets as places of worship.)* `Aishah (may Allah be pleased with her) said: *(He was warning against what they did; and if it was not for that, he would have raised his grave above the ground but he feared that it might be taken as a Masjid.)* Muslim related in his Sahih on the authority of Jundub ibn `Abdullah that the Prophet (peace be upon him) said five days before his death: *(Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, you must not take graves as Masjids; I forbid you to do that.)* Muslim also related that the Prophet (peace be upon him) said: *(Do not sit on graves and do not pray towards them.)* And: *(The Messenger of Allah (peace be upon him) forbade plastering of the graves, building over them, or sitting on them.)* He (peace be upon him) cursed the Jews and Christians because they took the graves of their prophets as Masjids. The Prophet (peace be upon him) forbade taking graves as places for Salah, praying towards them, or building over them, in order to protect Tawhid (monotheism) and block the avenues that may lead to Shirk (associating others with Allah in His Divinity or worship). Therefore, we can say that it is not permissible to perform Salah in Masjids where there are graves.

As to the questions: "Where did `Aishah perform Salah after the Prophet (peace be upon him) and others had been buried in her house? Did she perform Salah in her house or outside it? "

(Part No. 1; Page No. 400)

A: `Aishah (may Allah be pleased with her) is one of those who narrated the Hadiths authentically reported from the Messenger of Allah (peace upon him) regarding the prohibition of taking graves as

Masjids. This is a sign for the Wisdom of Allah (Glorified and Exalted be He). Therefore, we know that she did not perform Salah in the room where the graves were located because doing so contradicts the Hadiths she reported from the Prophet (peace be upon him) and this does not suit her. So she performed Salah in the rest of her house.

It is clear now that the Prophet (peace be upon him) was not buried in the Masjid, but was buried in his house. When Al-Walid ibn `Abdul-Malik widened Al-Masjid Al-Nabawy (the Prophet's Mosque), he included the room where the Prophet (peace be upon him) was buried in the Masjid. Therefore, some people thought that the Prophet (peace be upon him) was buried in the Masjid. But it was not so. The Sahabah were the most knowledgeable people about Sunnah (whatever is reported from the Prophet). Thus, they did not bury the Prophet (peace be upon him) in the Masjid, but they buried him in his house so that it would not be used as a Masjid.

Moreover, there is no evidence that Hajar or any of the prophets are buried in Al-Masjid Al-Haram. Those who said this are historians whose sayings are not reliable due to lack of evidence.

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

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