



The thirteenth question of Fatwa no. 4264

Q 13: Is the report that Imam Ibn Al-Qayyim disapproved of traveling on a pilgrimage to the grave of Prophet Ibrahim (Abraham, peace be upon him) authentic? In which of his books can this statement be found? Is it permissible to travel to the grave of Prophet Ibrahim? If so, what is the evidence that supports this? Did Ibn Al-Qayyim say that Hellfire is not eternal? In which of his books can this statement be found?

A: First: it is impermissible to set out on a journey except for the three Masjids (mosques): [Al-Masjid Al-Haram (the Sacred Mosque), Al-Masjid Al-Nabawy (the Prophet's Mosque), and Al-Masjid Al-Aqsa (in Jerusalem)], as the Prophet (peace be upon him) stated: [\(No journey should be made except to three mosques...\)](#) This is the opinion held by Ibn Al-Qayyim (may Allah be merciful to him), the Shaykh of Islam Ibn Taymiyyah, and many scholars, based upon the mentioned Hadith.

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Thus, according to the more correct of the two scholarly opinions, it is impermissible to journey to the grave of Prophet Ibrahim (peace be upon him) or to any other grave, on the authority of the mentioned Hadith.

Second: You can refer to the opinion held by Ibn Al-Qayyim about Hellfire being eternal in his book entitled "Al-Wabil Al-Sayyib", where he stated that Hellfire is eternal as did the Jumhur (dominant majority) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim mainstream).

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

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