

The prohibition of burying people in houses

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No. 3112 – On the authority of ‘Aaishah, the Mother of The Believers (rad iyallaahu `anhaa)¹, that Prophet (صلى الله عليه وسلم)² said: ‘Perform a portion of your prayer in your homes and do not make your homes as graves unlike the Jews and the Christians who placed graves in their homes. Indeed the house in which the Qur’aan is recited will be made apparent to the people of the Heaven just as the stars are made apparent to the people of the earth.’

Dhahabee (رَحْمَةُ اللَّهِ)³ said at the end of this hadeeth:

‘This hadeeth has a clean Isnaad⁴ and its text is Hasan⁵. It is a prohibition of burying people in houses and there is a supporting narration with another chain. The Prophet (صلى الله عليه وسلم) prohibited building over graves and if the people were to be buried in their homes, then graves and houses would become one thing.

Prayer in a graveyard is prohibited, whether it is a prohibition due to dislike or a prohibition meaning Haraam. The Messenger (صلى الله عليه وسلم) said: ‘The best prayer of a man is in his house except for that which is obligatory.’ So it is appropriate that homes are not taken as graves.

As for the Prophet (صلى الله عليه وسلم) being buried in the house of ‘Aa’ishah, the Mother of The Believers (rad iyallaahu `anhaa), then this is specific to the Prophet (صلى الله عليه وسلم). Just as his garment being spread out under him in the niche of his grave was specifically for him and just as it was specific to him that they each Companion (radiallaahu anhum)⁶ prayed over him, individually, without an Imaam, since he was their Imaam in life and in death, in the Dunya and in the Hereafter.

Just as it was also specific to him that his burial was delayed for two days, contrary to his Ummah for whom it is not allowed to delay the burial, since the Messenger (صلى الله عليه وسلم) is protected from change after death unlike us. They delayed his burial so that everyone could pray over him at his house and, therefore, the delay was due to that matter and also their being hesitant regarding his death for half the day until Aboo Bakr (rad iyallaahu `anhu)⁷ came forward with his opinion. This was the reason for the delay.’⁸

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad (صلى الله عليه وسلم), his family, his companions and all those who follow his guidance.

¹ May Allaah be pleased with her

² (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him

³ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

⁴ (إِسْنَاد) Isnaad: Ascribing a hadeeth back to the one who said it - connecting the chain of narration.

⁵ Hasan hadeeth is the one where its source is known and its reporters are unambiguous.

⁶ (radiallaahu anhum) May Allaah be pleased with them

⁷ May Allaah be pleased with him

⁸ Taken from ‘Silsilah Ahadeeth As-Saheehah’ vol.7 Hadeeth no.3112 p.306-307