



The first question of Fatwa No. 1644

Q1: I argued with people who held the opinion that it is permissible to offer Salah in a graveyard and in a Masjid (mosque) where there is a grave or graves. I refuted their arguments with clear and Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) Hadiths. But they said: "Where did `Aisha 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 said that the Prophet (peace be upon him) and the Companions performed Salah in the sacred Masjid and Hajar, the wife of Ibrahim (Abraham) (peace be upon him) and some of the prophets were buried in it. Therefore, I would like to know if Hajar and some of the prophets were buried in the Sacred House or not. Is it true that `Aisha 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 point.

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A1: It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aisha (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 that they have taken the graves of their prophets as places of worship. ﴾ `Aisha (may Allah be pleased with her) said:﴿ He warned against what they did and if it wasn't for that, he would have raised his grave above the ground but he feared that it might be taken as a masjid. ﴾ Muslim reported on 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 reported that the Prophet (peace be upon him) said: (Do not sit on graves and do not pray towards them.), (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, performing Salah on them, or building over them, in order to protect Tawhid (monotheism) and block the avenues that may lead to Shirk (associating others in worship with Allah). Therefore, we can say that it is not permissible to perform Salah in Masjids where there are graves.

As to the questions: "Where did `Aisha 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? "

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A: `Aisha (may Allah be pleased with her) was one of those who narrated the Hadiths of the Messenger of Allah (peace upon him) regarding the prohibition of taking graves as Masjids. This is from the wisdom of Allah (may He be Glorified and Exalted). Therefore, we know that she did not perform Salah in the room where the graves were. Because doing so contradicts the Hadiths she reported from the Prophet (peace be upon him) and this is unsuitable for her. So she performed Salah in the rest of her house.

What is mentioned above, points out that the Prophet (peace be upon him) was not buried in the mosque, but was buried in his house. When Al-Walid Ibn `Abdul-Malik widened the Masjid of the Messenger (peace be upon him), he included the room where the Prophet (peace be upon him) was buried in the Masjid. Therefore, some people thought that the Prophet was buried in the Masjid. But it was not so. The Companions were the most knowledgeable people with the Sunnah of the Prophet (peace be upon him). Thus, they did not bury 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 were buried in the Sacred Masjid. Those who said this are historians whose sayings are not reliable due to lack of evidence.

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

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