

Category: Creed

Shaykh: **Abdul-Aziz bin Baaz**

Title:

### **The Issue**

The ruling on performing Salaah in a Masjid that has a grave in it, and a refutation of those people who use the Prophet's (ﷺ) grave and the graves of his two noble companions (رضي الله عنهما)<sup>1</sup> in the Prophet's Masjid (ﷺ) as an argument and proof to justify graves being allowed to be built inside Masjids.

Reference: Programme: Noorun Alaa Ad-Darb, Cassette no: 62

Question:

**[The questioner asks Shaykh Abdul-Aziz bin Baaz:]**

There is an individual who says: The ruling regarding the Salaah performed in a Masjid that has one grave, differs from a Masjid that has two, three or more graves in it. We request you to clarify this issue for us. Furthermore, what is its ruling when the Prophet of Allah (ﷺ) has indeed said: ***“Allah cursed the Jews and the Christians for taking the graves of their prophets as Masjids.”***<sup>2</sup> Bearing this in mind, there are some people after visiting the Prophet's (ﷺ) Masjid in Madinah who argue that if the graves of the Prophet (ﷺ) and his two noble companions (رضي الله عنهما) are located within the Masjid, and that the Prophet's Masjid (ﷺ) is like any another general Masjid in which it is permissible to perform Salaah [with the graves present there] Can you please explain this further.

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<sup>1</sup> Abu Bakr: he is Abdullah bin Uthmân bin A'meer bin Arms bin Ka'ab bin Sa'ad bin Taym bin Murrah bin Ka'ab bin Luwai Attaymee Alqurshi. Refer to Ibn Abdil Bur's '*Al'isteeaab*' with marginal notes of '*Al'isaabah*' of Ibn Hajr volume 2 page 234. Born in Makkah after 2 years and a few months after the year of the elephant corresponding to 573 CE. He passed away on 7<sup>th</sup> Jamaadul-A'khiraah, 13 years after Hijrah at the age of 63 in Madinah and is buried next to the Messenger of Allah (ﷺ).

Umar bin Khattab: he is Umar bin Khattab bin Nufail bin Abdul-Gaza bin Rabaah bin Abdullah bin Qurt bin Razaah bin Adeer bin Ka'aab. Born in Makkah 13 years after the year of the elephant, corresponding to 584 CE. Refer to Ibn Hajr's '*Al'isaabah*' volume 2 page 511, & '*Fathul-Baree*' volume 7 page 53. He passed away on the 26<sup>th</sup> Dhil-Hijjah 23 years after Hijrah at the age of 63 in Madinah. He is buried next to the Messenger of Allah (ﷺ). [TN]

<sup>2</sup> Refer to the English Translation of Saheeh Bukhari, Book of Prayer, volume 1, Book 8, Hadeeth no: 427 & 428. [TN]

## Response:

The Messenger of Allaah (ﷺ) cursed those people that built Masjids upon graves, and also warned against it as it was narrated in the aforementioned Hadeeth. He (ﷺ) also said: ***“Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do that.”*** This narration has been reported by Imam Muslim in his Saheeh.<sup>3</sup> It has also been reported by the two Shaykhs<sup>4</sup>, on the authority of Aa’ishah (رضي الله عنها) : Umm Habeebah and Umm Salamah (رضي الله عنهما) mentioned a church they had seen in Ethiopia and in the church there were pictures [in it]. When they told the Prophet (ﷺ) of this, he said, ***“Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection.”***<sup>5</sup>

So the Prophet (ﷺ) pointed out consequently that the worst of all creation according to Allah are those who build Masjids upon graves and he warned against this act of theirs.

Hence, this implies and indicates that if a Masjid is located in the place of a grave or many graves, the Salaah must not be performed at such a place and there is no difference whether it has a single grave or more. Also if there is a Masjid that has been built afterwards upon the graves, it is an obligation to demolish that Masjid. The graves must be left in their normal apparent state with no building construction upon them. As this was the condition of all the graves in the time of the Messenger of Allaah (ﷺ), at the graveyard of Baqee<sup>6</sup> and others. This is the condition of all the graves in the Kingdom of Saudi Arabia. The graves

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<sup>3</sup> Refer to the English Translation of Saheeh Muslim for the complete Hadeeth, Chapter 47: Forbiddance to build Masjids on the Graves & decorating them with pictures and forbiddance to use graves as Masjids: Book 4: Hadeeth no: 1083. [TN]

<sup>4</sup> Imam Bukhari: he is Abu Abdullah, Muhammad bin Isma’eel bin Almughairah Albukhari

(194-256 A.H.), Imam Muslim: he is Abul Husain Muslim bin Alhujjaj bin Ward bin Kawshaaz Alqushairi (204-261 A.H) [TN]

<sup>5</sup> Refer to the English Translation of Saheeh Bukhari: Book of Prayer, Volume 1, Book no. 8, Hadeeth no. 426: & Saheeh Muslim: Book of Prayer, Volume 1, Book no. 8, Hadeeth no: 419. [TN]

<sup>6</sup> The graveyard of Madeenah situated opposite the Prophet’s (ﷺ) Masjid in which a great numbers of Companions (رضي الله عنهم) are buried. [TN]

have been left in their normal apparent state, there is no construction done upon them, there are no domes built upon them, there are no Masjids built upon them, and all praise is due to Allah for this great bounty of His.

However, regarding a Masjid that is old, and at the time of its construction there were no graves present within it, and then afterwards a grave or graves were built inside, then that grave or graves must be exhumed and dug up and the deceased moved to the public graveyard where there are no domes, no Masjids, and no constructions upon the graves. Then this old Masjid will once again be free from graves so that the people may be able to perform their Salaah in it.

With regards to some ignorant people who stipulate the permissibility of graves being allowed in Masjids due to the presence of the Prophet's (ﷺ) grave and his two noble companions (رضي الله عنهما) graves being part of his (ﷺ) Masjid, then this can not be presented as an argument or proof, because the Messenger of Allaah (ﷺ) and his two noble companions (رضي الله عنهما) were buried in his (ﷺ) house and not inside the Masjid. But when Alwaleed bin Abul-Malik bin Marwaan<sup>7</sup> decided to expand the Prophet's (ﷺ) Masjid, he included the house of the Prophet (ﷺ) as part of the Masjid, due to his intended extension. Alwaleed bin Abdul-Malik bin Marwaan committed an error when he did this, and what was obligatory upon him was not to include the house of the Prophet (ﷺ) as part of the Masjid so that the ignorant people would not be able to use this as evidence, and others that may advance themselves with this argument and present similar doubts. Without a doubt the people of knowledge rejected and refuted Alwaleed bin Abdul-Malik bin Marwaan with regards to this action of his. So therefore it is not permissible to follow Alwaleed bin Abdul-Malik bin Marwaan by building Masjids upon graves.

Furthermore, no assumptions should be made by anyone regarding the grave of the Prophet (ﷺ) that this action permits construction upon graves or building graves inside Masjids. This is because the house of the Prophet (ﷺ) was a separate house separated from the Masjid that was included and made part of the Masjid for the need of expanding it. So the real condition of the Prophet's (ﷺ) grave was just like the graveyard that can be found opposite his Masjid, separate from it, in which there is no harm, and this was the actual state of the Prophet's (ﷺ) grave separated by a wall and barriers.

It should be the aim of every single Muslim to clarify this issue to his brothers [& sisters] so that they do not make this mistake and develop an incorrect understanding on this issue.

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<sup>7</sup> One of the Muslim rulers of the Umayyad period. He became the Muslim ruler in the year 86 A.H. till 96 A.H. [TN]

Translator: Zulfiker Ibrahim Almemoni Alatharee.

قسم:  
عقيدة

شيخ:  
عبد العزيز بن باز

عنوان:

الصلاة في المسجد الذي فيه قبر، والرد على من احتج بإدخال قبر النبي وصاحبيه  
النبي في المسجد

مصدر ومرجع:

. برنامج نور على الدرب، الشريط رقم 62

السؤال:

[The questioner asks Shaykh Abdul-Aziz bin Baaz:]

There is an individual who says: The ruling regarding the Salaah performed in a Masjid that has one grave, differs from a Masjid that has two, three or more graves in it. We request you to clarify this issue for us. Furthermore, what is its ruling when the Prophet of Allah (صلى الله عليه وسلم) has indeed said: ***“Allah cursed the Jews and the Christians for taking the graves of their prophets as Masjids.”***<sup>8</sup> Bearing this in mind, there are some people after visiting the Prophet’s (صلى الله عليه وسلم) Masjid in Madinah who argue that if the graves of the Prophet (صلى الله عليه وسلم) and his two noble companions (رضي الله عنهما) are located within the Masjid, and that the Prophet’s Masjid (صلى الله عليه وسلم) is like any another general Masjid in which it is permissible to perform Salaah [with the graves present there] Can you please explain this further.

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<sup>8</sup> Refer to the English Translation of Saheeh Bukhari, Book of Prayer, volume 1, Book 8, Hadeeth no: 427 & 428. [TN]

الجواب:

The Messenger of Allaah (صلى الله عليه وسلم) cursed those people that built Masjids upon graves, and also warned against it as it was narrated in the aforementioned Hadeeth. He (صلى الله عليه وسلم) also said: ***“Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do that.”*** This narration has been reported by Imam Muslim in his Saheeh.<sup>9</sup> It has also been reported by the two Shaykhs<sup>10</sup>, on the authority of Aa’ishah (رضي الله عنها): Umm Habeebah and Umm Salamah (رضي الله عنهما) mentioned a church they had seen in Ethiopia and in the church there were pictures [in it]. When they told the Prophet (صلى الله عليه وسلم) of this, he said, ***“Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection.”***<sup>11</sup>

So the Prophet (صلى الله عليه وسلم) pointed out consequently that the worst of all creation according to Allah are those who build Masjids upon graves and he warned against this act of theirs.

Hence, this implies and indicates that if a Masjid is located in the place of a grave or many graves, the Salaah must not be performed at such a place and there is no difference whether it has a single grave or more. Also if there is a Masjid that has been built afterwards upon the graves, it is an obligation to demolish that Masjid. The graves must be left in their normal apparent state with no building construction upon them. As this was the condition of all the graves in the time of the Messenger of Allaah (صلى الله عليه وسلم), at the graveyard of Baqee<sup>12</sup> and others. This is the condition of all the graves in the Kingdom of Saudi Arabia. The graves have been left in their normal apparent state, there is no construction done upon

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<sup>9</sup> Refer to the English Translation of Saheeh Muslim for the complete Hadeeth, Chapter 47: Forbiddance to build Masjids on the Graves & decorating them with pictures and forbiddance to use graves as Masjids: Book 4: Hadeeth no: 1083. [TN]

<sup>10</sup> Imam Bukhari: he is Abu Abdullah, Muhammad bin Isma’eel bin Almughairah Albukhari

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<sup>11</sup> Refer to the English Translation of Saheeh Bukhari: Book of Prayer, Volume 1, Book no. 8, Hadeeth no. 426: & Saheeh Muslim: Book of Prayer, Volume 1, Book no. 8, Hadeeth no: 419. [TN]

<sup>12</sup> The graveyard of Madeenah situated opposite the Prophet’s (صلى الله عليه وسلم) Masjid in which a great numbers of Companions (رضي الله عنهم) are buried. [TN]

them, there are no domes built upon them, there are no Masjids built upon them, and all praise is due to Allah for this great bounty of His.

However, regarding a Masjid that is old, and at the time of its construction there were no graves present within it, and then afterwards a grave or graves were built inside, then that grave or graves must be exhumed and dug up and the deceased moved to the public graveyard where there are no domes, no Masjids, and no constructions upon the graves. Then this old Masjid will once again be free from graves so that the people may be able to perform their Salaah in it.

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It should be the aim of every single Muslim to clarify this issue to his brothers [& sisters] so that they do not make this mistake and develop an incorrect understanding on this issue.

مترجم: ذوالفقار إبراهيم الميمني الأثري

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<sup>13</sup> One of the Muslim rulers of the Umayyad period. He became the Muslim ruler in the year 86 A.H. till 96 A.H. [TN]

## الصلاة في المسجد الذي فيه قبر، والرد على من احتج بإدخال قبر النبي وصاحبيه في المسجد النبوي

بتاريخ 22/09/05 09:19 AM

**السؤال** هناك من يقول: إن الصلاة يختلف حكمها في المسجد الذي فيه قبر عن المسجد الذي فيه قبران عن المسجد الذي فيه ثلاثة أو أكثر . نرجو التوضيح في هذا ، وكيف الحكم والنبي صلى الله عليه وسلم قال : لعن الله اليهود والنصارى اتخذوا قبور أنبيائهم مساجد مع العلم بأن بعض الناس الذين يأتون من المدينة المنورة يحتجون بأن مسجد النبي صلى الله عليه وسلم فيه قبره عليه الصلاة والسلام وقبر صاحبيه رضي الله عنهما فهو كعادة المساجد تجوز الصلاة فيه ، أرجو التوضيح .

**الجواب:** لرسول صلى الله عليه وسلم لعن من يتخذ المساجد على القبور ، وحذر من ذلك ، كما في الحديث السابق ، وقال : ألا وإن من كان قبلكم كانوا يتخذون قبور أنبيائهم وصالحيهم مساجد ألا فلا تتخذوا القبور مساجد فإني أنهاكم عن ذلك رواه مسلم في الصحيح ، وروى الشيخان ، عن عائشة رضي الله عنها ، أن أم حبيبة وأم سلمة رضي الله عنهما ذكرتا للنبي صلى الله عليه وسلم كنيسة رأتها بأرض الحبشة وما فيها من الصور فقال أولئك إذا مات فيهم الرجل الصالح بنوا على قبره مسجدا وصوروا فيه تلك الصور أولئك شرار الخلق عند الله

فبين صلى الله عليه وسلم أن الذين يبنون المساجد على القبور هم شرار الخلق عند الله ، وحذر من فعلهم .

فدل ذلك على أن المسجد المقام على قبر أو أكثر لا يصلى فيه ، ولا فرق بين القبر الواحد أو أكثر ، فإن كان المسجد هو الذي بني أخيرا على القبور وجب هدمه ، وأن تترك القبور بارزة ليس عليها بناء ، كما كانت القبور في عهده صلى الله عليه وسلم ، في البقيع وغيره ، وهكذا إلى اليوم في المملكة العربية السعودية ، فالقبور فيها بارزة ليس عليها بناء ولا قباب ولا مساجد ، ولله الحمد والمنة .

أما إن كان المسجد قديما ولكن أحدث فيه قبر أو أكثر فإنه ينبش القبر وينقل صاحبه إلى المقابر العامة التي ليس عليها قباب ولا مساجد ولا بناء ، ويبقى المسجد خاليا منها حتى يصلى فيه .

أما احتجاج بعض الجهلة بوجود قبر النبي صلى الله عليه وسلم ، وقبر صاحبيه في مسجده فلا حجة في ذلك؛ لأن الرسول صلى الله عليه وسلم دفن في بيته وليس في المسجد ، ودفن معه صاحباه أبو بكر وعمر رضي الله عنهما ، ولكن لما وسع الوليد بن عبد الملك بن مروان المسجد أدخل البيت في المسجد؛ بسبب التوسعة ، وغلط في هذا ، وكان الواجب أن لا يدخله في المسجد؛ حتى لا يحتاج الجهلة وأشباههم بذلك ، وقد أنكر عليه أهل العلم ذلك ، فلا يجوز أن يقتدي به في هذا ، ولا يظن ظان أن هذا من جنس البناء على القبور أو اتخاذها مساجد؛ لأن هذا بيت

مستقل أدخل في المسجد؛ للحاجة للتوسعة ، وهذا من جنس المقبرة التي أمام المسجد مفصولة عن المسجد لا تضره ، وهكذا قبر النبي صلى الله عليه وسلم مفصول بجدار وقضبان .

وينبغي للمسلم أن يبين لإخوانه هذا؛ حتى لا يغلطوا في هذه المسألة .

والله ولي التوفيق .

برنامج نور على الدرب ، الشريط رقم ( 62 . )

المفتي: الشيخ عبد العزيز بن عبد الله بن باز