



Building minarets and graves in Masjids

The first and third questions of Fatwa no. 2909:

Q 1: Some benevolent people build Masjids (mosques) at their own expense and allocate certain parts of the Masjid's outside or frontal areas to be used as a grave for the person or any of his family. They believe that they are drawing close to Allah by doing so. They asked some scholars who permitted them to put graves around or in front of the Masjid provided that there be a separating wall between the Masjid and the cemetery.

Q 3: Some people object to the building of minarets altogether and regard them as contrary to the Sunnah and a waste of money. In reply, others argue that the minaret has become a symbol of recognizing Masjids from other tall buildings which block the view from a distance. Furthermore, a Masjid with towering minarets makes people feel that Muslims are still doing well in the face of the numerous challenges they confront.

A 1: It is not permissible to single out a certain part of the Masjid to bury the person who built

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it or anyone else, for the relevant proofs indicating the impermissibility of building Masjids over graves. The basic rule in this regard is what is reported 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 Um Salamah told the Prophet (peace be upon him) about a church they saw in the land of Abyssinia decorated with images. He (peace be upon him) said, (When a righteous man died among them, they would build a place of worship over his grave and put those images in it. They are the most evil of mankind before Allah.) Similarly, the Four Compilers of Hadith reported on the authority of Ibn 'Abbas (may Allah be pleased with them both) that he said, (The Messenger of Allah (peace be upon him) cursed the women who visit graves and those who build Masjids (mosques) and place lights around them.) There are also other authentic Hadith in this regard.

A 3: There is nothing wrong with building minarets in the Masjids. Indeed, it is desirable, because it allows the voice of the Mu'adhin (caller to Prayer) to reach those who are being called to Salah (Prayer). This is indicated by the fact that Bilal recited the call to Salah at the time of the Prophet (peace be upon him) from the rooftops of some

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houses that neighbored the Masjid. Moreover, scholars unanimously agree on this point.

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

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