

Building Mosques or Placing Lights on Graves

There are many sound and clear Hadith concerning the unlawfulness of building mosques over graves or putting lights on them. Abu Hurairah reported: "The Prophet, peace be upon him, said: 'May Allah destroy the Jews, because they used the graves of their prophets as places of worship.'" (Bukhari and Muslim)

Ibn 'Abbas reported: "The Messenger of Allah, peace be upon him, cursed the women who visit graves and those who build mosques and place lights on them." (Reported by Ahmad and other compilers of the Sunan except Ibn Majah. Tirmidhi considers it a sound hadith) Abdullah Al-Bujali said: "I heard Allah's Messenger, peace be upon him, five nights before his death, saying: 'I declare myself innocent before Allah of having an intimate friend from among you. Indeed, Allah, the Mighty and the Majestic, has taken me as an intimate friend just as he took Ibrahim as His intimate friend. Had I to take an intimate friend from among you, I would have taken Abu Bakr as my intimate friend. Before you there was a group who turned the graves of their prophets and their righteous ones into mosques. Do not turn graves into mosques. I forbid you to do that.'" (Muslim)

Abu Hurairah narrated: "The Prophet, peace be upon him, said: 'May Allah curse Jews and Christians for they turned the graves of their Prophets into places of worship.'" (Muslim Bukhari and Muslim)

'Aishah reported: "Umm Habibah and Umm Salamah mentioned to Allah's Messenger, peace be upon him, a church in which they saw drawings while in Abyssinia, whereupon he said: 'Those people used to build a place of worship over the grave of a righteous man among them when he died and make such drawings in it. These will be the worst of people in the sight of Allah on the Day of Resurrection.'" (Bukhari and Muslim)

The author of Al-Mughni said: "It is not permissible to build mosques around graves because of the statement of the Prophet, peace be upon him, 'May Allah curse the women who visit graves and those who build mosques and place lights over them.'" (Reported by Abu Daw'ud and Nasa'i)

If it were permissible, the Prophet, peace be upon him, would not have cursed those who did it. Moreover, this practice wastes money and encourages adoration of graves similar in spirit to the adoration of idols. Because of this report it is not permissible to build mosques over graves. Besides, the Prophet, peace be upon him, said, "May Allah curse the Jews who turned the graves of their prophets into places of worship," in order to warn others against pursuing a similar course. (Muslim and Bukhari)

'Aishah said: "The only reason the grave of Allah's Messenger, peace be upon him, was not made prominent was to stop people from turning it into a mosque." Designating certain graves as places of prayers is similar to adoring idols and seeking their pleasure. The worship of idols started with the

adoration of the dead, making images of them, touching them, and offering prayers at their graves. (The commentator on this said: "It points to what Bukhari narrated from Ibn Abbas concerning the reason why the people of Noah worshipped idols. They were known as Wadd, Sawa', Yaghuth, Ya'uq, and Nasr. These were pious people of whom they made images in order to remember them after their death and imitate them. Due to the lack of knowledge that became prevalent among the people, Satan made it appear beautiful to worship their images and likenesses, and to honor them, wipe over them, and approach them. Wiping them is passing one's hand over them to invoke their blessing and intercession. The same was done to the graves of righteous people. This practice was initiated by idolaters, and then passed on to Jews and Christians and then to Muslims. Such objects are equivalent to idols.")

Fiqh-us-Sunnah

Fiqh 4.69a

Embellishing the Mosques

Anas reports that the Messenger of Allah said: "The Hour will not come to pass until the people vie with each other in (building) the mosques." This is related by Ahmad, Abu Dawud, anNasa'i, Ibn Majah, and Ibn Hibban who calls it sahih. Ibn Khuzaimah's wording is: "A time will come when the people will vie with each other in (building) the mosques but very few will attend (the mosques)."

Ibn 'Abbas reports that the Messenger of Allah said: "I have not been ordered to build high and lofty mosques." Abu Dawud's version adds: "Ibn 'Abbas said: 'You will certainly embellish them as the Jews and Christians embellished [their places of worship].'" The preceding Hadith was related by Abu Dawud and by Ibn Hibban who calls it sahih.

'Umar ordered mosques to be built and would say: "Protect the people from the rain. Beware of red and yellow decorations for they distract people." This is related by Ibn Khuzaimah in his sahih and by al-Bukhari in mualaq form.

Sa'id bin Al-Musayyib reported from Abu Hurairah that the Prophet (peace be upon him) said, "You should not undertake a special journey to visit any place other than the three Mosques: the Sacred Mosque of Makkah, this mosque of mine, and Al-Aqsa Mosque (of Jerusalem)." This is reported by Bukhari, Muslim, and Abu Daw'ud. In another narration the words are "For three mosques a special journey may be undertaken: The Sacred Mosque (Ka'bah), my mosque, and the mosque of Al-Quds (Jerusalem)."

Abu Dharr reported that he asked the Prophet (peace be upon him), "O Prophet of Allah, which mosque was built first on earth?" The Prophet (peace be upon him) replied, "The Sacred Mosque of Makkah." Abu Dharr again asked, "Which was next?" The Prophet (peace be upon him) said, "The Al-

Aqsa Mosque." "How long was the period between them?" Abu Dharr asked. The Prophet (peace be upon him) said, "Forty years. Apart from these, offer your prayers anywhere when it is time to pray, although excellence is in praying in these mosques."

Traveling to these three mosques is prescribed because of their special position in Islam. Jabir reported that the Prophet (peace be upon him) said, "One prayer in this mosque of mine is better than 1,000 prayers offered anywhere else except the Sacred Mosque, and one prayer in the Sacred Mosque is better than a hundred thousand prayers in any other mosque." This was reported by Ahmad with a sound chain of authorities.

Anas bin Malik reported that the Prophet (peace be upon him) said, "Whoever prays forty prayers consecutively in my mosque without missing any of the obligatory prayer, he will be removed from Hell, from punishment, and from hypocrisy." This was reported by Ahmad and At-Tabarani with a sound chain. We read in various ahadith that a prayer offered in the AlAqsa mosque is five hundred times superior (in reward) to one offered in any other mosque, except the Sacred Mosque and the Mosque of the Prophet (in Madinah).

The opinion of the jurists concerning the mosques in which the i'tikaf is to be performed

There is a difference of opinion among the jurists concerning what mosques are acceptable for i'tikaf. According to Abu Hanifah, Ahmad, Ishaq, and Abu Thaur, i'tikaf is valid in any mosque in which the five prayers are held and which has a congregation. This is based on the Hadith of the Prophet: "Every mosque that has a caller to prayer and an imam is acceptable for i'tikaf." This is related by ad-Daraqutni, but the hadith is mursal and weak and cannot be used as a proof.

Malik, ash-Shafi, and Dawud say that it is acceptable in any mosque, as there is no proof that restricts it to any particular mosques. The Shaf'iyyah say it is better to perform i'tikaf in a congregational mosque, as the Prophet, upon whom be peace, performed i'tikaf in such a mosque, and because the number of those who attend the prayers in such a mosque is greater. If the period of i'tikaf includes the time for the Friday prayer, then one must perform it in the congregational mosque in order not to miss the Friday prayer.

The person making i'tikaf may make the call to prayer if the place from whence the call is made is either the door of the mosque or its interior courtyard. He may also go to the roof of the mosque, as all of that is considered part of the mosque. If the place for the call to prayer is outside of the mosque, and the mu'takif makes the call, he will void his i'tikaf. The exterior courtyard is considered part of the mosque according to the Hanafiyyah and Shaf'iyyah and one narration from Ahmad. According to Malik and another narration, it is not part of the mosque and the person making i'tikaf should not go there.

Most scholars say that it is not correct for a woman to make i'tikaf in the mosque in her house (that is, the special place of her house where she performs her prayers) because the mosque in her house usually does not fall in the category of mosques and can be sold. There is no difference of opinion on this point. The wives of the Prophet always performed their i'tikaf in the Prophet's mosque.

Fiqh-us-Sunnah
Fiqh 3.149c

Surah 9: 17

It is not for such as join gods with Allah to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell

Surah 9: 18

The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day establish regular prayers and practice regular charity and fear none (at all) except Allah. It is they who are expected to be on true guidance.

Keeping the mosques clean and scenting them

'Aishah reports that the Prophet ordered that mosques be built in residential areas and that they be cleaned and perfumed. This is related by Ahmad, Abu Dawud, at-Tirmidhi, Ibn Majah, and Ibn Hibban with a good chain. Abu Dawud's wording is: "He ordered us to build the mosques in the residential areas, to build them well, and to purify them. 'Abdullah would burn incense when 'Umar would sit on the pulpit."

Anas reports that the Prophet sallallahu alehi wasallam said: "The rewards of my ummah were placed before me, even for removing a speck of dust from the mosque." This is related by Abu Dawud, at-Tirmidhi, and Ibn Khuzaimah who calls it sahih.

Graveyards, do not offer salat in

'Aishah reports that the Prophet sallallahu alehi wasallam said: "Allah cursed the Jews and Christians [because] they took the graves of their prophets as mosques." This is related by al-Bukhari, Muslim, Ahmad, and an-Nasa' i . Ahmad and Muslim record from Abu Marthad al-Ghanawi that the Prophet sallallahu alehi wasallam said: "Do not pray facing a grave and do not sit on one." They also record that Jundub ibn 'Abdullah al-Bajali heard the Prophet say, five days before he died: "The people before you took graves as mosques. I prohibit this to you."

'Aishah reports that Umm Salamah mentioned the churches she saw in Abyssinia and the pictures they contained to the Messenger of Allah. The

Prophet said to her: "These are the people who, when a pious servant or pious man among them dies, build a mosque [place of worship] upon their graves and put those pictures in it. They are the worst of the whole creation in the sight of Allah." This is related by al-Bukhari, Muslim, and an-Nasa' i.

The Prophet is also reported to have said: "Allah curses those who visit the graves and take them as mosques and light lamps over them." Many scholars take this prohibition to be one of dislike, regardless of whether the grave is in front of the imam or behind him. According to the Zahiri School, this prohibition is one of complete forbiddance and as such, prayer at a grave site is not valid. According to the Hanbali School, this applies only if there are three graves or more. If there is only one or two graves, then the prayer is valid although disliked if one prays facing a grave, otherwise it is not disliked.

The Mosques are houses of worship and it is obligatory to keep them clean and free of filth and noxious smells.

Muslim records that the Prophet sallallahu alehi wasallam said: "These mosques are not meant for urine or filth but they are for the remembrance of Allah and the recital of the Qur'an.

Ahmad records, with a sahih chain, that the Prophet sallallahu alehi wasallam said: "If one of you expectorates, he should cover it lest it should besmear a believer's body or clothing and harm him."

Ahmad and al-Bukhari record from Abu Hurairah that the Messenger of Allah said: "When one of you stands to pray, he should not spit in front of him as he is facing Allah when he is in prayer. And he should not spit to his right as there is an angel on his right. So, he should spit to his left or under his feet and he should bury it."

Jabir reports that the Prophet sallallahu alehi wasallam said: "Whoever eats garlic, onion, or leek should not come close to our mosque for the angels are harmed by what harms the children of Adam." This is related by al-Bukhari and Muslim.

On Friday, 'Umar addressed the people saying: "O you people, you eat of two plants which I consider bad [onion and garlic] for I have seen the Prophet, when he perceived their smell from someone, he would order the man to go to al-Baqi'. Whoever eats them should suppress their odor by cooking them." This is related by Ahmad, Muslim, and an-Nasa'i.

Fiqh-us-Sunnah

Fiqh 2.71a

Ibn 'Umar reports that the Prophet sallallahu alehi wasallam said: "Do not prevent the women from going to the mosques, although their houses are better for them." Abu Hurairah relates that the Prophet said: "Do not keep the slave girls of Allah from the mosques of Allah. And they are to go out

unperfumed." These two ahadith were related by Ahmad and Abu Dawud. Abu Hurairah also reports that the Prophet said: "Any woman who uses some scent should not be present with us during the night prayer." This is related by Muslim, Abu Dawud, and an-Nasa'i with a hasan chain.

Tabarani record that Umm Humaid as-Sa'diyah came to the Messenger of Allah and said: "O Messenger of Allah, I love to pray with you." The Prophet said: "I am aware of that, but your salah in your residence is better for you than your salah in your people's mosque. And your salah in your people's mosque is better than your salah in the [larger] congregational Mosque."Fiqh-us-Sunnah
Fiqh 2.50

Concerning Women Going Out to the Mosque

Yahya related to me from Malik from Yahya ibn Said from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "If the Messenger of Allah, may Allah bless him and grant him peace, had seen what women do now, he would have forbidden them to go into the mosques, just as the women of the Bani Israil were forbidden." Yahya ibn Said said that he asked Amra, "Were the women of the Bani Israil forbidden to go into the mosques?" and she said, "Yes."

Prohibition of announcing lost objects, trading or reciting poetry in the mosques

Abu Hurairah reports that the Messenger of Allah said: "If you hear a man announcing in the mosque about some object which he has lost tell him: 'May Allah not return it to you for the mosques are not built for that.'" This is related by Muslim.

Abu Hurairah also relates that the Prophet said: "If you see someone buying or selling in the mosque, say to him: 'May Allah not give you any profit in your trading.'" This is related by an-Nasa'i and at-Tirmidhi. The latter calls it hasan. 'Abdullah ibn 'Umar reports that the Prophet forbade buying and selling in the mosque, reciting poetry in it, or announcing lost items, and he especially prohibited making a circle [i.e., a meeting in a circle] before the Friday prayer. This is related by the five, and at-Tirmidhi calls it sahih.

The poetry which is prohibited is that which ridicules a Muslim, praises a wrongdoer or some lewdness, and so on. Concerning that which contains wisdom or praises of Islam or encouragement to piety, there is nothing wrong with it. Abu Hurairah reports that 'Umar passed by Hassan as he was reciting poetry in the mosque. 'Umar looked at him in a disapproving manner. Hassan said: "I used to recite when one better than you was present." He turned to Abu Hurairah and said: "I adjure you by Allah to state that you have heard the

Messenger of Allah say: 'Respond for me [Hassan]. O Allah, support him with the Angel Gabriel.'" Abu Hurairah said: "Yes, [I heard it]." This is related by al-Bukhari and Muslim.

Fiqh-us-Sunnah
Fiqh 2.72

Allah's Apostle (peace be upon him) said: No one should prevent his family from coming to the mosques. A son of Abdullah ibn Umar said: We would prevent them. Thereupon Abdullah said: I am narrating to you (a command) of Allah's Messenger (peace be upon him) and you (have the audacity) to say (these words). Abdullah (was so annoyed with this) that he did not talk to him till he died.

Transmitted by Ahmad.
Al-Tirmidhi HadithHadith 1084

The Prophet (peace be upon him) said: When you see a person frequenting the mosque, bear witness to his faith, for Allah, the Lord of honour and glory has said: He alone can service the mosques of Allah who believes in Allah and the Last Day. (9:18)

Transmitted by Tirmidhi.
Al-Tirmidhi HadithHadith 1064 Narrated byAbuSa'id al-Khudri

Allah's Messenger (peace be upon him) said: As you happen to pass by the 'gardens of Paradise', relish their fruits. It was said: Allah's Messenger, what are the gardens of Paradise. He said: Mosques. It was again said: Allah's Messenger, what is meant by relishing fruits? Thereupon he said (reciting): Hallowed is Allah; all praise is due to Allah; there is no god but Allah; Allah is the Greatest.

Transmitted by Tirmidhi saying this is a hasan gharib hadith.

Al-Tirmidhi HadithHadith 729 Narrated byAbuHurayrah

Allah's Messenger (peace be upon him) said: Verily what a believer continues to receive (in the form of reward) for his action and his virtues after his death is the knowledge which he acquired and then disseminated, the pious son that he left behind him, or a copy of the Qur'an which he left as a legacy, or the mosques that he had built, or the inn that he had built for the wayfarers, or the canal that he caused to flow, or a sadaqah which he gave out of his property in the state when he was healthy and alive. (These are the acts of goodness the reward of which) reaches him even after his death.

Transmitted by Ibn Majah, Bayhaqi in Shu'ab al-Iman.

Al-Tirmidhi HadithHadith 254 Narrated byAbuHurayrah

(on the authority of his father) The Prophet said, "Whoever passes through our mosques or markets with arrows should hold them by their heads lest he should injure a Muslim."

Sahih Al-Bukhari Hadith 1.443 Narrated by Abu Burda bin Abdullah

And narrated Hamza bin 'Abdullah: My father said. "During the lifetime of Allah's Apostle, the dogs used to urinate, and pass through the mosques (come and go), nevertheless they never used to sprinkle water on it (urine of the dog.)"

Sahih Al-Bukhari Hadith 1.174 Narrated by Abu Huraira

9.107 And there are those who put up a mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against Allah and His apostle aforetime. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars.

9.108 Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.

9.109 Which then is best? he that layeth his foundation on piety to Allah and His good pleasure? or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him into the fire of Hell. And Allah guideth not people that do wrong.

9.110 The foundation of those who so build is never free from suspicion and shakiness in their hearts until their hearts are cut to pieces. And Allah is All-Knowing Wise.

Exalted One, mentions in the 'ayah: "The alms are only for the poor and the needy" (at-Taubah 60). Thus, zakah cannot be paid for establishing mosques, bridges, road repair, hospitality, shrouding the dead, and so on.

The Judgement on Lost Property

Malik related to me from Ayyub ibn Musa from Muawiya ibn Abdullah ibn Badr al-Juhani that his father informed him that he stopped with a people on the way to Syria and he found a purse which had eighty dinars in it. He mentioned that to Umar ibn al-Khattab. Umar said to him, "Announce it at the doors of the mosques and mention it to everyone who comes from Syria for a year. When a year passes, it is your business."

Al-Muwatta Hadith
Hadith 36.47

Doing the Prayer for the Dead in Mosques

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "The prayer over Umar ibn al-Khattab was done in the mosque."

I-Muwatta Hadith

Hadith 16.23

Malik was asked about a gathering of people who wished to do the prescribed prayer calling the iqama and not the adhan, and he said, "It is enough for them. The adhan is only obligatory in mosques where the prayer is said in congregation."

Al-Muwatta Hadith

Hadith 3.7

The excellence of building mosques

'Uthman reports that the Prophet sallallahu alehi wasallam said: "Whoever builds for Allah a mosque, seeking by it Allah's grace, Allah will build for him a house in paradise." This is related by al-Bukhari and Muslim.

Ibn 'Abbas reports that the Prophet sallallahu alehi wasallam said: "Whoever builds for Allah a mosque, even if it be tiny, like a bird's nest, Allah will build for him a house in paradise." This is related by Ahmad, Ibn Hibban, and al-Bazzar with a sahih chain.

Fiqh-us-Sunnah

Fiqh 2.67a

The Prophet said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer and when the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon."

Hadith 4.433 Narrated by Abu Huraira

One of the wives of Umar (bin Al-Khattab) used to offer the Fajr and the 'Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that Umar disliked it, and he has great ghaira (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allah's Apostle (p.b.u.h) : 'Do not stop Allah's women-slave from going to Allah 's Mosques' prevents him."

Sahih Al-Bukhari Hadith 2.23 Narrated by Ibn Umar

The Prophet (p.b.u.h) said, "Allow women to go to the Mosques at night."

Sahih Al-Bukhari Hadith 2.22 Narrated by Ibn Umar

The Prophet said, "No prayer is harder for the hypocrites than the Fajr and the 'Isha' prayers and if they knew the reward for these prayers at their respective

times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet added, "Certainly I decided to order the Mu'adhhdhin (call-maker) to pronounce iqama and order a man to lead the prayer and then take a fire flame to burn all those who had not left their houses so far for the prayer along with their houses."

Sahih Al-Bukhari Hadith 1.626 Narrated by Abu Huraira

Supplications upon entering and leaving the mosques

It is a Sunnah for one who wants to enter the mosque to enter with his right foot first and to say: "I seek refuge in Allah, the Exalted, and by His honorable face, and in His everlasting authority, [away] from the outcast Satan. In the name of Allah! O Allah, shower blessings upon Muhammad. O Allah, forgive my sins for me and open for me the doors of Your mercy."

When one wants to leave the mosque he should step with his left foot first and say: "In the name of Allah! O Allah, shower blessings upon Muhammad. O Allah, forgive my sins for me and open for me the doors of Your bounty. O Allah, protect me from the accursed Satan."

Fiqh-us-Sunnah

Fiqh 2.69

When the Apostle of Allah (peace be upon him) had said prayer a man stood up and said: Who called for a red camel? (Upon this) the Apostle of Allah (peace be upon him) said: May it not be restored to you! The mosques are built for what they are meant.

Sahih Muslim Hadith 1156 Narrated by Buraydah ibn al-Hasib

The Messenger of Allah (peace be upon him) said: The parts of land dearest to Allah are its mosques, and the parts most hateful to Allah are markets.

Sahih Muslim Hadith 1416 Narrated by Abu Hurayrah

The Apostle of Allah (peace be upon him) commanded us to build mosques in different localities (i.e. in the locality of each tribe separately) and that they should be kept clean and be perfumed.

Sunan of Abu-Dawood Hadith 455 Narrated by Aisha, Ummul Mu'minin

Allah's Messenger (peace be upon him) said, "The best thing in which to visit Allah in your graves and in your mosques is white."

Ibn Majah transmitted it.

Al-Tirmidhi Hadith 4382 Narrated by AbudDarda'

The Prophet (peace be upon him) said: The Last Hour will not come until people vie with one another about mosques.

Sunan of Abu-Dawood Hadith 449 Narrated by Anas ibn Malik

The Prophet (peace be upon him) said: Give good tidings to those who walk to the mosques in darkness for having a perfect light on the Day of Judgment.

Sunan of Abu-Dawood Hadith 561 Narrated by Buraydah ibn al-Hasib

I was not commanded to build high mosques. Ibn Abbas said: You will certainly adorn them as the Jews and Christians did.

Sunan of Abu-Dawood Hadith 448 Narrated by Abdullah ibn Abbas

Allah's Messenger (peace be upon him) said, "Make this marriage publicly known, solemnize it in the mosques, and play tambourines in honour of it." Tirmidhi transmitted it, saying this is a gharib tradition.

Allah's Messenger (peace be upon him) said, "When the booty is taken in turn, property given in trust is treated as spoil, zakat is looked on as a fine, learning is acquired for other than a religious purpose, a man obeys his wife and is unfilial towards his mother, he brings his friend near and drives his father far off, voices are raised in the mosques, the most wicked member of a tribe becomes its ruler, the most worthless member of a people becomes its leader, a man is honoured through fear of the evil he may do, singing-girls and stringed instruments make their appearance, wines are drunk, and the last members of this people curse the first ones, look at that time for a violent wind, an earthquake, being swallowed up by the earth, metamorphosis, pelting rain, and signs following one another like bits of a necklace falling one after the other when its string is cut."

Tirmidhi transmitted it.

Al-Tirmidhi Hadith Hadith 5450 Narrated by Abu Hurayrah

Al-Tirmidhi Hadith Hadith 3152 Narrated by Aisha

16. Decode this hidden message: Whoever passes through our mosques with arrows should hold them by their heads lest he should injure a Muslim.