

landscape, especially in areas that turn muddy quickly, like al-Baqee‘, through which Wadi Mahזור passes, which posed the danger of inundation to the people of Madinah.<sup>10</sup> In addition to that, the righteous predecessors, the Sahaabah and Taabi‘een and those who came after them, adhered to what is indicated by the texts of sharee‘ah, which forbid building over graves and writing on them. There is nothing in sharee‘ah to suggest that there is any connection between Muslims and graves, apart from offering du‘aa’ for their occupants if the Muslim visits them or passes by the graveyard; moreover, there is no particular shar‘i interest to be served by such a connection.

Hence what the Muslim should do if he visits al-Baqee‘ is offer supplication for its occupants in general and not look for a specific spot in it on the basis that it is the grave of a particular individual, because proving such a thing is impossible unless it is the grave of a relative or friend of his who has been buried recently. Whoever knows al-Baqee‘ and has visited it will realize that it is not possible to be definitively certain of the location of a particular grave.

#### V. UNACCEPTABLE ACTIONS THAT SOME PEOPLE DO

The visitor should be careful to make sure that his actions are in accordance with the Sunnah of the Prophet (ﷺ) when visiting and he should beware of falling into anything that is contrary to that that constitutes sin or detracts from his reward. There follows a list of some unacceptable actions that some visitors do, so that the visitor may beware of them:

1. Seeking help by virtue of the dead or asking

10. Tareekh al-Madinah, 1/168

them for intercession

2. Exaggerating about the graves by standing before them and making a show of humility and humbleness, thinking that this is part of the etiquette that is enjoined in Islam; in fact it is exaggeration and overstepping the mark with regard to the occupants of the graves and it is one of the means that lead to shirk, associating the occupants of the graves with Allah.
3. Prostrating or bowing to the occupants of the graves, because prostrating and bowing are acts of worship, and it is not permissible to direct them towards anyone except Allah (ﷻ).
4. Throwing seeds to the pigeons outside or inside al-Baqee‘, and believing that there is a particular reward for feeding the pigeons of al-Baqee‘, or believing that there is barakah in doing that. This is an action that was not done by the Messenger of Allah (ﷺ) or by the Sahaabah (رضي الله عنهم) or those who followed them in truth. It is an innovation that has been introduced into the religion. It also results in disrespectful handling of food, annoyance to passers-by and dirtying the courtyards which leads to dirt being brought into the interior of al-Masjid an-Nabawi.
5. Raising voices in wailing and slapping the face. It is well known that these are haraam actions; in fact they are major sins.<sup>11</sup>
6. Facing towards al-Baqee‘ when praying and calling that the “prayer of visiting”. Praying towards graves is haraam accord-

11. See: az-Zawaajir ‘an Iqtiraab al-Kabaa’ir by al-Haytami al-Makki

ing to scholarly consensus.  
no basis in Islam to visit pray

7. Mixing of men and women, which is haraam and not permissible.
8. Reciting du‘aa’ and dhikr in unison. This is something that was not done by the Prophet (ﷺ) or his Companions or their followers.
9. Taking dust from the graves to wipe oneself with it or to mix it with other things for the purpose of seeking barakah or healing.
10. Throwing letters addressed to the occupants of the graves, seeking to have one’s needs met and for relief from distress.
11. Tying threads, pieces of cloth and padlocks to the gates and windows for the purpose of seeking barakah.
12. Touching the walls and gates of the graveyard and things found in it, seeking barakah thereby.
13. Putting money on some of the graves, which is a kind of making a vow to someone other than Allah.
14. Reciting al-Faatihah, al-Ikhlaas and al-Mu‘wadhatayn three times, and reciting Ya-Seen and the final verses of al-Baqarah, and making that an act of charity for the souls of the dead.
15. Burying nail clippings, hair and teeth in al-Baqee‘ in the hope of attaining barakah.
16. Sprinkling perfume on the graves, seeking to draw close to their inhabitants. They regard it as an act of worship that is intended to draw close to someone other than Allah (ﷻ); it is haraam and is not permissible.



## Visiting the graveyard of al-Baqee‘

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## Visiting the graveyard of al-Baqee‘

### I. DESCRIPTION

Al-Baqee‘ has been the graveyard of the people of Madinah since the time of the Messenger of Allah (ﷺ) until the present day.<sup>1</sup>

### II. ITS VIRTUES

The Prophet (ﷺ) used to visit Baqee‘ al-Gharqad and pray for forgiveness for its occupants.

It was narrated that ‘Aa’ishah (رضي الله عنها) said: The Messenger of Allah (ﷺ) – every time it was her night with the Messenger of Allah (ﷺ) – used to go out at the end of the night to al-Baqee‘ and say: “Peace be upon you, O abode of believing people. What you were promised will come to you soon, after some delay, and we – if Allah wills – will join you soon. O Allaah, forgive the people of Baqee‘ al-Gharqad.”<sup>2</sup>

And it was narrated from her (رضي الله عنها) in a lengthy hadeeth that Jibreel (عليه السلام) said: “Your Lord is commanding you to go to the people of al-Baqee‘ and pray for forgiveness for them.”<sup>3</sup>

With regard to the hadeeths which indicate that seventy thousand people will be resurrected from al-Baqee‘ who will enter Paradise without being brought to account, or that its occupants will be resurrected with the Prophet (ﷺ) and

1. See: Wafa’ al-Wafa’, 2/1154; al-Ma’aalim al-Atheerah, p. 52; Athaar al-Madinah, p. 171

2. Narrated by Muslim, 974

3. Narrated by Muslim, 974

will be gathered with him, or that they will be safe from the punishment of the grave, none of these reports are saheeh.

### III. PERMISSIBILITY OF VISITING AL-BAQEE‘ AND WHAT THE VISITOR SHOULD SAY

Visiting graves is prescribed in all places, because the Prophet (ﷺ) said: “Visit the graves for they remind you of death.”<sup>4</sup>

For men who are in Madinah, it is prescribed for them to visit the graveyard of Baqee‘ al-Gharqad. It is proven from the Prophet (ﷺ) that he visited the people of al-Baqee‘ and offered du‘aa’ for them, as mentioned above. With regard to women, the correct scholarly view is that it is not prescribed for them to do that because the Prophet (ﷺ) said: “May Allah curse women who visit graves.”<sup>5</sup>

From the hadeeths that speak of visiting graves, it is clear that the Muslim benefits from visiting graves in three ways:

1. He is reminded of death by visiting the graves, which will help the Muslim to prepare for that by doing good deeds. This is clear from the Prophet’s words about graves: “Visit them for they are a reminder of the Hereafter.”<sup>6</sup>
2. He is following the example of the Prophet (ﷺ). Visiting graves is Sunnah because the Prophet (ﷺ) did it, so the Muslim attains the reward of following the example of the Prophet (ﷺ) and the reward of responding to his command when he said: “Visit the graves.”

4. Narrated by Muslim, no. 2256

5. Narrated by al-Tirmidhi, 3/372

6. Narrated by at-Tirmidhi, no. 1056; Ibn Maajah, no. 1576. at-Tirmidhi said: A saheeh hasan hadeeth

3. He is doing an act of kindness to his Muslim brothers by offering du‘aa’ for them. The words about visiting the graves that are proven in reports from the Prophet (ﷺ), and that his Companions put into action, include supplication for the deceased Muslims. That is good for them and they will benefit from it, in sha Allah, and the one who visits them will benefit from the reward of offering du‘aa’ for his brothers and doing an act of kindness towards them.

When the Muslim visits al-Baqee‘, he should adhere to the prescribed limits and offer supplication for the dead in the words narrated from the Prophet (ﷺ), which is to say: “As-salaamu ‘alaykum daara qawmin mu’mineen, wa inna in sha Allah bikum laahiqoon. Yarham Allah al-mustaqdimeena minkum wal musta’khireen. Nas’al Allaha lana wa lakum al-‘aafiyah (Peace be upon you, abode of believers. Verily we will, in sha Allah, join you. May Allah have mercy on the earlier and later ones among you. We ask Allah for well-being for us and for you)” and similar words that were narrated for supplication for the dead, such as those mentioned in the hadeeth of ‘Aa’ishah and others.

### IV. LOCATION OF SOME OF THOSE BURIED IN BAQEE ‘ AL-GHARQAD:

There is no doubt that al-Baqee‘ is the burial ground of the people of Madinah. Hence the Sahaabah, the wives of the Prophet (ﷺ), the Taabi‘een and the imams who died in Madinah are buried there. It is said that at least ten thousand of the Sahaabah are buried in it.<sup>7</sup>

It is also well known that Islam does not prescribe placing markers over graves so that their

7. See: Tahqeeq an-Nasrah bi Talkhees Ma’aalim Dar al-Hijrah, p. 125

occupants may be known. Rather what is permitted is to mark the grave with something, such as a rock, so that it will be recognized as such, but it is not allowed to build over it or write inscriptions on it. It was narrated that Jaabir (رضي الله عنه) said: “I heard the Messenger of Allah (ﷺ) forbid sitting on graves and plastering or building over them, and writing on them.”<sup>8</sup> What this means is that the markers mentioned may vanish with the passage of time, because there are no shar‘i ruling connected to knowing where the grave is. Hence the markers of the graves in al-Baqee‘ have vanished and the precise locations of the graves are not known.

Al-Fayroozabaadi said: “... There is no doubt that these graves are filled with a large number of the leaders of this ummah, Muhaajireen and Ansaar, but the fact that the righteous predecessors avoided going to extremes in venerating graves and plastering over them led to the traces of most of them vanishing. Because of that, the precise location of the graves of specific individuals is not known except in a few cases...”<sup>9</sup>

With regard to what some historians have said about the precise location of some of the graves, it is based on speculation, because al-Baqee‘ is the graveyard of all the Muslims of Madinah. Hence there are no particular spots that can be said to be the graves of specific individuals, because preserving a spot when so many people have been buried there over a long time means that it is impossible to be certain that a given spot belongs to any particular individual. Moreover, floods and rain change the

8. Narrated by Abu Dawood, 3226; at-Tirmidhi, 1052; al-Nasaa’i, 2027; and by al-Haakim who classed it as saheeh (1/525).

9. al-Maghaanim al-Mutaabah, 2/508