

Manner of

Visiting the Prophet's Mosque

(Peace be upon him)

By: His Eminence

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Visiting the Prophet's Mosque, Peace be upon him.

Praise be to Allah Alone, peace and blessings be upon the seal of the Prophets,

To proceed:

It is an act of Sunnah to visit the Prophet's Mosque, peace be upon him. It is reported in the two authentic Hadith collections of Bukhari and Muslim on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet, peace be upon him, said, **"One prayer in my Mosque is better than one thousand prayers in any other mosque except the Sacred Mosque."**

Ibn 'Umar may Allah be pleased with them, narrated that the Prophet, peace be upon him, said, **"Prayer in this mosque of mine is better than a thousand prayers (in other mosque) besides it,**

except that of the Sacred Mosque." [Reported by Muslim]

'Abdullah ibn Az-Zubair, may Allah be pleased with them, said that the messenger of Allah, peace be upon him, said, **"One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers in my mosque."** [Reported by Ahmad, ibn Khuzaima and ibn Hibaan]

Jabir, may Allah be pleased with him, narrated that the Messenger of Allah, peace be upon him, said, **"One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere."** [Reported by Ahmad and ibn Maajah]

There are many Hadiths conveying the same meaning. When a visitor arrives at the door of the Prophet's Mosque, it is recommended (Mustahab) for him to enter with his right foot and say: **"In the Name of Allah, peace and blessings be upon the**

Messenger of Allah. I seek refuge with Allah, The Almighty, with His Honorable Face, and with His Eternal Sovereignty from the accursed Satan. O Allah, open the gates of your Mercy for me." This supplication is also to be said while entering any other mosque as there is no specific remembrance for entering the Mosque of the Prophet, peace be upon him.

He should then perform two Rak'ahs (unit of prayer) preferably in Ar-Rawdhah Ash-Shareefah (a nominated part of the Mosque between the pulpit and the Prophet's grave). The Prophet, peace be upon him, said: **"Between my house and my pulpit is one of the gardens (Rawdha) of Paradise."** In this area, a Muslim can supplicate to Allah to grant him whatever he likes of the goodness of this life and the Hereafter.

After the prayer, the one should visit the grave of the Prophet, peace be upon him, and the graves of Abu Bakr and 'Umar, may Allah be pleased with them. He should stand facing the noble grave, feeling in his heart of the grandeur and sublime status of the one whom he is visiting. Then, he should extend his

greetings of peace, saying, "Peace, blessings and the mercy of Allah be upon you, O Messenger of Allah." It was narrated in the Sunan of Abu Dawud that Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, peace be upon him, said, **"whenever anyone sends Salam to me (invokes blessings upon me), Allah will restore my soul to me, till I respond to his invocation."**

There is no blame if one recites the following in his Salam, **"peace be upon you, O Prophet of Allah, peace be upon you, O Allah's best choice among His creation, peace be upon you, O master of the Messengers and imam of the pious. I testify that you have conveyed the message, fulfilled the trust, guided the Ummah (Nation) and strove hard in the way of Allah as you ought to strive."**

This is because all these are among the attributes of the Prophet, peace be upon him. Then, he sends his peace upon the Prophet, and sends his blessing, too. It is perfectly endorsed by the Islamic Shari'ah (Law) to confer both peace and blessings upon the Prophet, peace be upon him as Allah says, **﴿يَا أَيُّهَا يَا**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ [33: 56]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace. After that, he extends his Salaam upon Abu Bakr and

Umar, may Allah be pleased with them, supplicates for them and asks Allah to be pleased with them. When Ibn 'Umar, may Allah be pleased with them, would extend his Salaam to the Prophet, peace be upon him, and his two Companions, he would only say, "Peace be upon you, O Messenger of Allah; peace be upon you, O Abu Bakr; peace be upon you." This visit is permitted for men only, women are not permitted to visit graves as it was reported that the Prophet, peace be upon him said, **"cursed women who visit graves, those who built mosques over them and the erected lamps (there)"**. Regarding visiting Medina to pray at the Mosque of the Prophet and supplicating therein, it is permissible for both men and women with reference to the abovementioned Hadiths.

It is recommended for the visitor to perform the daily five prayers in the Mosque of the Prophet, peace be upon him, and to utilize his time in much Thikr (remembrance and mentioning of Allah), supplication and voluntary prayers for the enormous reward that these acts command. It is recommended too, to frequently perform voluntary prayers in Ar-Rawdha for the abovementioned

authentic Hadith indicating its great esteem as he, peace be upon him, said, **"Between my house and my pulpit is one of the gardens of Paradise"**.

As for the obligatory prayer, the visitor and any other Muslim should try their best to perform the obligatory prayer in the first rows even if it will be in the recent expansion in the direction of Qiblah (inspite this part is out of Ar-Rawdhah). There are many authentic Hadiths in which the Prophet, peace be upon him, urged and motivated Muslims to establish prayer in the first row; he said, **"Were people to know the blessing of pronouncing Athan (call to prayer) and the standing in the first row, they would even draw lots to secure these privileges."** [Agreed upon]

And he, peace be upon him, said to his companions [when he saw that they tended to stand in the rear], **"Come forward and follow me, and let those who are behind you follow your lead. If people continue to lag behind, Allah, the Mighty and Sublime, will put them back."** [Reported by Muslim]

It was reported by Abu Dawud that 'Aisha, may Allah be pleased with her, that the Prophet, peace be upon him, said, **"one continues being behind the front row until Allah sends him back to Hell."**

[Good Hadith]

There is an authentic report attributed to the Prophet, peace be upon him, that he told his companions: **"Why do not you form a row as angels do before their Lord."** When people asked him to clarify what kind of row is formed by the angels, he replied: **"They fill first the front rows and draw close to one another in the rows."** [Reported by Muslim]

There are several Hadiths regarding the visit to the Prophet's Mosque and the mosques in general. It was reported that the Prophet, peace be upon him, used to tell everyone to stand on the right side of the row and it is common knowledge that the right of the row in the earlier Mosque of the Prophet lie outside Ar-Rawdha. Therefore, one learns that to pray in the front row and on the right side of the row is better than performing prayer inside Ar-Rawdha. Anyone who reflects on the relevant Hadiths would discern this point.

It is not permitted for anyone to touch or kiss the grill of the Prophet's grave or to perform Tawaf around, as this practice is not reported from the righteous predecessors. Rather, it is the worst Bid'ah (heresy). In addition, it is not lawful for anyone to invoke the Prophet, peace be upon him, for fulfilling one's needs or removing one's trouble or curing the sick but one should ask only Allah Alone for all of his matters. This, because seeking help from the dead is considered ascribing partners to Allah and worshipping others than Allah. This contradicts the two cardinal principles upon which Islam is based; the first is to worship only Allah, without any partners, and the second is to worship Him in accordance with the way of the Prophet. This is the very meaning of the creedal statement of Islam: "There is no god other than Allah, and Muhammad is His Messenger". Similarly, it is not permissible for anyone to seek the Prophet's intercession as this right belongs to Allah Almighty, and should be sought from Him only. Allah says, ﴿قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا﴾ [39: 44], Say, "To Allah belongs [the right to allow] intercession entirely

However, one may say: "O Allah! Make Your Prophet my intercessor. O Allah! Make Your angels and Your believing slaves my intercessors. O Allah! Make my deceased children my intercessors." As for the dead, one must not ask anything from them either intercession or anything else regardless the fact that they are Messengers or others because this is not approved by the Shari'ah. As for the dead, his deeds have come to an end except such deeds which have been granted an exception by the one who legislated the Shari'ah (Allah). In Sahih Muslim, Abu Hurairah, may Allah be pleased with him, narrated that the Prophet, peace be upon him said, **"When son of Adam dies, his deeds come to an end, except for the following three modes: continuous charity or such knowledge on which others may draw benefit or pious sons who may pray for him."**

Seeking intercession was permissible during the Prophet's lifetime and would be permissible on the Day of Judgment because he would be able to do so. It would be possible for the Prophet, peace be upon him, to appeal to Allah for the ones who seek intercession. On the contrary, he does not have this

ability after his death in this worldly life. This is not something particular to him; rather, it is a universal point applicable to all people. It is permissible for a Muslim to tell his brother who is alive to pray to his Lord for intercession, i.e., to pray for him. It is permissible for one to pray to Allah on behalf of his brother if what he desires is among the matters that Allah has made lawful. However, on the Day of Judgment, no one has the right to intercede except after taking the permission of Allah. Allah Almighty says, ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [2: 255]. Who is it that can intercede with Him except by His permission?

As for the state of death, it is a special condition not similar to the condition of the one who is alive nor is it similar to the one which will be on the Day of Judgment after resurrection. This is because a dead person cannot perform any deed, and he is bound by what he did in his lifetime except the deeds which have been granted an exception by the legislator of Shari'ah. In contrast, seeking intercession from the dead is not one of these exceptions. Therefore, it cannot be treated as something belonging to this category. There is no doubt that the Prophet, peace be upon him, is alive within his life of Barzakh

(Purgatory) which is more comprehensive than the life of the martyrs. However, this life is different from the Prophet's life before death, and different from his life in the hereafter. Rather, no one other than Allah knows its nature and quality. The Prophet, peace be upon him, said, **"whenever anyone sends Salam to me (invokes blessings upon me), Allah will restore my soul to me, till I respond to his invocation."**

Throughout this Hadith, it is clear that the Prophet, peace be upon him, is dead and that his soul is separated from his body and is restored to him only at the time of Salam. The proofs for his death are stated in the Quran and Sunnah (Prophetic tradition), and it is agreed upon among the people of knowledge of the Ummah. However, death does not contradict his life of Barzakh exactly as the case is with martyrs. Allah says, ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ [3: 169]. And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, Since it is an important issue which has been a matter of confusion misused by those who invite

others to polytheism and worshipping the dead beside Allah, we have discussed this matter in detail. May Allah save us against all that is contrary to the Shari'ah.

As for those who raise their voices near the Prophet's grave and stay there for long periods of time, their practice is unlawful because Allah asked people not to raise their voice above that of the Prophet, peace be upon him. Moreover, He asked them not to talk to the Prophet aloud as they do among themselves. Rather, Allah asked people to speak to him in a low voice. Allah says, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ

صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ﴾ [49: 2, 3]. وَأَنْتُمْ لَا تَشْعُرُونَ﴾

do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

One's prolonged standing near his grave would lead to overcrowding and noise near his grave and these things are contrary to the directive of the above Quranic verses. The Prophet, peace be upon him, is an esteemed figure for Muslims during his life and after his death. Therefore, doing such acts at his

grave is against the Shari'ah. Similarly, as for those who direct their faces towards the grave to make invocations with raised hands, it is contrary to the practice of the righteous predecessors of the Prophet's companions and their followers. Rather, it is a heresy because the Prophet, peace be upon him, said, "Hold fast to my way and after me hold fast to the way of the Rightly-Guided Caliphs. Adhere close to it and bite upon it (i.e. cling to it) with your molar teeth. And avoid invented things for every invented is a heresy which is in turn a misguidance." [Reported by Abu Dawud and An-Nasa'ey as good Hadith]

He, peace be upon him, also, said, **"He who innovates something in this matter of ours that is not from it (originally) will have it rejected."** [Reported by Bukhari and Muslim] In another narration by Muslim, **"Whoever performs an action that we have not commanded will have it rejected."**

Ali bin Husain Zainul-Abedin once saw someone making supplication near the grave of the Prophet, peace be upon him. He warned him against this

saying that he learned from his father who had learned from his maternal grandfather that the Prophet, peace be upon him, said, **"Do not make my grave a visiting place and do not turn your houses into graves and send blessings on me for your Salam reaches me from wherever you are."**

[Reported by Al-Hafidh Mohammad bin Abdul-Wahid Al-Maqdisy]

Similarly, those who, at the time of offering Salam to the Prophet, put their right hands on the left side of their chest, this posture is not lawful at the time of offering Salam to him or to any ruler, king or leader, for this posture signifies one's humility and submission which is valid in the case of Allah Alone. This point is made clear by Al-Hafidh Ibn Hajar on the authority of the scholars in his book "Al-Fath". This point is clear to anyone who gives attention to it, provided that he intends to follow the way of the righteous predecessors. However, those who are swayed by prejudice, selfish desires and blind imitation and those who are biased against the way of the righteous people, Allah would decide their fate. We seek from Allah for us and for them

guidance and preference of the truth over everything.

Similarly, those who face the blessed grave at a distance and move their lips for Salam or supplication, it also belongs to the category of heresy. It is not permissible for a Muslim to invent such things in Faith as they are not permitted by Allah. By doing such things, he transgresses rather than expressing his love and loyalty [to the Prophet]. Condemning such practices, Imam Malik said that reform of the later generations is thoroughly dependent upon the same manner as of earlier generations. It is common knowledge that what reformed the earlier generations was their observance of the way of the Prophet, peace be upon him, and the Rightly-Guided Caliphs, his companions and their successors. Hence, later generations of the Ummah would find the right path only by adhering close to the same way. May Allah grant Muslims the ability to do such things which may ensure their welfare and success both in this worldly life and in the Hereafter.

Warning

Visiting the grave of the Prophet, peace be upon him, is neither obligatory nor a condition for Hajj as it is erroneously held by some people. Rather, for those who visit the Mosque of the Prophet, peace be upon him or are in its vicinity, it is recommended for them to visit the grave of the Prophet. On the contrary, it is not lawful for those living far away from Medina to take a journey to Medina with the intention of visiting the grave. However, it is recommended for them to do so for visiting the blessed Mosque. When they arrive, they should visit the grave of the Prophet and his two companions, such visit would be part of the visit to the Mosque itself. It was reported in the two authentic Hadith collections of Bukhari and Muslim that the Prophet, peace be upon him, said, "One should take a journey to only the mosques: the Holy Mosque, this Mosque of mine, and Al-Aqsa Mosque." Had it been lawful to take a journey to visit the grave of the Prophet, peace be upon him or any someone else, the Prophet would have certainly instructed his Ummah to do so for the merit it has. This is because he was the most

sincere towards them, he is the most knowledgeable of Allah, and he is the most fearful to Allah among them. He fully discharged the duty of his mission, directed his Ummah to every good act and warned them against every sin. He forbade taking a journey for a purpose other than visiting the three above mentioned mosques, and he said, "Do not make my grave a place of festival nor turn your houses into graveyards. Send blessings upon me for your blessing reach me, no matter where you live."

Categorizing the visit to the grave of the Prophet, peace be upon him, as an act of the Shari'ah amounts to making it as a place of festival and indulging in excessive veneration, which he feared. This has already become a reality as many people indulge in it because of believing in the permissibility of taking a journey to the grave of the Prophet, peace be upon him.

As for the Hadiths on this point which these people cite in support of presenting the permissibility of the visit to the grave of the Prophet, peace be upon him, they are not only weak in terms of their chain of narrators, but they are all fabricated ones. Hufath

(leading Hadith scholars) such as Ad-Darqutni, Al-Baihaqi and Al-Hafith Ibn Hajar, warned against their weakness. Therefore, it is not at all proper to cite such weak reports in the face of the authentic Hadiths which forbade taking a journey for any purpose other than visiting the three mosques. For the information of readers, some of these false reports are stated below so as to help people recognize them and be safe from being misled by them:

The first: "Anyone who performs Hajj and does not visit me wrongs me."

The second: "Whoever visits me after my death is as if he visited me during my life."

The third: "Anyone who visits me and my ancestor Ibrahim within a year, I guarantee Paradise for him."

The fourth: "Anyone who visits my grave, my intercession for him is certainly due."

Such reports are not traceable to the Prophet, peace be upon him. According to Al-Hafith Ibn Hajar in his book *At-Talkhees*, their chain of narrators is

fabricated. Al-Hafith Al-'Uqaili said, "No such report is valid." According to Ibn Taimiyah, may Allah have mercy upon him, all such reports are fabricated. It is hoped that this account is sufficient for your information and protection. Had any of the abovementioned reports been true, the companions would have acted on them before us, directed the Ummah to do so, and invited everyone to follow them. This is because they are the best people next only to the Messengers. In addition, the companions know most about the limits set by Allah and about the permissible matters ordained by Allah. They are most sincere towards Allah and His slaves, and since there is no report from them regarding the abovementioned reports, we know that these reports are false. If any of these reports was found to be authentic, it would account for the permissible visit in which there is no journey-taking for the purpose of visiting the grave only. Glory be to Allah the Exalted who knows best.

Chapter

It is recommended for those visiting Medina to visit Quba Mosque and pray therein. It was reported in

the two authentic collections of Bukhari and Muslim on the authority of 'Abdullah ibn 'Umar that the Prophet, peace be upon him, used to visit this mosque both on foot and mounted [on animal's back] and offer two Rak'ahs of prayer there.

On the authority of Sahl ibn Haneef, it is reported that the Prophet, peace be upon him, said, **"Whoever purifies himself in his house, then comes to the Mosque of Quba' and prays there, he will have the reward of 'Umrah."** [Reported by Ahmad, An-Nasaa'ey, ibn Maajah and Al-Haakim]

It is an act of Sunnah to visit Al-Baqee' Cemetery and the graves of martyrs and of Hamzah, may Allah be pleased with him for the Prophet, peace be upon him, used to visit them and pray for them. He, peace be upon him, said, **"Visit graves so that they remind you of the Hereafter."** [Reported by Muslim]

The Prophet, peace be upon him, used to teach his companions to recite the following invocation whenever they visit graves: **"Peace be upon you, O inhabitants of the graves, believers and Muslims."**

Verily we will, if Allah wills, join you. I ask Allah for well-being for us and for you." [Reported by Muslim on the authority of Sulaiman bin Baridah from his father]

It was reported by At-Tirmithi on the authority of Abdullah ibn 'Abbas, may Allah be pleased with them, that when the Prophet, peace be upon him, passed through the graveyard of Medina, he turned towards them saying, **"O those in graves! Peace be upon you. May Allah forgive us and you. You preceded us and we are to follow you."**

We learn from these Hadiths that the Shari'ah ruling to visit graves aims at making one remember the Hereafter. Moreover, it such visit provides one with an opportunity to do good to the dead, to pray for them and to ask Allah to have mercy upon them.

As for visiting graves with the intention of supplication, staying for a long time there, or invoking the dead for fulfilling one's needs or removing one's trouble or curing the sick, it is the worst heresy. Such practices are not ordained by Allah or His Messenger, and are not done by the

righteous predecessors, may Allah be pleased with them. Rather, these practices are among the ill speech which has been forbidden by the Prophet, peace be upon him. He said, **"Visit graves but do not speak ill."**

Common to all these acts is being a heresy. However, they vary in degrees. Some of them are categorized as a heresy and are not considered Shirk (Polytheism) such as supplicating to Allah at the graveyards, and praying while invoking with reference to the status of the dead. Others are forms of major polytheism such as invoking the dead and seeking their help and so on. We have discussed these points in detail. Therefore, one should be of them and seek from Allah the ability to follow the truth and guidance as Allah Alone grants the ability to follow guidance, and there is no true god or lord other than Him.

This was the final point in this treatise. Praise be to Allah in the beginning and at the end, and blessings be upon His slave and His Messenger and the best of His creation Muhammad, his household and his

companions and those who follow them in goodness till the Day of Judgment.