



Summarised Etiquettes and Rulings of Visiting the Prophet's Mosque

English

أنجليزي





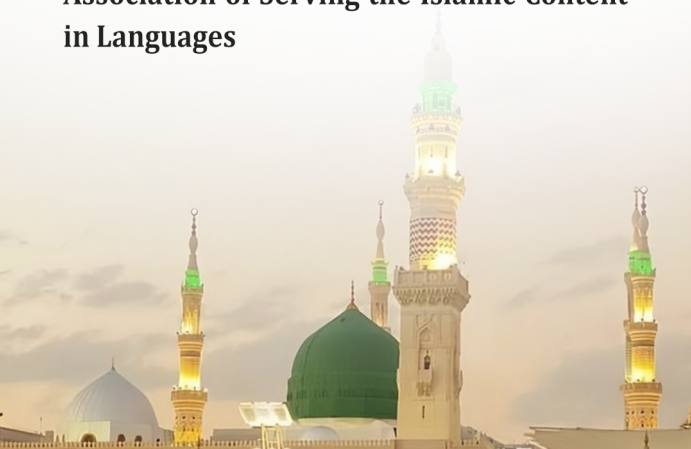
All praise is due to Allah, Lord of the worlds, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

To proceed:

This is a concise treatise on the Etiquettes and Rulings of Visiting the Prophet's Mosque, wherein we have endeavored to clarify most of what a visitor to the Prophet's Mosque needs to know.

We ask Allah Almighty to make it sincere for His Noble Countenance and to benefit all Muslims with it.

The Scientific Committee at the Association of Serving the Islamic Content in Languages





Summarised Etiquettes and Rulings of Visiting the Prophet's Mosque





1

Visiting the Mosque of the Prophet (ﷺ) is recommended and has no specific time. It is not part of the Hajj rituals, nor is it obligatory for pilgrims—men or women—to visit the grave of the Prophet (ﷺ), or Al-Baqi' cemetery.

2

It is impermissible to undertake a journey and travel for the purpose of visiting the grave of the Prophet (ﷺ) for indeed, journeys, as a form of worship, cannot be made to graves, but only to the three sacred mosques. **The Prophet (ﷺ) said:**

(لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ الْأَقْصَى)

“A journey should not be made except to three mosques: my mosque, the Sacred Mosque, and Al-Aqsa Mosque.” Narrated by Al-Bukhāri (1189), and Muslim (827); this is his wording. For those distant from Madīnah, it is not permissible to undertake a journey with the sole intention of visiting the grave. However, it is permissible to travel with the intention of visiting the Prophet's sacred mosque.



Upon reaching it, one may visit the grave of the Prophet (ﷺ) and the graves of his Companions, as visiting his grave is included as subsidiary to visiting his mosque.

It is not legislated for a woman to visit the grave of the Prophet (ﷺ) or the grave of anyone else, for he (ﷺ) cursed the women who frequently visit the graves, due to the potential for wailing, exposure of adornment, and other religious violations. However, it is recommended for them to frequently send prayers and peace upon the Messenger of Allah (ﷺ) in the mosque and elsewhere, and it will reach the Prophet (ﷺ) wherever she may be; as **he (ﷺ) said:**

(لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ)

“Do not turn your houses as graves, and do not turn my grave a place for celebration, but invoke blessings (of Allah) upon me, for they will reach me wherever you may be.” **The Prophet (ﷺ) also said:**

(إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ)
“Allah has angels traveling around on earth conveying to me the greetings of my Ummah.”



3

When entering the Prophet's mosque, it is recommended to put forward his right foot and say: "Allāhuma iftah li abwāba rahmatik" (O Allah, open for me the gates of Your mercy), as he may say this upon entering any other mosque.

4

There is no specific Dhikr for entering the mosque of the Prophet (ﷺ).

5

Then, he prays two Rak'ahs as a greeting to the mosque.

6

If it is not a time of prohibition, he may offer voluntary prayers as much as he wishes, performing two Rak'ahs each time; as the Messenger of Allah said (ﷺ):

صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا
الْمَسْجِدَ الْحَرَامَ

"A prayer in this mosque of mine is better than a thousand prayers anywhere else, except for the Sacred Mosque." Narrated by Al-Bukhāri (1190), and Muslim (1394).





7

He should seek to offer the prayer in Ar-Rawdah, which lies between the pulpit of the Prophet (ﷺ) and his chamber, if possible; as the Prophet (ﷺ) said:

(مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ)

“Between my house and my pulpit is one of the gardens of Paradise.” Narrated by Al-Bukhāri (1195), and Muslim (1390). If he cannot find a place, he may pray in any part of the mosque, and this applies outside the congregational prayer. However, during the congregational prayer, he should maintain the first row directly behind the imam due to the general evidence supporting this .



8

If he wishes to visit the grave of the Prophet (ﷺ) and the graves of his two Companions:



He stands before the grave of the Prophet (ﷺ) with respect, solemnity, and a lowered voice, then greet him saying: “*As-salāmu ‘alayka yā Rasūlallāh wa rahmatullāhi wa barakātuh*” (may the peace, mercy, and blessings of Allah be upon you, O Messenger of Allah); and if he adds: “I bear witness that you are truly the Messenger of Allah, that you have conveyed the message, fulfilled the trust, strove in the way of Allah as is due, and advised the Ummah, may Allah reward you on behalf of your Ummah with the best reward given to a Prophet on behalf of his Ummah,” there is no harm.



- ❖ Then, he turns a little to the right and greets Abu Bakr As-Siddiq (may Allah be pleased with him).
- ❖ Then, he turns a little to the right also and greets 'Umar ibn al-Khattāb. Ibn 'Umar (may Allah be pleased with them both) would, when greeting the Messenger of Allah (ﷺ) and his two Companions, often not say more than: (Peace be upon you, O Messenger of Allah, peace be upon you, O Abu Bakr, peace be upon you, O my father) and then depart.
- ❖ It is not appropriate to prolong standing or supplicating at the grave of the Messenger of Allah (ﷺ) near the graves of his two Companions. Mālik disapproved of it, stating that it is a religious innovation not practiced by the pious predecessors. The latter generations of this Ummah will not be reformed except by what reformed its earliest ones.
- ❖ As for what some visitors do, raising their voices near the grave of the Prophet (ﷺ) and standing there for extended periods, this is contrary to what is prescribed; as Allah Almighty says:
 (يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢٠﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ فَلَا تَقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ)
 {O you who believe, do not raise your voices above the voice of the Prophet, nor speak loudly to him as you speak loudly to one another, lest your deeds become worthless without you realizing it.



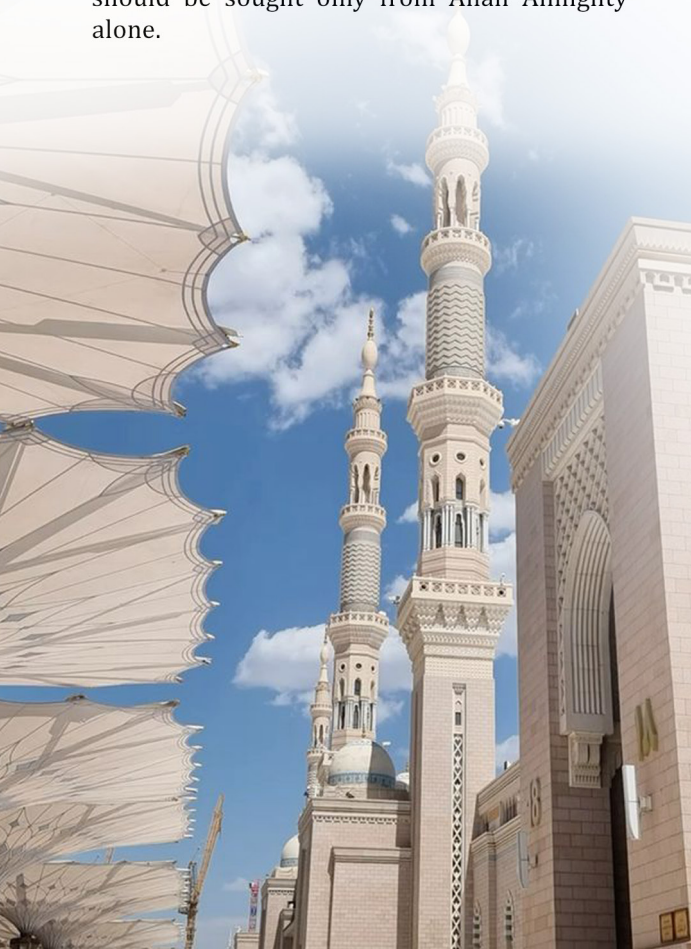
Indeed, those who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for righteousness; for them there is forgiveness and a great reward} [Surat al-Hujūrāt: 3-2] Since standing for a long time at the grave of the Prophet (ﷺ), and frequently repeating the greetings leads to crowding, much noise, and raised voices at his grave, which contradicts what Allah has prescribed for Muslims in these clear verses, and considering that he (ﷺ) deserves respect whether being alive or dead, so a believer should not engage in actions at his grave that contravene the proper Islamic etiquette.

Similarly, what some visitors and others do by seeking to supplicate at his grave, facing it and raising their hands in supplication, is contrary to the practice of the righteous predecessors from among the Companions of the Messenger of Allah (ﷺ) and those who followed them in goodness. Rather, it is among the newly introduced religious innovations.

Some visitors, when greeting the Prophet (ﷺ), place their right hand over their left on their chest or below it, resembling the posture of a praying person. This posture is not permissible when greeting the Prophet (ﷺ), as it is a posture of humility, submission, and worship that is only appropriate for Allah. This was mentioned by Al-Hāfizh Ibn Hajar (may Allah have mercy on him) in Al-Fat'h, as reported by the scholars.



It is not permissible for one to seek closeness to Allah Almighty by wiping the chamber or performing Tawāf around it, nor to ask the Messenger of Allah (ﷺ) to fulfill his needs or heal a sick person, and the like; for all of this should be sought only from Allah Almighty alone.



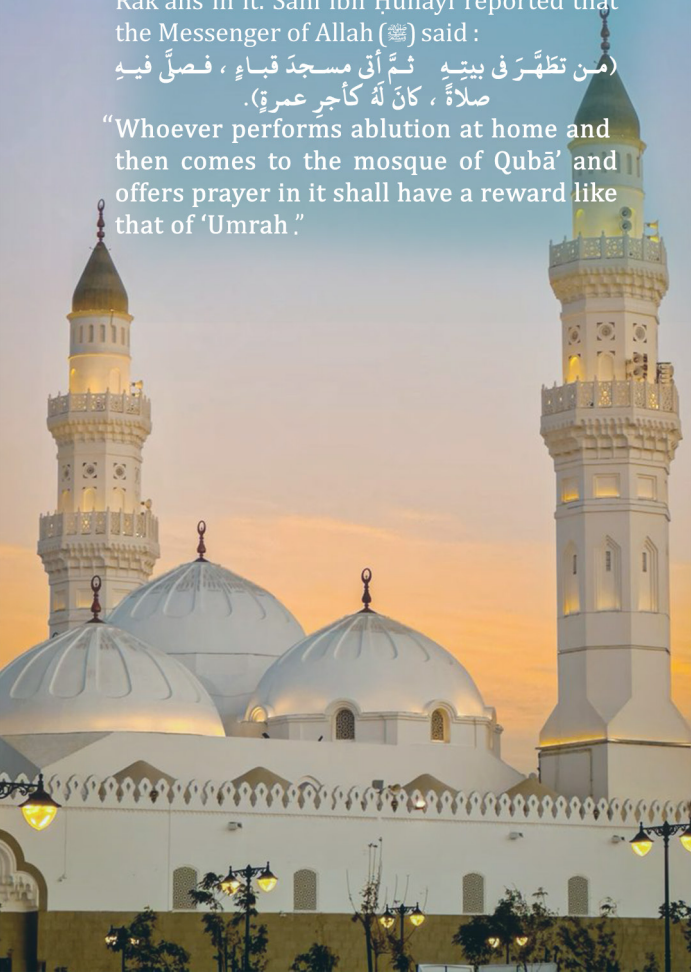


9

It is recommended for a visitor to Madīnah during their stay to visit the Qubā' Mosque and pray therein, as the Prophet (ﷺ) would visit it riding or walking and pray two Rak'ahs in it. Sahl ibn Hunayf reported that the Messenger of Allah (ﷺ) said :

(مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَقَى مَسْجِدَ قُبَاءٍ ، فَصَلَّى فِيهِ صَلَاةً ، كَانَ لَهُ كَأَجْرِ عُمْرَةٍ).

“Whoever performs ablution at home and then comes to the mosque of Qubā' and offers prayer in it shall have a reward like that of 'Umrah.”





10 It is Sunnah for men to visit the graves of Baqī'—the cemetery of Madīnah—and the graves of the martyrs, and the grave of Hamzah (may Allah be pleased with him), because the Prophet (ﷺ) used to visit them and supplicate for them, and due to his saying:

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، إِلَّا فَرَّوْزُوهَا؛ فَإِنَّهَا تُرِقُّ
الْقَلْبَ، وَتُدْمِعُ الْعَيْنَ، وَتَذَكِّرُ الْآخِرَةَ

“I had formerly prohibited you from visiting the graves. Now visit them, for they remind you of the Hereafter.” He would say when visiting them, as he would when visiting other graves: “Assalāmu ‘alaykum ahlad-diyār, minal-mu’minīna wal-muslimīn, wa inna in shā’allāhu bikum lāhiqūn, wa yarhamullāhul-mustaqdimīna minna wal-musta’khirīn, nas’alullāha lana wa lakumul-‘āfiyah.” (Peace be upon you, O dwellers of these abodes among the believers and Muslims. We, Allah willing, shall join you. May Allah have mercy upon those who have gone ahead of us and those who come later. We ask Allah to grant us and you well-being.)

11 Undoubtedly, the purpose of visiting the graves is to remember the Hereafter, to do good to the deceased by supplicating for them, and to follow the Sunnah of the Prophet (ﷺ). Such is the Sharia-approved visit.





12 As for visiting the dead with the intention of supplicating at their graves or asking Allah Almighty through them or by their status and similar practices, this is a reprehensible religious innovation not prescribed by Allah or His Messenger (ﷺ), nor practiced by the righteous predecessors. As for asking the dead to fulfill needs or cure the sick, and the like, this constitutes major polytheism.





Dear reader, here are some fabricated Hadīths reported in this regard for you to recognize and beware of being deceived by them:

- ❖ First: “Whoever performs pilgrimage and does not visit me has turned away from me”.
- ❖ Second: “Whoever visits me after my death, it is as if they visited me during my life.”
- ❖ And the third: “Whoever visits me and visits my father Ibrāhīm in the same year, I guarantee for him that Allah will grant him Paradise.”
- ❖ Fourth: “Whoever visits my grave, my intercession becomes due for him.”

Such Hadīths and their like have not been authentically reported from the Prophet (ﷺ). Al-Hāfīzh Al-‘Uqayli said: “There is nothing authentic in this regard.” Al-Hāfīzh Ibn Hajar stated in At-Talkhīs- after mentioning most of these narrations - that all the chains of this Hadīth are weak. Visiting the Prophet’s Mosque is not among the Sunnah acts of Hajj or ‘Umrah, nor is it a completion of them, whether before or after performing Hajj or ‘Umrah. The visit to the Prophet’s Mosque is recommended in general; thus, if a pilgrim or one performing ‘Umrah does not visit it, there is no sin upon them. There is no connection between Hajj or ‘Umrah and visiting the Prophet’s Mosque, as they are separate acts of worship. Therefore, one who performs Hajj or ‘Umrah is not obligated to visit the Prophet’s Mosque, and similarly, one who visits the Prophet’s Mosque is not obligated to perform Hajj or ‘Umrah. If one combines Hajj, ‘Umrah, and visiting the Prophet’s Mosque in a single journey, there is no harm.



Violations of visiting the Prophet's Mosque

1 Rubbing one's body against the walls and iron bars when visiting the grave of the Messenger of Allah (ﷺ) and tying threads or similar items to the windows seeking blessings.

Blessing lies in what Allah and His Messenger (ﷺ) have legislated, not in innovations.

2 Visiting the caves in Mount 'Uhud, and similarly the cave of Hirā' and the cave of Thawr in Makkah, tying pieces of cloth there, and supplicating with invocations not sanctioned by Allah Almighty, and enduring hardship in this regard.

All of these are religious innovations with no basis in the pure legislation.





3

Visiting certain places claimed to be relics of the Messenger of Allah (ﷺ), such as the resting place of the camel, the Well of the Ring, or the Well of 'Uthmān, and taking soil from these places to seek blessings thereby.

4

Calling upon the dead when visiting the graves of Al-Baqī' and the graves of the martyrs of 'Uhud, and throwing coins there as an act of drawing near to them and seeking blessings from their inhabitants.

This is among the grave errors, rather it is a form of major polytheism as mentioned by the scholars, and as indicated by the Book of Allah and the Sunnah of His Messenger (ﷺ) because worship is for Allah alone, and it is not permissible to direct any part of it to other than Him, such as supplication, slaughtering, making vows, and the like, due to His saying:

(وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ)

{although they were commanded only to worship Allah with sincere devotion to Him} [Surat al-Bayyinah: 5]

Allah knows best, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.



HADIYAH
HAJI & MU'TAMR'S GIFT



هدية
هدية الحاج والمتممر



www.hadiyah.org.sa