The Virtues of al-Madeenah
and Manners of Residence and Visiting

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Revised 2015 (1436h)
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In the Name of Allaah,
the Most Merciful, the Bestower of Mercy
All praise is due to Allaah. We praise Him, seek His assistance, and ask His forgiveness. We seek refuge with Allaah from the evils of our own selves and the evil results of our misdeeds. If Allaah guides someone, none can lead him astray; and if Allaah allows someone to stray, none can guide him. I bear witness that none has the right to be worshipped except Allaah alone, without any partner, and I bear witness that Muhammad is Allaah’s worshipping servant, Messenger, Khaleel, and chosen one among His creation. Allaah sent him before the Hour as a bearer of glad tidings and a warner; a caller to Allaah, by His permission, and a shining lamp. Thus, he guided his Ummah to every good and warned them against every evil. O Allaah, send salaah, salaam, and blessings upon him, his family, his Companions, and all who tread his path and follow his guidance until the Day of Reckoning.

The city of the Noble Messenger ﷺ, Taybah at-Layyihah, is the cradle of revelation where the trustworthy angel, Jibreel, would descend to the Messenger of Allaah ﷺ. It is the place to which Eemaan resorts. It was the centre where the Mubaajireen and Anqaar convened, and the home for those who settled there and adopted Eemaan. It was the first Muslim capital, and banners for Jihaad (struggling) in Allaah’s path were raised there. Troops set out from it bearing the truth in
order to emancipate humanity from all manifestations of darkness and bring them to light. It was the source from which the light of guidance emanated and illuminated the Earth. It was the destination of the chosen Prophet’s migration. He resided there for the latter portion of his life. He died and was buried there, and from it he shall be raised. His grave will be the first whose inhabitant will rise, and there is no Prophet whose burial site is known with full certainty besides his.

Allaah has honoured and favoured this blessed city and made it the best location on the Earth after Makkah. There is a statement the Noble Messenger made in reference to Makkah which establishes its excellence over al-Madeenah. When he migrated to al-Madeenah as a result of being expelled from Makkah by the non-Muslims, he addressed Makkah and said,

\[
\text{وَاَلَّهُ إِنَّكَ لَحَيَّ أَرْضٌ اللَّهِ، وَأَحْبَبْ أَرْضَ اللَّهِ إِلَيْهِ اللَّهُ، وَلَوْلَا أَلْبَسْتُكَ مَا خَرَجْتُمُ.}
\]

“I swear by Allaah that you are most certainly the best spot upon the Earth of Allaah, and the most beloved part of the Earth to Allaah. Had I not been forced out of you, I would not have left.” This is a saheeh hadeeth collected by at-Tirmithee and ibn Maajah.
However, there is a hadeeth ascribed to the Messenger ﷺ saying that he prayed, “O Allaah, You have expelled me from the most beloved of lands to me,” referring to Makkah, “so allow me to abide in the most beloved of lands to You,” referring to al-Madeenah. This hadeeth is mawdoo’ (fabricated) and its meaning is incorrect because it asserts that the most beloved to Allaah is not the most beloved to the Messenger of Allaah ﷺ, and vice versa. We know that what the Messenger ﷺ loves conforms to what Allaah loves. Therefore, the most beloved to Allaah cannot be different from the most beloved to the Messenger ﷺ.

I saw it fit to compose this work in order to provide some elaboration about the virtues of this blessed city, followed by the manners of residing in it, and then the manners of visiting it.

Some Virtues of this Blessed City

[1] Allaah, the Most Exalted, made it a protected haram (sacred and inviolable region) just as He made Makkah a protected haram. The Messenger of Allaah ﷺ said,

إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ.

“Indeed, Ibraheem declared Makkah to be a haram, and I have declared al-Madeenah to be a haram.” Collected by Muslim. Here, the
act of declaring a place to be a *haram* was ascribed to the Prophets Muhammad ﷺ and Ibraaheem ﷺ. This refers to them announcing the fact that each of those places is a *haram*. In reality, Allaah is the One who made each of them a *haram*.

Allaah ﷻ distinguished each of these two lands with the quality of being a *haram* and did not do so for any other place. There is no legitimate proof to substantiate that any place other than Makkah and al-Madeenah is a *haram*. The common notion that *al-Masjid al-Aqsa* is the third *haram* area is a widespread misconception since the two *haram* areas (Makkah and al-Madeenah) have no third. The correct thing to say is that *al-Masjid al-Aqsa* is the third most revered mosque following the Two Sacred Mosques. The Prophet ﷺ spoke of the virtue held by these three mosques and going to them for the purpose of performing prayer, when he said,

لا تُسْتَدِرُّ الْرَّحَالُ إِلَّا إِلَى ثَلَاثَةٍ مَسَاجِدٍ: الْمَسْجِدِ الْحَرَامِ،
وَالْمَسْجِدِ هَذَا، وَالْمَسْجِدِ الأَقْصَى.

“A journey should not be undertaken except to three mosques: *al-Masjid al-Haraam*, this *Masjid* of mine, and *al-Masjid al-Aqsa*.”

Collected by al-Bukhaaree and Muslim.
The haram area as it relates to Makkah and al-Madeenah refers to all that falls within their respective boundaries. The common notion that the haram refers only to al-Masjid an-Nabawee (the Prophet’s Masjid) is a prevalent misconception. The entire area of al-Madeenah spanning from the mountain ‘Ayr to the mountain Thawr, and all that lies between the two volcanic rock plains of al-Madeenah, is the haram. The Prophet ﷺ said,

\[\text{الْمَدِينَةُ ﺣَرَمُّ ما بَيْنَ عُبْرِ إِلَى ﺣَوْرٍ.}\]

“Al-Madeenah is a haram in all that lies between ‘Ayr and Thawr.” Collected by al-Bukhaaree and Muslim.

The Prophet ﷺ also said,

\[\text{إِنِّي ﺣَرَمَتْ مَا بَيْنَ لَبْبِيِّ الْمَدِينَةِ}\\\text{أَنْ يُقْطَعَ عِضْاهُا وَأَنْ يُ قَتَلْ صَيْدَهَا.}\]

“I have declared what lies between the laabatayn (two volcanic rock plains) of al-Madeenah to be a haram, and have forbidden cutting its thorny shrubs and killing its game.” Collected by Muslim.

It is well-known that al-Madeenah in our present time has grown to such an extent that portions of it lie outside of the haram boundaries. As such, it cannot be said that all buildings in al-Madeenah are part of the haram. Whatever lies
within the boundaries of the *haram* is considered part of it, and whatever lies outside the boundaries is considered as part of al-Madeenah but cannot be said to be part of the *haram*.

In defining the boundaries of the *haram*, it has been reported that the Noble Messenger Ḥ said it is “what lies between the *laabatayn* (two volcanic rock plains)”, “between the *barratayn* (two black rocky plains)”, “between the two mountains”, and “between ‘Ayr and Thawr.” There is no contradiction or inconsistency between these wordings because the smaller area falls within the larger. Therefore, all that falls between the two volcanic rock plains is *haram* area, all that falls between the two black rocky plains is *haram* area, and all that falls between ‘Ayr and Thawr is *haram* area.

If there is uncertainty about whether or not a particular area is part of the *haram*, it must be considered as one of the doubtful matters where caution is to be exercised. The Noble Prophet Ḥ clarified the approach to be taken regarding such matters as mentioned in a *hadeeth* narrated by an-Nu’maan ibn Basheer Ḥ in the two *sahih* collections.

"*Qamun anna al-shi‘ahat fadd devastatinga l-dhibiyya wa‘arzihii wa‘قرر في الحُرَام.*"

*Wamun wa‘çu fi al-shi‘ahat wa‘çu في الحُرَام.*
“Thus, if someone avoids doubtful matters, he absolves himself regarding his religion and integrity. However, if he falls into doubtful matters, he will fall into the unlawful.”

[2] The Prophet ﷺ named this blessed city Tayyab and Taabah. In fact, it is established in Sahheeh Muslim that Allaah named it Taabah, as the Prophet ﷺ said,

إنَّ اللَّهَ سَمَّى الْمَدِينَةَ طَابِعًا

“Indeed, Allaah gave al-Madeenah the name Taabah.” Both these names convey the meanings of goodness and purity. Thus, they are two names full of goodness, given to a land of goodness.

[3] Eemaan resorts to al-Madeenah, as the Prophet ﷺ said,

إِنَّ الإِمَانَ يُتَأَوْرُ إِلَى الْمَدِينَةَ كَمَا تَأَوَّرَ الْحُبُّ إِلَى جَعْرِهَا.

“Eemaan surely resorts to al-Madeenah as a snake resorts to its burrow.” Collected by al-Bukhaaree and Muslim. This means that Eemaan heads there and can be found in it. It also means that Muslims travel to it driven by their Eemaan and their love for that blessed land which Allaah has made sacred.

[4] The Prophet ﷺ described al-Madeenah as a town which devours all towns, saying,
“I have been commanded to migrate to a town which devours all towns. They call it Yathrib, and it is al-Madeenah.” Collected by al-Bukhaaree and Muslim.  

His statement “devours all towns” has been explained to mean that it shall have victory and dominance over all other towns. It has also been explained to mean that the spoils from jibhaad in the path of Allaah [here referring to legitimate military operations sanctioned by Islaam] are transferred to it. Both of these have taken place. 

The dominance of this city over others occurred as reformers of guidance and troops of victorious conquests set out from it to remove mankind from the depths of darkness and take them to light by the permission of their Lord. As a result, many accepted the religion of Allaah . Every good experienced by the inhabitants of the Earth emanated from al-Madeenah, the blessed city of the Messenger . Hence, its quality of devouring other towns is consistent with it being victorious over them, as was the case in the era of the first generation – the Companions of the Messenger of Allaah and the rightly-guided Khulafa’ .

The transfer of spoils to al-Madeenah also occurred. The Prophet foretold that the
treasures belonging to the kings of Persia and Rome would be distributed in the path of Allaah, and this actually took place. Those treasures were brought to this blessed city and distributed by ‘Umar, al-Faarooq (the one who distinguishes between truth and falsity).

[5] The Prophet encouraged patient endurance of the hardships and difficult living conditions that may be experienced in al-Madeenah. He said,

الَمِدِينَةُ خَيْرُ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ

“Al-Madeenah is better for them, if they only knew.” He said this regarding those who contemplated moving from al-Madeenah to other areas where life was easier, means of livelihood were more readily available, and wealth was in abundance. The Prophet said,

الَمِدِينَةُ خَيْرُ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لا يَدْعُوهَا أَحَدُ رَغَبَةٍ إِلَّا أَنْبَدَلَ اللَّهُ فِيهَا مِنْ هَٰذِهِ خَيْرَهَا، وَلَا يَبْتَغَ أَحَدُ عَلَى

“Al-Madeenah is better for them, if they only knew. No one leaves it out of dislike for it except that Allaah will replace him in it with someone better. No one endures its hardships and difficult living conditions
except that I will be an intercessor or a witness for him on the Day of Resurrection.”

Collected by Muslim.

This establishes the virtue of this city as well as the excellence of patiently enduring its hardships, distresses, difficulties, and strain if one were to ever experience any of that. Such circumstances should not cause him to move elsewhere in search of ease and a more affluent livelihood. Rather, he should patiently persevere through whatever he may experience while in al-Madeenah since he has been promised a tremendous reward from Allaah for doing so.

[6] The Prophet ﷺ explained the prestige of al-Madeenah as well as the gravity of innovating anything into the religion while there. He stated,

“Al-Madeenah is a haram (sacred and inviolable region) from ‘Ayr to Thawr. If anyone innovates something within it and ascribes it to the religion, or shelters such an innovator, Allaah shall distance that person from His mercy; he shall deserve to have all the angels and mankind supplicate that he be
distanced from Allaah’s mercy; and Allaah will not accept any obligatory or optional deed from him.” Collected by al-Bukhaaree and Muslim.

[7] The Prophet ﷺ prayed for al-Madeenah to be blessed, and one such instance is his statement,

أَلْهَمُّ بَارَك لَنَا فِي نَمَرَتَنَا، وَبَارَك لَنَا فِي مَدِينَتَنَا، وَبَارَك لَنَا

في صَاعَتَنَا، وَبَارَك لَنَا فِي مُدُنَا.

“O Allaah, bless us in our fruits, bless us in our city, bless us in our sa’ and bless us in our mudd.” Collected by Muslim. [sa‘ and mudd are standard units of measurement by volume].

[8] The plague and the Dajjaal cannot enter al-Madeenah. The Messenger of Allaah ﷺ said,

عَلَى أَنْقَابِ الْمِدِينَةِ مَلاَيِكَةٌ

لا يَدْخَلُهَا الْإِثْمَاءُ وَالْدُجَالُ.

“At the entrances to al-Madeenah are angels. Neither plague nor the Dajjaal can enter it.” Collected by al-Bukhaaree and Muslim.

The narrations about the virtues of al-Madeenah are very numerous, and the preceding are only a selection of them found in either one
or both of the two *Saheeh* collections. Among the best works written on the topic is the book *al-Ahzaadeeth al-Waaridah fee Fidaa'il al-Madeenah, Jam'an wa Dirasatan* [A Collection and Study of Narrations about the Virtues of al-Madeenah] prepared by Dr. Saalih ibn Haamid ar-Rifa‘ee as his Ph.D. thesis at the Islamic University of al-Madeenah. It is a work which I encourage students to utilize as a reference.

Among the revered sites within this city are two splendid mosques: the *Masjid* of the Noble Messenger ﷺ, and *Masjid Qubaa*.

[Virtues of the Prophet’s *Masjid*]  

A number of narrations explain the excellence of the *Masjid* of the Noble Messenger ﷺ, and one of them is his statement,

لا نَشْدُ الرَّحَالَ إِلَّا إِلَى ثَلاَثَةٍ مَساجِدٍ: ْمَسجدُ الْحَرَامِ، ْمَسجدُ هَمّذِي،َّ، وْمَسجدُ الأَقصى.

“A journey should not be undertaken except to three mosques: *al-Masjid al-Haraam*, this *Masjid* of mine, and *al-Masjid al-Aqsa*.” Collected by al-Bukhaaree and Muslim. Hence, this city contains one of three mosques which
were constructed by Prophets, and a journey should not be undertaken except to them.

The Prophet also said regarding the virtue of prayer in his Masjid,

صَلاَةٌ فِي مَسْجِدِي هَذَا أَفْضَلْ مِنْ أَلْبِ صَلاَةٍ مِمَّا سَوَى

إِلَّا الصَّلاةُ الْجَمْعِ.

“One prayer in this Masjid of mine is better than one thousand prayers anywhere else, except al-Masjid al-Haraam.” Collected by al-Bukhaaree and Muslim.

This is a truly magnificent virtue which provides an opportunity to work for the hereafter since it yields rewards that are multiplied not just by tens or hundreds, but by thousands and more. When business owners know that their commodities sell well in a given place at a specific time, they prepare for the opportunity accordingly even if the profit made is only one-and-a-half or twofold. Therefore, how much more deserving is this instance, where profit in the hereafter is not only tenfold – or even one hundred, five hundred, or six hundred – but more than one thousand fold?
Points to Note About
the Blessed *Masjid* of the Prophet ﷺ

1) The reward exceeding a thousand-fold for prayers performed in this *Masjid* applies to all prayers, whether obligatory or optional. This is based on the generality of the phrase “one prayer” in the foregoing hadith. Therefore, one obligatory prayer carries the reward of one thousand obligatory prayers, and one optional prayer carries the reward of one thousand optional prayers.

2) The manifold reward mentioned in the hadith is not specific to the area of the *Masjid* which existed at the time of the Messenger ﷺ. It applies there as well as to all expansions added to the *Masjid*. Evidence for this can be found in the expansions made by ‘Umar and ‘Uthmaan ﷺ while each was in his capacity as a Khaleefah. Each of them extended the *Masjid* towards the front. Consequently, the *Imaam* as well as the rows immediately behind him fell within those expansions which were outside the area of the *Masjid* that existed at the time of the Messenger ﷺ. If the added portion did not have the ruling of multiplied rewards, they would not have extended the *Masjid* towards the front. Furthermore, during the time of ‘Umar and ‘Uthmaan, the Companions were present in
abundance and none of them objected to the expansions. This clearly demonstrates that multiplication of reward is not specific to the portion of the Masjid which existed during the life of the Prophet ﷺ.

3) There is an area in the Masjid which the Messenger of Allaah ﷺ described as being among the gardens of Jannah, as he said,

ما بين بيتي ومينباري وضريح من رياض الجنة.

“The area between my house and my minbar (pulpit) is a garden among the gardens of Jannah.” Collected by al-Bukhaaree and Muslim. This quality is exclusive to that specific part of the Masjid, indicating its virtue and distinction. One can take advantage of this virtuous area by performing optional prayers, engaging in thikr of Allaah, or reciting the Qur’aan there, provided that doing so does not entail harming anyone in the area itself or on the way to it. As for obligatory prayers, it is best to perform them in the front rows based on the statement of the Prophet ﷺ,

خير صفوف الرجال أنتِها وشر صفوف أخريها.

“The best rows for men are the frontmost and the worst of them are the rearmost.” Collected by Muslim. There is also his statement,
“If people knew the reward that lies in the call to prayer and the first row, and found no other way to attain that except by drawing lots, they would certainly draw lots to attain it.” Collected by al-Bukhaaree and Muslim.

4) If the Masjid of the Prophet ﷺ is filled with worshippers, anyone who arrives late may still follow the Imaaam in prayer by joining the rows extending out to the streets on the right, left, and rear of the Masjid, but not the front. He would attain the reward for prayer in congregation, but not the reward exceeding a thousand-fold since that is specific to those praying within the Masjid. This is based on the statement of the Prophet ﷺ:

صلوة‌ی فی مسجدی هذة خير من ألف صلاة

فيمما سوا إلا المسجد الحرام

“One prayer in this Masjid of mine is better than one thousand prayers anywhere else, except al-Masjid al-Haraam.” Those who pray in the streets are not praying in his ﷺ Masjid and, therefore, do not attain the multiplied reward.
5) There is a widespread misunderstanding among many who visit al-Madeenah that they must perform forty prayers in the Prophet’s Masjid. This is based on a narration in the Musnad of al-Imaam Ahmad where Anas reported that the Prophet said, “If anyone performs forty prayers in my Masjid without missing any of them, he shall be granted salvation from the hellfire and protection from punishment, and be safeguarded from Nifaaq.” This hadeeth is da’ef and cannot be used to validate such a practice. In reality, this is an issue about which there is great flexibility, and someone who visits al-Madeenah is not obligated to perform specific prayers in the Masjid of the Prophet. Every prayer performed in this Masjid is better than one thousand prayers, irrespective of how many prayers one performs there or which specific prayers they are.

6) Muslims in many countries have been afflicted with the practices of constructing mosques over graves, or burying the deceased inside mosques. Some of them may obstinately defend these practices by saying that the grave of the Prophet is inside his Masjid. This idea can be addressed by bearing in mind that the Prophet himself built this Masjid when he first came to al-Madeenah, and he built the houses where the Mothers of the Mu’mineen resided adjacent to the
Masjid. One of them was the dwelling of ‘Aa’ishah Ḥ, in which the Prophet ﷺ was later buried. These dwellings remained outside of the Masjid during the era of the rightly-guided Khulafa’ Rāshīdun, as well as during the rule of Mu’āwiyah  and other rulers after him. However, during the era of Banū Umayyah, the Masjid was expanded and the dwelling of ‘Aa’ishah – containing the grave of the Prophet ﷺ – was incorporated into the Masjid.

There are definitive narrations, which preclude any possibility of abrogation, that forbid designating graves as places of worship. Among them is the hadith of Jundub ibn ‘Abdillaah al-Bajalee Ḥ where he heard the Messenger of Allah  say just five nights before he passed away,

> إِنِّي أَبَرَأْتُ إِلَى اللَّهِ أَنْ يَكُونُ لِي مَنْتَجِدٌ خَلَيْلٌ، فَإِنَّ اللَّهَ قَدْ أَنْتَجَدَ نَفْسِي خَلَيْلًا كَمَا أَنْتَجَدَ إِبْرَاهِيمُ خَلَيْلًا، وَلَوْ كُنتُ مَنْتَجِدًا مِنْ أَنْتَجَدُ خَلَيْلًا لَأَنْتَجَدْ أَنَا بِنَفْسِي خَلَيْلًا، أَلَّا وَإِنْ كُنْتُ مِنْ كَانَ قَبْلَتُنَا كَانَ واَلَّذِينَ يَنْتَجُدُونَ تَبْوُرُ أَبْيَائِهِمْ وَصَالِحِيْهِمْ مَسَاجِدًا، أَلَّا فَلَا يَنْتَجُدُوا الْقُبُورُ مَسَاجِدًا، فَإِلَّا أَنْ تَفْقُدُوا عَنْ ذَلِكَ.

“I free myself before Allah from taking anyone among you as a Khaleel, because...
Allaah has taken me as a Khaleel just as He took Ibraaheem as a Khaleel. If I were to take someone among my Ummah as a Khaleel, I would have chosen Aboo Bakr. Indeed, those who were before you made the graves of their Prophets and righteous people places of worship. Thus, do not make graves places of worship as I most certainly forbid you from doing so.” Collected by Muslim in his Sahheeh.

Even when death approached, the Prophet ﷺ warned against designating graves as places of worship. This can be found in the two Sahheeh collections where ‘Aa’ishah ﷺ and ibn ‘Abbaas ﷺ both narrated that the Messenger of Allaah ﷺ would cover his face with a striped garment in his last moments, and whenever he became hot and short of breath he removed it from his face. While in that state he said,

لَعَلَّهُمْ أَلْهَوْا وَأَبْصَارَيْهِمْ

اتَّخَذُوا صَبْرًا وَأَنْبِيَائِهِمْ مَسَاجِدًا.

“Allaah has distanced the Jews and Christians from His mercy. They made the graves of their Prophets places of worship.” He said this to warn against what they had done.

These narrations from ‘Aa’ishah, ibn ‘Abbaas, and Jundub ﷺ are definitive and cannot
be considered abrogated under any circumstances. The narration from Jundub was during the last days of the Prophet’s life, and the narration from ‘Aa’ishah and ibn ‘Abbaas was during his very last moments. It is, therefore, impermissible for any of the Muslims, whether individuals or groups, to leave these definitive saheeh narrations and resort to an act done during the era of Banee Umayyah – that of incorporating the grave of the Prophet into his Masjid – using that to prove the legitimacy of constructing mosques over graves or burying the deceased inside mosques.

[Virtues of Masjid Qubaa]

As for Masjid Qubaa, it is the second of the two mosques in this city which have virtue and prominence. Both of them were founded upon Taqwa from the very first day, and there are actions and statements reported from the Prophet which show the excellence of prayer in Masjid Qubaa.

In terms of actions, ‘Abdullaah ibn ‘Umar said, “The Prophet used to go to Masjid Qubaa every Saturday, walking and riding, and he would perform two rak‘ah of prayer there.” Collected by al-Bukhaaree and Muslim.

In terms of statements, Sahl ibn Hunayf
narrated that the Messenger of Allaah ﷺ said,

من تطهر في بيته ثم أقبل إلى مسجد قباء، ففضل في صلاة، كان له أجر عمرو.

“Anyone who purifies himself at his residence, goes to Masjid Qubaa, and performs any prayer there shall attain the reward of ‘Umrah.” Collected by ibn Maajah and others. His statement “and performs any prayer there” includes both obligatory and optional prayers.

There is nothing in the Sunnah which indicates the virtue of any mosque in al-Madeenah other than these two.

**Manners of Residing in al-Madeenah**

If Allaah honours someone by allowing him to reside in this blessed city, Taybah al-Tayyibah, he must fully bear in mind that he has been granted an immense blessing and favour, and he must thank Allaah for this favour and praise Him for His bounty and kindness. He must also always consider that multitudes of people the world over yearningly desire to come to Makkah and al-Madeenah and spend time there, even if only a short while. Among them are those who accumulate small sums of money over the course
of many years in order to make their dream a reality. I recall that one of the Indian scholars recounted how those who came from India to perform Hajj in the past would travel on sailing ships. They would spend a long time journeying by sea in order to reach Makkah and al-Madeenah. He mentioned that a group of them were once aboard a ship, and when they spotted the land which contained Makkah and al-Madeenah, they prostrated to Allaah in gratitude while still aboard.

Manners of residing in this city:

1) Muslims should love this city due to its virtues, and due to the love of the Prophet ﷺ for it. Al-Bukhaaree collected in his Sahheeh that Anas narrated that whenever the Prophet ﷺ was returning from a journey and could see the walls of al-Madeenah, he would urge his camel to go faster, and if on a [horse or mule] he would urge it to gallop, out of his love for al-Madeenah.

2) While in this city, a Muslim should ensure that he observes the commands of Allaah. He should be keen to remain obedient to Allaah and obedient to His Messenger ﷺ. He should also be extremely cautious of engaging in sins or forms of bid’ah (innovated beliefs or practices introduced into Islaam). Good deeds in this city have very high standing, while sins and all types
of bid ‘ab committed in it have very grave consequences. The sin of someone who disobeys Allaah within the haram is greater than the sin of someone who disobeys Him outside of it. Sins committed within the haram are not multiplied in number, but they are certainly far more severe.

3) While in this city, a Muslim should strive to amass for himself a sizeable quantity of good deeds for the hereafter, the rewards of which would be multiplied many times over. This can be done by performing prayer as much as possible in the Masjid of the Prophet in order to earn the great reward promised in his statement,

صلأة في مسجد هذاد خير من ألف صلاة.

فيم نوء إلا المسجد الحرام.

“One prayer in this Masjid of mine is better than one thousand prayers anywhere else, except al-Masjid al-Haraam.” Collected by al-Bukhaaree and Muslim.

4) In this blessed city, a Muslim should set a good example because he is residing in the land from which light shone forth, and from which the great reformers carried guidance to the farthest reaches of civilization. By setting such an example, people who visit this city will find its residents to be role models with noble traits and
admirable conduct. Seeing this would leave a deep impact upon visitors, and they would return to their countries having learned from the good which they experienced and the obedience to Allaah and His Messenger which they witnessed. In addition, just as a visitor to this blessed city gains much good by witnessing a good example, if he sees the opposite in al-Madeenah, the effect will also be the opposite. Instead of a visitor acquiring good for himself and praising its residents, he will experience harm from them and end up criticizing them.

5) While in this city, a Muslim must remember that he is in a land of goodness, the cradle of revelation, and the place to which Eemaan returns. This was the abode of the Noble Messenger and his esteemed Companions, the Mubaajireen and Angusar. They lived their lives here following a sound course and adhering to guidance and the truth. Thus, a Muslim must not conduct himself here in a manner contrary to theirs by perpetrating deeds which merit the wrath of Allaah and will have a disastrous outcome in this life and the next.

6) Anyone whom Allaah blesses to reside in al-Madeenah must avoid introducing innovated beliefs or practices into Islaam or sheltering anyone who does so, because these expose a person to the threat mentioned by the Prophet ﷺ
when he said,

“Al-Madeenah is a haram (sacred and inviolable region). If anyone innovates something within it and ascribes it to the religion, or shelters such an innovator, Allaah shall distance that person from His mercy; he shall deserve to have all the angels and mankind supplicate that he be distanced from Allaah’s mercy; and Allaah will not accept any obligatory or optional deed from him.” Collected by Muslim from Aboo Hurayrah and it is also in both Sahih collections from ‘Alee.

7) In al-Madeenah, one must not cut trees or hunt game, as mentioned in a number of reports from the Prophet such as,

إِنِّي إِبْرَاهِيْمُ خَرَّمَ مَكَّةً، وَإِنِّي خَرَّمتُ المَدِينَةَ مَا بَيْنَ رَبِينَهَا،

لا يَقْطَعُ عَصْابَهَا، وَلا يَصَادُ صَيْبَهَا.

Indeed, Ibraaheem declared Makkah to be a haram, and I have declared al-Madeenah to be a haram in all that lies between its
laabatayn (two volcanic rock plains). Its thorny shrubs are not to be cut and its game is not to be hunted.” Collected by Muslim from Jaabir ibn ‘Abdillaah ﺔ.

Muslim also collected the hadeeth of Sa’d ibn Abee Waqqas ﺔ where the Prophet ﷺ said,

إِبْنُ أُحْزَمَ مَا بَيْنَهُ لَامْبَنْيَ الْمُدْنِيَةَ

أَنْ يَفْتَخَ عِضَافَهَا أَوْ يَفْتَكَلْ صَيْدَهَا.

“I declare what lies between the laabatayn of al-Madeenah to be a haram, and forbid cutting its thorny shrubs or killing its game.”

Additionally, in the two Sabeeh collections, ‘Aaajim ibn Sulaymaan al-Ahwal asked Anas ﺔ, “Did the Messenger of Allaah ﷺ declare al-Madeenah to be a haram?” He replied, “Yes. All that lies between such and such points. It is forbidden to cut the trees within it, and if anyone innovates something within it and ascribes it to the religion, Allaah shall distance that person from His mercy, and he shall deserve to have all the angels and mankind supplicate that he be distanced from Allaah’s mercy.”

It is also reported in the two Sabeeh collections that Aboo Hurayrah ﺔ said, “If I were to see deer grazing in al-Madeenah, I would not startle them or chase them away. The Messenger of Allaah ﷺ said,
‘What lies between its laabatayn is inviolable’.

The prohibition of cutting trees and vegetation applies to what Allaah ﷻ has allowed to grow naturally. As for what people have sown and planted, they are allowed to cut it.

8) A Muslim should patiently endure any rough living conditions, distress, or hardship he may experience in al-Madeenah. Aboo Hurayrah ﷺ narrated that the Prophet ﷺ said,

لا يضير على لأواع المدينة وشدتها أحد من أtee
إلا كنت له شみて يوم القيامة أو شهيداً.

“No one from my Ummah patiently endures the hardships and difficulties of al-Madeenah except that I will be an intercessor or a witness for him the on the Day of Resurrection.” Collected by Muslim.

There is also a narration in Saheeh Muslim where Aboo Sa’eed – the mawlaa of al-Mahree – went to Aboo Sa’eed al-Khudree ﷺ during the nights of al-Harrah [during which strife had taken place] and sought his advice about leaving al-Madeenah. He also complained to him of the high prices there and the difficulty in sustaining his large family. He said he had no patience left
to bear the distress and adverse conditions of al-
Madeenah. Aboo Sa’eed al-Khudree said to him,
“What is the matter with you?! I would not
advise you to do that. Indeed, I heard the
Messenger of Allaah (ﷺ) saying,

لا يصبر أحد على لأوايتها فيموت
إلا كنت له مُسلمًا يوم القيامة إذا كان مُسلمًا.

“No one patiently endures its hardships and
then passes away except that I will be an
intercessor for him on the Day of
Resurrection if he was Muslim.”

9) One must avoid harming its residents.
Harming Muslims in any location is forbidden,
but it is far worse when done in this sacred land.
Al-Bukhaaree collected in his Sahheeh that Sa’d ibn
Abee Waqqas (R) heard the Prophet (ﷺ) saying,

لا يكيد أهل المدينة أحد إلا أنماع
كما يتعمع المبلح في الماء.

“No one schemes against the residents of al-
Madeenah except that he will be destroyed by
being melted away like salt dissolves into
water.”

Muslim collected in his Sahheeh that Aboo
Hurayrah (R) reported that the Messenger of
Allaah (ﷺ) said,
If someone wishes ill towards the residents of this land – referring to al-Madeenah – Allaah will destroy him by melting him away like salt dissolves into water.

10) No one who lives in al-Madeenah should be deceived by the fact that he is one of its residents and say, “I am a resident of al-Madeenah, so I must be a good person!” If someone merely resides in al-Madeenah but does not combine that with righteous deeds, continuous obedience to Allaah and His Messenger ﷺ, and remaining away from sins and disobedience, his residence there will not avail him in any way. On the contrary, it will only harm him in the end.

In the Muwatta’ of al-Imaam Maalik there is a report from Salmaan al-Faarisee ﷺ who said, “It is not the land that makes a person righteous. Rather, it is only one’s deeds that make him righteous.” This statement was reported via a broken chain of narrators, but its meaning is accurate and corresponds to reality. Furthermore, Allaah ﷻ has said,

\[
	ext{إِنَّ أَحَدَ مِنْ أَصْحَابِ مَرْكَزِ عَبْدِ اللَّهِ رَحْمَةُ اللَّهِ عَلَيْهِمْ}
\]
“Indeed, the most honourable of you to Allaah are those who observe Taqwa most.”

[al-Hujuraat (49):13]. It is well-known that throughout the centuries both righteous and impious people have resided in al-Madeenah. However, it is the deeds of the righteous individuals that will be of benefit to them, considering that the land of al-Madeenah did not render the impious people righteous or raise their status in any way. This is similar to lineage, since merely belonging to someone’s lineage without doing any good deeds will not avail a person with Allaah. The Prophet ﷺ said,

وَمَنْ بَطَأْ بِهِ عَمَلَهُ لَمْ يُسْرِعْ بِهِ نَسْبَهُ

“If someone is held back by his actions, he will not be hastened forward by his lineage.”

Collected by Muslim in his Saheeh. Thus, if someone is held back from entering Jannah by his deeds, his lineage will not hasten his entrance.

11) While in this city, a Muslim must sense that he is in a land from which the light of beneficial knowledge emanated to the ends of the Earth. Thus, he should be keen to attain knowledge of Islaam that will enable him to proceed to Allaah with clear insight, and call others to Him based on that. This is especially so if the acquisition of such knowledge takes place in the Majsid of the Messenger of Allaah ﷺ.
Aboo Hurayrah ﷺ narrated that he heard the Messenger of Allaah ﷺ saying,

“Anyone who enters this Masjid of ours to learn something good or teach it to others is like a Mujaahid in the path of Allaah, and anyone who enters it for some other reason is like a bystander looking at what is not his.”

Collected by Ahmad, ibn Maajah, and others. It also has a supporting narration from Sahl ibn Sa’d collected by at-Tabaraanee.

[Manners of Visiting al-Madeenah]

Just as residence in al-Madeenah has certain manners, so does visiting it, and a visitor should also observe the aforementioned manners of residence while in al-Madeenah. In addition, Islaam teaches us that if a person wishes to travel to al-Madeenah he should undertake his journey with the intention of visiting the Masjid of the Messenger ﷺ. This is based on his ﷺ statement,
“A journey should not be undertaken except to three mosques: al-Masjid al-Haraam, this Masjid of mine, and al-Masjid al-Aqsa.”

Collected by al-Bukhaaree and Muslim.

This hadeeeth prohibits setting out on a journey to any place, whether a Masjid or not, with the objective of seeking nearness to Allaah at that specific destination. This is also understood from a narration in Sunan an-Nasaa’ee where Aboo Hurayrah said, “I met Bagrah ibn Abee Bagrah al-Ghifaaree who asked me, “Where have you arrived from?” I replied, “From at-Toor.” He said, “Had I met you prior to your departure, you would not have travelled there.” I inquired, “And why is that?” He said, “I certainly heard the Messenger of Allaah saying,

لا نَعْمِلُ الْمَعْطَى إِلَّآ إِلَى ثَلاثَةِ مَسَاجِدٍ:

المَسْجِدُ الْحَرَامِ، وَالْمَسْجِدُ هَذَا، وَالْمَسْجِدُ الْأُقْصَى.

“Riding mounts are not to be used for journeying except to three mosques: al-Masjid al-Haraam, my Masjid, and the Masjid at Bayt al-Maqdis.”
This hadith is saheeh and it shows how Bagrah used it to prove the prohibition of journeying to mosques or anywhere else [seeking nearness to Allaah by being in those particular places] other than these three.

When one arrives in this blessed city, it is prescribed for him to visit two mosques and three cemeteries. The two mosques are: [1] the Masjid of the Messenger صلی الله علیهِ ا وسلم and [2] Masjid Qubaa, and various references to their virtues have preceded. The three graveyards are: [1] the grave of the Messenger صلی الله علیهِ ا وسلم along with the graves of his two Companions, Aboo Bakr and ‘Umar صلی الله علیهِ ا وسلم, [2] al-Baqee Cemetery, and [3] the Uhud Martyrs Cemetery.

[Visiting the Prophet’s ﷺ Grave]

When someone visits the graves of the Messenger صلی الله علیهِ ا وسلم and his two Companions صلی الله علیهِ ا وسلم, he should approach from the front end of the Masjid, face the grave, and conduct his visit in the manner prescribed by the directives of Islaam. He must also avoid any bid’ah associated with visitation.

It is prescribed for a visitor to invoke salaam upon the Prophet ﷺ and supplicate for him in a respectful, composed manner. In a low voice, one should say,
The visitor then extends the salaam to Aboo Bakr and supplicates for him, and then extends the salaam to ‘Umar and supplicates for him as well.

It is noteworthy at this point to mention that Allaah granted these two great men – each of whom was one of the rightly-guided Khulafaa’ – honour and distinction not granted to anyone else.

[Some Virtues of Aboo Bakr ☪ and ‘Umar ☪]

When Allaah sent His Messenger ☪ with guidance and the truth, Aboo Bakr was the first man who accepted his message. He closely accompanied the Prophet ☪ in Makkah, during the period of Messengership, for thirteen years. Then, when Allaah gave His Messenger ☪
permission to migrate to al-Madeenah, Aboo Bakr accompanied him on the journey there and Allaah even revealed a portion of the Qur’aan about it which is recited to this day.

[Allaah addressed the Companions, saying what means,] “If you do not assist the Messenger, realize that Allaah already assisted him and granted him victory without you when the people who rejected Allaah expelled the Messenger from Makkah. He was the second of only two people while they were in the cave, as he said to his companion, ‘Do not grieve. Allaah is surely with us.’ Then, Allaah sent down His tranquility upon him and strengthened him with troops whom you could not see. Allaah rendered the word of
the people who rejected Him to be the lowest, whereas the word of Allaah is what is highest, and Allaah is Almighty, Most Wise.” [at-Tawbah (9):40]. In addition, Aboo Bakr remained close to him in al-Madeenah for ten years and participated in all expeditions along with him. Then, when the Messenger of Allaah ﷺ passed away, Aboo Bakr assumed the position of Khaleefah and did full justice to his role. When Aboo Bakr himself passed away, Allaah honoured him to be laid to rest beside the Messenger of Allaah ﷺ, and when he is raised he shall accompany him in Jannah. Such is the favour of Allaah which He grants to whom He wills, and Allaah is the possessor of infinite bounty.

As for ‘Umar ibn al-Khattaab ﷺ, about forty men accepted Islaam before him. He had been a very stern individual against the Muslims. However, after Allaah guided him to Islaam his strength and sternness were redirected against the kaafireen (people who rejected Allaah), and his acceptance of Islaam was a source of power for the Muslims. ‘Abdullaah ibn Mas’ood ﷺ recounted, “We have continued to remain strong since the time ‘Umar accepted Islaam.” Collected by al-Bukhaaree in his Sahih.

‘Umar kept close to the Prophet ﷺ in Makkah, migrated to al-Madeenah when the Prophet ﷺ did so, and participated in all
expeditions along with him. When Aboo Bakr was put in authority after the Prophet passed away, 'Umar was his right hand and was later appointed as Khaleefah after Aboo Bakr. 'Umar remained in that capacity for over ten years during which many conquests took place: the lands of Islaam grew, the two great empires of the time – Persia and Rome – were defeated, and the treasures belonging to the rulers of Persia and Rome were distributed in the path of Allaah as foretold by the Prophet who was as-Saadiq al-Masdoq (one who speaks the truth and receives revelation which is the truth). All these took place at the hands of al-Faarooq. When he passed away Allaah honoured him to be laid to rest next to the Messenger of Allaah, and when he is raised he shall accompany him in Jannah. Such is the favour of Allaah which He grants to whom He wills, and Allaah is the possessor of infinite bounty.

Is it conceivable that these two great men with such standing and excellence could possibly be hated or disparaged? We seek refuge in Allaah from being forsaken. Our Lord, forgive us and our brothers who have preceded us in Eemaan, and do not place any rancour in our hearts towards those who have Eemaan. Our Lord, You are Most Kind, Most Merciful. Our Lord, do not cause our hearts to deviate after You have guided
us, and grant us mercy from Yourself as You are indeed the Bestower.

With regards to the statement of Allaah,

إِنِّي أَنْفَسِي عَلَيْهِ وَأَنْفَسِي عَلَيْهِ

سُؤِيَّرِيَّ وَنَدْجَأَتِيَّ مَدْخَلًا كَرِيمًا

“If you avoid the major sins from which you have been forbidden, We shall pardon your minor sins and admit you to a most honourable destination,” [an-Nisad’ (4):31] ibn Katheer cited a report in his Tafseer from ibn Abee Haatim with his chain of narration to al-Mugheerah ibn Miqsam who remarked, “Insulting Aboo Bakr and ‘Umar was considered to be a major sin.” Ibn Katheer then added

Some of the scholars held that if a person insulted the Companions he was no longer Muslim, and this view was reported from Maalik ibn Anas. Muhammad ibn Seereen also stated, 'I don't think anyone can harbor hatred for Aboo Bakr and ‘Umar while still loving the Messenger of Allaah ﷺ.’ Collected by at-Tirmithee.
Bid'ah Associated with Visiting the Prophet’s Grave

1) Directing *du’aa’* to the Messenger of Allaah, seeking deliverance from him, asking him to fulfill one’s needs, asking him to remove afflictions, and requesting anything else which cannot be sought from anyone except Allaah. *Du’aa’* is an act of worship, and worship is not to be directed to anyone other than Allaah alone. The Prophet ﷺ said,

الدُعَاءُ هوَ الْعبادةُ

“*Du’aa’* is worship.” This is a *sahih* hadith collected by Aboo Daawood, at-Tirmithee, and others. At-Tirmithee commented, “It is a *hasan saheeh* hadith.”

Worship is a right that belongs to Allaah alone, and it is impermissible to give any of Allaah’s rights to other than Him. Taking what belongs to Allaah and giving it to others is considered to be *Shirk* (associating partners with Allaah). Allaah, the Most Exalted, is the One in whom hope is to be placed and He is the One to be prayed to, whereas the Messenger ﷺ is to be prayed for, not prayed to. This applies to all others in their graves; they are prayed for, not prayed to.
It is established that the Messenger is alive in his grave – that being the life of the barzakh – in a state of life more complete than what is granted to martyrs. However, no one knows the reality of that life except Allaah. It is a state of life that differs from both life before death and life after being resurrected. Therefore, it is not permissible to pray to the Prophet or seek deliverance from him because such are acts of worship, and worship must not be directed to anything or anyone other than Allaah alone, as mentioned earlier.

2) Placing the two hands upon the chest as if performing prayer. This is not permissible because it is a posture of humility and servitude to Allaah which a Muslim assumes when he stands in prayer to commune with his Lord. During the lifetime of the Messenger of Allaah, his Companions did not place their hands on their chests when extending the salaam to him. If there was any good in placing their hands on their chests in such circumstances, they would have been the first to do so.

3) Wiping the walls and openings around the area of his grave. This also applies to any part of the Masjid or anything else. It is not permissible because it is not sanctioned by the Sunnah and it cannot be found in the practices of the righteous Salaf (early Muslim generations). It
is, in fact, a means leading to Shirk. Someone may object to this and say, “I do this out of love for the Prophet ﷺ.” We say in response: it is true that love for the Prophet ﷺ must be in the heart of every Muslim even more than his love for his parents, children, and all people. The Prophet ﷺ said,

لا يؤمن أحدكم حتى يحب إلى الله ما يحب إلى أمه، ولا يحب إليه إلا ما يحب إلى الله.

وَالنَّاس أُجْمَمِينَ.

“None of you has complete Eemaan until I am more beloved to him than his parents, children, and all of humanity.” Collected by al-Bukhaaree and Muslim.

In fact, that love must be even greater than one’s love for his own self as mentioned in the hadeeth of ‘Umar ﷺ found in Sahheeb al-Bukhaaree. The reason this love for him ﷺ must be greater than one’s love for his own self, parents and children is because of the blessings which Allaah brought to the Muslims at the hands of His Messenger ﷺ: the blessing of Islaam, the blessing of guidance to the straight path, and the blessing of being saved from all forms of darkness and brought to light. These are the greatest forms of being blessed, and no other blessings are comparable to them.
However, showing one’s love is not done by wiping the walls and openings around the area of the Prophet’s grave ﷺ. Rather, it is shown by following the Prophet ﷺ and acting according to his Sunnah, because the religion of Islam is built upon two tremendous foundations: [1] none is to be worshipped except Allaah, and [2] Allaah is not to be worshipped except in the manner taught by the Messenger ﷺ. These are directly implied by the testimony laa ilaaha illallaah, muhammadun rasoolullaah (none has the right to be worshipped except Allaah, and Muhammad ﷺ is the Messenger of Allaah).

There is an aayah in the Qur’aan which some scholars named aayah al-imtihan (the aayah of examination). It is the statement of Allaah ﷺ,

قُلِ إِن كُنْتَ تَعْبُونَ اللهَ فَأَتِمْنَى عَبْدَيْكُمْ يُحِبُّكُمُ اللَّهُ وَيُغَفِّرُ لَكُمْ ذُنُوبَكُمْ رَحِيمٌ

“Say: if you truly love Allaah, then follow me. If you do so, Allaah will love you and forgive your sins, and Allaah is Most Forgiving, Most Merciful.” [Aali ‘Imraan (3):31].

Al-Hasan al-Basree and others among the Salaf said, “A set of people claimed they loved Allaah, so He examined them with this aayah.”

The meaning of “He examined them” is that Allaah tested them in order for the truthful to be
distinguished from the untruthful. Anyone who claims to love Allaah and His Messenger ﷺ must produce proof for that, and it lies in following the Messenger ﷺ. In explaining this aayah, ibn Katheer ﷺ said:

This noble aayah decisively rules that if anyone claims to love Allaah yet does not follow the way of Muhammad ﷺ, his claim is actually false. This remains the case until he conforms to the directives and religion of the Prophet Muhammad ﷺ in all his words and deeds. It is established in Sahih [Muslim] that the Messenger of Allaah ﷺ said:

“من عمل عملًا ليس عليه أمرًا فهو ردٌّ

“Anyone who performs a deed that does not conform to our command shall have it rejected.”

Thus, [Allaah instructed His Messenger to say], “If you truly love Allaah, then follow me. If you do so, Allaah will love you,” meaning that you shall attain something even greater than what you sought by your love for [Allaah], and that is His love for you which is infinitely greater than the former.

This is why some of the insightful scholars remarked, “The fact that you love is not what matters. The real thing which matters is that you are loved.”

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Afterwards, ibn Katheer cited the preceding comment of al-Hasan al-Bagree and others among the Salaf.

Additionally, an-Nawawee discussed wiping and kissing the walls around the grave of the Prophet ﷺ. In al-Majmoo’ Sharh al-Muhaththab he said:

One must not be deceived by the incorrect actions of many laymen. Following practices and doing deeds are to be based on saheeh narrations as well as statements of the scholars. No attention is to be given to the innovations and ignorant practices of laymen or others. In the two Saheeh collections, ‘Aa’ishah ﷺ narrated that the Messenger of Allaah ﷺ said:

من أحدث في ديننا ما ليس من دينه فهو رد.

“Anyone who introduces something into this religion of ours which does not belong to it shall have it rejected,” and in a narration in Saheeh Muslim he said:

من عمل عملا ليس عنده أنه أمرنا فهو رد.

“Anyone who performs a deed that does not conform to our command shall have it rejected.” Aboo Hurayrah ﷺ also reported that the Messenger of Allaah ﷺ said,
“Do not make my grave a place of gathering or frequent visitation, but do send *salaah* upon me because that will reach me from wherever you may be.”

This was collected by Aboo Daawood with a *sahih* chain of narration.

In addition, al-Fudayl ibn ‘Iyaad _nonce made a statement along the lines of, “Follow the paths of guidance, and it will do you no harm if there are only a few who tread them; and beware of the paths of misguidance, and do not be misled by the multitude of those headed to their demise.”

Furthermore, if anyone thinks that wiping an object with his hand or anything else will bring him more blessing, such an idea comes from his own ignorance and heedlessness. Blessing is only acquired by valid, legislated means. How could bounty be sought by opposing what is correct?

4) Performing *Tawaaf* around the grave of the Prophet ﷺ. Doing so is prohibited because Allaah did not prescribe that *Tawaaf* be performed anywhere except around the *Ka’bah*. Allaah ﷺ said,
“And they must perform *Tawaaf* at the ancient, protected House.” [al-Hajj (22):29].

Therefore, *Tawaaf* is not to be performed anywhere except around the *Ka‘bah*. This means it is acceptable to say there are multitudes of people in every place performing prayers to Allaah, giving charity, fasting, or making *ithkar* of Allaah. However, it is incorrect to say that there are multitudes of people in every place performing *Tawaaf* for Allaah, because *Tawaaf* is an act to be performed exclusively at the ancient, protected House. Shaykh al-Islam Ibn Taymiyyah stated:

Muslim scholars unanimously agree that *Tawaaf* is not prescribed except at [the *Ka‘bah*]. Therefore, it is impermissible to perform *Tawaaf* around the rock in Bayt al-Maqdis, the dwelling of the Prophet, the dome on the mountain in ‘Arafat, or anywhere else besides the *Ka‘bah*.

5) Raising one’s voice at Prophet’s grave. This is not permissible because Allaah taught the people of *Eemaan* proper conduct while the Prophet was still alive among them. Allaah said,
People of Eemaan! Do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds be rendered void without you even realizing. Indeed, the people who lower their voices in the presence of the Messenger of Allaah are most certainly the ones whose hearts Allaah has examined for Taqwaa. They shall have forgiveness and a tremendous reward.” [al-Hujuraat (49):2-3].

The Prophet ﷺ is to be respected while alive and after passing away.

6) Facing the grave from far away, whether in or out of the Masjid, and extending the salaam to the Prophet ﷺ. Our Shaykh, ‘Abdul-'Azeez ibn Baaz ﷺ, said in his book about the rites of Hajj, “This act of theirs is closer to disrespect than it is to affection and sincerity.”
Another point worthy of mention is that some who visit al-Madeenah have been told by their family or others to convey their *salaam* to the Messenger ص. However, there is nothing in the Sunnah to support this practice. Therefore, if this is sought from someone he should reply, “You yourself can invoke much *salaah* and *salaam* upon the Prophet ص and the angels will actually convey that to him.” This is based on his statement,

“Indeed, Allaah has angels who travel about. They convey to me the *salaam* from my *Ummah*.” This is a *sahih* hadeeth collected by an-Nasaa’ee and others. The aforementioned ruling is also based on the Prophet’s ص statement,

“Do not make your homes graveyards, and do not make my grave a place of gathering or frequent visitation. However, do invoke *salaah* upon me because it will reach me from wherever you may be.” This is a *sahih* hadeeth collected by Aboo Daawood and others.

One should also realize that performing Hajj and ‘Umrah have no connection to visiting
al-Madeenah, and it is perfectly acceptable for someone to perform Hajj or Umrah and then return to his homeland without visiting al-Madeenah. It is similarly acceptable for someone to visit al-Madeenah and return to his homeland without performing Hajj or Umrah. It is also acceptable to perform Hajj or Umrah and visit al-Madeenah on the same trip.

[Evidence for Visiting the Prophet’s Grave]

There are certain narrations about visiting the grave of the Prophet which cannot be used as evidences to establish any rulings. Such narrations include, “Anyone who performs Hajj and does not visit me has shunned me,” and “If anyone visits me after my death, it is as if he visited me while I was still alive,” and also “If anyone visits me and my forefather, Ibraheem, in the same year, I guarantee that Allaah will grant him Jannah,” as well as, “If anyone visits my grave, then I shall certainly intercede for him.” These and other similar narrations are either mawdoor’ (fabricated) or da’eef jiddan (extremely weak) as has been mentioned by scholars who were authoritative experts in the area of hadeeth, such as ad-Daaraquqnee, al-Uqaylee, al-Bayhaqee, ibn Taymiyyah, and ibn Hajar. May Allaah have mercy upon them all.
There is also no evidence in the following aayah for setting out to the grave of the Prophet ﷺ upon wronging oneself and seeking forgiveness from him:

وَلَوْ أُهِمْنَ إِذْ قَلَمْنَ أَشْهَهْمُ بِكَآءَوَلَدَ
فَأَشْهَقَّرْنَآ أَلَهَآ وَأَشْهَقَّرْنَآ لِلَّهِ الرَّسُولَ لَوْ جَدُّوْنَ آللَّهُ

“If they had come to you when they wronged themselves, sought forgiveness from Allaah, and the Messenger sought forgiveness for them, they would have certainly found that Allaah continually accepts repentance and grants mercy,” [an-Nisaa’ (4):64]. This aayah is speaking about the munaafiqeen, and going to the Prophet ﷺ was only done during his lifetime since none of the Companions ﷺ went to his grave to seek forgiveness.

This is why ‘Umar ibn al-Khattaab ﷺ resorted to asking al-‘Abbaas ﷺ to pray for rain when they were stricken by drought. ‘Umar said, “O Allaah, we used to ask our Prophet to pray to You, and You would send rain for us. Now we ask the uncle of our Prophet to pray to You, so send rain for us,” and the rain would fall. This was collected by al-Bukhaaree in his Sahheeh. If it
was permissible to make requests via the Messenger of Allaah ﷺ after his death, ‘Umar would not have resorted to asking al-‘Abbaas ﷺ.

Another proof of this is collected by al-Bukhaaree in his Saheeh, in Kitaab al-Mardaa (the chapter about the ill), where ‘Aa’ishah ﷺ said, “My head is in severe pain.” The Messenger of Allaah ﷺ then said,

\[ \text{ذَٰلِكَ لَوْ كَانَ أُنَا حَيٌّ فَأَسْتَغْفِرُ لَكَ وَأَدْعُوُ لَكَ.} \]

“If you were to die while I am still alive, I could ask Allaah to forgive you and I could make du’aa’ for you.” She responded, “\[ \text{Waa thuklayaah} \] (an expression of distress)! I swear by Allaah, I most certainly think you wish for my death…”

If it was possible for him to make du’aa’ or seek forgiveness after his death, there would be no difference between her dying before him and him dying before her.

Visiting the grave of the Prophet ﷺ is permissible based on the narrations which show the legitimacy of visiting graves in general. One such hadeeth is his ﷺ statement,

\[ \text{رُوْرُوا الْمُتْبَرِّرُ،} \quad \text{فَإِنَّهَا تُذَكِّرُ كُلْمَ الْآخِرَةِ.} \]

“Visit the graves because they remind you of the hereafter.” Collected by Muslim in his Saheeh. However, one should neither stand at
the Prophet’s grave for a lengthy time nor visit it very often, because doing so may lead to excessiveness.

In addition, Allaah distinguished His Prophet from all others among his Ummah with the special quality of having the angels convey the salaam to him from all places. This is based on his statement,

إِنَّ اللَّهَ مَلاَكَةٌ سَيَاجِينَ يُبَلَّغُونِي عَنْ أُمَّتي السَّلَامَ

“Indeed, Allaah has angels who travel about. They convey to me the salaam from my Ummah.” It is also based on his statement,

لا تَجُرُّوا نُوحَيْنِي قَبْرًا، وَلا تَجُرُّوا قَبْرًا عِبَادًا، وَضُلُّوا عَلَيْنَ إِنَّ صَلاَاتِي مُبَلَّغُي حَيَّةً كَتِئَٰبُ

“Do not make your homes graveyards, and do not make my grave a place of gathering or frequent visitation. However, do invoke salaah upon me because it will reach me from wherever you may be.” Here, the Prophet forbade making his grave a place of gathering and frequent visitation, but he also provided an alternative which fulfils that role by saying, “invoke salaah upon me, because it will reach me from wherever you may be,” meaning by way of the angels.
Visiting the graves at *al-Baqee* and the martyrs at *Uhud* is a recommended act if done in the prescribed manner. However, it becomes a prohibited act if conducted in a manner that involves *bid'a*.

**[The Prescribed Manner of Visiting Graves]**

The prescribed visit is the one conforming to the teachings of the Messenger ﷺ. It produces benefit for the visitor as well as the deceased who is being visited.

The living visitor gains three things:

**Firstly**: a reminder of death and a sense of urgency to prepare for it by doing good deeds. The Prophet ﷺ said,

> رَوْنَّوا الْقُبُورَ، فَإِنَّهَا نَذَّرُكُمْ الْأَخَرَةَ.  

“Visit the graves because they remind you of the hereafter.” Collected by Muslim.

**Secondly**: reward for the act of visitation itself because it is a Sunnah instituted by the Messenger of Allaah ﷺ.

**Thirdly**: reward for showing kindness to the deceased Muslims by making *du‘a‘* for them.

As for the deceased, when they are visited in the prescribed manner, they reap the benefits of the kindness shown to them when the living make *du‘a‘* for them.
When one visits graves, it is recommended to make *du’aa‘* for the deceased as done by the Messenger of Allaah ﷺ. Buraydah ibn al-Huṣayb رضي الله عنه narrated one such instance where he said, “The Messenger of Allaah ﷺ used to teach them that whenever they went to the graveyards they should say,

السلام عليكم أهل الديار من المؤمنين والمسلمين، وإنا إن شاء الله نكم للاجئون، أسأل الله لنا ولكلكم العافية.

‘May Allaah grant His blessings and protection to you, the people of Eemaan and Islaam who inhabit these dwellings. When Allaah wills, we shall most certainly be joining you. I ask Allaah to grant us and you well-being.’” Collected by Muslim.

Visiting graves is a recommended act for men. However, there is scholarly difference about women visiting graves, since some say it is permissible while others say it is not. The stronger view appears to be that of impermissibility, based on his ﷺ statement,

لعن الله وارائات النمر.

“May Allaah distance from His mercy the women who visit graves.” Collected by at-Tirmithi and others. At-Tirmithi said, “It is a *husan saheeb* hadeeth.”
The most correct understanding of the word zawwaraat is that it ascribes the act of visiting to women. It has a similar linguistic construction to the word thallaam in the statement of Allaah,

وَمَا رَيْبَكَ بِطَالِبِمِّلَعْبِي،

“And your Lord is not unjust to His servants in any way,” [Fussilat (41):46] meaning that He does them no injustice, or that the act of injustice cannot be ascribed to Him.

Thus, the word zawwaraat in the hadeeth ascribes the act of visiting to women, and it does not convey the meaning of performing the act very often, as claimed by some who hold the view that it is permissible for women to visit graveyards. In addition to this, women have certain weaknesses and may not restrain themselves from weeping and wailing.

Moreover, the view of impermissibility is the safer view. If a woman does not visit the graves, she only misses out on a recommended deed, whereas if she were to visit them she may fall under the threat of being distanced from the mercy of Allaah.
Bid'ah Associated with Visiting Graves in General

Bid'ah associated with visiting graves refers to the beliefs and practices which have not been prescribed by Islaam. They include going to graves in order to pray to the deceased, beseech them for relief, ask them for fulfillment of one’s needs, and other similar things. In a visit of this nature, the deceased does not gain anything, and the living harms himself. The living brings harm to himself due to committing Shirk (associating partners with Allaah) which is impermissible, and the deceased does not gain anything because no one prayed for him. They prayed to him instead of to Allaah.

Our Shaykh, ‘Abdul-'Azeez ibn Baaz و, said in his book about the rites of Hajj, As for going to their graves for the purposes of praying to them, devotion, asking for the fulfillment of needs or healing the ill, asking Allaah through them or by way of their status, or other things of a similar nature; all of these are blameworthy, innovated forms of visitation. They were not prescribed by Allaah or His Messenger ﷺ, and they were not among the practices of the righteous Salafنسى. In fact, they constitute the obscene speech which the Messenger ﷺ prohibited in
his saying,

زوروا النَّبُورَ ولا تَنْفِلُوا هَجْرًا.

“Visit the graves, and do not use obscene language.” All the aforementioned items share the quality of being bid'ah, though they are of various degrees. Some of them do not amount to shirk, such as making dā'ā' to Allaah while at the graves, asking Him by the status of the deceased, and things similar to this. Others are major shirk, such as making dā'ā' to the deceased, seeking help from them, and acts of a similar nature.

This concludes what I wished to mention. I ask Allaah ℒ to guide us – as well as all the residents and visitors in this city, and the Muslims at large – to everything that has a praiseworthy outcome in this world and the hereafter; to bless us with respectable residence and admirable conduct in this fine land; and to grant us an honourable ending. May Allaah send salaah, salaam, and blessings upon His worshipping servant and Messenger, our Prophet Muḥammad, and upon all his family and Companions.