



**Encouraging Visiting the Prophet's
Mosque in Al-Madinah**

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All thanks are to Allâh, Who created the heavens and earth. I thank and praise Him, as He is Worthy of all praise, and He is Able to do all things. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad ﷺ is His slave and Messenger whom Allâh sent with truth as Bringer of glad tidings and Warner. O Allâh! Send Your best mercy and blessings on Your slave and Messenger Muhammad and on his progeny and Companions.

Many pilgrims feel eager to travel to Al-Madinah for the purpose of visiting the Prophet's Mosque, encouraged by the Prophet's statement:

«صَلَاةٌ فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ».

“One prayer in this mosque of mine is better than a thousand prayers in any other mosque, except for Al-Masjid Al-Haram (in Makkah).”

Therefore, visiting the Prophet's Mosque to pray in it is encouraged and legislated. We should assert that it is allowed to travel to visit the Prophet's Mosque in Al-Madinah for the purpose of praying in it, but not for the purpose of visiting the Prophet's grave. The Prophet ﷺ forbade us from travelling to visit any grave, just as he forbade us from making his grave a place for celebrations (i.e., visiting it at special designated times). The Prophet ﷺ said:

«لَا تُسَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى».

“Travelling is not allowed to other than the three Mosques: Al-Masjid Al-Haram (in Makkah), this Mosque of mine and Al-Masjid Al-Aqsa (in Jerusalem).”

Further, ‘Ali bin Al-Husain رضى الله عنهما saw a man go towards a small opening in the room where the Prophet ﷺ was buried, try to enter it and

supplicate to Allâh next to the Prophet's grave. 'Ali رضي الله عنه discouraged him saying, "I will narrate to you a *Hadith* that my father narrated from my grandfather ('Ali رضي الله عنه) from the Messenger of Allâh ﷺ that he said:

«لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا بُيُوتَكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ».

"Do not make my gravesite a place of celebration, nor turn your homes into graves (by not performing voluntary prayers in them) and recite the *Salât* (prayer for Allâh blessings) on me. Verily, your reciting *Salât* on me is conveyed to me no matter where you."

In this *Hadith*, the Prophet ﷺ forbade us from turning his gravesite into a holiday Festival by visiting it in certain times, such as during Rajab. Also, Allâh has granted a special quality for saying the *Salât* on His Prophet ﷺ, for He will deliver the *Salât* to him no matter where the one who said it is, whether close to his grave or in his own area:

«وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ».

"...and recite the *Salât* on me. Verily, your saying *Salât* on me is conveyed to me no matter where you are."

Visiting the Prophet's grave is not a necessary act of worship, nor a pillar or an obligatory act of *Hajj* as some people think. Furthermore, we should assert that there are many *Ahadith* that were invented about the virtue of visiting the Prophet's grave, and these *Ahadith* have become common knowledge to many people! Some of them heard these *Ahadith* so often that they began to think that they are authentic, when in fact they are fake and utter lies. This is why many people endure hardships to visit the Prophet's grave and also think that visiting Al-Madinah is a requirement of *Hajj*. For instance, among the fake *Ahadith* that are falsely attributed to the Prophet ﷺ is that they claim that he said, "Whoever visits me (my grave) after I die, will be as if he visited me in my life. Whoever visits my grave earns my *Shifâ'ah*. And whoever performs *Hajj*, but does not visit me (my

Ahadith that are plain lies, according to the scholars of Islam.

Whoever intended to visit the Prophet's mosque should do so and try to perform as many prayers in the mosque as Allâh allows him. Then, one is allowed to visit the Prophet's grave and recite the *Salâm* (salutation of peace) on him, observing quietness and extreme politeness, for raising one's voice is not good behavior in the presence of the Prophet ﷺ. One then recites the *Salam* on the Prophet's two Companions buried next to him, Abu Bakr and 'Umar, رضى الله عنهما. One should then leave the gravesite and should not supplicate to Allâh while facing the grave. Those who could not visit the Prophet's mosque, even during their *Hajj*, then their *Hajj* is complete and there is no sin on them. In this case, one's *Hajj* is adequate and he or she should feel assured that they have fulfilled the duties of *Hajj*, for Allâh and His Messenger ﷺ only required *Hajj* to Al-Masjid Al-Haram in Makkah.

Whoever visits Al-Madinah and prays at the mosque of the Messenger ﷺ of Allâh is recommended to pray at Mosque Qubâ' and visit the graveyard of Al-Baqi'. However, it is not from the *Sunnah* to visit all the Mosques in that area. 'Umar رضى الله عنه once saw some people head towards a certain area and he asked, "Where are these people headed to?" They said, "To a place where they say the Messenger of Allâh ﷺ prayed at." 'Umar رضى الله عنه said,

"Even if it was a place where the Messenger of Allâh ﷺ prayed at! Do you want to make the footsteps of your Prophets as places of worship? Indeed, this is how earlier nations were destroyed."

I invoke Allâh to direct us all to perform righteous good deeds and to make all our actions beneficial and accepted. I say this and seek Allâh's forgiveness for me, you and all other Muslims from every error and sin. Seek His forgiveness, for He is the All Forgiving, Most Merciful.¹

¹ *Ahadith Al-Minbar*, by Shaikh Abdul-Aziz bin Abdullah bin Hasan Al-Shaikh, p. 167