رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي

فَضَائِلُ وَآدَابُ المَسْجِدِ النَّبَوِيِّ وَأَحْكَامُ زِيَارَةِ قَبْرِ النَّبِيِّ ﷺ وَقَبْرَي صَاحِبَيْهِ رَضِيَ اللَّهُ عَنْهُمَا

إنجليزي

English

The Virtues and Etiquettes of the Prophet's Mosque and the Rulings of Visiting the Grave of the Prophet (ﷺ) and the Graves of His Two Companions (may Allah be pleased with them)

The Scientific Committee under the Presidency of
Religious Affairs at the Sacred Mosque and the Prophet's Mosque

فَضَائِلُ وَآدَابُ المَسْجِدِ النَّبَوِيِّ
وَأَحْكَامُ زِيَارَةِ قَبْرِ النَّبِيِّ ﷺ
وَقَبْرَي صَاحِبَيْهِ رَضِيَ اللهُ عَنْهُمَا

The Virtues and Etiquettes of the Prophet's Mosque and the Rulings of Visiting the Grave of the Prophet (ﷺ) and the Graves of His Two Companions (may Allah be pleased with them)

اللَّجْنَةُ العِلْمِيَّةُ

بِرِئَاسَةِ الشُّؤُونِ الدِّينِيَّةِ بِالمَسْجِدِ الحَرَامِ وَالمَسْجِدِ النَّبَوِيِّ

The Scientific Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

The Virtues and Etiquettes of the Prophet's Mosque and the Rulings of Visiting the Grave of the Prophet (ﷺ) and the Graves of His Two Companions (may Allah be pleased with them)

The Virtues and Etiquettes of the Prophet's Mosque and the Rulings of Visiting the Grave of the Prophet (ﷺ) and the Graves of His Companions (may Allah be pleased with them)

By

1447 AH

Introduction

All praise is due to Allah, Lord of the worlds. May Allah's peace and blessings be upon the one sent as a mercy to the worlds, and upon his family, Companions, those who follow his Sunnah, and those guided by his teachings until the Day of Judgment. To proceed:

This is a concise treatise encompassing the most important virtues of the Prophet's Mosque, the etiquettes of visiting it, and the etiquettes of visiting the grave of the Prophet (ﷺ) and the graves of his two Companions. We have compiled it for the visitors of the Prophet's Mosque, so they may have knowledge and insight into the virtues of the Mosque of the Prophet of this Ummah (ﷺ), the

etiquettes of visiting it, and praying therein. We implore the Generous Bestower to make it beneficial, righteous, and sincere for His sake; indeed, He is the best to be asked and the most noble to be hoped for.

The Scholarly Committee

First: Virtues of the Prophet's Mosque

Allah the Almighty says:

﴿وَرَبُّكَ يَخۡلُقُ مَا يَشَآءُ وَيَخۡتَارُۗ مَا كَانَ لَهُمُ ٱلۡخِيَرَةُۚ سُبۡحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٦٨﴾

{And your Lord creates what He wills and chooses. The choice is not theirs. Glory be to Allah, and exalted is He above what they associate with Him} [Surat al-Qasas: 68], Allah Almighty chose this place to be a mosque for His Prophet (ﷺ) and distinguished it with numerous virtues, including:

It is one of the three mosques to which journeys are to be conducted:

On the authority of Abu Hurayrah (may Allah be pleased with him) who reported: The Prophet (may Allah's peace and blessings be upon him) said:

«لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَمَسْجِدِ الحَرَامِ، وَمَسْجِدِ الأَقْصَى».

"Repetitive journeys should not be made except to three mosques: this mosque of mine, the Sacred

Mosque, and Al-Aqsa Mosque."[1]

That Prayer in it is better than a thousand prayers anywhere else, except for the Sacred Mosque:

On the authority of Abu Hurayrah (may Allah be pleased with him) who reported: The Prophet (may Allah's peace and blessings be upon him) said:

«صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا المَسْجِدَ الحَرَامَ».

"A prayer in this mosque of mine is better than a thousand prayers anywhere else, except for the Sacred Mosque."[2]

It is the mosque that was founded upon piety from the first day:

On the authority of Abu Sa'īd al-Khudri (may Allah be pleased with him) who reported: I entered upon the Messenger of Allah (may Allah's peace and blessings be upon him) in the house of one of his wives and I said: O Messenger of Allah, which of the two mosques is the one founded on piety? He said: He took a handful of pebbles and threw them on the ground, then said:

«هُوَ مَسْجِدُكُمْ هَذَا» لِمَسْجِدِ المَدِينَةِ.

"It is this very mosque of yours," referring to the

[1] Narrated by Al-Bukhāri, no. (1189), and Muslim, no. (1397); and this is his wording.

[2] Narrated by Al-Bukhāri, no. (1190), and Muslim, no. (1395); this is the wording of Al-Bukhāri.

Mosque of Madinah.[1]

A seeker of knowledge in this mosque receives the same reward as a Mujahid in the cause of Allah:

On the authority of Abu Hurayrah (may Allah be pleased with him) who reported: I heard the Messenger of Allah (ﷺ) say:

«مَنْ جَاءَ مَسْجِدِي هَذَا، لَمْ يَأْتِهِ إِلَّا لِخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ، فَهُوَ بِمَنْزِلَةِ المُجَاهِدِ فِي سَبِيلِ اللهِ، وَمَنْ جَاءَ لِغَيْرِ ذَلِكَ، فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعِ غَيْرِهِ».

"Whoever comes to this mosque of mine, and only comes to learn something good or to teach, his status is like that of one who fights in the cause of Allah. And whoever comes for any other purpose, his status is that of a man who is staring at other people's property."[2]

That it contains the honourable Rawdhah (garden):

On the authority of Abu Hurayrah (may Allah be pleased with him) who reported that the Prophet (ﷺ) said:

«مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي».

"Between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon my Pool."[3]

---

[1] Narrated by Muslim, no. (1398).
[2] Narrated by Ibn Majah no. (227), with a Sahih (authentic) chain.
[3] Agreed upon: Al-Bukhāri, no. 1195, and Muslim, no. 1390.

Secondly: It is recommended to visit the Prophet's Mosque

For these mentioned merits and others, it is recommended to visit the Prophet's Mosque for prayer and worship.

- It is a Sunnah for a pilgrim and others to visit the Prophet's Mosque before or after Hajj, and this visit is not among the conditions of Hajj, nor its pillars, nor its obligations, nor is it connected to it.

—A visit to the Mosque of the Prophet (ﷺ) does not require a specific number of prayers or a certain duration of stay in Al-Madina. Rather, the visit is fulfilled with a single prayer, whether obligatory or voluntary. However, the more prayers offered therein, the greater the reward.

—It is recommended for a visitor to the Prophet's Mosque to perform all the obligatory prayers therein, as well as supererogatory (Nafl) prayers, for a prayer therein is better than a thousand prayers offered elsewhere, except for the Sacred Mosque.

Third: Etiquettes of Visiting the Prophet's Mosque

When a Muslim comes to the Prophet's Mosque, it is recommended that he act according to the Islamic etiquettes relating to mosques in general and the Prophet's Mosque in particular. These are:

He should come to the Mosque with calmness and dignity, in a state of purity, with a good appearance, and a pleasant smell, for Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said:

«إِذَا ثُوِّبَ لِلصَّلَاةِ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا، فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ فَهُوَ فِي صَلَاةٍ».

"When the Iqamah for prayer is announced, do not come to it running; come with tranquility. Pray what you catch from it and complete what you miss, for when one of you proceeds to the prayer, he is in prayer."[1] Abu Sa'īd al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«الغُسْلُ يَوْمَ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمَسَّ طِيبًا إِنْ وَجَدَ».

"Taking a bath on Friday is obligatory upon every pubescent male Muslim, and cleaning the teeth with Siwak, and applying perfume if available."[2] If a woman comes to the mosque, she must be covered with her Hijab, and it is not permissible for her to apply perfume, due to the saying of the Prophet (ﷺ):

---

[1] Narrated by Al-Bukhāri no. (636) and Muslim no. (602).

[2] Agreed upon, Al-Bukhāri, no. 846, and Muslim, no. 858, and al-muhtalim is the one who has reached puberty.

«إِذَا شَهِدَتْ إِحْدَاكُنَّ المَسْجِدَ فَلَا تَمَسَّ طِيبًا».

"When any of you women attend the mosque, you should not apply perfume."[1]

It is recommended for the visitor to enter the Prophet's Mosque with his right foot first, as with any other mosque, and to say this supplication:

«بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ».

"In the name of Allah, and may peace be upon the Messenger of Allah. O Allah, forgive me my sins and open for me the gates of Your mercy."[2] Also his saying:

«أَعُوذُ بِاللَّهِ العَظِيمِ، وَبِوَجْهِهِ الكَرِيمِ، وَسُلْطَانِهِ القَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ».

(I seek refuge with Allah, the Magnificent, and with His honourable Face, and His eternal domain from the accursed devil)."[3]

Offering the Greeting of the Mosque: It is a Sunnah for one who enters the Prophet's Mosque to pray in it two Rak'ahs as a greeting to the mosque before sitting down. Abu Qatādah al-Hārith ibn Rib'i al-Ansāri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

---

[1] Narrated by Muslim no. (443).
[2] Narrated by Ibn Mājah no. (771), and its chain is Sahīh (authentic).
[3] Narrated by Abu Dāwūd, no. (466), with an authentic Isnād.

«إِذَا دَخَلَ أَحَدُكُمُ المَسْجِدَ، فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ».

"When any of you enters the mosque, he should not sit down until he prays two Rak'ahs."[1]

Keenness to pray in the first rows for their great merit; this can only be achieved by hastening to prayer, based on the Hadith of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

«لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا».

"If people were to know what excellence there is in the Adhan and in the first row and found no other way to get that except by drawing lots, they would have definitely done that."[2] And because of what he (may Allah's peace and blessings be upon him) said to his Companions (may Allah be pleased with them):

«تَقَدَّمُوا فَأْتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللهُ».

"Come forward and follow my lead, and let those behind you follow your lead. If people continue to lag behind, Allah will put them behind."[3]

As for women, it is best for them to pray in the

[1] Agreed upon, Al-Bukhāri, no. 1171, and Muslim, no. 714.
[2] Agreed upon: Al-Bukhāri, no. (615), and Muslim, no. (437).
[3] Narrated by Muslim, no. (438).

last rows and to be distant from men, according to the hadith of Abu Hurayrah (may Allah be pleased with him), who reported that the Messenger of Allah (ﷺ) said:

«خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

"The best of the men's rows is the first, and the worst is the last, and the best of the women's rows is the last, and the worst is the first."[1] However if they pray separately, or there is a barrier between them and the men, as is the case in the Prophet's Mosque, then the best rows for them are the first, because the reason for that is removed.

Praying behind the imam and being cautious not to precede him; based on the Hadith of Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said:

«إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ».

"The Imam is appointed to be followed."[2]

It is impermissible for a worshipper to stand ahead of the Imām, except out of necessity when the mosque is filled with worshippers, such that he can find no place to pray except in front of the Imām.

One should be keen to fill the gaps between the

[1] Narrated by Muslim, no. (440).
[2] Narrated by Al-Bukhāri no. (722), and Muslim no. (417).

rows and straighten them, while taking care not to crowd or annoy people, step on their necks, or pass in front of those who are praying, as that would cause one to fall into sin.

Prayer in the Rawdhah ash-Sharīfah, if possible; due to the Hadith of Abu Hurayrah (may Allah be pleased with him), that the Prophet (ﷺ) said:

«مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي».

"Between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is on my pool."[1]

No specific virtue has been reported for praying in ar-Rawdhah ash-Sharīfah (the Honourable Garden), but it is established that it is a garden from the gardens of Paradise—as indicated by the preceding Hadith of Abu Hurayrah (may Allah be pleased with him)—and acts of worship are enhanced in virtue by the virtue of their time and place.

* A visitor should choose suitable times to pray in Al-Rawdhah and seek periods when it is less crowded. It is not permissible to push fellow Muslims, step over people, or pass in front of worshipers in order to pray there. As prayer in al-Rawdhah is a supererogatory act, it should not be achieved by committing a prohibited act. A visitor

[1] Agreed upon: Al-Bukhāri, no. 1195, and Muslim, no. 1390.

should also be keen to abide by the regulations and arrangements for entering Al-Rawdhah, choose suitable times, and cooperate with those responsible for organizing the entry of visitors.

Taking advantage of time by performing an abundance of righteous deeds that draw one closer to one's Creator, such as prayer, recitation of the Qur'an, remembrance, supplication, attending gatherings of remembrance, religious lessons, and circles for teaching the Noble Qur'an, among others.

Respecting the Book of Allah Almighty and protecting it from tampering with its pages, writing upon it, or debasing and dishonouring it by placing shoes beside it, or placing it upon the ground and the like, for He, the Almighty, says:

﴿ذَٰلِكَۖ وَمَن يُعَظِّمۡ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ٣٢﴾

{This is so. And whoever honours the rituals of Allah, it is from the piety of the hearts.} [Surat al-Hajj: 32].

Lowering the gaze from what Allah Almighty has prohibited: It is incumbent upon the visitor to the Prophet's Mosque to lower his gaze from what is not permissible for him to look at. He should be aware of the gravity of committing sins in these sacred places and the punishments that result from it, for sins are magnified in their sinfulness and severity according to the sanctity of the time and

place, as are acts of obedience. A Muslim woman must be diligent in adhering to the Shar'i Hijab and not displaying her adornment so as not to tempt men, for the sin of this is great.

Beware of being preoccupied with making images or watching images and videos on a mobile phone, especially if these images and videos are forbidden.

Revering the Prophet's Mosque and keeping it free from all that is not befitting of it, such as disputes, loud voices, announcing a lost item, selling, and other such matters that are inappropriate in it or in other mosques, based on the Hadith reported by Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah's peace and blessings be upon him) that he said:

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي المَسْجِدِ، فَقُولُوا: لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ فِيهِ ضَالَّةً، فَقُولُوا: لَا رَدَّ الله عَلَيْكَ».

"If you see someone buying or selling in the mosque, say to him: 'May Allah not make your sale profitable.' And if you see someone announcing a lost item in the mosque, say: 'May Allah not return it to you.'"[1]

Keenness on personal cleanliness, and guarding against unpleasant odours such as garlic, onions,

[1] Narrated by At-Tirmidhi, no. (1321) and Ibn Khuzaymah, no. (1305), with a Sahīh (authentic) chain.

smoke, and sweat, and other such things that cause harm to his fellow worshipers; for Jabir ibn ‘Abdullah, may Allah be pleased with him, narrated that the Messenger of Allah, may Allah's peace and blessings be upon him, said:

«مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا، فَلْيَعْتَزِلْنَا - أَوْ قَالَ: فَلْيَعْتَزِلْ مَسْجِدَنَا - وَلْيَقْعُدْ فِي بَيْتِهِ».

"Whoever has eaten garlic or onion should keep away from us—or he said: (keep away) from our mosque—and stay at home."[1]

Maintaining the cleanliness of the Prophet's Mosque and refraining from throwing waste inside the Mosque and in its courtyards, such as leftover food and tablecloths, especially in the month of Ramadan, or spitting in the walkways and yards...etc.

Avoid praying in passageways, at the entrances of doors, and in overcrowded places, because of the harms this entails, such as blocking pathways and annoying Muslims.

Men and women are to pray in their respective designated areas, whether inside the Prophet's Mosque or its courtyards. A man should not pray beside a woman, nor a woman beside a man, and one must be careful to avoid preceding the imam as

[1] Narrated by Al-Bukhāri no. (7359) and Muslim no. (564).

much as possible.

Coming out of the Mosque with the left foot first while saying:

«اللهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

"O Allah, I ask You for Your favour"[1], Or, one should invoke peace and blessings upon the Prophet (ﷺ), saying:

«رَبِّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ».

"O Allah, forgive me my sins, and open for me the gates of Your bounty."[2]

Fourth: Rulings and Etiquettes of visiting the grave of the Prophet (ﷺ) and the graves of his two Companions (may Allah be pleased with them).

It is recommended to visit the grave of the Prophet (ﷺ) and the graves of his two Companions, Abu Bakr and Umar (may Allah be pleased with them), for the people of Madinah and for those who come to it as visitors. This is based on the general proofs that indicate the legitimacy of visiting graves, among which is his saying (ﷺ):

«نَهَيْتُكُمْ عَنْ زِيَارَةِ القُبُورِ، فَزُورُوهَا».

"I forbade you from visiting graves, but now visit

[1] Narrated by Muslim, no. (713).
[2] Narrated by At-Tirmidhi no. (314), with an authentic chain of narration.

them."[1]

The virtue of sending peace upon the Prophet (ﷺ) after his death is also demonstrated by his saying (peace and blessings be upon him):

«مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ، إِلَّا رَدَّ اللهُ عَزَّ وَجَلَّ إِلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ».

"Whenever someone greets me, Allah restores my soul to me so that I return his greeting."[2]

It is not legislated for women to visit his (ﷺ) grave or the grave of any other Muslim, as visiting graves is legislated for men, whereas women were prohibited from visiting the graves. For it is narrated from Ibn 'Abbas (may Allah be pleased with them) that he said:

«لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ القُبُورِ، وَالمُتَّخِذِينَ عَلَيْهَا المَسَاجِدَ وَالسُّرُجَ».

"The Messenger of Allah (ﷺ) cursed women who visit graves and people who take them as places for worship and put lights on them."[3] Abu Hurayrah (may Allah be pleased with him) reported:

«أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ زَوَّارَاتِ القُبُورِ».

"The Messenger of Allah (ﷺ) cursed women who

---

[1] Narrated by Muslim, no. (977).

[2] Narrated by Ahmad in "Al-Musnad" no. (10815); its chain of narration is Hasan (good).

[3] Narrated by Abu Dāwūd, no. (3236), At-Tirmidhi, no. (320), and An-Nasā'i, no. (2043).

visit the graves."[1]

It is impermissible to undertake a journey with the sole intention of visiting the grave of the Prophet (ﷺ). Rather, one should journey with the intention of visiting the Mosque and praying therein. Once in Madinah, it is prescribed for him to visit the grave, just as it is prescribed for its inhabitants. The Prophet (ﷺ) said:

«لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَمَسْجِدِ الحَرَامِ، وَمَسْجِدِ الأَقْصَى».

"Repeated journeys should not be made except to three mosques: this mosque of mine, the Sacred Mosque, and Al-Aqsa Mosque."[2]

The Prescribed Etiquette when visiting the grave of the Prophet (ﷺ) and the graves of his two Companions (may Allah be pleased with them).

The visitor stands before the grave of the Prophet (ﷺ), facing the grave, then greets him with respect and a lowered voice, saying: "As-salāmu ʻalayka 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 have conveyed the

[1] Narrated by At-Tirmidhi, no. (1056) and Ibn Mājah, no. (1576); with a Hasan (good) chain of narration.

[2] Narrated by Al-Bukhāri, no. (1189), and Muslim, no. (1397); this is his wording.

message, fulfilled the trust, advised the Ummah, and strove in the way of Allah as is due," there is no harm in that, for all of this is true.

Then, he takes a step to his right in order to face the grave of Abu Bakr As-Siddīq (may Allah be pleased with him), saying: "Peace be upon you, O Abu Bakr As-Siddīq, Peace be upon you, O successor of the Messenger of Allah (ﷺ), may Allah be pleased with you and make you content, and reward you on behalf of the Ummah of Muhammad (ﷺ) with goodness."

Then he takes a step to his right in order to face the grave of Umar ibn al-Khattāb (may Allah be pleased with him), saying: (Peace be upon you, O Umar al-Fārūq, may Allah be pleased with you and make you content, and reward you with goodness on behalf of the Ummah of Muhammad (ﷺ).

Ibn Umar (may Allah be pleased with him and his father), when he returned to Madinah from a journey, would come to the grave of the Prophet (ﷺ) and say: "Peace be upon you, O Messenger of Allah; peace be upon you, O Abu Bakr; peace be upon you, O my father; then he would leave."[1]

It is not permissible to touch the walls of the grave or the enclosure, nor to kiss them.

Imam Mālik (may Allah have mercy upon him)

[1] Narrated by Al-Bayhaqi in As-Sunan Al-Kubra (10271), with a sound chain.

said: "When one greets the Prophet (may Allah's peace and blessings be upon him), he should stand facing the grave, not the Qiblah, draw near and greet him, and not touch the grave with his hand."[1]

The scholars have agreed that the Prophet's grave (ﷺ) must not be touched with one's hand nor kissed.

He should not prolong standing at the grave; rather, he greets and then leaves.

Imam Mālik (may Allah have mercy upon him) said: "I do not opine that one should stand at the grave of the Prophet (ﷺ) to supplicate, but he should give greetings and move along."[2]

And Nāfi' (may Allah have mercy upon him) said: "Ibn Umar would greet the grave... I saw him a hundred times or more come to the grave and say: 'Peace be upon the Prophet (ﷺ). Peace be upon Abū Bakr. Peace be upon my father.' Then he would depart."[3]

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.

It is not permissible to call upon the Messenger (ﷺ) or anyone else from the creation to bring a

[1] Al-Shifā by Al-Qādi 'Iyād, vol. 2, p. 199.
[2] Al-Shifā of Al-Qāḍī 'Iyāḍ (2/199).
[3] Narrated by Al-Ājiri in Ash-Sharī'ah (5/2374, no. 1853)

benefit or repel a harm, to fulfil a need, relieve a distress, heal a sick person, ask for intercession, or grant salvation from punishment, or for other such supplications; for calling upon other than Allah for matters that only Allah has power over is prohibited and is a major act of polytheism. Allah the Almighty says:

﴿وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ إِنَّ ٱلَّذِينَ يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِي سَيَدۡخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠﴾

{Your Lord says, "Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased."} [Surat Ghāfir: 60], Allah Almighty also says:

﴿إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمۡثَالُكُمۡۖ فَٱدۡعُوهُمۡ فَلۡيَسۡتَجِيبُواْ لَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ ١٩٤﴾

{Those whom you supplicate besides Allah are slaves like you; supplicate them and let them respond to you, if you are truthful.} [Surat al-A'rāf: 194], Allah Almighty also says:

﴿وَأَنَّ ٱلۡمَسَٰجِدَ لِلَّهِ فَلَا تَدۡعُواْ مَعَ ٱللَّهِ أَحَدٗا ١٨﴾

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.}

[Surat al-Jinn: 18].

He should not supplicate to Allah at the grave. If one wants to supplicate, he should move away from

the grave, face the Qiblah, and then supplicate, and he must not face the grave while making supplication.

Imam Mālik (may Allah have mercy upon him) said: "I do not see it permissible that one stands at the Prophet's grave (ﷺ) and supplicates."

It is not legislated to frequently visit the grave upon entering the mosque or leaving it, neither for those in Madinah nor for visitors from outside it, for it is feared that this would be a form of taking the grave as a place of celebration (frequently visited).

The Prophet (may Allah's peace and blessings be upon him) forbade that by saying:

«لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَحَيْثُمَا كُنْتُمْ فَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي».

"Do not make my grave a place for celebration (linguistically —a place frequently visited), and do not make your houses like graves, and wherever you may be, invoke blessings (of Allah) upon me, for they will reach me."[1]

The meaning of "Do not make my grave a place for celebration," is the act of repeatedly returning to it at a specific time or in particular circumstances, such as singling out a visit to it every day, week, or month, or in a specific situation that

[1] Narrated by Ahmad in Al-Musnad no. (8804), with a sound Isnād.

prompts a visit. It has also been said: meaning, do not take it as a festival wherein you gather.[1]

Imam Mālik (may Allah have mercy upon him) said: "It is not binding upon the people of Madinah who enter and leave the mosque to stop at the grave; that is only for strangers (visitors)."[2]

His saying (may Allah have mercy upon him): "This is only for strangers"; that is, visiting in general, not repeated visiting upon entering and exiting.

One should not stand before the grave resembling the posture of a praying person by placing one hand over the other on the chest or below it. This posture is specific to prayer, and it is one of humility and submission that is only appropriate for Allah.

One should not face the grave from a distance to greet the Prophet (ﷺ), as some people do, because this was not done by the Companions (may Allah be pleased with them), nor by the righteous predecessors, such as the four Imams and others.

One should not face the noble grave for supplication, recitation of the Qur'an, or similar acts from any direction, as this is of the same category as the previously mentioned innovations. A Muslim

---

[1] See: Al-Mufradāt by al-Rāghib al-Aṣfahānī (p. 594); Sharḥ al-Ṣudūr bi-Taḥrīm Raf' al-Qubūr by al-Shawkānī (p. 16).

[2] "Ash-Shifā" (2/204) and "Al-Madkhal" (1/262).

should not introduce into his religion that which Allah has not permitted, and Imam Mālik (may Allah have mercy upon him) disapproved of such actions, stating: "The latter generations of this Ummah will not be reformed except by that which reformed its first generation."[1]

Being preoccupied with taking pictures and broadcasting live while greeting the Prophet ﷺ.

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

❋❋❋

[1] Majmūʻ Fatāwa Ibn Bāz (16/110).

Index

Introduction 2
First: Virtues of the Prophet's Mosque 3
Secondly: It is recommended to visit the Prophet's Mosque 6
Third: Etiquettes of Visiting the Prophet's Mosque 6
Fourth: Rulings and Etiquettes of visiting the grave of the Prophet (ﷺ) and the graves of his two Companions (may Allah be pleased with them). 15

❋❋❋

en492v1.0 - 22/08/2026

حرمين

رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي

رسالة الحرمين

Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque and the Prophet's Mosque in languages.