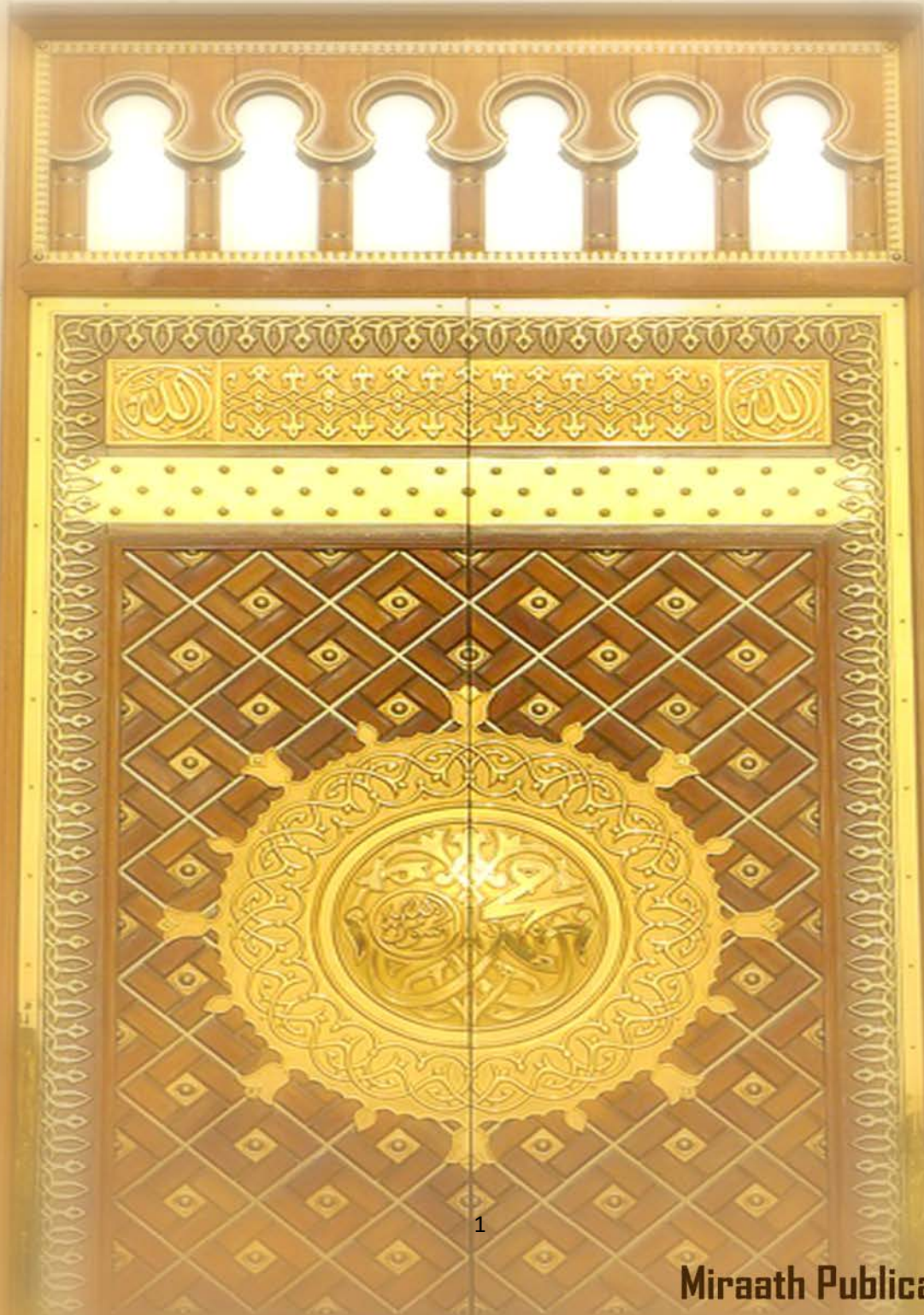


What to do whilst Visiting Madinah

Compiled & Translated by Abbas Abu Yahya

اِخْلُوهَا بَيْتًا مَدِينِيًّا



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What to do whilst Visiting Madinah

1 - Setting out on a Specific Religious Journey to Three Masajid to Pray There

The Excellence of the three Masajid is in relation to praying there.

From Abu Sa'eed al-Khudri *-radiAllaah anhu-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

لا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ، الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى

Do not take out a specific religious journey¹ except to three Masajid, the Masjid al-Haram, this my Masjid and Masjid al-Aqsa.'

[Collected by Bukhari & Muslim]

The Journey to Madinah is not for Visiting the Grave

Shaykh Albaani *-rahimullaah-* said:

'All the Ahadeeth about visiting the grave of the Prophet *-sallAllaahu alayhi wa sallam-* are Da'eef (weak), not a single one of them can be relied upon in the Deen.

Ibn Taymeeyah said:

'The Sharia allowance for visiting the grave of the Messenger *-sallAllaahu alayhi wa sallam-* and its recommendation if it is not connected with anything which opposes the Deen and committing Bida like specifying a journey and travelling to the Prophet's grave, this is due to the general statement of the Messenger *-sallAllaahu alayhi wa sallam:*

لا تشد الرحال إلا إلى ثلاثة مساجد ... ؛

Do not take out a specific journey except to three Masajid'.....

The exception from this hadeeth is not just taking a specific journey to other Masajid but rather it is to every place which is intended for getting closer to Allaah from that place

¹ TN: Here the meaning is to take a specific religious journey to perform an unlegislated act of worship. However, to go to a specific Masjid to attend an Islamic seminar or meet Muslims etc, then this is permissible.

with the evidence of what Abu Hurairah narrated by saying: I met Busrah bin Abee Busrah al-Ghafari and Busrah said: 'Where are you coming from?'

So I said: 'from the mountain of Tur.'

He said: 'If I had met you before you had exited to it, you would not have gone because I heard the Messenger of Allaah -sallAllaahu alayhi wa sallam- saying:

"لا تعمل المطي إلا إلى ثلاثة مساجد ..."

'A riding beast is not taken except to three Masajid.....'

The hadeeth was collected by Ahmad and others with an authentic chain.' I (Albaani) say: so it is not allowed for a Muslim to travel to visit a grave or a shrine, or travel to specifically pray in other than these three Masajid due to the prohibition of doing so, because of the saying of the Prophet :

لا تشد الرحال إلا إلى ثلاثة مساجد ... ؛

'Do not take out a specific journey except to three Masajid'.....to the end of the hadeeth. A negation necessitates a prohibition as is well known to the scholars of Usool (foundational principles of the Deen).'

[From: Silsilah Da'eefah 1/120]

2 - Dua for going to the Masjid

From Ibn Abbas -RadhiAllaahu anhumma- that he slept at the Messenger's home -sallAllaahu alayhi wa sallam- and when the Muadhni called the Adhan the Messenger of Allaah -sallAllaahu alayhi wa sallam- went out for the prayer and said:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمِنْ
فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَمِنْ
خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا.

'O Allaah place light (Noor) in my heart, Noor on my tongue, Noor in my hearing, Noor in my sight, Noor above me, light below me, Noor on the right of me, Noor

on the left of me, Noor in front of me, Noor behind me, Noor in my myself and make my light great.'

[Collected by Bukhari and Muslim]

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا،

Allaahumma ijaal fee qalbee Noorun, Wa fee lisanee Noorun, Wa fee sama'ee
Noorun,

وَفِي بَصَرِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا،

Wa fee basaree Noorun, Wa min fowqee Noorun, Wa min Tahatee Noorun, wa un
yameen Noorun,

وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا وَعَنْ شِمَالِي نُورًا، وَمِنْ أَمَامِي نُورًا،

Wa un sheemaali Noorun, wa min amamee Noorun, Wa min khalfi Noorun, waja'al fee
nafsee Noorun, Wa A'athm Lee Noorun.

3 - Dua for Entering & Exiting the Masjid

From Fatima bin al-Hussain from Fatima the daughter of the Prophet *-sallAllaahu alayhi wa Salam-* who said: ‘The Messenger of Allaah *-sallAllaahu alayhi wa Salam-* said to me if you enter a Masjid then say:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ اللَّهُمَّ اغْفِرْ لِي وَسَهِّلْ لِي أَبْوَابَ رَحْمَتِكَ

‘Bismillah wa Salaam ala Rasool illaah, Allahahumma Salli ala Muhammad, wa ala aalee Muhammad wa Sahal lana Abwaab Rahmatika’

‘In the name of Allaah and may Salam be upon the Messenger of Allaah, O Allah send praise upon Muhammad and the family of Muhammad and make easy for us the doors to Your Mercy.’

And when you leave the Masjid say the same thing except you add:

‘Sahal lana Abwaab Fadlika’

‘Make easy for us the doors to your virtues.’²

Shakyh Albaani said:

‘A person says what the Messenger *-alahi as-Sallat wa Salaam-* says:

‘Bismillah wa Salat wa Salam ala Rasool illah, Allahumma iftaah lee Abwaab Rahmatika’

In the name of Allah and may praise and Salam be upon the Messenger of Allaah, O Allaah open the doors of Your Mercy for me.’

This Dua’ (supplication) is obligatory, due to the Messenger *-sallAllaahu alayhi wa Salam-* commanding us to say it, as in his saying:

‘If one of you enters the Masjid then send Salaam upon the Prophet and then he should say ‘O Allaah open the doors to Your Mercy’ and if he exits he should say ‘Allahumma ajirnee (O Allaah save me) min-as-Shaytan Nirajeem.’³

² [Fadl salat ala nabi p.72]

³ [From: ‘Thamaraat al-Mustataab’ 604 – 610]

Entering the Masjid With the Right Foot

Imam Bukhari said:

'The Chapter Entering the Masjid and other places beginning with the Right foot first

Ibn Umar used to start with his right foot first and if he exited the Masjid he would start with the left.

Aeysha said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيْمَنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ: فِي طَهُورِهِ وَتَرَجُّلِهِ وَتَعْلِهِ

'The Prophet -*sallAllaahu alayhi wa Salam*- would like to begin with his right hand as much as he could in all his matters, while purifying himself, combing his hair and putting on his shoes.

[Collected by Bukhari & Muslim]

Shaykh Albaani said:

'Indeed the Sunnah is to enter the Masjid beginning with the right foot as Anas bin Malik -*RadiAllaahu anhu*- said: 'It is from the Sunnah, if you enter the Masjid to begin with the right foot and if you exit from it to begin with the left foot.'

[Collected by al-Hakim and al-Bayhaqi and al-Hakim said it was authentic upon the conditions of Muslim and Dhahabi agreed with him, Albaani declared the hadeeth to be Hasan]

[Thamarat al-Mustatab 2/602]

4 - Dua for After Hearing the Adhan

From Abdullaah bin ‘Amr that he heard the Prophet *-sallAllaahu alayhi wa Salam-* saying:

إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا كَمَا يَقُولُ وَصَلُّوا عَلَيَّ فَإِنَّهُ لَيْسَ أَحَدٌ يُصَلِّي عَلَيَّ صَلَاةً إِلَّا صَلَّى اللَّهُ عَلَيْهِ عَشْرًا وَسَلَّوَا لِي
الْوَسِيلَةَ فَإِنَّ الْوَسِيلَةَ مَنْزِلَةٌ فِي الْجَنَّةِ وَلَا تَنْبَغِي أَنْ تَكُونَ إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ وَمَنْ سَأَلَهَا لِي
حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

‘If you hear the Muadhin (the caller to the prayer), then say the like of what he says and send Salat upon me. Whoever sends Salat upon me once, Allaah sends Salat upon that person ten-fold. Then ask Allaah for my intercession since it is a status in Paradise which is only deserving for a slave from the slaves of Allaah, and I hope that I am that slave so whoever asks Allaah for my intercession then the intercession will be made permissible for him.’

[Collected in the main books of hadeeth except Bukhari & Ibn Majah]

The Supplication after the Adhan

Bukhari collected in his ‘Saheeh’ from Jabir bin Abdullaah *-RadiAllaahu anhum-* who said the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘Whoever says, when he hears the call to the prayer:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا
مَحْمُودًا الَّذِي وَعَدْتَهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

‘Allaahumma Rabbi Hadihee ad-Dawat Tuttaamah, wa Salat al-Qa’eema, ‘Aatee Muhammad al-Waseelatta wal Fadeelatta, wab’athhu Maqaaman Mahmoodan aladhi wa ‘addtahu’ then my intercession becomes allowed for him on the Day of Judgement.’

5 - Prayer in the Prophet's Masjid

A- From Abu Hurairah *-RadhiAllaahu anhu-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

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

'Prayer in my Masjid is better than a thousand prayers in any other Masjid except Masjid al-Haram.'

[Collected by Bukhari & Muslim]

Muslim narrated it with extra wording:

'Indeed I am the last of the Prophets and indeed my Masjid is the last of the Masajid.'

Meaning the last Masjid established by the Prophets.

B - From Abdullah bin az-Zubayr *-radiAllaah anhuma-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ
وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ صَلَاةٍ فِي هَذَا

'Prayer in my Masjid is better than a thousand prayers in any other Masjid except Masjid al-Haram and prayer in the Masjid al-Haram is one hundred times better than this Masjid.'

[Collected by Ahmad, Ibn Hibban and authenticated by Albaani in Saheeh al-Jama no. 3841]

• Praying 40 prayers in Madinah

Shaykh Albaani declared the Hadeeth of praying 40 prayers in the Prophet's Masjid as being weak. In Silsilah Ahadeeth Da'eefah no. 364.

• Praying in the first rows

The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

(أَوْلُهَا وَشَرُّهَا آخِرُهَا خَيْرُ صَفُوفِ الرِّجَالِ)

The best rows for the men are the front rows and the worst are the last ones.'

[Collected by Muslim]

• Waiting for the next Obligatory Prayer

From Abu Hurairah -*RadhiAllaahu anhu*- said that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

" لا يزال أحدكم في صلاة ما دامت الصلاة تحبسه لا يمنع أن ينقلب إلى أهله إلا الصلاة "

'One of you continues to be in prayer as long as the prayer withholds him from going to his family and nothing withholds him except the prayer.'

[Collected by Muslim]

From Abu Hurairah -*RadhiAllaahu anhu*- that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

" الملائكة تصلي على أحدكم ما دام في مصلاه ما لم يحدث اللهم اغفر له اللهم ارحمه لا يزال أحدكم في صلاة ما دامت الصلاة تحبسه لا يمنع أن ينقلب إلى أهله إلا الصلاة " .

'The Angels send Salat upon one of you as long as you remain in your place of prayer as long as he does not invalidate his Wudu. O Allaah forgive him, O Allaah have mercy upon him. 'One of you continues to be in prayer as long as the prayer withholds him from going to his family and nothing withholds him except the prayer.'

[Collected by Bukhari]

Reading Qur'aan, listening to an Islamic lecture etc.

• Reading Qur'aan

Abdullaah ibn Mas'ood -Radi Allaahu anhu- said:

'Indeed these hearts are vessels, so busy them with the Qur'aan, and do not busy them with other things.

[al-Musanaf]

Advice for the one who has no blessings in his time

One of the Salaf said:

'Every time I increased in reading a portion of the Qur'aan, blessings increased in my time, and I continued increasing in reading until I reached reading ten Ajzaa (parts) of my portion of reading.'

Ibraheem bin AbdulWahid al-Maqdasi advised ad-Deeya al-Maqdasi when he wanted to travel for knowledge:

'Read the Qur'aan a lot and do not leave it; indeed it will make it easy for you for that what you seek (i.e. knowledge) due to the amount that you read.'

ad-Deeya said: 'I saw that this was true and I experienced it a lot, so I used to if I had read a lot find it easy to hear Hadeeth being narrated a lot and writing them down, and if I did not read the Qur'aan, it would not be easy for me.'

[From: 'Thayl Tabaqaat al-Hanabila by Ibn Rajab 3/205]

The saying of the Messenger -sallAllaahu alayhi wa sallam:

إقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه

'Read the Qu'raan since indeed it will come on the Day of Judgement interceding for its companions'.

[Collected by Muslim]

From Ibn Mas'ood who said that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

من قرأ حرفاً من كتاب الله فله به حسنة و الحسنة بعشر أمثالها لا أقول : { ألم } حرف

و لكن : ألف حرف و لام حرف و ميم حرف

'Whoever read a letter from the Book of Allaah then he will receive a reward for it and every good reward is multiplied by ten the like of it, I do not say that 'Alif, Laam, Meem' is a letter but Alif is a letter, and Laam is a letter and Meem is a letter'.

[Collected by Bukhari in 'Tareekh', Tirmidhi, Hakim & authenticated by Albaani in Saheehah no. 3327, 'Saheeh al-Jamia' no. 11415 & Saheeh Targheeb no. 1416]

• Attending a Gathering of Knowledge

From Abu Hurairah -*Radi Allaahu anhu*- that he heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- saying:

"من جاء مسجدي هذا، لم يأتِه إلا خيراً يتعلَّمُه، أو يُعلِّمُه فهو بمنزلة المجاهدين في سبيل الله، ومن جاء لغير ذلك، فهو بمنزلة الرجل ينظر إلى متاع غيره".

'Whoever enters this Masjid of ours, he did not come to it except to learn goodness or teach it then he is like the Mujahid in the path of Allaah and whoever entered it for other than that then he is of the status of a man who spies on that which is not his.'

[Collected by Ibn Majah, al-Bayhaqi and authenticated by Albaani in Saheeh Targheeb no. 87]

Sending Salat upon the Prophet

From Ali bin al-Hussain bin Ali that a man used to come early every morning to visit the Prophet's grave and to send Salat upon him. He would do this until he became famous for it, so Ali bin al-Hussain said to him: 'What makes you do this?'

He answered: 'I love to give Tasleem (send Salam) upon the Prophet *-sallAllaahu alayhi wa sallam.*'

So Ali bin al-Hussain said to him: 'Would you like me to narrate to you a hadeeth from my father?'

He answered: 'Yes.'

Ali bin al-Hussain said: 'My father narrated to me from my grandfather that he said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

لا تجعلوا قبوري عيداً ولا تجعلوا بيوتكم قبوراً وصلوا علي وسلموا حيثما كنتم فسيبلغني سلامكم وصلاتكم

'Do not take my grave as a place of Eid (continuously visiting it) and do not make your houses like graves. Send Salat and Salam upon me from where you are, since your Salam and Salat will reach me.'⁴

Visiting the Prophet's Grave

Did the Companions used to visiting the Grave of the Prophet *-sallAllaahu alayhi wa sallam?*

Shaykh ul-Islaam Ibn Taymeeyah said:

'Malik said in 'al-Muwatta' from the narration of Yahya bin Yahya al-Laythi that Ibn Umar used to stand at the Prophet's grave and send Salat upon the Prophet, upon Abu Bakr and upon Umar.'

⁴ [Collected in 'Fadl as-Salat ala Nabi *-sallAllaahu alayhi wa Salam-*' (p.34) (20) & Albaani said: 'The hadeeth is Saheeh due to its many narrations and supporting evidence.]

Shaykh Rabia' bin Hadi al-Mudkhali commented:

'This has been collected in 'ash-Shafa', and it is in 'al-Muwatta' in the book of shortening the prayer on a journey.

From Malik from Abdullaah bin Dinar: 'I saw Ibn Umar stand at the Prophet's grave and send Salat upon the Prophet, upon Abu Bakr and upon Umar -*Radi Allaahu anhumu.*'

In the 'Musanaf' of AbdurRazzaq in the chapter of 'Sending Salam at the grave of the Prophet'

'From AbdurRazzaq from Ma'mar from Ayoob from Nafa' who said: Ibn Umar used to if he came back from a journey, he would attend the Prophet's grave and say: 'As-Salamu alayka Ya RasoolAllaah, as-Salamu alayka Ya Aba Bakr, as-Salamu alayka Ya Abata' (Peace be to you O Messenger of Allaah, peace be to you O Abu Bakr and peace be to you O my father.)

Ma'mar said: I mentioned this to UbaydAllaah bin Umar and he said:

'We do not know of anyone of the Prophet's Companions doing this action except Ibn Umar.'

I (Rabia') say: 'What one benefits from the statement of UbaydAllaah bin Umar, the Imam, from Madina, the trustworthy, reliable, is that the noble Companions – and among them were the rightly guided Khulafa – would not come to the Prophet's grave, other than Abdullaah bin Umar -*Radi Allaahu anhumu*- if he returned from a journey, even though they had a great love for the Messenger of Allaah, and respect for them, obedience and compliance for him.

['Qaida Jaleelah fee Tawassul wal-Waseelah' by Ibn Taymeeyah researched by Shaykh Rabee al-Madkhali p.137 Footnote 4]

Raising of voices in the Prophet's Masjid is not Allowed

Imam Bukhari brings a chapter heading

Chapter: Raising of the voice in the Masajid

From Sa'ib bin Yazeed who said: 'I was in the Masjid and a man threw some pebbles to attract my attention I looked up and lo and behold it was Umar bin al-khattab and he said go and get these two men -raising their voices in the Masjid - so I brought them to him and he said: 'Who are you two or where are you from?'

They answered: 'From the people of Taif.'

He said:

لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ لَأَوْجَعْتُكُمَا تَرْفَعَانِ أَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

If you two were from this place I would have you whipped for raising your voices in the Masjid of the Messenger of Allaah -*sallAllaahu alayhi wa sallam.*'

[Collected in Saheeh al-Bukhari]

6 - Pray the funeral prayer & follow the body to the grave yard until the burial

The Messenger of Allaah -*sallAllaahu alayhi wa Salam*- said:

((من شهد الجنابة حتى صلى عليها فلة قيراط و من شهدها حتى تدفن فلة قيراطان قيل و ما القيراطان ؟ قال
مثل الجبلين العظيمين))

'Whoever attends a funeral prayer until he prayed for the deceased then he will have a *Qiraat* (mountain of gold) of reward and whoever attends the funeral until the burial will have two *Qiraat* of reward.'

It was asked what are two *Qiraat*? The Prophet said: 'The like of two great mountains.'

[Collected by Bukhari and Muslim]

7 - The Baqi Graveyard

•Visiting the Grave Yard

From Abu Sa'eed al-Khudri who said that the Messenger of Allaah -*sallAllaahu alayhi wa Salam*- said:

(إني نهيتكم عن زيارة القبور فزوروها، فإن فيها عبرة. [ولا تقولوا ما يسخط الرب])

'Indeed I used to prohibit you from visiting graves, but visit them because in doing so there is a lesson. Do not say anything that which causes the anger of Allaah. '

[Collected by Ahmad and al-Hakim and he said it was authentic upon the conditions of Muslim and Dhahabi agreed with him and Albaani said it is as they said it was. Ahkam al-Janaiz p.178]

From Sulayman bin Burayda from his father who said the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- would teach us if we would go to graveyards a person would say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ لَلَاحِقُونَ أَسْأَلُ اللَّهَ لَنَا
وَلَكُمْ الْعَافِيَةَ

Peace be upon the inmates of the graves from the believers and the Muslims and indeed Allaah willing we shall join you. I ask Allaah goodness for us and you.'

Assalamu Alaykum Ahlul Dayyar min al-Mumineen wal-Muslimeen wa inna In Shaa Allaah La-ihiqqoon Assala Allaah lana wa lakum al-Afeeyah

[Collected by Muslim]

In another narration also from Imam Muslim:

'O Allaah forgive the inmates of al-Gharqad⁵

Allaahumma Ighfir li Ahl-ul-Gharqad

Imam Malik narrated in his book 'al-Muwatta' from Aeysha -*RadhiAllahu anha*- who said:

The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- stood up that night, dressed and went out. I ordered my young girl servant Bareerah to follow him, so she did so until he reached al-Baqia. He stood at the edge of it for some time then he left. Bareerah raced ahead of him and she informed me, I did not mention anything to him until the morning, then I mentioned the incident to him and he said:

" بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لِأُصَلِّيَ عَلَيْهِمْ ".

'Indeed I was sent to the people of al-Baqia so that I could send Salat (Dua') upon them.'

[From Silsilah Saheehah no. 1774 Albaani declared it to be Hasan & 'Ahkaam al-Janaiz p.82]

Shaykh Albaani said:

'Jibra'eel -*Alayhi as-Salam*- said to the Prophet -*sallAllaahu alayhi wa sallam*:

إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرْ لَهُمْ

'Indeed your Lord has ordered you to come to the people of Baqia' (the inmates of the graves) to seek forgiveness for them.'

[Collected by Ahmad & Muslim]

⁵ The grave yard of Baqi

Shaykh Albaani said:

'His saying: 'so that I could send Salat upon them.' Explains his statement in the narration of Alqama [also as in the above narration of Aeysha]: 'to send Salat upon them' : the intent here is not Salat ul-Janazah, but rather supplicating for them and seeking forgiveness.'

[Silsilah Saheehah no. 1774]

8 - Praying in Masjid al-Quba

- The first Masjid built in Islaam

From Abdullah bin Umar -*RadhiAllahu anhu*- who said:

(كَانَ النَّبِيُّ ﷺ يَأْتِي مَسْجِدَ قُبَاءِ كُلِّ سَبْتٍ مَاشِياً وَرَاكِباً فَيُصَلِّي فِيهِ رَكْعَتَيْنِ)

'The Prophet -*sallAllaahu alayhi wa sallam*- used to come to Masjid Quba every seventh day either walking or riding and he would pray two Rakah there.'

[Collected by Bukhari & Muslim]

The reward for praying in it is equivalent to an Umrah

From Abu Umamah bin Sahl bin Hunayf -*RadhiAllaahu anhu*- said the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

(مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَاءِ فَصَلَّى فِيهِ صَلَاةً كَانَ لَهُ أَجْرُ عُمْرَةٍ)

'Whoever makes Wudu from his residence then comes to Masjid Quba and prays a prayer in it, will have the reward of an Umrah.'

[Collected by Ibn Majah and authenticated by Albaani in Saheeh al-Jama no. 6154]

In a wording collected by Ibn AbdulBarr:

'Whoever makes a complete Wudu, then goes intending Masjid Quba, he does not go there except to pray there, then it would be the status of an Umrah.'

[Collected in 'at-Tamheed', authenticated by al-Hakim, al-Iraqi & Albaani in 'Saheeh Sunnan Ibn Majah']

Combining the Ahadeeth of the prohibition of taking a specific journey to other than the three Masajid & the recommendation of going to Masjid Quba

Shaykh ul Islaam Ibn Taymeeyah *-rahimullaah-* said:

' . . . Taking a specific journey to these three Masajid to pray there and Dua, Dhikr, recitation and al-'Itikaf is from the righteous actions. As for other than these Masajid it is not allowed from the Sharia to take [a specific] journey to that place and the people of knowledge are in agreement of this.

Even Masjid Quba, it is recommended [to pray there] with the intent that it is a place close to al- Madinah. But it is not allowed to take a specific journey to it.....'

[Iqtida as-Siraat al-Mustaqeem 2/340]

Ibn Taymeeyah *-rahimullaah-* also said:

'As for the three Masajid: the scholars are in agreement of it being recommended to come to these Masajid for the prayer etc. . . . there is not in Madinah a Masjid where it is legislated according to the Sharia [specifically] to go to except Masjid Quba. As for the rest of the Masajid then they carry the ruling of general Masajid. The Prophet *-sallAllaahu alayhi wa sallam-* did not specify with going to anyone of them. This is why the Fuqaha from the people of Madinah did not intend anyone of those places specifically except Quba.

[Iqtida as-Siraat al-Mustaqeem 2/344]

9 - Going to see Mountain Uhud and making Dua For the Companions buried at the grave site.

These are the things which are Islamically permissible. There are other historical places which can be visited for historical reasons but not as a regular visiting place or any religious significance.

The Excellence of Mount Uhud

From Abee Humayd as-Sa'aadi *-RadhiAllaahu anhu-* who said: We were returning with the Prophet *-sallAllaahu alayhi wa sallam-* from the battle of Tabuk until we had reached the outskirts of Madinah and the Prophet *-sallAllaahu alayhi wa sallam-* said:

'This is Taba and this is Uhud, it is a mountain which loves us and we love it.'

[Collected by Bukhari & Muslim]

Nawawi *-rahimullaah-* said:

'What is correct of the meaning is that Uhud love us in reality. Allaah Ta'ala placed in it a distinction causing it to love.

Just as Allaah Subhanahu wa Ta'ala said: <<There are of them (stones) which fall down for the fear of Allaah >> [Baqarah: 74]

Just as the sound of sadness from the dry tree-trunk.⁶

Just like when the pebbles said SubhanAllaah.

Just like when the rock ran away with the clothing of Musa *-alayhi as-Salam.*⁷

Just like when our Prophet *-sallAllaahu alayhi wa sallam-* said: 'Indeed I know of a stone in Makkah which would give Salam to me.'⁸

Just like when he called to separate trees and they got-together.⁹

Just like the mountain of Hera shook and the Prophet *-sallAllaahu alayhi wa sallam-* said: 'Be still Hera, there is no one upon you except a Prophet, or a Siddeeq.....'¹⁰

Just like the shoulder meat of a sheep spoke to the Prophet *-sallAllaahu alayhi wa sallam.*¹¹

⁶ Saheeh al-Bukhari

⁷ Saheeh al-Bukhari

⁸ Saheeh Muslim

⁹ Saheeh Muslim

¹⁰ Saheeh Muslim & this incident occurred on Uhud as well as mentioned in Saheeh al-Bukhari.

¹¹ Saheeh Abu Dawood

Just as Allaah Subhanahu wa Ta'ala said: << and there is not a thing but glorifies His Praise. But you understand not their glorification.>> [Israa: 44]

What is correct as for the meaning of the Ayaah: that everything glorifies Allaah in reality in accordance to its condition, however we do not understand it. This and the likes of these examples which we have chosen and what the scholars of research chose are the meaning of the hadeeth, that Uhud loves us in reality.'

[Sharh Saheeh Muslim 9/139-140]

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.

اِحْوَالِهَا يَسْتَلِمْ مِنْهَا

KING
ABDUL AZEEZ
G521
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TO ROOF

عبد العزيز
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