



Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

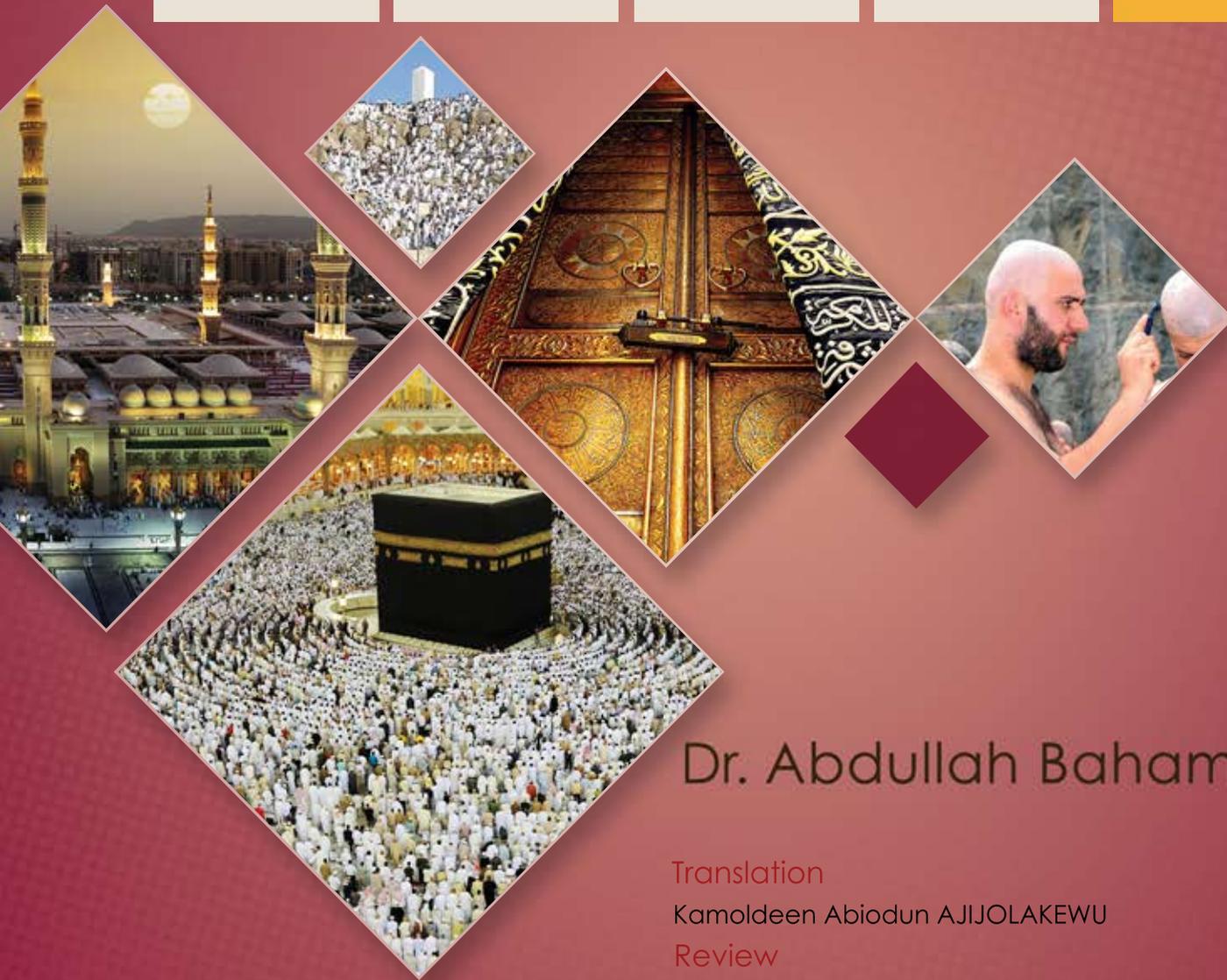
At-Tahara

As-Salāh

As-Saum

Az- Zakah

Al-Hajj



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Translation

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**Visiting Al madina Al munawara, its Virtues, and
Significance**

Visiting Madinah, its Virtues and Significance



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The Names of Madinah

1. Madinah:

Allah The Most High said: “They (hypocrites) say: ‘When we return to Madinah, the honourable will surely expel therefrom therefrom the meaner’”

(Al-Munaafiqun: 8).

2. Taabah:

On the authority of Jabir bin Samurah ؓ who said: I heard the Messenger of Allah ﷺ saying: “Indeed, Allah the Most High named Madinah Taabah.”⁽¹⁾

3. Taybah;

On the authority of Zayd bin Thabit from the Prophet ﷺ: “Indeed it is taybah; it removes sins as fire removes the dirt from silver.”⁽²⁾

(1) Source: Muslim.

(2) Agreed upon.

Virtues of Madinah

1. On the authority of Sa’ d bin Abi Waqqas ؓ who said that the Messenger of Allah ﷺ said, “Madinah is better for them if they knew; nobody leaves preferring another place to it except that Allah replaces him with someone better than him. And nobody perseveres with its hard times⁽³⁾ and difficulties except that I shall be for him on the day of Resurrection an intercessor or a witness.”⁽⁴⁾

(3) Al-La’waa: Hardship and constraints

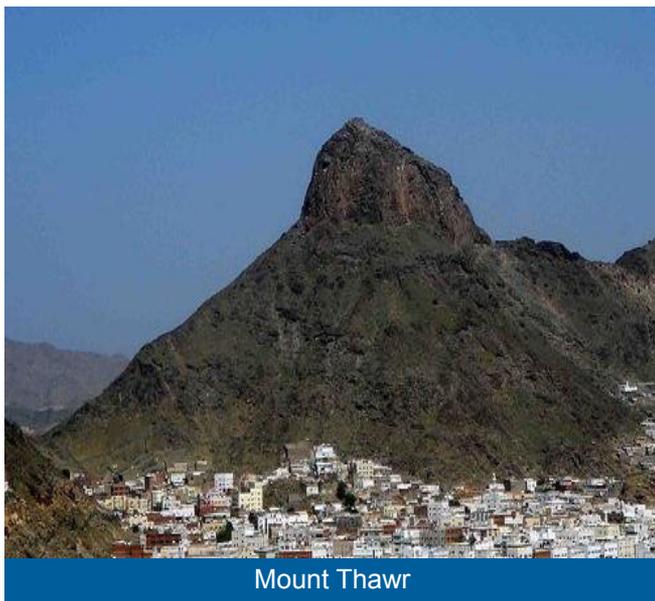
(4) Source: Muslim.

2. On the authority of Abu Hurayrah رضي الله عنه: Indeed the Prophet صلى الله عليه وسلم said: “I have been ordered to go to a village⁽¹⁾ that eats up other villages⁽²⁾, which people call Yathrib⁽³⁾ and it is Madinah; it expels bad men⁽⁴⁾ as bellows⁽⁵⁾ remove dirt from iron⁽⁶⁾.”⁽⁷⁾

The Special Qualities of Madinah

1. It is a sacred precinct and a safe haven between ‘Ayr and Thawr—two mountains—so the trees therein are not to be cut and the game are not to be hunted.

The Messenger of Allah صلى الله عليه وسلم said: “Madinah is a sacred precinct—that which is between ‘Ayr and Thawr—whosoever does evil therein, or shelters an evil doer, then upon him is the curse of Allah, the angels and mankind altogether.”⁽⁸⁾



Mount Thawr

- (1) Ordered to go to a village: to migrate to it, stay and live therein.
(2) Eats up villages: Its people are conquerors of other places and it will be the centre of the troops of Islam.
(3) People call it Yathrib: It was called Yathrib by its people during the Jahiliyah period, but it is more suitable to call it Al-Madinah.
(4) It expels people: i.e. it removes the evil ones among them.
(5) Bellows: that which the blacksmiths blow their fire with.
(6) Iron dirt: Its dirt and other impurities.
(7) Agreed upon.
(8) Agreed upon.

The Messenger of Allah صلى الله عليه وسلم made it sacred just as Ibrahim made Makkah sacred.

On the authority of ‘Abdullah ibn Zaid who said: “The Messenger of Allah صلى الله عليه وسلم said: ‘Indeed, Ibraheem made Makkah a sacred precinct and prayed for it, and I have made Madinah a sacred precinct as Ibraheem did with Makkah, and I prayed for it in its Mudd and Saa’ (i.e. for its trade to increase) as Ibraheem عليه السلام had done (for Makkah.)’”⁽⁹⁾

2. The reward of Ṣalāt therein is manifold.

The Prophet صلى الله عليه وسلم said: “Ṣalāt in this Mosque of mine is better than a thousand Ṣalāt in any other place, apart from the Haram Mosque.”⁽¹⁰⁾



Mount ‘Ayr

- (9) Source: Bukhari.
(10) Source: Bukhari.

3. In it is a meadow from the meadows of heaven, wherein it is Sunnah to observe Ṣalāt.

On the authority of Abu Hurairah رضي الله عنه who said that the Prophet صلى الله عليه وسلم said: “Between my house and my pulpit is a meadow from Paradise, and my pulpit is on my Hawdh (fount).”⁽¹⁾



The Noble Meadow

4. The false Messiah (al-Masih al-Dajjal), who will appear towards the end of time, will not be able to enter the city, nor will plague.⁽²⁾

On the authority of Anas ibn Maalik رضي الله عنه who said that the Messenger of Allah صلى الله عليه وسلم said: “The Dajjal will come to Madinah and will find angels guarding it, no plague shall enter it nor will the Dajjal, insha-Allah.”⁽³⁾

5. The Messenger of Allah صلى الله عليه وسلم sought blessings for it.

On the authority of Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said: “O Allah, put in Madinah double of what you have put in Makkah in terms of blessings.”⁽⁴⁾

6. Hunting in Makkah is an offense and is punishable, while hunting in Al-Madinah is also an offense but it is not punishable. Moreover, the offense resulting from hunting in Makkah is greater than that resulting from hunting in Al-Madinah.⁽⁵⁾

Ruling on Visiting the Mosque of the Prophet

صلى الله عليه وسلم
وسلم

Visiting the Mosque of the Prophet صلى الله عليه وسلم is not part of the conditions of Hajj, and neither is it one of its pillars or obligations; rather it is a recommended act (Sunnah) and can be performed at any time.

Furthermore, it is compulsory that the intention for the visit should be to pray in the Mosque, and not to visit the grave. On the authority of Abu Hurairah رضي الله عنه, who said that the Prophet صلى الله عليه وسلم said: “No one should journey to any Mosque except for three Mosques: the Haram Mosque, the Prophet’s Mosque and al-Aqsaa Mosque.”⁽⁶⁾

Shayk al-Islam Ibn Taymiyyah said: “If the intention of traveling is to visit the grave of the Prophet صلى الله عليه وسلم, but not to pray therein, then the view

(2) Plague: a malignant disease.

(3) source : At-Tirmidhi.

(4) Agreed upon.

(5) Refer to Al-Momtea’ vol. 7 p.257.

(6) Source: Muslim.

(1) Agreed upon.

of the Imams and majority of scholars is that it is neither a legislated nor a commanded act. The ahadeeth about visiting the grave of the Prophet ﷺ are all weak, according to the consensus of the scholars of ahadeeth, rather they are all fabricated and none of the reliable narrators of the Sunan related any of them, nor have any of the imams used any of them as evidence.”⁽¹⁾

Rulings Regarding the Visit and its Etiquettes

1. When the visitor to the Mosque arrives there, it is Sunnah for him to enter with his right foot saying: “Allahummaftah lee abwaaba rahmatika.”⁽²⁾ Meaning: Oh Allah, open the doors of Your mercy for me.
2. He observes two raka-at to greet the Mosque. It is better to observe the two raka-at in the area of the Noble Meadow.
3. It is Sunnah to visit the grave of the Prophet ﷺ and those of his two companions, Abu Bakr and Umar. He (the pilgrim) stands politely and reverently facing the grave of the Prophet ﷺ, and in a low voice says: “As-salamu ‘alaika aiyuhal nabeyu warahmatullahi wabarakatuh, Salallahu ‘alaika, wa jazaka ‘an omatika Khayran.” Meaning: may the peace, mercy and blessings of Allah be upon you, O Prophet. May Allah bless you, and reward you on behalf of your nation.

After uttering the above, it is recommended to take a step or two to the right to reach the grave of Abu Bakr ؓ and greet him, saying: “As-salamu ‘alaika ya Aba Bakr khalifata rasoullulahi, salallahu ‘alaiyhee wa salama, wa rahmatullahi wa barakatuh, radyallahu ‘anka wa jazaka ‘an omati mohammadin, salallahu ‘alayhee wa salam, khairan.” Meaning: may Allah’s peace, mercy and blessings be upon you, O Abu Bakr, Caliph of the Messenger of Allah ﷺ. May Allah bless you and reward you on behalf of the nation of Muhammad

(1) Majmoo’ al- Fatawa vol.27, pg 26.

(2) Source: Muslim.



Following that, it is recommended to take a step or two to the right once more to reach the grave of Omar ؓ and greet him, saying: “As-salamu ‘alaika ya Omar, Ameer al Mo’mineen, wa rahmatullahi wa barakatuh, radyallahu ‘anka wa jazaka ‘an omati mohammadin, salallahu ‘alayhee wa salam, khairan.” Meaning: may Allah’s peace, mercy and blessings be upon you, O Omar, Ameer of the believers. May Allah bless you and reward you on behalf of the nation of Muhammad ﷺ.

4. It is Sunnah for someone visiting the Prophet’s Mosque to pray the five daily prayers therein and engage in much remembrance of Allah and supplication to Him there, and also perform many supererogatory prayers, especially in the Noble Meadow.
5. It is Sunnah to visit the Quba Mosque to pray therein and it is more preferable if such a visit takes place on a Saturday, according to the hadeeth of Ibn Umar ؓ who said: “The Messenger of Allah used to visit the Quba Mosque both while on his mount and on foot and he used to observe two rak’aat therein.” In another wording, “He used to visit the mosque at Quba every Saturday (i.e. every week).”⁽³⁾
6. It is Sunnah to visit the cemetery of Baqee’⁽⁴⁾ and the graves of Hamzah and other martyrs, because the Prophet ﷺ used to visit them to pray for them. He would say: “As-salam alaykum ahlad diyaar minal mu’mineen wal muslimeen wa innaa insha Allah bikum lalaa’ikoon, as’alu llaha lana walakumul ‘aafiyah.” Meaning: “Peace be upon you, O people of the graves from among the believers and Muslims. Indeed we shall join you if Allah wills. I ask Allah to grant us and you safety.”⁽⁵⁾

(3) Source: Muslim.

(4) Al-Baqee’: The place where a large number of the companions were buried.

(5) Source: Muslim.

Mistakes and Warnings Regarding the Visit

1. Traveling and carrying luggage with the intention of visiting the Prophet's grave and other archaeological (historic) sites in Madinah. What is authorized is traveling to visit the Prophet's Mosque to pray in it, while visiting the grave is included in the visit to the mosque.
2. Facing the grave when supplicating.
3. Supplicating to the Prophet and seeking one's needs from him instead of Allah, the Most High, which is a kind of major shirk.
4. Rubbing the walls of the grave chamber in order to seek blessings; this is one of the forbidden innovations and is a means that leads to committing major shirk.
5. Raising one's voice while at the grave of the Prophet ﷺ, staying there for a long time, repeating the Tasleem from afar every time one enters (the Mosque), and placing the right hand over the left on the chest, as done in salāt, while saying the Salaam greeting.

