

Points of Benefit Regarding Visiting the Graves

Prepared by
Saleh As-Saleh

Transcribed by
Br. Abu Abdullaah al-Amreeki, *Jazaahullaahu Khairan*,
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Point of Benefit – Visiting Graves

All Praise is due to Allaah, and may the *salaah* and *salaam* be on Prophet Muhammad, his household, the noble companions, and those who follow them until the Day of Resurrection.

Ruling on Visiting Graves and Its Benefits

Visiting the graves is legalized for men, and the preponderating opinion is that it is forbidden for women. In visiting graves, there are two benefits.

- 1) A lesson for the visitor – It will help remind the believer of the Hereafter.
- 2) Seeking Allaah’s (ﷻ: *subhaanallaahu wa ta’aalaa*) forgiveness for the deceased

Scenarios of Visiting Graves

Visiting graves falls into the following categories:

- 1) Visiting the graves in order to call upon their occupants – This is major *shirk* and takes the person out of Islam.

Example: The visitor says, “O so and so, I ask you to relieve me.”

- 2) Visiting the graves in order to invoke Allaah (ﷻ) by the gravesite – This is in principle an innovation; in addition, it can turn into a *fitnah* (affliction) for the visitor. For instance, if Allaah (ﷻ) answers his request, he may think it was due to the blessing of the grave’s occupant; however, we know the occupant possesses nothing of this.
- 3) Visiting the grave to invoke Allaah (ﷻ) by the occupant – This involves putting the grave’s occupant as an intermediary between him and Allaah (ﷻ); this is unlawful and could become major *shirk*.

Example: “O Allaah, I ask you by the right of this occupant and the right of Muhammad (ﷺ: *sallallaahu ‘alayhi wa sallam*) upon you.”

- 4) Visiting the grave in order to agitate grief – *Shaykh al-Islam* ibn Taymiyyah (رحمه الله: *rahimahullaah*) said anything that agitates the affliction is from lamentation.

Example: Whenever a person remembers his beloved ones (e.g. father, mother, relatives, etc.) that have died, he visits their graves and this may fall under lamentation.

- 5) Visiting the graves to invoke Allaah (ﷺ) for its inhabitants – This is permissible.
- 6) Visiting the graves for remembrance of the Hereafter and contemplation – This is permissible.

Therefore, only the last two scenarios fulfill the legal justifications for visiting the graves, and both are recommended.

Visiting the Prophet's (ﷺ) Grave

Establishing a journey specifically for visiting the Prophet's (ﷺ) grave is forbidden; however, establishing a journey to visit his masjid is permissible. If a person is visiting his masjid and passes by his grave at which point he makes *salaam*, there is no harm in that.

It is imperative to remember that there is a difference in legality between visiting the grave of the Prophet and the legal visits to the rest of the graves. Other graves are apparent while his grave is screened by three walls. It is because Allaah (ﷻ) answered the Prophet's (ﷺ) invocation when he said,

“O Allaah, do not make my grave an idol that is worshipped.”¹

Allaah (ﷻ) answered his call as it is being sealed and screened by these walls. The people of knowledge, including *Shaykh al-Islam* ibn Taymiyyah (رحمه الله) noted, this barrier is the reason why it is permissible for women to "visit" the grave of the Prophet (ﷺ), since it is shielded while others are apparent. Similarly, in normal visits to graves, the person stands by the head of the deceased; however, this is not the situation at the Prophet's (ﷺ) gravesite.

Etiquettes at the Prophet's (ﷺ) Grave

When a person stands by the grave of the Prophet (ﷺ), one may say :

السلام عليك يا رسول الله أشهد أنك قد بلغت الرسالة وأديت الأمانة ونصحت الأمة

“*Salaam* be upon you O Messenger of Allaah. I bear witness that you have delivered the message, fulfilled the trust, and advised the *Ummah*.”

It is not permissible for anyone to raise his hands by the grave, and worse than that is to do so with his face towards it.

When the person finishes his *salaam* to the Prophet (ﷺ), he should give *salaam* to the Prophet's (ﷺ) companions, Abu Bakr (رضي الله عنه: *radiyallaahu 'anhu*) and 'Umar (رضي الله عنه). Women also may do the greeting since (i) this is a "following" of the preceding "visit" and not an "independent one," and (ii) they would be like the situation of passing by a

¹Shaykh al-Albaani, *rahimahullah*, authenticated it in *Tahdheer al-Saajid min Ittikhaadhil Quboor Masaajid* (pg. 24-26).

cemetery where, according, to some opinions, they are allowed to great the grave occupants. And Allaah Knows best.

All Praise is due to Allaah, and may the *salaah* and *salaam* be on Prophet Muhammad, his household, the noble companions and those who follow them until the Day of Resurrection.

The salve of Allaah, *Saleh As-Saleh*
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