



Ziyarah

of the grave of Holy Prophet
(Sallallahu alaihi wa Sallam)

Written by :

Mufti Hafidh Syed Ziauddin Naqshbandi Qadri,
Professor, Islamic Law, Jamia Nizamia.



Published by
Abul Hasanaat Islamic Research Centre
Misri Gunj,
Hyderabad. 500 053
Ph No: 040-24469996

*A beautiful book about visiting the One who is the
raison d'être of the whole universe.*

These are the days of Haj. People who are getting the honor of performing Haj as well as paying their respects to the Holy Prophet (Sallallahu alaihi wa sallam) in the same journey. Some people are straightaway going to Madina and some are going there after completing of the Haj rites. Those who are lucky enough to pay their respects to the Holy Prophet (Sallallahu alaihi wa sallam) get the honor of being cleaned of their sins in the court of the Holy Prophet (Sallallahu alaihi wa sallam) and then go on the blessed house of Allah. Those who are first going to Makkah are getting the chance of being cleaned of all sins before Allah and then get to pay their respects to the Holy Prophet (Sallallahu alaihi wa sallam).

Presenting oneself before the Holy Prophet (Sallallahu alaihi wa sallam) is a great bounty for a believer and the means of achieving the highest (spiritual) stations. Presenting oneself before the Holy Prophet (Sallallahu alaihi wa sallam) is the surest possible means of gaining the closeness of Allah. It is the means of forgiveness of sins and a strong shelter for gaining mercy and pardon.

The Holy Prophet (Sallallahu alaihi wa sallam) has given glad tidings of intercession for those who visit His sanctuary. Allah Himself has declared doing so to be a means of forgiveness and pardon for the sinners and the transgressors, a special center for acceptance of repentance (*Tauba*) and descent of divine mercy. Allah says in Surah Nisa:

And We have not sent any Messenger but that he must be obeyed by the Command of Allah. And, (O Beloved,) if they, having wronged their souls, had come to you imploring the forgiveness of Allah and the Messenger (blessings and peace be upon him) had also asked forgiveness for them, then (owing to

this mediation and intercession) they would certainly have found Allah Most Relenting, Ever-Merciful. Surah Nisa (4:64)

In this verse Allah mentions 3 things:

(1) Presenting oneself before the Holy Prophet (Sallallahu alaihi wa sallam) on committing a sin.

(2) Repentance.

(3) The intercession of the Holy Prophet (Sallallahu alaihi wa sallam) for them.

When all these 3 things are done, then Allah grants acceptance to the repentance for that person and that person becomes deserving of the illimitable mercy of Allah.

All the experts of Hadith and exegesis agree that this command was not limited only to the earthly life of the Holy Prophet (Sallallahu alaihi wa sallam), but that it holds good even after His passing away into the presence of Allah.

At least 2 incidents are found in this regard, which show that the command of this verse is to be followed after the demise of the Holy Prophet (Sallallahu alaihi wa sallam) as well.

A Bedouin coming 3 days after the demise

An incident in this regard is mentioned on the authority of Hadhrat Ali (May Allah be well pleased with him) in Tafseer Bahr Al Muheet and in Subul Ul Huda War Rashad:

Translation: Muhaddith Ibn Nomaan (May Allah shower His mercy on him) has related on the authority of Muhaddith Ibn

Sama'ani in his book "Misbah Uz Zalaam Fil Mustaghitheen Bi Khair Il Anaam" which he has narrated with his own chain of authority from Hadhrat Ali (May Allah be well pleased with him): Hadhrat Ali (May Allah be well pleased with him) said: Three days after the Holy Prophet (Sallallahu alaihi wa sallam) passed into the presence of Allah, a Bedouin came and started crying. He started putting the dust of that place into his head and said: O Prophet of Allah (Sallallahu alaihi wa sallam)! You heard the Word of Allah and safely passed it to us. We heard this from you and remembered it. Among the verses revealed to you, the following verse is also present: (O Beloved,) if they, having wronged their souls, had come to you imploring the forgiveness of Allah and the Messenger (blessings and peace be upon him) had also asked forgiveness for them, then (owing to this mediation and intercession) they would certainly have found Allah Most Relenting, Ever-Merciful. O Prophet of Allah (Sallallahu alaihi wa sallam)! I have weighed down my soul with sins and I have presented myself before you so that you pray for my pardon. A voice was heard from the blessed grave: Verily, you have been forgiven."

(Tafseer Bahr Ul Muheet, Surah Nisa – 64; Subul Ul Huda War Rashad, Vol. 12, Pg. No. 380)

Visiting the grave of the Holy Prophet (Sallallahu alaihi wa sallam) – Clarification by 'Allama Ibn Katheer

Allama Ibn Katheer has written under the aforementioned verse:

Translation: Allah says: (O Beloved,) if they, having wronged their souls, had come to you imploring the forgiveness of Allah and the Messenger (blessings and peace be upon him) had also asked forgiveness for them, then (owing to this mediation and

intercession) they would certainly have found Allah Most Relenting, Ever-Merciful. Through this verse, Allah is guiding the sinners and transgressors that when they slip up and commit a sin, they should present themselves before the Holy Prophet (Sallallahu alaihi wa sallam) and should ask for forgiveness there and should request the Holy Prophet (Sallallahu alaihi wa sallam) to intercede in their favor. Because, when they do so, Allah will accept their repentance and will shower His special mercy on them and will forgive their sins. For this reason, Allah says: the Messenger (blessings and peace be upon him) had also asked forgiveness for them, then (owing to this mediation and intercession) they would certainly have found Allah Most Relenting, Ever-Merciful. One section of the scholars and exegetes have opined, among them Shaykh Abu Nasr Bin Sabagh (May Allah shower His mercy on him), who has recorded the anecdote of Hadhrat 'Utba (May Allah shower His mercy on him), he says: I was present at the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam). One Bedouin came, presented his greetings (Salaat) and said: O Prophet of Allah (Sallallahu alaihi wa sallam), I have heard Allah say (in the Holy Quran): Surah Nisa-64. the Bedouin said: Indeed I have come to you to make you the means for forgiveness of my sins in the court of Allah. Then he recited the following couplets:

O most distinguished one of the universe
Whose personage the earth has kissed
By your presence, the lands and the mounds have been
rendered pure and fragrant
I would sacrifice my life for the sanctuary in which you are there
Which has purity, benevolence and generosity.

Hadhrat 'Utba (May Allah shower His mercy on him) says:

When that Bedouin returned, I was overcome by sleep. In a dream, I saw the Holy Prophet (Sallallahu alaihi wa sallam) and He said: O 'Utba! Meet that Bedouin and give him the glad tidings that Allah has indeed forgiven him.

(Tafseer Ibn Katheer, Vol. 2, Pg. No. 384, Surah Nisa-64; Mo'jam Ibn Asaker, Hadith No. 738; Shu'abul Iman, Hadith No. 4019; Al Jawahir Ul Ihsaan Li Tafseeril Quran, Surah Nisa -64; Ad Durr Al Manthur, Surah Baqarah-203; Tafseer Bahr Al Muheet, Surah Nisa - 64)

Allah has granted such universal acceptance to these couplets that even today, they are inscribed on the pillars adjacent to the mesh of the sanctuary of the Holy Prophet (Sallallahu alaihi wa sallam)

Visiting the blessed grave is nothing but prosperity

Imam Qustallani, the interpreter of Sahih Bukhari has written in Al Mawahib Al Ladunniya:

Translation: It has been narrated on the authority of Hadhrat Hasan Basri (May Allah shower His mercy on him), he says: Hadhrat Hatim Asamm (May Allah shower His mercy on him) went to the sanctuary of the Holy Prophet (Sallallahu alaihi wa sallam) and prayed: O Allah! We have come to the door of Your beloved Prophet (Sallallahu alaihi wa sallam), don't return us empty handed. He heard a voice: If we didn't want to accept you, we wouldn't have given you the chance to come here at all. You will return in such a state that We have forgiven you and with you, all others who visited. (Mawahib Al Ladunniya, Vol. 12, Pg. No. 200)

Glad tidings of intercession for those who visit the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam)

The canons of jurisprudence and Hadith describe not only the rules and regulations of Haj and Umrah, they also describe the manner and etiquette of presenting oneself at the door of the Holy Prophet (Sallallahu alaihi wa sallam). They also contain the glad tidings of special intercession promised for those who do so. There is a Hadith:

Translation: It has been narrated on the authority of Hadhrat Abdullah Bin Umar (May Allah be well pleased with them), he says: The Holy Prophet (Sallallahu alaihi wa sallam) said: My intercession is imperative for those who visit my grave. (Sunan Daraqutni, Hadith No. 2727; Kitab Al Hajju Wal Manasik, Hadith No. 3095; Shu'abul Iman, Hadith No. 4159' Jame' Ul Ahadith Wal Maraseel, Hadith No. 22304, Jam 'Ul Jawame', Hadith No. 5035; Majma 'Uz Zawaid, Hadith No. 5841; um, Hadith No. 42583; Al Mawahib Al Ladunniya, Sharh Zurqani, Vol. 12, Pg. No. 179)

Hadith of visiting the grave of the Holy Prophet (Sallallahu alaihi wa sallam) is rigorously authenticated – Clarification by the Hadith-experts

This Hadith has been recorded by many Hadith-experts. Hadhrat Mulla 'Ali Qari writes that this Hadith is so rigorously authenticated that deductions can be made on its basis:

Translation: This Hadith has been mentioned by Imam Daraqutni and other experts of Hadith and a section of the Imams and the experts of Hadith have declared it as *Sahih* rigorously authenticated. (Sharh Shifa, Vol. 3, Pg. No. 511)

'Allama Sindhi (May Allah shower His mercy on him) has recorded a detailed Hadith in this regard:

Translation: Visiting the Holy Prophet (Sallallahu alaihi wa sallam) is the best of all observances and the greatest means of attaining the proximity of Allah. The proof of this is the Hadith of the Holy Prophet (Sallallahu alaihi wa sallam): My intercession is imperative for those who visit my grave. Imam Daraqutni and various other experts of Hadith have recorded this Hadith and Muhaddith Abdul Haq has declared this as rigorously authenticated. This Hadith is also a proof: Those who come to visit me with no other intention apart from it, then in Qiyamah intercession for that person is my responsibility. A section of Hadith-experts have recorded this Hadith. Among them is Muhaddith Abu Ali Bin Sakan who has declared this Hadith as rigorously authenticated in his "Sunan Sihah." Both these persons are considered Imam in the science of Hadith. They have declared these Hadith as rigorously authenticated. Their saying so carries more weight than the person who objects to it. (Haashiyatus Sindhi Ala Sunan Abu Dawood, Hadith No. 3103)

'Allama Shahbuddin Khafaji has written in Naseem Ur Riyaz Sharh Shifa:

Translation: Imam Ibn Khuzaima, Imam Bazaar, Imam Tabarani and 'Allama Dhahbi have declared this Hadith as fairly authenticated (*Hasan*). This Hadith has many chains of narration which support this. Criticism of the narrators of this Hadith is simply unacceptable as Imam Subki has detailed. (Naseem Ur Riyadh Fi Sharh Shifa Al Qazi Iyaz, Vol. 3, Pg. No. 511)

Imam Qustullani (May Allah shower His mercy on him) writes:

Translation: Imam Abdul Haq has recorded this Hadith in his "Ahkaam Wasti" and in "Ahkaam Sughra" and has not criticized its chain of authority at all and that he did not do so in both of his books is proof enough that this Hadith is rigorously authenticated. (Al Mawahib Al Ladunniya Ma'a Sharh Zurqani, Vol. 12, Pg. No. 179)

The aforementioned details make it clear that this Hadith has been declared either rigorously authenticated (*Sahih*) or fairly authenticated (*Hasan*).

Glad tidings of intercession and reward of an accepted Haj on visiting Madina only to pay one's respects to the Holy Prophet (Sallallahu alaihi wa sallam)

Paying one's respects is the means of eternal blessings. For this reason, the Hadith encourage and exhort us to do so. Visitors should go to there only to visit the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam), as the Holy Quran has given an explicit command:

(O Beloved,) if they, having wronged their souls, had come to you imploring the forgiveness of Allah and the Messenger (blessings and peace be upon him) had also asked forgiveness for them, then (owing to this mediation and intercession) they would certainly have found Allah Most Relenting, Ever-Merciful. Surah Nisa (4:64)

It is not the mark of a Muslim to deny an explicit command of the Holy Quran. Trying to explain it away using unacceptable deductions is a sign of spiritual deprivation.

Some people say that we should go to Madina with the intention of going to Masjid Nabawi and not with the intention of visiting the grave of the Holy Prophet (Sallallahu alaihi wa sallam). This kind of people should think that every Masjid is a house of Allah. The distinction of Masjid Nabawi is because of the Holy Prophet (Sallallahu alaihi wa sallam). When one can travel with the intention of visiting this Masjid then why cannot one travel to visit Him because of whom this Masjid was granted this distinction? The Holy Prophet (Sallallahu alaihi wa sallam) has given glad tidings of special intercession for those who come to pay their respects to Him.

There is a Hadith:

Translation: For the one who comes to visit me such that there is no other intention apart from visiting me, then in Qiyamah, intercession for him (or her) is my responsibility. (Mo'jam Kabeer Tabarani, Hadith No. 12971; Mo'jam Ausat Tabarani, Hadith No. 4074; Mustadarak 'Alas Sahihain, 1747; Majma 'Uz Zawaid, Hadith No. 5842; Jame' Ul Ahadith Wal Maraseel, Hadith No. 21932; Jame' Ul Kabeer, Hadith No. 4663; Kanz Ul Ummal, Hadith No. 34928)

Reward for 2 accepted Haj for those who visit the grave of the Holy Prophet (Sallallahu alaihi wa sallam)

There is a Hadith:

Translation: Whoever performs Haj, then comes to my Masjid to visit me, for him (or her) the reward of 2 accepted Haj is written. (Sunan Dailami, Jame' Ul Ahadith Wal Maraseel, Hadith No. 21996; Jame' Ul Kabeer, Hadith No. 4727; Kanz Ul Ummal, 12370)

Glad tidings of being with the Holy Prophet (Sallallahu alaihi wa sallam) in Qiyamah

The Holy Prophet (Sallallahu alaihi wa sallam) has not only given the glad tidings of intercession for those who visit Him but also said that those people will remain in His protection in Qiyamah. As given in this Hadith:

Translation: The person who comes to Madina with the intention of visiting me, in Qiyamah that person will be my neighbor and under my protection. (Shu'abul Iman, Hadith No. 3994; Sunan Sagheer Lil Baihaqui, Hadith No. 1818; Jame' Ul Ahadith Wal Maraseel, Hadith No. 22308; Jame' Ul Kabeer, Hadith No. 5039; Kanz Ul Ummal, Hadith No. 12373)

Why is the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam) in Madina

The Holy Prophet (Sallallahu alaihi wa sallam) was born in Makkah. On the orders of Allah, He (Sallallahu alaihi wa sallam) emigrated to Madina. The Ka'aba is in Makkah. All the articles of Haj are performed in Makkah, Muzdalifa and 'Arafaat. If Allah wanted so, He could have made the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam) anywhere among these places, but it is not so. Allah has made the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam) in Madina, so that visiting the Holy Prophet (Sallallahu alaihi wa sallam) should not be for the sake of Haj, but that a separate journey should be made to visit the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam) as Hadhrat Khwaja Banda Nawaz (May Allah shower His mercy on him) says: It is the design of Allah that the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam) is not in Makkah so that visiting the Holy Prophet (Sallallahu alaihi wa sallam) is not for the sake of Haj. After Haj, a separate

journey has to be made to Madina. As per the opinion of Imam Shafa'ee, like Makkah, Madina is also a divine sanctuary (*Haram*), but everyone agrees about respecting it. (Jawame' Ul Kalim, Pg. No. 361)

Not visiting the Holy Prophet (Sallallahu alaihi wa sallam) – A sign of deprivation

The Holy Quran and the Hadith order one and all to pay their respects to the Holy Prophet (Sallallahu alaihi wa sallam). Doing so has been encouraged and staying away from this has been declared to be a sign of the hypocrites. It is given in the Holy Quran:

And when it is said to them: 'Come so that Allah's Messenger (blessings and peace be upon him) may seek forgiveness for you,' these (hypocrites) jerk their heads aside (insolently) and you see them keeping away (from your presence) in arrogance. Surah Munafiqun (63:05)

Also, the Holy Prophet (Sallallahu alaihi wa sallam) has declared that the person who does not visit the Holy Prophet (Sallallahu alaihi wa sallam) in spite of being able to do so has committed an excess against Him. As given in this Hadith:

Translation: It has been related from the Holy Prophet (Sallallahu alaihi wa sallam) that He said: The person who does not visit me in spite of being able to do so has committed an excess against me. This Hadith has been narrated by Ibn Farhoon in his *Manasik* and by Imam Ghazali (May Allah shower His mercy on him) in *Ihya Ul Uloom*. (Al Mawahib Al Ladunniya Ma'a Sharh Zurqani, Vol. 12, Pg. No. 180)

There is a similar Hadith in Jame' Ul Ahadith Wal Maraseel, Jame' Ul Kabeer and Kanz Ul Ummal:

Translation: The person who performs Haj of the House of Allah and does not visit me has been discourteous to me. (Jame' Ul Ahadith Wal Maraseel, Hadith No. 21997; Jame' Ul Kabeer, Hadith No. 4728; Kanz Ul Ummal, Hadith No. 12368)

How to present one's greetings in the court of the Holy Prophet (Sallallahu alaihi wa sallam)

Anyone's preparation for a meeting depends on the one who he/she is going to meet. In this world itself, we see many examples of this. The court of the Holy Prophet (Sallallahu alaihi wa sallam) is that place where even angels come respectfully. The greatest saints go there with soft steps, their heads lowered, trembling and exuding respect in every possible way. Thus, all those who go there, must be mindful of respect. Imam Qustullani (May Allah shower His mercy on him) writes in Mawahib Al Ladunniya in this regard:

Translation: It is better for the person visiting the blessed grave that he (or she) should stand 4 feet away. The visitor should stand with absolute respect. He (or she) should obligate sincerity upon himself. He should present himself with his eyes lowered the way he would do so in the earthly life of the Holy Prophet (Sallallahu alaihi wa sallam) and it should be remembered that He (Sallallahu alaihi wa sallam) knows that the visitor is present there and hears the Salaam of the visitor as He did in His earthly life, because there is no difference between life and death of the Holy Prophet (Sallallahu alaihi wa sallam) in regard to seeing the Ummah, their conditions, intentions and aspirations and what goes on in their hearts as well. All these are obvious to Him and there is nothing hidden.

(Al Mawahib Al Ladunniya Ma'a Sharh Zurqani, Vol. 12, Pg. No. 195)

Where should one turn when presenting one's greetings

The visitors to the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam) with the conviction that is alive, Himself hears the greetings of the visitors and answers to it also. There is a Hadith in Sunan Ibn Majah:

Translation: Indeed Allah has forbidden the earth to devour the bodies of the Prophets. The Prophets are alive and are given sustenance as well. (Sunan Ibn Majah, Hadith No. 1706)

About the manners of visiting the Holy Prophet (Sallallahu alaihi wa sallam), the Hadith-experts and the jurists have said that when one goes there to present one's greetings to the Holy Prophet (Sallallahu alaihi wa sallam), then one should face the blessed grave of the Holy Prophet (Sallallahu alaihi wa sallam), the back should be turned towards the Qibla (the direction in which Salaat is offered). This is what Imam Malik (May Allah shower His mercy on him) had told Caliph Abu Ja'afar Mansur that when he visits the grave of the Holy Prophet (Sallallahu alaihi wa sallam), he should face the Holy Prophet (Sallallahu alaihi wa sallam) Himself. There is a Hadith in Subul Ul Huda War Rashad:

Translation: When the second Abbasid Caliph Abu Ja'afar Mansur Abdullah Bin Muhammad Bin Abbas had a discussion with Imam Malik (May Allah shower His mercy on him), the Imam said:

O Commander of the faithful! Don't raise your voice in this Masjid, because Allah taught etiquette to a better community

(i.e. the Companions) with the words: Don't raise your voices over the voice of the Holy Prophet (Sallallahu alaihi wa sallam). Indeed, the way respect of the Holy Prophet (Sallallahu alaihi wa sallam) was necessary in His earthly life, it should be followed even after His demise.

The caliph became respectful and asked Imam Malik:

O Abu Ubaidullah! Should I face the *Qibla* and supplicate or should I face the Holy Prophet (Sallallahu alaihi wa sallam)?

Imam Malik said: How can you turn your face away from the Holy Prophet (Sallallahu alaihi wa sallam), when in Qiyamah, He (Sallallahu alaihi wa sallam) is the means (*Wasila*) in the court of Allah and the means of your father Hadhrat Adam (May peace be upon him)? You should always turn to the Holy Prophet (Sallallahu alaihi wa sallam), as He is the one because of whom your supplication will be accepted for you. Allah says:

(Subul Ul Huda War Rashad, Vol. 11, Pg. No. 423)

Clarification of 'Allama Ibn Taimiya

'Allama Ibn Taimiya has clarified in this regard that when presenting one's *Salaam*, we should face the Holy Prophet (Sallallahu alaihi wa sallam) and the back should be turned towards the *Qiblah*. This was the practice of the Companions as well:

Translation: The Companions would present their *Salaam* in this manner only. They would face the Holy Prophet (Sallallahu alaihi wa sallam) and turn their back towards the *Qiblah*. This is the opinion of the majority of the scholars, like Imam Malik, Imam Shafa'ee and Imam Ahmed Bin Hambal (May Allah

shower His mercy on them). (Mukhtasar Mansik Shaykh UI Islam Ibn Taimiya)

Present the Salaam in the following words

Transliteration:

*Assalaamualaika Ya Rasullah! Assalaamualaika Ya Habeeballah!
Assalaamualaika Ya Kheeratallah! Assalaamualaika Ya
Safwatallah! Assalaamualaika Ya Sayyidal Mursaleen Wa
Khataman Nabiyyeen! Assalaamualaika Ya Qaa'idal Ghurri
Muhajjaleen! Assalaamualaika Wa 'Ala Baitikat Tayyibeenat
Tahireen! Assalaamualaika Wa 'Ala Azwajikat Tahiraati
Ummahaatil Momineen! Assalaamualaika Wa 'Ala Ashabika
Ajma'een! Assalaamualaika Wa 'Ala Sairil Ambiyai Wa Saairil
'Ibadillahis Saliheen! Jazakallahu Ya Rasulallahi Afdhal Ma
Jazaa Nabiyyan Wa Rasulan 'An Ummatihee Wa Sallallahu
'Alaika Kullama Dhakaradh Dhakiroon Wa Ghafala 'An
Dhikrikal Ghafiloon. Ashhadu Allaailaha Illallahu Wa Ashhadu
Annaka 'Abduhoo Wa Rasuluhoo Wa Ameenuhoo Wa
Kheeratu hoo Min Khalqihee Wa Ashhadu Annaka Qad Ballaghtar
Risaalata Wa Addaytal Amaanata Wa Nasahtal Ummata Wa
Jaahatta Fillahi Haqqa Jihaadihee. (Al Mawahib Al Ladunniya
Ma'a Sharh Zurqani, Vol. 12, Pg. No. 197)*

Then make whatever supplication one wants to.

Then move 1 yard to the right side and present one's greetings to Hadhrat Abu Bakr Siddiq (May Allah be well pleased with him):

Transliteration: *Assalaamualaika Ya Khaleefata Sayyidaul
Mursaleen! Assalaamualaika Ya Man Ayyadallahu Bihid Deen!*

Jazakallahu 'Anil Islami Wal Muslimeena Khaira. Allahummarza 'Anhu Warza 'Annaa Bih.

Then again move 1 yard to the right and present one's greetings to Hadhrat 'Umar Farooq (May Allah be well pleased with him):

Translation: *Assalaamualaika Ya Ameer Ul Momineen! Assalaamualaika Ya Man Ayyada Khairallahu Bihid Deen! Jazakallahu 'Anil Islami Wal Muslimeena Khaira. Allahummarza 'Anhu Warza 'Anna Bih.* (Al Mawahib Al Ladunniya, Vol. 12, Pg. No. 210)

Requesting those who visit the sacred grave of the Holy Prophet (Sallallahu alaihi wa sallam) to present our Salaam

It is the heartfelt wish of every believer to present oneself in the court of the Holy Prophet (Sallallahu alaihi wa sallam) and present one's greetings to the Holy Prophet (Sallallahu alaihi wa sallam). However, those who cannot go there, request the people going there to present their greetings as well. Hadhrat 'Umar Bin 'Abdul Aziz (May Allah shower His mercy on him) would regularly send a person from Syria to present greetings on his behalf, as Imam Baihaqui and Imam Qustullahi have recorded:

Translation: This tradition has reached authenticity that Hadhrat 'Umar Bin 'Abdul 'Aziz (May Allah shower His mercy on him) would send his messenger from Syria to present his greetings to the Holy Prophet (Sallallahu alaihi wa sallam). (Shu'abul Iman, Hadith No. 4007/4008; Al Mawahib Al Ladunniya, Vol. 12, Pg. No. 184)

Excellence of offering Salaat in Masjid Nabawi

Masjid Nabawi is that great Masjid which is identified with the Holy Prophet (Sallallahu alaihi wa sallam). He (Sallallahu alaihi wa sallam) stayed there, His house was here and His blessed grave is also here.

There is a Hadith in Sahih Bukhari:

Translation: It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Offering 1 Salaat in my Masjid is better than offering 1000 Salaat in any other Masjid except Masjid Haraam. (Sahih Bukhari, Hadith No. 1190)

Offering 1 Salaat in Masjid Nabawi fetches reward of 50000 Salaat. There is a Hadith in Sunan Ibn Majah:

Translation: Offering 1 Salaat in my Masjid has the reward of offering 50000 Salaat. (Sunan Ibn Majah, Hadith No. 1478)

Excellence of offering 40 Salaat in Masjid Nabawi

It is the ultimate aim of a Muslim to pay his/her respects to the Holy Prophet (Sallallahu alaihi wa sallam) and it is a great privilege and honor to offer as many Salaat as possible in the Masjid, which has such a relationship of the Holy Prophet (Sallallahu alaihi wa sallam).

Offering 40 Salaat in Masjid Nabawi, which all the organizers stress, is because the Holy Prophet (Sallallahu alaihi wa sallam) has given the good news of freedom from the fire of Hell, safety from hypocrisy (Nifaq) and relief from punishment of Hell, as

given in a Hadith in Musnad Imam Ahmed and Majma Uz Zawaaid:

Translation: Hadhrat Anas Bin Malik (May Allah be well pleased with him) narrates from the Holy Prophet (Sallallahu alaihi wa sallam) that the Holy Prophet (Sallallahu alaihi wa sallam): Any person who offers 40 Salaat in My Masjid in such a way that no Salaat is missed, for that person freedom from Hell and relief from punishment of Hell is decreed and that person is saved from hypocrisy. (Musnad Imam Ahmed, Hadith No. 12123, Pg. No: 55; Majma Uz Zawaaid, Vol. 4, Pg. No: 8)

The author of Majma Uz Zawaaid, Hadhrat Ali Bin Abu Bakr Bin Sulaiman Haithami (May Allah shower His Mercy on him) writes after mentioning this Hadith:

Translation: I say that Imam Tirmidhi has recorded a part of this Hadith. Imam Ahmed has recorded this in his Musnad and Imam Tabarani in his Mo'jam Ausat and the narrators of this Hadith are reliable and trustworthy.

This Hadith is also mentioned in Mo'jam Ausat of Imam Tabarani, Vol. 5, Hadith No. 5602, with a slight change in wording:

Translation: It has been narrated on the authority of Hadhrat Anas (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Whoever offers 40 Salaat in my Masjid in such a way that no Salaat is missed, Allah decrees for that person freedom from hell and deliverance from the punishment of hell.

