69807 - What is the ruling on sending salaams to the Prophet (peace and blessings of Allaah be upon him) with those who are going to Madeenah?

the question

What is the ruling on sending salaams to the Prophet (peace and blessings of Allaah be upon him) with the pilgrims?.

Detailed answer

Praise be to Allah.

This action is not prescribed in Islam, and there is no one who did that during the three best generations, or among the wise Muslims, because anyone can send salaams upon the Prophet (peace and blessings of Allaah be upon him) wherever he is. Allaah has guaranteed that this salaam will be conveyed by the angels whom He has appointed for this task. Based on this, whoever sends salaams upon the Prophet (peace and blessings of Allaah be upon him), in any place, his salaam will reach him for sure. What comparison can there be between this and asking one who is going to visit Madeenah to convey salaams to the Messenger of Allaah (peace and blessings of Allaah be upon him), when you do not know whether he will convey it or not, or whether the person will remember or forget?

It was narrated that ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah has angels who go around on earth, conveying to me the salaam of my ummah.” Narrated by al-Nasaa’i, 1282; classed as saheeh by al-Albaani in Saheeh al-Targheeb, 1664.

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Do not take your houses as graves and do not take my grave as a place of festivity (which you visit repeatedly). Send blessings upon me for your

greeting will reach me no matter where you are.” Narrated by Abu Dawood, 2042; classed as saheeh by al-Albaani in Saheeh al-Jaami’, 7226.

Shaykh ‘Abd al-Rahmaan ibn Naasir al-Barraak (may Allaah preserve him), a member of faculty in the Imam Muhammad ibn Sa’ood Islamic University, said:

There is no basis for sending salaams to the Prophet (peace and blessings of Allaah be upon him) with one who is travelling to Madeenah. It was not the habit of the righteous salaf of the Sahaabah (may Allaah be pleased with them), Taabi’een or scholars to send salaams in this manner, and no such thing has been narrated, because the blessings of the ummah are conveyed to the Prophet (peace and blessings of Allaah be upon him), as it says in the saheeh hadeeth: “Do not take your houses as graves and do not take my grave as a place of festivity (which you visit repeatedly). Send blessings upon me for your greeting will reach me no matter where you are.” Narrated by Abu Dawood, 2042. According to another version: “For your salaam will reach me no matter where you are.” Narrated by Abu Ya’la, 469.

Based on this, sending salaams to the Prophet (peace and blessings of Allaah be upon him) as an act or worship is an innovation (bid’ah). In fact it is not prescribed to send salaam to anyone who is deceased, rather salaams are to be said to the dead by one who visits him (his grave), as the Prophet (peace and blessings of Allaah be upon him) used to visit the graves in al-Baqee’ and say salaam to them and make du’aa’ for them. And he taught his companions (may Allaah be pleased with them) what to say when visiting graves, such as when he (peace and blessings of Allaah be upon him) said: “Al-salaamu ‘alaykum ahl al-diyaar min al-mu’mineen wa’l-Muslimeen, wa inna in sha Allaah bikum laahiqoon, nas’al Allaaha lana wa lakum al-‘aafiyah (Peace be upon you, O people of the dwellings, believers and Muslims. If Allaah wills we will join you. We ask Allaah to grant us and you safety). Narrated by Muslim, 975.

And he said to ‘Aa’ishah (may Allaah be pleased with her): “Say: Al-salaamu ‘ala ahl il-diyaar min al-mu’mineen wa’l-Muslimeen, wa yarham Allaah al-mustaqdimeena minna wa’l-musta’khireen, wa innaa in sha Allaah bikum la laahiqoon (Peace be upon the inhabitants of the graves, believers and Muslims. May Allaah have mercy upon those who have gone ahead of us and those who come later

on, and verily we will, in sha Allaah, join you).” Narrated by Muslim, 974.

Rather salaams should be conveyed from one who is absent to one who is living.

The point is that Allaah has made it easy for this ummah to send blessings and peace upon their Prophet (peace and blessings of Allaah be upon him), and to do that a great deal, from any spot on earth. It was narrated that Allaah has appointed angels over the grave of the Prophet (peace and blessings of Allaah be upon him) who convey to him the blessings and salaams of his ummah upon him. And Allaah knows best.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

We say: if you send salaam upon him from the farthest ends of the earth, your salaam will reach him, because Allaah has appointed angels who travel about the earth, and if anyone sends salaams upon the Messenger (peace and blessings of Allaah be upon him), they convey that salaam to the Messenger (peace and blessings of Allaah be upon him). So if we say now, “O Allaah, send blessings and peace upon the Messenger of Allaah,” our salaam will be transmitted to him. In prayer we say, “Al-salaamu ‘alayka ayyuha’l-nabiyyu wa rahmat-Allaahi wa barakaatuhu (Peace be upon you, O Prophet, and the mercy of Allaah and His blessings),” and the salaam is transmitted to him…

I have heard some people saying in Madeenah, “My father asked me to give his salaams to the Messenger,” but this is wrong. The Messenger (peace and blessings of Allaah be upon him) is not alive so that the salaams of a living person may be passed on to him. If your father sends salaams to the Messenger, the salaam is conveyed by those who are more able than you to convey it and are more trustworthy than you too, namely the angels.

So there is no need for that, and we say: You are where you are, wherever you are on earth you can say, “Peace be upon you, O Prophet,” and it will reach him faster and more reliably than that.

Majmoo’ Fataawa al-Shaykh Ibn Baaz, 23/416, 417

And Allaah knows best.