

Al-Madīnah Al-Munawwarah

*Its Special Virtues - The Prophet's
Mosque - The Prophetic Chamber*



Foreward by

His Eminence Shaykh Dr. 'Abdur-Rahmān ibn 'Abdul 'Azīz As-Sudays

The General Presidency for Affairs of the Holy Mosque (Ka'ba) in Makkah
and the Prophet's Mosque in Al-Madīna

Imam and Khatib (Deliverer of sermons) of the Holy Mosque

Authored by

Dr. 'Abdul Muhsin ibn Muhammad Al-Qāsim

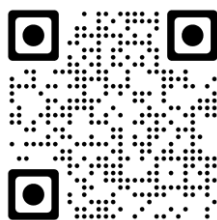
Imām and Khatīb (Deliverer of sermons) of The Prophet's Noble Mosque

Shaykhul Islām Ibn Taymiyyah (may Allāh have mercy on him) mentioned, “If any of you knows of a book that is informative about Al-Madīnah similar to the book that was authored, titled- ‘Akhbār Makkah’- , then I hope that you will let us know of it. (Al-Fatāwā v.6/373)

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through the following link. a-alqasim.com/books/



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Foreward

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All Praise is due to Allāh (Who is perfect in every way) with the praise that He deserves, and we glorify His praises and lofty attributes, and we ask Him to make our condition upright and the outcome of our affairs to be the best. We send prayers upon our Prophet, our leader, our beloved one, Muhammad Ibn Abdullāh, the chosen one with the best traits and characteristics and the purest merits. May Allah’s peace and blessings be upon him, his family and his special companions who emulated him in the highest degree, including the generation that came after them and those that follow them in the best way for as long as the sun and the moon remain and continue to alternate in succession.

To proceed:

Verily to Allāh (Who is perfect in every way) belongs the perfect wisdom in that which He creates and chooses. He (the Most Exalted) said:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

[And your Lord creates whatsoever He wills and chooses] 28:68

And verily He (Who is perfect in every way) chose from the different lands the best of them, and from the various places the most noble of them, and then distinguished them with special virtues, and enclosed a sanctuary within it, and magnified the rewards therein. Among those places is, His (Who is perfect in every way) choice of Al-

Madīnah Al-Munawwarah, to be the place that His Messenger (ﷺ) emigrated to and build his noble mosque. Allāh made this place beloved to him (ﷺ), and made it a healthy and wholesome region for him, placed blessing therein, and conveyed a threat on the tongue of His Messenger (ﷺ) to whoever intends evil for its inhabitants. and likewise made it the place where Imān returns to. It is the prime pick of the all regions, and an adornment for all lands. Whoever loves the Prophet (ﷺ) and his city will hold firm to his lofty Sunnah and defend against its values and legislations, will roam inwardly and outwardly in its gardens, and drink with a sound understanding from its pure and palatable meadows while being distant from the pathways leading to various types of fanaticism and pride.

(Lines of poetry)

1) In Taybah (Madinah) are bright remnants of the Messenger... yet remnants cease to exist and perish

2) The signs will not be erased from a sacred place... in it is the Minbar of the guider (the Prophet) that used to ascend on it

3) It has clear signs and landmarks that remain... And a place that He “the Prophet (ﷺ)” has a mosque to pray in it, among his companions

4) In it are the chambers that would descend in them... a light from Allah (revelation) that is to be followed and kindled

5) Landmarks that have never been obliterated, Over the eras its relics... have worn out only to be renewed

Verily the scholars have successively followed one after another throughout history in being keen and attaching importance to the

Prophetic City of Al-Madīnah Al-Munawwarah, which comprised of treatises and works in various topics covering its history, its virtues, its etiquettes, and its rulings. The likes of these works are from the things that bring about delight, pleasure, joy, and happiness in us seeing this beneficial treatise titled, ((Al-Madīnah Al-Munawwarah: Its Special Virtues, The Prophet's Mosque and the Prophetic Chamber)). Compiled by our noble brother and esteemed colleague, the virtuous Shaiykh Dr. Abdul Muhsin ibn Muhammad Al-Qāsim- the Imām and Khateeb (Deliverer of sermons) of the Prophet's Mosque-. He gathered therein an ample amount of rulings pertaining to the city of the Messenger of Allāh (ﷺ) with its special virtues that have been narrated concerning it, while being diligent in only bringing authentic narrations, that express clear meaning, along with easily understood wording.

Verily Allāh has conferred His blessing upon him by appointing him the Imām of that city, delivering sermons on its pulpit and teaching in its mosque for a period covering almost quarter of a century. He is amongst the most deserving to write concerning its special virtues, its status and its rulings.

Verily Al-Madīnah Al-Munawwarah has experienced in this illustrious era great concern from those put in charge of this blessed country (i.e. The kingdom of Saudi Arabia) in widening their care and their attaching of importance to everything that pertains to this city, in the interest of serving Islām and the Muslims. In addition to revering its holy sites which is perceived by all those who visit, perform Hajj and 'Umrah.

We, The General Presidency for Affairs of the Holy Mosque in Makkah and the Prophet's Mosque in Al-Madīnah, are concerned with

everything pertaining to them, in making the status of the two holy sites illustrious and outstanding, and concerned with the enlightenment of those intending this place, visitors, Hajj pilgrims and those performing 'Umrah alike, in the rulings, etiquettes of the Holy Mosque and the Prophet's Mosque in light of the Book and the Sunnah which enables his endeavors to be rightly guided.

The virtuous Shaykh has held a good thought about me and gifted me the opportunity to write a few lines of introduction to his work. So, I hope from Allāh that He grants benefit to the author and the book at hand, and that He also magnifies the reward for me, him, and all the noble readers alike. Likewise, that He preserves for us our sound beliefs and leadership, our country and prosperity, our safety and security, and our stability, for He is the best One to beseech and the Most Noble of those that we hope in.

May Allāh 's peace and blessings be upon our Prophet Muhammad, his family and his Companions.

Written by an individual who holds you dear and supplicates for you:

Abdur-Rahmān ibn Abdul-'Azīz As-Sudays- The Director of the General Presidency for Affairs of the Holy Mosque in Makkah and the Prophet's Mosque in Al-Madīnah. Imām and Khatīb (Deliverer of sermons) of The Holy Mosque in Makkah




بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



الرقم:

التاريخ:

المشروعات:

المجلة العلمية للدراسات والبحوث في
العلوم الشرعية والاجتماعية والإنسانية
بمكة المكرمة - الرياض

V...AVO...

١٠٤

الحمدُ لله - سبحانه - حقُّ حمده، ونُسِّجَ بحمده ومجده، ونسألُه صلاحَ الحالِ وحُسْنَ العواقبِ، ونصلِّي على نبيِّنا وسيدنا وحبينا محمد بن عبد الله المُجتبى بأشرف الخصال وأزكى المناقب، صلَّى الله عليه وعلى آله وصحبه المخصَّوصين في الاقتداء بأسمى المراتب، والتابعين ومن تبعهم بإحسانٍ ما دامَ الجديدان في دأبٍ وتعاقب، وسلَّم تسليمًا كثيرًا.

أما بعدُ: فإنَّ لله - سبحانه - الحكمةَ البالغةَ فيما يخلقُ ويختارُ، قال - تعالى - : "وربك يخلق ما يشاء ويختار" وقد اصطفى - سبحانه - من البلادِ خيرها، ومن الأماكنِ أشرفها، فخصَّها بالفضائلِ، وحاطها بالحُرمةِ، وعظَّم فيها الأجورَ، ومن ذلكَ اختيارُه - سبحانه - المدينةَ المنورةَ، لتكونَ مهاجرَ رسوله - صلَّى الله عليه وسلم -، فأشاد فيها - صلَّى الله عليه وسلَّم - مسجدَه الشريف، فحبَّبه الله إليه، وصحَّحها له، وباركَ فيها، وتوعَّد على لسانِ رسوله - صلَّى الله عليه وسلَّم - من أراد بسوءِ أهلها، وجعلها مَرزَأَ الإيمانِ، فهي درةُ الأوطانِ، وزينةُ البلدانِ، ومن أحبَّ النبيَّ - صلَّى الله عليه وسلَّم - ومدينتهُ تمسَّكٌ بسُنَّتهِ السنيَّةِ وذَبٌّ عن حياضها، ورتعَ مظهرًا ومخبرًا في رياضها، ونهلَ بالفهمِ السديدِ من سُنَّالِ رياضها، في تأتي عن مسالكِ التعصُّباتِ، والتُّغراتِ.

بطيبةَ رسمٍ للرسولِ ومعهدٍ ♦♦♦ منيرٍ، وقد تعفو الرسومُ وتهمدُ
ولا تتمحي الآياتُ من دارِ حرمةٍ ♦♦♦ بها منبرُ الهادي الذي كان يصعدُ
وواضحُ آياتٍ، وباقِي معالمٍ ♦♦♦ وريحٌ له فيه مصلًى ومسجدُ
بها حجراتٌ كأنَّ ينزلُ وسطها ♦♦♦ من الله نورٌ يستضاءُ، ويوقدُ
معالمُ لم تطمسْ على العهدِ أيُّها ♦♦♦ أتاها البلى، فالآيُ منها تجددُ

وقد تتابع العلماءُ عبرَ الأزمنةِ والعصورِ على إيلاءِ المدينةِ النبويةِ المنورةِ الحرصَ والاهتمامَ فتناولتها المؤلفاتُ في شتى المجالاتِ، في تاريخها، وفضائلها، وآدابها، وأحكامها، وإنَّه لمن دواعي الغبطةِ السرورِ، والبهجةِ والحبورِ أن نرى هذا المؤلفَ النَّافعَ الموسومَ بـ(المدينة المنورة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



الملك عبدالعزيز بن عبد الله آل سعود
الشيخ محمد بن عبد الوهاب آل مشعل
الشيخ محمد بن عبد الوهاب آل مشعل

مكتبة التمسير

الرقم:

التاريخ:

المشروعات:

٧٠٠٠٠٧٠٠٠

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فضائلها - المسجد النبوي - الحجرة النبوية) الذي ألفه أخونا الكريم وزميلنا المفضل صاحب الفضيلة الشيخ الدكتور عبد المحسن بن محمد القاسم إمام وخطيب المسجد النبوي، فجمع جملة من الأحكام المتعلقة بمدينة رسول الله - صلى الله عليه وسلم - ، والفضائل المروية فيها، مع العناية بالمرئيات الصحيحة، والنصوص الصريحة، والجمل السهلة الفصيحة، وقد من الله عليه بإمامة مسجدها، والخطابة في منبرها والتدريس فيها نحواً من ربيع قرن فهو من أجدر من يكتب عن فضائلها ومكانتها وأحكامها، وقد لقيت المدينة المنورة في هذا العهد الزاهر عناية ولاة أمر هذه البلاد المباركة المملكة العربية السعودية امتداداً لرعايتهم واهتمامهم بكل ما من شأنه خدمة الإسلام والمسلمين، وتعظيم مقدساتهم، مما لمس أثره الزوار والحجاج والعمار، ونحن في الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي نعني بكل ما من شأنه إبراز مكانة الحرمين الشريفين، وتوعية القاصدين والزوار، والحجاج والعمار، بأحكام وآداب المسجد الحرام والمسجد النبوي، على ضوء الكتاب والسنة بما يحقق تطلعات القيادة الرشيدة، وقد أحسن بي فضيلته الظن فأتاح لي الفرصة لكتابة بعض الأسطر بين يدي مؤلفه، فأرجو الله أن ينفع بالمؤلف والكتاب، وأن يعظم لي وله وللقرءاء الكرام الأجر والثواب، وأن يحفظ لنا عقيدتنا وقيادتنا، ويلاذنا ورخاءنا، وأمتنا وأماننا واستقرارنا؛ إنه خير مسؤول وأكرم مأمول، وصلى الله على نبينا محمد وعلى آله وصحبه، وسلم تسليماً كثيراً.

كتبه
محبكم الداعي لكم

عبد الرحمن بن عبد العزيز السديس

الرئيس العام لشؤون المسجد الحرام والمسجد النبوي

إمام وخطيب المسجد الحرام

In the name of Allāh , Ar-Rahmān (the Possessor of limitless mercy) and Ar-Raheem (the Bestower of this limitless mercy)

Introduction

All praise is due to Allāh, Lord of all creation. May Allāh’s peace and blessings be upon our prophet Muhammad, his family and all his Companions.

To proceed:

Verily Allāh conferred nobility on the city of His Messenger (ﷺ) by placing therein special virtues, and conferring His blessings therein. He made the souls of the Muslims yearn to have a desire to perform the prayer in the Mosque of the Messenger of Allāh (ﷺ). Verily the scholars with deep insight wished to know of a book that was informative about Al-Madīnah. Shaykhul Islām Ibn Taymiyyah (may Allāh have mercy on him) mentioned, “If any of you knows of a book that is informative about Al-Madīnah similar to the book that was authored, titled- ‘Akhbār Makkah’-, then I hope that you will let us know if it. ⁽¹⁾”

This book is intended to be a means of help for the visitor of Al-Madīnah and others alike to be guided by, in order for him to actualise his wishes in knowing the city of the Messenger of Allāh (ﷺ) and his mosque. I have named this treatise,

“Al-Madīnah Al-Munawwarah ⁽²⁾: Its Special Virtues, The Prophet’s Mosque, and the Prophetic Chamber”

¹ Fatāwā Shaykhul Islām v.6/373

² Al-Munawwarah (That which illuminates): Due to what descended there from the revelation.

I ask Allāh to make it a means of benefit and make it sincerely for Him only, seeking His Noble Face.

May Allāh's peace and blessings be upon our Prophet Muhammad, his family and all his Companions.

Dr. 'Abdul Muhsin ibn Muahammad Al-Qāsim

Imām and Khatīb (Deliverer of sermons) of The Prophet's Noble Mosque



**The Journey to Al-Madīnah
Al-Munawwarah**



Purifying One's Intention

Allāh has created us to worship Him alone, He (Who is perfect in every way) said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

[And I have not created the jinns nor the humans except that they should worship me] 51:56.

He commanded that we purify our worship solely for Him alone, He said to His Prophet (ﷺ):

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

[Say: "Verily I am commanded to worship Allāh alone by obeying Him and doing religious deeds sincerely for His sake alone] 39:11.

Likewise, He commanded the previous nations with this also, He (the Most Exalted said):

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

[And they were commanded not, but that they should worship Allāh, being sincere to Him alone, and establish the prayer and give Zakat: and that is the right religion.] 98:5

Likewise, this nation [the followers of the Prophet Muhammad(ﷺ)] was commanded to direct all worship to Him alone, He (Who is perfect in every way) said:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

[So whoever would hope for the meeting with his Lord (Allah) - let him do righteous work and not associate in the worship of his Lord anyone.] 18:110

Purifying one's acts of worship from Shirk and showing off are a condition for them in being accepted by Allāh, the Prophet (ﷺ) said:

“Verily Allāh does not accept any deed or action unless it is done solely for Him, seeking His Face.” (Collected by An-Nasā'ī).

Therefore it becomes incumbent upon the Muslim to make all of his deeds and actions solely for Allāh alone, among them being; Hajj, Umrah, and visiting the Mosque of the Messenger of Allāh (ﷺ), carrying out these acts of worship without any desire to show off, or to brag and boast about them afterwards.

It is also obligatory alongside purifying one's intention, that the action and deed be in accordance with the guidance of the Prophet (ﷺ), as He stated (ﷺ):

“Whoever does an action that is not in accordance with our affair, then it is rejected.” (Collected by Muslim)

So, whoever purifies his action solely for Allāh while being in accordance with the Book of Allāh and the Sunnah of His messenger (ﷺ), then Allāh will make him happy in this world and the Hereafter and make him from the inhabitants of Paradise, He (the Most Exalted) said:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

[Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.] 16:97



The Dangers of Showing Off

What is meant by showing off: It is that an individual does a good deed while beautifying it to earn the praise of the people. It also includes an individual who does a good deed secretly for Allāh , then afterwards goes about relating it to the people. This act of wanting to show off only enters upon an individual who loves to carry out acts of worship. It is more dangerous to this nation (i.e the followers of the Prophet Muhammad (ﷺ)) than the Al-Masīḥ Ad-Dajjāl, Abu Saeed Al-Khudry (may Allāh be pleased with him) narrates that the Prophet (ﷺ) said:

“Shall I inform you of which I fear for all of you more than the Al-Masīḥ Ad-Dajjāl? he said: We said, “Of course Messenger of Allāh. So He said, “Hidden shirk – that a man stands to pray and beautifies his prayer due to him catching the sight of another individual...” (Collected by Ibn Mājah).

Hajj and ‘Umrah are from the most virtuous acts of worship in the sight of Allāh, and shaytān will strive for them to be nullified by way of showing off and making it fair seeming for the slave to say, “I performed Hajj to the sacred house of Allāh” seeking praise from the people or for him to be called by the nickname “Hajji” back in his country, and so forth.

The individual who falls into showing off is not rewarded for that action, the Prophet (ﷺ) said:

“Allāh, the Most Exalted and Majestic, stated, “I have absolutely no need for a partner. Whoever ascribes any partner to Me in a deed he performs, I will abandon him and his shirk.” (Collected by Muslim).

Likewise this individual is also threatened with the punishment of the Hellfire, He (Who is perfect in every way) said:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ * أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلُّ مَا كَانُوا يَعْمَلُونَ﴾

[Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein (in their lives), and worthless is what they used to do] 11:15-16

The remedy for showing off: Supplicating Allāh for sincerity, and for the individual to bring to one's mind the greatness of Allāh, and the weak state of the creation Likewise, to know that none can benefit you in any way except that for what Allāh had already written as a benefit for you, and to conceal your good deeds and store it away with the Lord of all creation.



What Intention Should Be Made for the One Visiting Al-Madīnah Al-Munawwarah

The one who intends to visit Al-Madīnah Al-Munawwarah should make his sole intention for visiting the Prophet's Mosque only, for this is the sole objective for visiting Al-Madīnah and setting out on a travel towards it. He should not make his intention to travel whilst in his country for the purpose of visiting a grave and the likes. This is because setting out on a journey to specific places (in regards to worship) is not allowed except for three mosques, due to the statement of the Prophet (ﷺ):

“Do not set out on a journey except to three Mosques: this mosque of mine, the Holy Mosque (The Holy Mosque in Makkah) and Al-Masjid Al-Aqsā.” (Agreed upon).

Ibn Hajar (may Allāh have mercy on him) said, “Do not set out on a journey- (“Do not”-denotes negation of doing this action. i.e. setting out on a journey to other than these mentioned”⁽¹⁾. Abu Muhammad Al-Juwainī (may Allāh have mercy on him) said, “It is prohibited to set out on a journey to other than these mosques mentioned in this Hadeeth, as is stipulated in the apparent meaning of this Hadeeth.”⁽²⁾

After one arrives in Al-Madīnah he should proceed to visit the grave of the Prophet (ﷺ) and his two companions. Likewise Qubā Mosque, Baqī' Graveyard and the graveyard of the martyrs of Uhud, as

¹ Fathul Bārī v. 3/64

² Fathul Bārī v. 3/65

these places are regarded as follow on places after visiting the Prophet's Mosque, not independent places that one should base his sole intention on when setting out on this journey from his country. Shaykhul Islām Ibn Taymiyyah (may Allāh have mercy on him) mentioned, "If he set out on a journey from his hometown for the sole purpose of visiting the Qubā Mosque, then it would not be permissible, on the other hand if he were to set out on a journey to the Prophet's Mosque, then proceeding on from there to visit Qubā Mosque, then this is something deemed recommended. Similar to this, is the likes of visiting the graves of the people of Baqī' and the martyrs of Uhud."⁽¹⁾

As for one travelling with the intention for business, for seeking knowledge, or for maintaining the family ties, then these are all permissible intentions due to them not intending by it specific places or sites that carry special virtue. This is because the one travelling for anyone of these purposes is solely travelling to achieve his goal, i.e. if he was travelling for some business opportunity situated in the eastern hemisphere, he would set out towards it, and likewise if it was situated in the western hemisphere, he would set out towards it, as he is not intending a specific land in itself in these matters of his, but rather his goal was to reach the business opportunity. Shaykhul Islām Ibn Taymiyyah (may Allāh have mercy on him) mentioned, "**Do not set out on a journey except to three Mosques**" "The prohibition is taken into account when an individual is intending to set out on a journey to a specific site, contrary to one travelling for a business opportunity, or seeking knowledge or the likes thereof. This is because the sole purpose

¹ Fatāwā Shaykhul Islām v.27/22

of travelling was to achieve that goal wherever it may be, likewise the setting out on a journey to visit a brother-in-Islam, the goal is focused on visiting him wherever he may be.”⁽¹⁾



¹ Fatāwā Shaykhul Islām v.27/21

The Travelling of a Woman Without A Mahram

Allāh has raised the status of the woman and protected her, and from the honour of the woman is that she is not allowed to travel without her Mahram⁽¹⁾, he safeguards her, takes care of her, and repels from her those who intend evil. Due to the great importance given to the Mahram. Allāh has relieved the woman from the performance of Hajj and ‘Umrah if it is not available for her to travel with a Maharam. The Prophet (ﷺ) said:

“It is not permissible for a woman who believes in Allāh and the Last Day to travel the distance of a day, except that she has a Mahram accompanying her.” (Collected by Muslim)

Ibn Hajar (may Allāh have mercy on him) said, “His statement (ﷺ) **“The woman should not travel except that she has a Mahram accompanying her”**, is a general rule applied in all her travels, including Hajj.”⁽²⁾

A woman travelling with another group of trustworthy and reliable women does not suffice for a Mahram. Likewise if a woman makes her intention to perform Hajj or ‘Umrah and does not find a Mahram to accompany her, then Allāh (the Most Mighty and Majestic) out of His vast kindness and grace, will write the reward for her in spite of her not being able to perform it.

¹ A woman’s Mahram is: her husband, or one who is impermissible for her to ever marry i.e her son, her brother. As for her uncle’s son (cousin), her husbands brother, or her sister’s husband, then none of these are considered to be a Mahram for her.

² Fathul Bārī v.4/77

The Ruling on saying: “Convey my Salaams to the Prophet(ﷺ)

You will find that some of the people when they find someone making their way to Al-Madīnah, he says to him, “When you arrive at the grave of the Prophet (ﷺ) then convey my salaams to him.” This act is not permissible because it is not mentioned anywhere in the Sunnah. Allāh honoured His Prophet by Angels conveying the salaams to him of behalf of his nation from every place on earth. So if you were in any place and you were to say, “O Allāh send peace and blessings upon our Prophet Muhammad.” Then surely the Angels will convey your salaams to the Prophet (ﷺ). The Prophet (ﷺ) said:

“Verily Allāh has Angels that travel throughout the earth and they convey to me the salaams from my nation.” (Collected by An-Nasā’ī)

Whosoever says to you, “Convey my salaams to the Prophet (ﷺ).” Then reply by saying, “Rather, you should say whilst you are standing where you are right now: O Allāh send peace and greetings upon our Prophet Muhammad”, and the Angels will convey your salaams to the Prophet (ﷺ).

This is from the ease facilitated by the Islamic legislation, as at the time when Prophet (ﷺ) forbade people from taking his grave as a place of celebration, He guided them to send prayers and greetings upon him wherever they may be. He also informed them that it would reach him. He did not put on his nation the burden of travelling to his grave to convey the salaams to him.



**Arriving at Al-Madīnah
Al-Munawwarah**



The Blessing of Arriving at Al-Madīnah Al-Munawwarah

Al-Madīnah is a blessed place. The Prophet (ﷺ) supplicated Allāh to place blessing therein and in its food. It is a beloved city to the Prophet (ﷺ), so it is only suitable for every Muslim to love what the Messenger (ﷺ) loved. Therefore, praise Allāh for your arrival in this blessed city, for many Muslims have died before fulfilling their wish in visiting it. Take full advantage of the blessing of your arrival at this place, and depart from it in the best state; a state of uprightness, gentle character, and admirable mutual dealings with people.



Al-Madīnah Before the Advent of Islām

The first people that were known to settle in Al-Madīnah were a people called “Al-‘Amāliqah ”(they were Arabs). Afterwards, the Jews settled there due to the harm that they had received whilst in Ash-Shām after Baitul-Maqdis was demolished at that time. They chose to settle in Al-Madīnah, this was due to the description of a prophet that their scholars found in the Torah specifying his place of emigration being Al-Madīnah.

﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا
فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾

[although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it] (2:89)

Among the well known tribes of Jews that settled there were: Banu Quraidhah, Banu An-Nadheer, and Banu Qaynuqaa’. The Jews remained the majority, until the tribes of Al-Aws and Al-Khazraj settled there. When they settled there, they made an agreement with the Jews to stand together with one another in support and cooperation and to live alongside each other in harmony. They began to amass wealth and weapons. When the Jews saw their advancement and progression, they became afraid of them and broke the agreement. This only in turn eventually led to the establishment of the tribes of Al-Aws and Al-Khazraj in Al-Madīnah.

There existed between the tribes of Al-Aws and Al-Khazraj unity, love and brotherhood. Shortly afterwards, separation and enmity began

to arise between them, which resulted in major wars between them. The most prominent and last war that took place between them was called, the 'Day of Bu'āth'.

'Āishah (may Allāh be pleased with her) said:

"The Day of Bu'āth (i.e. Day of fighting between the tribes of Al-Aws and Al-Khazraj) was brought about by Allāh for the good of His Messenger (ﷺ), so that when Allāh's Messenger (ﷺ) reached Al-Madīnah, the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allāh had brought about the battle for the good of His Messenger in order that they will embrace Islam." (Collected by Al-Bukhārī)

Then the Prophet (ﷺ) arrived in Al-Madīnah and thereupon Allāh used him to unite between their hearts. He (Who is perfect in every way) said:

﴿وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

[And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers.](3:103)

and from there, Islām spread. ⁽¹⁾



¹ Tafseer Ibn Jarīr v.5/650, Ad-Durrah Ath-Thamīna p.57, Wafaā ul-Wafaā v.1/156

The Different Names of Al-Madīnah

The Prophet (ﷺ) emigrated to Al-Madīnah, and from here Allāh facilitated the conquest of Makkah and other big cities. Likewise, from here Islām spread to other regions. Due to the nobility of Al-Madīnah it acquired many names. An-Nawawī (may Allāh have mercy on him) said, “We do not know of any place that acquired more names than Makkah and Al-Madīnah; due to the excellence of these places.”⁽¹⁾

Among its names are:

- 1- Al-Madīnah;** This name is the most well known of them, and it is named with it. The Prophet (ﷺ) said:

“I have been commanded to emigrate to a town which will devour all towns. They call it Yathrib, it is Al-Madīnah.”

(Agreed upon).

This naming has also come in the Qurān in four verses(āyāt). Ibn Hajar (may Allāh have mercy on him) said, “If it is mentioned without additional information, then it is immediately understood to mean Al-Madīnah, whereas if it is not intended to mean this, then there must be additional information supplied to show otherwise.”⁽²⁾

- 2- Taibah;** Fātimah bint Qais (may Allāh be pleased with her), said:

“The Messenger of Allāh (ﷺ) said whilst striking the Minbar with his staff: (This is Taibah, this is Taibah, this is Taibah.)”. (Collected by Muslim)

¹ Tahdheebul –Asmaa wal-Lughāt v.4/157

² Fathul-Bārī v.4/81

3- Tābah; The Prophet (ﷺ) said:

“Verily Allāh (the Most Exalted) gave the name -Tābah- to Al-Madīnah.” (Collected by Muslim).

Also, Jābir ibn Samurah (may Allāh be pleased with him) said:

“I heard the Prophet (ﷺ) give the name -Tābah- to Al-Madīnah.” (Collected by Ahmad).

An-Nawawī (may Allāh have mercy on him) mentioned, “It was named -Taibah and Tābah- due to the pleasant utterance of its words, and He (ﷺ) used to love pleasant names and dislike unpleasant names.”⁽¹⁾



¹ Explanation of Saheeh Muslim v.9/154

A Name that the Prophet (ﷺ) Disliked Al-Madīnah to be Called by

Al-Madīnah used to be named “Yathrib” before the arrival of the Prophet (ﷺ). When the Prophet (ﷺ) arrived there, He disliked it being named as such. He (ﷺ) said:

“They say, “Yathrib”, but it is Al-Madīnah.” (Agreed upon).

The reason for the dislike towards it being named this, is due to the name being derived from the word “Ath-tharab” which means: “corruption” or “At-tathrīb” which means: “censure, blame”. The Prophet (ﷺ) used to love pleasant names and change unpleasant names to pleasant sounding ones.

The naming of Al-Madīnah by the name -“Yathrib”- in the Qurān; is only mentioned there by way of relating the account of how the hypocrites and those who have a disease in their hearts used to name it, as found in His (the Most Exalted) statement:

﴿وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا﴾

[And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return home] 33:13

Also, the statement of the Prophet (ﷺ) in reference to it:

“I thought that it might be the land of Al-Yamāmah or Hajar, but behold, it turned out to be Yathrib”. (Agreed upon).

Likewise his statement:

“I do not think that it is any other than Yathrib.” (Collected by Muslim).

All of this occurred before the prohibition on calling it by the name of “Yathrib.”



Why did the Prophet (ﷺ) leave Makkah and Emigrate to Al-Madīnah

Makkah Al-Mukarramah is the home town of the Prophet (ﷺ), likewise the city of his fathers and forefathers tracing back to the chosen beloved Ibrāhīm (may peace be upon him). It was where He was born, and the first instance of revelation descended therein. When He called its inhabitants to single out Allāh in worship (Tawheed), they harmed and mocked him, and besieged him in the mountain trail whilst determined to kill him, as mentioned by Allāh (who is perfect in every way):

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيَثْبُتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُجْرِحُوا
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

[And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah also plans. And Allah is the best of planners.] 8:30

When their harm intensified against him and they prevented him from conveying the message from his Lord, Allāh permitted him to emigrate to Al-Madīnah for the sake of spreading the religion far and wide everywhere, and for the masses to enter into Islām.



Is There a Specific Supplication Upon Entering Al-Madīnah?

There is not found any specific supplication upon entering Al-Madīnah Al-Munawwarah, but rather a general supplication that is said when entering any land, whether it be Al-Madīnah Al-Munawwarah or any other town. Suhaib (may Allāh be pleased with him) said:

“There was no town that the Messenger of Allāh (ﷺ) saw and wanted to enter it, except that at the time of seeing it He said: O Allāh, Lord of the seven heavens and all that they overshadow, Lord of the seven earths and all that they uphold, Lord of the devils and all they lead astray, and Lord of the winds and all they scatter. Verily we ask you for the goodness that this town contains and likewise the goodness of its people therein. We seek refuge in you from evil that this town contains and likewise the evil of its people therein”. (Collected by An-Nasā’ī)

The Prophet (ﷺ) said:

“Whoever alights somewhere and then says: “I seek refuge in the perfect words of Allāh from the evil of what He has created”, then no evil will befall him until he departs from that place of his.”
(Collected by Muslim)

The Etiquettes of the One Visiting Al-Madīnah

Allāh has shown benevolence to the one visiting Al-Madīnah, this blessed city. It is also necessary that this visitor adheres to certain etiquettes, being:

- 1- Bringing to one's mind that the Prophet (ﷺ) came with singling out Allāh alone in worship and supplicating Him alone. Therefore it becomes obligatory for the visitor to emulate the Messenger (ﷺ) in this same manner, by not supplicating anyone other than Allāh, hoping in Him and asking Him alone to fulfil his need. He (Who is perfect in every way) said,

﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ﴾

[And if Allah should touch you with adversity, there is no remover of it except Him]10:107

- 2- Bringing to one's mind that Al-Madīnah possesses great virtue, so he should optimise all his time in good deeds and obedience to Allāh; the likes of praying in the Mosque of the Messenger of Allāh, reciting the Qurān, being engaged in uttering the praises of Allah, supplicating to Allāh, and so forth.
- 3- To beware of falling into various innovations and sins; for verily one who disobeys Allāh in this holy place is more severe than disobeying him elsewhere.
- 4- That he should interact with the inhabitants of Al-Madīnah with the best of manners and etiquettes, for there has come a threat in the sunnah against the one who harms its residents. The Prophet (ﷺ) said:

“Whoever intends evil for its residents, then Allāh will cause him to melt (hasten his punishment upon him or melt him in the hellfire) just as salt dissolves and melts in water.”

(Collected by Muslim).



A Program for the One Visiting Al-Madīnah

- Before Fajr prayer

Wake up one hour before the Fajr prayer to observe the night prayer, pray a two-unit prayer and end it with the tasleem (saying: As-Salaam alaikum), then pray another two-unit prayer and end it with the tasleem and if you wish you can pray more. When the adhān of the Fajr prayer is close to being called, then pray a one-unit prayer called Witr (an odd number of units in prayer, may be just one unit).

It is better to perform voluntary units of prayer in the house than performing it in the Prophet's Mosque. This is because the Prophet (ﷺ) used to pray his voluntary prayers in his house even though the Prophet's Mosque was right next to him. He (ﷺ) said:

“Verily the prayer performed by a man in his house is better with the exception of the obligatory prayers.” (Agreed upon)

When they call the adhān for the Fajr prayer, then proceed to the Prophet's Mosque to observe the Fajr prayer inside.

- After the Fajr prayer

Remain inside the Prophet's Mosque reciting the Noble Qurān, being engaged in uttering the praises of Allah, with Subhānallāh, Alhamdullillāh, Lā ilāha ill Allāh, and Allāhu Akbar until sunrise.

- After the 'Asr prayer

Join one of the circles for reciting the Noble Qurān in the Prophet's Mosque in order to correct any mistakes in your recitation.


- After the Maghrib prayer

Attend the lessons of the scholars within the Prophet's Mosque, asking questions that pertain to the religion.


- After the 'Ishā prayer

Proceed back to your living quarters, go to bed early to prepare and be ready for night prayer along with witr and the Fajr prayer.





**The Virtue of the
Prophetic City of Al-Madīnah**



The Special Virtues of Al-Madīnah

The Prophetic City of Al-Madīnah holds a lofty status and position. Allāh has conferred on it honour and distinction and made it the best locality after Makkah. It is the home to the revelation, where the Angels descended with guidance and mercy. All the good that came about for the inhabitants of the earth, it manifested from nowhere else except this blessed city, such as occurred in the lifetime of the Prophet (ﷺ) and the Companions (may Allāh be pleased with them). The virtue of Al-Madīnah is solely due to what Allāh distinguished it with from its distinctive qualities that are associated with the religion. Some of what Allāh has distinguished it by, are as follows:

*** First: Virtue of Emān**

Which is represented by the following:

1. The Prophet's (ﷺ) love for it:

The Prophet (ﷺ) used to love his hometown Makkah immensely, just as He mentioned:

“How sweet of a land you are and how beloved you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you.” (Collected by At-Tirmidhī)

Thereafter, He (ﷺ) emigrated to Al-Madīnah and supplicated Allāh to make Al-Madīnah more beloved to him than Makkah and even more so. He (ﷺ) used to say:

“O Allāh, make Al-Madīnah beloved to us just as you did Makkah, or even more so.” (Collected by Al-Bukhārī).

So, Allāh answered his supplication and He developed a great love for Al-Madīnah. After setting out on a journey departing from Al-Madīnah, upon his return and seeing its buildings, he would speed up towards it out of his love for it.

Anas (may Allāh be pleased with him), said:

“When the Prophet (ﷺ) returned from a journey and looked at the walls of Al-Madīnah He would make his camel hasten, and if he was on another riding beast(i.e. horse, donkey, etc), he urged it to speed up out of his love for Al-Madīnah.” (Collected by Al-Bukhārī)

Ibn Hajar (may Allāh have mercy on him) mentioned, “So every believer should have a driving desire to visit Al-Madīnah out of their love for the Prophet (ﷺ). (1)”

2. The increased reward of the prayer in the Prophet’s (ﷺ) Mosque

Among the virtues of Al-Madīnah is that one prayer in the Prophet’s Mosque is better than one thousand prayers elsewhere. Nothing compares to this increase in reward apart from the Holy Mosque in Makkah (Al-Masjid Al-Harām).

3. Emān resorts to it

Allāh chose Al-Madīnah to be a region that Emān resorts to, starting from that time until the end of times. Even from initial stages of Islām, it was the region that Emān resorted to. Allāh (Who is perfect in every way) said:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيْمَانَ﴾

¹ Fathul Bārī v.4/93

[And [also for] those who were settled in al-Madinah and [adopted] the faith] 59:9

Emān will continue to resort to it in the same manner that it appeared from there. The Prophet (ﷺ) said:

“Verily Emān will resort to Al-Madīnah in the same manner that a snake resorts back to its burrow.” (Agreed upon) i.e. in the same manner that a snake resorts back to its hole when it is startled, then afterwards emerging when safe.

4. It devours (i.e. will be triumphant over) all towns

The Prophet (ﷺ) described it with the description of devouring other towns. He (ﷺ) said:

“I have been commanded to migrate to a town which will devour all towns. They call it Yathrib, it is Al-Madīnah.” (Agreed upon) i.e. it will be triumphant over all other towns. Its has also been said that the spoils of war will be brought to it.

Both of these matters go hand in hand and have already occurred. Verily the triumphant quality attributed to this town has already become manifest over the other towns. Callers to Allāh and the likes of those who carried out military expeditions as well as those who conquered other regions brought the masses of people (out from the darkness) into light (Islam) by the permission of their Lord. Ibn Abdul Barr (may Allāh have mercy on him) mentioned, “All of the towns and cities that were conquered originated from Al-Madīnah.”⁽¹⁾

¹Al-Tamhīd v.23/170

Likewise the seizing of the spoils of war occurred and it was brought to Al-Madīnah; the treasures of Persia and Rome and were distributed by Umar ibn Al-Khattāb (may Allāh be pleased with him).

* **Second: It is Pleasant Region**

Similarly to it being a city of Emān, it is also pleasant (tayyibah) and expels the wicked, evil impurities and the likes of those people from it. This is represented by the following:

1. Removal of Sins

Allāh has singled out Al-Madīnah with the virtue of it removing sins, whether it be by the means of the servant being tested therein, or simply just due to its virtue. The Prophet (ﷺ) said:

“Verily it is Taybah, it expels the sins just as fire expels the impurities of silver.” (Collected by Al-Bukhārī)

2. It expels the wicked ones of the people

Allāh made Al-Madīnah pleasant (tayyibah). So whoever is wicked, then Al-

Madīna will expel him from it. The Prophet (ﷺ) said:

“It will expel the wicked ones from it, in the same manner that the bellows expel the impurities from the iron.” (Agreed upon)

and in another narration by Muslim:

“It will drive out the wicked ones...”

The Prophet (ﷺ) likened it to the bellows due to its strength in expelling impurities. The Prophet (ﷺ) said:

“Al-Madīnah is like the bellows, it expels the impurities from it, while the good in it becomes pure and distinct.” (Agreed upon)

3. The good in it becomes pure and distinct

The one residing therein who is steadfast upon Emān and righteousness, then his reputation and deeds will become pure and distinct, just as mentioned by the Prophet (ﷺ):

“...the good in it becomes pure and distinct.” (Agreed upon)

An-Nawawī (may Allāh have mercy on him) mentioned, “i.e. it becomes pure and distinct.”⁽¹⁾

In the same manner that the scholars and righteous ones therein become pure and distinct, in turn so do the righteous deeds done therein also become pure, distinct and apparent to the people.

*** Third: The presence of safety therein**

Which is represented by the following:

1. It is a region of safety

Allāh has made Al-Madīnah a place of safety, in order for the rituals of Islām to be established therein and for the religion of Islām to spread from there. Sahl ibn Hunaif (may Allāh be pleased with him) said:

“The Messenger of Allāh(ﷺ) pointed towards Al-Madīnah and said: **“It is a sacred region and a place of safety.”** (Collected by Muslim).

¹ Sharh Sahīh Muslim v.9/156

The presence of safety therein becomes manifest in many ways:

- a. Whoever intends evil for the Prophetic City of the Messenger of Allāh (ﷺ), then Allāh will destroy him. The Prophet (ﷺ) said:

“Whoever intends evil for it-referring to Al-Madīnah, then Allāh will destroy him just as salt dissolves in water.”

(Collected by Ahmad).

- b. Whoever enters fear upon its residents, then Allāh will enter fear upon that individual and is also threatened with being cursed. The Prophet (ﷺ) said:

“Whoever enters fear upon the residents of Al-Madīnah whilst he is wronging them, then Allāh will enter fear upon that individual in addition to the curse of Allāh, the Angels and the whole of mankind being upon him, his obligatory and voluntary actions will not be accepted from him.”

(Collected by An-Nasā’ī)

- c. Whoever plots against the residents of Al-Madīnah whilst intending evil with these plots, then Allāh will destroy him in this world not giving him any respite. The Prophet (ﷺ) said:

“No one plots against the residents of Al-Madīnah, except that he will be destroyed by being melted away just as salt dissolves in water.” (Collected by Al-Bukhārī)

- d. Whoever intends evil for its residents, then Allāh has threatened him in the Hereafter with severe punishment in the Hellfire. The Prophet (ﷺ) said:

“No one intends evil for any of the residents of Al-Madīnah except that Allāh will cause him to melt in the Hellfire like the melting of lead, or similar to how salt dissolves in water.” (Collected by Muslim)

2. Al-Madīnah is a sanctity (sacred region)

Allāh has made Makkah and Al-Madīnah a **sanctity** (sacred region). **What does this mean?**

Actions that are normally done in other places and regions and are permissible to be done there, when done in Makkah and Al-Madīnah they are deemed impermissible. Likewise, actions that are done in other places and regions and are deemed impermissible to be done there, when done in Makkah and Al-Madīnah they become more severe in their impermissibility.

There is no place on the earth besides Makkah and Al-Madīnah that have this sanctity; So it cannot be said in reference to Al-Masjid Al-Aqsā that this is the third of the sacred places, as it has not been declared a sanctity.

The reason for some actions being deemed impermissible in Makkah and Al-Madīnah is due to their noble status in the sight of Allāh. Ibrāhīm (peace be upon him) declared Makkah to be a sanctity and Muhammad (ﷺ) declared Al-Madīnah to be a sanctity. The Prophet (ﷺ) said:

“Verily Ibrāhīm (peace be upon him) declared Makkah to be a sanctity and I declare Al-Madīnah to be a sanctity.” (Collected by Muslim)

The boundaries of Al-Madīnah are defined by the following:

North: Mount Thawr

South: Mount ‘Ayr; The Prophet (ﷺ) said:

“Al-Madīnah is a sanctity extending from Mount ‘Ayr to Mount Thawr.” (Agreed upon)

East and West: The two lava mountains. i.e. the two black volcanic rock areas. The Prophet (ﷺ) said:

“Verily, I have declared Al-Madīnah to be a sanctity, that which lies between its two volcanic rock areas” (Collected by Muslim)

The status of Al-Madīnah being a sanctity and the rulings pertaining to it:

a. Killing unjustly is an impermissible act in all places at all times, but considered more severe when done in the sanctity of Al-Madīnah. The Prophet (ﷺ) said:

“No blood should be shed therein.” (Collected by Muslim)

b. No weapon should be carried therein for the sake of fighting. The Prophet (ﷺ) said:

“No weapon should be carried therein for the sake of fighting.” (Collected by Muslim)

c. Its game should not be hunted, like its pigeons. The Prophet (ﷺ) said:

“Its game should not be hunted.” (Collected by Muslim).

What is meant by “its game” is: the living creatures,

considered edible by humans, that move on the earth and are naturally wild i.e. not inclined to being around people, rather they flee from them.

d. Its trees should not be cut down. The Prophet (ﷺ) said:

“Its thorny trees should not be cut down.” (Collected by Muslim).

What cutting down the tree being forbidden means: the tree that grows on its own. As for the trees that are cultivated and sown by the people, then it is permissible to cut these down.

e. Its trees should not be shaken in order to make its leaves fall off, except for fodder. The Prophet (ﷺ) said:

“Its trees should not be shaken in order to make its leaves fall off, except for fodder.” (Collected by Muslim).

f. Introducing an innovation into the religion (Bed’ah), sheltering an innovator or criminal therein is forbidden. These actions are forbidden in all places, but when committed in Al-Madīnah they become more severe. The Prophet (ﷺ) said:

“Whoever introduces an innovation into religion (Bed’ah) therein, or shelters an innovator therein, then upon him is the curse of Allāh, the Angels and the whole of mankind, his obligatory and voluntary actions will not be accepted from him.” (Agreed upon).

3. Allāh has protected it from Ad-Dajjāl and the fright associated with him

Al-Masīḥ Ad-Dajjāl will emerge in the end of times, travelling throughout the earth claiming to be the Lord of all creation. The disbelievers will believe him due the miracles that Allāh gives him the ability to perform.

When the people hear of him, they will be frightened of him and flee to the mountains, with the exception of Al-Madīnah, the fright associated with him will not enter it. The Prophet (ﷺ) said:

“The fright associated with Al-Masīh Ad-Dajjāl will not enter Al-Madīnah.” (Collected by Al-Bukhārī)

From the ways that Allāh has protected Al-Madīnah, is that He made it forbidden for Ad-Dajjāl to enter it. The Prophet (ﷺ) said:

“Ad-Dajjāl will approach, but it has been made forbidden upon him to enter the mountain passes leading into Al-Madīnah.” (Collected by Al-Bukhārī).

Ad-Dajjāl will repeatedly attempt to enter into Al-Madīnah, but verily Allāh has guarded it with Angels who bear swords warding him away. There has come in a hadith relating what Ad-Dajjāl is saying:

“Soon I will be given permission to emerge. So I will come out and travel in the land, and I will not spare any town except that I would have traversed it within forty nights, except for Makkah and Taibah (Al-Madīnah). They are both forbidden for me to enter. Anytime I try to enter one of them, I will be met with an angel bearing a sword in his hand warding me away.” (Collected by Muslim)

4- The plague will not enter it

Allāh has protected Al-Madīnah from the sickness of the plague (it causes death while being extremely contagious). He has appointed Angels on every path from the paths entering Al-Madīnah preventing the plague from entering it. The Prophet (ﷺ) said:

“On the mountain pathways leading into Al-Madīnah are Angels, the plague will not enter it nor Ad-Dajjāl.” (agreed upon)

5- Angels guarding it

Among the aspects of safety that Al-Madīnah possesses is that Allāh has graciously bestowed Angels that guard it from Ad-Dajjāl. All the pathways entering it are guarded by them, preventing him from entering it. The Prophet (ﷺ) said:

“On the mountain pathways leading into Al-Madīnah are Angels guarding it.” (Agreed upon)

Moreover, it is guarded by Angels from all sides. The Prophet (ﷺ) said:

“Ad-Dajjāl will approach and he will find Angels guarding it.”
(Collected by Al-Bukhārī).

An-Nawawī (may Allāh have mercy on him) commented, “It elucidates to the fact of there being numerous guards encompassing all of the mountain pathways leading into it”⁽¹⁾

6- No epidemic exists in Al-Madīnah

The Prophetic City of Al-Madīnah had many valleys and numerous epidemics. When the Prophet (ﷺ) and his companions emigrated there, they were afflicted with a fever. The Prophet (ﷺ) supplicated for the eradication of any epidemic that existed therein. He (ﷺ) said, **“O Allāh make it a healthy climate for us.”** (Agreed upon). Ibn Hajar (may Allāh have mercy on him) said, “Thereupon, Al-Madīnah returned to being the healthiest climates in the land after once being contrary to that.”⁽²⁾

¹ Explanation of Sahīh Muslim v.9/147

² Fathul-Bārī

* Fourth: The Noble Status of its Residents

The noble status of its residents is counted among the virtues of Al-Madīnah.

This is represented by the following:

1- The virtues of its residents

The Prophetic City of Al-Madīnah is a blessed city. Residing in it has more virtue than residing anywhere else, even though living elsewhere might have a more profitable income. The Prophet (ﷺ) encouraged one to have a desire to reside therein by saying:

“A time will come upon the people (of Al-Madīnah) when a person will invite his cousin or his close relative residing in Al-Madinah (saying): Come and settle (elsewhere) at a place where there is plenty, come and settle (elsewhere) at a place where there is plenty. And Al-Madīnah is better for them if they only knew.” (Collected by Muslim).

Whoever resides there while being steadfast upon Emān and righteousness, then Allāh will manifest his goodness far and wide. The Prophet (ﷺ) said:

“the good in it becomes pure and distinct.” (Agreed upon).

As for the one who departs from there with a dislike for it, then Allāh will replace him with someone better than him. The Prophet (ﷺ) said:

“No one departs from there with an aversion for it except that Allāh will replace him with someone better.” (Collected by Muslim).

However, if him departing from it extends a benefit to a Muslim beyond Al-Madīnah- like one departing to call to the religion of Allāh and the likes of this- then there is no objection in him departing from it. The Prophet (ﷺ) dispatched some of his companions- like ‘Ali Ibn Abī Tālib, Mu’ādh Ibn Jabal, Abu Musā Al-Ash’arī and others (may Allāh be pleased with them all)- beyond Al-Madīnah to call others to the religion of Allāh.

The place where the servant feels himself to be most observant of the taqwā of Allāh, then that region is better for him to reside in, in this regard. Shaykhul Islām (may Allāh have mercy on him) mentioned, “Residing in a place which contributes to having more obedience to Allah and his Messenger as well as being able to do more righteous deeds and be more knowledgeable, capable and active in that regard, then it is better than residing elsewhere in which that situation would not be the case.”⁽¹⁾

2- Patiently enduring difficulties therein is a means for obtaining the intercession of the Prophet (ﷺ) and him being a witness for him

This life is full of severe hardships, it’s tests and trials are successive. Allāh has commanded the observance of patience at times of calamities. Likewise He has promised to be with those who observe this patience and grant them their reward without measure.

Allāh has specified Al-Madīnah, by rewarding the one who observes patience upon the difficulties and trials that he encounters therein, he is promised that the Prophet (ﷺ) will be an intercessor or a witness for him.

¹ Fatāwā Shaykhul Islām v.27/39

Abu Saʿīd – the mawlā of al-Mahr – went to Abu Saʿīd al-Khudrī during the nights of al-Harrah [during which strife had taken place] and sought his advice about leaving Al-Madīnah. He also complained to him of the high prices there and the difficulty in sustaining his large family. He said he had no patience left to bear the distress and adverse conditions of Al-Madīnah. Abu Saʿīd al-Khudrī said to him, “What is the matter with you?! I would not advise you to do that. Indeed, I heard the Messenger of Allāh (ﷺ) saying:

“No one patiently endures its (i.e. Al-Madīnah) hardships and then passes away except that I will be an intercessor or a witness for him on the Day of Resurrection if he was Muslim.” (Collected by Muslim)

So whoever experiences a trial and test in Al-Madīnah, then it is not befitting for him to leave from it and go elsewhere in pursuit of ease and enlargement in provision. Rather he should endure patiently upon that which he is experiencing therein, remembering that he has been promised this immense reward and abundant recompense from Allāh.

* **Fifth: It’s blessings**

It’s blessings therein are of various types:

1- A general blessing:

Blessing is not placed in anything small except that it increases it, nor is it placed in anything abundant except that it increases its benefit. Verily the Prophet (ﷺ) supplicated that blessing be placed in Al-Madīnah. The following represents this:

- a. He (ﷺ) supplicated that Al-Madīnah be a blessed region. The Prophet (ﷺ) said:
“O Allāh bless for us our city Al-Madīnah.” (Collected by Muslim)
- b. He (ﷺ) supplicated that there be two blessings with each blessing, He (ﷺ) said:
“O Allāh let there be two blessings with each blessing.”
 (Collected by Muslim)
- c. He (ﷺ) supplicated that there be twice as much blessing therein than which is placed in Makkah, He (ﷺ) said:
“O Allāh place twice as much blessing in Al-Madīnah than you have placed in Makkah.” (Agreed upon).

2- The blessing placed in its food:

The Prophet (ﷺ) supplicated for blessing to be placed in the food of Al-Madīnah, which is represented by the following:

- a. Blessing being placed in its *Saa'* and *Mudd* (standard units of measurement by volume), i.e. blessing being placed in its food, so a small amount of food will suffice many and the benefit derived from it will be plentiful. The Prophet (ﷺ) said:
“O Allāh place blessing in our *Saa'*, O Allāh place blessing in our *Mudd*.” (Collected by Muslim).

An-Nawawī (may Allāh have mercy on him) mentioned, “What is apparent is that the blessing is placed in the same unit of measurement that is being weighed, such that the *Mudd* (in Al-Madīnah) would suffice more than it would normally when weighed in another place. This is an affair that is felt and perceived by those that reside there.”⁽¹⁾

¹ Explanation of Saheeh Muslim v.9/142

b. Blessing being placed in its fruits. The Prophet (ﷺ) said:

“O Allāh place blessing in our fruits.” (Collected by Muslim).

Hence, the fruits of Al-Madīnah and that which is produced from its crops are blessed.

* **Sixth: Blessing placed in its Dates**

Due to the nobility conferred upon Al-Madīnah, Allāh has favoured its dates above other dates found elsewhere in other places. Likewise some the dates of Al-Madīnah are better than others, and they are three grades:

The first grade: The ‘Ajwah dates from the region of Al-‘Āliyah. These are classed as the best of dates.

Its region: Al-‘Aliyah- it is the region situated south-west of the Prophet’s Mosque. Its distance is roughly estimated about 5km from the Prophet’s Mosque, near Qubā Mosque.

Its virtue: It serves as a cure for sicknesses-by the permission of Allāh-, in the same manner that honey, the black nigella seeds and Zamzam water also serve as a cure.

Method of usage: It is to be eaten in the morning on an empty stomach, no specific number has been defined, he can eat one date or more.

The Prophet (ﷺ) said:

“Verily in the ‘Ajwah dates of Al-‘Aliyah is a cure, or verily it is a remedy for poison, to be eaten on an empty stomach in the first part of the morning.” (Collected by Muslim).

The second grade: The ‘Ajwah dates of Al-Madīnah in general.

Its virtue: It serves as prevention for poison and magic- by Allāh’s permission-.

Method of usage: Seven dates are to be eaten in the morning on an empty stomach.

The Prophet (ﷺ) said:

“Whoever wakes up every morning eating seven ‘ajwah dates, then no poison nor magic will harm him that day.” (Agreed upon).

The third grade: Any type of date from the dates of Al-Madīnah.

Its virtue: It prevents poison-by Allāh’s permission-.

Method of usage: Seven dates are to be eaten in the morning on an empty stomach.

The Prophet (ﷺ) said:

“Whoever consumes seven dates from what lies between the two volcanic rock plains when he wakes up, then no poison will harm him until the evening.” (Collected by Muslim).

* **Seventh: The Historic Landmarks found therein**

1- **The Prophet’s Mosque:** more detail will follow shortly

2- **Qubā Mosque:** more detail will follow shortly

3- **Mount Uhud:**

Mount Uhud is situated north of the Prophet’s Mosque. It was named this due to it being singled out between the mountains; it is not attached to any other mountains. It is the mountain that the Battle of

Uhud occurred. The Prophet (ﷺ) related that the Muslims love Mount Uhud and that Mount Uhud loves them.

Anas (may Allāh be pleased with him) said:

Mount Uhud began to come in to the Prophet's view, thereupon He said, **"This is a mountain that loves us and we love it."** (Collected by Muslim).

An-Nawawī (may Allāh have mercy on him) mentioned, "The correct understanding is the apparent, and its meaning is: It itself loves us and Allāh has distinguished this mountain from the rest."⁽¹⁾

The love for Mount Uhud should be in the heart only, not holding the belief that there is a special blessing in it, nor seeking blessing from its rocks. It has not been established that it is from the mountains of Jannah.

4- The Valley of 'Aqīq

It is a valley extending from the south of Al-Madīnah to the north of it, and the Mīqāt of Dhul-Hulaifah lies on it. Verily the Prophet (ﷺ) has informed that this valley is a blessed valley.

Umar (may Allāh be pleased with him) said:

I heard the Prophet (ﷺ) say whilst He was in the Valley of 'Aqīq- "A messenger (the angel Jibreel) came to me from my Lord during the night and told me to perform prayer in this blessed valley and to assume *Ihraam* for 'Umrah combined with Hajj" (Collected by Al-Bukhārī).

¹ Explanation of Saheeh Muslim v.9/163

Verily the Prophet (ﷺ) spent the night there when He departed from Al-Madīnah with the intention of performing the Hajj.

Ibn ‘Umar (may Allāh be pleased with him) said:

The Prophet (ﷺ) had a dream in the last portion of the night when He was sleeping at Dhul-Hulaifah in the midst of the valley. (In the dream) It was said to him, “You are in a blessed Bathaá (i.e. a wide place of the valley contains small stones therein).” (Agreed upon).

It is not permissible to seek blessing from its dirt, nor from the valley basin, nor elsewhere. This is due to the fact that blessing strictly comes from Allāh alone, He is the One who bestows blessing and from Him alone we anticipate this blessing- and also due to the fact that the Prophet (ﷺ) didn’t perform this act nor did his Companions.

* Eighth: The Virtue of Dying therein

The Prophet (ﷺ) related that the one who dies in Al-Madīnah while being in a state of Emān, then He (ﷺ) will intercede for him or be a witness for him on the Day of Resurrection. This is why He (ﷺ) encouraged one to have a desire to reside there and to die there.

He (ﷺ) said, **“Whoever amongst you is able to die in Al-Madīnah, then let him do so. For verily I will intercede for him or be a witness for him.”** (Collected by An-Nasā’ī).

Umar ibn Al-Khattāb (may Allāh be pleased with him) used to supplicate his Lord (i.e. Allah) to die therein, from his supplications were:

“O Allāh, grant me martyrdom in your cause and let me die in the city of your Messenger (ﷺ). (Collected by Al-Bukhārī).

As for the one who dies outside of Al-Madīnah and is brought back to be buried therein, then he does not obtain this virtue, nor is there any virtue in him being brought there to be buried.

*** Ninth: Al-Madīnah will be the last of the cities to be destroyed**

In the end of times all of the Islamic cities will be destroyed one after another in succession. However, due to the nobility conferred on Al-Madīnah, it will be the last to be destroyed.

The Prophet (ﷺ) said, **“The last of the Islamic cities to be destroyed will be Al-Madīnah.”** (Collected by At-Tirmidhī).

The Prophet said, describing Al-Madinah condition in the end of times: **“People will desert Al-Madinah, in spite of its being in its best condition, and none will enter it except for wild beasts and birds in search of food..”** (Agreed Upon)

An-Nawawī (may Allāh have mercy on him) mentioned, “The preferred apparent meaning is that at the end of times Al-Madīnah will be left for last.”

This is the outcome of this world, everything therein will fade away and vanish. It is the abode that is passed through to get to the abode of everlasting residence, leading either to the Paradise or to the Hellfire.





The Prophet's Mosque

The Virtue of the Prophet's Mosque

Allāh has distinguished the Prophet's Mosque with numerous virtues, amongst them are:

- 1- The Prophet (ﷺ), he himself built it. It is one of the only three mosques that the prophets of Allāh built. Ibrāhīm (peace be upon him) built Al-Masjid Al-Harām (the Holy Mosque in Makkah), Our Prophet Muhammad (ﷺ) built the Prophet's Mosque, and Al-Masjid Al-Aqsā was said to be built by Adam (may peace be upon him).
- 2- It was the last mosque that a prophet built, for verily our Prophet Muhammad (ﷺ) built the Prophet's Mosque and there is no prophet that will come after him. So, there will be no mosque after it that will be built by a prophet. The Prophet (ﷺ) said:

“Verily I am the last of the prophets, and my mosque is the last of the mosques (i.e. built by a prophet).” (Collected by Muslim).
- 3- His mosque was founded upon At-Taqwā (i.e. sincerity to Allah and for establishing His remembrance).

Abu Saīd Al-Khudrī (may Allāh be pleased with him) said:

“O Messenger of Allāh, which of the two mosques was founded upon At-Taqwā?” Thereupon He took a handful of pebbles and threw them on the ground and then said, **“It is this very mosque of yours** (i.e. the Prophet's Mosque in Al-Madīnah).” (Collected by Muslim).
- 4- One prayer therein is considered better than one thousand prayers.

The Prophet (ﷺ) said:

“One prayer in this mosque of mine is worth more than one thousand prayers elsewhere, with the exception of Al-Masjid Al-Harām.” (Agreed upon).

- 5- It is one of the three mosques that setting out on a journey towards it is a legislated act of worship.



Building the Prophet's Mosque and Its Expansion Over the Course of History

The Prophet (ﷺ) built his mosque upon his arrival to Al-Madīnah. He made its walls from dried clay bricks, its pillars from trunks of the date palm, and its roof from the branches of the date palm. Its surface area was $32.5\text{m} \times 28\text{m}$.

There afterwards, the Prophet's Mosque witnessed many stages of expansion. It is as follows:

First expansion: The Prophet (ﷺ) expanded it in the seventh year after the Hijrah (7_{hijri}) following the Battle of Khaybar. Its surface area grew to $46\text{m} \times 46\text{m}$.

Second expansion: Umar ibn Al-Khattāb (may Allāh be pleased with him) expanded it in the seventeenth year after the Hijrah (17_{hijri}) on its west and south side. Its surface area grew to $65\text{m} \times 55.5\text{m}$.

Third expansion: Uthmān ibn 'Affān (may Allāh be pleased with him) expanded it in the twenty-ninth year after the Hijrah (29_{hijri}) on its west, south and north side. Its surface area grew to $74\text{m} \times 69.5\text{m}$.

Fourth expansion: In the reign of Al-Walīd ibn 'Abdul Malik (may Allāh have mercy on him) in the eighty-eighth year after the Hijrah (88_{hijri}) he expanded it on its east, west and north side and incorporated the rooms of Ummahāt Al-Muminīn (wives of the Prophet ﷺ) into the Mosque. Its surface area grew to $93\text{m} \times 93\text{m}$.

Fifth expansion: In the reign of Al-Mahdī ibn Al-Mansur (may Allāh have mercy on him) in the one hundredth and sixty-second year after the Hijrah (162_{hijri}) he expanded it on its north side 245m^2 .

Sixth expansion: In the reign of Sultān Qāyitbay Al-Mamlūkī (may Allāh have mercy on him) in the eight hundredth and eighty-eighth year after the Hijrah (888_{hijri}) he expanded it on its west side 120m².

Seventh expansion: In the reign of As-Sultān Al-'Uthmāni 'Abdul Hamīd Khān (may Allāh have mercy on him). He initiated the expansion in the year one thousand two hundred and sixty-five after the Hijrah (1265_{hijri}) and completed it in the year one thousand two hundred and seventy-seven after the Hijrah (1277_{hijri}). He demolished a section of the Mosque and restored its structure. Furthermore, he added to the north side a surface area expanding 1293m². The old structure from the south side of the Prophet's Mosque presently with all of its decorations was completed in his reign.

Eighth expansion: It was started in the reign of King 'Abdul 'Azeez Al Sa'ūd (may Allāh have mercy on him) in the year one thousand three hundred and seventy-two after the Hijrah in the fifteenth in the month of Rabī' Al-Awwal (13/3/1372). He (may Allāh have mercy on him) later on passed away in the year one thousand three hundred and seventy-three after the Hijrah in the second in the month of Rabī' Al-Awwal (2/3/1373). This expansion was later on completed by the next reigning King Sa'ūd (may Allāh have mercy on him) to the north side of the Mosque and was finished in the reign on King Sa'ūd (may Allāh have mercy on him) in the year one thousand three hundred and seventy-five after the Hijrah in the fifth in the month of Rabī' Al-Awwal (5/3/1375). Its expansion surface area reached 6024m².

Ninth expansion: In the reign of King Faisal Ibn 'Abdul 'Azeez Al Sa'ūd (may Allāh have mercy on him) in the year one thousand three

hundred and ninety-five after the Hijrah (1395_{hijri}). He added 35,000m² to the connecting land of the Mosque on the west side, as the Mosque itself did not contain this expansion. Preferentially, he made that area into a vast prayer area, sheltered by umbrellas. He later on went to add a further 5,550m² also being sheltered by umbrellas.

Tenth expansion: In the reign of King Khālid Ibn ‘Abdul ‘Azeez Al Sa’ūd (may Allāh have mercy on him) in the year one thousand three hundred and ninety-seven after the Hijrah (1397_{hijri}). He added 43,000m² to the connecting land of the Mosque on the southwest side, as the Mosque itself did not contain this expansion. He made this area sheltered by umbrellas whilst also designating an area from it to be utilised as a car park.

Eleventh expansion: In the reign of The Custodian of the Two Holy Mosques King Fahad Ibn ‘Abdul ‘Azeez Al Sa’ūd (may Allāh have mercy on him) in the year one thousand four hundred and five after the Hijrah (1405_{hijri}) he expanded it on its north, northwest and northeast side. This expansion area reached 82,000m². As a result of this expansion, the Prophet’s Mosque grew to more than five times its surface area.

Twelfth expansion: In the reign of The Custodian of the Two Holy Mosques King ‘Abdul ‘Azeez Ibn ‘Abdul ‘Azeez Al Sa’ūd (may Allāh have mercy on him). He issued an order in the year one thousand four hundred and thirty-three after the Hijrah (1433_{hijri}) for a vast expansion. The work on it started during his reign, he later on passed away in the year one thousand four hundred and thirty-six after the Hijrah (1436_{hijri}). The reigning Custodian of the Two Holy Mosques King Salmān Ibn ‘Abdul ‘Azeez Al Sa’ūd (may Allāh have mercy on him)

issued an order for the completion of the work to be carried out.

This work is still being carried out until today⁽¹⁾.



¹ Al-Bidāyah wa An-Nihāyah v.12/419, Al-Kāmil fi At-Tārīkh v.4/14, Wafā Al-Wafā v.1/361, Tārīkh Makkah wa Al-Madīnahh by Ibn Ad-Dhiyaa v.1/267, Ad-Durrah Ath-Thamīnah p.87, Qissah At-Tawsiah Al-Kubrā p.253, Binā Al-Masjid An-Nabawi published and distributed by (The General Presidency for Affairs of the Holy Mosque in Makkah and the Prophet's Mosque in Al-Madīnah)

Ar-Rawdah (The Garden)

There is an area located in the Prophet’s Mosque that the Prophet (ﷺ) described as being a garden from amongst the gardens of *Jannah*.

He (ﷺ) said:

“The area between my house and my *Minbar* (pulpit) is a garden from amongst the gardens of *Jannah*.” (Agreed upon).

He (ﷺ) also said:

“The area between my *Minbar* (pulpit) and my room is a garden from amongst the gardens of *Jannah*.” (Collected by Ahmad).

The scholars have clarified the meaning: “**garden from amongst the gardens of *Jannah***”. Ibn Hajar (may Allāh have mercy on him) mentioned, “**garden from amongst the gardens of *Jannah***”, meaning: Resembling a garden from amongst the gardens of *Jannah* with regards to the attainment of mercy and happiness which descends through adhering to the circles of Allāh’s remembrance, especially in the time of the Prophet (ﷺ)⁽¹⁾.”

So every place on the earth where the circles of Allāh’s remembrance are found- be it from the performance of the prayer, to admonitions, to teaching Islamic knowledge- then this is all from the gardens from amongst the gardens of *Jannah*.

The Prophet (ﷺ) said:

“When you pass by the gardens of *Jannah*, then graze therein.”

¹ Fathul Bārī v. 4/100

They replied, “What are the gardens of *Jannah*?” He (ﷺ) said, “The circles where Allāh is mentioned.” (Collected by At-Tirmidhī).



The *Mihrāb* (praying place designated for the Imām)

There are three *mihrābs* found in the Prophet's Mosque:

1- The *mihrāb* that is located where the Prophet (ﷺ) used to lead the prayer in congregation:

It is located on the left side of the *Minbar* (pulpit) on the side where the rooms of the Prophet (ﷺ) are located. The Prophet (ﷺ) used to pray in this area or close to this area without the presence of the *Mihrāb* (praying place designated for the Imām), the *Mihrāb* did not exist in the Prophet's Mosque during the Prophet's (ﷺ) lifetime nor the era of the rightly Guided Caliphs. The first individual to introduce the *Mihrāb* and place it within the prayer area of the Prophet (ﷺ) was Al-Walīd Ibn 'Abdul Malik in the ninety-first year after the Hijrah (91_{hijri}). It was later reconstructed in the year eight hundred and eighty-eight after the Hijrah (888_{hijri}) during the reign of As-Sultān Qāyitbay (may Allāh have mercy on him) and has since remained until today.

2- The *Mihrāb* that is placed on the right side of the *Minbar*:

This was constructed in the year nine hundred and forty-eight after the Hijrah (948_{hijri}) in the reign of As-Sultān Sulaymān Al-Qānūnī (may Allāh have mercy on him) –one of the sultāns of the Uthmāni empire-

3- The *Mihrāb* where the Imām prays today:

Verily Uthmān Ibn 'Affān (may Allāh be pleased with him) used to perform the prayer in this place at the time when he expanded the Prophet's Mosque, thereafter Al-Walīd Ibn 'Abdul

Malik constructed a *Mihrāb* in the place where Uthmaan (may Allāh be pleased with him) used to pray in the ninety-first year after the Hijrah (91hijri). Bearing in mind there were no *Mihrābs* in the reign of Uthman (may Allāh be pleased with him), thereafter As-Sultān Qāyitbay (may Allāh have mercy on him) enlarged it in the year eight hundred and eighty-eight after the Hijrah (888hijri) to the current set up we see today.



The Minbar (Pulpit)

* First:

Its History: The *Minbar* passed through many stages over the history of time, which are:

1. At the time when the Prophet (ﷺ) first built the mosque, it did not contain a *Minbar* for him to address the people on. Rather he (ﷺ) used to address the people while grasping the trunk of a date palm whilst being in his prayer area, thereafter he took a *Minbar* that had three levels of steps on it.
2. In the reign of Mu'āwiyah Ibn Abi Sufyān (may Allāh be pleased with him) in the fiftieth year after the Hijrah (50hijri), he added a further six steps, adding up to a total of nine steps with the addition of a place to sit.
3. In the year six hundred and forty-five after the Hijrah (645hijri) when the Prophet's Mosque caught on fire, the *Minbar* also caught on fire; The King Al-Mudhaffar from Yemen sent a new *Minbar*.
4. In the year six hundred and sixty-four after the Hijrah (664hijri) Dhāhir Bībars sent a new *Minbar*.
5. In the year seven hundred and ninety-seven after the Hijrah (797hijri) Dhāhir Barqoūq sent a new *Minbar*.
6. In the year eight hundred and twenty after the Hijrah (820hijri) As-Sultān Al-Muáyyiad Al-Mahmūdī sent a new *Minbar*.
7. In the year eight hundred and eighty-six after the Hijrah (886hijri) the Prophet's Mosque caught on fire, also devouring the *Minbar*. Hereupon the inhabitants of Al-Madīnah built a *Minbar* from burnt clay bricks.

8. In the year eight hundred and eighty-eight after the Hijrah (888hijri) As-Sultān Qāyitbay Al-Mamlūkī (may Allāh have mercy on him) built a *Minbar* from marble stone.
9. In the year nine hundred and ninety-eight after the Hijrah (998hijri) As-Sultān Murād Al-Uthmānī (may Allāh have mercy on him) sent the *Minbar* that we see in place today.⁽¹⁾

* **Secondly:**

The narrations relating to it:

- a. The Prophet (ﷺ) informed that his *Minbar* would be (found) at his Pond (Al-Howd).

He (ﷺ) said:

“My *Minbar* will be at my Pond.” (Agreed upon).

Meaning: His (ﷺ) *Minbar* will be erected at his Pond on the Day of Resurrection.

Its also said: His (ﷺ) Pond will be located at the place of gathering (Al-Mahshar) directly above where his (ﷺ) *Minbar* was situated on the earth.

- b. A threat has come by way of narrations that whoever takes an oath near his (ﷺ) *Minbar* while lying, then his dwelling place will be in the Hellfire.

The Prophet (ﷺ) said:

¹, Wafā ul-Wafā v.2/130, Tārīkh Makkah wa Al-Madīnahh p.270, Ad-durur Ath-Thamīna p.93, Fusūl min Tārīkh Al-Madīnahh p.71

“Whoever swears a false oath near this *Minbar* of mine, then let him take his seat in the Hellfire, even if it is for just a green twig.” (Collected by Ibn Mājah).

Moreover, there has also come a threat by way of narrations that whosoever swears a false oath in its vicinity, then he will be cursed.

The Prophet (ﷺ) said:

“Whoever swears a false oath near this *Minbar* of mine seeking to make unlawfully taking wealth of a Muslim permissible, then upon him is the curse of Allāh, the Angels and the whole of mankind, his obligatory and voluntary actions will not be accepted from him.” (Collected by An-Nasā’ī).

The Catching on Fire of the Prophet's Mosque

The Prophet's Mosque caught on fire twice:

The first fire:

In the year six hundred and fifty-four after the Hijrah (654hijri).

Its cause: One of the caretakers for Prophet's Mosque entered the storage room with a fire (candle) to help him see in order to take out the lamps for the minarets of the mosque, he became unmindful of it and it caught fire to some of the apparatuses inside of the storage room. It quickly spread to the roof and the people were unable to extinguish it. Within less than one hour the whole mosque was completely burnt, including the roof the Prophet's Chamber. Everything that the mosque contained therein was destroyed including the *Minbar*, the doors, the storage rooms and all the boxes used for safekeeping.

The second fire:

In the year eight hundred and eighty-six after the Hijrah (886hijri).

There was a roar of thunder, following a strike of lightning, which struck the main minaret situated next to the dome. The lightning struck a piece of the crescent moon from the minaret causing it burst into flames and to fall on the eastern side of the mosque looking like a ball of fire. The roof of the mosque caught on fire and then started to spread to the other areas of the mosque. The *Minbar*, including the entire roof of the mosque, as well as its doors and all that the storerooms containing books and *Mushafs* (copies of the Quran) were completely destroyed by the fire⁽¹⁾.

¹ Wafā ul-Wafā v.2/371, Adh-Dhail 'alā Ar-Rawdhatain p.194, Al-Maghānim Al-Matābah p.177, Al-'Ibar fī Khabar min Ghabar v.3/272



**Performing the Prayer in the
Prophet's Mosque**



The Supplication for Entering into the Prophet's Mosque

There is no supplication that is specific to entering the Prophet's Mosque. When a person enters the Prophet's Mosque, then he should only do what he normally does upon entering mosques elsewhere; entering his right foot first saying:

“O Allāh, open for me the doors of your Mercy.” (Collected by Muslim).



The Multiplication of the Reward for Performing the Prayer in the Prophet's Mosque

Performing the prayer in the Prophet's Mosque is better than one thousand prayers prayed elsewhere, and this reward is connected to the obligatory and the voluntary prayer.

This is due to the Prophet's (ﷺ) saying:

“One prayer in this Mosque of mine is worth more than one thousand prayers elsewhere, with the exception of Al-Masjid Al-Harām.” (Agreed Upon).

This is general and applied to any prayer performed there, An-Nawawī (may Allāh have mercy on him) mentioned, “This is general and is applied to any prayer performed there from the obligatory and voluntary prayers ⁽¹⁾.”

In spite of the great reward for performing the voluntary prayer in the Prophet's Mosque, voluntary prayers performed in the house are better. This is because the Prophet (ﷺ) used to pray his voluntary prayers in his house, even though the Prophet's Mosque was right next to him and attached to his house.

He (ﷺ) said:

“Verily the most excellent prayer a man can perform is the prayer he performs in his house, with the exception of the obligatory prayer.” (Agreed upon).



¹ Explanation of Saheeh Muslim v.9/154

Where do I Perform the Congregational Prayer in the Prophet's Mosque?

It is best for an individual to draw as near as possible to the Imām. This is due to the statement of the Prophet (ﷺ):

“Let those be nearest to me who are wise and have religious understanding.” (Collected by Muslim).

And his (ﷺ) statement:

“The best of the men's rows - in prayer - are the first rows and the worst of them are the last; but the best of the women's rows are the last rows and the worst of their rows are the first.” (Agreed upon).

Which is better? Praying in the Garden (Al-Rawda) Or Praying Behind the Imām?

Performing the prayer in the foremost row behind the Imām is better than praying in the Garden (Rawda), due to it not being the foremost row.

The Prophet (ﷺ) said:

“The best of the men’s rows are the first rows and the worst of them are the last.” (Collected by Al-Bukhārī).

Also his (ﷺ) statement:

“If the people only knew the reward of calling the Adhān and praying in the first row and had no way to attain this except by drawing lots, then they would surely have done so.” (Agreed upon).

* * *

Completing the Rows is a Legislated Act of Worship

Completing each row beginning with the first row and then the one following it, is a legislated act of worship. It is not correct for one praying behind the Imām to pray in a latter row when the former row has not been completed.

Jābir ibn Samurah (may Allāh be pleased with him) said:

The Prophet (ﷺ) came out to us and said, **“Will you arrange your rows such as the Angels arrange their rows when standing before their Lord?”** We said, “O Messenger of Allāh! How do the Angels arrange their rows when standing before their Lord?” He (ﷺ) replied, **“They complete each row beginning with the first, standing side by side close to each other and filling all the gaps.”** (Collected by Muslim).

Likewise, it is not correct for a person to pray individually behind a row. This is due to the statement of the Prophet (ﷺ),

“There is no prayer for the one who prays individually (by himself) behind a row.” (Collected by Ahmad).

With the exception of a lone woman who has no other women to make a row with, and a lone man whose circumstance is excusable i.e. like the one who cannot find a gap in the row.



The Ruling Concerning Passing Directly in Front of a Person While Praying

Passing directly in front of a person praying falls into two categories:

- 1- Whether the person happens to be praying individually or is leading the prayer as an Imam, then it is not permissible to directly pass in front of him if he is not praying towards a *Sutrah* (object placed in front of the person praying to prevent someone passing directly in front of him and cutting his prayer). This ruling applies to those praying in the Prophet's Mosque and elsewhere.

This is due to the saying of the Prophet (ﷺ):

“If only the one who passes directly in front of the person praying knew the greatness of the sin upon him, it would have been better for him to wait forty than to pass directly in front of him.” (Agreed upon).

Conversely, if a person happens to be praying in the corridors and passageways of the mosque, then there is no sin upon the person passing directly in front of them. This is because he is praying in an area that is designated as a pathway for the people inside the mosque⁽¹⁾, and likewise if the mosque is severely crowded.

This is due to the statement of Allāh:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

[So fear Allah as much as you can] 16:64

¹ Fatāwā Shaykh Muhammad ibn Ibrāhīm v.3/38

- 2- But if the person praying is being lead in the congregational prayer by the Imām, then it is permissible for someone to pass directly in front of him. This is because the *Sutrah* for the Imām acts as a *Sutrah* for those praying behind him. This is due to the statement of Ibn ‘Abbās (may Allāh be pleased with him):

“I came riding mounted upon a female donkey, and at that time I had attained maturity, and the Messenger of Allāh (ﷺ) was leading the people in prayer at Minā. I passed in front of the row and then dismounted. I sent the female donkey to graze and then joined the row. Nobody objected to my action that I did.”
(Agreed upon).



The Ruling Concerning Praying in Front of the Imām

It is the *sunnah* for those being led in prayer to pray behind the Imām. This due to the statement of the Prophet (ﷺ),

“Verily the Imām has been appointed solely for (the reason for) him to be followed.” (Agreed upon).

If one happens to pray in front of the Imām without a need to do so, then their prayer is not valid. Ibn Qudāmah (may Allāh have mercy on him) mentioned, “It is the *Sunnah* for those being led in prayer to pray behind the Imām. If they pray in front of him, then it is not valid⁽¹⁾.”

If the need arises (for instance, severe crowding) then there is no objection in performing the prayer in front of the Imām. Shaykhul Islām (may Allāh have mercy on him) mentioned, “If it is not possible for an individual to pray with the congregation except that he has to stand in front of the Imām, then he should pray there in front of him (due to necessity). This is the opinion of some of the scholars, and one of the fundamental principles is that whoever is legitimately incapable (due to inability) of doing something legislated by the religion, then the obligation is removed⁽²⁾.”



¹ Al-Mughnī v.2/157

² Fatāwā Shaykhul Islām v.20/559

A Description of the Prayer Performed Over the Deceased (Al-Janāzah)

The religion of Islām encourages the performing of the prayer over the deceased, following it to the graveyard, and remaining up until the completion of the burial. It results in a immense reward.

The Prophet (ﷺ) said:

“Whoever attends the funeral and prays over the deceased, will get a reward equal to one Qīrāt. Additionally, whoever follows the funeral procession and remains until they are buried, will get a reward equal to two Qīrāts.” It was asked, **“What are two Qīrāts?”** He (ﷺ) replied, **“Equal to two huge mountains.”** (Agreed upon)

And in a wording Collected by Muslim:

“One Qīrāt is equal to the size of Mount Uhud.”

The prayer over the deceased is legislated for the women just like it is legislated for the men.

Due to the frequency of the prayer performed over the deceased, which is carried out after almost every obligatory prayer in the Prophet’s Mosque, we have decided to mention the description of the prayer over the deceased here:

1. After the first *takbīr*: Read Al-Fātihah
2. After the second *takbīr*: Send prayers and peace upon the Prophet (ﷺ).
3. After the third *takbīr*: Supplicate for the deceased by invoking mercy and forgiveness and similar invocations.

4. After the fourth *takbīr*: Remain silent for a moment, then give one salaam to your right side.



If the Number of Deceased that are Prayed Over is More than One, Do the Qīrāt also increase?

If the number of deceased that are prayed over is more than one, then verily the reward of the Qīrāt also multiply according to the number of the deceased that are prayed over. This is due to the statement of the Prophet (ﷺ),

“Whoever performs the prayer over a deceased person then they will have the reward of one Qīrāt.” (Collected by Muslim).

Shaykh ‘Abdul ‘Azeez ibn Bāz (may Allāh have mercy on him) mentioned, “The Hadeeths indicate that the Qīrāt multiply according to the number of deceased that are prayed over ⁽¹⁾.”

¹ Majmū’ Fatāwā of Ibn Bāz v.13/137

Should I Perform Voluntary Prayers all the While

Voluntary prayers can be prayed at all times excluding three times:

1. After the fajr prayer until ten minutes after the sun rises.
2. Ten minutes before the Adhān of the Dhur prayer until the Adhān is called.
3. After the ‘Asr prayer until the Adhān is called for the Maghrib prayer.

‘Uqbah Ibn ‘Amir Al-Juhanī (may Allah be pleased with him) said:

“There are three times that the Messenger of Allāh (ﷺ) forbade us to pray, and to bury our deceased: When the sun begins to rise until it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting until it sets.” (Collected by Muslim).

The Prophet (ﷺ) also said,

“No prayer is to be performed after the ‘Asr prayer till the sun has set, and no prayer is to be performed after the Fajr prayer till the sun has risen.” (Collected by Muslim).



What Other Acts of Worship Can I do Apart from Performing the Prayer in the Prophet's Mosque

Take advantage of your time and utilise it by performing voluntary acts of prayer outside the prohibited times. Likewise, increase in the recitation of the Book of Allāh, keeping your tongue occupied with praising Allah, seeking forgiveness from Him, supplicating Him, attending the lessons of the scholars and performing other good deeds in the Prophet's Mosque just as you would perform in any other mosque.

Shaykhul Islām (may Allāh have mercy on him) mentioned, "The righteous predecessors used to carry out the legislated acts of worship in his (ﷺ) mosque, that are carried out in all other mosques; the likes of performing prayer, reading the Qurān, reading various supplications, invoking Allāh, supplication, E'tikāf, teaching the Qurān and islamic knowledge, learning it, and so forth ⁽¹⁾."



¹ Fatāwā Shaykhul Islām v.26/156

Is there any Evidence for Performing Forty Obligatory Prayers in the Prophet's Mosque

It has been narrated,

“Whoever prays forty obligatory prayers in my mosque without missing any prayer, then it will be written for him immunity from the Hellfire, salvation from the punishment (of the Hellfire), and will be free absolved from falling into hypocrisy.” (Collected by Ahmad- but its chain of narration is weak and its wording is objectionable, so it is not to be acted upon-).

Being free from hypocrisy does not actualise except by leaving it off. This is because hypocrisy is disbelief (kufr) that is concealed, and the way to become absolved from it is sincere repentance. Even if a hypocrite were to pray whatever he wills, his prayer would never be accepted until he makes sincere repentance.

Allāh (the most Exalted) said:

﴿وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ﴾

[And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger]

9:54



Raising One's Voice in Prophet's Mosque

Raising one's voice in the mosque is a forbidden act, and this is more emphasised in the mosque of the Messenger of Allāh (ﷺ). Verily Umar Ibn Al-Khattāb (may Allāh be pleased with him) saw two men raising their voice in the mosque of the Messenger of Allāh (ﷺ) so he said,

“If you were from the inhabitants of this region (i.e. Al-Madīnah) I would've inflicted pain on both of you, do you raise your voices in the mosque of the Messenger of Allāh!” (Collected by Al-Bukhārī).



The Supplication for Exiting the Prophet's Mosque

There is no supplication that is specific to exiting the Prophet's Mosque, it is the same as when exiting other mosques. If he intends to exit, he leaves with his left foot first saying,

“O Allāh, I ask you from your Bounty.” (Collected by Muslim).



Whoever Performs Hajj and does not Visit the Prophet's Mosque, Is his Hajj Considered Deficient?

It is not from the established acts of Hajj nor from its completion, to visit the Prophet's Mosque prior to Hajj or after it. Verily the visiting of the Prophet's Mosque is a recommended act in general. If the one performing Hajj does not manage to visit there, then there is no sin upon him. There is absolutely no connection whatsoever between performing the Hajj and visiting the Prophet's Mosque, both of them are two separate acts of worship, none being connected to the other.

So whoever performs the Hajj then it does not necessitate for him to visit the Prophet's Mosque. Likewise, whoever visits the Prophet's Mosque in the Hajj season, then it does not necessitate for him to perform the Hajj. If it happens that he can combine between Hajj and 'Umrah and also visiting the Mosque of the Messenger of Allāh (ﷺ) all in one trip, then there is no objection to this.





The Houses of the Prophet (ﷺ)



The Houses of the Prophet (ﷺ)

There were nine houses that belonged to the Prophet (ﷺ) corresponding to the number of wives he left behind. Allāh ascribed these houses to His Prophet (ﷺ) in His statement:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾

[O you who have believed, do not enter the houses of the Prophet except when you are permitted] 33:53

and also ascribed them to his (ﷺ) wives in His statement:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾

[And abide in your houses] 33:33

* The structure of the Houses

The structure of the houses of the Prophet (ﷺ) are categorised into two categories in regards to their layout:

- a. Houses that consisted of one room only- which is categorised as a house- which were five in number.
- b. Houses that consisted of two components: a house (i.e. one room) and a *hujrah* (i.e. an open space at the front or side of a house also known as a courtyard) Which were four in number.

* Texts mentioning the houses and courtyard (*hujrah*)

There are numerous texts that have come with mention of the houses and courtyards of the Prophet (ﷺ), among them being:

- 1- His (The Most Exalted) statement:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾

[O you who have believed, do not enter the houses of the Prophet except when you are permitted] 33:53

- 2- His (The Most Exalted) statement:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾

[And abide in your houses] 33:33

- 3- His (The Most Exalted) statement:

﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ﴾

[Indeed, those who call you, [O Muhammad], from behind the chambers] 49:4

- 4- It is narrated in the two saheehs (i.e. Al-Bukhārī and Muslim):

“That the voices of two men became raised in the mosque up until the Messenger of Allāh (ﷺ) heard them while He was in his house, so He came out to them while raising the curtain of his courtyard (*hujrah*).”

- 5- It is narrated in the two saheehs: Anas ibn Mālik (may Allāh be pleased with him) reported:

“Abu Bakr led them in prayer during the illness of the Messenger of Allāh (ﷺ) in which He passed away. He continued to lead them until it was Monday and they were standing in rows for the prayer, the Messenger of Allāh (ﷺ) drew aside the curtain of his courtyard (*hujrah*) and looked at us.”

- 6- ‘Āishah (may Allāh be pleased with her) said:

“The Messenger of Allāh (ﷺ) used to come to me while He was in I’tikāf in the mosque, so He would lean against the doorstep to my courtyard (*hujrah*), I would wash his hair

while being in my courtyard (*hujrah*), and the rest of his body would be in the mosque.” (Collected by An-Nasā’ī).

7- ‘Āishah (may Allāh be pleased with her) said:

“By Allāh, I would see the Messenger of Allāh (ﷺ) standing at the entrance to my courtyard (*hujrah*), screening me with his garment enabling to watch the Abyssinians as they play with their daggers in the Mosque of the Messenger of Allāh (ﷺ).” (Agreed upon).

8- ‘Āishah (may Allāh be pleased with her) said:

“The Messenger of Allāh (ﷺ) used to pray in the courtyard (*hujrah*), while I would be in the house.” (Collected by Ahmad).

9- ‘Āishah (may Allāh be pleased with her) said:

“The Messenger of Allāh (ﷺ) used to pray in the courtyard (*hujrah*) at night. The wall of the courtyard (*hujrah*) was low. The people saw him and some of them stood up to follow him in prayer.” (Collected by Al-Bukhārī).

10- Ibn ‘Abbās (may Allāh be pleased with him) said:

“ The Qurān recitation of the Prophet (ﷺ) was sometimes heard by those in the courtyard (*hujrah*), while He was in the house.” (Collected by At-Tirmidhī).

Shaykhul Islām Ibn Taymiyyah (may Allāh have mercy on him) mentioned, “The term ‘*hujrah*’ used in these narrations is not to be applied to the entire house as what is shown in His (The Most Exalted) statement:

[Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason.] 49:4

Rather, it is applied to what is considered to be somewhat like an

interior courtyard situated at the entrance to the house, like a special place near the entrance of the house. It was constructed from the branches of the date palm, contrary to the term ‘*hujar*’ which is referring to houses constructed from dried clay bricks ⁽¹⁾.”

*** Its Materialistic Construction:**

- a. The house (i.e. a room):** Its walls were constructed from dried clay bricks, and its roof was constructed from the branches of the date palm.
- b. Hujrah (i.e. interior courtyard):** It was constructed from the branches of the date palm with no roof on it ⁽²⁾.

*** Its Locality:**

The houses of the Prophet (ﷺ) were situated in three areas:

- 1- Being connected to the eastern side of the Prophet’s Mosque, such as the house of ‘Āishah (may Allāh be pleased with her).

Likewise the house of Sawdah (may Allāh be pleased with her) was situated on the other side of the steel barrier on the north side (in the direction of the door of Jibreel).

- 2- Being connected to the southern side of the Prophet’s Mosque, such as the house of Hafsa (may Allāh be pleased with her), and it was neighbouring the house of ‘Āishah (may Allāh be pleased with her) from the southern side (a portion of it is inside the barrier made from brass and another portion is outside of it) it is the area that the people stand on in our time today in order to

¹ Ar-Radd ‘alā Al-Ikhnāī p.323

² Tabaqāt Ibn Sa’d v1/499, Wafā ul-Wafā v.2/53, Ad-Durrah Ath-Thamīnah p.90, Al-Wafā bi Ahwāl Al-Mustafā p.258, Tahqīq An-Nusra p.49

send salutations to the Prophet (ﷺ) and his two Companions (may Allāh be pleased with them both).

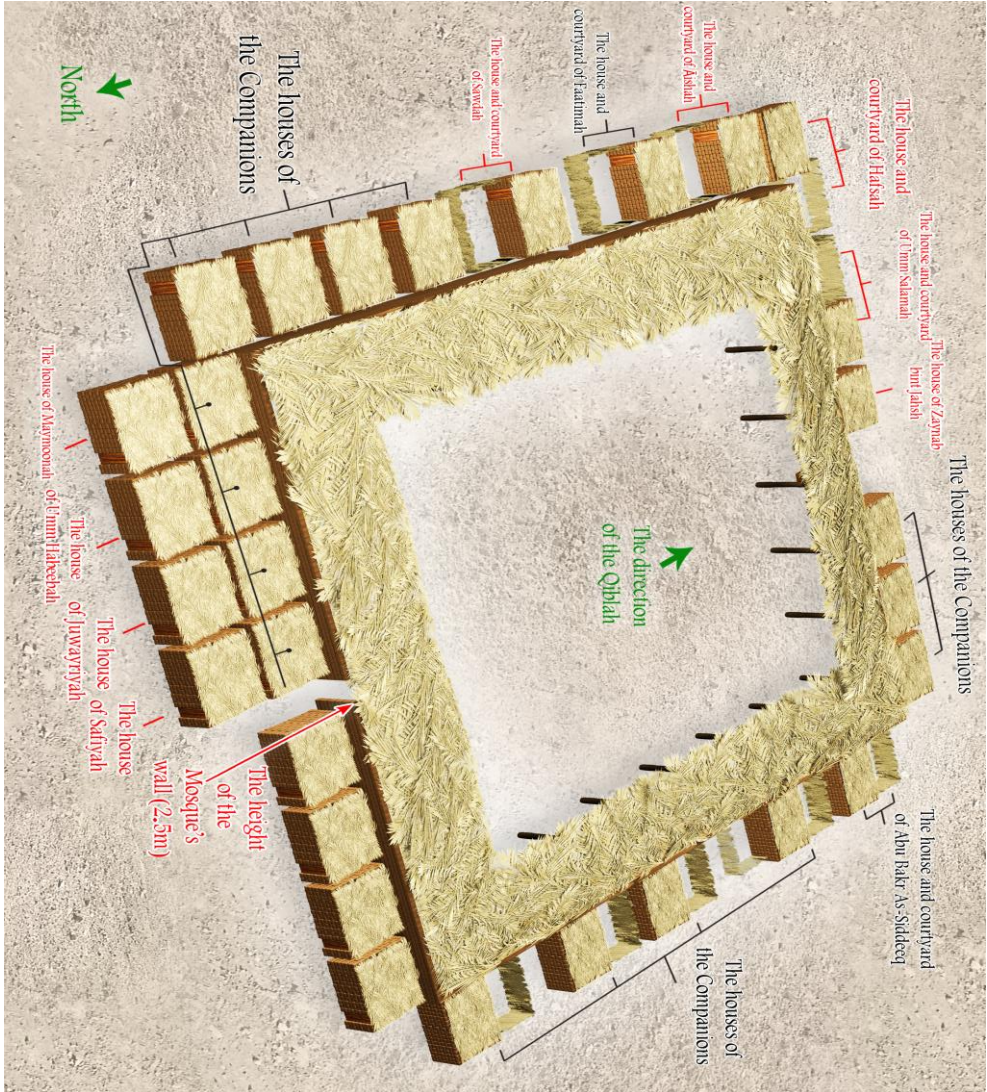
- 3-** Being situated on the northern side of the Prophet’s Mosque, not connected to it. Between them and the Prophet’s Mosque were the houses of the Companions (may Allāh be pleased with them), likewise the houses of the Prophet’s wives-Juwayriyyah, Safiyyah, Umm Habībah, and Maymūnah (may Allāh be pleased with them all)- were not connected to the Mosque. This is because at the time when the Prophet (ﷺ) married them after the Battle of Khaybar, the houses of the Companions already existed there connected to the Mosque, therefore he (ﷺ) built their houses behind the Companions’ houses so as not to crowd them.

There did not exist any houses belonging to the Prophet (ﷺ) on the western side of the Prophet’s Mosque ⁽¹⁾. Muhammad ibn Hilāl mentioned, “I managed to see the houses of the Prophet’s (ﷺ) wives. They were constructed from the branches of the date palm covered with a thick layer of (animal) hair. These houses were situated in the direction of the Qiblah (i.e. southern side) as well as the eastern side and the direction of Ash-Shaam (i.e. the northern side), however there were none situated on the western side of the Mosque ⁽²⁾.”

¹ Wafā ul-Wafā v.2/299, Ad-Durrah Ath-Thamīnah p.90, Tārīkh Makkah wa Al-Madīnahh v.1/268, Al-Ikhnāiyyah p.136, Al-Bayān wa At-Tahsīl 1/370, Fathul Bārī Ibn Rajab v. 3/209

² Subul Al-Hudā wa Ar-Rashād fi Sīrah Khair Al-‘Ibād v.3/349

This is a rough illustration of what the houses of the Prophet (ﷺ) might have looked like:



The Wives of the Prophet (ﷺ)

The wives of the Prophet (ﷺ):

The wives of the Prophet (ﷺ) numbered eleven in all, two of them passed away in his lifetime, them being: Khadījah bint Khuwaylid and Zainab bint Khuzaymah Al-Hilāliyyah (may Allāh be pleased with them both). The remaining nine wives remained in marriage to him (ﷺ) until He passed away. Here are the names of all of his wives:

1. Khadījah bint Khuwaylid (may Allāh be pleased with her):

She is the first of his (ﷺ) wives and likewise the first to embrace belief from this *Ummah* (Islamic nation). She was raised on adopting the characteristics of virtue and excellence in addition to endowing herself with the best of etiquettes and nobility. She was likewise described as chaste and dignified. The Prophet (ﷺ) said:

“The love for her was nurtured and placed in my heart by Allāh.”
(Collected by Muslim).

In the beginning of his (ﷺ) *da'wah* (mission in calling to Allāh) He faced severe hardships alongside increasing harm from the people. She had towards him a loving compassionate heart and possessed a deep profound concept and outlook on things. There was nothing that He (ﷺ) would hear from the people that He disliked except that when He returned back to her, she would reassure him and lighten his burden.

All of the Prophet's (ﷺ) children apart from Ibrāhīm were from her, she possessed the best of manners and etiquettes, she never replied back to him defiantly nor did she offend him if they had a disagreement.

She was held at a lofty place in the Prophet's (ﷺ) heart. He never married anyone before her nor did He marry another woman at the same time whilst being married to her. Also He didn't marry from a Jariah (slave woman) up until the point that she passed away. He was saddened when she passed away.

2. Sawdah bint Zam'ah (may Allāh be pleased with her):

The Prophet (ﷺ) married her after the death of Khadījah (may Allāh be pleased with her). She remained his only wife for the period of three years. She was revered and noble. She held no rancour in her heart and kindly presented her day to 'Āishah (may Allāh be pleased with her) out of consideration and care for the Prophet's (ﷺ) heart, whilst seeking the pleasure of her Lord.

3. 'Āishah bint Abi Bakr As-Siddīq (may Allāh be pleased with her):

She was raised in a house of *Emān* (belief in Allāh). Her mother was a Companion, her sister Asmā (with the nickname of: the possessor of two scarves) was a Companion, her brother was a companion and her father was the Sidīq (the one with unwavering belief in what the Prophet of Allāh (ﷺ) informed of) of this *Ummah* (Islamic nation). The Prophet (ﷺ) never married a virgin apart from her and the revelation never descended whilst sharing the blanket with anyone else (from his wives) apart from her.

Allāh conferred upon her astounding intelligence, sharp memory, and sound understanding of this religion. Ibn Kathīr (may Allāh have mercy on him) mentioned, "There has been none similar to 'Āishah (may Allāh be pleased with her) in the past nations who was equivalent

to her memory, knowledge, eloquence and intelligence ⁽¹⁾.” She was devout in her worship and guarded her chastity.

‘Amr Ibn Al-‘Āas (may Allāh be pleased with him) asked the Prophet (ﷺ):

“Who is most beloved to you from the people?” He (ﷺ) replied, “Āishah”. I then said, “and from the men?” He (ﷺ) replied, “Her father.” (Collected by Al-Bukhārī).

She used to stay up during the night in order to ensure the comfort of the Prophet (ﷺ), tending to him and serving him up until the point when He passed away in her house, on her night, with his head laying on her between her chest and her neck.

4. Hafsa bint ‘Umar Ibn Al-Khattāb (may Allāh be pleased with them):

She was raised in a house with its people in constant aid of this religion and proclaiming the truth outwardly at all times. Seven of its family members witness and participated in the Battle of Badr. Likewise, she was someone who used to pray a lot of night prayer and fast frequently.

5. Zainab bint Khuzaymah Al-Hilāliyyah (may Allāh be pleased with her):

She was one who would sacrifice herself for others, spend in the way of Allāh, and race to achieve various acts of goodness. She was

¹ Al-Bidāyah wa An-Nihāyah v.4/322

nicknamed- Umm Al-Masākīn- due to the magnitude of goodness and kindness she possessed. She was with the Prophet (ﷺ) for two months and then she passed away.

6. Umm Habībah Ramlah bint Abi Sufyān (may Allāh be pleased with them):

She performed two emigrations; She emigrated to Abyssinia and then to Al-Madīnah. There was none from the Prophet's (ﷺ) wives who had a higher bridal money than her. The Prophet (ﷺ) made the marriage contract while she was in Abyssinia fleeing with her religion. The King of Abyssinia paid the bridal money on his (ﷺ) behalf and prepared her for him to marry.

7. Umm Salamah Hind bint Abi Umayyah (may Allāh be pleased with them):

Patient and bashful, from the first group of those who made the emigration (*hijrah*). When she intended to make the emigration (*hijrah*) to Al-Madīnah, her own people separated her from her husband and her child. She said, "I used to come out every morning and sit at a place called Al-Abtah, I did not cease from crying from the morning till the evening and this continued for one whole year or close to it, until they showed some compassion for me and reunited my child back to me."

Her belief in Allāh was firmly rooted, her husband Abu Salamah died whilst being married to her. She invoked Allāh with a prophetic supplication, and in turn Allāh compensated her with the Messenger of Allāh (ﷺ) in becoming her husband. She (may Allāh be pleased with her) said: I heard the Prophet (ﷺ) saying:

“There is no Muslim who utters at the time of a calamity, “Verily we belong to Allāh and to Him we will surely return, O Allāh reward me in my calamity and award me with something better in exchange for it, except that Allāh will replace it with something better.” She said: When Abu Salamah died, I said: “Who amongst the muslims is better than Abu Salamah?! We were the first family to make the emigration (*hijrah*) to the Messenger of Allāh. Then I uttered that supplication, and behold, Allāh gave me the Messenger of Allāh (ﷺ) in exchange.” (Collected by Muslim).

8. Zainab bint Jahsh (may Allāh be pleased with her):

From the all of the Prophet’s (ﷺ) wives, she was the closest in lineage to him as being the daughter of his maternal aunt. Her mother was Umaimah bint ‘Abdul Muttalib. She was delighted with being from an honourable and noble descent.

‘Āishah (may Allāh be pleased with her) said about her:

“She was somewhat my equal among the wives of the Prophet (ﷺ).” (Collected by An-Nasā’ī).

Allāh married her to His Prophet as worded in His Book, without the need for a guardian or a witness. He (the Most Mighty and Majestic) stated:

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا﴾

[So when Zayd had divorced her, We married her to you] 33:37

The marrying of the Prophet (ﷺ) to her has been a means of blessing for all Muslim women up until the establishment of the Hour,

as this resulted in the Hijab being made obligatory for women after him getting married to her.

She was always full of kindness and frequent in giving charity. In spite of her noble status and high esteem, she used to work with her own hands in tanning and piercing holes in the animal skins, and then give charity with the money she earned from her work.

‘Āishah (may Allāh be pleased with her) said concerning her:

“I have not seen a woman who was better in religious commitment than Zainab, more fearing of Allāh, more honest, more keen in upholding the ties of kinship, and more generous in giving charity than her.” (Collected by An-Nasā’ī).

9. Juwayriyyah bint Al-Hārith (may Allāh be pleased with her):

Her father was a dignified, respected and obeyed person in his tribe. She was a devoted worshipper whom was blessed by Allāh and was a blessing upon her family.

‘Āishah (may Allāh be pleased with her) said concerning her:

“I have not seen a women who brought greater blessings to her people than her.” (Collected by Abu Dāwud).

One hundred families of Banu Al-Mustalaq were set free on account of her. This was due to the fact that the Prophet (ﷺ) married her, and her being from the tribe of Banu Al-Mustalaq.

She engaged herself in plenty of worship. She used to sit in her place of prayer and devote herself in the remembrance of Allāh until midday. She said concerning herself:

“The Messenger of Allāh (ﷺ) passed by me in the morning while I was engaged in uttering the praises of Allāh, He would then proceed in fulfilling what he (ﷺ) went out for. He (ﷺ) then returned at around midday and would say, “Are you still sitting here engaged in uttering the praises of Allāh?” So I replied, “Yes”. (Collected by Ahmad).

10. Safiyyah bint Huyai (may Allāh be pleased with her):

She was from the lineage of Hārūn (peace be upon him) and was an influential, distinguished, sound-minded person who had noble status, strong religious commitment, forbearance and dignity. The Prophet (ﷺ) said to her:

“Verily you are a daughter of a prophet (Hārūn), likewise your uncle was also a prophet (Musā), and you are now under the guardianship of a prophet.” (Collected by At-Tirmidhī).

11. Maimūnah bint Al-Hārīth Al-Hilāliyyah (may Allāh be pleased with her):

She was from the greatest of the women. She used to uphold the ties of kinship. Allāh conferred upon her a pure and clean heart, clearness of conscience, and perseverance in doing acts of worship.

‘Āishah (may Allāh be pleased with her) said:

“Surely from among us, she was from the most fearing of Allāh and the most keen in upholding the ties of kinship.”

*** Their life with the Prophet (ﷺ):**

These are the wives of the Prophet (ﷺ). They lived with him in their houses built from dried clay bricks and roofs constructed from the

leaves of the date palm. However, it was filled with *Emān* and consciousness and fear of Allāh. They remained patient alongside the Prophet (ﷺ) in times of poverty and hunger. Sometimes a month or two would pass without any fire being lit in their houses to cook anything. Likewise days would pass by whilst they had nothing in their houses except for one date, and at other times there was no food at all except for water.

The Prophet (ﷺ) married five of his wives while they were between the ages of forty and sixty years old. By doing so, He took widows into his care and took on the guardianship of their orphan children as well.

He (ﷺ) married Khadījah (may Allāh be pleased with her) when she was forty years old whilst she had three children of her own, and at the time He never married before that. He married Zainab bint Khuzaimah (may Allāh be pleased with her) who was a widow when she was almost sixty years old. He married Umm Salamah (may Allāh be pleased with her) who was a widow whilst having six children of her own. He married Sawdah (may Allāh be pleased with her) who was a widow and she was fifty-five years old.

They all had a merciful, pious and generous husband, beautiful mutual living with him, always joyous and treating them with gentleness. So whoever seeks to live happily, then let him make the best of mankind his role model. Likewise let the Muslim woman cling on to following the footsteps of his righteous wives. There is no success for the woman, except by striving to imitate their memorable achievements in how they safeguarded themselves, were upright in their character and religion, their consciousness and fear of Allāh, and how they treated

kindly their husband and children.





The Prophetic (ﷺ) Chamber

The Prophetic Chamber

* **The Prophetic Chamber:**

It is the house that the Prophet (ﷺ) used to live in alongside the Mother of the Believers, ‘Āishah bint Abu Bakr As-Siddīq (may Allāh be pleased with them). It was situated outside of the Prophet’s Mosque on the south-eastern side in the lifetime of the Prophet (ﷺ) and his Rightly Guided Caliphs and still remained there in the beginning of caliphate of Banu Umayyah. Her house began to become well known as the Prophetic Chamber due to the Prophet (ﷺ) dying therein and being buried therein also.

* **A description of the Prophetic Chamber:**

The Prophetic Chamber that ‘Āishah (may Allāh be pleased with her) used to live in, passed through many phases:

* **First phase:**

The Prophet (ﷺ) built it alongside his mosque in the first year after the Hijrah (emigration) (1hijri).

* **The materials that is was constructed from:**

The Prophetic Chamber (which is the house of ‘Āishah- may Allāh be pleased with her) was constructed from two materials:

a. Her house (i.e. her room):

It was constructed from dried clay bricks and its roof was made from the branches of the date palm. Its door was on the north-east side of the house made from wood, that opened in the direction of her courtyard.

Muhammad ibn Hilāl (may Allāh have mercy on him) mentioned, “I managed to see the houses of the Prophet’s (ﷺ) wives... and the door of ‘Āishah’s house was facing the direction of Ash-Shām (north direction) ⁽¹⁾.”

Ash-Shafiee (may Allāh have mercy on him) mentioned, “I was informed by trustworthy ones that we know: The grave of the Prophet (ﷺ) is inside the house on the right hand side, along the wall ⁽²⁾.”

The dimensions of the house:

The length of the southern wall was 4.90 m².

The length of the northern wall was 5.24 m².

The length of both the eastern and western walls was 3.50 m² ⁽³⁾.

The total surface area was 17.75m².

Dāwūd ibn Qais mentioned: I saw the Hujurāt constructed from leaves of the date palm whilst the outside was covered with a thick layer of (animal) hair. I reckon the width of the house, from the door of the hujrah to the door of the house, to be around six or seven arm

¹ Subul Al-Hudā wa Ar-Rashād fi Sīrah Khair Al-‘Ibād v.3/349

² Al-Umm v.2/147

³ Khulāsatul-Wafā v.2/201, Ad-Durrah Ath-Thamīna v.2/358

The dimensions of the walls: As-Samhūdī (may Allāh have mercy on him) measured them himself by using a long branch of the date palm which measured one arm’s length in total. I then converted all the dimensions into metres; the measurement that he used as a basis/that he relied on equalling to one arm’s length is (0.47m).

(Wafā ul-Wafā v.1/85, 2/50, 326, 330; Khulāsatul-Wafā v.2/201)

lengths. The length of the house from the inside was about ten arm lengths and its width was around seven to eight arm lengths. When I stood at ‘Āishah’s door (may Allāh be pleased with her) it was facing towards the west (of Al-Madina i.e. towards the north) ⁽¹⁾.” ⁽²⁾

The height of the house:

It roughly measured two metres (2m) high.

Al-Hasan Al-Basrī (may Allāh have mercy on him) mentioned, “I used to enter the houses of the Prophet (ﷺ) whilst I was a young boy and was able to touch the ceiling with my hand ⁽³⁾.”

The benefits of the house:

The house of the Prophet (ﷺ) was small in size but contained great blessing therein. The Prophet (ﷺ) used to derive benefit from it many ways, such as:

1. He used to live therein with his wife.
2. There was a bed in it that he would sleep on.
3. He would perform his voluntary prayers in it.
4. He would welcome and receive visitors.

¹ West of Al-Madīnah: Ash-Shām. The Prophet (ﷺ) said, “There will not cease to be a people from the west who remain victorious.” (Collected by Muslim).

Shaykhul Islām ibn Taymiyyah (may Allāh have mercy on him) mentioned in his collection of Fatāwā v.3/547, “The inhabitants of Al-Madīnah used to name the people from Ash-Shām region ‘People of the west.’”

² Al-Adab Al-Mufrad by Al-Bukhārī (#451)

³ Al-Adab Al-Mufrad by Al-Bukhārī (#450), Shu’ab Al-Emān from Al-Bayhaqī (#10250 Ar-Radd ‘alā Al-Bakrī v.1/146, Khulāsatul-Wafā v.2/71

5. Food would be prepared there for him and his guests.
6. There was a storage area for ‘Āishah’s (may Allāh be pleased with her) possessions and belongings, and in this storage area was a wardrobe.

All of that was inside of one room. Not to mention, that in some of the houses of the Prophet (ﷺ) lived his step-children from his wives that used to share the room with him. His step-children and orphan children roughly numbered around ten in all.

Due to the small size of the Prophet’s (ﷺ) house, when he would prostrate he would signal to ‘Āishah (may Allāh be pleased with her) to move her legs out of the way. ‘Āishah (may Allāh be pleased with her) said:

“I used to sleep in front of the Messenger of Allāh (ﷺ) and my legs used to be in the direction that he would be praying, when he prostrated he would signal to me and I would move my legs out of the way, and when he stood up I would stretch them out again.” (Agreed upon).

What is understood from this Hadīth is:

The width of the house was 3.50m and the width of the bed was approximately 1.50m. ‘Āishah (may Allāh be pleased with her) when lying across the floor covered the length of about 0.65m. She (may Allāh be pleased with her) mentioned about herself saying:

“I would be laying in my bed in front of the Messenger of Allāh (ﷺ) while the Messenger of Allāh was praying.” (Collected by An-Nasā’ī).

So the Prophet (ﷺ) would signal her to move her legs out of the way so that his area of prostration to be approximately 1.35m.

b. Her *Hujrah* (enclosed courtyard area)

It was a courtyard outside of her house enclosed by branches of the date palm with no roof to it. ‘Āishah (may Allāh be pleased with her) said:

“The Prophet (ﷺ) would pray the ‘Asr pray whilst the sun was shining in her courtyard and no shadow had appeared in it as yet.” (Agreed upon).

The door was located on the west side and opened into the Mosque, it had a doorstep as per the statement of ‘Āishah (may Allāh be pleased with her):

“The Messenger of Allāh (ﷺ) used to come to me while he was in I’tikāf in the Mosque, so he would lean against the doorstep to my *hujrah* (enclosed courtyard)...” (Collected by An-Nasā’ī).

On the door was a curtain made from black wool measuring 1.40m in height and 0.46m in width.

The diameters of the *hujrah* (enclosed courtyard):

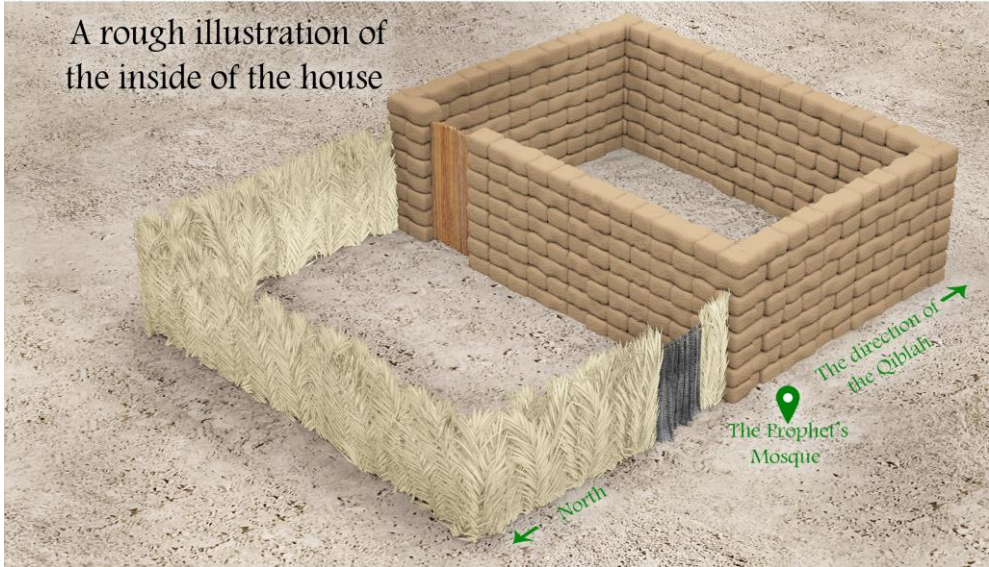
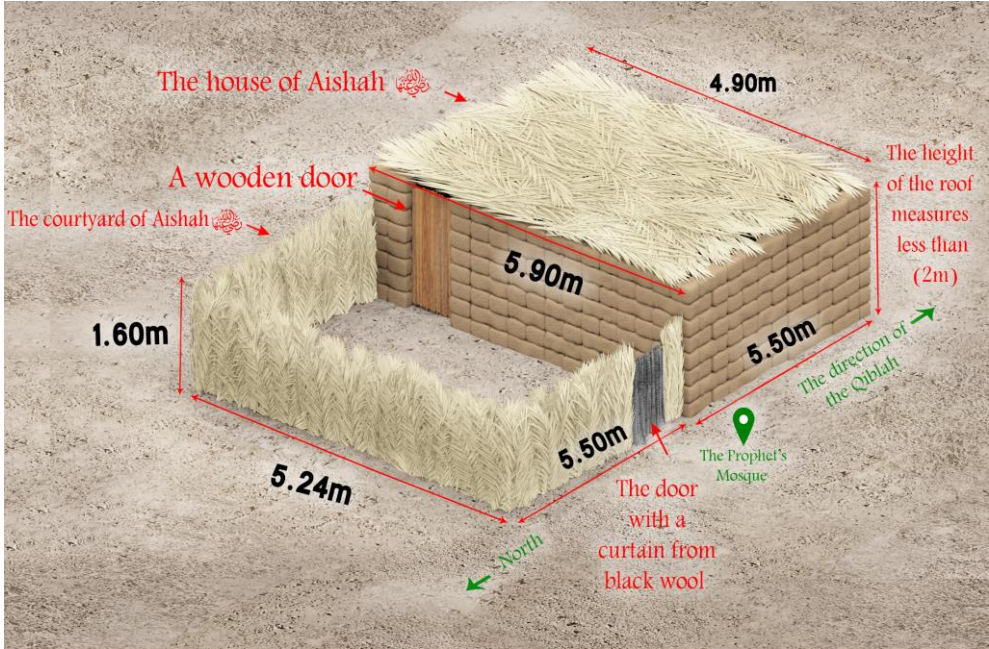
The lengths of the both the southern and northern walls were approximately 5.24m. The lengths of both the eastern and western walls were approximately 3.50m.

The height of the walls of the *hujrah* (enclosed courtyard):

It was approximately 1.60m ⁽¹⁾.

¹ Ar-Radd ‘alā Al-Bakrī v.1/146, Shu‘ab Al-Emān from Al-Bayhaqī (#10250), Ar-Radd ‘al Al-Ikhnāī p.323, Ad-Durrah Ath-Thamīna v.2/358

This is a rough illustration of what the house along with the *hujrah* (enclosed courtyard) might have looked like:



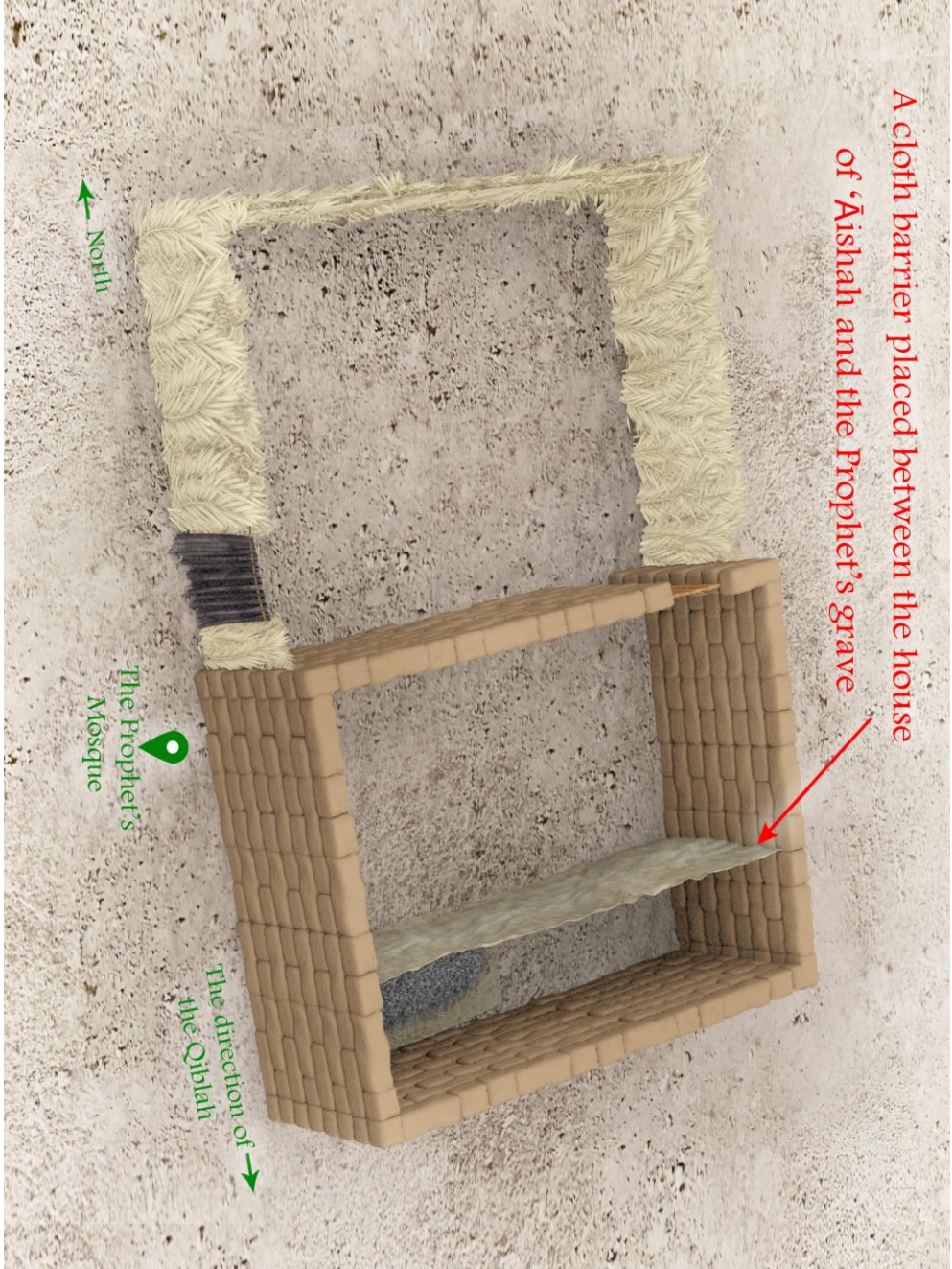
* **Second phase:**

In the eleventh year after the Hijrah (11hijri), after the death of the Prophet (ﷺ), ‘Āishah (may Allāh be pleased with her) placed a curtain in her house to separate between her and the Prophet’s (ﷺ) grave.

Shaykhul Islām ibn Taymiyyah (may Allāh have mercy on him) mentioned, “Verily the Companions did not used to intentionally stand in the Mosque by the grave of the Prophet (ﷺ) nor did they frequently enter into the place where he was buried. Rather he (ﷺ) was buried in his house, and he (ﷺ) prohibited the people, the companions and others alike from entering into the place where he was buried. The only time that someone would enter the house, it would be for visiting ‘Āishah (may Allāh be pleased with her) and she would be on the other end of the house away from the grave. Perhaps on some occasions the Tābi’een (followers of the Companions) requested that she show them the grave and she would show them, in order for them to know the Sunnah related to the graves, they are level with the earth and not elevated ⁽¹⁾.”

¹ Qā’idah ‘Adhīmah fī al-Farq baina ‘Ibādāt Ahl Al-Islām wa Al-Imān p.79

This is a rough illustration of what the house might have looked like:



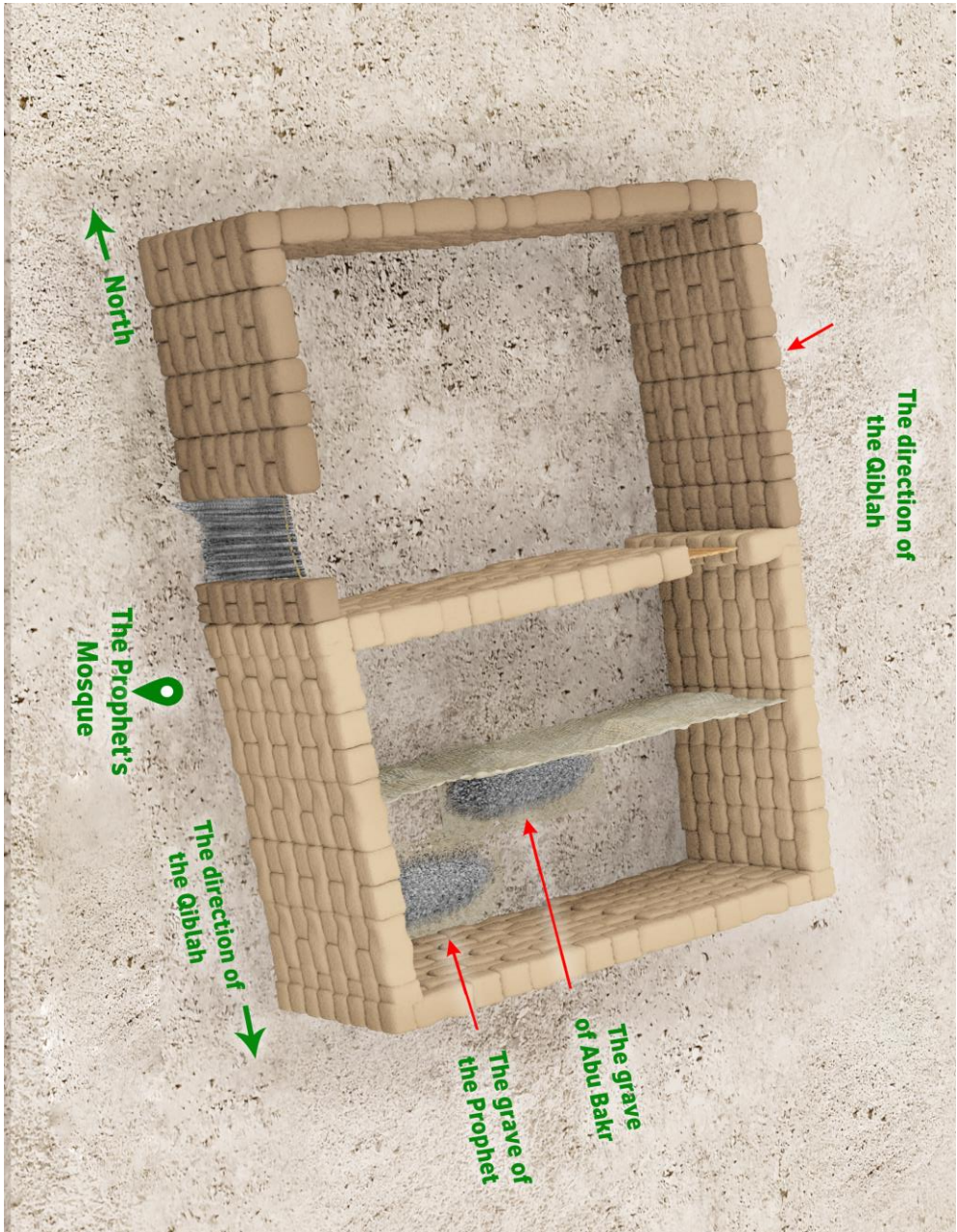
* **Third phase:**

At the time when Abu Bakr As-Sidīq (may Allāh be pleased with him) died in the thirteenth year after the Hijrah (13hijri), two important developments happened pertaining to the grave:

- a.** Abu Bakr (may Allāh be pleased with him) was buried in the house of ‘Āishah (may Allāh be pleased with her) alongside the Prophet (ﷺ). Thereupon, she moved the curtain to separate both the grave of the Prophet (ﷺ) and her father Abu Bakr (may Allāh be pleased with him) from her house.
- b.** Umar Ibn Al-Khattāb (may Allāh be pleased with him) removed the branches of the date palm that the *hujrah* (enclosed courtyard) was constructed from and rebuilt it with dried clay bricks ⁽¹⁾.

¹ Wafā ul-Wafā v.2/301, Tabaqāt Ibn Sa’d v.1/294

This is a rough illustration of what the house might have looked like:



* Fourth phase:

In the year twenty-three after the Hijrah (23hijri) when Umar Ibn Al-Khattāb (may Allāh be pleased with him) was buried alongside the Prophet (ﷺ) and Abu Bakr (may Allāh be pleased with him) in the house of ‘Āishah (may Allāh be pleased with her), she then built a wall between her and the three graves out of shyness from ‘Umar (may Allāh be pleased with him). ‘Āishah (may Allāh be pleased with her) said:

“I used to remove my head garment and wear my house clothes whilst inside my house up until ‘Umar was buried there. Thereupon I started covering myself until I built a wall between me and the graves, after which I started wearing my house clothes again ⁽¹⁾.”

This wall used to have an opening with a curtain covering it. Some of the Tābi’een (the generation after the Companions) would seek permission from ‘Āishah to look through it and see the grave. She would allow them to see it in order for them to know the Sunnah related to the graves and that it should not be elevated ⁽²⁾.”

Al-Qāsim ibn Muhammad (may Allāh have mercy on him) mentioned,

“I entered upon ‘Āishah (may Allāh be pleased with her)-being his maternal aunt-, I said, “O Mother, show me the grave of the Prophet (ﷺ) and his two Companions. She showed me the three graves, which were neither elevated, nor were they totally level with the ground. There was

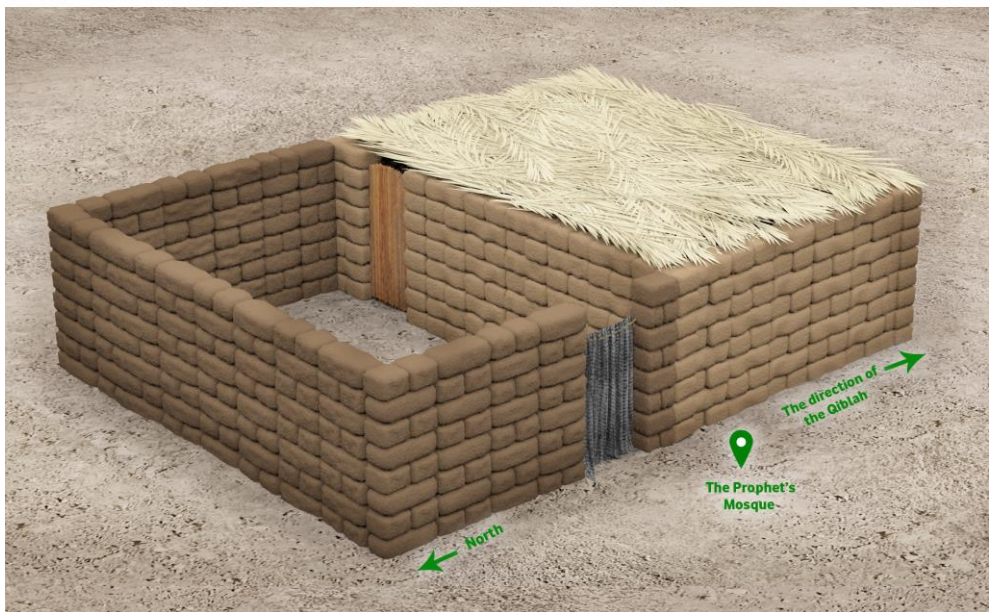
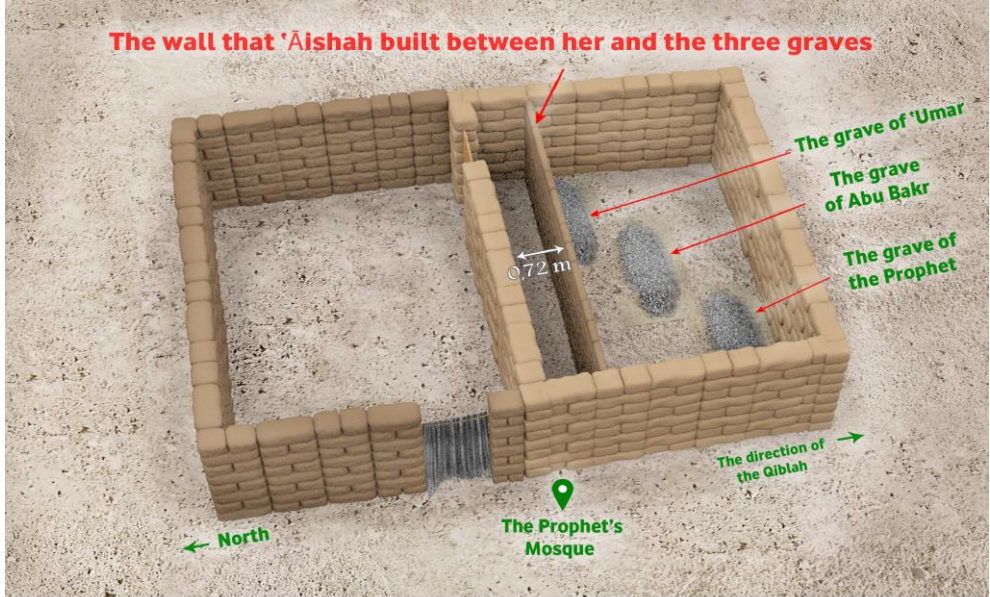
¹ Tabaqāt Ibn Sa’d v.3/346

² Qā’idah ‘Adhīmah fī al-Firaq by Shaykhul Islām p.79

reddish coloured sand and small pebbles that was taken from a desert plain that was spread over them.” (Collected by Abu Dāwud).

‘Āishah (may Allāh be pleased with her) lived in what remained of her house for thirty-five (35) years. Its length was 5.24m and its width was approximately 0.72m. She did not leave her house and hujrah (enclosed courtyard) until she (may Allāh be pleased with her) passed away.

This is a rough illustration of what the house might have looked like:



*** Fifth phase:**

When the number people started to increase in wanting to send salutations upon the graves, she decided to close the opening in the wall. No one was able to enter to see the graves up until today except on two occasions, during its reconstruction (which will be explained later)⁽¹⁾.

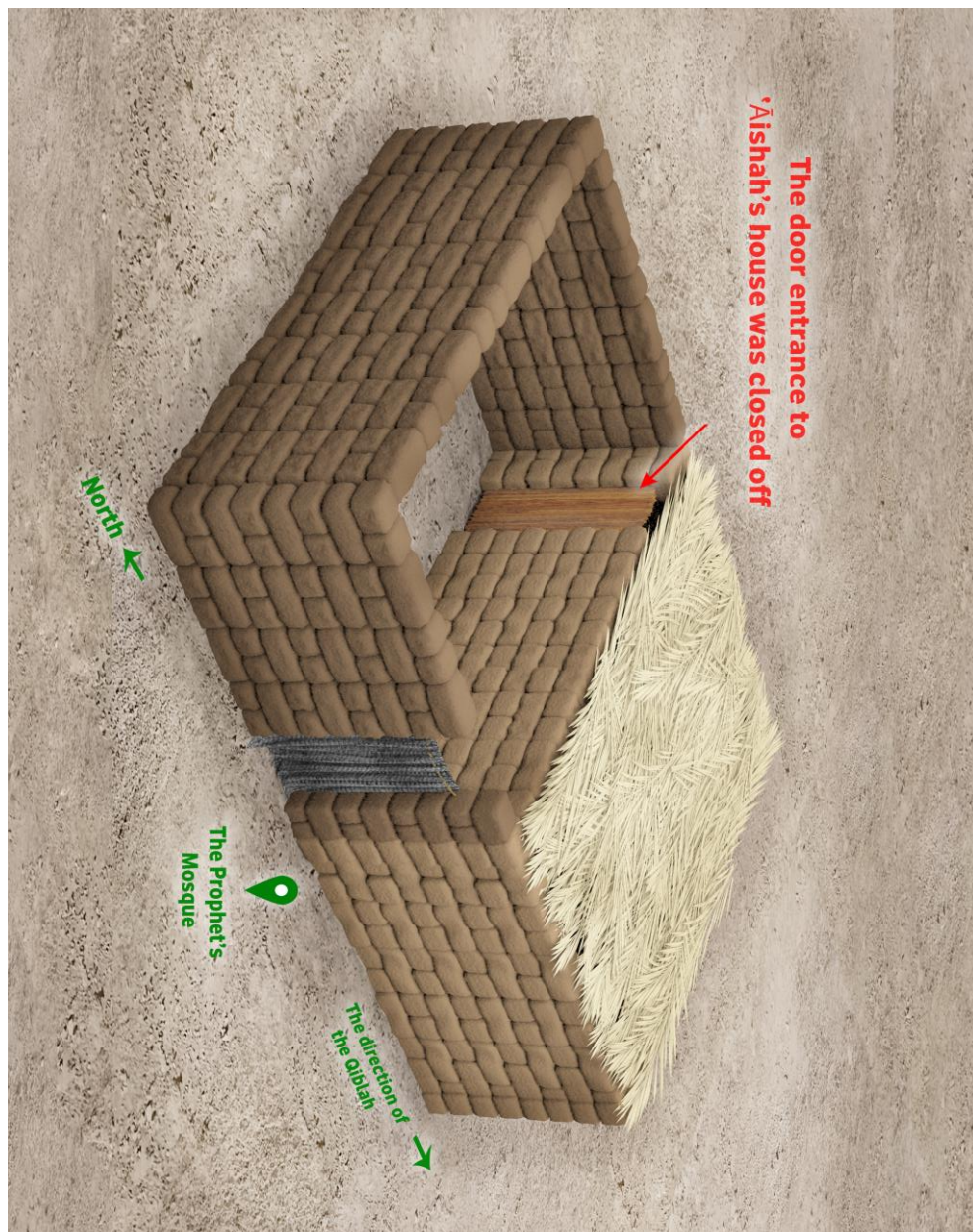
*** Sixth phase:**

After the death of ‘Āishah (may Allāh be pleased with her) in the fifty-eighth year after the Hijrah (58hijri), the door to her house was closed. Shaykhul Islām Ibn Taymiyyah (may Allāh have mercy on him) mentioned, “After her death (may Allāh be pleased with her), the door remained closed until it became contained within the Mosque, thereupon its door was then barricaded and an additional wall was built around the house. ⁽²⁾”

¹ Wafā ul-Wafā v.2/301, Tahqīq An-Nusrah p.105

² Fatāwā Shaykhul Islām v.27/328

This is a rough illustration of what the house might have looked like:



* Seventh phase:

In the eighty-eighth year after the Hijrah (88hijri), the Caliph Al-Waleed ibn 'Abdul Malik commanded his deputy of Al-Madīnah 'Umar ibn 'Abdul 'Azeez with three affairs:

First affair: To reconstruct the Prophet's Mosque and expand its eastern, western and northern sides which involved expanding over and through the houses of the Prophet's wives, which in the process would end up including the houses of the Prophet's wives within it.

Second affair: To remove the walls around the house of 'Āishah (may Allāh be pleased with her) that were built from dried clay bricks and then rebuild the walls from black rocks, in the same place the Prophet (ﷺ) originally built the walls.

Its dimensions are as follows:

The length of the southern wall: 4.90m

The length of the northern wall: 5.24m

The lengths of both the eastern and western walls: 3.50m

Its height: 6.13m

The width of the eastern wall: 0.63m

The width of the remaining walls: 0.73m

The roof was constructed from wood.

He did not make any door or window leading into the Prophet's Chamber (i.e. the room that the Prophet (ﷺ) was buried in, in 'Āishah's -may Allāh be pleased with her- house) nor was there any way to enter

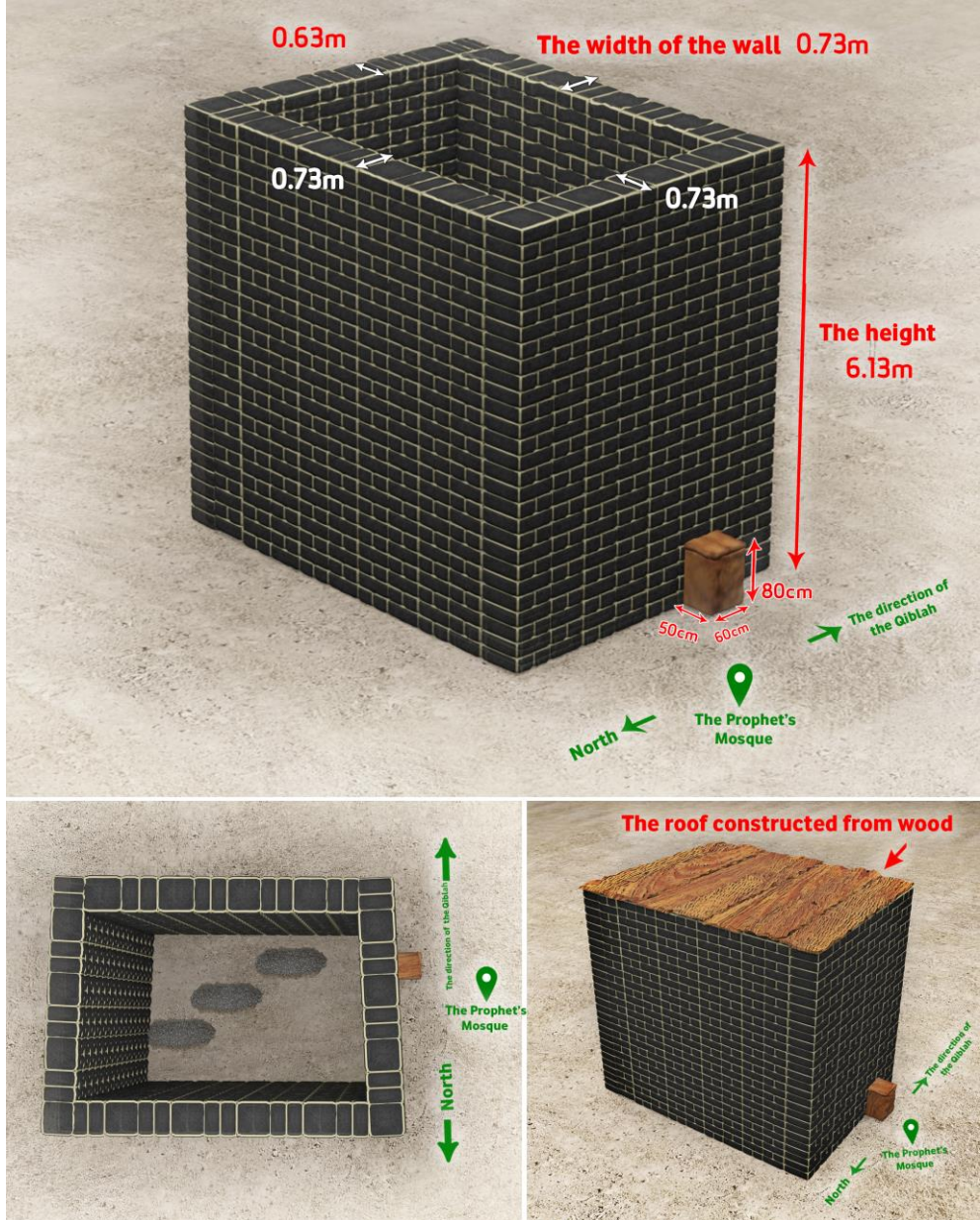
into the area of the Prophet's (ﷺ) grave or his two Companions ⁽¹⁾.

As-Samhūdī (may Allāh have mercy on him) mentioned, "From the onset, we did not find in the inner house any door being present, nor was there any signs of a door existing there previously." ⁽²⁾

¹ Fatāwā Shaykhul Islām v.27/323

² Wafā ul-Wafā v.2/307

This is a rough illustration of what the house might have looked like:



Third affair:

To build another outer wall from black rocks that would surround the Prophetic Chamber and for it to be pentagonal (have five sides) in its shape. He also commanded him to make the back of it in a triangular shape so that people do not pray in the Chamber nor towards it. Also, that he should angle the wall to the right of the *Qiblah* (direction of prayer) and that it should not have any doors, windows or openings.

The outer wall is situated alongside the wall of the chamber on the western side. There exists a tiny gap between the outer wall and the chamber wall on the southern and eastern sides. On the northern side there is a large empty space between the chamber wall and the triangular shaped outer wall.

At the lower part of this outer wall on the southwestern side, there is a wooden box fixed to the ground, which is in line with the inner wall, indicating its (i.e. the chamber wall's) location:

Its length is 0.60m

Its width is 0.50m

Its height is 0.80m high

Its depth inside the wall is 0.50m

The width of all the outer walls is 0.63m

The height of all the outer walls is 6.13m

This is the wall that we currently see today covered by the shroud and can be seen from behind the copper barriers ⁽¹⁾.

¹ Wafā ul-Wafā v.2/126, Khulāstu Al-Wafā v.2/125, Jawāb fī Al-Halaf bi ghairillāh by Shaykhul Islām ibn Taymiyyah () p.14

Dimensions of the pentagonal wall:

The length of the southern wall is 7.80m.

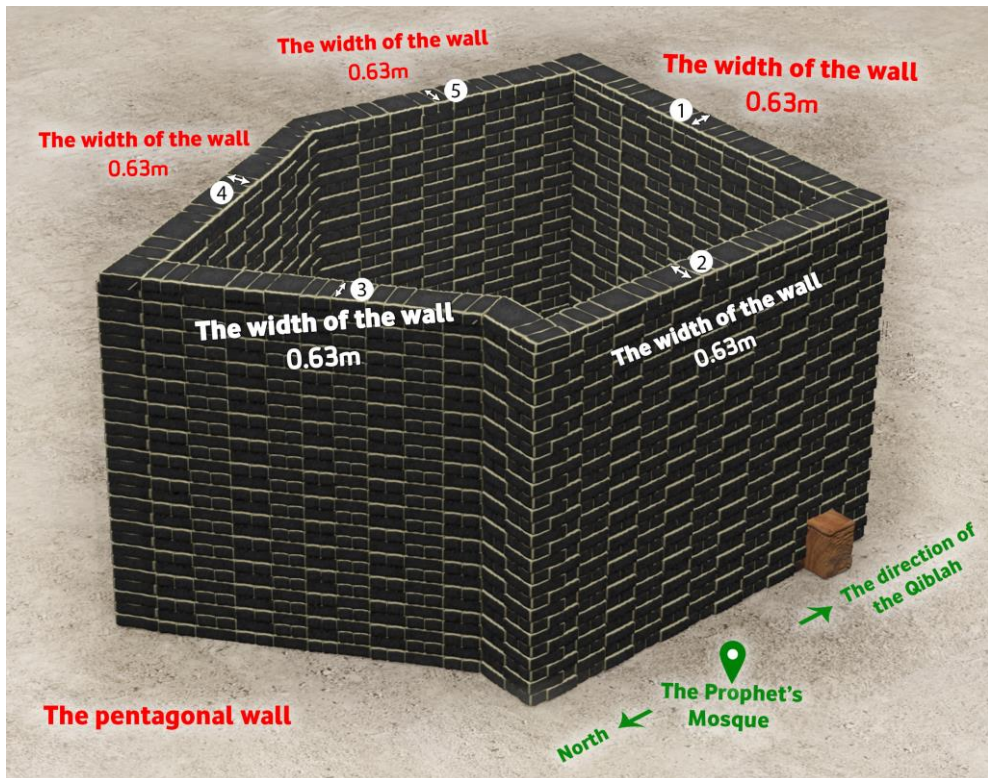
The length of the western wall is 7.75m. Then it extends slightly east by 1.15m.

The length of the northwestern angled triangle is 5.77m.

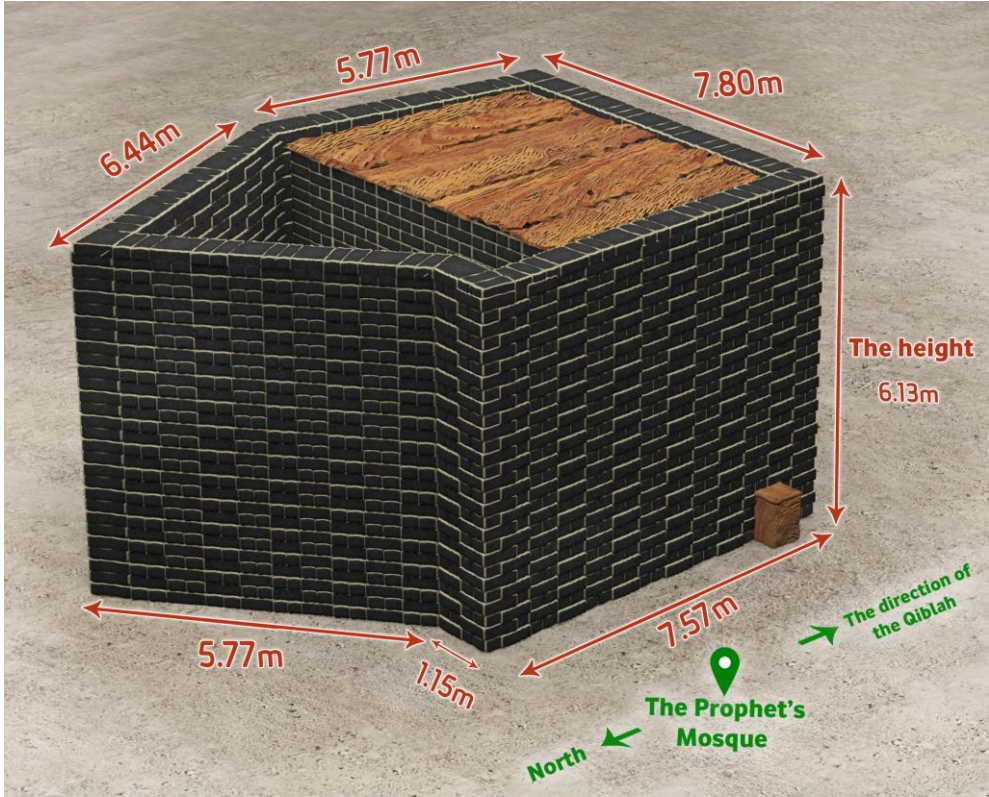
The length of the northeastern angled triangle is 6.44m.

The length of the eastern wall is 5.77m.

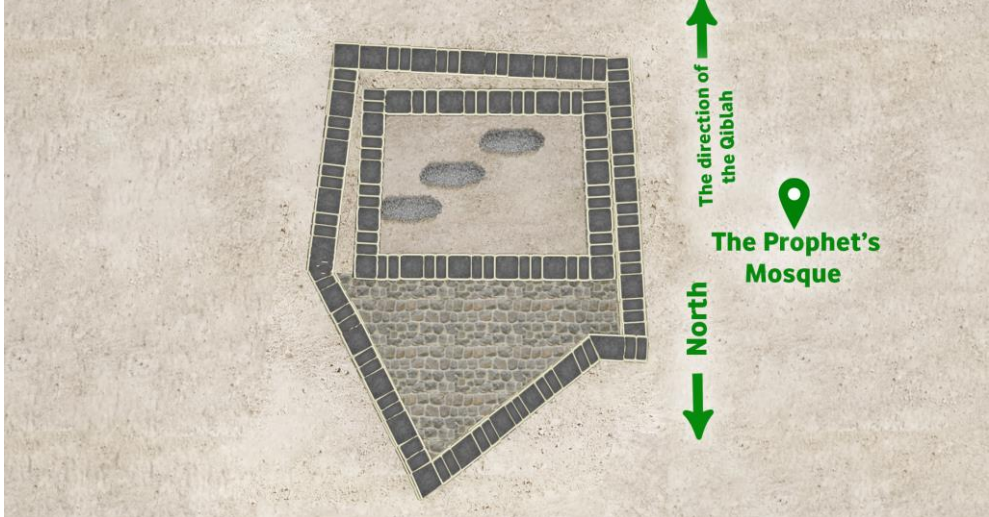
This is a rough illustration of what the pentagonal wall looks like:



This is a rough illustration of what the pentagonal wall looks like including the inner wall:



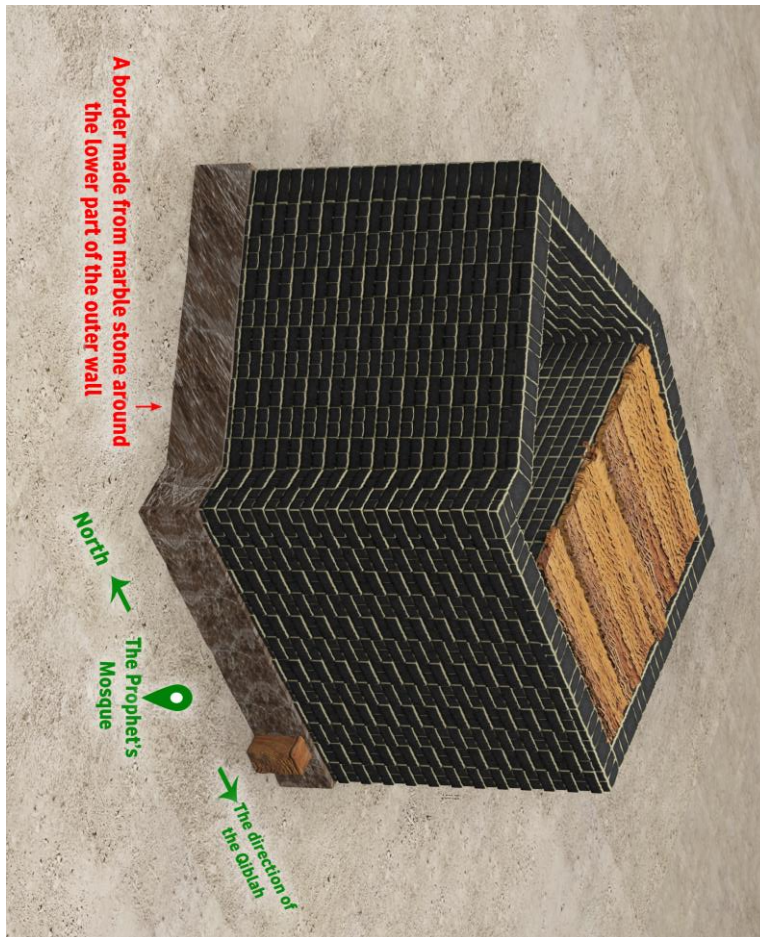
A rough illustration of the inside of the house



*** Eighth phase:**

During the reign of Al-Mutawakkil - starting from the year two hundred and thirty-two to the year two hundred and forty-seven after the Hijrah (232-247hijri)- he built a border made from marble stone around the lower part of the outer wall, which is approximately 1.00m in height ⁽¹⁾.

This is a rough illustration of what it looked like:

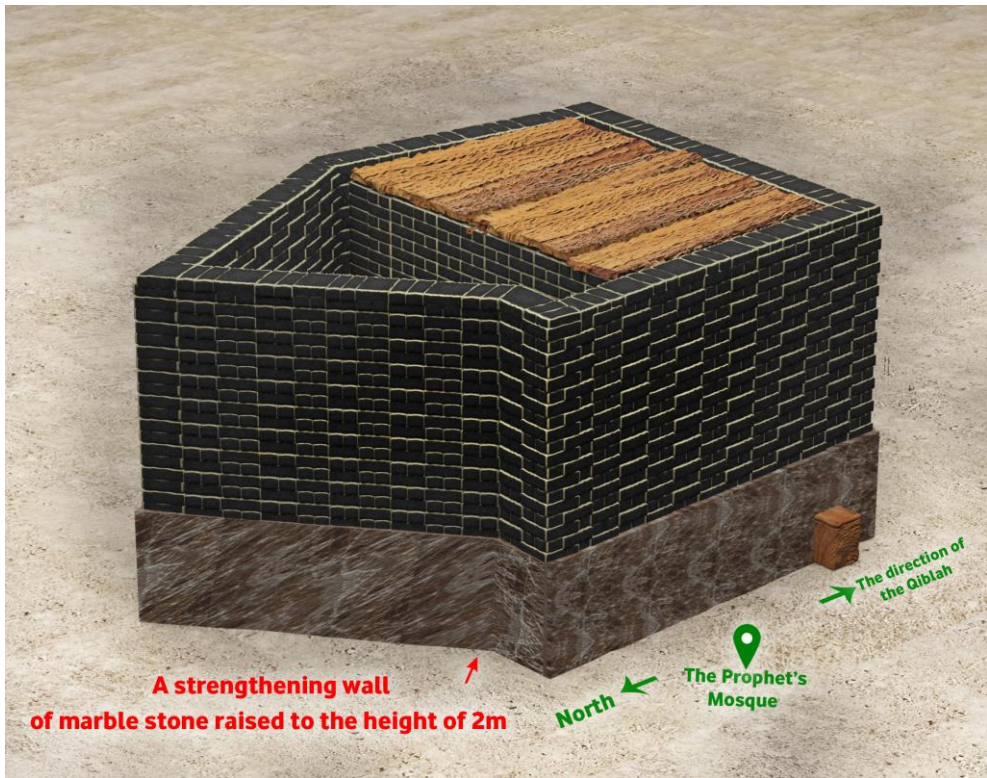


¹ Wafā ul-Wafā v.2/338, Ad-Durrah Ath-Thamīna v.2/393

*** Ninth phase:**

During the caliphate of Al-Muqtafi in the year five hundred and forty-eight after the Hijrah (548 hijri), he renewed the marble stone border in addition to raising its height to be approximately 2.00m ⁽¹⁾.

This is a rough illustration of what it looked like:



¹ Wafā ul-Wafā v.2/338, At-Tārīkh Al-Bāhir p.118, Al-Maghānim Al-Matābah p.165

* Tenth phase:

During the reign of King Qāyitbay (may Allāh have mercy on him), some reconstruction works were carried out:

First: The demolition phase:

On the 14th day of Sha'baan in the year eight hundred and eighty-one after the Hijrah (881^{hijri}) they commenced with demolishing both the outer wall and inner wall. The details are as follows:

a) The outer wall:

A part of the eastern wall was demolished along with the adjoining wall to it towards the northern direction of the triangular shaped part of the wall.

The total length that was demolished was 2.30m. The demolition started from the height of 1.84m up from the base of the wall up to the top of the wall.

The reason they demolished this part of the wall was because they noticed that the wall had started to lean to one side, which itself was due to a crack in the inner wall which made it lean against this part of the outer wall⁽¹⁾.

b) The inner wall:

The following is what was demolished of it:

1. The entire eastern and northern sides of the inner wall were demolished.
2. A part of the wall in the southern side of the Hujrah was demolished

¹ Wafā ul-Wafā v.2/401

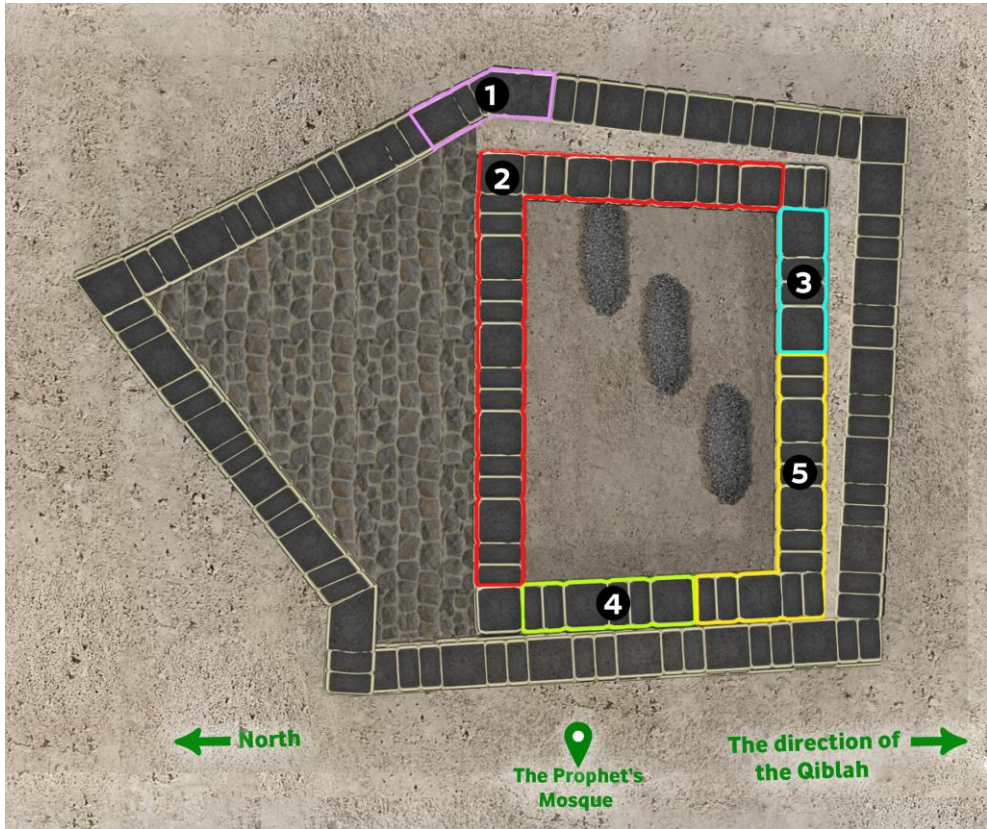
from the top downward to the length of about 1.84m on its eastern section.

3. A part of the wall in the western side of the Hujrah was demolished from the top downward to the length of about 2.30m on its northern section.
4. The section that remained (from between the two demolished walls) from the wall on the southern and western sides, were demolished from the top downward to the length of about 2.30m.

Nothing from original walls remained from the southern and western sides except the parts near the base that weren't demolished completely.

And no corner support pillars of the original chamber remained except for the southeastern corner and northwestern corner support pillars.

This is a rough illustration of what was demolished from the walls:



- 1 The extent of demolition from the south and north sides together measures 2,30m. The extent of demolition from the ground to the top of the wall measures 1,84m.
- 2 The entire wall was demolished.
- 3 Approximately 1,84m of the wall was demolished.
- 4 A section from the wall measuring approximately 2,30m was demolished.
- 5 A section from the uppermost part wall measuring approximately 2,30m was demolished.

Second: The reconstruction phase:

On the twenty-seventh (27) day of Sha'bān in the year eight hundred and eighty-one after the Hijrah (881hijri), they commenced with the reconstruction works. They carried out the following:

a) The walls:

1. They rebuilt what they demolished using the same rocks that they knocked down.
2. They filled the gap that existed between the internal and external walls on the eastern side so that they were now touching and in contact with each other.
3. They filled the gap that existed between the internal and external walls on the southern side.
4. They made almost a third of the internal northern wall wider than what it used to be so that it could be merged into the pillar on the outer wall.
5. The external bordering at the bottom of the Chamber made from marble stone was renewed.

They did not make a door, window or opening for the Prophetic Chamber and no one is able to reach the grave of the Prophet (ﷺ) and his two Companions, just as it was the case before.

The width of the walls of the Prophetic Chamber after the gaps were filled and it was merged with the outer southern and eastern walls, are as follows:

The width of the southern wall at its west side is 1.59m and increases in width as it extends towards the east side, till its width measures 1.82m.

The width of the western wall is 1.36m.

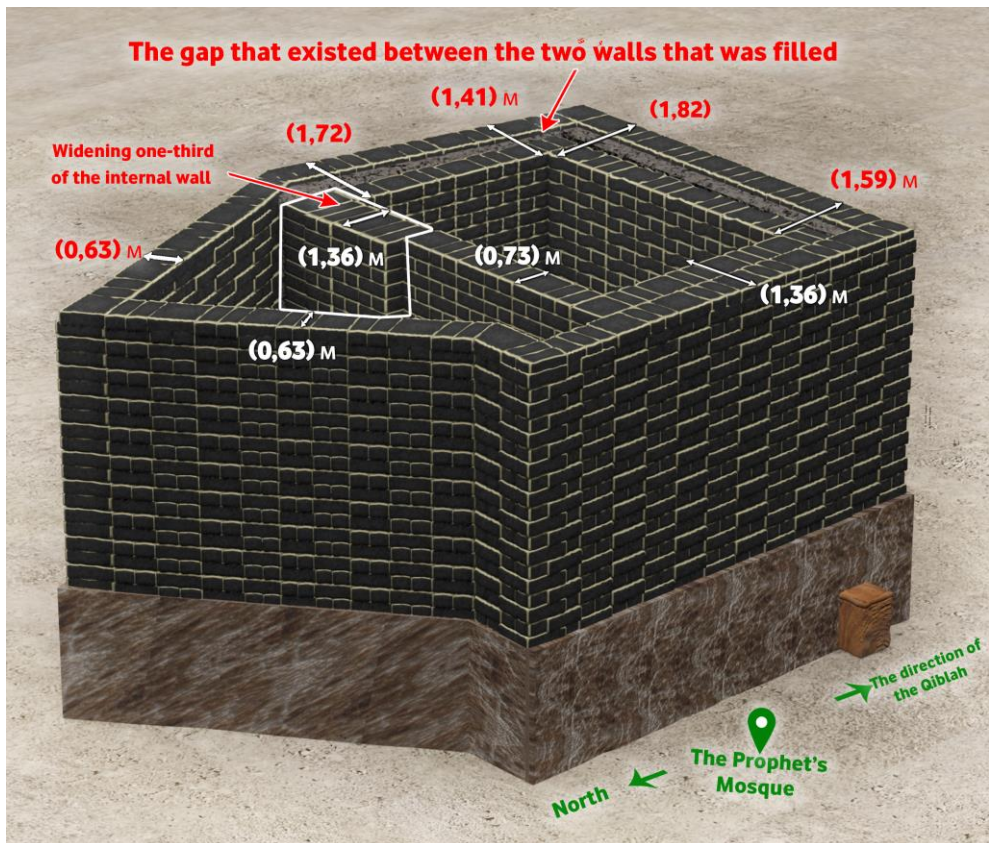
The width of the triangular shaped northeastern and northwestern walls are 0.63m

The width of the eastern wall at its south side is 1.41m and increases in width as it extends towards the northern side, till its width measures 1.72m.

The width of the internal northwestern wall is 0.73m.

The width of the internal northeastern wall is 1.36m.

This is a rough illustration of the reconstruction of the walls:



b. The roof:

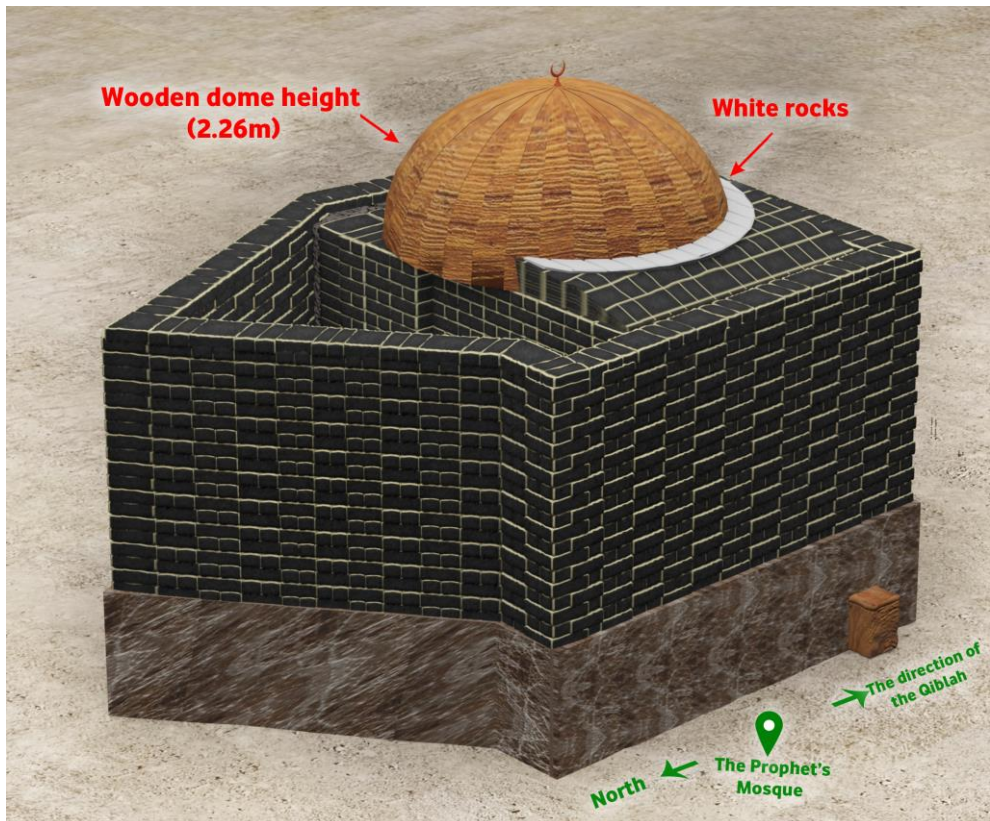
Something new they built was a small dome made from wood that was placed on top of ‘Āishah’s house (may Allāh be pleased with her), to replace the wooden roof that existed before. They secured the dome in place starting from the western side using black rocks and finished it off with white rocks.

The height of the dome was 2.26m tall.

The total height of the walls along with the dome was 8.39m.

They finished these construction works on the 7th of Shawwaal in the year eight hundred and eighty-one after the Hijrah (881hijri).

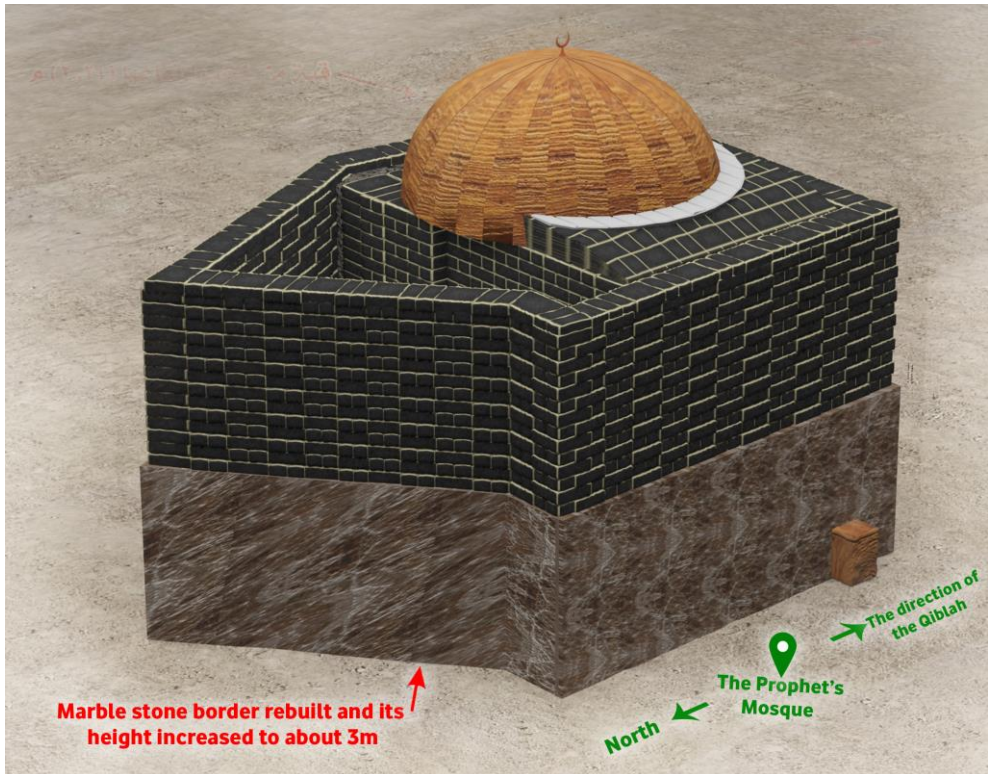
This is a rough illustration of the construction of the dome:



* Eleventh phase:

After the Mosque caught on fire for the second time in the year eight hundred and eighty-six after the Hijrah (886hijri), King Qāyitbay had the marble stone border rebuilt and increased its height to approximately 3.00m. He also renewed other marble stone sections that surrounded it ⁽¹⁾.

This is a rough illustration of how it looked:



¹ Wafā ul-Wafā v.2/181

The diameters of the walls of the Prophet's Chamber at present

After the completion of the marble stone border works of As-Sultān Qāyitbay (may Allāh have mercy on him) in the year eight hundred and eighty-six after the Hijrah (886 hijri), the changes to the Prophetic Chamber were concluded and there were no more works or renewals done to it. With that said, its height is as has already been mentioned. As for the dimensions of the walls, then it increased due to the marble stone works that were carried out. No one has mentioned the total diameters of the outer walls after the marble stone works were carried out.

The dimensions after the marble stone works were carried out are as follows:

The length of the southern wall is 8.00m.

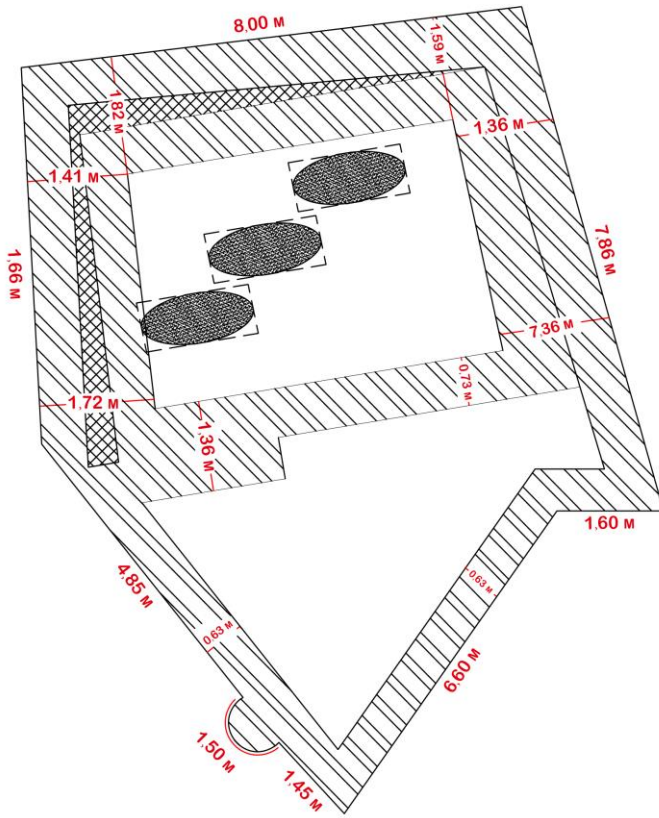
The length of the western wall is 7.86m which then extends east by 1.60m.

The length of the northern wall on the west side of the triangular section is 6.60m.

The length of the northern wall on the east side of the triangular section is 1.45m before reaching the part of there wall that is joined to the circular pillar which runs for 1.50m in length before straightening out for another 4.85m.

The length of the eastern wall is 5.66m.

This is a rough illustration of how it looked:



The Outer Barrier

After all that has previously been mentioned pertaining to the walls, there is an external barrier made from copper at the southern side and it is where the people stand today when sending salutations upon the Prophet (ﷺ) and his two Companions, (may Allāh be pleased with them both). All the other sides are bordered with iron barriers at the top of which is a copper bar.

This external gated barrier has gone through several phases:

1. In the year six hundred and sixty-eight after the Hijrah (668 hijri) during the reign of King Adh-Dhāhir Bībars, he placed a wooden barrier around the old walls of the Chamber that Al-Walīd Ibn ‘Abd Al-Malik built. The wooden barrier was 3.50m tall.
2. In the year six hundred and ninety-four after the Hijrah (694 hijri) during the reign of King Al-Ādil Zayn Ad-Deen Katbugha (may Allāh have mercy on him) he added an additional wooden barrier encircling the pre-existing wooden barrier.
3. In the year eight hundred and eighty-six after the Hijrah (886 hijri) the Prophet’s Mosque caught on fire along with the two barriers made from wood. King Qāyitbay (may Allāh have mercy on him) had a barrier made from copper built at the southern side and barriers from iron on all the other sides that were painted green with a copper bar fitted on top.
4. During the reign of the Ottoman Sultan ‘Abdul Majīd Khān, the one who carried out the expansion of the Prophet’s Mosque in the year one thousand two hundred and sixty-five after the Hijrah (1265 hijri)

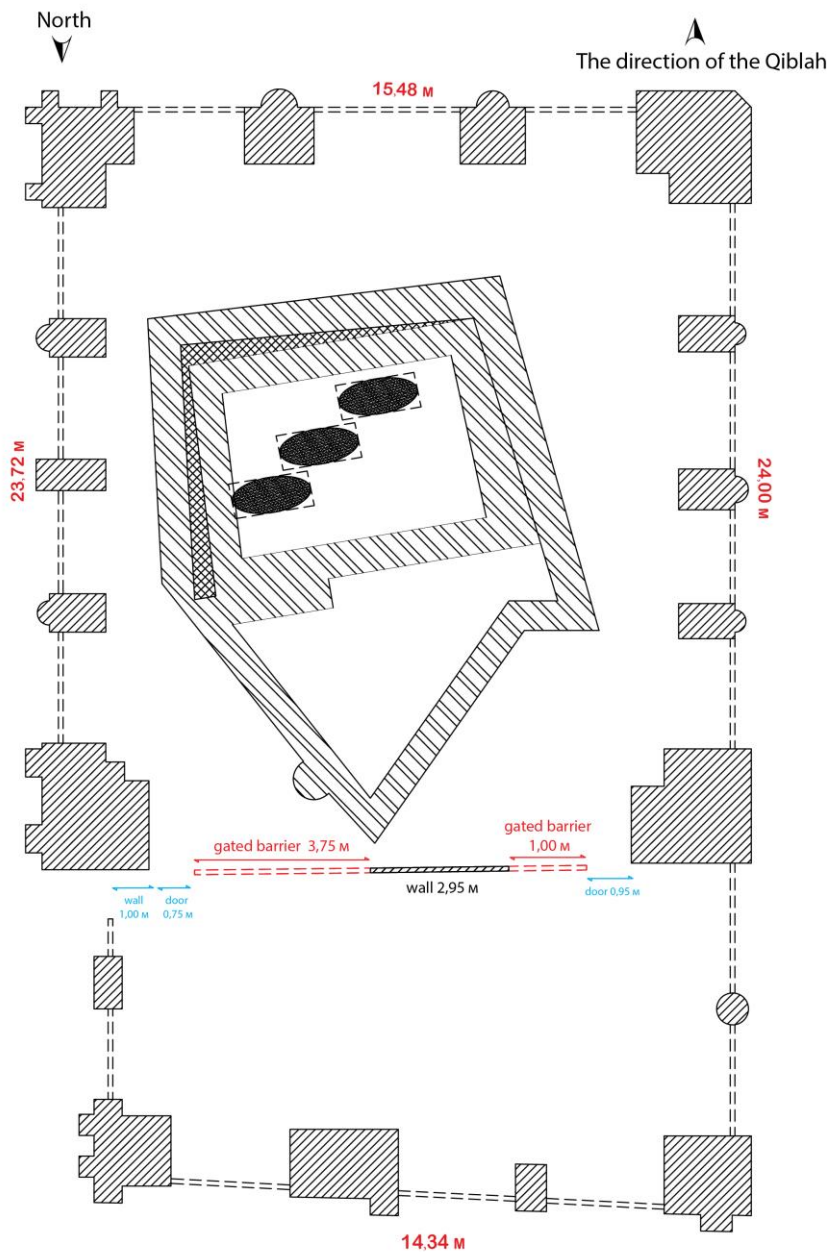
and finished it in the year one thousand two hundred and seventy-seven after the Hijrah (1277 hijri), had works renewed to the copper barrier at the southern side where the people stand today when sending salutations to the Prophet (ﷺ) and his two Companions (may Allāh be pleased with them both). This is the same barrier that currently exists today ⁽¹⁾.

This gated barrier surrounds the following:

- a) The house of ‘Āishah (may Allāh be pleased with her).
- b) The courtyard of ‘Āishah (may Allāh be pleased with her).
- c) A part of Hafsah’s house (may Allāh be pleased with her).
- d) A part of the Rawdhah.
- e) Fātimah’s house (may Allāh be pleased with her).
- f) An empty space located on the eastern side.

¹ Wafā ul-Wafā v.2/387, Ad-Durrah Ath-Thamīna v.2/360, At-Ta’rīf p.39, Tahqīq An-Nusrah p.85

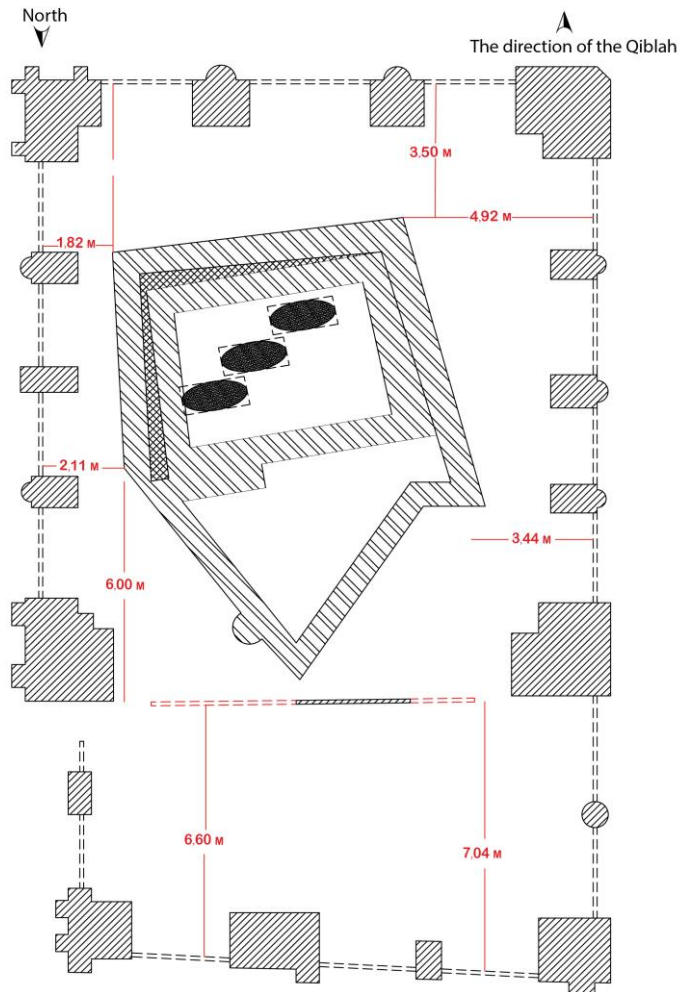
This is a rough illustration of the external gated barrier along with the walls that Al-Walid built:



The Location of the Copper Barrier with Regards to the Prophetic Chamber

The Prophetic Chamber is situated at the southeastern area inside the copper barrier. The walls of the Prophetic Chamber are angled to the east so that it is not directly in line with the Qiblah (direction of prayer) and so the distance from the copper barrier to the walls of the Prophetic Chamber are different at all sides.

This is a rough illustration showing the distance between the walls of the Prophetic Chamber and the copper barrier:



The Distance between the Area where the Visitor sends Salutations Upon the Prophet (ﷺ) and the Grave

When a visitor comes to send salutations on the Prophet (ﷺ), then between him and the grave would be the following:

1. A surface area the length of 0.92m designated for officials that prompt the people to move on after they have sent their salutations upon the Prophet (ﷺ) and his two Companions (may Allāh be pleased with them).
2. The gated copper barrier (0.10m).
3. Empty space the length of 4.14m between the gated copper barrier and the pentagonal outer wall.
4. The pentagonal outer wall, which has a width of 0.63m.
5. The space between the outer pentagonal wall and the inner wall that was later filled to close the gap, which has a thickness of 0.25m.
6. The inner wall, which has a width of 0.73m.
7. Empty space the length of 0.23m from the inner wall to the grave.
8. The grave of the Prophet (ﷺ).

With all this, there is a total of 7.00m between the one sending salutations upon the Prophet (ﷺ) and his grave.

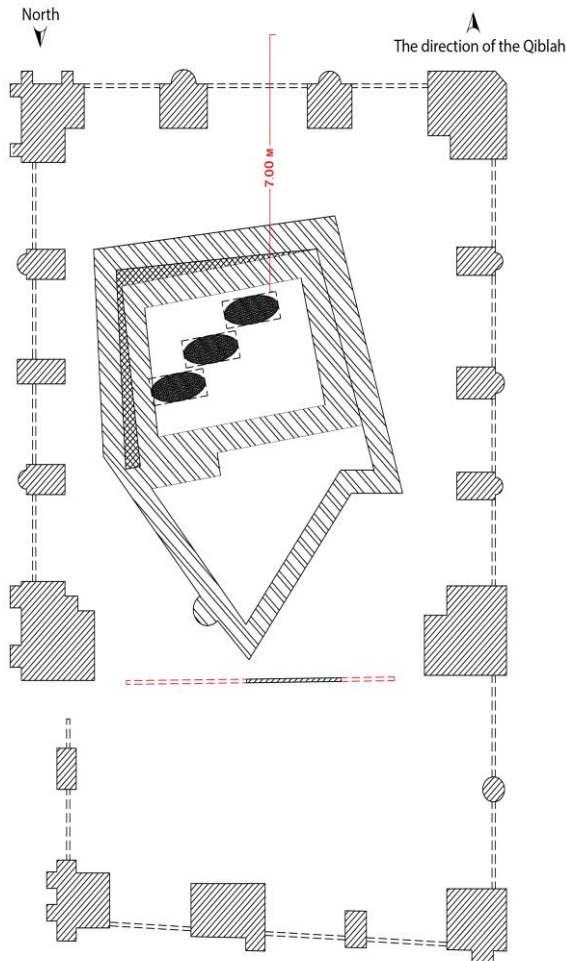
Allāh distinguished the Prophet (ﷺ) by designating angels that will convey the salutations of the believers to him.

The Prophet (ﷺ) said:

“Therefore, send salutations upon me for indeed it will be conveyed to me wherever you may be.” (Collected by Al-Maqdisī in his book Al-Mukhtārah).

And this is the case regardless of whether the one sending salutations upon him is close to his grave or far from it. Al-Hasan Ibn Al-Hasan (may Allāh have mercy on him) said, “You and the people of Al-Andalus (modern day Spain) are no different in this regard i.e. of sending salutations upon the Prophet (ﷺ).

This is a rough illustration showing the distance between the one sending salutations upon the Prophet (ﷺ) and his grave:



The Distance between the Copper Gated Barrier on the Northern Side and the Grave of the Prophet (ﷺ)

The distance between the northern copper gated barrier (i.e. the one on the opposite side of where people stand to send salutations) and the grave of the Prophet (ﷺ) is as follows:

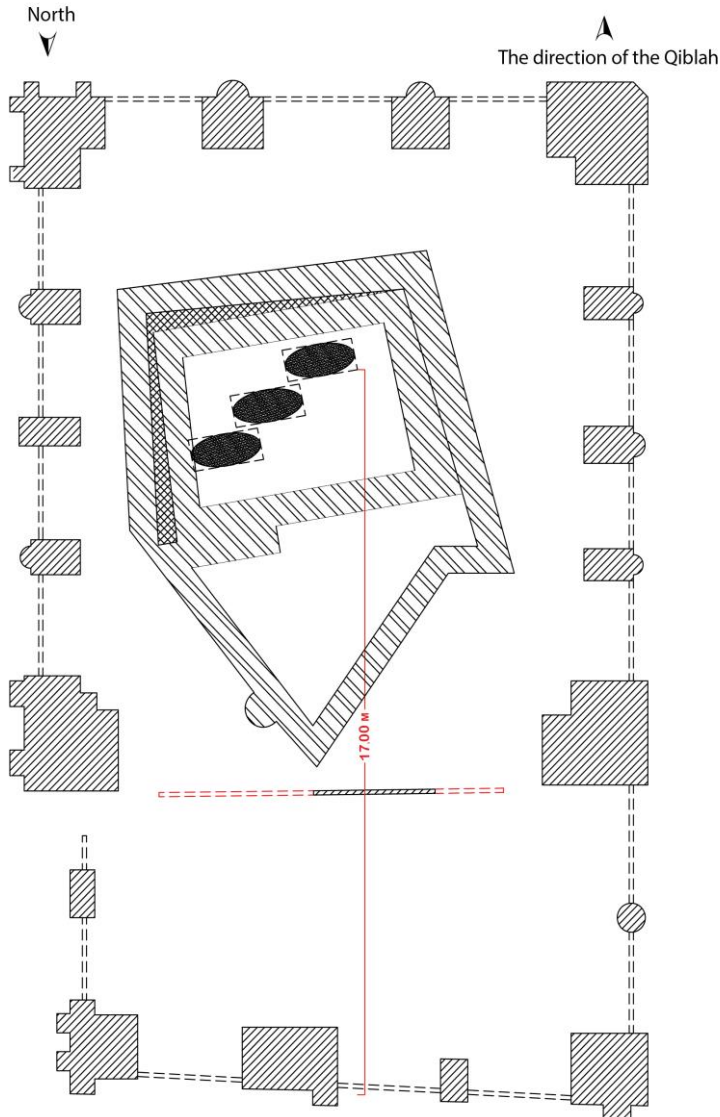
1. A secured copper bookshelf for placing copies of the Qurān on, the length of 0.23m.
2. The northern copper gated barrier (0.10m).
3. Empty surface area the length of 7.00m.
4. An additional wall measuring 0.10m thick.
5. Another empty surface area the length of 2.53m.
6. The triangular shaped wall, with a thickness of 0.63m.
7. Empty surface area inside the triangular structure measuring 2.68m in length.
8. The Chamber inner wall that is 0.63m thick.
9. Empty surface area between the Chamber wall and the grave measuring 2.60m in length.
10. Then 0.50m to the center of the Prophet's grave (ﷺ).

So the total distance from where one stands behind the northern copper gated barrier and the Prophet's grave (ﷺ) is 17.00m.

And whoever claims that this is the best place to stand when facing the Prophet's grave (ﷺ) then this is actually not the case, as between him and the Prophet's grave is a fair distance as well as other

enclosed walls. Furthermore, if they meant this being the best place to stand because of one facing the grave during the prayer, then they have opposed that which has been legislated in Islām, as Allāh has commanded us to face the direction of the Ka'bah, not the grave.

This is illustrated in the following diagram:



Is it Possible to Enter the Prophetic Chamber?

The copper gated barrier surrounding the chamber has a door at the eastern side towards the north. Whoever enters it will reach the pentagonal wall that has a shroud over it. It is not possible to either reach the graves nor see them due to the outer pentagonal wall and the inner chamber wall that is attached to it. Both these walls have no doors, windows or openings.

So whoever says they entered the “Prophetic Chamber” then what they mean is: they only went passed the copper gated barrier and reached the outer pentagonal wall.



The Wisdom Behind the Building of these Walls and the Copper Barrier

The wisdom behind the building of these walls: It is to protect the grave of the Prophet (ﷺ) from having anyone reach it, as the Prophet (ﷺ) prohibited for his grave to be made a place of ceremony. He (ﷺ) said:

“Do not take my grave as a place of ceremony.” (Collected by Ahmad).

He (ﷺ) clarified the wisdom behind this, being that absolutely no worship is to be directed to his grave, instead of being directed to Allāh. He (ﷺ) said:

“O Allāh, do not make my grave an idol that is worshipped.” (Collected by Mālik).

So Allāh answered the supplication of his Messenger (ﷺ) and no one is able to reach his grave.

If someone wanted to pray to the graves, they will not be able to, given that a triangular shaped wall from the northern side surrounds it. Ibn Al-Qayyim, (may Allāh have mercy on him), made mention of this triangular structure in one of his poems:

So the Lord of the worlds answered his supplication...

... And surrounded it with a triangular shaped wall ⁽¹⁾

And in front of these walls there is also the copper gated barrier; so between the one facing the grave and the grave itself is a fair distance, as has been previously mentioned.

¹ Nūniyah Ibn Al-Qayyim poem line (4042)

The Roof of the House and the Dome

The Prophet (ﷺ) passed away in ‘Āishah’s house (may Allāh be pleased with her) and He was buried in it. At the time, the walls of the house were made from dried clay bricks and the roof was made from branches of the date palm. In the year eighty-eighth after the Hijrah (88 hijri) during the reign of Al-Walīd Ibn ‘Abd Al-Malik (may Allāh have mercy on him), he rebuilt the house using rock and made its roof from wood and then surrounded the house with the pentagonal wall. The house never had a dome at the time of the Prophet (ﷺ) nor at the time of the Companions or those that followed them, rather it was introduced many centuries after.

*** The roof**

The roof of the Prophet’s (ﷺ) house went through several phases:

1. When the Prophet (ﷺ) built his mosque after his emigration to Al-Madīnah, He built along with it ‘Āishah’s house (may Allāh be pleased with her). He made both the roof of the mosque and ‘Āishah’s house from the branches of the date palm.
2. In the eighty-eighth year after the Hijrah (88 hijri) ‘Umar Ibn ‘Abdul-‘Azīz (may Allāh be pleased with him) demolished the house by order of the Caliph Al-Waleed Ibn ‘Abdul-Malik (may Allāh be pleased with him) and rebuilt it from rock and constructed the roof from wood.
3. In the year eight hundred and eighty-one after the Hijrah (881 hijri) King Qāyitbay Al-Mamlūkī (may Allāh have mercy on him) had a small dome built from wood on top of ‘Āishah’s house (may Allāh be pleased with her) in replacement of the wooden roof.

4. In the year one thousand two hundred and twenty-eight after the Hijrah (1228 hijri) the Ottoman Sultān Mahmūd Ath-Thāni (may Allāh have mercy on him) had this dome refurbished.

* **The big dome**

It is on top of the small dome (that was mentioned previously) that was built on 'Āishah's house (may Allāh be pleased with her).

This dome went through several phases:

1. In the year six hundred and seventy-eight after the Hijrah (678 hijri) King Qalāwūn As-Sālihi (may Allāh have mercy on him) had a dome built in alignment with 'Āishah's house (may Allāh be pleased with her). He was the first person to have had this done. It was made from wood and had lead planks on the top.
2. In the year eight hundred and eighty-one after the Hijrah (881 hijri) Sultan Qāyitbay Al-Mamlūkī (may Allāh have mercy on him) had this dome refurbished.
3. In the year eight hundred and eighty-six after the Hijrah (886 hijri) the dome caught on fire.
4. In the year eight hundred and eighty-seven after the Hijrah (887 hijri) Sultan Qāyitbay Al-Mamlūkī (may Allāh have mercy on him) had the dome rebuilt after it was burnt.
5. In the year one thousand two hundred and thirty-three after the Hijrah (1233 hijri) the Ottoman Sultan Mahmūd Ath-Thāni demolished the top parts of the upper dome and reconstructed it, making it blue in colour.

6. In the year one thousand two hundred and fifty-three after the Hijrah (1253 hijri) the Ottoman Sultan Mahmud Ath-Thānī (may Allāh have mercy on him) ordered for the upper exterior dome to be painted green ⁽¹⁾.

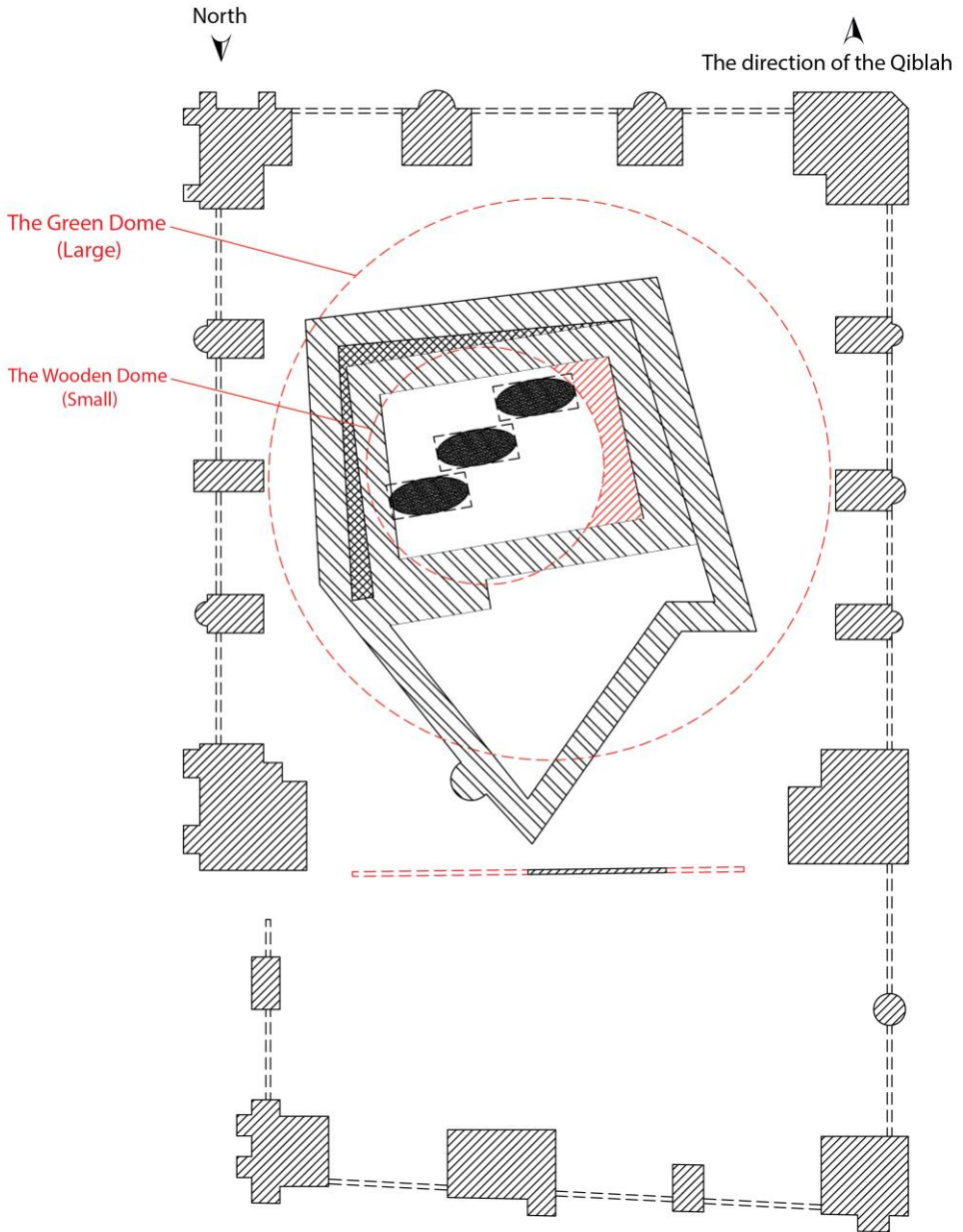
What is currently under this dome today is as follows:

- a) ‘Āishah’s house (may Allāh be pleased with her) and the majority of her hujrah (courtyard).
- b) A part of Hafsa’s house (may Allāh be pleased with her) which is located on the southern side of ‘Āishah’s house (may Allāh be pleased with her). It is currently now empty space inside the copper gated barrier.
- c) Approximately three meters of the Rawdhah on the west side of ‘Āishah’s (may Allāh be pleased with her) house.
- d) Approximately one meter of empty open space that lies on the east side of ‘Āishah’s (may Allāh be pleased with her) house.

This dome is not directly above the middle of ‘Āishah’s (may Allāh be pleased with her) house. Rather it lies slightly southwest of it. So ‘Āishah’s (may Allāh be pleased with her) house lies under the southeastern side of the dome and for this reason the scholars use the terminology of the dome being ‘aligned’ with ‘Āishah’s (may Allāh be pleased with her) house.

¹ Ad-Durrah Ath-Thamīna v.2/394, Tārīkh Makkah wa Al-Madīnah v.1/329, Ar-Rihlatu Al-Hijāziyyah p.245, Khulāsatul-Wafā v.2/142, Nuzhatu An-Nādhirīn p.77

This is a rough illustration:



The Graves of the Prophet (ﷺ) and His Two Companions have not been seen except on Two Occasions

Since ‘Āishah (may Allāh be pleased with her) passed away and her house was closed off, the graves have not been seen except on two occasions:

The first: In the eighty-eighth year after the Hijrah (88 hijri) at the time of Al-Walīd Ibn ‘Abdul-Mālik (may Allāh have mercy on him) when he demolished the walls of the Prophetic Chamber, he rebuilt it and added the pentagonal wall around it.

The second: In the year eight hundred and eighty-one after the Hijrah (881 hijri) when King Qāyitbay (may Allāh have mercy on him) gave the order for the inner walls of the Chamber to be demolished as well as a part of the outer pentagonal wall. Some of the people of Al-Madīnah entered the Prophetic Chamber in order to rebuild the walls and clean up the aftermath of the two fires that Prophet’s Mosque suffered previously.

In other words: the graves of the Prophet (ﷺ) and his two Companions (may Allāh be pleased with them) remained unseen for seven hundred and ninety three (793) years from the year eighty-eighth after the Hijrah (88 hijri) until the year eight hundred and eighty-one after the Hijrah (881 hijri).

When they entered the Prophetic Chamber they did not see any parts of the graves that were raised above ground level, rather they found it relatively flat. As-Samhūdī (may Allāh have mercy on him) who was from the scholars of Al-Madīnah at that time who managed to see

the graves in the year eight hundred and eighty-one after the Hijrah (881 hijri) mentioned, “I was pondering over the site inside the honourable Chamber and to my surprise I saw that it was even with the ground with no apparent signs of the graves being there ⁽¹⁾.”

As-Samhūdī and a group with him who were in charge of the building of the walls, attempted to pinpoint the graves and place gravel on the three graves where they believed they were buried from what they read in books pertaining to the description of the location of the graves ⁽²⁾.

Since that year until now, no one has seen the graves.



¹ Wafā ul-Wafā v.2/404

² Wafā ul-Wafā v.2/408

Is it permissible to Wipe the Walls of the Prophetic Chamber in order to Seek Blessings?

The walls of the Prophetic Chamber are an inanimate object just like any other inanimate object and it is not permissible to wipe them in order to seek blessings or special virtue. Abu Hāmid Al-Ghazālī (may Allāh have mercy on him) mentioned, “Indeed the touching and kissing of places and things that are venerated by the people to seek blessing by it, is from the ways of the Christians and Jews ⁽¹⁾.”

So it is not permissible to seek blessings in the wiping or kissing of the Prophetic Chamber, or the *mihraab*, or the *minbar*, or the pillars, or the doors, or the fencing walls, because this is something that leads to and is a means to *shirk* (polytheism).



¹ Asrār Al-Hajj p.157

Tabarruk

Tabarruk: The seeking of blessings and hoping for it with a firm belief.

Allāh (Who is perfect in every way) is the One who confers the blessings. He says:

﴿تَبَرُّكَ الَّذِي فِي يَدِهِ الْمُلْكُ﴾

[Blessed is He in whose hand is the dominion.] 67:1

Blessings are attained from Allāh (the Most Exalted), and it should be requested solely from Him (Who is perfect in every way) through supplication, such as one saying: ((O Allāh bless me in such and such a thing.)) It can also be attained through obedience to Allāh and righteous deeds, as the more the servant gets closer to Allāh, the more blessings he will attain.

Tabarruk is of two types: the first being legislated and the other being impermissible

* **The first type: *Tabarruk* which is legislated**

This is what has been mentioned in the legislated acts of worship:

Firstly: *Tabarruk* from the Prophet (ﷺ) in His lifetime:

It was permissible to seek *Tabarruk* from the Prophet's body (ﷺ), or from what he touched, ﷺ or from the pure things that came from his body.

- For example, his sweat: In the case when Umm Sulaym took his

sweat when he slept in her house so that she could seek blessings from it and put it in her perfumes. (Agreed upon).

- Another example, his hair: In the case when the Prophet (ﷺ) gave strands of his hair to the companions when he performed Hajj. (Collected by Muslim).

- Another example, his clothes: In the case when the Prophet (ﷺ) gave his lower garment to those washing his daughter Zaynab (may Allāh be pleased with her) and he (ﷺ) said:

“Shroud her in it.” (Agreed upon).

Today there is nothing from him left behind from his hair, or his clothes. As for those people that claim that they have some strands of his hair or his sword or his armor and the likes, then this claim cannot be asserted or proven.

Secondly: *Tabarruk* from the things that are supported by textual evidence (Hadeeth Shareef) and are obtained in the legislated way prescribed. Those being:

- a) **With respect to drink:** Zamzam water.
- b) **With respect to time:** Laylatu Al-Qadr.

*** The second type being the *Tabarruk* which is impermissible**

Firstly: *Tabarruk* from remnants of things that are claimed to have belonged to the Prophet (ﷺ):

It is not permissible to seek *Tabarruk* from anything of this sort, due to the lack of assertion in proof that it belonged to the Prophet (ﷺ).

Secondly: *Tabarruk* from righteous people:

Whatever comes out of the body of a believer then it is not permissible to seek *Tabarruk* from it. The companions never used to seek *Tabarruk* from clothes, sweat, or hair of any of the rightly guided caliphs or of any of the Companions.

Thirdly: *Tabarruk* from trees and rocks:

Seeking *Tabarruk* from trees and rocks and the likes thereof is an act of polytheism (committing shirk with Allāh) regardless whether the rocks, or dirt or the likes thereof were found in Al-Madīnah or elsewhere.

Allāh (Who is perfect in every way) says:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ * وَمَنْوَةَ الثَّلَاثَةَ الْأُخْرَىٰ﴾

[Have you seen the idols of Al-Lāt and Al-'Uzza. And Manāt, the third one.] 53:19-20

Once the Prophet (ﷺ) passed by a people who were worshipping a tree and hanging their weapons on it, requesting blessings from it. So some of the people with him (ﷺ) who were new to Islam said: O Messenger of Allāh, make for us a tree similar to how they have a tree. So the Prophet (ﷺ) said:

“Allāh is the greatest! I swear by the one who my soul is in His (Allah’s) hand you have said similar to what the Children of Israel said to Musa: [Make for us a god just as they have gods] You will surely follow the ways of the people that were before you”.
(Collected by At-Tirmidhi).

As for touching and wiping over the shroud of the Ka'bah, or the *Mihrāb*, or the *Minbar*, as well as touching and wiping over the scholars and righteous people out of mere love for them, and not seeking *Tabarruk* from them, then this is also impermissible as it leads to and is a means to *shirk* (polytheism).

In regards to kissing the Black Stone, then this is not done for seeking blessings from it, rather it is done as an act of worship, just as 'Umar (may Allāh be pleased with him) said: **"By Allāh, Indeed I know that you are only a stone, that cannot harm or benefit, and if it were not for seeing the Messenger of Allāh (ﷺ) kissing you, I would not have kissed you."** (Agreed upon).

* * *



**Visiting the Grave of
the Prophet (ﷺ) and his
Two Companions**

(may Allāh be pleased with them both)



Our Prophet Muhammad (ﷺ)

He is the Messenger of Allāh, Muhammad ibn ‘Abdullāh ibn ‘Abdul Muttalib ibn Hāshim (ﷺ), from the offspring of Ismā’īl the son of Ibrāhīm Al-Khalīl (peace be upon them). He was born in Makkah and became an orphan when young. He was on the natural disposition when growing up and Allāh conferred upon him the best of manners.

Being in company with him was beautiful, he honored and respected the elderly and was humble and showed humility towards the young. He was pure in speech and never oppressed, betrayed, nor hit anyone with his hand. His hand never touched a woman who was unlawful for him.

Allāh sent him as a prophet and messenger when he was forty years old. His people harmed him physically and verbally. They accused him of being crazy or bewitched, attributed him as being a liar. They fought against him in numerous battles and the Jews placed poison in his food and put magic on him.

He was tested in this life with extremely difficult trials. Six of his children died in his lifetime and two of his wives. There were times when a month or two would pass by and a fire would not be lit in his house (i.e. food was not cooked). He would sleep consecutive nights hungry and his family would not be able to find any food to eat.

Allāh distinguished him with many virtues. From them, is that all his previous and future sins were forgiven and. Will be the first one exiting out the grave on the day of Resurrection. Also he will be the first intercessor as well as the first allowed to intercede on the day of

Resurrection. He will have the most followers amongst the prophets, and the first to cross the bridge over the Hellfire. He will be the first to knock at the gates of Paradise.

From the beginning of his prophethood until his death, he was calling the people to worship his Lord alone and forbade his nation from worshipping other than Allah. He would command with every good and prohibit from every evil. He did not claim to have any control over anything for himself that is being owned and controlled only by Allah. Allāh (Who is perfect in every way) says:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا﴾

[Say: (O Muhammad) I do not possess for myself any benefit nor harm.] 7:188

All his time was spent in the obedience of Allāh.

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ *
لَا شَرِيكَ لَهُ.....﴾

[Say (O Muhammad) Indeed my prayer, my sacrifice, my life and my death are all for Allāh Lord of the worlds, Who does not have any partners] 6:162

He was a devoted slave to Allāh. He experienced sickness, hunger, and sadness and in the end he died. He did not possess any divine attributes of lordship or attributes that made him worthy of being worshipped. Therefore, he should not be supplicated to and likewise, needs should not be requested from him because he cannot fulfill these requests. Allāh says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

[say (O Muhammad) I am only a human like you who receives revelation that your Lord is one Lord. So whoever hopes for meeting with his Lord (believes in Allah), then let him do righteous actions and not associate any partners in the worship of his Lord.]18:110

The only one who possesses this ability and might is the Lord of all the creation, Allāh (the Most Exalted) says:

﴿وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ﴾

[If Allāh should touch you with adversity then there is no one to remove it from you except him. And if He wants good for you then there is no one to repel his bounty.] 10:107

Abu Bakr As-Siddiq, (may Allāh be pleased with him)

He is the successor of the Messenger of Allāh (ﷺ), Abu Bakr As-Siddiq. His name is ‘Abdullāh Ibn ‘Uthmān Ibn ‘Āmir Al-Qurashī (may Allāh be pleased with him).

The reason why he is called Al-Siddiq is because he hastened to believe in whatever came from the Messenger of Allāh (ﷺ). Likewise, he always spoke the truth and it is not known from him that he ever lied.

He is the first of the rightly guided Caliphs, the first of the Ten that were promised Paradise, and the first to accept Islam from amongst the men. He was the best of the Companions and most virtuous of them. He was the most brave, most intelligent and most knowledgeable from them. He was the most eager in racing to do to good. He spent all his wealth in the way of Allāh and never worshipped an idol in his life. He would be reassuring towards the Prophet (ﷺ) in times of hardship. He was the only one that was with him in the cave and emigrated with him. Out of all the Companions, he spent the most time with the Prophet (ﷺ).

There is no one from amongst the companions whose father, mother, children and grandchildren all accepted Islām and met the Prophet (ﷺ) except Abu Bakr.

Shaykhul Islām (may Allāh have mercy on him) mentioned, “They were a family of Emān, with no hypocrite amongst them. A household like this was not known to the Companions, except for Abu Bakr’s.” If his faith was weighed against the faith of this nation excluding the Messenger of Allāh (ﷺ) it would have outweighed them. If he recited the Qurān he would not be able to hold back his tears and the people

would not be able to hear his recitation due to his crying.

The Prophet (ﷺ) loved him immensely. He (ﷺ) married his daughter ‘Āishah (may Allāh be pleased with her) and she was the most beloved of women to him.

He is the first person that will enter Paradise from this nation after the Prophet (ﷺ). The Prophet (ﷺ) said:

“O Abu Bakr, you will surely be the first one from my nation to enter Paradise.” (Collected by Abu Dawud).

In fact he will be called from all eight gates of Paradise. Loving the Prophet (ﷺ) necessitates loving the Companions. The Companions viewed that loving Abu Bakr is an act of worship. Jābir Ibn ‘Abd Allāh (may Allāh be pleased with him) said, “Loving Abu Bakr and ‘Umar is from Emān.”

And whoever loves a people will be resurrected with them.



‘Umar Ibn Al-Khattāb (may Allāh be pleased with him)

He is the leader of the Believers “Al-Fārooq”, ‘Umar Ibn Al-Khattāb Ibn Nufayl Al-Qurashī (may Allāh be pleased with him).

He is the Abu Bakr’s successor and his close friend (may Allāh be pleased with them both). He is the second of the rightly guided caliphs and one of the Ten promised Paradise. He was the most beloved of men to the Prophet (ﷺ) after Abu Bakr. As-Shāfi’ī (may Allāh have mercy on him) mentioned, “None of the companions or those that followed them differed on the status of Abu Bakr and ‘Umar and their rank being higher than the rest of the companions. ⁽¹⁾”

He used to teach the companions the Qurān. He used to appoint someone from the Al-Ansār to take turns in substituting for him in the gatherings of the Prophet (ﷺ) so that he wouldn’t miss anything from the knowledge being taught. He was revered and feared amongst the people and strong in the religion of Allāh. The shaytān would flee from him. The Prophet (ﷺ) said:

“O Ibn Al-Khattāb, By the one whose hand my soul is in, the shaytān (devil) does not see you walking on a path except that he takes a different path.” (Agreed upon).

Allāh gave victory to the religion through him and it spread far and wide in the land and the Muslim forces gained strength. Shaykhul Islām (may Allāh have mercy on him) mentioned, “In his time Islam spread and became prevalent in a way that it had never been

¹ Al-‘Itiqād Al-Bayhaqī #(356)

before ⁽¹⁾.” He was brave and bold, feared by the kings of Persia and Rome and had the crown of Kisra was offered to him.

He was someone who would turn away from the worldly life and was committed in seeking the hereafter. The engraving on his ring said, “Death is enough of a reminder O ‘Umar”. He conquered Bait Al-Maqdis and rectified its condition. Ibn Kathīr (may Allāh have mercy on him) mentioned, “He was humble for the sake of Allāh, simple in his lifestyle and food, but firm in the cause of Allāh. He would patch the rips in his clothes and carry the waterskins on his shoulders, in spite of him being greatly revered amongst the people ⁽²⁾.”

Abu Bakr As-Siddīq used to love and admire him. Abu Bakr (may Allāh be pleased with him) said, “There is no one on the face of the Earth more beloved to me than ‘Umar (this was after the death of the Prophet (ﷺ)).”



¹ Minhāj As-Sunnah An-Nabawiyyah v.10/182

² Al-Bidāyah wa An-Nihāyah v.10/182

Description of the Grave of the Prophet (ﷺ) and his Two Companions (may Allāh be pleased with them both)

The Prophet (ﷺ) passed away in the eleventh year after the Hijrah (11 hijri) in ‘Āishah’s house (may Allāh be pleased with her) and he was buried there. His head was positioned away from the western wall about 0.92m approximately, and from the southern wall about 0.23m ⁽¹⁾. His face is facing the Qiblah.

Two years after his (ﷺ) death, his companion Abu Bakr As-Siddīq passed away (may Allāh be pleased with him) He was buried behind the Prophet ﷺ and his head is in line with the Prophet’s (ﷺ) feet.

In the twenty-third year after the Hijrah (23 hijri) ‘Umar Ibn Al-Khattāb passed away (may Allāh be pleased with him). He was buried behind Abu Bakr As-Siddīq (may Allāh be pleased with him) and his head is in line with Abu Bakr’s feet (may Allāh be pleased with them both).

This is an illustration of how the graves are positioned:

The Prophet’s grave (ﷺ) _____

Abu Bakr’s grave. _____

‘Umar’s grave. _____

¹ Fatāwā Shaykhul Islām v.26/147, , Wafā ul-Wafā v.2/170-173

Was the Prophet (ﷺ) buried in the Mosque?

The Prophet (ﷺ) was not buried in the Mosque. He died in ‘Āishah’s house (may Allāh be pleased with her) and was buried in it. The house was situated east of the Prophet’s Mosque. After the death of the rightly guided caliphs and all the companions that were left in Al-Madīnah, the Mosque was extended from the eastern side, resulting in the house of ‘Āishah (may Allāh be pleased with her) now being incorporated within the Mosque. Due to this, some people hold the thought that when the Prophet (ﷺ) passed away, the Companions buried him in the Mosque, this can be clarified by the following:

1. The Prophet (ﷺ) prohibited taking the graves as places of worship and performing prayers towards them, and cursed those who do so. He also informed us that from the most evil of people are those who take graves as places of worship. This includes placing graves within the mosques, building mosques on top of graves, intending to pray at the site of a grave and praying towards them.
2. The Prophet (ﷺ) informed us that the prophets are to be buried in the place at which they die, he(ﷺ) said:

“Allāh has not taken the soul of any prophet except in the place where he wants him to be buried.” (Collected by Ahmad).

3. The Prophet (ﷺ) passed away in ‘Āishah’s house (may Allāh be pleased with her) and he was buried there, for indeed every prophet is buried where he dies. Him being buried inside his house also cut the means of people attaching themselves to his grave and acting extravagantly towards it. ‘Āishah (may Allāh be pleased with her) said:

When the Prophet (ﷺ) fell sick before his death, he (ﷺ) said, **“May Allāh curse the Jews and the Christians, they took the graves of their prophets as places of worship.”** She said, “If it were not for what he said, his grave would have been raised to stand out, but it was feared it would be taken as a place of worship.” (Agreed upon).

4. ‘Āishah’s house (may Allāh be pleased with her) remained alongside and attached to the Mosque throughout the several phases of expansions during the reign of the two rightly guided caliphs ‘Umar ibn Al-Khattāb and ‘Uthmān Ibn ‘Affān, (may Allāh be pleased with them both).
5. In the eighty-eighth year after the Hijrah (88 hijri) after all the Companions in Al-Madīnah had passed away, the Umayyad Caliph Al-Walīd ibn ‘Abdul-Malik (may Allāh have mercy on him) issued the order for the Mosque to be extended beyond the houses belonging to the Prophet (ﷺ) and that they should remain where they are and be incorporated inside the Mosque. The one entrusted with this duty was the deputy of Al-Madīnah at the time, ‘Umar ibn ‘Abdul ‘Azīz (may Allāh have mercy on him).
6. The houses were placed in the Mosque out of necessity and was not deliberately done to venerate them. Rather they wanted to expand the capacity of the Mosque, so they extended over that area just as they did with other buildings. Shaykh Muhammad ibn ‘Abd Al-Wahhāb (may Allāh have mercy on him) mentioned, “They incorporated the house into the Mosque for the sake of expanding the Mosque. The did not intend by that to venerate the Chamber, but rather only for the sake of expanding the Mosque ⁽¹⁾.”

¹ Ad-Durar As-Saniyyah v.5/140

7. In spite of this, scholars from the pious predecessors and scholars of Al-Madīnah, the likes of Sa'eed ibn Al-Mussayab, Abān ibn 'Uthmān and Khubayb ibn 'Abdullāh ibn Az-Zubayr.

'Urwah (may Allāh have mercy on him) said, "I harshly confronted 'Umar ibn 'Abdul 'Azīz regarding the grave of the Prophet (ﷺ) to not have it incorporated inside the Mosque, but he refused and said: It is an order written by the leader of the believers and so it has to be enforced⁽¹⁾." Shaykh Muhammad ibn 'Abd Al-Wahhāb (may Allāh have mercy on him) mentioned, "And even with this being the case, the scholars of Al-Madīnah refuted it up until the point that Khubayb ibn 'Abdullāh ibn Az-Zubayr was killed due to his rejection of it ⁽²⁾."

8. The section of 'Āishah's house (may Allāh be pleased with her) with the graves inside it remained intact. It was restored and reinforced with walls outside of it that were built at an angle and had a triangular structure at its northern side. Furthermore, there is a closed-off confined area behind all of this. All of these efforts and precautionary measures were taken to uphold monotheism so that it would not be taken as a place of worship and so that no one would act extravagantly towards the graves.
9. If someone were to reach the graves, which is something not possible due to the extensive amount of walls and enclosures around it, likewise this being an action that we were not commanded to do, due to the Prophet (ﷺ) prohibiting the taking of his grave as a ceremonial place. However, if it were the case that

¹ Khulāsatul-Wafā v.2/129

² Ad-Durar As-Saniyyah v.5/140

someone reached the graves and prayed therein, then this action has been prohibited and it would also be incorrect for that person to say, "I prayed in the Prophet's Mosque" because in fact, he prayed inside 'Āishah's (may Allāh be pleased with her) house, and it is not and was not considered a part of the Mosque.

10. The Prophet's Mosque was never built on top of graves nor was the Prophet (ﷺ) buried inside of his mosque. Likewise, it is also not allowed to relocate his Mosque (his (ﷺ) Mosque cannot be relocated) nor to totally demolish it. It is also not allowed to relocate the grave, because the prophets are to be buried at the site where they die.
11. Whoever looks into the matter closely will come to know that the house is built along the wall neighboring the Mosque and is completely encompassed by walls on all sides. It is not possible to reach the graves due to the fact that there are no doors, windows or openings leading to it.
12. With all that has been said, the scholars continue to refute this and they do not see in this a proof for building mosques on graves. Shaykh 'Abdul 'Azīz ibn Bāz (may Allāh have mercy on him) mentioned, "As for what some of the ignorant people claim by using as proof, that the grave of the Prophet (ﷺ) and his two Companions are located inside the Prophet's (ﷺ) Mosque, then there is no valid evidence for them in this regard because the Messenger (ﷺ) was actually buried in his house and not in the Mosque. His two Companions, Abu Bakr and 'Umar (may Allāh be pleased with them both) were also buried in his house. It was when Al-Walīd ibn 'Abdul Malik ibn Marwān expanded the Mosque, he had the house

incorporated inside the Mosque due to the nature of the expansion. This was a mistake on his behalf and it was upon him to not have done this so that the ignorant people and the likes of them do not use this as a proof for their claims. The scholars have criticized this action, so it is not permissible to take this as an example to be followed. ⁽¹⁾”



¹ Majmū' Fatāwā of Ibn Bāz v.10/306

The Manner in Visiting the Grave of the Prophet (ﷺ) and his Two Companions

The visitor should go to the grave of the Prophet (ﷺ) and his two Companions from the southern side of the Prophetic Chamber. He should face the direction of where the grave is located and have his back facing the Qiblah and say:

“As-Salāmu ‘Alayka Ayyuhan-Nabiyyu wa Rahmatullāhi wa Barakātuh.”

Then he should take a few steps to the right so that he is in line with the grave of Abu Bakr (may Allāh be pleased with him) and say:

“As-Salāmu ‘Alayka Yā Abā Bakr wa Rahmatullāhi Wa Barakātuh.”

Then he should again take a few more steps to the right so that he is in line with the grave of ‘Umar ibn Al-Khattāb (may Allāh be pleased with him) and say:

“As-Salāmu ‘Alayka Yā ‘Umar Wa Rahmatullāhi wa Barakātuh.”

Then he should proceed to leave and not make any supplication. He should also not prolong standing there when sending salutations. Shaykhul Islām (may Allāh have mercy on him) mentioned: “‘Abdullāh ibn ‘Umar (may Allāh be pleased with them both) used to say: Peace be upon you O Messenger of Allāh, Peace be upon you O Abu Bakr, Peace be upon you O my father. He said: And this is how the companions used to send salutations to him. ⁽¹⁾”

¹ Fatāwā Shaykhul Islām v.26/146

It is disliked to raise one's voice when sending salutations or in any other matter at the Prophet's grave (ﷺ). Ibn Kathīr (may Allāh have mercy on him) mentioned, "The scholars have said that raising one's voice at the Prophet's grave (ﷺ) is disliked, just as it was disliked during his lifetime because he (ﷺ) is to be respected in his lifetime and in his grave. ⁽¹⁾"



¹ Tafsīr Ibn Kathīr v.7/368

Should Allāh be Supplicated to at the Prophet's (ﷺ) Grave?

The Muslim should not supplicate anyone except his Lord and he should not be facing anyone's grave at the time he is supplicating- whether it be a prophet's grave or anyone else- because this is a means that leads to shirk (polytheism). For this very reason, none of the companions did this. Shaykhul Islām (may Allāh have mercy on him) mentioned, "He should not supplicate there while facing the Chamber, verily this is a prohibited act with the consensus of the scholars. ⁽¹⁾"

He should also not supplicate at the grave, even if he is facing the Qiblah, because none of the companions or the pious predecessors of this nation was known to have done this. Shaykhul Islām (may Allāh have mercy on him) said: "And he should not stand at the grave to supplicate for himself, for indeed this is an innovation (Bid'ah), and none of the companions used to stand at the grave to supplicate for themselves. ⁽²⁾"

So supplication should not be done at the graves.



¹ Fatāwā Shaykhul Islām v.26/22

² Fatāwā Shaykhul Islām v.26/22

Supplicating by the Status of the Prophet (ﷺ)

Supplicating by the status of the Prophet (ﷺ) is to say something like, “O Allāh, I ask you by the Prophet’s (ﷺ) status (i.e. his rank) to cure me.” The supplication being worded this way is not permissible, because it has not been mentioned to us in this way in the religion. Another example of this is to say, “By the high status of Laa Ilāha Illa Allāh”, or, “By the right of Laa Ilāha Illa Allāh, or, “By the right of the Prophet (ﷺ).” All of these statements are not permissible.

What is obligatory upon us, is to remain restricted to what has been legislated in the religion and to emulate the messengers in the supplications they made. Allāh has informed us in His Book of many supplications made by the messengers, such as the supplication of Nuh (peace be upon him):

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

[My Lord, forgive me and my parents and whoever enters my house having faith and the believing men and believing women]^{71:28}

Also the supplication of Ibrāhīm (peace be upon him):

﴿رَبَّنَا وَتَقَبَّلْ دُعَاءَ﴾

[Our Lord and accept my supplication] 14:40

Also the supplication of Ayyub, (peace be upon him):

﴿أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ﴾

[My Lord I have been touched with adversity, and You are the Most Merciful of those who show mercy] 21:83

None of the Prophets ever made supplication by the status or right of someone else, and with that Allāh answered their supplications⁽¹⁾.



¹ Ighātha Al-Lahfān v.1/216, Ad-Durar As-Saniyyah v.2/160, Majmū' Fatāwā of Ibn Bāz v.14/331

Is it Permissible to Request Something from the Prophet (ﷺ) after his Death?

The Prophet (ﷺ) is a servant, a created being and Allāh caused him to die. Requesting anything from him, such as removing hardships, curing an illness, intercession or anything else is an act of major shirk (polytheism), the doer of such an action will abide in the Hellfire for eternity and Allāh will not forgive him. All his righteous actions will become null and void, Allāh (Who is perfect in every way) said:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ
عَمَلُكَ وَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

[And it has already been revealed to you and to those before you that if you should associate anything in worship with Allāh, your actions would surely become worthless, and you would surely be among the losers.] 39:65

So it is not permissible to request anything from the Prophet (ﷺ) nor to believe that he fulfills their needs, because it is an act of shirk (polytheism) to Allāh.

Allāh (Who is perfect in every way) is Al-Hayy (the Ever Living) and Al-Qadeer (completely capable over all things). He is the one who fulfills and takes care of peoples needs, answers the supplications and removes hardships. Allāh (Who is perfect in every way) said:

﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ
لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

[And if Allāh should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful] 10:107

So all needs should be requested from Allāh alone (Who is perfect in every way) said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

[And if my servants ask you (O Muḥammad) concerning Me then indeed I am near. I respond to the invocation of the supplicant when he calls upon Me] 2:186

The Ruling on Reading Surah Al-Fātihah at the Prophet's (ﷺ) Grave

It is not permissible to recite Surah Al-Fātihah or any other Surah at the grave of the Prophet (ﷺ) nor anyone else's grave. Indeed none of the Companions went beyond sending salutations upon him nor did anything else apart from this. Ibn Qudāmah (may Allāh have mercy on him) mentioned: It has been reported that Imam Ahmad said, "Reading the Qurān at the site of graves is an innovation (Bid'ah).⁽¹⁾"

This is because the graves are not a site assigned for reading the Qurān, nor to engage in uttering the praises of Allah or establish the prayer. They should not be made to resemble the mosques in that regards.



¹ Al-Mughnī v.2/355

The Ruling on Standing at the Grave of the Prophet (ﷺ) for a Prolonged Period of Time

Standing at the grave of the Prophet (ﷺ) or his two Companions, or the grave of anyone else, should not be prolonged due to this being an action that leads to exaggeration and extremism. Shaykhul Islām (may Allāh have mercy on him) mentioned, “Standing for a long period of time to supplicate for the Prophet (ﷺ) and send excessive salutations upon him was an action that was disliked by (Imām) Mālik, who said: It is an innovation (Bid’ah) that the pious predecessors did not do. ⁽¹⁾”



¹ Fatāwā Shaykhul Islām v.27/384

The Ruling on Repeatedly Revisiting the Grave of the Prophet (ﷺ) to send Salutations

None of the companions used to frequently revisit the grave of the Prophet (ﷺ) to send salutations upon him. The Prophet (ﷺ) said:

“Do not take my grave as a ceremonial place.” (Collected by Ahmad).

Allāh has made it easy for the Muslims to send prayers and salutations upon him from wherever they may be, without the need to go to his grave. The Prophet (ﷺ) said:

“Send prayers upon me for indeed your salutations will be conveyed to me wherever you may be.” (Collected by Al-Maqdisi in his book Al-Mukhtārah).



The Ruling on Intentionally Facing in the Direction of the Grave from afar

Some people, whilst they are in the courtyard of the Mosque or inside the Mosque, face the grave and nod their heads. Others place their hand on their chest similar to the one who is praying and they send salutations to the Prophet (ﷺ). All these actions are not permissible because humility and submission is for Allāh alone, and this way of sending salutations has not been mentioned from the Companions or the pious predecessors of this nation. When Allāh commanded us to send salutations upon his Prophet (ﷺ). He said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

[O You who believe, (ask Allāh to) send prayers and salutations upon him.] 33:56

No instruction has come for the one who is in the midst of sending salutations upon him (ﷺ) to face the grave, or place his hand on his chest, or any other action at that.



Inauthentic Narrations concerning Visiting the Prophet's (ﷺ) Grave

What has been narrated regarding the obligation of visiting the Prophet's (ﷺ) grave after Hajj, or regarding special virtues of visiting the Prophet (ﷺ) after his death, or similar speech to this, is not authentically narrated to be from the Prophet (ﷺ). From these narrations:

- 1. ((Whoever preforms Hajj and does not visit me has abandoned me.))**
- 2. ((Whoever visits my grave, my intercession for him will be an obligation.))**
- 3. ((Whoever has sufficient means and does not visit me has abandoned me.))**
- 4. ((Whoever visits me after my death then it is as if he visited me in my lifetime, and whoever visits me after my death will have my intercession.))**

Shaykhul Islām ibnTaymiyyah (may Allāh have mercy on him) mentioned: “Indeed the narrations regarding visiting his grave are all weak, nothing from the religion should be based upon it. ⁽¹⁾”



¹ Fatāwā Shaykhul Islām v.27/384



Qubā Mosque

Qubā Mosque

Qubā: This word originated from the name of a water well and thereafter the village became known by it. It is located roughly three kilometres south of the Prophet’s Mosque and is now considered to be part of the city of Al-Madīnah.

When the Prophet (ﷺ) emigrated to Al-Madīnah and was overseeing it, he arrived at Qubā and established a mosque there that was founded upon piety and righteousness from the very first day. Allāh (Who is perfect in every way) said:

﴿لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ﴾

[A mosque founded on righteousness from the first day] 9:108

Shaykhul Islām (may Allāh have mercy on him) mentioned, “This verse was revealed regarding Qubā Mosque, however the ruling of this verse applies to this mosque and also applies to that which is more entitled to this mosque, that being the Prophet’s (ﷺ) Mosque. ⁽¹⁾” Allāh praised its people in his statement:

﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا﴾

[In it are men who love to purify themselves.] 9:108

Thereupon, the Prophet (ﷺ) continued his journey of his emigration to Al-Madīnah until the Friday prayer was upon him at the place of Banī Sālim, so he stopped and prayed there. He then continued on his way until he reached Al-Madīnah and built his mosque there.

¹ Minhāj As-Sunnah An-Nabawiyyah v.7/47

The virtue of praying in Qubā Mosque

It is recommended for the people of Al-Madīnah and those arriving there, to visit Qubā Mosque and pray therein. Ibn ‘Umar (may Allāh be pleased with them both) said:

“The Prophet (ﷺ) used to go to Qubā Mosque every Saturday either on foot or upon a riding beast.” (Agreed upon).

So if it is made easy for him to go to Qubā Mosque on a Saturday, then this is best, and if not, then he can go to Qubā Mosque on any day of the week, visit it and pray in it at any time, whether it be nighttime or daytime, except in the prohibited times of praying.

It is also recommended for the one visiting Qubā Mosque to perform ablution from his house, or from the place where he is residing. The Prophet (ﷺ) said:

“Whoever preforms ablution in his house and then goes to Qubā Mosque and prays in it, he will have the reward equal to ‘Umrah.” (Collected by Ibn Majah).





Visiting the Graveyard

The Wisdom in the Visiting of the Graves

1 - It reminds one of death. The Prophet (ﷺ) said:

“So visit the graves, for indeed it is a reminder of death.” (Collected by Muslim).

2- It brings about good treatment and showing kindness to those who have passed away from amongst the Muslims by way of supplicating for forgiveness and mercy for them, as this is what benefits the dead. When the Prophet (ﷺ) used to visit Al-Baqī' Cemetery, he used to supplicate for them. The supplications made should be for the deceased, and not shared in supplication along with Allah.



The Different Types of Visits to the Graves

Visiting the graves can be split into two categories: legislated and not legislated.

*** The first category: Visits that are legislated in Islām**

This is the type of visit that is done in accordance with what is legislated in Islām. This type of visit benefits the one who is alive and is visiting the grave. It serves as a reminder of death and what comes after it, as well as the preparations one should be making for that. The dead that is being visited also benefits from this, by way of the supplications made for them for forgiveness and mercy.

The correct manner in visiting the grave:

When entering the cemetery, it is recommended for the visitor to say the supplication for entering it. Buraydah (may Allāh be pleased with him) said: The Messenger of Allāh (ﷺ) used to teach them what to say when going to the graves:

"Peace be upon you, people of this abode, from among the believers and the Muslims, and we, by the Will of Allāh, shall be joining you. I ask Allāh to grant us and you well-being." (Collected by Muslim).

He should also supplicate for them for forgiveness and mercy and so forth. This is the guidance of the Prophet (ﷺ) in visiting the graves.

* The second category: Visits that are not legislated in Islām

This is the type of visit that is done in a way that is not legislated in Islam and can be split into two types:

The first type: A polytheistic visit

This is when the one visiting the graves directs worship to the dead, like asking the dead to fulfill his needs or to remove hardships and things similar to this. Allāh (Who is perfect in every way) says:

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ
تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ * إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا
دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ
وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾

[He merges the night into the day and the day into the night, and has subjected the sun and the moon, each running [its course] for a specified term. That is Allāh, your Lord. All authority belongs to Him. And those you invoke besides Him do not possess even the skin of a date stone. If you call upon them, they cannot hear your calls. And if they were to hear, they could not respond to you. On the Day of Judgment they will disown your worship of them. And no one can inform you (O Prophet) like Khabīr (the One who is all acquainted with what you do).] 35:14

This type of visit harms the dead (if the dead was righteous) and he does not benefit from it, because the visitor did not supplicate for forgiveness and mercy for him, whilst the dead person is in need of that. And this also harms the visitor, as he falls into major shirk (polytheism).

The second type: An innovated (Bid'ah) visit

An example of this is to take the graves as a specific place to supplicate Allāh, read the Qurān, engage in uttering the praises of Allah, or to ask Allāh something through the status of the dead and so forth. These are all innovations that have not been mentioned or supported by the Qurān or Sunnah, nor done by the pious predecessors.

Shaykh 'Abdul 'Azeez ibn Bāz (may Allāh have mercy on him) mentioned, "As for visiting the graves with the specific intention of supplicating there, or to devoutly worship there, or for them to fulfill their needs, or for them to heal the sick, or to ask through them or through their status and the likes of this, then this is an innovated type of visit that is criticized. Allāh did not legislate this nor did his Messenger (ﷺ) and neither did the pious predecessors do this (may Allāh be pleased with them). Rather it is from those matters that the Messenger (ﷺ) prohibited when he (ﷺ) said,

"Visit the graves and do not say that which is not suitable."

And these matters that have been mentioned are all considered to be innovations however they differ in levels of severity;

Some of these actions are innovations that are not acts containing shirk (polytheism); i.e. supplicating to Allāh at the graves specifically as well as asking Allāh by the right or status of the dead.

Other actions from what has been mentioned are acts of major shirk (polytheism); i.e. supplicating to the dead and seeking help from them and acts similar to this. ⁽¹⁾”



¹ At-Tahqīq wa Al-Idhāh p.106

The Ruling on Women visiting the Graves

Visiting the graves is a recommended act for the men. As for the women, then the Prophet (ﷺ) prohibited them from visiting the graves. On the authority of Abu Hurayrah (may Allāh be pleased with him) said:

“The Messenger of Allāh (ﷺ) cursed the women who visit the graves.” (Collected by At-Tirmidhi).

And that is due to a weakness in women and them generally not being able to hold themselves back from crying, mourning or wailing when they see the graves, and likewise other wisdoms that are known to Allāh.



Sprinkling Seeds and Perfuming the Graves

It is not permissible to sprinkle seeds on the graves for birds to eat. This in reality is giving reverence to the graves in a way that has not been legislated. Whoever wants to feed the birds, should do so far away from the graves.

It is also not permissible to perfume the graves, as this is from exaggeration and going to extremes in this regard. The Prophet (ﷺ) said:

“And beware of going to extremes in religious matters.”
(Collected by An-Nasā’ī).

In addition, the dead do not benefit from this perfume, rather they only benefit from the supplications of the living in asking forgiveness and mercy for them.





Al-Baqī' Cemetery

Al-Baqī' Cemetary

Al-Baqī' Cemetary: It used to be a place outside of Al-Madīnah situated on the east side of the Prophet's Mosque. There used to be bushes of the Gharqad (Nitraria) plant therein but now they are not found in Al-Baqī' anymore.

It is also called: **Baqī' Al-Gharqad.**

***Visiting Al-Baqee' Cemetery:**

Visiting Al-Baqī' cemetery is recommended just as it is recommended to visit other cemeteries if the visit is done in a legislated manner. The Prophet (ﷺ) used to visit Al-Baqī' as an admonition, to reflect and supplicate for the deceased. 'Āishah (may Allāh be pleased with her) said:

“On the nights that the Prophet (ﷺ) used to be with me, he would always go out in the last part of the night to Al-Baqī'.”

(Collected by Muslim).

***Are the locations of any of the graves of the Companions in Al-Baqī' known?**

Some of the companions and the generation that followed them were buried in Al-Baqī', but most of the companions were not buried in Al-Baqī'. This is due to them travelling the lands to spread the religion and to call people to Allāh. Due to how long ago the time of the companions was, none of the exact positions of the graves of the Companions, nor the graves of the two generations that came after them that are buried in Al-Baqī' are known exactly. This is namely due to the long span of time that has passed between their time and ours.

Whoever specifies a particular grave belonging to any of them has no proof with him for his claim.



Is there any Special Virtue connected to being Buried in Al-Baqī' Cemetary?

Designating special virtue to a particular place or time is something that requires authentic proof, so it is not permissible to designate a special virtue to a specific time or place except with textual evidence. With that being said, being buried in Al-Baqī' does not hold any particular virtue and there is no authentic proof established in this regard.

Most of what is claimed regarding this is either:

-not authentic due to it due it being a weak or fabricated narration,

or

- there is simply no proof at all for the virtue of being buried there.

This can be explained in the following:

Firstly, that which shows no indication for special virtue being connected to one being buried in Al-Baqee' Cemetery:

1. That which has come from textual evidences pertaining to the general virtues of Al-Madīnah does not indicate additional virtue for being buried in Al-Baqī' Cemetery over other places in Al-Madīnah. So whoever claims a specific virtue for being buried in Al-Baqī' Cemetery then it is upon him to bring the specific evidence for it, otherwise anyone can claim whatever they like and give specific virtues to specific places in Al-Madīnah.

2. The narration of:

“Whoever from amongst you is able to die in Al-Madīnah then let him do so, for verily I will intercede for him or be a witness for him.” (Collected by An-Nasā’ī).

does not show a special virtue for being buried in Al-Baqī’, rather it is referring to the virtue of dying in Al-Madīnah in general. It also encourages the people to live in Al-Madīnah and be patient upon that ⁽¹⁾.

3. The Prophet (ﷺ) in his visiting of Al-Baqī’ Cemetery, is from the same type of action as him visiting the martyrs of Uhud and visiting the grave of his mother. All of this comes under the legislated act of visiting graves in Islām. There is no indication in this to show a special virtue for the places that he visited or a special virtue for being buried in those places. Otherwise being buried in Uhud cemetery would have had a special virtue also.

4. The narration of:

“Peace be upon you O abode of the believing people. What you have been promised has come to you, you are all delayed until tomorrow, and certainly we shall follow you when Allāh wills. O Allāh, forgive the inmates of Baqī ' Al-Gharqad.” (Collected by Muslim).

His (ﷺ) supplication was specific to those who were buried in Al-Baqī’ Cemetery at the time of his visit. The proof for this is that he

¹ Hāshiyah As-Sindī ‘alaa Ibn Mājah v.2/267, Mirqāt Al-Mafātīh v.5/1884, Faydh Al-Qadīr v.6/53, ‘Uqūd Az-Zabarjad v.2/6

(ﷺ) said, **“What you have been promised has come to you.”**, so by this statement we know that it was specific to the deceased buried there at the time of his supplication, because those that were buried after that time did not have death come to them as of yet.

Likewise, his (ﷺ) statement, **“Certainly we shall follow you when Allāh wills”**, proves that this supplication was specific to those who were already buried at that time, because whoever was buried after that time, the Prophet (ﷺ) would not be the one following them after their burial (death). Rather, that person being buried there would be the one following the Prophet (ﷺ) after his death.

5. The narration of ‘Āishah (may Allāh be pleased with her) that the Prophet (ﷺ) said:

“Indeed, Jibreel came to me and called me saying: “Verily your Lord commands you to go to the inhabitants of Al-Baqī’ and ask forgiveness for them. She said, I replied: “What should I say for them O Messenger of Allāh?” He said: “Peace be upon you, people of this abode, from among the believers and the Muslims, and may Allāh have mercy on those that have preceded from amongst us and those that are to follow and we, by the Will of Allāh, shall be joining you.” (Collected by Muslim).

This Hadith consists of two parts:

The first part:

“Verily your Lord commands you to go to the inhabitants of Al-Baqī’ and ask forgiveness for them.”

What is intended here: those that were buried in Al-Baqī’ at the time the supplication was made. The evidence for this is:

“to go to the inhabitants of Al-Baqī’”, as whoever was not buried in Al-Baqī’ at the time of his visit, then he does not fall under the inhabitants of Al-Baqī’ mentioned in this narration, nor is he from the people who forgiveness was sought for in this instance. So, whoever claims that this narration includes everyone who is buried in Al-Baqī’ until the Day of Judgement, then upon him is to bring the evidence for this.

The second part:

“Peace be upon you, people of this abode, from among the believers and the Muslims, and may Allāh have mercy on those that have preceded us and those that are to follow and we, by the Will of Allāh, shall be joining you.”

This Prophet (ﷺ) did not supplicate with this, rather he taught this to ‘Āishah (may Allāh be pleased with her) when she said to him: “What should I say for them O Messenger of Allāh? He said: **Say: Peace be upon you, people of this abode...**”.

This is a general supplication to be made when visiting all Muslim cemeteries. It is not specific to Al-Baqī’ due to the evidence collected by ‘Abdur-Razzāq in his Musannaf: That She (may Allāh be pleased with her) said, “I used to ask the Prophet (ﷺ): What I should say when sending peace upon those in the graves?” He (ﷺ) said: **“Say: Peace be upon you, people of this abode from among the believers...”** ⁽¹⁾. In addition, the supplication is for all the believers, the ones who are still alive and those who are deceased. He also mentioned in his book Al-Mirqāt:

¹ Al-Musannaf #(6722)

“may Allāh have mercy on those that have preceded us”, i.e. those who have passed away before us.

“and those that are to follow” i.e. those that have not yet died,

“from amongst us”, i.e. the believers,

“and those that are to follow”, i.e. those that are yet to die” (1).

So, if someone were to make this supplication when they visit a cemetery then he is including in his supplication the believers that are still alive and those that have passed away. As for those who are not born yet, then this supplication does not include them nor does the wording incorporate them.

This supplication as well as the one mentioned in the fourth point are not specific to the inhabitants of Al-Baqī’, but rather they are legislated supplications to be said when visiting any Muslim cemetery. An-Nawawi, (may Allāh have mercy on him) mentioned “There is a recommendation found in it for one to utter this supplication when visiting the graves. (2)” For this reason, the scholars (may Allāh have mercy on them) have dedicated chapters on this topic. ‘Abdur-Razzāq mentioned in his Musannaf (3): ((The Chapter of Visiting the Graves.)) Also, Al-Bayhaqi mentioned in his book As-Sunnan Al-Kubrā (4) ((The Chapter of What to Say When Entering a Cemetery.)) Also, An-Nawawi mentioned in Sahīh Muslim (5) ((The Chapter of What is to be Said When

¹ Mirqāt Al-Mafātīh v.7/44

² Sharh Sahīh Muslim v.4/1259

³ v.3/574 #(6718)

⁴ v.4/131

⁵ v.2/669

Entering a Cemetery and the Supplication for its Inhabitants.))

This is the supplication that the pious predecessors used to make for the deceased in their graves. Hilāl Ibn Khabbāb (may Allāh have mercy on him) said: I accompanied Mujāhid to Makkah and when he would pass by some graves he would say: “Peace be upon you, people of this abode, from among the believers and the Muslims, may Allāh have mercy on those that have preceded us, and we by the Will of Allāh, shall be joining you. ⁽¹⁾”

6. That which has been mentioned in regards to the burials of some of the companions in Al-Baqī’, cannot be used as evidence for there being a specific virtue to being buried therein. In fact, some of the people that have been buried there were hypocrites such as ‘Abdullāh ibn Ubayy ibn Salūl, so the earth does not sanctify anyone. Salmān Al-Fārisi (may Allāh be pleased with him) said: “Indeed the Earth does not sanctify or purify anyone, the only thing that purifies someone is his deeds. ⁽²⁾”

The majority of the companions were not buried in Al-Baqī’. In fact, none of the rightly Guided Caliphs were buried in it. Abu Bakr and ‘Umar (may Allāh be pleased with them both) were both buried beside the Prophet (ﷺ). ‘Uthmān (may Allāh be pleased with him) was buried in Al-Madīnah outside of Al-Baqī’. Ibn Kathīr (may Allāh have mercy on him) mentioned: “As for the location of his grave, then there is no differing on the fact that he was buried at Kawkab’s

¹ Hilya Al-Awliyā wa Tabaqāt Al-Asfiyā v.3/276

² Al-Muwatta v.2/769

orchard east of Al-Baqī'. ⁽¹⁾” Lastly, ‘Ali Ibn Abī Tālib (may Allāh be pleased with him) was buried in Al-Kufa ⁽²⁾ (a city in modern day Iraq).

Secondly, The weak or fabricated narrations that are not authentic:

1. On the authority of Abu Raafi’ (may Allāh be pleased with him) that he said:

“The Prophet (ﷺ) used to frequent a cemetery that his companions would get buried in. He outlined the area and its borders then he said: I have been commanded with this place, i.e, Al-Baqī’.” (Collected by Al-Haakim).

Ad-Dhahabi said, “Its chain of narration is weak” ⁽³⁾. Ibn Al-Mulaqqin said, “In the chain is Al-Wāqidi and his situation is known (in the science of hadith). It also has Abu Bakr ibn ‘Abdullāh Al-Madīni and his status (in the science of hadith) is tarnished” ⁽⁴⁾.

2. **“Seventy thousand people from Al-Baqī’ will be resurrected resembling the full moon.”** (Collected by. At-Tabarānī).

Al-Haythami said, “The chain has people who I do not know. ⁽⁵⁾” Al-Albāni said, “It is rejected. ⁽⁶⁾”

¹ Al-Bidāyah wa An-Nihāyah v.1/324

² Minhāj As-Sunnah v.7/43

³ Talkhīs Al-Mustadrak v.3/209

⁴ Al-Badr Al-Munīr v.5/326

⁵ Majma’ Az-Zawāid wa Manba’ Al-Fawāid v.4/12

⁶ As-Silsilatu Ad-Da’ifah #(5491)

3. **“I am the first person who the ground will split open for, followed by Abu Bakr and then ‘Umar. Then I will go to inhabitants of Al-Baqī’ and they will be resurrected with me, then I will wait for the people of Makkah...”** (Collected by At-Tirmidhi).

Ibn Al-Jawzi mentioned: “This hadith is not authentic and the different chains of narration revolve around ‘Abdullāh Ibn Nāfi’”. Yahya Ibn Ma’een said, “He is not considered to be anything.” Also ‘Ali said, “He narrates rejected narrations.” An-Nisāi said, “He is not accepted, in addition to all the different chains revolving around ‘Aasim ibn ‘Umar who was declared to be a weak narrator by both Ahmad and Yahya.” Ibn Hibbān said, “It is not permissible to use him as a proof.” ⁽¹⁾”

4. **“Al-Hajūn and Al-Baqī’ will be taken by their outer edges and will be disseminated in Paradise.”**

Al-‘Ajlūni mentioned, “The foundation of this narration is not known.” Also, Ash-Shawkāni mentioned it among his compilation of fabricated narrations.

5. **“Verily I was sent to the inhabitants of Al-Baqī’ to pray for them.”** (Collected by An-Nisāi).

Al-Albāni said: “It has a weak chain.” Its meaning: to supplicate and pray for the companions that were not prayed on by the Prophet (ﷺ). Ibn ‘Abdul-Barr mentioned: In his (ﷺ) statement, **“I was sent to the inhabitants of Al- Baqī’ to pray for them.”** then it is an

¹ Al-‘Ilal Al-Mutanāhiyah fi Al-Ahādīth Al-Wāhiyah v.2/432

apparent general statement, but I see its meaning to be more specific, as if he (ﷺ) said, “I was sent to Al-Baqī’ to pray for those that I have not prayed over from my companions. ⁽¹⁾”

Thirdly, that which aids its clarity and affirmation in this understanding:

1. In Al-Madīnah there are more than ten cemeteries, and if those that had preceded us knew of a special virtue of being buried in Al-Baqī’ they would have been more keen than us in doing so. This shows that being buried in Al-Baqī’ or other than it from the cemeteries of Al-Madīnah is the same, there is no special virtue for one over the other.
2. The Prophet (ﷺ) buried the martyrs of Uhud close to Mount Uhud, and from them was his paternal uncle Hamzah (may Allāh be pleased with him). If being buried in Al-Baqī’ was better, then he would have had them moved there.
3. If being buried in Al-Baqī’ made one acquire the special virtues that exist in Al-Madīnah, then all of the land of Al-Madīnah and its cemeteries would have shared that virtue with it, and there would be nothing specific for just Al-Baqī’ over the rest of Al-Madīnah.
4. The generations that came after the Companions were aware that there is no advantage of being buried in Al-Baqī’ compared to elsewhere in Al-Madīnah. It was narrated by Imām Mālik, (from the shāfi’i route) on the authority of ‘Urwah Ibn Az-Zubayr (who was one of the leading figures from those who followed the companions

¹ Al-Istidhkār v.3/121

and one of the seven scholars of Al-Madīnah who were grounded in knowledge) that he said, “I do not want to be buried in Al-Baqī’. To be buried in other than it is more beloved to me than to be buried there. He is either one of the two: Either he is an oppressor and so I do not want to be beside him, or he is fair and righteous and so I do not want his bones to be dug at. ⁽¹⁾”

So, it becomes clear from what has been established previously:

That being buried in Al-Baqī’ has no special virtue in and of itself. Rather, it is distinguished for having many visitors who come to send salutations upon the deceased therein and supplicate for them.



¹ Al-Muwatta v.2/326, Al-Umm v.1/316

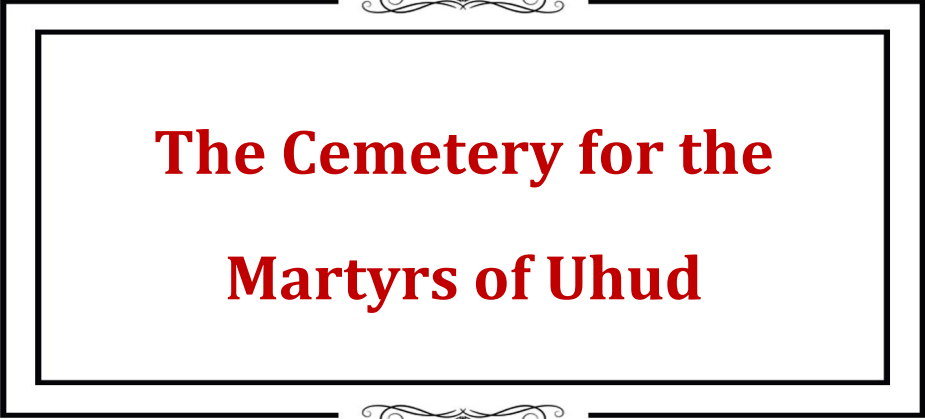

Is there any Special Virtue connected to being Buried in Al-Madīnah

The virtue is only pertaining to dying in Al-Madīnah and does not apply to being buried there. The Prophet (ﷺ) said:


“Whoever from amongst you is able to die in Al-Madīnah, then let them do so, for indeed, I will intercede for him or be a witness for him.” (Collected by An-Nasā’ī).

So whoever dies outside of Al-Madīnah and is buried within it, does not attain this virtue.





**The Cemetery for the
Martyrs of Uhud**



The Cemetery for the Martyrs of Uhud

The cemetery for the martyrs of Uhud: i.e. the cemetery where the martyrs from the Companions (may Allāh be pleased with them) who participated in the Battle of Uhud are buried.


This cemetery is located next to Mount Uhud, while Mount Uhud is situated north of the Prophet's Mosque by about three kilometres.

The Companions were trialed in this battle a great trial. Seventy of them were martyred, from them being Hamzah, the paternal uncle of the Prophet (ﷺ), and Mus'ab ibn 'Umayr, and 'Abdullāh ibn Harām, the father of Jābir ibn 'Abdullāh, (may Allāh be pleased with all of them).

The Prophet (ﷺ) used to go and visit them, and in the year he passed away in, he went to the martyrs of Uhud and supplicated for them like the one giving his last farewell to a people out of recognition for what they did for this religion.

The exact location of the grave of any specific companion in this cemetery is not known due to the amount of time that has passed since they were buried.





**The Companions (May Allāh
be pleased with all of them)**



The Virtues of the Companions **(may Allāh be pleased with them)**

The Companions have achieved records in racing to be the foremost in good deeds, virtues and merits with which they surpassed those that came before and after them. Allāh gave them glad tidings of Paradise whilst they were alive, Allāh said:

﴿وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى﴾

[And Allāh has promised all of them the best reward (i.e. Paradise).] 57:10

He (Who is perfect in every way) also informed us that He is pleased with them. He said:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

[As for the foremost and the first from the Muhājireen (emigrants) and the Ansār (Muslims from Al-Madinah) and those who follow them in goodness, Allāh is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to abide therein eternally. That is the ultimate triumph.] 9:100

The faith in their hearts is greater than the mountains. Their nights were filled with recitation and night prayers. The Prophet (ﷺ) said:

“Indeed, I know the houses of the Ash’ariyeen because of their recitation of the Qurān at night.” (Agreed upon).

Due to their increased amount of prayer, the glow of faith was apparent on their faces.

﴿سَيَمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ﴾

[The sign of brightness can be seen on their faces from the effects of prostration.] 48:29

They faced the toughest of hardships for the sake of this religion. Shaykhul Islām, (may Allāh have mercy on him) mentioned, “For every believer who has believed in Allāh, then the companions have a virtue over him until the Day of Judgement. And every good the Muslims have, is due to the blessings of what the companions did. ⁽¹⁾”

Mentioning their virtues is an obligation, loving them is an act of worship and revering them is a part of faith. The Prophet (ﷺ) said:

“No one loves the Ansār except a believer, and no one despises them except a hypocrite. So, whoever loves them, then Allāh loves him, and whoever despises them, then Allāh despises him.” (Collected by Al-Bukhārī).

Loving and respecting them is from the means of being resurrected with them.

A man asked the Prophet (ﷺ) concerning the Hour, **so he (ﷺ) said, “What have you prepared for it?” He (the man) said: “Nothing, except that I love Allāh and His Messenger (ﷺ)”. He (ﷺ) said, “You**

¹ Minhāj As-Sunnah An-Nabawiyyah v.6/376

will be with whom you love.” Anas (may Allāh be pleased with him) said: “Nothing made us more happier than hearing this statement of the Prophet (ﷺ): **(You will be with whom you love)**. Anas (may Allāh be pleased with him) said, “I love the Prophet (ﷺ), along with Abu Bakr and ‘Umar, and I hope that I will be raised with them due to my love for them, even if I did not do the likes of what they did of good deeds.” (Collected by Al-Bukhārī).



The Rights of the Companions (May Allāh be pleased with them)

The Companions (may Allāh be pleased with them) have great rights over the Muslims, from them:

1 – To love them. This is because Allāh loves them and has promised them Paradise. Allāh (Who is perfect in every way) says:

﴿وَكَلَّمَ وَعَدَ اللَّهُ الْحُسَيْنَ﴾

[And Allāh has promised all of them the best reward.] 57:10

Ibn Hazm (may Allāh have mercy on him) mentioned, “All the companions, (may Allāh be pleased with them) who accompanied the Prophet (ﷺ) even if it were for a day, except for the hypocrites, are all in Paradise indefinitely. None of them will be subjected to punished. ⁽¹⁾”

2 – To be pleased with them and supplicate for them because Allāh is pleased with them. Allāh (Who is perfect in every way) says:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

[And those who come after them, saying, "Our Lord, forgive us and our brothers who have preceded us in faith.] 59:10

3 – Not to hold anything bad in our hearts towards them, for they are the best of this nation. Allāh (Who is perfect in every way) says:

﴿وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا﴾

¹ Ad-Durra fīmā yajib 'Itiqāduhu p.367

[and do not place in our hearts any resentment towards those who have believed.] 59:10

4 – Acknowledge their high status and virtue as the Prophet (ﷺ) said:

“The best of my nation is my generation, then those after them, and then those after them.” (Collected by Al-Bukhārī).

Shaykhul Islām (may Allāh have mercy on him) mentioned, “There never was and never will be the likes of them. ⁽¹⁾”

5 – Not to insult, belittle or tarnish their reputation as per the statement of the Prophet (ﷺ):



“Do not revile my companions, for verily if one of you were to spend the size of Uhud in gold, it would not equal as much as the mudd (about half a litre of water) of one of them, or half of it.” (Agreed upon).

6 – Teach our children to love them and educate them about their biographies, because they accompanied the Prophet (ﷺ) and they passed the religion down to us. Imām Mālik (may Allāh have mercy on him), mentioned, “The pious predecessors used to teach their children to love Abu Bakr and ‘Umar just as they would teach a Surah from the Qurān. ⁽²⁾”




¹ Fatāwā Shaykhul Islām v.3/156

² Sharh Usool ‘Itiqād Ahlus-Sunnah wa Al-Jamā’ah by Al-Lālakāī v.7/1313



**Places that are not
Legislated to Visit**



No Locations in Al-Madīnah should be Sought Out to be Visited Apart from Two Mosques and Two Cemeteries

The two mosques that are legislated to seek out and visit in Al-Madīnah are:

1- The Prophet's Mosque

2- Qubā Mosque

All mosques in Al-Madīnah apart from these two are like any other, none carry any virtue over another. There has not come to us any evidence from the religion that recommends seeking out to specifically visit any of them. Rather, this is from what the people have innovated, and the Prophet (ﷺ) said:

“Whoever introduces something in this matter of ours (i.e, the religion) which does not belong to it, will be rejected.” (Agreed upon).

In another narration by Muslim:

“Whoever does an action which is not authenticated by me, will be rejected.”

Shaykhul Islām (may Allāh have mercy on him) mentioned, “There is not in Al-Madīnah any mosque which is legislated to seek out and visit except Qubā Mosque. As for the rest of the mosques, then the ruling for them is like any other mosque. The Prophet (ﷺ) did not specify to seek them out to visit them, so for this reason the scholars in Al-Madīnah did not used to seek out to visit any of these places, except for Qubā Mosque. ⁽¹⁾”

¹ Iqtidhā As-Sirāt Al-Mustaqīm v.2/344

The two cemeteries that are recommended to visit:

1- Al-Baqī' Cemetery

2- The Cemetery for the martyrs of Uhud

The Prophet (ﷺ) visited both these cemeteries.

Imām Mālik (may Allāh have mercy on him) mentioned, “We do not go except to these historic places: The Prophet’s Mosque (ﷺ), Qubā Mosque, and the inhabitants of Al-Baqī’ and Uhud. For indeed, the Prophet (ﷺ) did not used to seek out to visit anywhere apart from these two mosques and these two cemeteries. ⁽¹⁾”



¹ Fatāwā Shaykhul Islām v.27/381

Does Qiblatayn Mosque possess any Special Virtue?

Some of the people call it Al-Qiblatayn Mosque'. They say: it is the place where the companions were praying when the news reached them that the Qiblah had been changed from Al-Masjid Al-Aqsa to Al-Masjid Al-Harām (The Holy Mosque in Makkah), so they changed the direction which they were facing from the north to the south.

However, it has not been established that Al-Qiblatayn Mosque is the actual place in which the changing of the Qiblah occurred. As-Samhūdī (may Allāh have mercy on him) mentioned, "This is one of the mosques, which its actual place is not known today. ⁽¹⁾"

Also, it has not been established that the Prophet (ﷺ) visited this mosque, and there is no mention of it possessing any special virtue.

In addition, there is no merit attached to the mosque where the Qiblah was changed therein, as at the time, all mosques would have had two Qiblahs that were prayed towards to in them, primarily the Prophet's Mosque and Qubā Mosque.



¹ Wafā ul-Wafā v.3/46

Should the Seven Mosques be Visited?

The seven mosques: they are small separated mosques at the foot of Mount Sal' which is located in the north west region of Al-Madīnah.

Every since they were historically known, they were four in number but the people call them the Seven Mosques. All of this has no basis in the religion. As-Samhūdī (may Allāh have mercy on him) mentioned, "I have not come across in all of this anything solid. ⁽¹⁾"

So, seeking out to visit these mosques is not legislated due to the lack of mention of it in the Sunnah, rather it is only something that the people have innovated.



¹ Wafā ul-Wafā v.3/43



**The Battles of the Prophet (ﷺ)
that took place in Al-Madīnah**



The Battle of Uhud

When the polytheists were defeated in the battle of Badr the defeat they suffered was agonizing and overwhelming for them, so they were determined to prepare their forces to face the Muslims for a second time, they spent an entire year preparing for this battle.

In the third year after the Hijrah (3 hijri) in the month of Shawwāl, they set off to Al-Madīnah to confront the Muslims. They were three thousand men in number who set up at Mount Uhud, north of Al-Madīnah.

The Prophet (ﷺ) set out towards them, and during the course of the journey ‘Abdullāh ibn Ubayy ibn Salūl, the head of the hypocrites, abandoned him and retreated. A third of the Muslim army retreated with him. So, the Prophet (ﷺ) left them and continued with those who remained with him. They were seven hundred in number. They positioned themselves with their backs facing Mount Uhud. The Prophet (ﷺ) positioned on Archers Hill fifty men, and he ordered them not to move and adhere to their places. The army of the polytheists was situated between the Muslims and Al-Madīnah.

The two armies engaged and fought each other and the polytheists were defeated. When the archers saw their defeat, forty of the Companions descended from the hill. Khalid ibn Al-Walīd (who was a polytheist at the time) circled around the back of Archers Hill and killed the ten Companions remaining on it. They then surrounded the Muslims and a group of Muslims were defeated. The others dispersed and during the course of this, a number of them were killed.

The polytheists now focused their efforts on the Prophet (ﷺ) seeking to kill him. They cut his face and broke his lateral incisor (the tooth between the incisor and canine tooth) with a rock. He also had two parts of his helmet pierce his face and they smashed his helmet. They threw rocks at him until he (ﷺ) fell into a ditch and the polytheists closed in on the Prophet (ﷺ). A group consisting of about ten from the army of Muslims arrived to ward them off the Prophet (ﷺ) until they were all killed.

All of this took place on a Saturday. Eventually the battle came to an end. Seventy from the best of the companions were martyred and twenty-two of the polytheists were killed. Our dead are in Paradise, and their dead are in the Hellfire.



The Battle of Al-Ahzāb

Allāh related the battle of Al-Ahzāb in his Book, and there is a Surah in the Qurān named after it. In this Surah, Allāh commands the believers to remember the favor of Allāh upon them at all times. Allāh (Who is perfect in every way) said in the onset of it:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾

[O You who you who believe, remember Allāh’s favor upon you when enemy forces came to besiege you so We sent against them a wind and an army you could not see. And Allāh is All-Seeing of what you do.] 33:9

Among the supplications that the Prophet (ﷺ) used to say when returning from a journey, or when ascending the mounts of Safā and Marwah was:

“And He alone defeated the enemy forces.” (Collected by Muslim).

This was so that the Muslims could remember the favour of Allāh upon them in that battle.

It was a scary and distressful battle. It was during the winter nights in the fifth year after the Hijrah (5 hijri) that the different enemy groups came together to fight against the Prophet (ﷺ).

When the Prophet (ﷺ) heard of their advancing, he commanded the Muslims to dig a large trench around Al-Madīnah. They obeyed his

command whilst they were in a state of fatigue, cold weather and hunger. Jābir (may Allāh be pleased with him) described the situation in his statement:

“There was a large solid rock that appeared in the way of the trench, so they went to the Prophet (ﷺ) and told him about it.” He (ﷺ) said: “I am coming down.” Then he (ﷺ) got up and a stone was wrapped around his belly (i.e. from hunger). He (Jaabir) said: “We were like that for three days having not eaten anything.” (Collected by Al-Bukhārī).

The enemy forces advanced towards Al-Madīnah with ten thousand men, and the Prophet (ﷺ) went out with an army of three thousand men from the Muslims. The trench was between them and the polytheists. They besieged the Muslims for one month, the Prophet (ﷺ) turned to his Lord for help. Among the supplications that he (ﷺ) made was:

“O Allāh, destroy them and shake them.” (Agreed upon).

So Allāh sent fear into the hearts of the polytheists, and sent down His aid for the Muslims by punishing them with a cold and violent wind. In addition to that He sent angels who caused them panic and disturbed their hearts. Allāh (Who is perfect in every way) said:

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا﴾

[So, We sent against them a wind and an army you could not see.] 33:9

So, they dispersed from Al-Madīnah whilst they were in the worst state of disappointment and loss.





Zamzam Water

The virtues of Zamzam water

This country (may Allāh bless it), arranges for Zamzam water to be transported daily from Makkah to the Prophet's Mosque so that the visitors attain benefit from it.

Zamzam has three virtues:

1. It is blessed:

Zamzam is blessed water. The Prophet (ﷺ) said concerning it: **"It is blessed."** (Collected by Muslim).

2. It is food:

Zamzam is nourishment for the body similar to how food nourishes it. The Prophet (ﷺ) said:

"Indeed, it is a nourishing food." (Collected by Muslim).

Abu Dharr (may Allāh be pleased with him) said regarding it:

"I drank from its water and remained like that for thirty days and nights with no food except Zamzam water. So, from that I gained weight and my belly became big and I did not find in myself the feeling of hunger or weakness from being malnourished." (Collected by Muslim).

Ibn Al-Qayyim (may Allāh have mercy on him) mentioned, "I have witnessed someone nourish himself only Zamzam water for half a month or more, without experiencing hunger. And he is able to circumambulate the Ka'bah just like the rest of the people, and he told me he could perhaps have continued for forty days. ⁽¹⁾"

¹ Zād Al-Ma'ād v.4/361

3. It is a cure:

Zamzam has a cure in it for all illnesses by the permission of Allāh. The Prophet (ﷺ) said:

“And a cure for illness.” (Collected by Al-Bazzār).

Ibn Al-Qayyim, (may Allāh have mercy on him) mentioned, “I and others have experienced being cured amazingly through Zamzam water. I treated myself with it for a number of illnesses and was cured by the permission of Allāh. ⁽¹⁾”



¹ Zād Al-Ma’ād v.4/361

Is it permissible to perform ablution with Zamzam water?

It is permissible to perform ablution, bathe, clean and do similar things with Zamzam water. Ibn Al-Qayyim (may Allāh have mercy on him) mentioned, “It is permissible to perform ablution with the blessed water. It being blessed water does not mean that it is disliked to perform ablution with it. So, from this, it is not disliked to perform ablution with Zamzam water. ⁽¹⁾”



¹ Zād Al-Ma’ād v.4/361

Do the Benefits and Virtues of Zamzam cease when it is taken out of Makkah?

The blessing in Zamzam water remains in it, whether it is in Makkah or elsewhere. Its benefits and virtues do not cease if it is transported out of Makkah. Shaykhul-Islām (may Allāh have mercy on him) mentioned, “And whoever travels with Zamzam water (out of Makkah) then it is permissible, for indeed the pious predecessors used to take Zamzam water and travel with it. ⁽¹⁾”

Also, there is nothing wrong with mixing Zamzam water with other water, as they are both water.



¹ Fatāwā Shaykhul Islām v.26/154



**Making the Journey to
Makkah Al-Mukarrama**

Where in Al-Madīnah should I enter into the state of Ihrām

The Mīqāt (place for making Ihrām) of the people of Al-Madīnah and those who pass through it is called 'Dhul-Hulayfah'. It is the name of a type of plant that used to exist there. It is also called "Abyār 'Ali" and is located south of the Prophet's Mosque by about ten kilometers. It is the Mīqāt (place for making Ihrām) furthest from Makkah at about four hundred kilometers away.

So, whoever wants to perform Hajj or 'Umrah and is in Al-Madīnah, whether he be from its residents or not, then it is not permissible for him to go past this Mīqāt except that he be in a state of Ihrām. If he were to go past it, then he is obliged to go back in order to make Ihrām from that point. If he does not return, then he has to sacrifice an animal by slaughtering it.



Is it Permissible to Enter the State of Ihrām from One's House or Place they are Residing in Al-Madīnah?

It is permissible to shower and wear the garments of Ihrām from the place you are staying in Al-Madīnah. When you later reach the Mīqāt, then make the intention to enter the state of Ihrām by saying: (Labbayk Allāhumma Labbayk). It is not a condition that you stop at the mīqāt to actualize the intention or to pray two units of prayer.



Does the Woman on her Menses Enter the State of Ihrām if she reaches the Miqāt?

The woman who is on her menses should do just as the other pilgrims do; she should enter the state of Ihrām, say the talbiyah (Labbayk Allāhumma Labbayk), keep away from the prohibitions of Ihrām and everything else that is connected to the state of Ihrām. The only thing that she should not do, is to circumambulate (Tawāf) the Ka'bah. She should not do this until she is pure (i.e. her menses come to an end).



If the Time for Travelling Draws Near and the Woman is still on her Menses, should she Circumambulate the Ka'bah?

The remaining circumambulation (Tawāf) that was not completed by the woman on her menses falls under one of two situations:

1. If the time for travelling from Makkah back to her country draws near and she wasn't able to complete the Tawāf Al-Ifādah for Hajj (circumambulation after the stoning of the Jamarāt) or the Tawāf of 'Umrah, and she is not able to extend her stay in Makkah until she becomes pure, nor is it easy to return to Makkah after her journey back home, then in this case Shaykh 'Abdul 'Azīz ibn Bāz, (may Allāh have mercy on him) said, "It is permissible for her, according to the correct view, to be cautious in her state of menses and circumambulate (Tawāf) the Ka'bah with the intention of Hajj. A group from the scholars holds the view that this suffices her; from them is Shaykhul Islām ibnTaymiyyah and his student Ibn Al-Qayyim (may Allāh's have mercy on them both) as well as other scholars. ⁽¹⁾"
2. If the remaining circumambulation (Tawāf) upon her to complete was the Tawāf Al-Wadā' (the farewell circumambulation), then she should travel back to her city and there is nothing upon her and her Hajj is correct and valid. Ibn 'Abbās (may Allāh be pleased with them both) said:

"The people were commanded to make their last act during

¹ Fatāwā tata'allāq bi Ahkām Al-Hajj wa Al-'Umrah wa Az-Ziyārah v.1/118

Hajj to circumambulate around the Ka'bah, however the menstruating women were exempted.” (Agreed upon).



**The Visitor to Al-Madīnah Al-
Munawwarah**

A Message to relay to others from Al-Madīnah

From the favours of Allāh upon his slave is that He gives him the ability have complete servitude to Him alone. So, whoever preforms Hajj, or 'Urmah or visits the Prophet's Mosque, then it is most befitting for him to return back to his home in the best state.

From the things that aid one to attain this are:

- 1- Being grounded upon the Tawheed (monotheism) of Allāh and not supplicating to the dead at shrines or graves seeking their help and requesting ones needs from them. Allāh (Who is perfect in every way) said:

﴿فَاسْتَقِمَّ كَمَا أُمِرْتَ﴾

[So be steadfast as you were commanded.] 11:112

- 2- Following the guidance of the Prophet (ﷺ) in all matters. Allāh (Who is perfect in every way) said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا﴾

[Indeed, in the Messenger of Allāh, there is an excellent example for whoever hopes in Allāh and the Last Day, and remembers Allāh often.]

- 3- To uphold and safeguard the obligatory prayers in congregation in the houses of Allāh, as Allāh (Who is perfect in every way) said:

﴿وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

[And establish prayer and give the zakaah and bow down with those who bow down (in prayer).]

- 4- Being a good example for others, as whoever preforms Hajj or 'Umrah or visits the Prophet's Mosque then he should rectify those around him in every place.
- 5- Increasing in the amount of recitation and pondering over the book of Allāh, as it is a protection from trials and tribulations by the permission of Allāh. It also brings about much good and blessings, so whoever builds a relationship with it will attain great blessings. Allāh (Who is perfect in every way) says:

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ﴾

[This is a blessed book which we have sent down to you]

Reading one letter from it has a reward, and every reward is multiplied anywhere from ten times to many times over.

- 6- Reading the books of the Sunnah and Islamic knowledge, as it clarifies and explains the book of Allāh. Through it, an individual is raised in this worldly life and the Hereafter. Allāh (Who is perfect in every way) said:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾

[Allāh raises in ranks those from you who have believed and those who have been given knowledge.]

We ask Allāh to accept the righteous deeds from all of us, and to give them the provision of being firm in the religion, and may Allāh's peace and blessings be upon our Prophet Muhammad.



All praise is due to Allāh for giving me the ability to complete this work

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