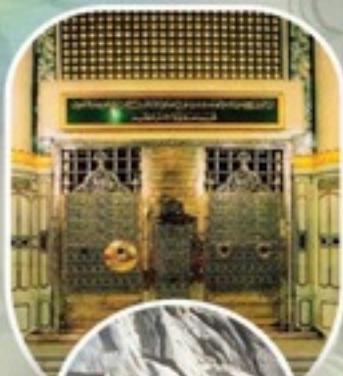
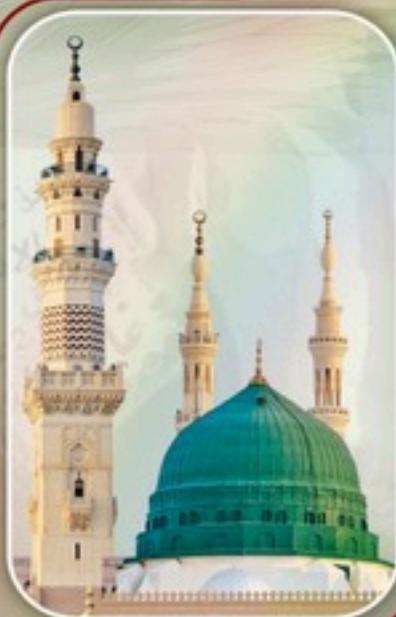


Weekly Booklet



Sacred Sites of *Medina*



12 names for Medina al-Munawwarah

Virtue of patience upon any difficulties experienced in Medina al-Munawwarah

17 qualities of Medina al-Munawwarah

The merits of offering salah in Masjid al-Nabawi

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Sacred Sites of Medina

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Sacred Sites of Medina



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Supplication for reading this book

Recite the following supplication before you read a religious book or begin an Islamic lesson; you will remember whatever you study **ان شاء الله**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)

Note:

Recite *shalāt* upon the beloved Prophet ﷺ once before and after.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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Sacred Sites of Medina¹

Attar's supplication

O Allah! Whoever reads or listens to the booklet entitled *Sacred Sites of Medina*, grant them the ability to visit the revered city of Medina, whilst maintaining all required decorum, and forgive them, their parents, and family without accountability.

أَمِيرُنْ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of *ṣalāt* upon the beloved Prophet ﷺ

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Whoever recites a thousand *ṣalāt* upon me in a day shall not die before seeing their station in Paradise.”²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

The virtues of Medina al-Munawwarah

أَلْحَمْدُ لِلَّهِ Discussing Medina soothes and comforts the hearts of

¹ This subject matter has been extracted from Amir Ahl al-Sunnah's Book: 130 Parables of Devotees of Rasool; Including description of Holy Sites in Makkah and Madinah, pp. 199-214

² Al-Tarhib wa al-Tarhib, vol. 2, p. 328, Hadith 22

those who love Allah's Messenger. Admirers of this unique city yearn to visit and behold its sanctified precincts and feel anguish upon departing it. No other city or place has been the subject of as much poetry. A multitude of poets have articulated their sadness at being far from Medina and expressed their longing to visit it.

Those who see Medina even once consider themselves unimaginably fortunate. They cherish the beautiful moments spent there and hold them in their hearts forever.

Before delving into the details of Medina's sacred sites, we will briefly discuss its virtues, so that our hearts may further blossom with love for this noble city and increase in attachment to it.

Medina in the noble Quran

Medina is mentioned in numerous verses of the noble Quran.

For example:

يَقُولُونَ لِمَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ ۗ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

They say, "If we return to Madinah, then the noblest will most definitely expel the most humiliated from it." Yet, 'true 'honour belongs 'only' to Allah, His Messenger, and the Muslims. Albeit, the hypocrites do not know.¹

¹ Al-Quran, Al-Munāfiqūn, verse 8; translation from Kanz al-ʿIrfān

12 names for Medina al-Munawwarah

The noble scholars of Islam have recorded around one hundred names for Medina. No other city in the world has this many. Twelve of them are mentioned here for the attainment of blessings.

1. Medina
2. Madīnat al-Rasūl
3. Ṭayyibah
4. Dār al-Abrār
5. Ṭābah
6. Mubārakah
7. Nājiyah
8. ‘Āṣimah
9. Shāfiyah
10. Ḥasanah
11. Jazīrat al-‘Arab
12. Sayyidat al-Buldān

The virtue of passing away in Medina al-Munawwarah

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced,

“Whoever of you is able to pass away in Medina should do so, as I shall intercede for those who pass away in Medina and testify in their regard.”¹

Dajjāl cannot enter Medina al-Munawwarah

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَالُ

“All paths leading to Medina have angels upon them. Neither plague nor Dajjāl will enter it.”²

Protected from every calamity

Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said, “By Him in Whose power lies my soul! Medina has no pass or path except there are two angels there who protect it.”³

Imam al-Nawawī رَحِمَهُ اللهُ عَلَيْهِ writes:

This narration highlights the city’s virtue and shows how it was protected during the Prophet’s time. Numerous angels protect it and they have encompassed

¹ Shu‘ab al-Īmān, vol. 3, p. 497, Hadith 1482

² Ṣaḥīḥ al-Bukhārī, vol. 1, p. 619, Hadith 1880

³ Ṣaḥīḥ Muslim, p. 714, Hadith 1374

all the passes of Medina in honour of the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ¹”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fresh fruit in Medina al-Munawwarah

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ relates:

When people saw the first fruit of the season grow, they would bring it to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He would supplicate as follows:

“O Allah! Bless our fruit for us, bless our Medina for us, and bless our *ṣāʿ* and *mudd*!”²

“O Allah! Ibrāhīm is certainly Your servant, khalīl, and Prophet. Without doubt, I am Your servant and Prophet. He supplicated to You for Mecca. I supplicate to You for Medina similar to what he supplicated for Mecca, and the same amount more [i.e., for double the blessings Mecca received to be given to Medina].”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then called any small child present there and granted them the fruit.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Sharḥ Ṣaḥīḥ Muslim, vol. 5, p. 148

² Ṣāʿ and mudd refer to units of measurement

³ Ṣaḥīḥ Muslim, p. 713, Hadith 1373

Medina al-Munawwarah purifies people

The Messenger of Allah ﷺ declared:

I was ordered to [migrate to] a city that shall consume [overpower] all others. People call it Yathrib, and it is Medina. It [this city] purifies people the way a furnace removes the impurities of iron.”¹

Using the name Yathrib for Medina is a sin

This narration establishes the prohibition of referring to Medina al-Munawwarah as Yathrib. As mentioned in *al-Fatāwā al-Riḍawiyyah*:

Referring to Medina as Yathrib is impermissible, forbidden, and a sin. He who does this is a sinner. The Messenger of Allah ﷺ said, “Repentance is binding upon whoever refers to Medina as Yathrib. Medina is Ṭābah; Medina is Ṭābah.”

Imam al-Munawī رَحْمَةُ اللهِ عَلَيْهِ writes in *Taysīr Sharḥ Jāmi‘ al-Ṣaghīr*, “This Hadith shows it is forbidden to refer to Medina as Yathrib, as an order for repentance was given for using the latter name, and repentance is only from sin.”²

¹ Ṣaḥīḥ Bukhārī, vol. 1, p. 617, Hadith 1871

² Al-Fatāwā al-Riḍawiyyah, vol. 21, p. 116

Why is this forbidden?

It is stated in *al-Fatāwā al-Riḍawiyyah*:

Muḥaddith Shaykh ‘Abd al-Ḥaqq al-Diḥlawī رَحْمَةُ اللهِ عَلَيْهِ, writes in أَشْعَثُ النَّعَاتِ شُرْحُ الْمَشْكُوتَةِ: “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ issued the name “Medina” due to the fact people lived in, gathered in, and loved that city. He either forbade it being called Yathrib as this name stemmed from the Period of Ignorance, or because this word etymologically originates from تَزْرِبُ, which means ruin or discord, and تَثْرِيْبٌ means rebuking and censure. Or this prohibition may be because Yathrib was the name of an idol or an oppressive and rebellious individual.

Imam al-Bukhārī رَحْمَةُ اللهِ عَلَيْهِ, references a Hadith in his *Tarīkh*, which explains how one should say the word “Medina” ten times [as an expiation] if they were to refer to the city as Yathrib once.

The noble Quran contains the words, يَا أَهْلَ يَثْرِبَ (i.e., O people of Yathrib). This is relating something that was uttered by the hypocrites, as they would use the word Yathrib seeking to insult Medina.

Another narration explains how whoever refers to Medina as Yathrib should seek forgiveness from Allah

Almighty. Some say those who refer to Medina as Yathrib should be punished as per Islamic law.

Astonishingly, even some widely renowned personalities have used the word Yathrib in poetry. Allah Almighty knows best and His knowledge is absolutely sound and complete.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Glad tidings of intercession

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “No member of my *Ummah* shall be patient upon the difficulties and severities of Medina, except I shall be their intercessor on the Day of Judgement.”²

Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ comments on this Hadith:

That is a special intercession. In reality, this promise applies to the entire *Ummah*, as those who die in Medina are deserving of this intercession of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Bear in mind, living in Mecca was superior before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Medina. After

¹ Al-Fatāwā al-Riḍāwīyah, vol. 21, p. 119

² Ṣaḥīḥ Muslim, p. 716, Hadith 1378

migration and before the Conquest of Mecca, Muslims were forbidden from living there, as migration was necessary. After Mecca was conquered, it became permissible to live therein, yet Medina still enjoyed superiority in this regard. This is because living in Medina rendered one closer to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Consequently, more excellences were described pertaining to living in Medina.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The superiority of Medina al-Munawwarah

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “A time shall certainly come in which Medinan folk leave here and head to pastures, seeking prosperity. When they find this, they shall return and ready the people to head to that spaciousness. Yet, Medina is better for them if they knew.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Glad tidings of intercession for patience upon poverty

The second Caliph of Islam, Sayyidunā Umar b. al-Khattab

¹ Mir'āt al-Manājīh, vol. 4, p. 210

² Musnad Imām Aḥmad, vol. 5, p. 106, Hadith 14686

رَضِيَ اللهُ عَنْهُ narrates how prices once rose in Medina and circumstances were dire. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said:

Be patient and happy, for I have made your *ṣāʿ* and *mudd* blessed. Gather to eat together, for the food of one suffices two, the food of two suffices four, and the food of four suffices five and six. Indeed, blessings are with the group.

On the Day of Judgement, I shall intercede for or testify for whoever was patient upon the dearth and severity of Medina, or I shall bear witness in their regard.

Whoever turns away from its circumstances and leaves Medina, Allah shall fill it (Medina) with better people than them.

Whoever has ill-intention for the people of Medina, Allah shall dissolve them the way salt dissolves in water.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Virtue of patience upon any difficulties experienced in Medina al-Munawwarah

It is stated in *Bihisht ki Kunjiyan* published by Maktabat al-Madinah:

¹ Majma' al-Zawā'id, vol. 3, p. 657, Hadith 5819

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed:

“Whoever intends to behold me and arrives for this purpose shall be under my protection on the Day of Judgement.

“Whoever takes up residence in Medina and remains patient upon any difficulties they experience, I shall testify and intercede for them on the Day of Judgement.

“Whoever dies in one of the Ḥaramayn shall be resurrected from the grave by Allah in such a state that they shall be secure from the fears that come with the Day of Judgement.”¹

Taking up residence in Medina al-Munawwarah

Bear in mind: only those who can uphold the required decorum are permitted to live in Medina. Those who cannot are forbidden from permanently residing in Medina or remaining there for an extended period.

It is related in *al-Fatāwā al-Riḍāwiyyah*:

[The author of *Fath al-Qadīr* states:]

I say: “In Medina, mercy is more expansive, grace is plentiful, generosity most expansive and one is pardoned

¹ Mishkāṭ al-Maṣābīḥ, vol. 1, p. 512, Hadith 2755

there faster than anywhere else. Which is proven from experience **وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**. Yet, there is fear of over familiarity, to the point of dread of lack of etiquette in the decorum and respect of that place. This is an obstacle to permanent residency.

For those with angelic characteristics, their staying there (and adopting lengthy residency) and passing away there, is complete felicity.¹

A story of decorum

Referencing **أَسَدُ الْخَلْقِ**, Imam Aḥmad Razā Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** mentioned the following account in his *al-Fatāwā al-Riḍawiyah*:

It is said that the illustrious Sayyid Abū ‘Abdullāh al-Qāḍī **رَحْمَةُ اللَّهِ عَلَيْهِ** was in Medina, when need arose for him to answer the call of nature. He went to a particular place in the city and intended to relieve himself, when a voice from the unseen forbade him. “But, all the Hajj pilgrims do this”, he replied.

A voice then asked three times, “Which Hajj pilgrims?”

He proceeded to exit the city, answer the call of nature,

¹ Al-Fatāwā al-Riḍawiyah, vol. 10, p. 695

and then return.¹

Real proximity in Medina is to act upon the Prophetic commands

The Imam further writes, whilst referencing **صَاحِبِ مَدِيْنَةِ**,
“Being proximate to the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**
connotes following his commands and refraining from what he
forbade, no matter where a person is. This is true proximity.”²

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ **صَلُّوا عَلَى الْحَبِيبِ**

17 qualities of Medina

The sanctified city of Medina bears countless qualities and excellences. A select few are hereby enclosed for the attainment of blessings.

1. No city in the world has as many names as Medina. Some scholars of Islam have written down a hundred.
2. No other city in the world has or will have as much poetry written in as many languages out of love for it and yearning due to separation from it.

¹ Al-Fatāwā al-Riḍāwīyah, vol. 10, p. 689

² Al-Fatāwā al-Riḍāwīyah, vol. 10, p. 689

3. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Medina and took up permanent stay there.
4. Allah Almighty named the city Ṭābah.
5. When returning from a journey and nearing Medina al-Munawwarah, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would quicken his conveyance out of love for the blessed city.
6. Medina al-Munawwarah was a source of peace for the beloved Prophet's blessed heart.
7. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not remove the dust and earth of Medina al-Munawwarah from his holy face. He forbade the Companions from this also, and stated, "The earth of Medina is healing."¹

Sayyidunā Sa'd b. Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ narrates:

When Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ returned from the Battle of Tabuk, he met with some Companions who did not take part in the expedition. As dust rose, one Companion held a cloth to his nose. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ removed this and declared, "By He who has power over my soul! The earth of

¹ Jadhb al-Qulūb, p. 22

Medina has a cure for every illness.”¹

8. When a Muslim comes to Medina with the intention of visitation, angels welcome them with gifts of mercy.²
9. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encouraged his *Ummah* to pass away in Medina.
10. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede for those who pass away there.
11. Whoever performs ablution, enters Masjid al-Nabawi, and performs prayer, earns the reward of Hajj.
12. The space between the noble chamber and pulpit is a garden from the gardens of Paradise.
13. A Hadith declares, “A prayer in my masjid (Masjid al-Nabawī) is equal to fifty thousand prayers.”³
14. Medina is where the Prophet’s sacred resting place is located, visited by seventy thousand angels night and day.
15. The section of earth in direct contact with the sacred body of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is superior to every other place, including the Ka’bah,

¹ Jāmi‘ al-Uṣūl li al-Jazarī, vol. 9, p. 297, Hadith 6962

² Jadhb al-Qulūb, p. 211

³ Sunan Ibn Mājah, vol. 2, p. 176, Hadith 1413

Bayt al-Ma‘mūr, ‘Arsh, Kursī, and even Paradise.

16. Dajjāl will be unable to enter Medina.
17. Those who intend bad for the people of Medina will be seized by punishment.
18. Medina’s Jannat al-Baqī‘ graveyard is higher ranked than all others. There, a host of Companions (around ten thousand in number), lofty members of the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, Tābi‘īn, saints, and fortunate Muslims have been buried رَحْمَةُ اللهِ عَلَيْهِمْ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The land upon which Masjid al-Nabawi was constructed

The land upon which Masjid al-Nabawi was constructed was initially in the ownership of two orphans, Sahl and Suhayl رَضِيَ اللهُ عَنْهُمَا, who were under the guardianship of Sayyidunā As‘ad b. Zurārah رَضِيَ اللهُ عَنْهُ. Graves belonging to polytheists were there, and the ground was uneven. The area was also used as a space for dates to be left out to dry.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the children, “Sell this plot of land to us, so a masjid may be constructed here.” In a display of deep respect and adoration, the children

replied, “Accept this land as a gift from us.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ decided not to accept this offer. Instead, the land was bought from them. The first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ purchased it for ten thousand dinars.¹

Another narration specifies this land belonged to the Banū Najjār. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned a price for this, to which they replied, “We will take its price (reward) from Allah.”²

The area measured a hundred square yards.

Sayyidunā Jibrīl عَلَيْهِ السَّلَامُ visiting the beloved Prophet ﷺ

The illustrious Tābi‘ī, Sayyidunā Ḥasan al-Baṣrī رَحِمَهُ اللهُ عَلَيْهِ narrates:

When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intended to construct Masjid al-Nabawi, he was visited by the Archangel Jibrīl عَلَيْهِ السَّلَام. “O Messenger of Allah!”, the angel submitted, “Kindly keep its height to seven cubits (around three and half yards) and ensure its decoration is not excessive.”³

¹ Madīnat al-Rasūl, p. 130

² Wafā' al-Wafā', vol. 1, p. 323

³ Wafā' al-Wafā', vol. 1, p. 336

That was the manner in which early masājid were constructed. The *miḥrāb* was an alcove, and there were no domes or minarets etc. Due to changing circumstances, permission was given for masjids to be built in grand fashion.

The following is part of a ruling referenced from *al-Durr al-Mukhtār* mentioned in *al-Fatāwā al-Riḍawiyyah*:

No issue exists in engraving other parts of the masjid besides the *miḥrāb*. Engraving and decorating the latter distracts worshippers. However, it is disliked to go to excessive lengths in this, especially on the wall facing the Qiblah.¹

Building Masjid al-Nabawī

Date trees were cleared away before formal construction on Masjid al-Nabawī began. Building began on the 1st of Rabīʿ al-Awwal 1 AH, corresponding to October 622. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ personally took part in construction, alongside his noble Companions رَضِيَ اللهُ عَنْهُمْ, carrying bricks in the process.

He would also supplicate:

اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْأَخِيْرَةِ فَأَرْحِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

¹ Fatāwā Riḍawiyya, vol. 8, p. 106

“O Allah! Indeed, reward in the Hereafter is better. Have mercy upon the Anṣār and Muhājirīn.”¹

The Prophet’s blessed hand in construction

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ relates:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had lifted bricks and brought them. Seeing this, I said, “O Messenger of Allah! Grant these bricks to me. I will take them onwards.” He declared, “There are many more. Bring them forth! I will take these.”²

Masjid al-Nabawī was built with adobe bricks and roofed with the branches of date trees. Its pillars were date tree trunks.³

The merits of offering prayer in Masjid al-Nabawi

Here are three *Aḥādīth* of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ discussing the merits of offering prayer in Masjid al-Nabawī.

1. Whoever offers forty continuous prayers in Masjid al-Nabawī shall have salvation from Hellfire and hypocrisy written for them.⁴

¹ Wafā' al-Wafā', vol. 1, p. 326-328

² Musnad Imām Aḥmad, vol. 3, p. 323, Hadith 8960

³ Wafā' al-Wafā', vol. 1, p. 327

⁴ Musnad Imām Aḥmad, vol. 4, p. 311, Hadith 12584

2. Whoever purifies themselves and departs solely intending to offer prayer in my masjid, until eventually completing it therein; their reward is equal to Hajj.¹
3. One prayer in this masjid of mine is equal to fifty thousand.²

¹ Shu'ab al-Īmān, vol. 3, p. 499, Hadith 4191

² Sunan Ibn Mājah, vol. 2, p. 176, Hadith 1413

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ إِنَّا نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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