

Part 12 – The History of Al-Masjid al-Nabawī

Slide 1

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلى آله وصحبه أجمعين أما بعد
رب اشرح لي صدري ويسر لي أمري واحلل عقدة من لساني يفقهوا قولي
سبحانك لا علم لنا إلا ما علمتنا أنك انت العليم الحكيم

Slide 2

My dear respected ‘Ulamā, elders, brothers and sisters listening at home, Assalāmu ‘Alaykum Wa Raḥmatullāhi Wa Barakātuhu, I begin by praising Allāh سُبْحَانَكَ وَتَعَالَى Lord of the Worlds and sending Peace & Salutations to our beloved Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Welcome to Part 12 of the Sirah of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ series. Today we will Inshā’Allāh discuss the history of Al-Masjid al-Nabawī.

Before we begin, let’s go through some recap questions from the last session.

Slide 3 – Recap Questions

What was the name of the woman whose tent the group passed by on their way to Madīnah?

Umm Ma‘bad رَضِيَ اللهُ عَنْهَا

What miracle did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ perform whilst he was there?

He milked a goat which previously would not give milk

What was the name of the husband of Umm Ma‘bad رَضِيَ اللهُ عَنْهَا?

Abū Ma‘bad رَضِيَ اللهُ عَنْهُ

What was the ransom placed on the head of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?

100 camels

What was the name of the person who received news of a party travelling and realised it was Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, so he went after them?

Surāqah ibn Mālik رَضِيَ اللهُ عَنْهُ

Slide 4 – Recap Questions

What happened when Surāqah ibn Mālik رَضِيَ اللَّهُ عَنْهُ came close to the party?

Allāh سُبْحَانَهُ وَتَعَالَى caused his horses feet to sink into the stony ground.

What was the name of the locality on the outskirts of Madīnah where Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stopped?

Qubā

In whose house did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stay in Qubā?

Kulthūm ibn Hidm رَضِيَ اللَّهُ عَنْهُ.

What did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do whilst he was in Qubā?

He laid the foundation of a Masjid

What did Allāh سُبْحَانَهُ وَتَعَالَى talk about when He sent down Revelation regarding the people of Qubā?

“In it there are people who like to observe purity; and Allāh loves those observing purity.”

Slide 5 – Recap Questions

After leaving Madīnah, what did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do when he reached the area of the Banū Sālim ibn ‘Auf?

He delivered a sermon and led Jumu‘ah Ṣalāh

In which tribes’ area did the camel of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ eventually stop?

The Banū al-Najjār

In whose house did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stay whilst his residences were being built?

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ

Where is Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ buried?

In Istanbul

Name one of the Jewish scholars who embraced Islām?

‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ

Slide 6 – The Path

This slide shows the path Rasūlullāh ﷺ took from Qubā to the place where Al-Masjid al-Nabawī would be built.

Slide 7 - The Final Destination

The camel had finally stopped in a place where dates were being dried.

Rasūlullāh ﷺ enquired as to whom does this land belong to. He found out that it belonged to two orphans, Sahl & Suhayl ibn ‘Amr رَضِيَ اللهُ عَنْهُمَا.

Rasūlullāh ﷺ called them so he could purchase the land off them. Their paternal uncle who looked after them also came.

Sahl & Suhayl رَضِيَ اللهُ عَنْهُمَا said that they give this land to Rasūlullāh ﷺ for no charge at all.

Rasūlullāh ﷺ, did not accept this, instead he purchased the land from them.

According to Zuhri, Rasūlullāh ﷺ told Abū Bakr رَضِيَ اللهُ عَنْهُ to pay for the land and in another narration Abū Bakr رَضِيَ اللهُ عَنْهُ gave 10 dirhams for the land.

Slide 8 – The Clearing of the Land

The land upon which the camel had stopped needed to be prepared for the building of the Masjid and the residence of Rasūlullāh ﷺ.

He ordered the date palms which were on the land to be cut down.

There were also some graves on the land which belonged to some polytheists. Rasūlullāh ﷺ ordered them to be levelled.

Once the land was ready, Rasūlullāh ﷺ ordered some unbaked bricks to be prepared.

Rasūlullāh ﷺ worked with the Companions رَضِيَ اللهُ عَنْهُمْ and carried the bricks himself.

Slide 9 – The Couplets

Whilst carrying them he would recite the following couplets:

هذا الحمال لا حمال خيبر هذا ابر ربنا وأطهر

“This burden is not the burden of Khaybar (meaning the date palms). This burden is the best our Lord and the purest.”

Sometimes he would recite:

اللهم ان الاجر اجر الاخرة فارحم الانصار والمهاجرة

“O Allāh, indeed the reality of reward is the reward of the Hereafter, so have mercy on the Anṣār (The Helpers) and the Muhājirūn (The Emigrants).”

اللهم لاخير الاخير الاخرة فانصر الانصار والمهاجرة

“O Allāh, indeed the reality of goodness is the goodness of the hereafter, so help the Anṣār and the Muhājirūn.”

Slide 10 – The Couplets

The Companions رَضِيَ اللهُ عَنْهُمْ used to say:

لئن قعدنا والنبي يعمل لذاك من العمل المضلل

“If we sit down and the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ keeps on working, then our action (meaning sitting) will be a bad action.”

Slide 11 – The First Masjid

The Masjid was a model of simplicity. The walls were made of unbaked bricks,

The pillars were date palms

And the roof of the Masjid was covered with the branches from the date palms.

When it rained, the water used to get inside the Masjid.

After this the roof was made waterproof.

Slide 12 – The Size of the Original Masjid

There is a difference of opinion as to the size of the original Masjid.

In Sīrate Muṣṭafā¹, it mentions that the original Masjid was under 100 gaz long and 100 gaz wide.

One gaz, was equivalent to between 27 and 37 inches. If an average is taken of 32 inches, this would be just under a yard, therefore the Masjid was less than 100 yards wide and 100 yards long.

¹ Sīrate Muṣṭafā p241

During the expansion in the 7th year of Hijrah, it grew just over.

In the book ‘Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ’ by Shaykh ‘Abdul Muḥsin ibn Muḥammad al-Qāsim, it mentions the size of the original Masjid was 28 metres x 32.5 metres.

The Qiblah was facing Bayt al-Maqdiṣ, which was the first Qiblah.

There were three doors inside the Masjid. One door was on the back of the Masjid, where the Qiblah is now. One door was on the west, where Bāb ar-Raḥmah is now, and one door was on the opposite side which is where Bāb Jibrīl is. This is the door through which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to come and go.

Slide 13 – The First Masjid

So how large was the original Masjid in comparison to today’s Masjid?

To determine this, let us first take a look at the present-day Masjid. The orange outline shows the perimeter of the Masjid and at the front you can see the location of the Green Dome.

The Masjid is surrounded by a large courtyard on all four sides.

The width of the present-day Masjid is approximately 390 metres, and the length is approximately 285 metres at its longest.

Slide 14 – Jannat al-Baq‘ī and the Masjid

In this picture we can see the size of the Masjid in comparison to Jannat al-Baqī, which is where many Companions رَضِيَ اللهُ عَنْهُمْ are buried, including ‘Uthmān رَضِيَ اللهُ عَنْهُ and the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Slide 15 – The Gates

In this Slide we can see the gates of the Present-day Masjid, Bāb as-Salām on the left and Bāb al-Baq‘ī on the right.

Slide 16 – Al-Masjid al-Nabawī - Phase 1

The picture below shows the size of the original Masjid in comparison to the Masjid today. The purple rectangle shows the location and approximate size of the original Masjid.²

² Al-Aṭlas Tārikhi Li-Sirate Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ page 173

You can see that the green dome was outside of the original Masjid, as this is the blessed Rawḍah where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is buried. This was part of his residence. The green dome is directly above the grave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Slide 17 – The Dwellings of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Once the Masjid had been built, the foundations for the dwellings of the wives of the Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were laid.

At the time, two dwellings were made, one for Saudah رَضِيَ اللهُ عَنْهَا and one for ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The rest of the dwellings were made as and when they were required.

Ḥāritha ibn Nu‘mān رَضِيَ اللهُ عَنْهُ used to own some houses which were adjacent to the Masjid.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ required them, Ḥāritha ibn Nu‘mān رَضِيَ اللهُ عَنْهُ gave them to him.

One after another, all of the houses, were given to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The dwellings were made from date palm branches, whilst others were made from unbaked bricks. The doors used to be covered with a blanket or a piece of cloth.

They were simple homes showing no inclination to worldly desires. Most of the time there would not even be candles lit in the rooms at night.

Slide 18 – The Hujrāt

This is an artist’s impression of how Al-Masjid al-Nabawī and the dwellings of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to look like. At that time, the Masjid was facing Al-Masjid al-Aqṣā’, so the houses were located to the right of the Qiblah.

Slide 19 – The Family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ still had some members of his family back in Makkah.

He sent Zayd ibn Ḥārithah and Abū Rāfi‘ رَضِيَ اللهُ عَنْهُمَا to Makkah to bring back his two daughters, Fāṭimah and Umm Kulthūm رَضِيَ اللهُ عَنْهُمَا, as well as his wife Saudah رَضِيَ اللهُ عَنْهَا.

Abū Bakr رَضِيَ اللهُ عَنْهُ also sent his son ‘Abdullāh رَضِيَ اللهُ عَنْهُ with them, so he could bring back his family. ‘Ā’ishah, Asmā’, Umm Rūmān and ‘Abdul Raḥmān رَضِيَ اللهُ عَنْهُ were also still in Makkah.

When Zayd رَضِيَ اللهُ عَنْهُ arrived with the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he moved from his temporary residence, which was the house of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ, to the new dwelling which had been built next to the Masjid.

Slide 20 – Riyāḍ al-Jannah

If a person visits Al-Masjid al-Nabawī today, there is an area at the front of the Masjid known as Riyāḍ al-Jannah.

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

" مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمَنْبَرِي عَلَى حَوْضِي " ³

Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whatever is between my house and my pulpit is a garden from the gardens of Jannah, and my pulpit is on my fountain”.

The blessed area contains many significant places. In this section we will see the locations of where the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to live, as well as some of the Companions رَضِيَ اللهُ عَنْهُمْ.

As the Qiblah at this time had changed to Makkah, the front of the Masjid faced south.

Slide 21 - The Residences of the Wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

In this slide you can see the locations of where the living quarters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wives were and some of the Saḥābah رَضِيَ اللهُ عَنْهُمْ.

This image has been recreated from the book Atlas Tareekhi – Seerate Rasul by Sami bin ‘Abdullāh bin Ahmed Al Maglūth.

Slide 22

On the south eastern side of the Masjid, at the front, was the residence of Saudah رَضِيَ اللهُ عَنْهَا.

Slide 23 – South East

Just below it were the homes of ‘Ā’ishah and Ḥafsah رَضِيَ اللهُ عَنْهُمَا.

Then Maymūnah and Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهُمَا.

³ Muwaṭṭā’ Imām Malik – Book 14 Ḥadīth 467

In the book from which this image was referenced, there were 2 rooms with the name of Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا so either one of these could have been hers and the other belonged to Maymūnah رَضِيَ اللهُ عَنْهَا.

The quarters of ‘Alī رَضِيَ اللهُ عَنْهُ, Fāṭimah رَضِيَ اللهُ عَنْهَا and Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا were also located in that area.

Slide 24 – North Side

On the northern side, which was towards the back of the Masjid, were the residences of Ṣafīyyah رَضِيَ اللهُ عَنْهَا, Ramlah or Umm Ḥabībah رَضِيَ اللهُ عَنْهَا, the daughter of Abū Sufyān رَضِيَ اللهُ عَنْهُ and Juwayriyyah رَضِيَ اللهُ عَنْهَا.

Slide 25 – The Residences of the Companions رَضِيَ اللهُ عَنْهُمْ

Some of the close companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also had quarters in the vicinity of the Masjid. As we have seen, ‘Alī رَضِيَ اللهُ عَنْهُ who was married to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ daughter Fāṭimah رَضِيَ اللهُ عَنْهَا had his quarters on the south eastern

On the southern side, Ja‘far ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ the cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abbās رَضِيَ اللهُ عَنْهُ, the uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Sa‘ad ibn Abī Waqās رَضِيَ اللهُ عَنْهُ all had their quarters.

Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ also had his quarters to the western side of the Masjid.

There were also two doors, Bāb ‘Uthmān to the East and Bāb Ar-Raḥmah to the West

There was a special place for the Ahle Ṣuffah. These Companions رَضِيَ اللهُ عَنْهُمْ had no home, or shelter, or anyone to look after them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave them a special space to stay. One of the most famous Companions رَضِيَ اللهُ عَنْهُمْ was also from them, and this was Abū Hurayrah رَضِيَ اللهُ عَنْهُ.

Slide 26 – The People of Ṣuffah

There is a Ḥadīth in Ṣaḥīḥ al-Bukhāri narrated by Abū Hurayrah رَضِيَ اللهُ عَنْهُ which tells us a little about the state of the People of Ṣuffah.

He narrates “By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger.

One day I sat by the way from where they (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions) used to come out.

When Abū Bakr رَضِيَ اللهُ عَنْهُ passed by, I asked him about a Verse from Allāh's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so.

Then ‘Umar رَضِيَ اللهُ عَنْهُ passed by me and I asked him about a Verse from Allāh's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so.

Slide 27 - The People of Şuffah

Finally, Abul-Qāsim (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face.

He said, “O Abā Hurr (Abū Hurayrah)!” I replied, “Labbayk, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!”

He said to me, “Follow me.” He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, “It has been presented to you by such-and-such man (or by such and such woman).” He said, “O Abā Hurr!” I said, "Labbayk, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!" He said, “Go and call the people of Şuffah to me.”

Slide 28 - The People of Şuffah

These people of Şuffah were the guests of Islām who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself.

The order of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ upset me, and I said to myself, "How will this little milk be enough for the people of As-Şuffah? I thought I was more entitled to drink from that milk in order to strengthen myself” but behold!

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allāh and His Apostle, so I went to the people of As-Şuffah and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house

Slide 29 - The People of Şuffah

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O Abā Hurr!” I said, "Labbayk, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!” He said, “Take it and give it to them.” So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn,

would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me.

Finally, after the whole group had drunk their fill, I reached the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who took the bowl and put it on his hand, looked at me and smiled and said. “O Abā Hirr!” I replied, “Labbayk, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!”

He said, “There remain you and I.” I said, “You have said the truth, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!”

Slide 30 - The People of Şuffah

He said, “Sit down and drink.” I sat down and drank.

He said, “Drink,” and I drank. He kept on telling me repeatedly to drink, till I said, “No, by Allāh Who sent you with the Truth, I have no space for it (in my stomach).”

He said, “Hand it over to me.” When I gave him the bowl, he praised Allāh and pronounced Allāh's Name on it and drank the remaining milk.⁴

What an amazing miracle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Slide 31 – The Revelation

Now let’s go back to the history of Al-Masjid al-Nabawī.

For 16 or 17 months after the Hijrah, the Muslims continued to pray towards Bayt al-Maqdis.

Allāh سُبْحَانَهُ وَتَعَالَى then sent down the following Revelation:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ³

“We have been seeing you turning your face to the heavens. So, We will certainly assign to you a Qiblah that you would like. Now, turn your face in the direction of the Sacred Masjid (Al-Masjid al-Ḥarām)”

Slide 32 – The Qiblah Changes

⁴ Şaḥīḥ al-Bukhārī 6452

Due to the change in Qiblah, changes needed to be made to the layout of Al-Masjid al-Nabawī.

The door to the back was now closed as this was now the Qiblah wall, and a new door was made to the new rear of the Masjid.

Originally the dwellings of Rasūlullāh ﷺ were to the rear right-hand side of the Masjid, but now the Qiblah had changed, they were now to the front left-hand side of the Masjid as we see today.

Slide 33 – Al-Masjid al-Nabawī– Phase 2 (7 AH)

The second time the Masjid was built was in the 7th year of Hijri after the conquest of Khaybar.

The Masjid had come to some disrepair so Rasūlullāh ﷺ ordered it to be rebuilt.

In Sīrate Muṣṭafā, it mentions before the Masjid was just under 100 gaz (yards) wide and long, now it was just over.

In ‘Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī ﷺ” it mentions the Masjid now measured 46m x 46m.

In Mu‘jam Tabrāni, it mentions that when Rasūlullāh ﷺ made the intention to rebuild it a second time, there was some land next to it which belonged to an Anṣārī.

Rasūlullāh ﷺ asked him if he would like to sell the land to him for a palace in Jannah. Due to his circumstances, the Anṣārī was unable to give the land to Rasūlullāh ﷺ.

Slide 34 – Al-Masjid al-Nabawī– Phase 2 (7 AH)

‘Uthmān رَضِيَ اللهُ عَنْهُ then purchased the land for 10,000 dirhams and said to Rasūlullāh ﷺ “The land which you wanted to purchase from the Anṣārī for a palace in Jannah, please purchase it from me.”

Rasūlullāh ﷺ purchased the land from ‘Uthmān رَضِيَ اللهُ عَنْهُ for a palace in Jannah and included it in the Masjid.

The first brick was then laid by Rasūlullāh ﷺ then by his command, Abū Bakr رَضِيَ اللهُ عَنْهُ, then ‘Umar رَضِيَ اللهُ عَنْهُ, then ‘Uthmān رَضِيَ اللهُ عَنْهُ then ‘Alī رَضِيَ اللهُ عَنْهُ.

In the Musnad of Imam Aḥmad, Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh ﷺ was also lifting the bricks with the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. On one occasion I was in front of him and saw that

Rasūlullāh ﷺ was carrying lots of bricks and he was supporting them against his blessed chest.

Slide 35 – Phase 2

I thought that he was doing this due to the weight, so I said to Rasūlullāh ﷺ, give me the bricks. Rasūlullāh ﷺ said, Pick up some other bricks O Abū Hurayrah for indeed there is no life except the life of the hereafter.

Slide 36 – Phase 2 – 7TH Year of Hijri

Now the purple rectangle shows us where the original Masjid was

The yellow rectangle behind it shows approximately its size after it was rebuilt the 2nd time.

Slide 37 – Al-Masjid al-Nabawī– Phase 3 (17 AH)

During the time of Abū Bakr رَضِيَ اللهُ عَنْهُ, there was no change in the Masjid. Some of the pillars which had been made from date palm trunks were replaced when they needed to be.

During the time of ‘Umar رَضِيَ اللهُ عَنْهُ, in the 17th year Hijri, the Masjid was extended from the Qiblah and western side. The new dimensions of the Masjid were 55.5m x 60m.⁵

Due to the residences of the wives of Rasūlullāh ﷺ being on the eastern side, these were left alone, and the Masjid was not extended on that side. ‘Umar رَضِيَ اللهُ عَنْهُ only extended the Masjid, there was no change in the simplicity of the Masjid. The walls were still made from unbaked bricks, the pillars were still date palms, and the roof was covered with date palms leaves and branches.

Slide 38 – Phase 3 Plan View

The Pink rectangle shows approximately the increase in size of the Masjid during the third phase. The residences of the wives of Rasūlullāh ﷺ were left untouched.

Slide 39 – Al-Masjid al-Nabawī– Phase 4 (29 AH)

During the time of ‘Uthmān رَضِيَ اللهُ عَنْهُ, the Masjid was extended again.

The unbaked bricks were replaced by Stone

And the date palm trunk pillars were also replaced by stone pillars.

⁵ Sharḥun Tafṣīlyun Muṣawwarun li-Qabr an-Nabiyyi ﷺ

The roof was also replaced. The new dimensions were 69m x 74m.⁶

The building work started in the month of Rabīʿ al-Awwal in the 29th year of Hijrah and was completed in Muḥarram in the 30th year.

It took 10 months in total to build the Masjid.

Slide 40 – Phase 4 Plan view

You can see from the light blue rectangle, how much the Masjid was approximately extended to during the time of ʿUthmān رَضِيَ اللهُ عَنْهُ.

Slide 41 – Al-Masjid al-Nabawī– Phase 5 (77 AH)

After the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, the Khalīfah Al-Walīd ibn ʿAbdul Mālik ordered that their dwellings become part of the Masjid.

Upon hearing this news of this command, the people in Madīnah became very upset.

Abū Umāmah, Sahl ibn Ḥanīf رَضِيَ اللهُ عَنْهُ used to say:

‘If only these dwellings were left as they were, so people could see the type of rooms and shacks Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to live in, even though he had been given the keys to all the treasures on the earth from Allāh سُبْحَانَهُ وَتَعَالَى.’

Slide 42 - Al-Masjid al-Nabawī– Phase 5 (77 AH)

The Orange Rectangle shows the area of the Masjid in this phase. The new dimensions were 93m x 93m.⁷

Slide 43 – Al-Masjid al-Nabawī– Phase 6 (162 AH)

During the Khilāfah of Muḥammad Al-Mahdi Al-ʿAbbāsi, the Masjid was further extended.

In 162 AH the Khalīfah Al-Mahdi went to Madīnah after completing Ḥajj. He appointed Jaʿfar ibn Sulaymān the governor of the city and ordered him to extend the Masjid.

The Dark Blue rectangle shows how much the Masjid was extended by, during this phase.

Slide 44 – Al-Masjid al-Nabawī – Phase 7 (1265AH-1277AH)

⁶ Sharḥun Tafṣilyyun Muṣawwarun li-Qabr an-Nabiyyi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

⁷ Sharḥun Tafṣilyyun Muṣawwarun li-Qabr an-Nabiyyi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

During the reign of ‘Abdul Mājīd al-Uthmāni, who was the Khalīfah of the Ottoman Empire, in the year 1849, they started to rebuild the Masjid. The Masjid was expanded again as you can see by the turquoise area.

Slide 45 – Al-Masjid al-Nabawī – Phase 8 (1382AH)

In 1382 AH, the Masjid was expanded again by the Saudi authorities. This can be seen by the Dark Green Area.

Slide 46 – Al-Masjid al-Nabawī– Phase 9 (1405AH)

The Final expansion was completed in 1992 during the rule of King Fahd bin ‘Abdul Azīz.

The Masjid was now 1.7 million square feet in size.

Slide 47 – Al-Masjid al-Nabawī - Future Expansion Plans

There are currently plans to expand the Masjid even further, the following slide shows the plans for the new extension. The front part of the Masjid is the existing Masjid.

Slide 48 – Current Status

This is a plan view of the current Masjid. You can see the new extension on the eastern side.

Slide 49 - Riyāḍ al-Jannah

Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that he heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say “Whatever is between my house and my pulpit is a garden from the gardens of Jannah, and my pulpit is on my fountain”

Slide 50 – Zoom

This area is known as Riyāḍ al-Jannah. It used to be the only area in the Masjid covered by a green carpet. In the picture below you can see the Minbar (pulpit) on the right and the Miḥrāb (prayer niche) on the left.

Slide 51 – The Resting place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

In Al-Masjid al-Nabawī, on the front left-hand side of the Masjid is the resting place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

This is known as the Rawḍah. Buried next to him are his two Companions, Abū Bakr and ‘Umar

رَضِيَ اللهُ عَنْهُمَا

There are 3 sets of doors on the left and there are 3 viewing holes in the middle set of doors. According to one opinion, Rasūlullāh ﷺ is buried behind the first hole, then Abū Bakr رَضِيَ اللَّهُ عَنْهُ behind the second and ‘Umar رَضِيَ اللَّهُ عَنْهُ behind the third.

There are others who say that all three are buried behind the first hole. Allāh سُبْحَانَهُ وَتَعَالَى knows best.

Slide 52 – Plan view

Now what is behind these doors?

In the diagram below, the black line at the top depicts the middle set of doors and the yellow circles denote the viewing holes.

Rasūlullāh ﷺ was buried in the house of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, and the red square shows the location of her house.

Rasūlullāh ﷺ is buried closest to the doors

Then Abu Bakr رَضِيَ اللَّهُ عَنْهُ

And then ‘Umar رَضِيَ اللَّهُ عَنْهُ.

A wall was made later by ‘Umar ibn ‘Abdul Azīz رَضِيَ اللَّهُ عَنْهُ surrounding the Rawḍah in 91 Hijrah. According to some sources these walls are 7 metres high and covered by a cloth.

The bottom part of the wall meets the location of where Fāṭimah رَضِيَ اللَّهُ عَنْهَا house used to be.

Slide 53 – The Green Dome

The green dome of Al-Masjid al-Nabawī is directly above the resting place of Rasūlullāh ﷺ.

Slide 54 – The Green Dome

Let’s have a look at the history of the green dome. Initially the roof of the Rawḍah was covered with bricks. There was no dome. This was done so it could be distinguished from the rest of the Masjid. If someone was walking on top of the Masjid, they would know the location of the Rawḍah.

A dome was then built in 678 AH by Sultan Maṣūūr Qalaon over the Rawḍah. This was known as the outer dome. The dome was covered in lead to make sure that water would not get inside. The colour of the dome at the time was also the colour of the lead.

In the year 881 AH the brick roof of the Rawḍah was replaced by a small inner dome by Sulṭān ‘Ashraf Qaiṭābi. The dome is made from black stone at the base and white stone at the top.

In 1253 AH, Sulṭān Maḥmūd ʿUthmāni ordered the dome to be coloured green. The dome has only been green for less than 200 years. It is repainted as and when the need arises.

Slide 55 – The Sacred Chamber

Now let's look at the sacred chamber in a bit more detail.

The green line at the bottom shows the ground and the grey horizontal line inside the inner enclosure shows the timber ceiling. The timber ceiling is 6 metres above ground level.

You can also see the inner dome which was built by Sulṭān ʿAshraf Qaiṭābi. It has a small window in it and stands at a height of 8.2 metres.

The black vertical lines depict the perpendicular walls made by ʿUmar ibn ʿAbdul ʿAzīz I

Slide 56 – Internal Room

The brown columns show the pillars which hold the outer dome.

The outer green dome also has a window in it and stands at a height of 28 metres from the ground. There is a brass crescent on the top which is also 3 metres high.

Slide 57 – The Plot

There were many plots to try and remove the blessed body of Rasūlullāh ﷺ from his grave.

One attempt reported by Samhūdi resulted in steps being taken by the Sulṭān of the time to prevent any such attempts from happening again in the future.

It was the year 557 AH corresponding to 1164 CE. Nūruddīn Zengi رَحْمَةُ اللَّهِ was the ruler of Egypt at the time and he saw a dream, 3 times in which Rasūlullāh ﷺ was pointing at two people who had a reddish complexion.

Nūruddīn رَحْمَةُ اللَّهِ informed his advisor at the time whose name was Jamāluddīn رَحْمَةُ اللَّهِ. He advised Nūruddīn رَحْمَةُ اللَّهِ to go to Madīnah.

The following day, 20 people left for Madīnah carrying gifts for charity. 16 days later they arrived in the blessed city and Nūruddīn رَحْمَةُ اللَّهِ entered the Masjid.

Slide 58 – The Plot

He read Ṣalāt and presented his Salām to Rasūlullāh ﷺ. He was then thinking what he should do next. His advisor Jamāluddīn رَحْمَةُ اللهِ then made an announcement that the Sulṭān had brought gifts for everyone.

All the people came, and the gifts were distributed, however Nūruddīn رَحْمَةُ اللهِ did not see the two people who he had seen in his dream.

He asked if this was everyone. He was informed there were two very pious Moroccans who were not there.

They did not accept gifts from anyone, fasted during the day, read Tahajjud at night, presented Salutations to Rasūlullāh ﷺ and even went to Masjīd Qubā'.

Slide 59 – The Plot

Nūruddīn رَحْمَةُ اللهِ sent for them. When they arrived, he recognised that they were the very people who he had seen in his dream.

He asked them where they were from. They said they were Moroccans and had come for Ḥajj and wished to stay in Madīnah as neighbours of Rasūlullāh ﷺ.

Nūruddīn رَحْمَةُ اللهِ told them to speak the truth. They did not say anything else.

Nūruddīn رَحْمَةُ اللهِ then asked about where they lived.

He accompanied them to their house and saw many expensive gifts lying around. Nūruddīn رَحْمَةُ اللهِ moved an old piece of rug which uncovered a tunnel.

This tunnel led to the blessed grave of Rasūlullāh ﷺ.

Slide 60 – The Plot

When the tunnel was found, the men confessed to their crime.

They were actually Naṣāra who had been sent by their king. They had been given a lot of money to remove the body of Rasūlullāh ﷺ.

In order to achieve their goal, they started to live close to the Rawḍah and dug the tunnel at night-time.

They would then carry the mud in bags to the Baqī' cemetery and spread it over the graves.

They said, when they reached the grave a very fearful lightning struck, and an earthquake shook the earth. Nūruddīn رَحْمَةُ اللَّهِ then ordered both of the men to be executed.

Slide 61 – The Lead Trenches

To prevent this from happening again, Nūruddīn رَحْمَةُ اللَّهِ ordered a deep trench to be dug around the Rawḍah.

This trench was then filled with molten lead, so no one would be able to reach the Rawḍah.

Slide 62 – The Pillars in Riyāḍ al-Jannah

Now if we look at Al-Masjid al-Nabawī today, there are many pillars inside Riyāḍ al-Jannah of special significance. The diagram below shows an overview of the area:

This is where the present day Miḥrāb is.

The area within the green lines is Riyāḍ al-Jannah.

The pillars of significance are marked in gold.

Let's take a look at the pillars one at time. This information has been taken from the book 'Ziyārat of Madīnah' by Maulānā Muḥammad Saleem Dhorat Ḥafīzahullāh.

Slide 63 - Ustuwānah Mukhallaq (Ḥannānah)

At the front of the area, you will see the Muṣallāh of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

To the right of it is Ustuwānah Mukhallaq. Mukhallaq means the pillar which has a blended fragrance applied onto it.

Slide 64 - Zoom

It is also called the Ustuwānah Hannānah (the weeping pillar).

This is the most blessed of the pillars for this was Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ place of Ṣalāt.

On this spot there once used to grow a date palm.

Before the advent of the Minbar (pulpit), Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to lean on the date palm whilst delivering his sermons.

When the Minbar was made, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ now used this for the khuṭbah.

Slide 65 - Ustuwānah Mukhallaq

When the change took place, a bitter sound of weeping was heard from the date palm causing an echo in the entire Masjid.

Those in the Masjid started to weep.

Rasūlullāh ﷺ then went to the tree. He placed his blessed hand on it and the crying stopped.

Rasūlullāh ﷺ then said: “The tree cries because the *dhikr* of Allāh *سُبْحَانَهُ وَتَعَالَى* was near it, and now that the *Minbar* is built it has been deprived of this *dhikr* in its immediate vicinity. If I did not place my hand on it, it would have cried thus till the Day of *Qiyāmah*.”

Afterwards the tree dried up and was buried.

Slide 66 - Ustuwānah Mukhallaq

According to another Ḥadīth it is said when the *Minbar* was prepared and Rasūlullāh ﷺ went to it for the first time, the tree cried so loudly that it almost split open.

Rasūlullāh ﷺ descended from the *Minbar* and put his hand on the tree.

Its crying gradually subsided like how a child quietens when it is being consoled after crying bitterly.

This is the reason the pillar is also called *Ustuwānah Ḥannānah*. The word *Ḥannānah* is used to describe a crying camel.

Slide 67 – Ustuwānah Sarīr

Now to the left side of the area adjacent to the wall of the *Rawḍah*, we have *Ustuwānah Sarīr*

Slide 68 – Ustuwānah Sarīr

‘*Sarīr*’ means sleeping place.

It is reported that Rasūlullāh ﷺ used to make *I’tikāf* here and sleep whilst in *I’tikāf*.

A platform of wood would be put here for him to sleep on.

Slide 69 – Plan View

1. And just to the right of that we *Ustuwānah Abū Lubābah* or *Ustuwānah Tawbah*.

Slide 70 – Abū Lubābah رَضِيَ اللَّهُ عَنْهُ

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ was a Companion of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Before Islām, he had a special relationship with the Jews of the Banū Qurayzah.

The Banū Qurayzah had acted treacherously against the Muslims during the ‘Battle of the Confederates’.

After the Quraysh and their allies left Madīnah, the Muslims now laid siege to their forts.

The Banū Qurayzah asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if they could speak to Abū Lubābah رَضِيَ اللَّهُ عَنْهُ to discuss matters with him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ granted him permission.

When Abū Lubābah رَضِيَ اللَّهُ عَنْهُ reached them, the women, and children of the Banū Qurayzah began wailing and crying.

Slide 71 – Abū Lubābah رَضِيَ اللَّهُ عَنْهُ

When the Banū Qurayzah asked him if they should accept the decision of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he made a sign towards his neck, indicating that it was the intention of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to put an end to matters.

No sooner had he done this, the thought came to his mind that he had betrayed the trust of Allāh سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ came to the Masjid and here at this spot where a date-tree used to stand, he bound himself to the trunk saying, “As long as my repentance is not accepted by Allāh سُبْحَانَهُ وَتَعَالَى, I shall not untie myself from here and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself must undo my bonds.”

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard this, he said, “If he had come to me, I would have begged forgiveness on his behalf. Now he has acted on his own initiative, how can I untie him until such a time that his repentance has been accepted?”

Slide 72 – Abū Lubābah رَضِيَ اللَّهُ عَنْهُ

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ remained bound to the tree for many days.

He would only be unbound at times for Ṣalāh and answering the call of nature.

His wife and daughter used to untie him, and once he was finished, he would be tied back to the tree. He remained without food and drink. As a result of this, his sight and hearing became affected.

Some days later, whilst Rasūlullāh ﷺ was engaged in Tahajjud Ṣalāh in the house of Umm Salamah رَضِيَ اللهُ عَنْهَا, he received the good news that the repentance of Abū Lubābah رَضِيَ اللهُ عَنْهُ had been accepted.

The Companions رَضِيَ اللهُ عَنْهُمْ conveyed the news to him, and wanted to untie him but he refused, saying, “As long as Rasūlullāh ﷺ does not untie me with his blessed hands, I shall not allow anyone else to do so.”

Rasūlullāh ﷺ entered the Masjid for Fajr Ṣalāt and untied him.

Slide 73 – Ustuwānah ‘Ā’ishah

And just to the right of Ustuwānah Abū Lubābah is called Ustuwānah ‘Ā’ishah

Slide 74 - Zoom

This is also called the Ustuwānah Muhajirīn, because originally the Muhājirīn used to sit near this spot.

Rasūlullāh ﷺ used to say his prayers here and afterwards moved to the place at Ustuwānah Mukhallaq.

It is also called the Ustuwānah Qur’ah.

Slide 75 - Ustuwānah ‘Ā’ishah

The reason for this is that ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports that Rasūlullāh ﷺ said: “In this Masjid is one such spot that if people knew the true blessed nature thereof, they would flock towards it in such that to pray there they would have to cast such lots (i.e. Qur’ah).”

People asked her to point out the exact spot which she refused to do. Later on, at the persistence of ‘Abdullāh Ibn Zubayr رَضِيَ اللهُ عَنْهُ she pointed to this spot. Hence it is called Ustuwānah ‘Ā’ishah, because the Ḥadīth is reported by her and the exact spot was shown by her.

It is a fact that Abu Bakr رَضِيَ اللهُ عَنْهُ and Umar رَضِيَ اللهُ عَنْهُ very often used to pray here.

Slide 76 - Ustuwānah ‘Alī

Just below Ustuwānah Sarīr, there is Ustuwānah ‘Alī

Slide 77 – Zoom

Also known as Ustuwānah Mah’ras or Hars.

‘Hars’ means to watch or protect. This used to be the place where some of the Companions رَضِيَ اللَّهُ عَنْهُمْ used to sit when keeping watch or acting as gatekeepers.

‘Ali رَضِيَ اللَّهُ عَنْهُ used to be the one who mostly acted as such; hence it is called Ustuwānah ‘Ali رَضِيَ اللَّهُ عَنْهُ.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the Masjid from the room of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, he would pass this spot.

Slide 78 – Ustuwānah Wufūd

Then below that we have Ustuwānah Wufūd

Slide 79 - Zoom

‘Wufūd’ means delegations. Whenever deputations arrived to meet Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on behalf of their tribes, they were seated here.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would meet them in this place, converse with them and teach them about Islām.

Slide 80 - Ustuwānah Tahajjud

Then hidden away behind the wall we have Ustuwānah Tahajjud

Slide 81 – Zoom

It is reported that this was the spot where late at night, after all the people had left, a carpet would be laid for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to perform Tahajjud Ṣalāh.

Slide 82 – Ustuwānah Jibrīl

In this area there is also Ustuwānah Jibrīl.

This is hidden behind the wall so we cannot see it.

Slide 83 - Ustuwānah Jibrīl

This was the usual place where Jibrīl عَلَيْهِ السَّلَام used to enter to visit Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

These are eight special spots mentioned by the ‘Ulamā. However, what part of the Masjid is there where the holy feet of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not touch or where he and the Companions رَضِيَ اللَّهُ عَنْهُمْ did not say their prayers? In fact, what part of Madīnah is there where these saintly souls did not tread?

Slide 84 – Jannat al-Baqīʿ

In the final section of this presentation, we will discuss Jannatul Baqīʿ which the graveyard in Madīnah next to al-Masjid al-Nabawī.

Many of the family and the Companions of Rasūlullāh ﷺ are buried in Jannat al-Baqīʿ.

This is the name of the large graveyard on the eastern side of Al-Masjid al-Nabawī. It is also known as ‘Baqīʿ al-Gharqad’.

In this slide you can see a plan view of the blessed resting place. The entrance is to the right-hand side.

Slide 85 – The Old Baqī

In the past there were actual tombs in Baqī marking the resting places of many of the companions. These tombs were levelled in 1925.

In this slide you can see an old picture of tombs of Baqī.

The large tomb at the front right-hand side is where some of the family of Rasūlullāh ﷺ are buried.

The tomb labelled number 10 in the far back is where ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ is laid to rest.

Slide 86 – Zoom

As you enter through the main entrance, to the right is the resting place of the Ahl al-Bayt, the family of Rasūlullāh ﷺ. This area is now behind a gate so cannot be approached.

In this area, members of the family of Rasūlullāh ﷺ are laid to rest. Amongst them are:

- Fāṭimah رَضِيَ اللهُ عَنْهَا
- ‘Abbās رَضِيَ اللهُ عَنْهُ
- Ḥasan ibn ‘Alī رَضِيَ اللهُ عَنْهُ
- Zayn al-‘Ābidīn رَحِمَهُ اللهُ (son of Ḥusayn رَضِيَ اللهُ عَنْهُ, survived Karbala and came back to Madīnah)
- Muḥammad Bāqir رَحِمَهُ اللهُ (son of Zayn al-‘Ābidīn رَحِمَهُ اللهُ)
- Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ (son of Muḥammad Bāqir رَحِمَهُ اللهُ)

Slide 87 – The daughters of Rasūlullāh ﷺ

In this area the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are laid to rest:

Zaynab رَضِيَ اللهُ عَنْهَا

Ruqayyah رَضِيَ اللهُ عَنْهَا

Umme Kulthūm رَضِيَ اللهُ عَنْهَا

Slide 88 – The Aunts of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

To the left-hand side of the main entrance, the aunts of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ṣafiyyah رَضِيَ اللهُ عَنْهَا and ‘Ātikah رَضِيَ اللهُ عَنْهَا are laid to rest.

Slide 89 – The Wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

In this area the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are laid to rest:

1. Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا
2. Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا
3. Sawdah رَضِيَ اللهُ عَنْهَا
4. Ḥafsah رَضِيَ اللهُ عَنْهَا
5. Umm Ḥabībah رَضِيَ اللهُ عَنْهَا
6. Ṣafiyyah رَضِيَ اللهُ عَنْهَا
7. Juwayriyyah رَضِيَ اللهُ عَنْهَا
8. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا
9. Umme Salamah رَضِيَ اللهُ عَنْهَا

In this area the following Companions رَضِيَ اللهُ عَنْهُمْ are laid to rest:

‘Aqīl ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ

Abū Sufyān ibn Ḥārith رَضِيَ اللهُ عَنْهُ

‘Abdullāh ibn Ja‘far رَضِيَ اللهُ عَنْهُ

Slide 90 – The Teachers & Son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

In this area:

Imām Mālik رَضِيَ اللهُ عَنْهُ and his teacher Nafe‘ رَضِيَ اللهُ عَنْهُ are laid to rest

The son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ibrāhīm رَضِيَ اللهُ عَنْهُ is laid to rest. He was the son of Māriya Qibṭiyah رَضِيَ اللهُ عَنْهَا.

The following are also buried in an unmarked area close to Ibrāhīm رَضِيَ اللهُ عَنْهُ

- Sa‘ad ibn Abū Waqās رَضِيَ اللهُ عَنْهُ
- ‘Abdur Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ
- ‘Uthmān ibn Maz‘ūn رَضِيَ اللهُ عَنْهُ
- ‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ
- As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ

Slide 91 – The Martyrs of Harrah

On the main path towards the back of Baqī', on the left-hand side you will see where the martyrs of the Battle of Harrah are laid to rest.

Slide 92 - 'Uthmān Ibn Affān رَضِيَ اللهُ عَنْهُ

At the end of the main path, you will see a single grave in a circular area. This is where Amīr al-Mu'minīn, 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ is laid to rest.

Slide 93 - Abū Sa'īd al-Khudri & Sa'ad ibn Mu'ādh رَضِيَ اللهُ عَنْهُمَا

On the extreme left-hand side, about three quarters of the way into Baqī', Abū Sa'īd al-Khudri and Sa'ad ibn Mu'ādh رَضِيَ اللهُ عَنْهُمَا are laid to rest.

Slide 94 – Overview

You must remember there are thousands of the Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ buried here. There are also many of our pious predecessors, the lucky ones who have been blessed. When we go to Baqī', we should pray for them, send them some Esāl al-thawāb

Slide 95 – Summary

Alḥamdulillāh we covered the whole history of Al-Masjid al-Nabawī today.

The land was purchased from 2 orphans of the Banū al-Najjar.

The land was cleared, and the Masjid was built.

Dwellings were also built for the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

We then talked about how the direction of the Qiblah was changed so this meant the location of the miḥrāb and doors were altered.

We then went through all of the phases of the expansion of Al-Masjid al-Nabawī.

Slide 96 – Summary

The Rawḍah was then discussed in detail and the history of the green dome.

There was a plot to take the blessed body of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Nuruddin Zengi رَحِمَهُ اللهُ saw a dream and subsequently found the perpetrators.

He also ordered lead trenches to be dug to prevent this from happening again.

We discussed the significance of the pillars in the Rawḍah.

And finally the locations of the graves of many of the family and companions of Rasūlullāh

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Inshā Allāh in the next session, we will discuss the beginning of the first Islamic Society in Madīnah.