

Small thumbnail images of various educational materials, including a map and text documents.



Seerah of Muhammad



محمد رسول الله

صلى الله عليه وسلم

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

Islamic Academy Coventry

Maulānā Ebrahim Noor

Seerah of Muhammad



مُحَمَّدٌ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

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

Recap Questions

What happened when Surāqah ibn Mālik رَضِيَ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ stopped? Qubā

In whose house did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stay in Qubā? Kulthūm ibn Hidm رَضِيَ اللهُ عَنْهُ

What did Rasūlullāh صَلَّى اللهُ 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.”

Recap Questions

After leaving Madīnah, what did Rasūlullāh صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ eventually stop?

The Banū al-Najjār

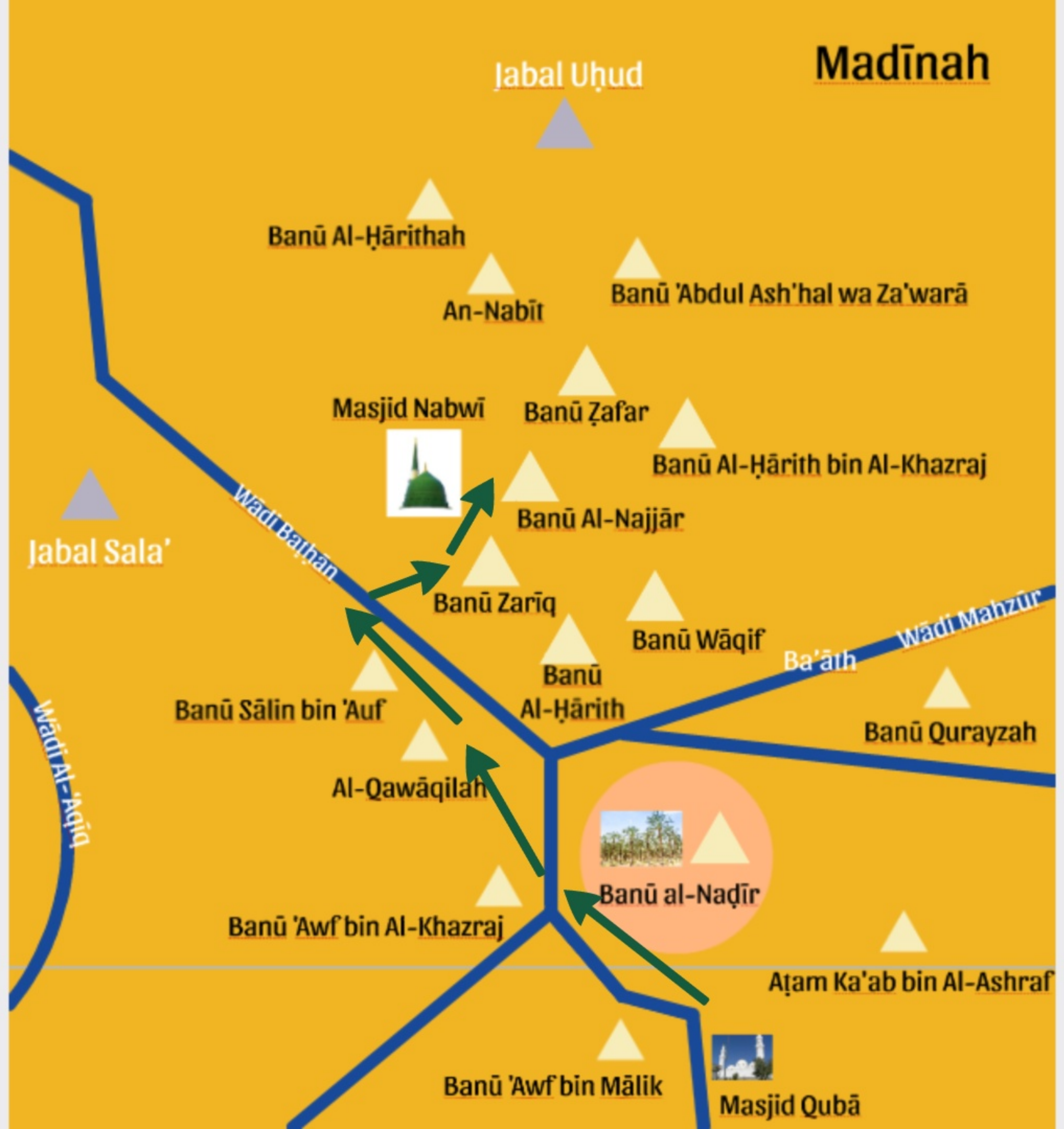
In whose house did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stay whilst his residences were being built?

Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ

Where is Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ buried? **In Istanbul**

Name one of the Jewish scholars who embraced Islām?

'Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ



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 اللَّهُ 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 اللَّهُ 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 اللَّهُ عَنْهُ to pay for the land and in another narration Abū Bakr رَضِيَ اللَّهُ عَنْهُ gave 10 dirhams for the land



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 اللَّهُ عَنْهُمْ and also carried the bricks



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.”

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).”

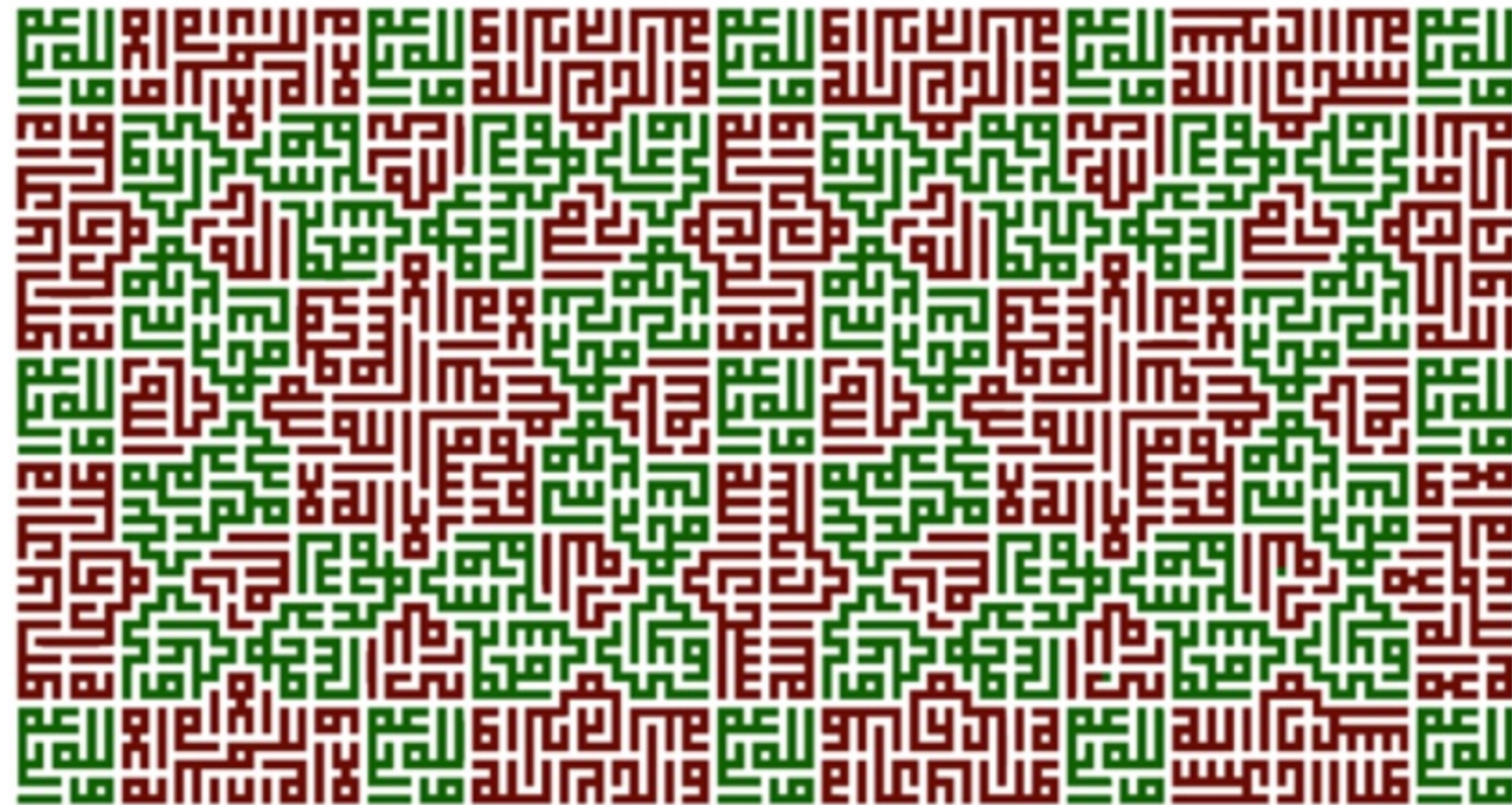
اللهم لاخير الاخير الاخرة فانصر الانصار والمهاجرة

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

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.”



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



The Size of the Original Masjid

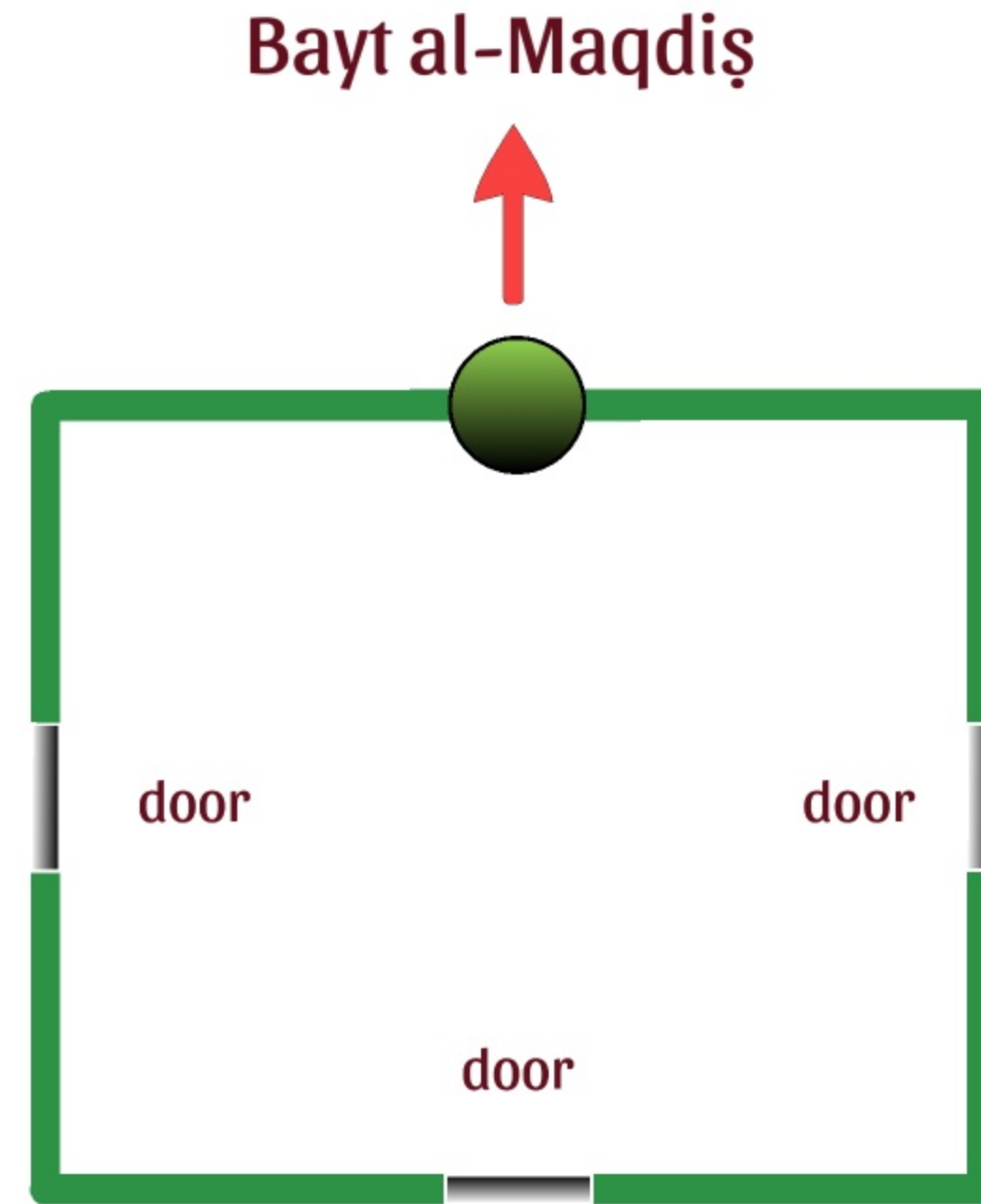
There is a difference of opinion as to the size of the original Masjid

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

One gaz = 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

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*' , it mentions the size of the original Masjid was 28 metres x 32.5 metres



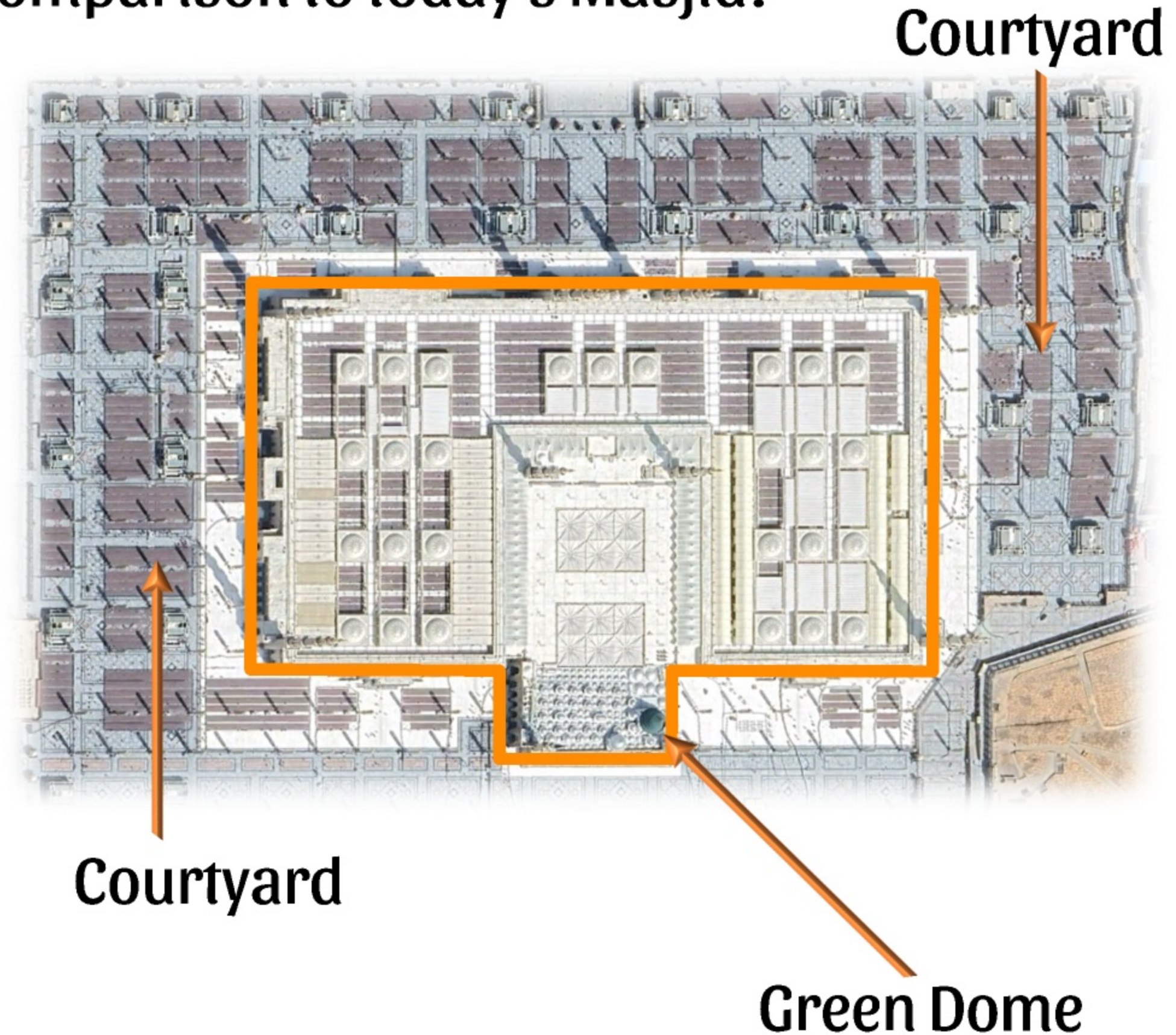
The First Masjid

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



Jannat al-Baq'ī and the Masjid

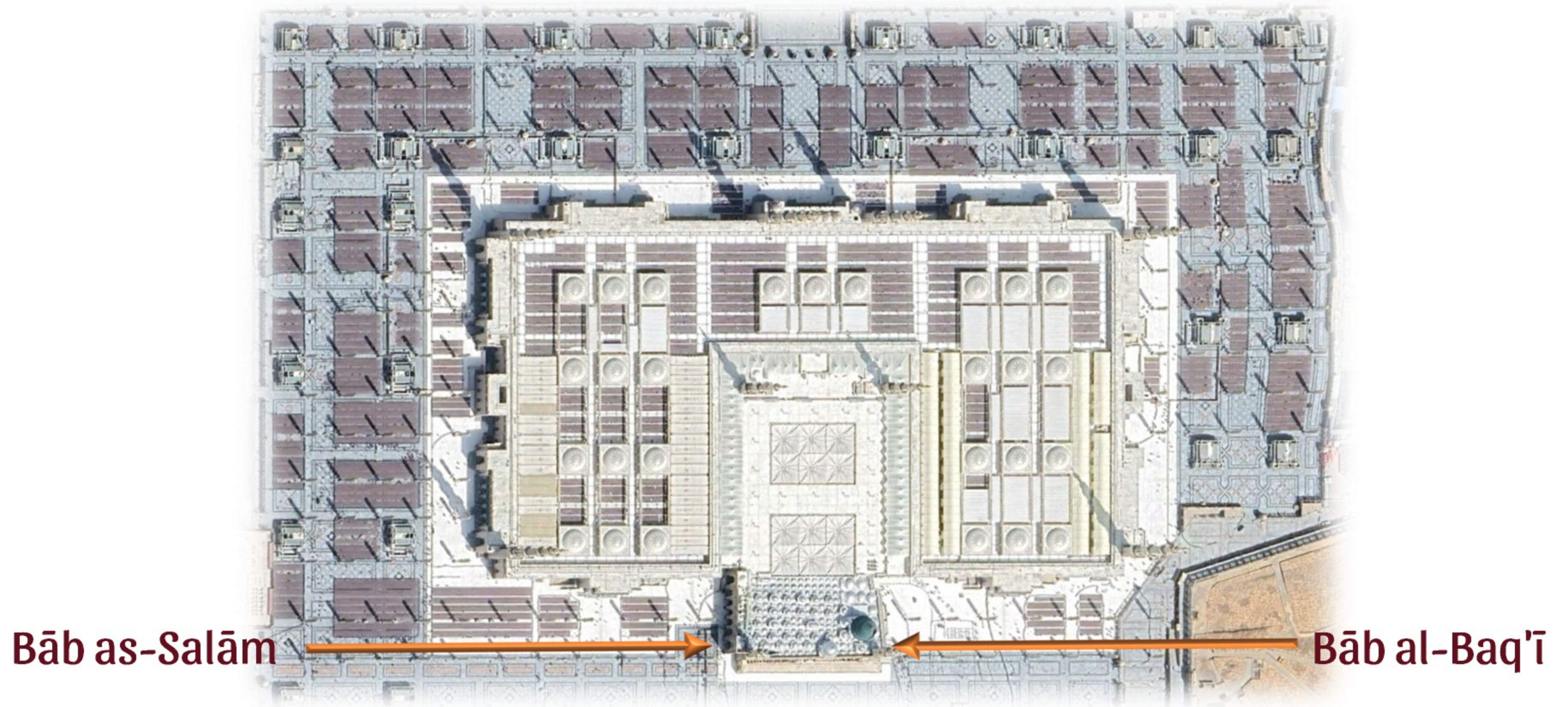
In this picture we can see the size of the Masjid in comparison to Jannat al-Baq'ī, which is where many Companions رَضِيَ اللهُ عَنْهُمْ are buried, including 'Uthmān رَضِيَ اللهُ عَنْهُ and the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



Al-Masjid
al-Nabawī

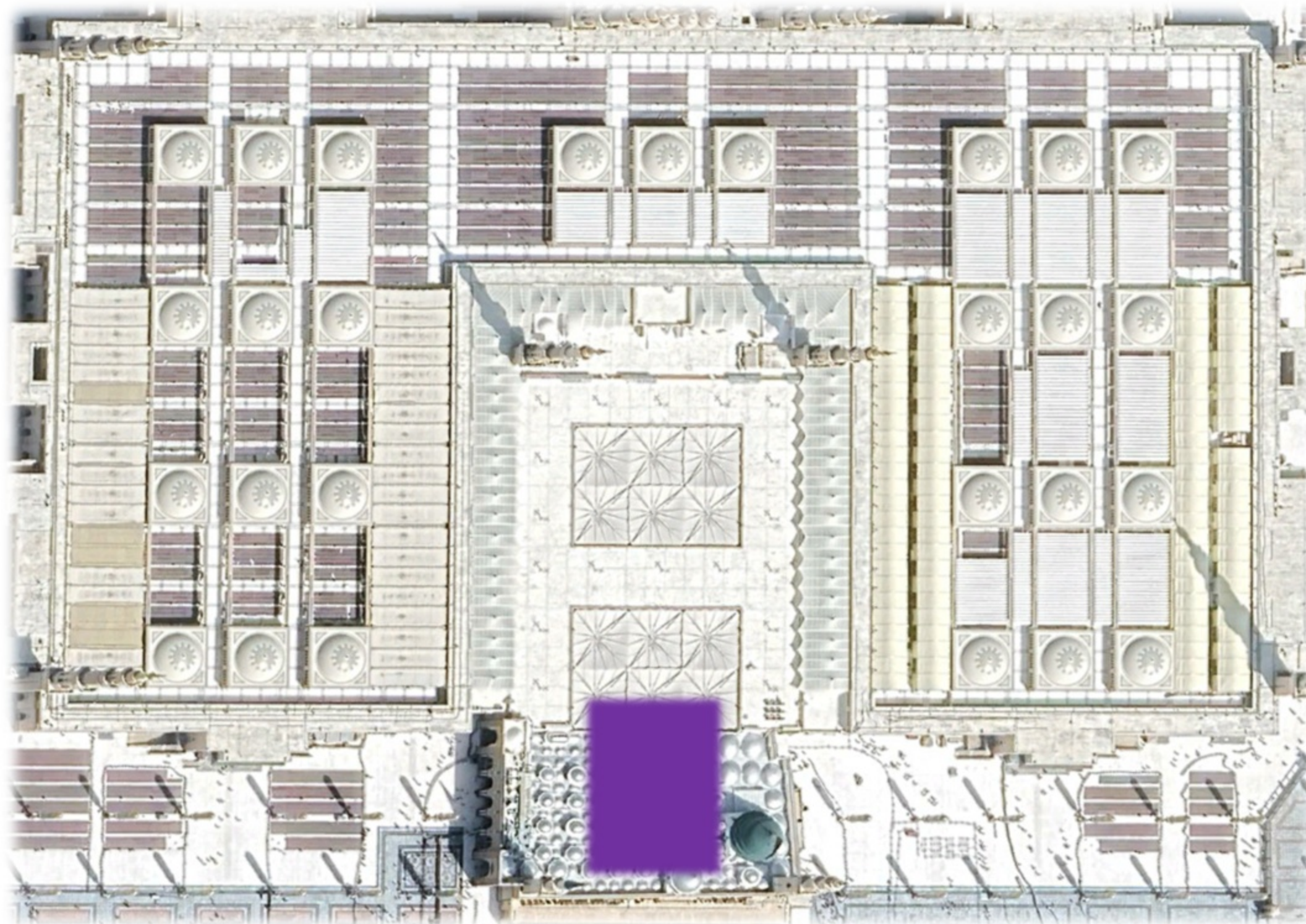
Al-Baq'ī
Graveyard

The Gates



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



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 were 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



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.



The Family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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

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

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

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



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

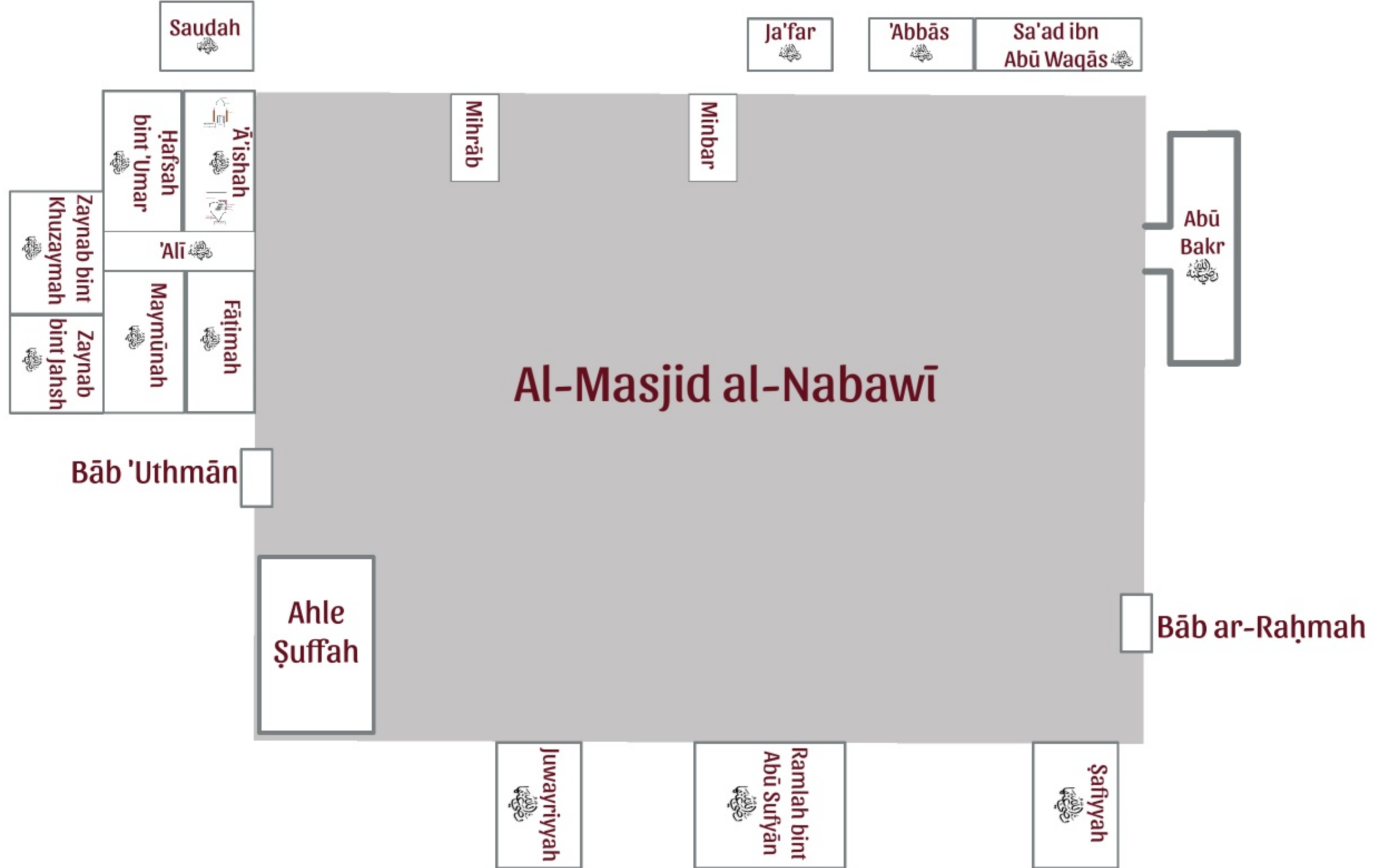
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضِي

Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ used to live, as well as some of the Companions رَضِيَ اللَّهُ عَنْهُمْ

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

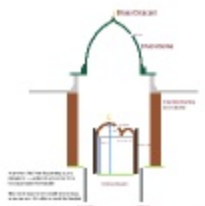
The Residences of the Wives of Rasūlullāh ﷺ



Mihrāb

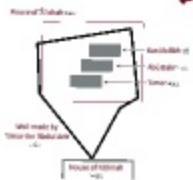
Saudah

رضي الله عنها



'Ā'ishah

رضي الله عنها



Hafsah

رضي الله عنها

bint 'Umar

'Alī

رضي الله عنه

Mas

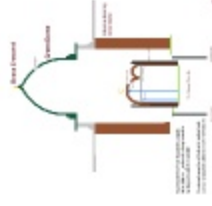
Zaynab bint
Khuzaymah

رضي الله عنها

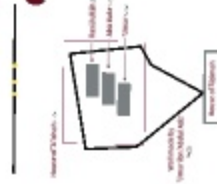
Saudah

رضي الله عنها

'Ā'ishah



رضي الله عنها



Fāṭimah

رضي الله عنها

Ḥafsah
bint 'Umar

رضي الله عنها

رضي الله عنه
'Alī

Maymūnah

رضي الله عنها

Zaynab bint
Khuzaymah

رضي الله عنها

Zaynab
bint Jahsh

رضي الله عنها

Bāb 'Uthmān

Ja'far



'Abbās



Sa'ad ibn

Abū Waqās



Minbar

Mihrāb

Al-Masjid al-Nabawī

Juwayriyyah

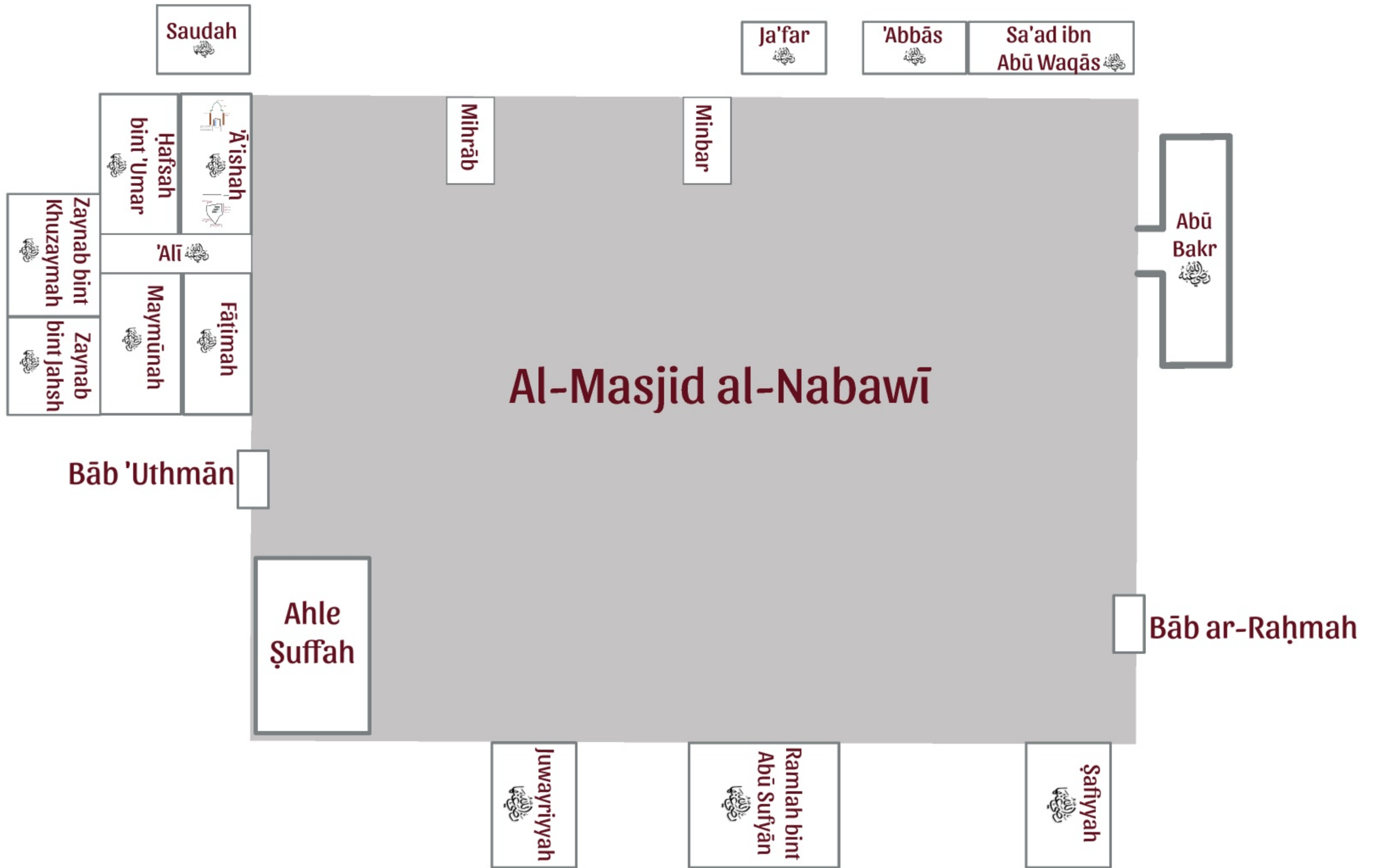


Ramlah bint
Abū Sufyān



Şafiyyah





The People of Şuffah

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

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 اللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions) used to come out.

When Abū Bakr رَضِيَ اللَّهُ 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 اللَّهُ 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.

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.”

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 ﷺ, 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 ﷺ 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 ﷺ 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



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 Hurr!” 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 !”



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.

What an amazing miracle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَمَّا أَهْلُ الصُّفَةِ

The Revelation

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

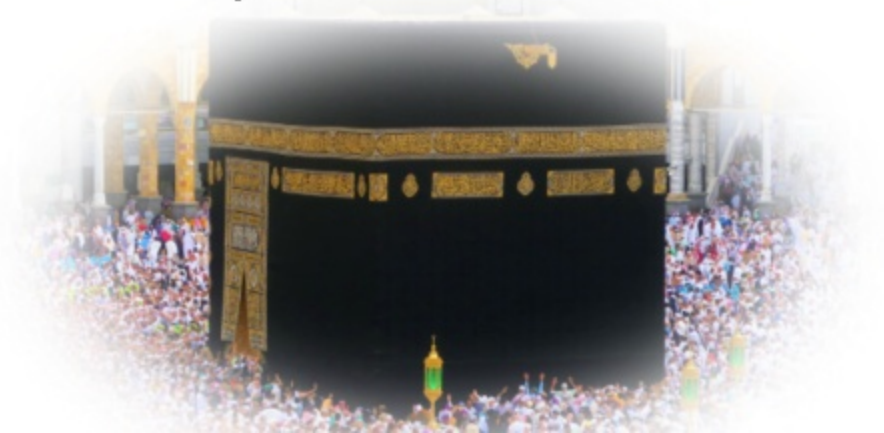
Allāh سُبْحَانَهُ وَتَعَالَى then sent down the following Revelation:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً

تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

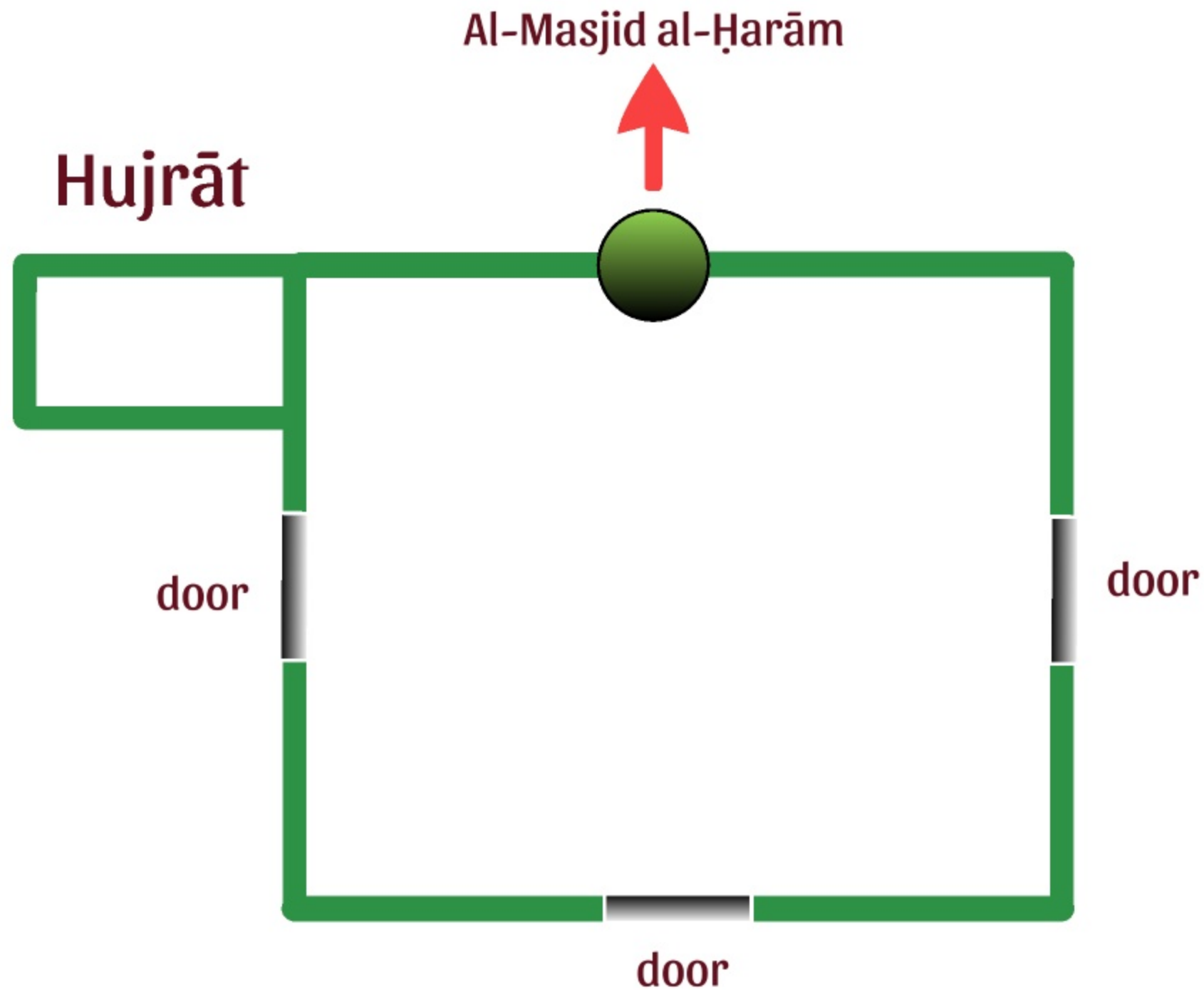
“We have been seeing you turning your face to the Heavens. So, We will certainly assign to you a Qiblah that you would like. Now, turn your face in the direction of the Sacred Masjid (Al-Masjid al-Ḥarām).”

(Sūrah al-Baqarah Verse 144)



The Qiblah Changes

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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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

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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ” it mentions the Masjid now measured 46m x 46m

In Mu’jam Tabrāni, it mentions that when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made the intention to rebuild it a second time, there was some land next to it which belonged to an Anṣārī

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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

Al-Masjid al-Nabawī– Phase 2 (7 AH)

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

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ purchased the land from 'Uthmān رَضِيَ اللهُ عَنْهُ for a palace in Jannah and included it in the Masjid.

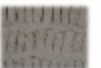
The first brick was then laid by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then by his command, Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī رَضِيَ اللهُ عَنْهُمْ

In the Musnad of Imam Aḥmad, Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was also lifting the bricks with the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. On one occasion I was in front of him and saw that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was carrying lots of bricks and he was supporting them against his blessed chest.

I thought that he was doing this due to the weight, so I said to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 'give me the bricks.'

حَدَّثَنَا أَبُو هُرَيْرَةَ
قَالَ لَأَعِيشَ إِلَّا عَيْشَ الْآخِرَةِ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Pick up some other bricks O Abū Hurayrah for indeed there is no life except the life of the hereafter.'



I thought that he was doing this due to the weight, so I said to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ,
'give me the bricks.'

خُذْ غَيْرَهَا يَا أَبَا هُرَيْرَةَ
فَإِنَّهُ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ

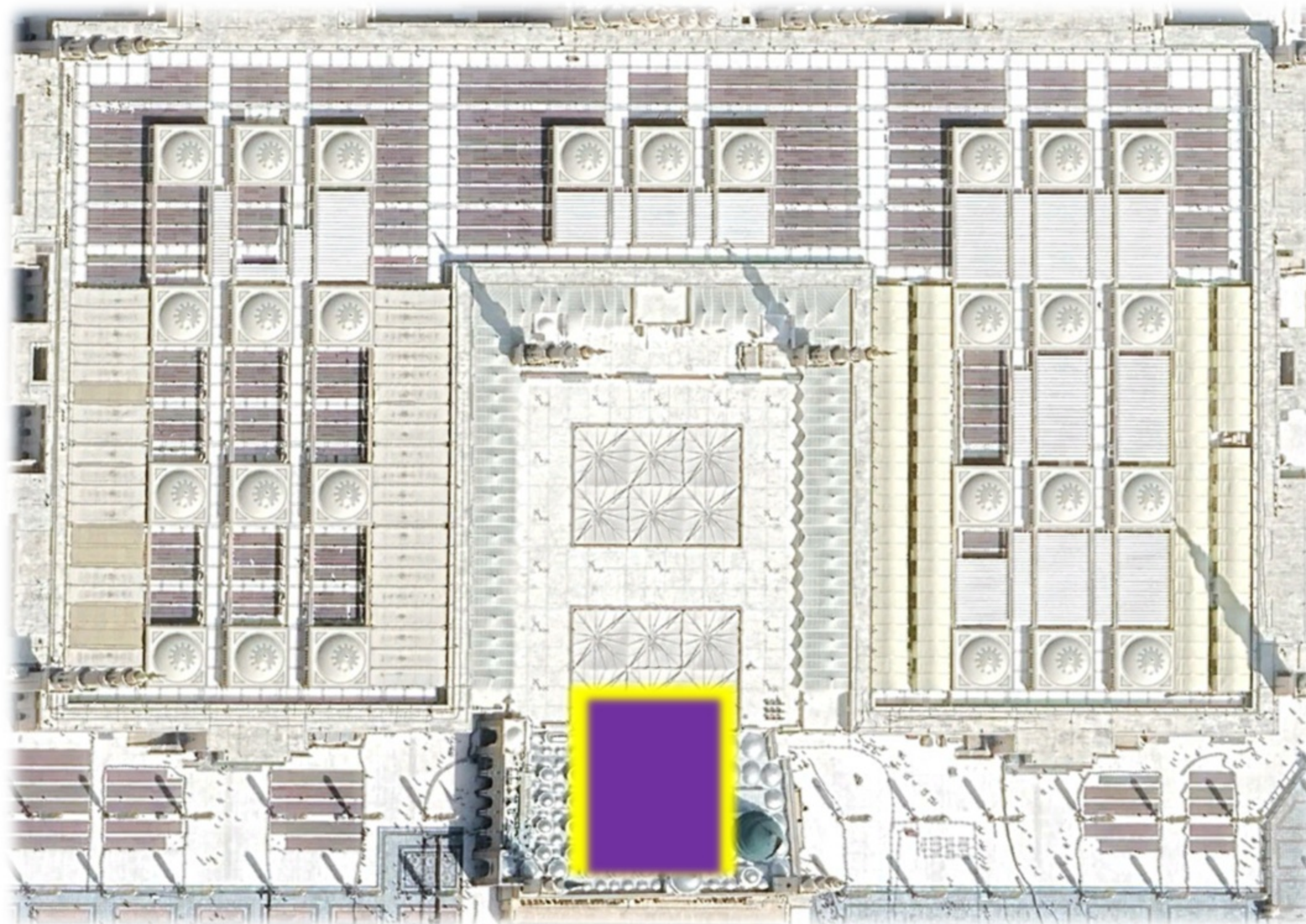
Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Pick up some other bricks O Abū Hurayrah for indeed there is no life except the life of the hereafter.'



Al-Masjid al-Nabawī - Phase 2

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



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 needed

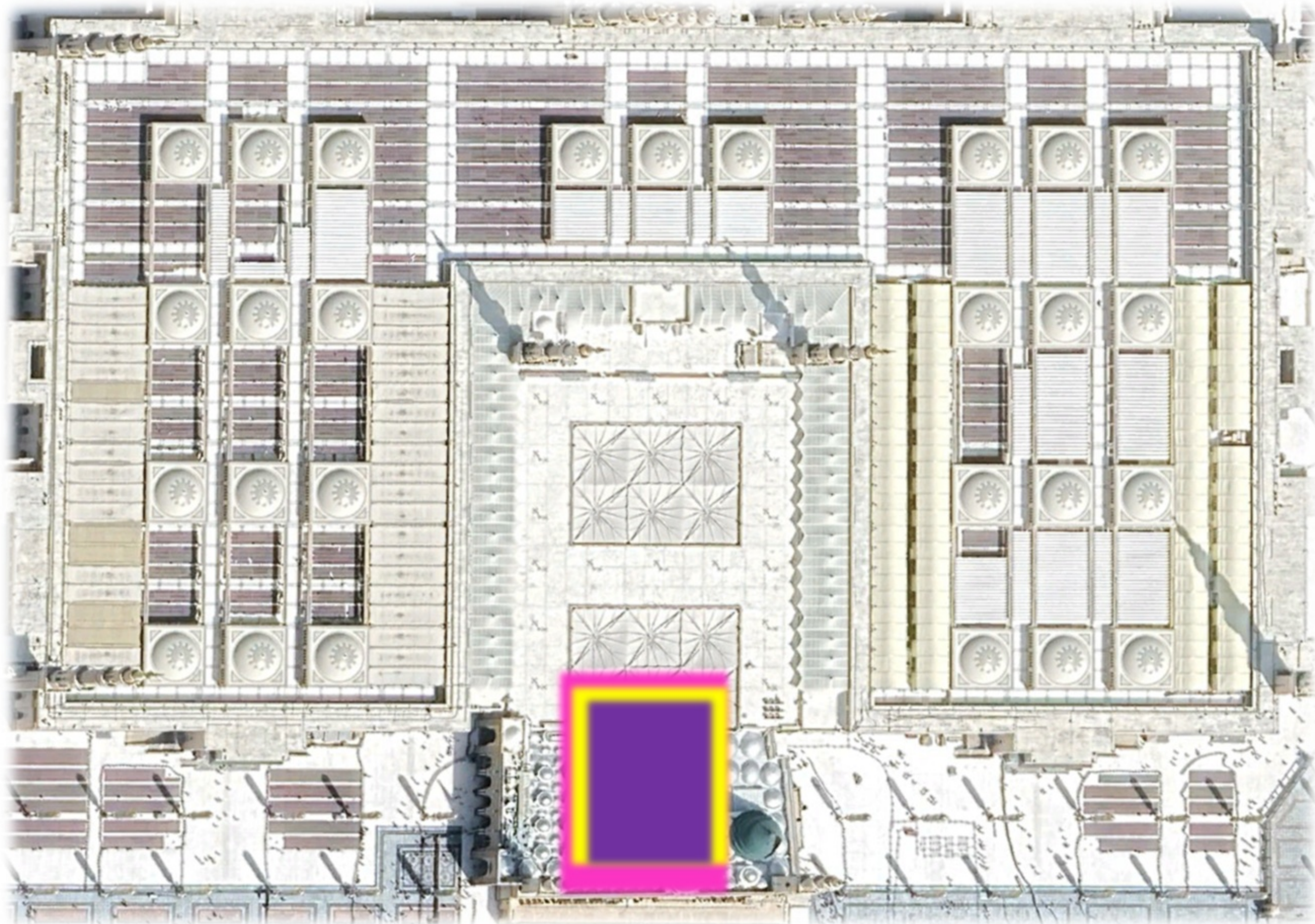
During the time of 'Umar رَضِيَ اللهُ عَنْهُ , in the 17th year Hijri, the Masjid was extended from the Qiblah and western side. The new dimensions of the Masjid were 55.5m x 60m

Due to the residences of the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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



Al-Masjid al-Nabawī- Phase 3 (17 AH)



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

The date palm trunk pillars were also replaced by stone pillars

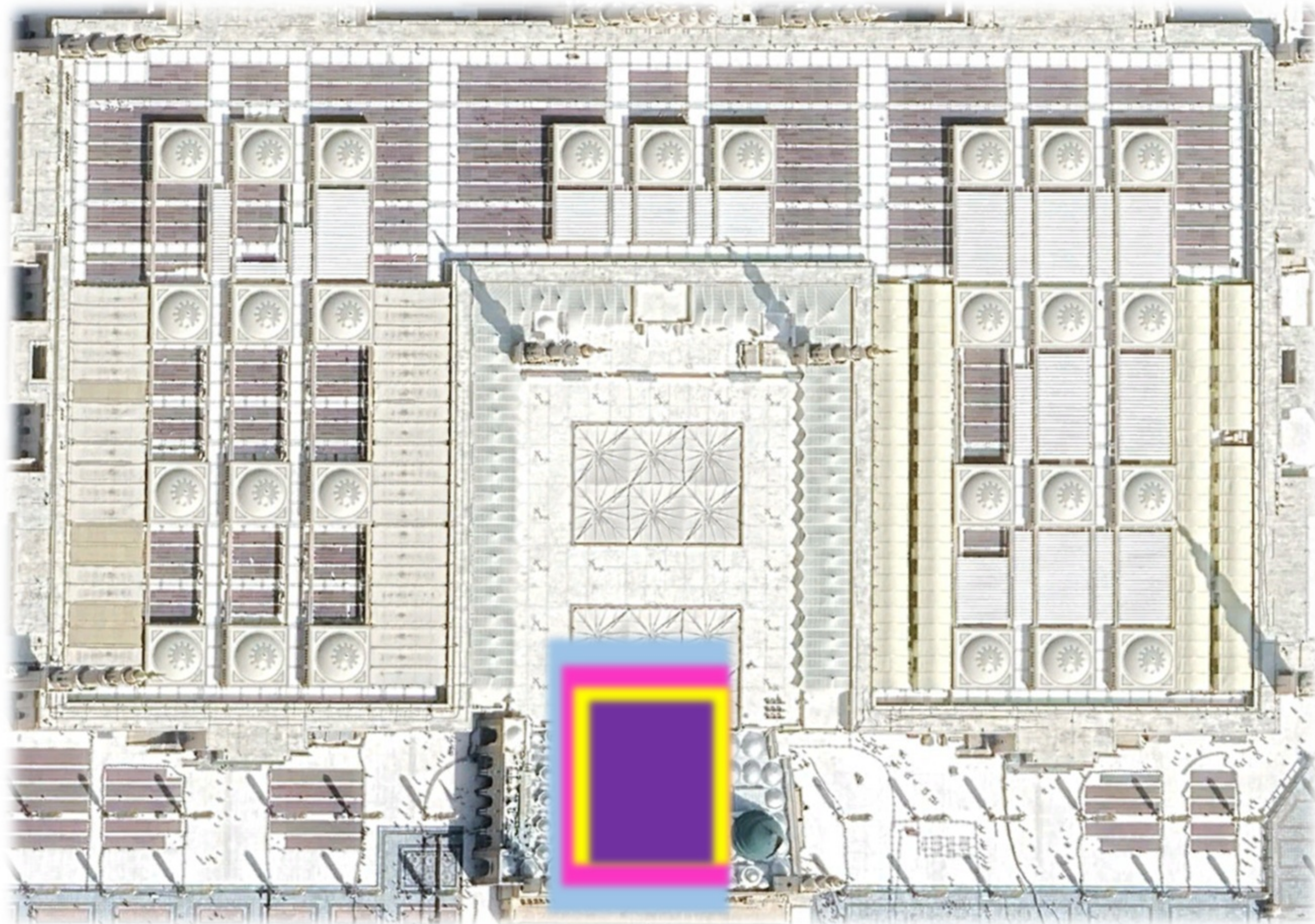
The roof was also replaced. The new dimensions were 69m x 74m

The building work started in the month of Rabī' 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



Al-Masjid al-Nabawī- Phase 4 (29 AH)



Al-Masjid al-Nabawī– Phase 5 (77 AH)

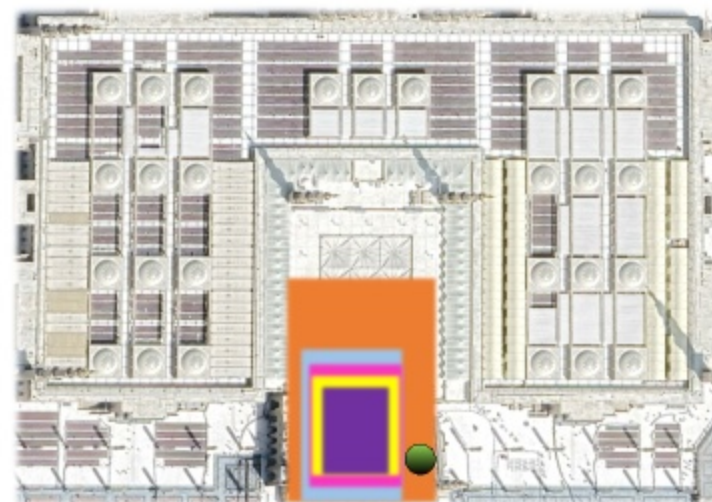
After the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, the Khalīfah Al-Walīd ibn 'Abdul Mālik ordered that their dwellings become part of the Masjid

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

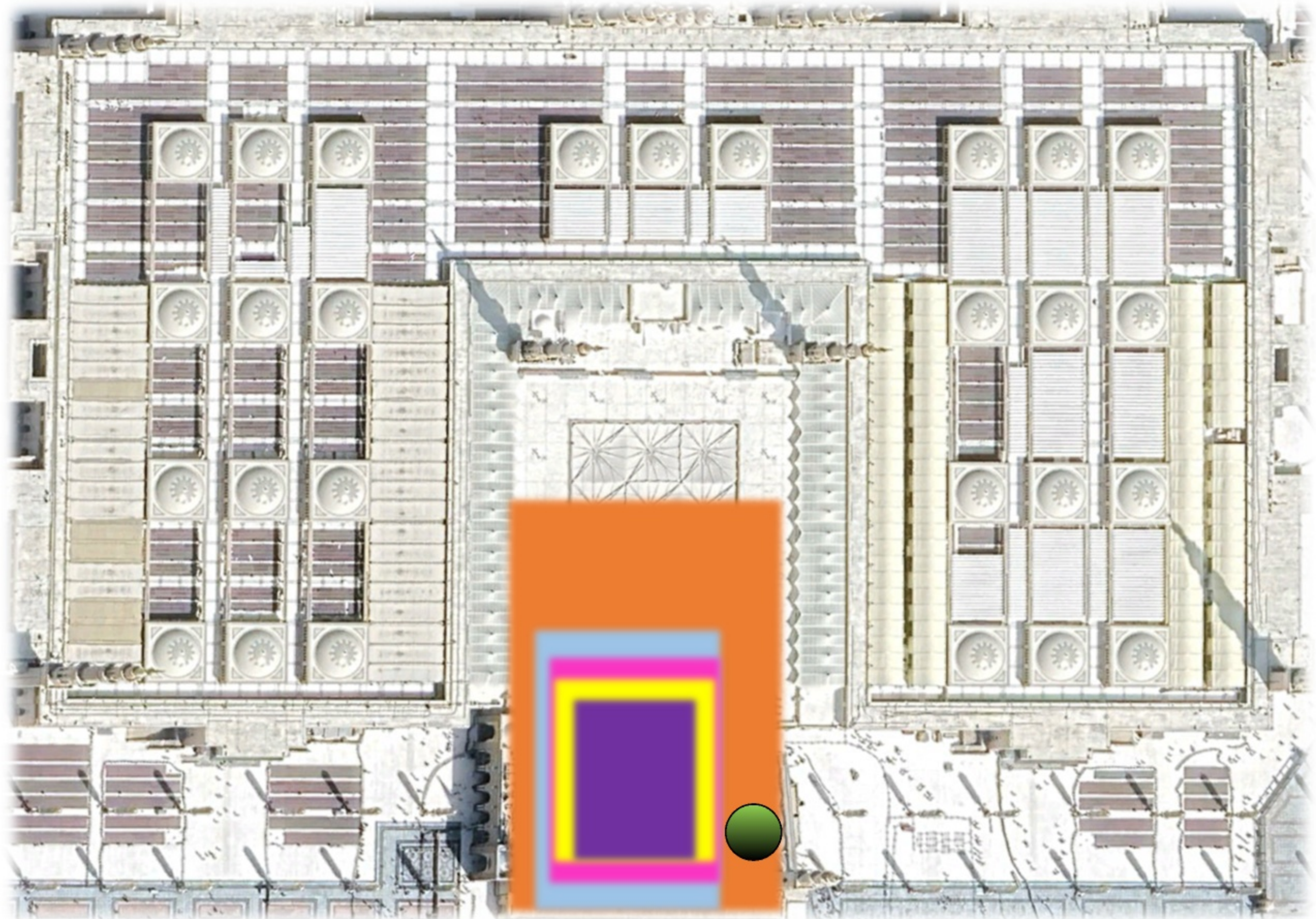
Abū Umāmah, Sahl ibn Ḥanīf رَحِمَهُ اللهُ used to say:

‘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 .’

Al-Masjid al-Nabawī– Phase 5 (77 AH)



Al-Masjid al-Nabawī- Phase 5 (77 AH)

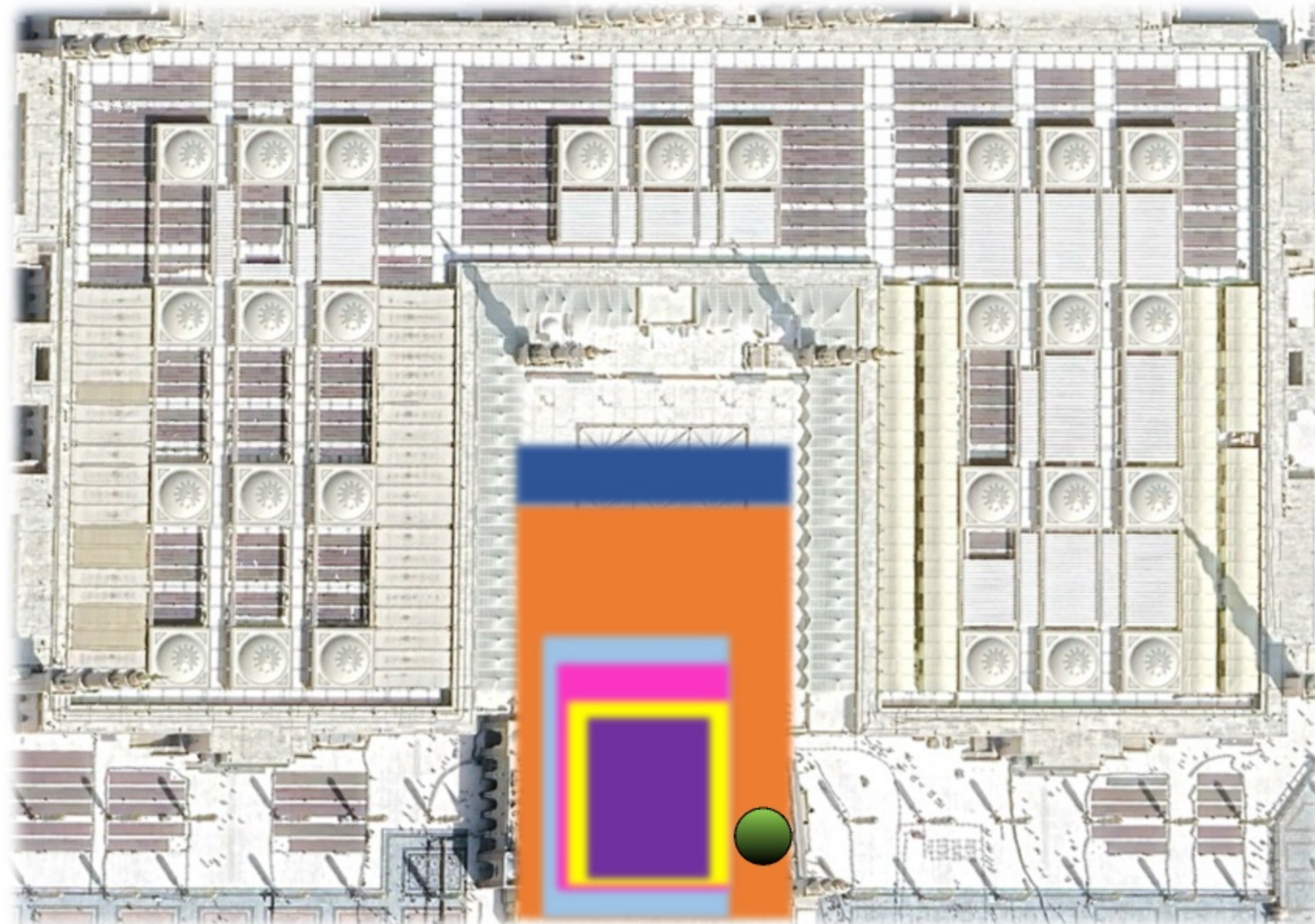


Al-Masjid al-Nabawī- Phase 6 (162 AH)

During the Khilāfah of Muḥammad Al-Mahdi Al-'Abbāsi, the Masjid was further extended

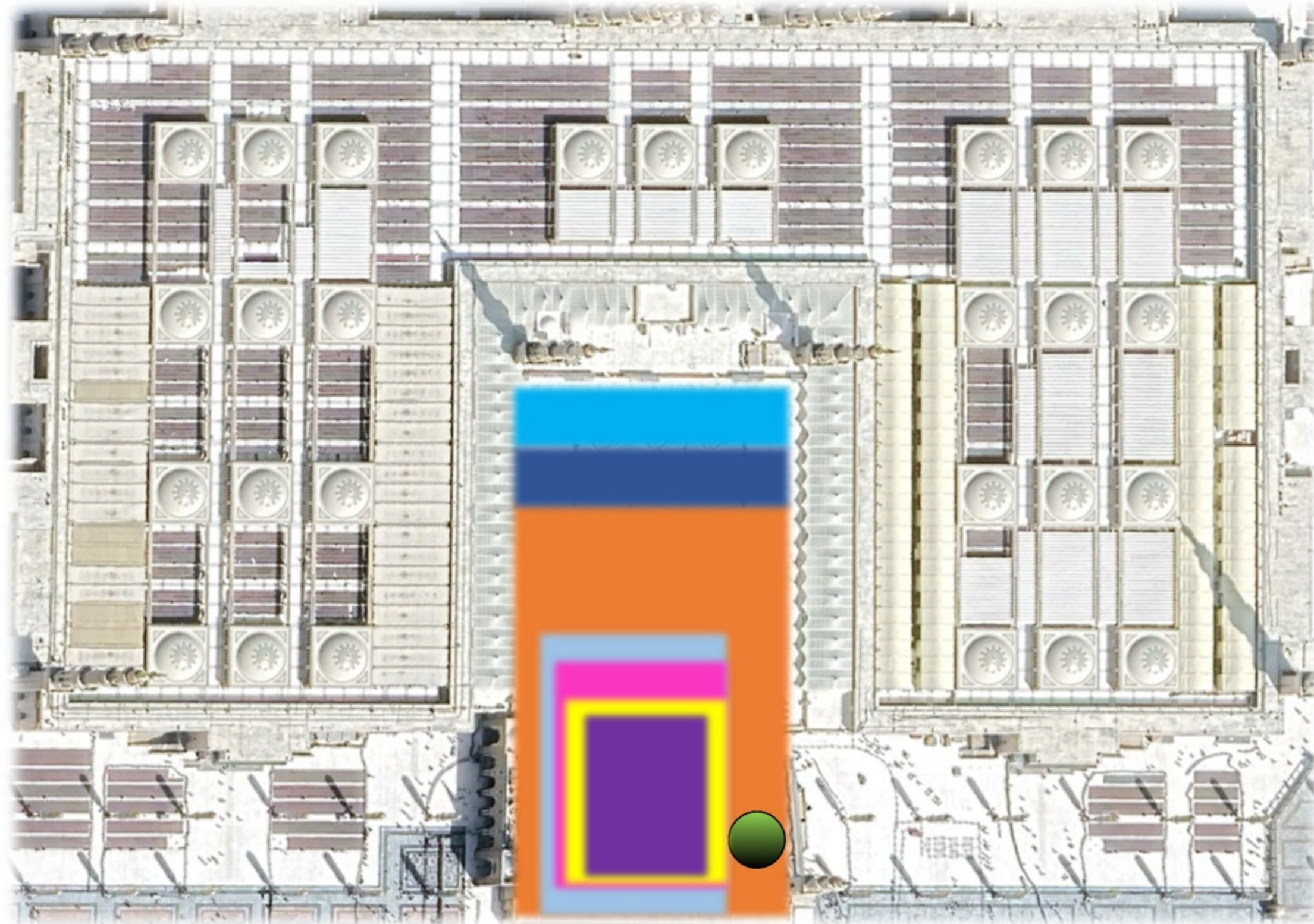
In 162 AH the Khalīfah Al-Mahdi went to Madīnah after completing Ḥajj. He appointed Ja'far ibn Sulaymān the governor of the city and ordered him to extend the Masjid

The dark blue rectangle shows how much the Masjid was extended by, during this phase



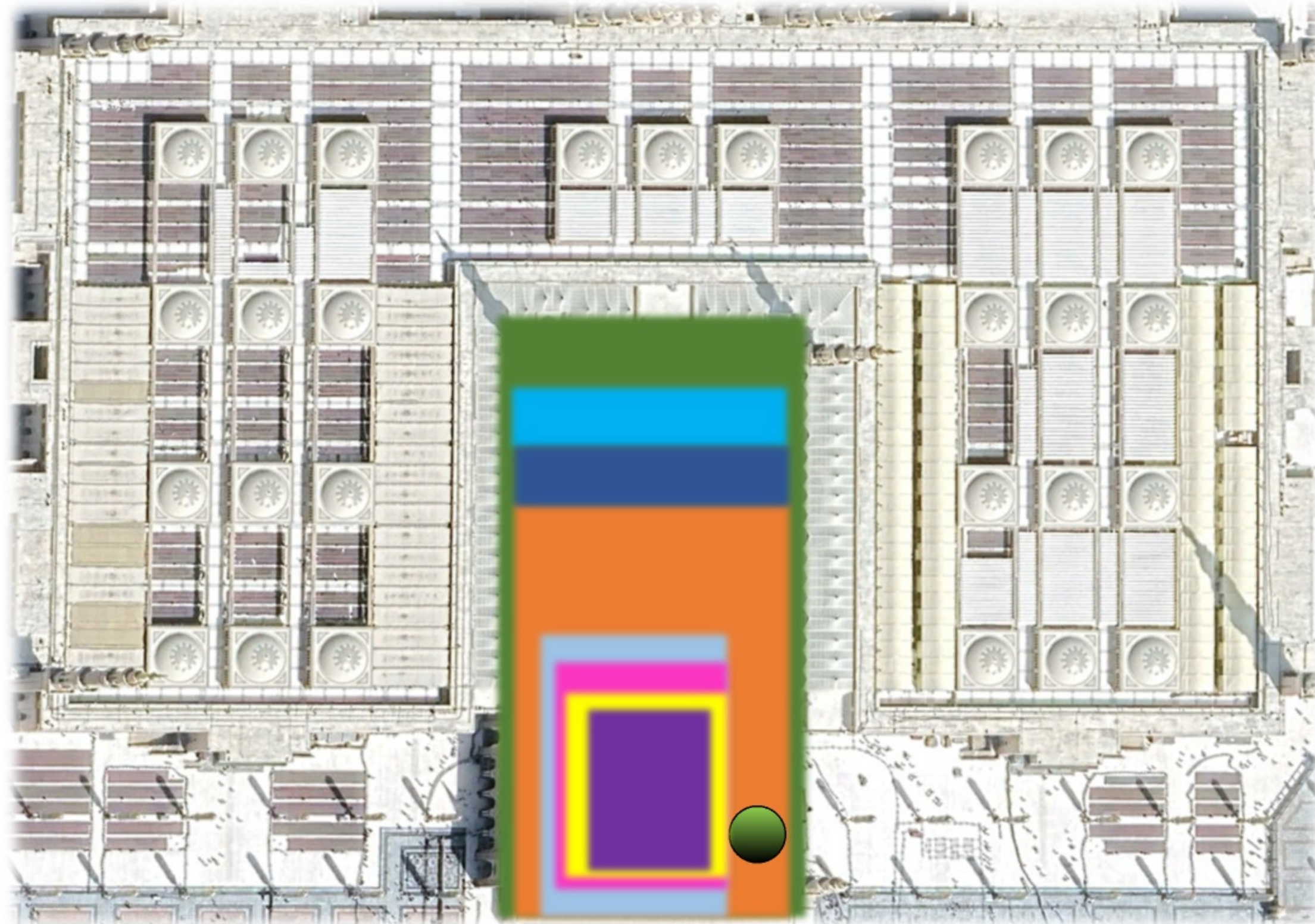
Al-Masjid al-Nabawī – Phase 7 (1265AH-1277AH)

During the reign of 'Abdul Mājid 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



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



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

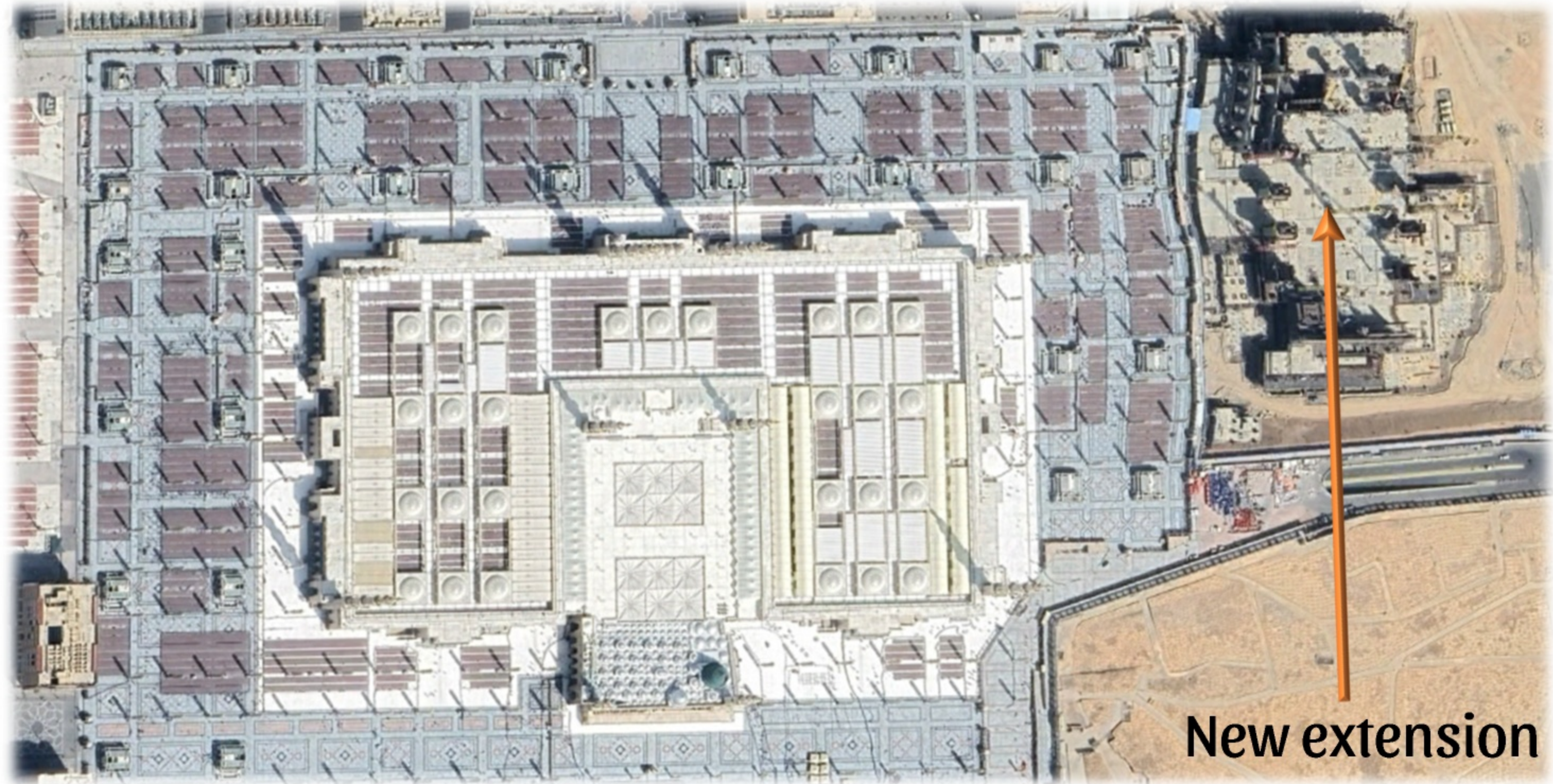


Al-Masjid al-Nabawī - Future Expansion Plans

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



Al-Masjid al-Nabawī - Current Status



New extension

Riyād al-Jannah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضِي

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasūlullāh صَلَّى اللَّهُ 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”



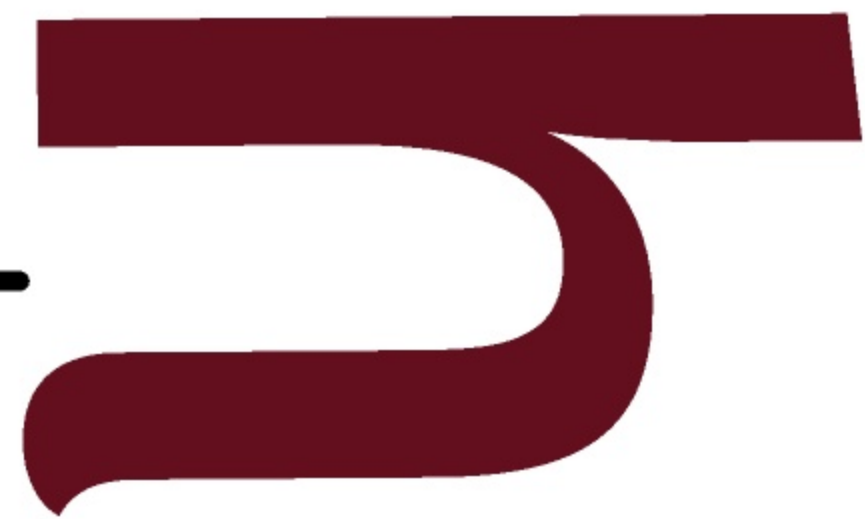


Miḥrāb

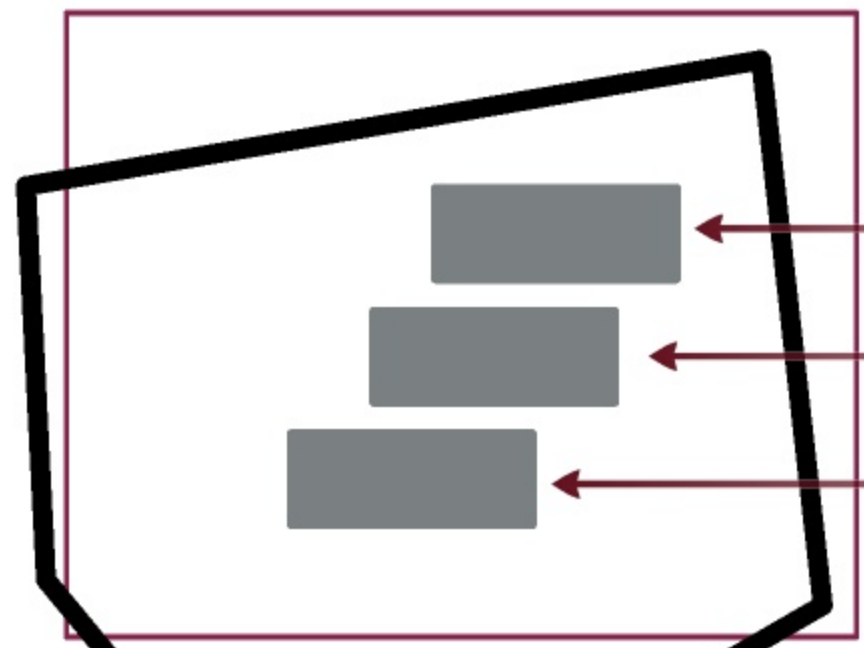
Minbar

The Rawḍah





House of 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا



Rasūlullāh ﷺ

Abū Bakr رَضِيَ اللَّهُ عَنْهُ

'Umar رَضِيَ اللَّهُ عَنْهُ

Wall made by 'Umar ibn 'Abdul Azīz رَضِيَ اللَّهُ عَنْهُ

House of Fāṭimah رَضِيَ اللَّهُ عَنْهَا



The Green Dome

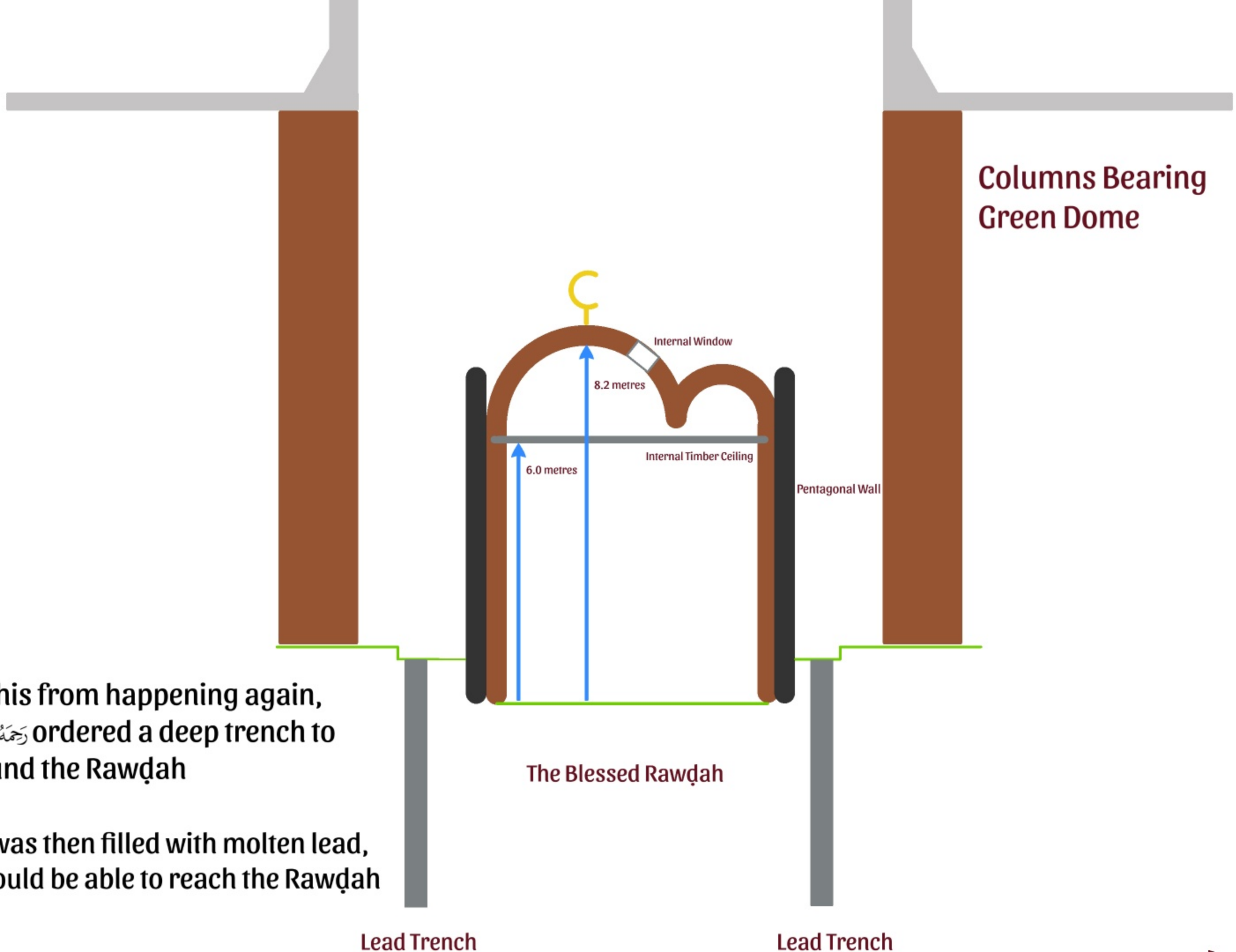
Initially the roof of the Rawḍah was covered with bricks. There was no dome. This was done so it could be distinguished from the rest of the Masjid. If someone was walking on top of the Masjid, they would know the location of the Rawḍah.

A dome was then built in 678 AH by Sultan Maṣṣūr 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.

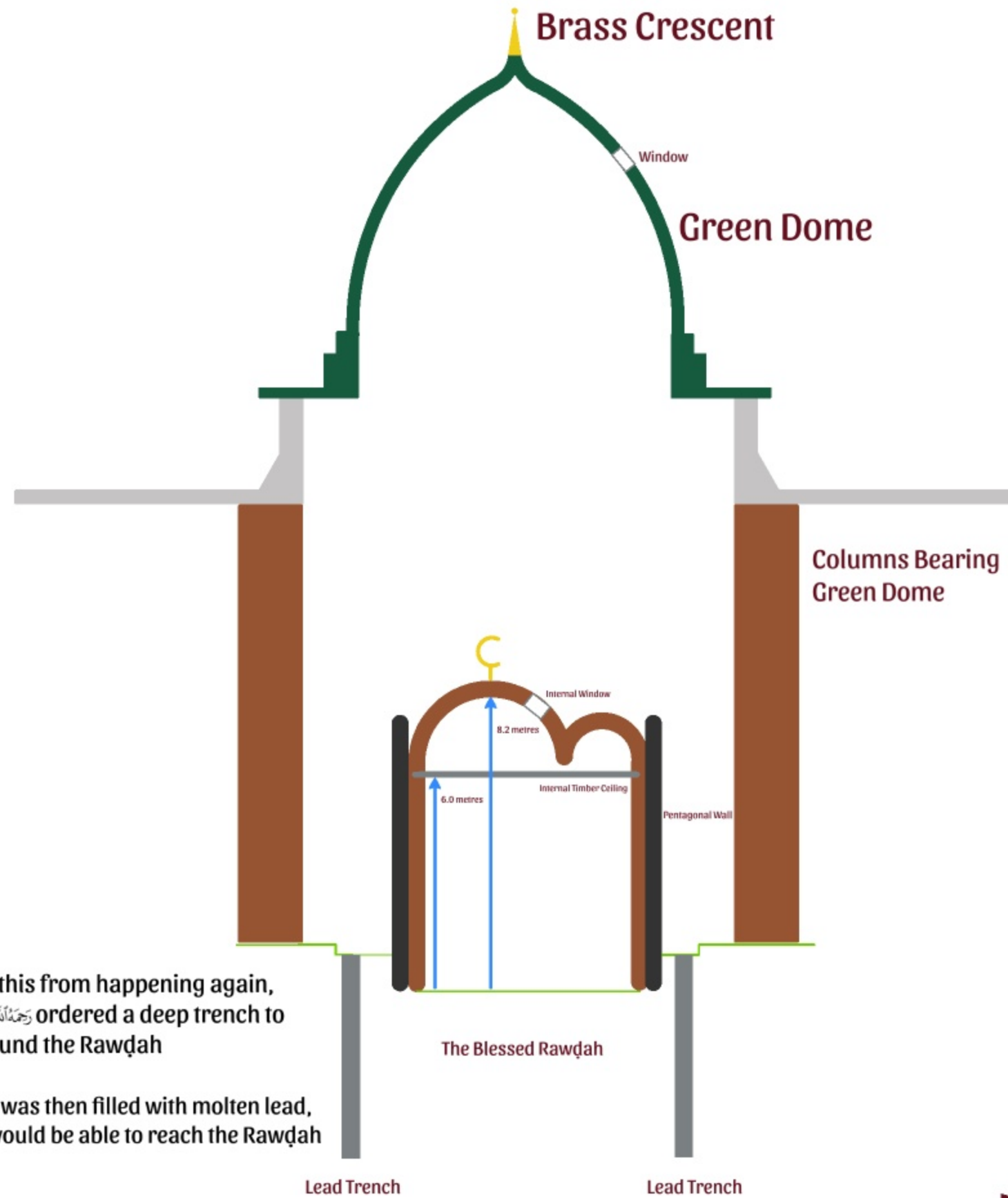
In 1253 AH, Sulṭān Maḥmūd 'Uthmāni ordered the dome to be coloured green. The dome has only been green for less than 200 years. It is repainted as and when the need arises.





To prevent this from happening again,
 Ḥurūddīn 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



To prevent this from happening again, Nūruddīn رَضِيَ اللهُ عَنْهُ 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



The Plot

There were many plots to try and remove the blessed body of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 رَحِمَهُ اللهُ was the ruler of Egypt at the time and he saw a dream, 3 times in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was pointing at two people who had a reddish complexion.

Nūruddīn رَحِمَهُ اللهُ informed his advisor at the time whose name was Jamāluddīn رَحِمَهُ اللهُ. He advised Nūruddīn رَحِمَهُ اللهُ 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 رَحِمَهُ اللهُ entered the Masjid

The Plot

He read Ṣalāt and presented his Salām to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and even went to Masjid Qubā'



The Plot

Nūruddīn رَحْمَةُ اللَّهِ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Nūruddīn رَحْمَةُ اللَّهِ told them to speak the truth **They did not say anything else**

Nūruddīn رَحْمَةُ اللَّهِ then asked about where they lived

He accompanied them to their house and saw many expensive gifts lying around

Nūruddīn رَحْمَةُ اللَّهِ moved an old piece of rug which uncovered a tunnel

This tunnel led to the blessed grave of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

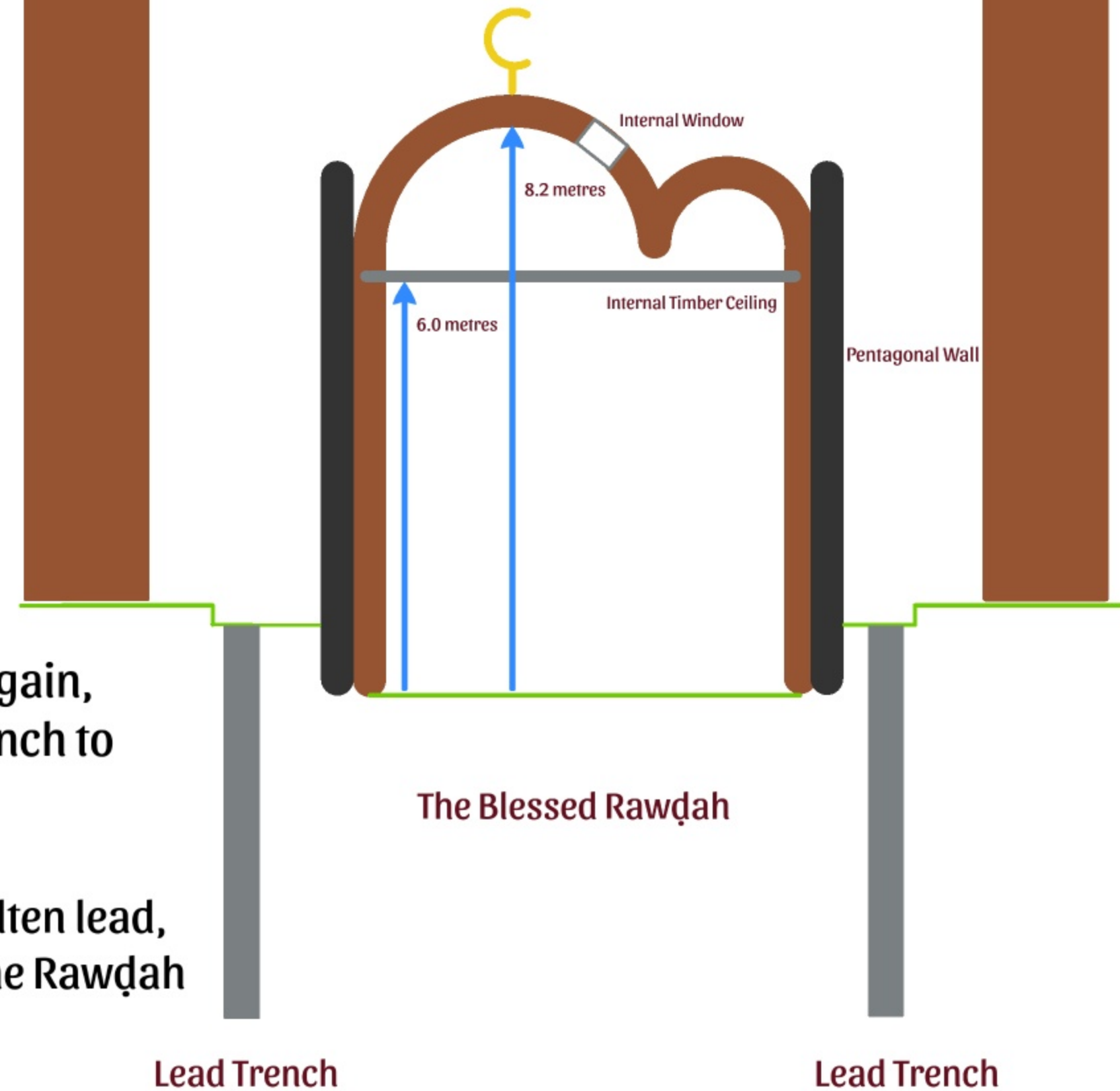
They would then carry the mud in bags to Baqī' and spread it over the graves

They said, when they reached the grave a very fearful lightning struck, and an earthquake shook the earth

Nūruddīn رَحِمَهُ اللهُ then ordered both of the men to be executed



Columns Bearing Green Dome



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

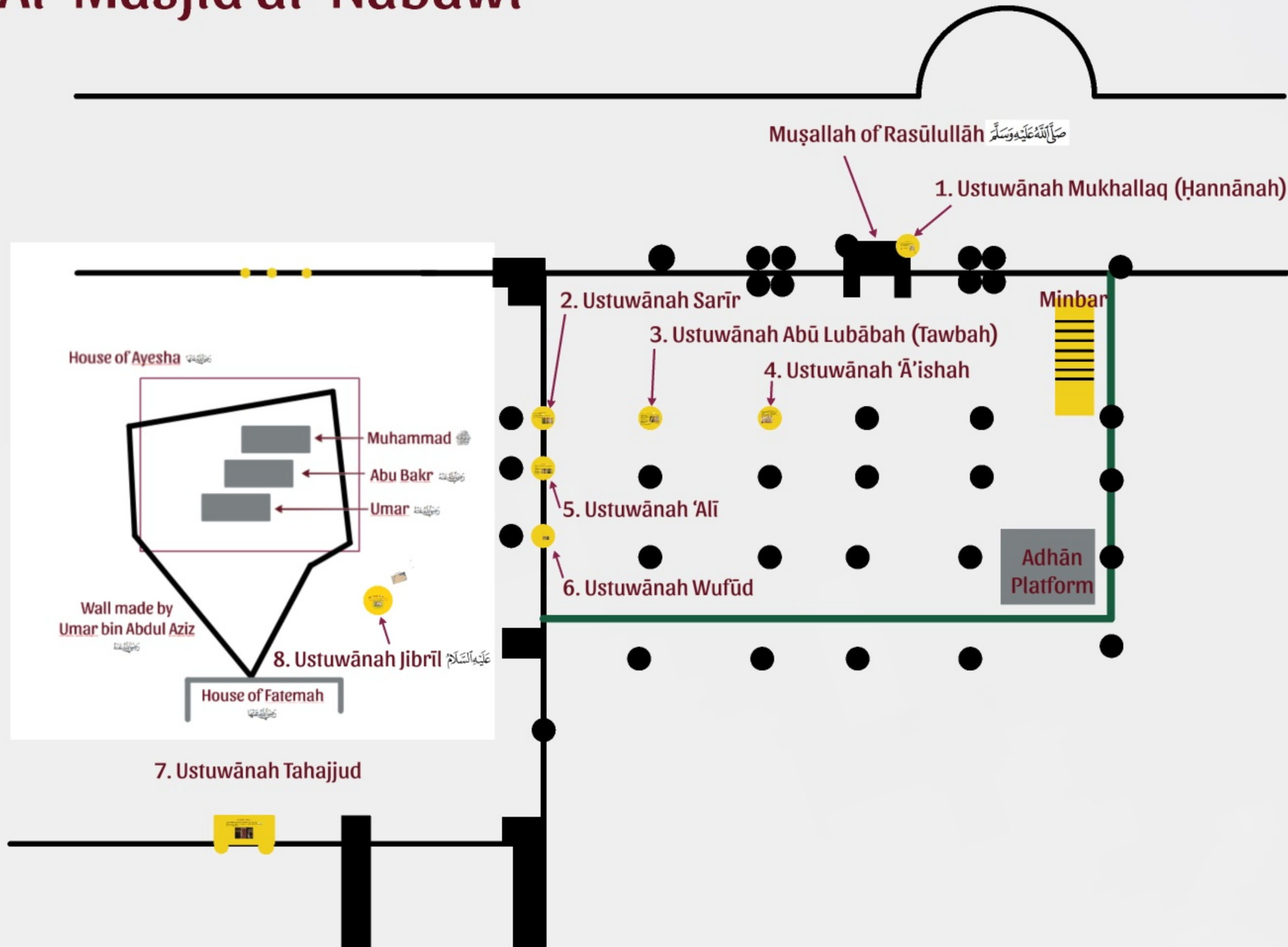
This trench was then filled with molten lead, so no one would be able to reach the Rawḍah

Lead Trench

Lead Trench

Al-Masjid al-Nabawī

Present Mihrāb



Present Mihrāb

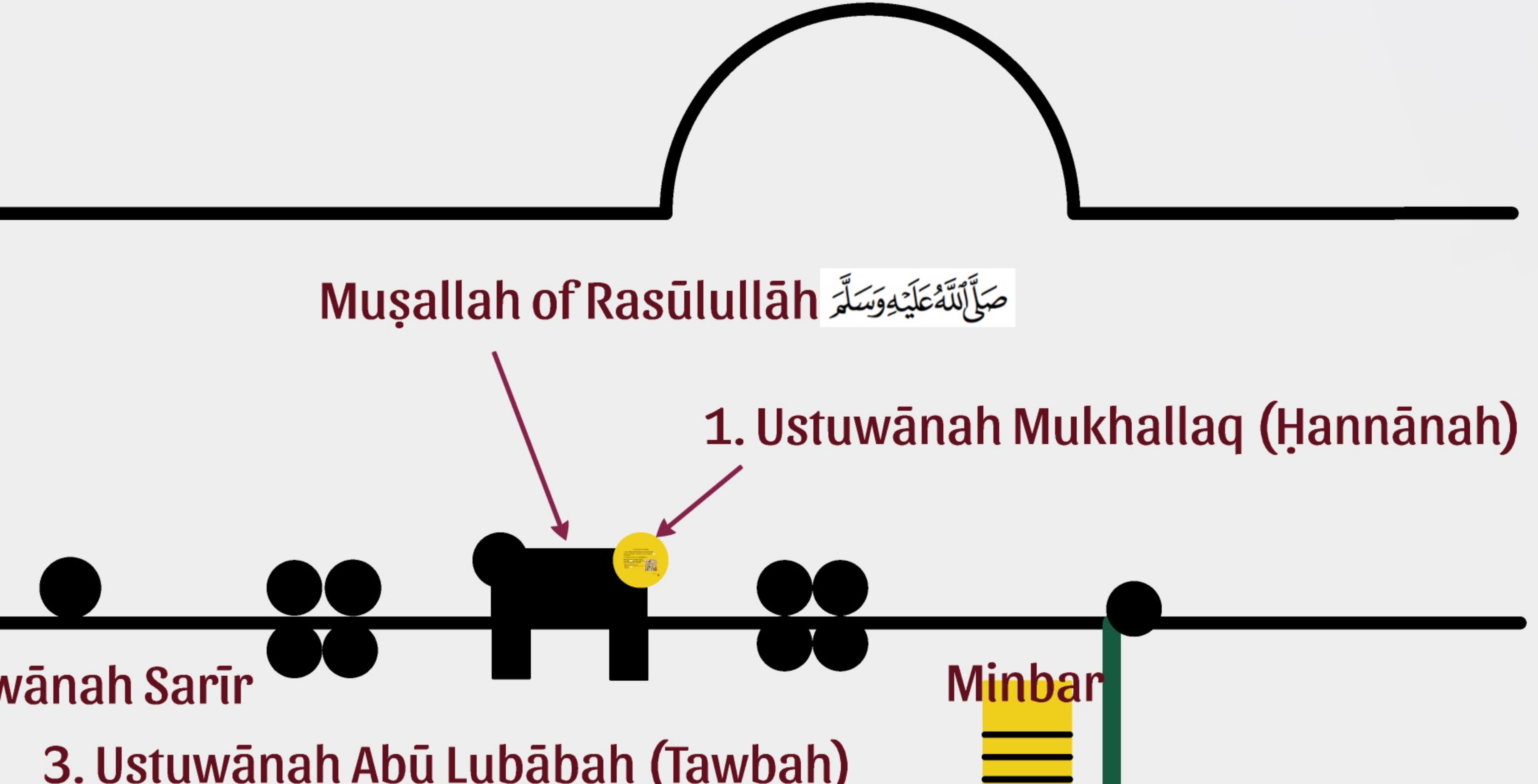
Muṣallah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1. Ustuwānah Mukhallaq (Ḥannānah)

Ustuwānah Sarīr

3. Ustuwānah Abū Lubābah (Tawbah)

Minbar



Ustuwānah Mukhallaq

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

This is the most blessed of the pillars for this was Rasūlullāh صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ used to lean on the date palm whilst delivering his sermons

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



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 ﷻ 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



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

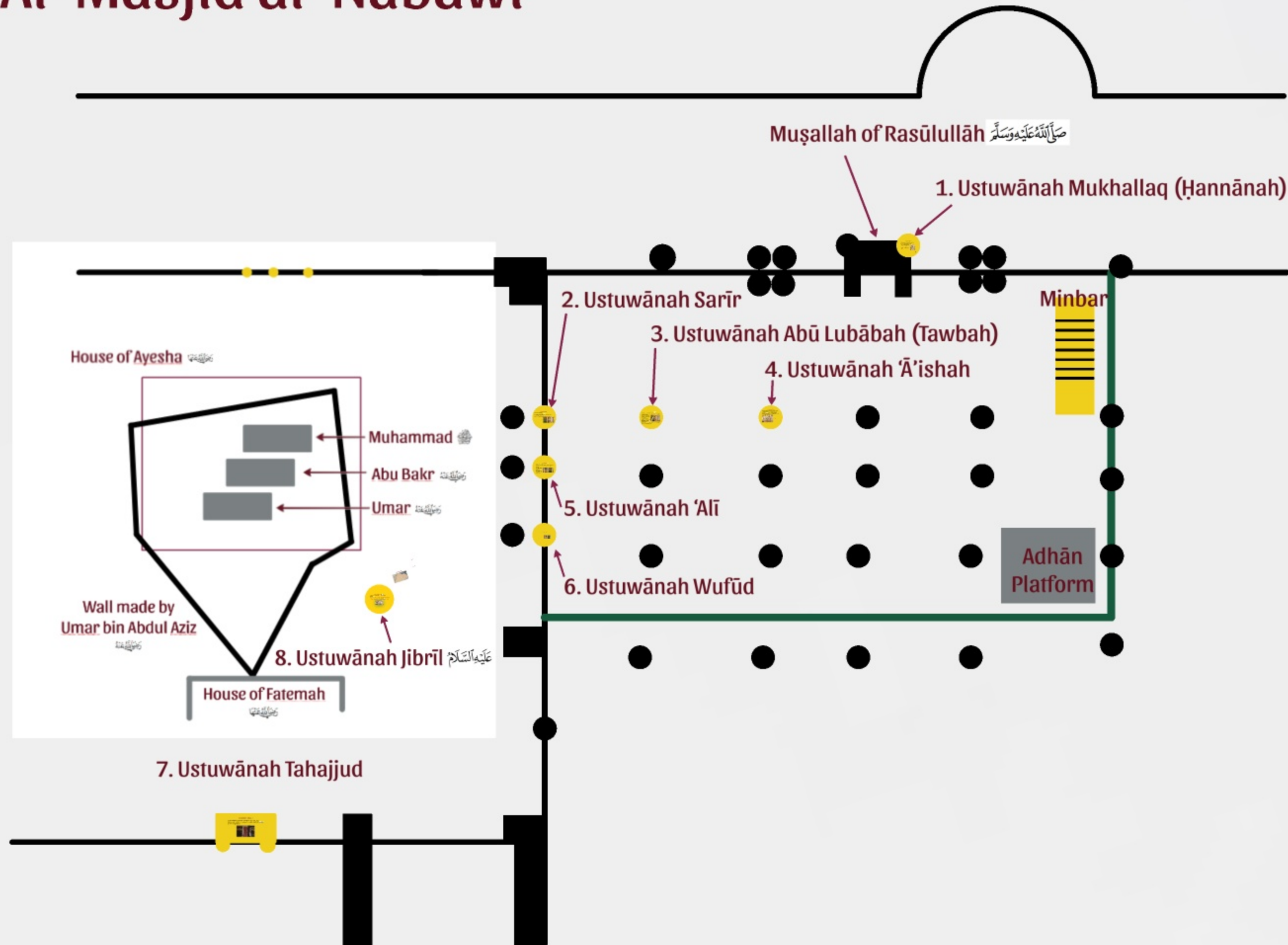
Its crying gradually subsided like how a child quietens when it is being consoled after crying bitterly

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



Al-Masjid al-Nabawī

Present Mihrāb



Ustuwānah Sarīr

‘Sarīr’ means sleeping place

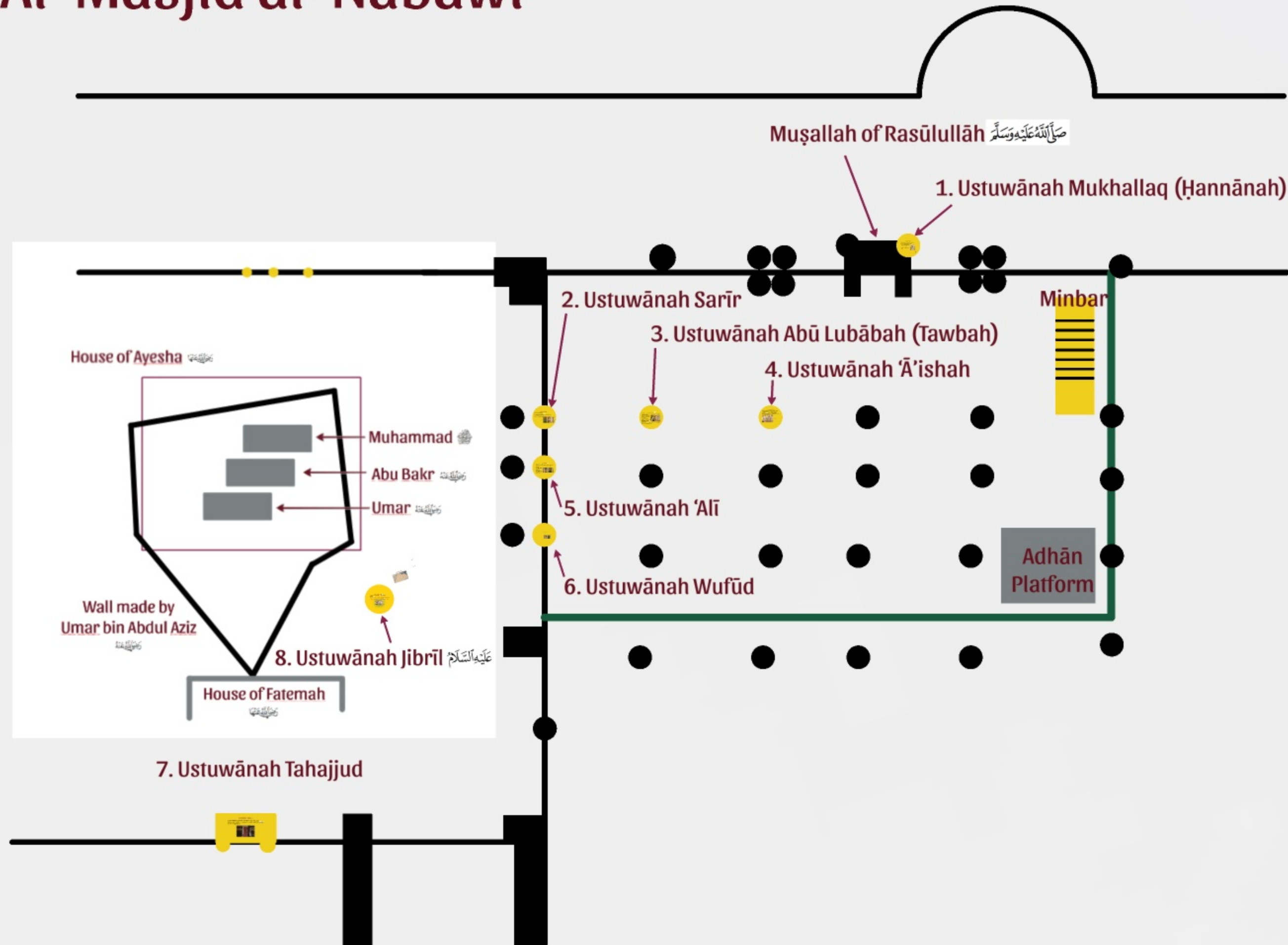
It is reported that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to make I'tikāf here and sleep whilst in I'tikāf

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



Al-Masjid al-Nabawī

Present Mihrāb



Abū Lubābah رَضِيَ اللهُ عَنْهُ was a Companion of Rasūlullāh صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ if they could speak
to Abū Lubābah رَضِيَ اللهُ عَنْهُ to discuss
matters with him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
granted him permission



Ustuwānah Abū Lubābah

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

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?”

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was engaged in Tahajjud Ṣalāh in the house of Umm Salamah رَضِيَ اللَّهُ عَنْهَا, he received the good news that the repentance of Abū Lubābah رَضِيَ اللَّهُ عَنْهُ had been accepted

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

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the Masjid for Fajr Ṣalāt and untied him

Ustuwānah 'Ā'ishah

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

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say his prayers here and afterwards moved to the place at Ustuwānah Mukhallaq

It is also called the Ustuwānah Qur'ah



Ustuwānah Qur'ah

The reason for this is that 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

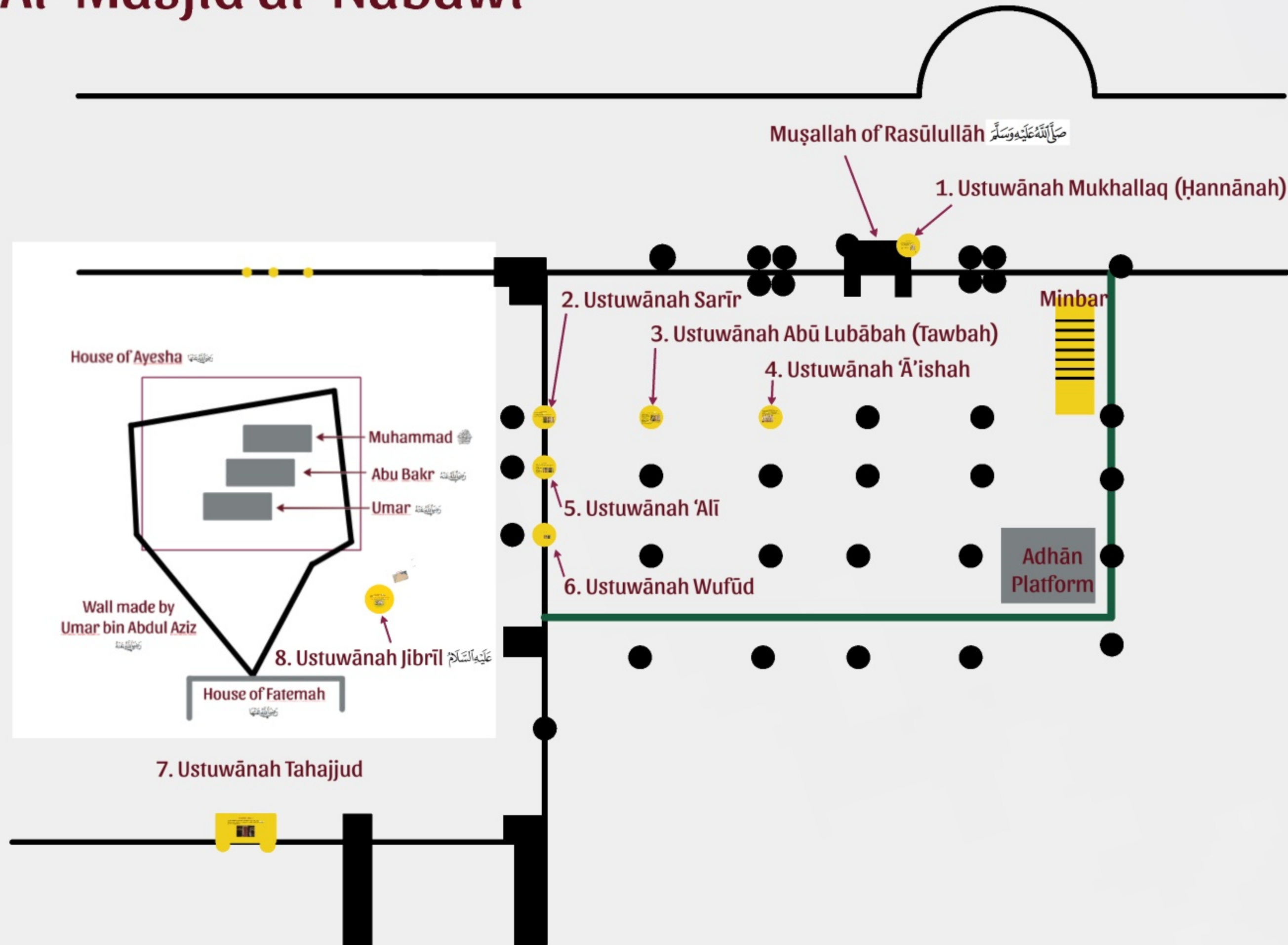
“In this Masjid is one such spot that if people knew the true blessed nature thereof, they would flock towards it in such that to pray there they would have to cast such lots (i.e. Qur'ah).”

People asked her to point out the exact spot which she refused to do. Later on, at the persistence of 'Abdullāh Ibn Zubayr رَضِيَ اللَّهُ 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 and Umar رَضِيَ اللَّهُ عَنْهُمَا used to pray here very often

Al-Masjid al-Nabawī

Present Mihrāb



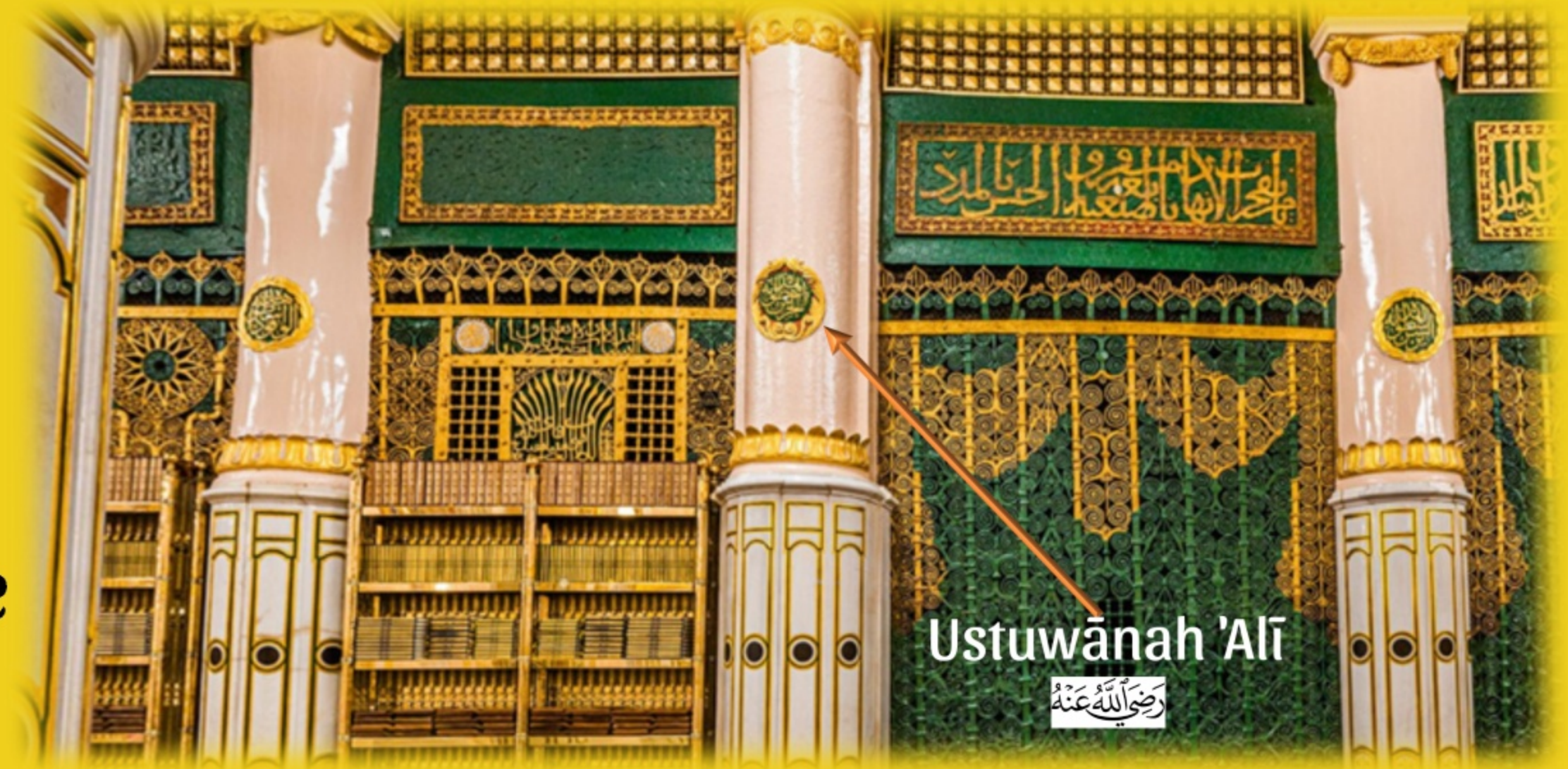
Ustuwānah 'Alī رَضِيَ اللهُ عَنْهُ

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 اللهُ عَنْهُمْ used to sit when keeping watch or acting as gatekeepers

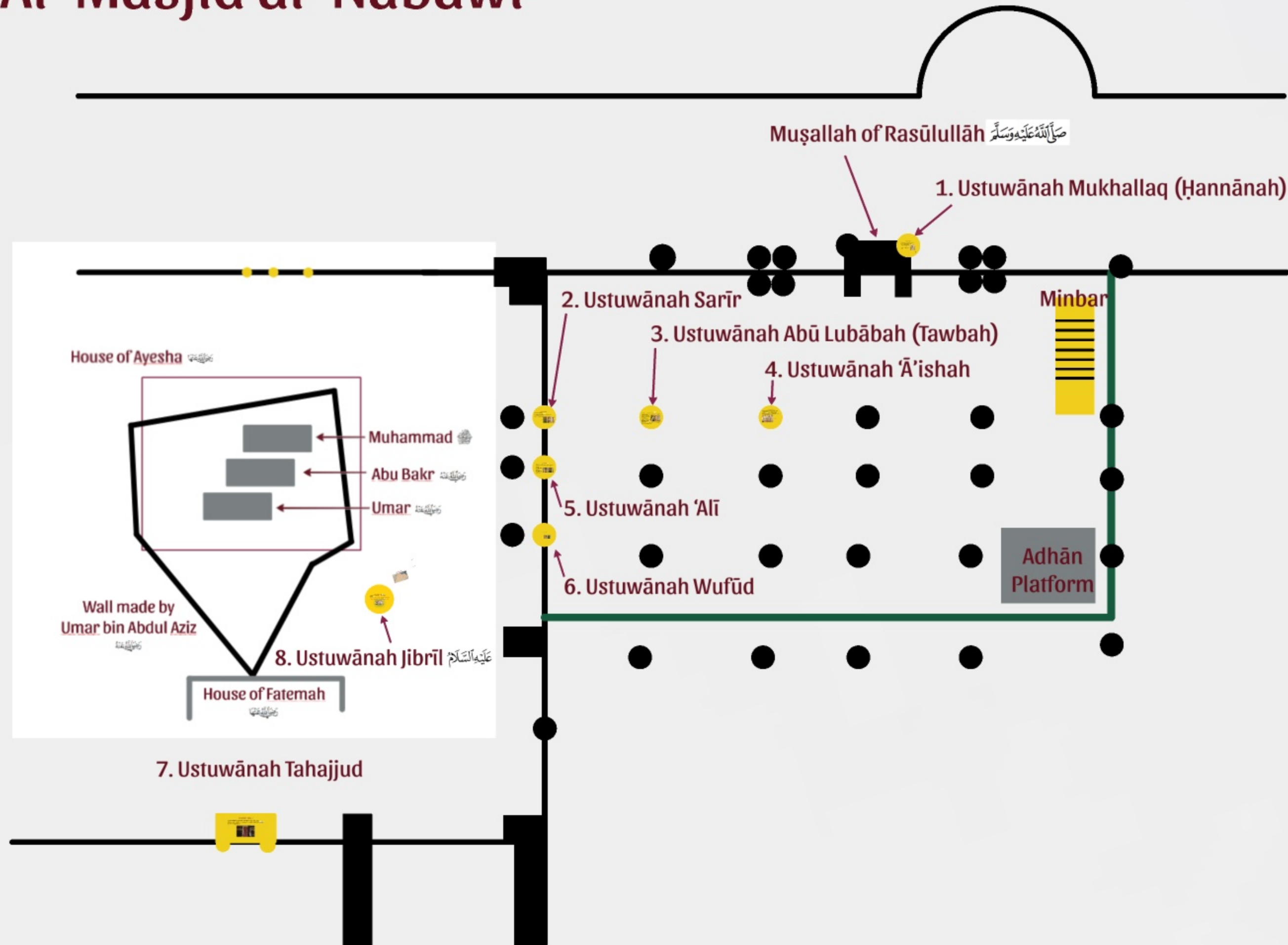
'Alī رَضِيَ اللهُ عَنْهُ used to be the one who mostly acted as such; hence it is called Ustuwānah 'Alī رَضِيَ اللهُ عَنْهُ

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Masjid from the room of 'Ā'ishah رَضِيَ اللهُ عَنْهَا, he would pass this spot



Al-Masjid al-Nabawī

Present Mihrāb



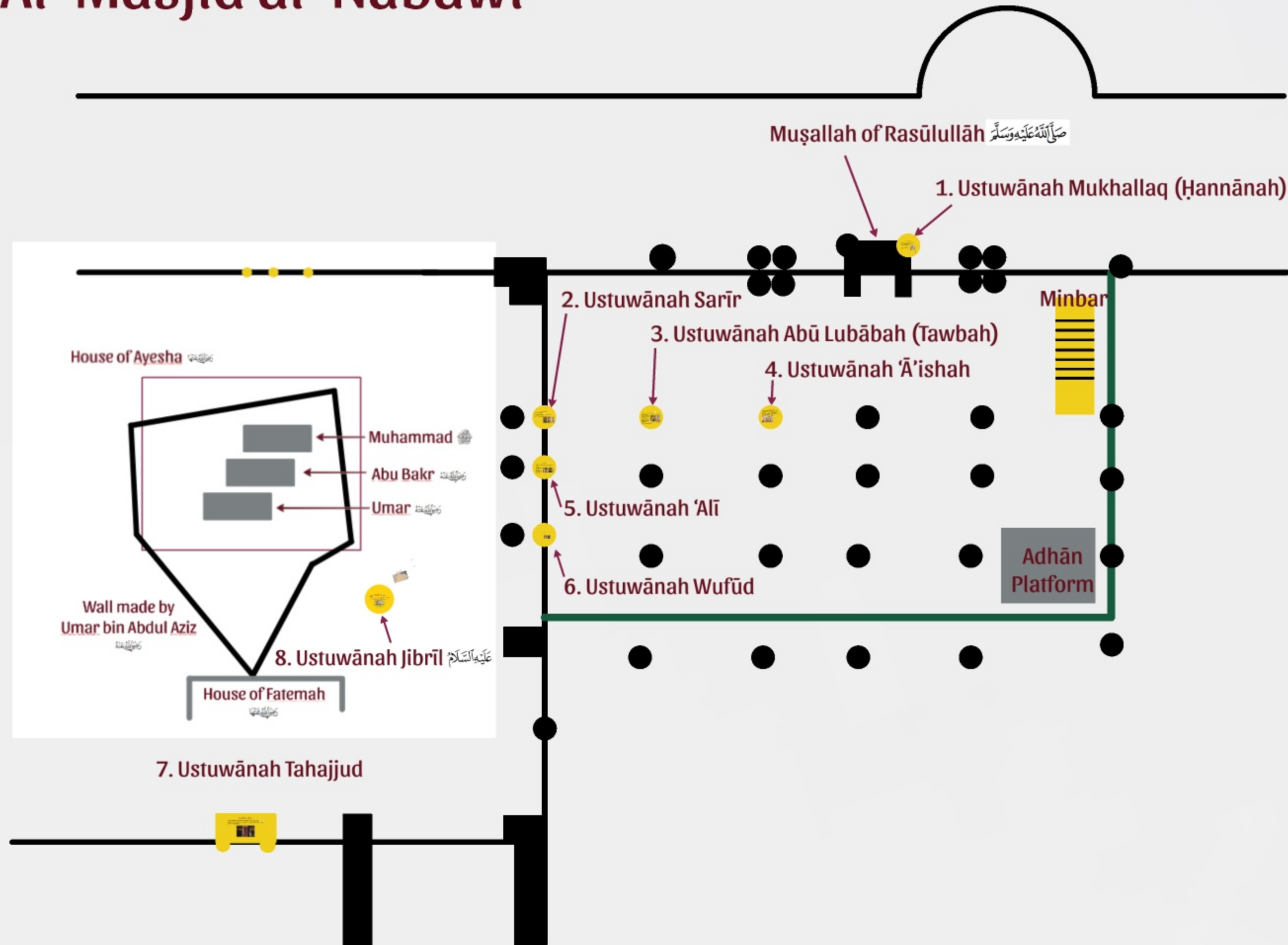
Ustuwānah Wufūd

‘Wufūd’ means delegations. Whenever deputations arrived to meet Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on behalf of their tribes, they were seated here Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would meet them in this place, converse with them and teach them about Islām



Al-Masjid al-Nabawī

Present Mihrāb



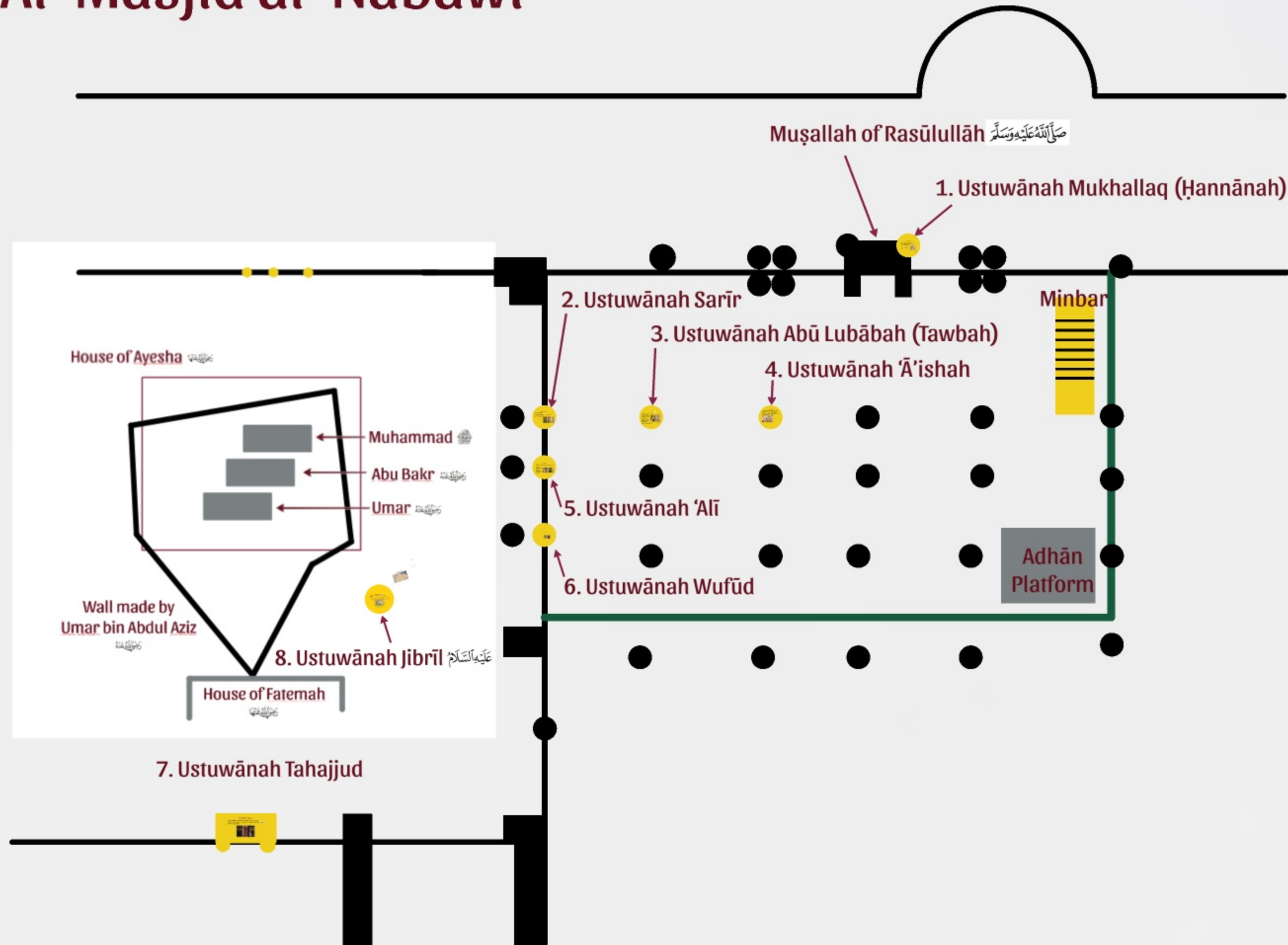
Ustuwānah Tahajjud

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 اللهُ عَلَيْهِ وَسَلَّمَ perform Tahajjud Ṣalāh.



Al-Masjid al-Nabawī

Present Mihrāb



Ustuwānah Jibrīl عَلَيْهِ السَّلَامُ

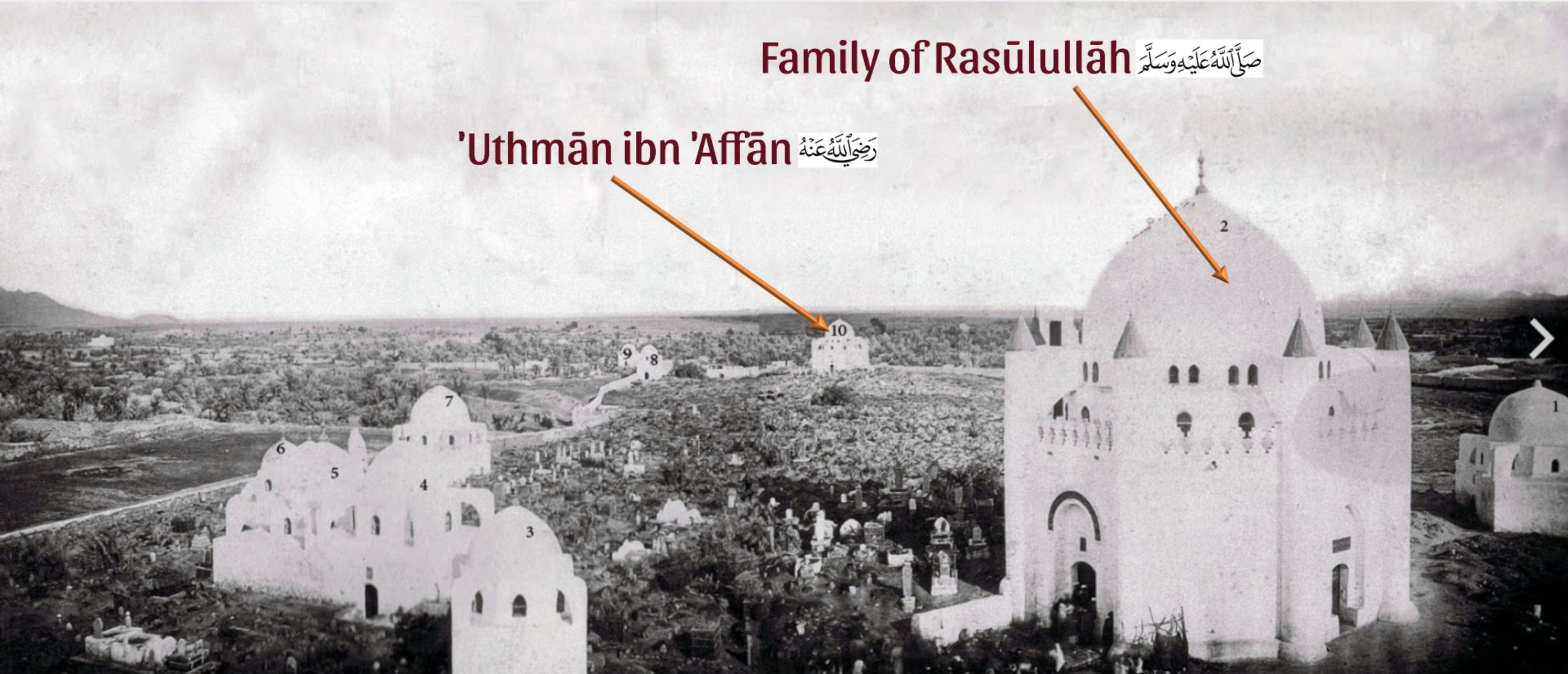
This was the usual place where Jibrīl عَلَيْهِ السَّلَامُ used to enter to visit Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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?



Family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ



Ahl al-Bayt

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-Şādiq رَحِمَهُ اللهُ son of Muḥammad Bāqir رَحِمَهُ اللهُ)

Daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Ruqayyah رَضِيَ اللهُ عَنْهَا

Zaynab رَضِيَ اللهُ عَنْهَا

Umme Kulthūm رَضِيَ اللهُ عَنْهَا

Wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Zaynab bint Khuzaymah

Zaynab bint Jahsh

Sawdah

Ḥafsah

Umme Ḥabībah رَضِيَ اللهُ عَنْهُنَّ

Daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ruqayyah رَضِيَ اللَّهُ عَنْهَا

Zaynab رَضِيَ اللَّهُ عَنْهَا

Umme Kulthūm رَضِيَ اللَّهُ عَنْهَا

Wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Zaynab bint Khuzaymah

Zaynab bint Jahsh

Sawdah

Ḥafsaḥ

Umme Ḥabībah رَضِيَ اللَّهُ عَنْهُنَّ

Ṣaffiyah

Juwayriyyah

‘Ā’ishah

Umme Salamah

Ibrāhīm رَضِيَ اللَّهُ عَنْهُ

‘Aqīl ibn Abī Ṭālib

Sufyān Ibn Ḥarīth رَضِيَ اللَّهُ عَنْهُمْ

‘Abdullāh ibn Ja’far

The Aunts of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Şafiyyah رَضِيَ اللهُ عَنْهَا

'Ātikah رَضِيَ اللهُ عَنْهَا



Wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Zaynab bint Khuzaymah

Zaynab bint Jahsh

Sawdah

Ḥafsah

Umme Ḥabībah

رَضِيَ اللهُ عَنْهُنَّ

Ṣaffiyah

Juwayriyyah

‘Ā’ishah

Umme Salamah

‘Aqīl ibn Abī Ṭālib

Sufyān Ibn Ḥarīth رَضِيَ اللهُ عَنْهُمُ

‘Abdullāh ibn Ja’far

Ibrāhīm رَضِيَ اللهُ عَنْهُ



Sa'ad ibn Abū Waqās
'Abdur Raḥmān ibn 'Awf
'Uthmān ibn Maz'ūn
'Abdullāh ibn Mas'ūd
As'ad ibn Zurārah

رَضِيَ اللهُ عَنْهُمْ



Imām Mālik رَحِمَهُ اللهُ
Nafe' رَحِمَهُ اللهُ

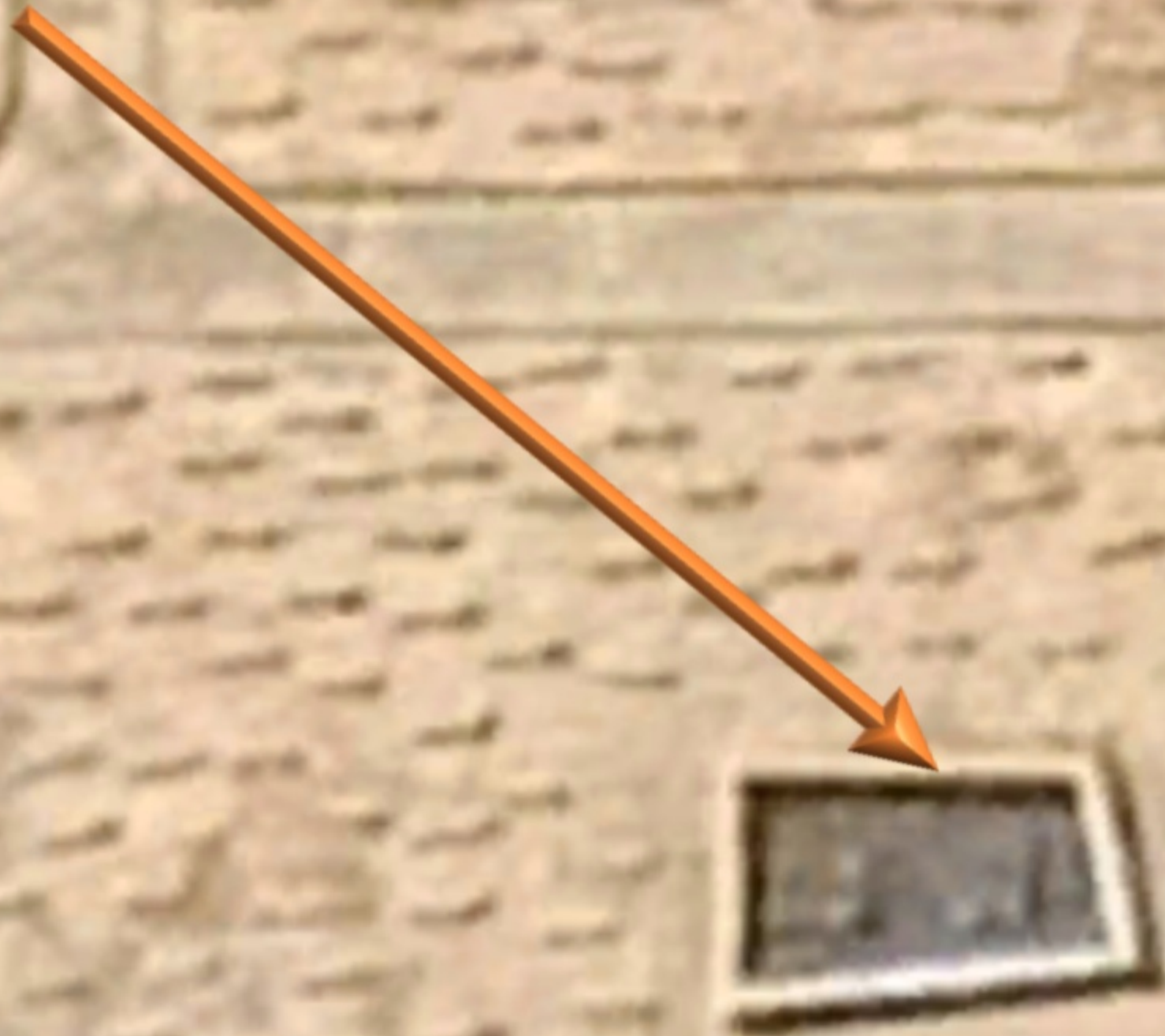


The Martyrs of Harrah

'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ



Sa'ad ibn Mu'ādh & Abū Sa'īd al-Khudrī رَضِيَ اللهُ عَنْهُمَا



Jannat al-Baqī'



Summary

The history of Al-Masjid al-Nabawī

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

The direction of the Qiblah was changed, so this meant the location of the mihrāb and doors were altered

The phases of expansion of Al-Masjid al-Nabawī

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 اللَّهُ عَلَيْهِ وَسَلَّمَ and Nuruddin Zengi رَحْمَةُ اللَّهِ saw a dream and subsequently found the perpetrators

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

The significance of the pillars in the Rawḍah

The locations of the graves of many of the family and companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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