

WEEKLY BOOKLET



An episode from the book *130 Parables of Devotees of Rasool*
written by Ameer Ahl al-Sunnah وآمنه من آلها والبراءة

The Resting Place of Allah's Messenger ﷺ

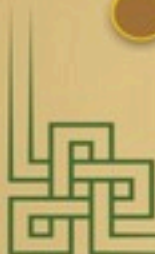


A spectrum of colours

The Maqṣūra

The Prophet's ﷺ mihrab

When the Green Dome was built



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The Resting Place of Allah's Messenger ﷺ

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The Resting Place of Allah’s Messenger ﷺ



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَنَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Dua for reading this book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاذْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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-Mustaṭraf, vol. 1, p. 40)

Note:

Recite ṣalāt upon the Prophet ﷺ once before and after.

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The Resting Place of Allah's Messenger ﷺ

Attar's prayer

O Allah! Whoever reads or listens to the 24-page booklet named *The Resting Place of Allah's Messenger* صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; allow them to visit this beautiful place whilst maintaining utmost respect, and forgive them and their parents without accountability.

أَمِيرٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of sending ṣalāt upon the Prophet

Allah's final Prophet, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Allah has indeed stationed an angel at my grave, to whom He granted power to hear all of creation. Until the Day of Judgement, whoever recites ṣalāt upon me has their name and father's name presented to me by this angel. It says, "So-and-so, son of so-and-so, has just sent ṣalāt upon you." ¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Musnad Bazzār, vol. 4, p. 255 hadith 1425

The Green Dome of Masjid al-Nabawi is universally loved. All who love the Prophet seek to see this at least once in their life. As for the resting place of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ found under it, this is the most sacred place in Medina and the entire universe.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The leader of both worlds

In Masjid al-Nabawi's eastern section is the sanctified resting place of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. These holy chambers were made for him during Masjid al-Nabawi's first construction. His blessed wife, Umm al-Mu'minin Lady 'Ā'isha رَضِيَ اللهُ عَنْهَا spent nine years with him here. This is why it is also known as the Ḥujra of 'Ā'isha.

It was originally built with earthen walls, whilst the roof comprised of date palm branches and leaves. It was a simple design for Medinan structures of the time. The ceiling was half a yard higher than common human height. Afterward, similar ḥujras were built around it for other holy wives of the Prophet.

The hadith expert of Delhi, Shaykh 'Abd al-Ḥaq رَحِمَهُ اللهُ عَلَيْهِ said:

Some ḥujras were made with leafless branches of date palm trees. They were then covered with fabric whilst the doors consisted of nothing but cloth. All were built facing

the Ka'ba, eastwards, or towards Syria, with none facing West. Some were also built with unbaked brick.¹

Those who consider their houses and living spaces to be small, should think of the esteemed home of Allah's Messenger ﷺ, and be patient and thankful.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Passing away and Being Laid to Rest in the Ḥujra

The Prophet Muhammad ﷺ visibly passed away in the Ḥujra of 'Āisha and was laid to rest in the very same place. Lady 'Āisha رَضِيَ اللهُ عَنْهَا also lived out the remainder of her life in this sacred chamber.

First two Caliphs of Islam and their being laid to rest

When the first Caliph of Islam, Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ neared the end of his life, he asked for his funeral procession to be brought to the resting place of Allah's Messenger ﷺ. He then asked for the following to be said:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ بِالْبَابِ

Peace be upon you, O Messenger of Allah! This is Abū Bakr at your door.

¹ Jadhb al-Qulūb, p. 97

He then said, "If the door opens by itself, take me inside. If not, bury me in Jannat al-Baqī'."

Upon his passing, his body was brought to the door, and it was said, "Peace be upon you, O Messenger of Allah! This is Abū Bakr at your door." The door unlocked by itself, and a voice said:

أَدْخِلُوا الْحَبِيبَ إِلَى الْحَبِيبِ فَإِنَّ الْحَبِيبَ إِلَى الْحَبِيبِ مُشْتَاتِقٌ

Let the friend meet his friend, as one friend longs for the other.¹

Abū Bakr Ṣiddīq was laid to rest alongside the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whilst his grave was made so he faced directly towards the sacred shoulders of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

After about ten years, the second Caliph of Islam, 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ was martyred. He too was then laid to rest in the Ḥujra, next to Abū Bakr Ṣiddīq.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Divided in two

The Ḥujra was divided into two parts. One part harboured the sacred graves, whilst the other was where Lady 'Āisha رَضِيَ اللهُ عَنْهَا

¹ Tarīkh Ibn 'Asākir, vol. 30, p. 436; Tafsīr Kabīr, vol. 7, p. 433

lived. A wall divided these sections. She herself recalls:

As for the part of my home in which the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and my father were laid to rest, I entered it without paying pedantic attention to veiling, as my husband and father were inside.

When 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ was laid to rest there, then by Allah, I veiled myself fully whenever I entered that section of the house, out of respect and modesty before him.¹

This highlights an important point. Lady 'Āisha رَضِيَ اللهُ عَنْهَا knew the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ were seeing her from their graves. She knew the same was true for 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, which is why when the latter was laid to rest in the Ḥujra, she made special arrangements to veil fully when inside that section of her home. In normal circumstances, no ruling exists for women to cover themselves before graves in this manner.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Nobody else was laid to rest in the Ḥujra thereafter. After the third Caliph of Islam 'Uthman b. 'Affān رَضِيَ اللهُ عَنْهُ was martyred in

¹ Musnad Imam Aḥmad, vol. 10, p. 12, hadith 25718

Medina, an unruly group did not allow for him to be laid to rest therein, and he was thus interred in Jannat al-Baqī'.

The fourth Caliph of Islam 'Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ was martyred far from Medina, in the city of Kufa. This is why he was also not laid to rest in the Ḥujra.

When the Prophet's grandson, Imam Ḥasan رَضِيَ اللهُ عَنْهُ was martyred with poison, attempts were made to lay him to rest therein. Marwan, the governor of Medina at that time, was a staunch adversary of the Ahl al-Bayt and came armed to stop this happening. To avoid bloodshed, Imam Ḥasan رَضِيَ اللهُ عَنْهُ was then laid to rest in al-Baqī'.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

When the door closed

When Lady Aisha رَضِيَ اللهُ عَنْهَا passed away, she was laid to rest in Jannat al-Baqī'. A fortified wall was built in front of the Ḥujra door to stop anybody entering.

After her passing, the section of the house in which she once lived is now empty. Amazingly, there is also a fourth grave in the Ḥujra with nobody inside. Near the Day of Judgement, Prophet 'Isā عَلَيْهِ السَّلَام will descend to Earth. After his passing away, he shall be laid to rest in this.

The walls and their construction

During the visible lifetime of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Ḥujra walls were made of earthen materials. ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ first had fortified walls built. The mujaddid of the first century, ‘Umar b. ‘Abdul ‘Azīz رَضِيَ اللهُ عَنْهُ then reconstructed Masjid Nabawi in the first century and had a doorless five-cornered wall built around the Ḥujra, preserving its original parameters.

The Maqṣūra

This refers to the iron and brass grilles affixed around the five-cornered wall installed by ‘Umar b. ‘Abdul ‘Azīz رَضِيَ اللهُ عَنْهُ.

The Egyptian king Rukn al-Dīn Baybaras first had a wooden grille built in 668 AH. This equalled the height of two people. In 694, Zayn al-Dīn Katabghā raised the height of this to meet the ceiling. When this was damaged by an accidental fire in 886, new grilles made of iron and brass were installed by Sultan Qaitbay. The brass sections faced qibla whilst the remainder was iron.

There are many doors in the Maqṣūra itself. One faces the qibla and is named Bāb al-Tawba. A westward-facing door is named Bāb al-Wufūd, whilst Bāb Fāṭima faces east, and Bāb al-Tahajjud faces north.

These remain closed except Bāb Fāṭima, which is only opened when official guests or delegations arrive. These visitors can only go inside the Maqṣūra but not past the five-cornered wall,

as the latter has no door. This surrounding wall also has large curtains draped around it.

False pictures

A picture of three graves is circulated nowadays, mentioning one to be the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the other two belonging to Abū Bakr Ṣiddīq and ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُمَا. This picture is fake, as these sacred graves are inside a five-cornered wall which has no door for entry. When these graves cannot be seen with one's apparent eyes, how and when could these pictures be taken?

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Green Dome's construction

There was no dome upon the Ḥujra initially. From the roof upwards, walls were built to roughly half the height of an average human. This meant whoever climbed atop the masjid for a particular reason; they would remain aware as to the sanctity, sensitivity, and required decorum of such a blessed place.

It is interesting to note that in the early period of the Abbasid Caliphate, a tradition of building domes upon the graves of important personalities developed. Over time, it became common practice to build these upon the graves of religious personalities in Baghdad and Damascus.

In Baghdad, Seljuk king Malak Shah constructed a dome on the grave of Imam Abū Ḥanīfa رَحْمَةُ اللَّهِ عَلَيْهِ in the fifth century. Dome construction then became extremely popular in Egypt, with a huge number being made upon graves in a short while. When the Qalawun dynasty came, domes were commonplace across the Muslim world. Due to their popularity in Egypt, Sultan Maṣṣūr Qalawun decided to have one built upon the Ḥujra. Egyptian experts were enlisted, and a beautiful wooden dome was made in 678 AH.

This became loved by all visitors, due its attachment and connection with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his resting place.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A variety of domes

The first dome provided peace and comfort for Muslim hearts for a century. Over time, a few of the glass-coated wooden panels became worn. Sultan Nāṣir b. Qalawun had these repaired. Later, Sultan Ashraf Sha' bān b. Ḥusayn b. Muhammad had further work carried out in 765 AH.

Within the next century, work began on large-scale expansion of the dome, as well repair work upon the five-cornered wall. Sultan Ashraf Qaitbay first sent a representative to prepare a comprehensive report regarding what needed to be done. Said report described how the five-cornered wall of the Ḥujra

urgently needed repairs, and the part of it facing East had developed cracks.

On the 14th of Sha‘bān 881, affected parts of the five-cornered wall were removed, the old roof of the Hujra was detached, and about one-third of the new roof was made on the eastern side. This gave the eastern side an appearance similar to a room below ground level.

No roof was installed on the remaining two-thirds. Instead, on the head-side of three sacred graves, a small but magnificent dome of carved decorated stones was placed. It was covered with white marble and affixed with a crescent made of brass. The roof of Masjid Nabawi was then raised high enough to cover this smaller dome, and upon this, a larger dome was constructed.

Reconstruction began on the 17th of Sha‘bān 881 and completed two months later on the 7th of Shawwāl. Sultan Qaitbay came to Medina on the 22nd of Dhū al-Ḥajj that year. He stood in front of the Maqṣūra to give salam to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in the very place other Muslim from across the world did.

When asked to enter the Maqṣūra, he said, “I am not worthy of this. If possible, I would have stood even further away to present my salam.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

When lightning struck a muezzin

On the 13th of Ramadan 886 AH, it was cloudy in Medina. As per routine, the muezzin climbed atop the Ra'isiyya minaret to give azan. He was struck by lightning and instantly martyred. The minaret fell towards Masjid al-Nabawi. A fire broke out, and due to this and the stampede of people rushing to leave, ten further people lost their lives.

The dome was damaged by fire and parts of the minaret that fell. Some debris even fell into the Ḥujra, although the latter remained undamaged. Necessary repairs were carried out immediately. Yet, a message with detailed information of this incident was sent to Sultan Qaitbay on the 16th of Ramadan. The sultan sent more than one hundred builders, experts, and workers, along with materials for repair. The damaged outer dome was removed. At the sultan's request, a new dome was constructed in 892 that remained for centuries.

When the Green Dome was built

Due to circumstances, Turkish king Maḥmūd b. 'Abd al-Ḥamīd had the old dome removed and a new one fashioned in its place in 1233 AH. This was painted green in 1253 AH (1837). It then became lovingly referred to as the Green Dome.

This harbours sixty-seven air vents, some round and other rectangular.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A small opening in both domes

The small dome within the masjid had an opening within it, covered with thin lattice to stop birds entering. When opened, this left no barrier between the sacred grave of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the sky.

Right above this on the southern side of the Green Dome, another opening was made. Whenever drought came, residents of Medina opened this, allowing for sunlight to have the honour of entering the Hujra. Rainclouds would then appear and proceed to rain profusely. This opening no longer exists.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A spectrum of colours

Across the ages, the dome was known for the colour it was at the time. It was named Qubbat al-Bayḍā' when white, Qubbat al-Zarqā' when blue, and Qubbat al-Khaḍrā' when green (which it remains until today).

This dome has a special place in the hearts of Muslims across the world. A sign of their love for this, is the building of green domes on masjids as homage to this Green Dome atop Masjid

al-Nabawi. Some resemble the Green Dome in colour and design to a huge degree, such as Karachi's Masjid Kanz al-Iman.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Masjid al-Nabawi's eight pillars

These eight pillars bear steep significance and blessings. Their names are written upon them. Six can be seen in Rawḍat al-Jannah, whilst the remaining two are within the Ḥujra.

1. Uṣṭuwāna Ḥannāna

This pillar is to the right of and close to the Prophet's mihrab.

Before a pulpit was made, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to deliver public addresses whilst leaning against the trunk of a date palm tree. When a pulpit was installed, he began delivering sermons from this instead.

Due to now being away from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the tree trunk began crying and wailing. This was described as like the sounds made by a pregnant camel. Seeing this, all in attendance also began to shed tears.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came off the pulpit and lovingly passed his hand across the tree trunk.

“If you like, I can leave you where you were before”, the Prophet said, “Or if you like, I can place you in Paradise, so its residents may eat your fruit.”

After a moment, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned to his Companions رَضِيَ اللهُ عَنْهُمْ and declared, “It has chosen Paradise.”

Due to its crying, the tree trunk was named Ḥannāna. Whenever Imam Ḥasan Baṣrī رَحِمَهُ اللهُ عَلَيْهِ heard this incident, he himself used to shed tears and say “O people! If the lifeless trunk of a date palm tree can cry when away from Allah’s Messenger, then why can you not cry?”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

2. Uṣṭuwāna ‘Āisha

This pillar is the third from both the sacred grave and pulpit. Here, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered many salah and would often sit. Many senior Companions رَضِيَ اللهُ عَنْهُمْ also prayed here.²

The mother of the Muslims Lady ‘Āisha Ṣiddīqa, narrates how the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “An exceedingly holy place exists in Masjid al-Nabawi. If people were to learn of this, they would have to draw lots to offer salah there due to the resulting crowd.”

¹ Wafā al-Wafā', vol. 1, pp. 388-389-390, 439

² Ibid, p. 441

The Companions sought to ask Lady 'Āisha what this place was, yet she declined to explain. When 'Abdullah b. Zubayr رَضِيَ اللهُ عَنْهُ continued asking politely, she revealed where it was, and he immediately departed to offer nafl salah there. The other Companions did the same when they found out. It was thus accordingly named Uṣṭuwāna 'Āisha. A narration describes this as a place at which dua is surely accepted.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

3. Uṣṭuwāna Tawba

This pillar is the second from the sacred grave and fourth from the pulpit. Here, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ often used to perform nafl salah. It was also a place at which travellers and guests took up stay.

When poor or needy people arrived, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat here to teach them the Quran and Islamic rulings.

This pillar is also known as Uṣṭuwāna Abū Lubāba. The Companion Abū Lubāba رَضِيَ اللهُ عَنْهُ tied himself to this pillar in a plea to have his repentance accepted. He took oath to not untie himself or consume anything until the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ untied him with his own blessed hands.

¹ Wafā al-Wafā', vol. 1, p. 440

He was untied only for salah and essential physical needs. Around seven days passed without him eating or drinking anything. When Allah accepted his repentance, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ untied him with his own hallowed hands.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

4. Uṣṭuwānat al-Sarīr

This pillar is adjoined with the Maqṣūra, to the west of Uṣṭuwāna Tawba.

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed in Masjid al-Nabawi for i'tikāf, he would place his bed here, which was made from the branches of date palm trees. He also took rest on a mat for many nights.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

5. Uṣṭuwānat al-Ḥaras

This is also known as Uṣṭuwāna 'Alī.

¹ Wafā al-Wafā', vol. 1, pp. 442-445

² Wafā al-Wafā', vol. 1, p. 447; Jadhb al-Qulūb, p. 93

Allah's Lion, 'Alī b. Abī Tālib رَضِيَ اللهُ عَنْهُ often performed nafl salah here, whilst at night, it was here he stood guard for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

6. Uṣṭuwāna Wufūd

This is situated behind Uṣṭuwānat al-Ḥaras. When Arabian delegations came to accept Islam, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met them here on many occasions, whilst his Companions sat around him.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

7. Uṣṭuwāna Jibrā'īl

The Archangel Jibrā'īl عَلَيْهِ السَّلَام often descended with revelation here. This pillar is adjacent to the ḥujra of Lady Fāṭima رَضِيَ اللهُ عَنْهَا, opposite to the Ṣuffa, built towards the qibla, and found inside the green latticed fence.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Wafā al-Wafā', vol. 1, pp. 448-449

² Ibid, vol. 1, p. 449

³ Jadhb al-Qulūb, p. 94

8. Uṣṭuwāna Tahajjud

It was here the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered tahajjud salah on a host of occasions. This pillar is in front of the Ṣuffa, behind the ḥujra of Lady Fāṭima رَضِيَ اللهُ عَنْهَا, built towards the north, and also found inside the green latticed fence.¹

Shelves were placed outside for copies of the Quran, which means this pillar is difficult to see today.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Every pillar of the masjid is blessed

These eight pillars in Masjid al-Nabawi are indeed sacred. Yet, this sanctity applies to every pillar in the masjid, and the entire masjid itself.

Each pillar of the old Masjid al-Nabawi was looked upon by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and there is no pillar except many Companions رَضِيَ اللهُ عَنْهُمْ offered salah there.

Anas b. Mālīk رَضِيَ اللهُ عَنْهُ said, “I have seen many senior Companions of Allah’s Messenger rush to these pillars at maghrib time.”²

¹ Wafā al-Wafā', vol. 1, p. 452

² Ṣaḥīḥ Bukhārī, vol. 1, p. 187, hadith 503

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Rawḍat al-Jannah

This is a 22 x 15-meter area in Masjid al-Nabawi, which stretches from the living chambers of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the pulpit from which he would speak publicly. The name itself means "garden of Paradise."

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced:

مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

That between my home and my pulpit is a garden from the gardens of Paradise.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Prophet's ﷺ mihrab

At the time of writing, four mihrabs can be found in Masjid al-Nabawi.

- 1) Mihrab al-Nabī
- 2) Mihrab 'Uthmānī

¹ Ṣaḥīḥ Bukhārī, vol. 1, p. 402, hadith 1195

3) Mihrab Tahajjud

4) Mihrab Sulaymānī

In this booklet, only the first shall be discussed. When revelation came and the qibla was changed, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then led salah facing Uṣṭuwāna 'Āisha for 14 or 15 days. He then led facing Uṣṭuwāna Ḥannāna on the 15th of Shab'ān 2 AH. The Mihrab al-Nabī can be found here, directly facing the Ka'ba's golden drain in Mecca.

During the Prophet's era and in the rightly guided Caliphs times, the mihrab did not exist in the form commonly found today.

'Umar b. 'Abd al-'Azīz رَحِمَهُ اللهُ عَلَيْهِ initiated this at the order of Walīd b. 'Abd al-Malik in 88 AH. Now, this good innovation (*bid'at ḥasana*) has been accepted by the entire Muslim ummah, and masjids across the world are built with an arc-shaped mihrab.

This teaches us an important point. If something did not take place in the time of the Companions, it does not automatically render it impermissible. This rule includes the mihrabs of today, marble pulpits, domes and minarets made atop masjids, constructions upon the graves of the pious, azan and sermons given via microphone, reciting ṣalāt upon the Prophet before azan, celebrating Mawlid, and holding commemorative events for saints of Islam.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet's pulpit

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, **مِنْبَرِي عَلَى حَوْضِي** – “My pulpit is upon my fountain (the fountain of Kawthar).”¹

He would hold a rounded section of the pulpit whilst delivering speeches. The Companions رَضِيَ اللهُ عَنْهُمْ rubbed their hands upon this in search of blessings.²

He also declared, **مِنْبَرِي عَلَى تَرْعَةٍ مِّنْ تَرْعِ الْجَنَّةِ** – “My pulpit is situated in a garden from the gardens of Paradise.”³

The original pulpit

The Prophet's pulpit was first made in 8 AH, comprising of three steps. He sat upon the uppermost whilst keeping his feet upon the second.

The pulpit itself was two yards in height and one in width, whilst each step was a handspan in length.⁴ The length of the central section, against which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ leant, was a yard.

When he sat to deliver speeches, parts of the pulpit upon which he placed his hands were a handspan and two fingers higher

¹ Ṣaḥīḥ Bukhārī, vol. 1, p. 403, hadith 1196

² Ṭabaqāt li Ibn S'ad, vol. 1, p. 196

³ Wafā al-Wafā', vol. 1, p. 426

⁴ Jadhb al-Qulūb, p. 90

than the central section.¹ Five wooden panels were installed across three of the pulpit's sides.

This remained untouched after the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away. It endured in this manner even through the reign of the Rightly Guided Caliphs رَضِيَ اللهُ عَنْهُمْ.² The marble pulpit of today is permissible, despite this not existing in the time of the Companions.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Where Bilāl رَضِيَ اللهُ عَنْهُ called azan

Opposite the pulpit situated in a garden of Paradise, in Medina's Masjid al-Nabawi, a beautiful marble platform can be seen. This is known as the Makbariyya. Azan and iqāma are called from here.

Do bear in mind, it is not proven Bilāl ibn Rabāḥ al-Ḥabashī رَضِيَ اللهُ عَنْهُ gave azan here.³ The actual place is now difficult to identify. Looking at historical records regarding this; when azan was initially ordered, Bilāl al-Ḥabashī climbed atop a house near Masjid al-Nabawi to perform it.

A wooden footstool was made for him to stand upon for azan, which he made use of until departing for Damascus. It was then placed on the roof of Lady Ḥaḥṣa bint 'Umar's home - رَضِيَ اللهُ عَنْهَا. The family

¹ Wafā al-Wafā', vol. 1, pp. 400-402

² Jadh al-Qulūb, p. 90

³ Justujū-i-Medina, p. 518 Summarized

of Sayyiduna 'Umar then preserved it as a relic of Bilāl al-Ḥabashī. It remained this way for centuries.

Quṭb al-Dīn Ḥanafī (d. 990 AH.) confirmed via his historical account of Medina; the footstool was kept as a relic in his time, and remained as such even when Sayyiduna 'Umar's family home was converted into a madrassa. From the beginning of the 20th century, this can now sadly no longer be seen.

The Ṣuffa

Ṣuffa refers to a place of shelter or shade. If one enters Masjid al-Nabawi from Bāb Jibrīl and walks a few steps, the Ṣuffa can be seen to the right. It is half a meter high from the ground, twelve meters in length, eight in width, and surrounded by an exquisite brass railing two feet high.

Visitors recite the Quran and offer salah here. This is where a group of Muhājir Companions, who did not possess much worldly wealth, spent an extended period learning Islam and polishing their already clean hearts.

Their number fluctuated between 70 to 400. When charitable donations were brought to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he conveyed it to these students living at the Ṣuffa. He also shared with them any "food" item he was gifted and ate from it himself.

The students of Ṣuffa had immense passion for Islamic knowledge despite their financial scarcity. One of them, the

famous Companion Abū Hurayra رَضِيَ اللهُ عَنْهُ explains the following:

I saw seventy of Şuffa's students without even a single shawl. They had either a *tehband* or a blanket, tied around the neck and left to hung. This was short enough to only reach halfway down the shin. Some had theirs reach just below their knee, which they had to hold to ensure their '*awrah*' did not show.²

Sayyid Mujāhid رَحِمَهُ اللهُ عَيْنِهِ reports another statement of this illustrious Companion:

I take oath by He besides Whom there is no other god!
I sometimes press my stomach and chest against the ground due to severe hunger. Other times, I tie a rock to my stomach for me to stay upright.³

When once encouraging and supporting these unshakeable students of Islam, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "If you were to know the host of divine favours Allah has prepared for yourselves, you would say, "If only this poverty and hunger went on for longer!"⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

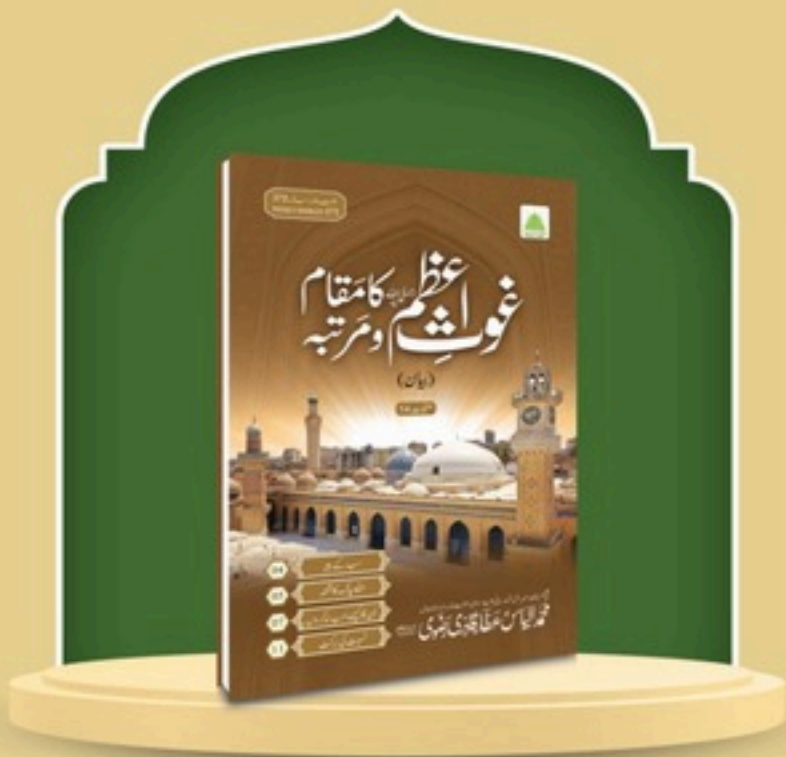
¹ From the navel to the bottom of the knee

² Şaḥīḥ Bukhārī, vol. 1, p. 169, hadith 442

³ Ibid, vol. 4, p. 234, hadith 5452

⁴ Sunan Tirmidhī, vol. 4, p. 162, hadith 2375

Next Weekly Booklet



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