

VISITING THE HOLY CITY OF MADINAH, THE RADIANT

**Prof. Mohammad Ahmed Qadri
Ph.D.**



**Islamic Educational and Cultural Research Center
USA and Canada**

VISITING THE HOLY CITY OF MADINAH, THE RADIANT

AN ESSENTIAL GUIDE FOR ALL MUSLIMS VISITING THIS HISTORIC AND VIRTUOUS CITY FOR STEPS ON PERFORMING THE 'UMRAH, (LESSER PILGRIMAGE) AND LEARNING ABOUT THOSE BLESSED SITES WITHIN THE MOSQUE OF THE HOLY PROPHET (PEACE BE UPON HIM) AND ITS ADJACENT AREAS THAT ARE A SOURCE OF IMMENSE BLESSINGS IN THIS WORLD AND THE NEXT.

**Prof. Mohammad Ahmed Qadri
Ph.D.**



**ISLAMIC EDUCATIONAL AND CULTURAL
RESEARCH CENTER**

A Non-Profit, Non-Political Organization

**P.O. Box 1646, Union City, California 94587, USA
+1-510-732-6786**

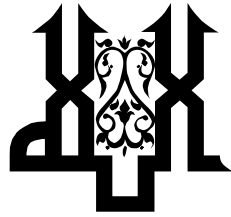
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

☪ Allah! Send blessings and peace always and foreber

Upon Your Beloved The Best of all creation ﷺ

-Imam Sharaf-ud-Deen Al-Busayri

(1211-1294 CE, may Allah Almighty be well pleased with him)



Dedicated to that connection with
The Holy Prophet Muhammad ﷺ
through which Allah The Exalted
bestowed upon us the blessings of
Makkah The Noble, and Madinah The
Radiant.

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Appreciation

The expectations of true love with the Holy Prophet ﷺ inform us that in regards to the connection the followers of the Holy Prophet ﷺ have with him ﷺ, his precious being takes precedence over our lives, our wealth, and our children. It is in this vein that the entire life of the Holy Prophet ﷺ is a comprehensive focal point through which not only do we experience a spiritual expansion within us but also find an excellent plan of action to organize our religious and worldly affairs.

What can one say of the pure earth from which the creation of the fragranced body of the purpose of creation ﷺ was brought forth, and then from whose horizon the world illuminating sun of Messengerhood arose, and at the end returned back to its resting place? What can one say of the grandeur and loftiness of such earth?

The Holy Prophet's ﷺ character is complete mercy

O *Huzoor* ﷺ, you are the need of every time

[Pirzada Qasim]

The entire life of the Holy Prophet ﷺ, his lifestyle, those locations and those structures that are connected to him ﷺ in any way, they carry significance for us. We are in earnest search of those locations whose associated historical, religious, and social events reach us and become a part and parcel of our spiritual progress.

The city of Madinah is that station where the Holy

Prophet's ﷺ entire *Madani* life is found for social guidance. And from this station *Shari'ah* was completed. In this light, Prof. Dr. Mohammad Ahmed Qadri has with much reverence and love made an effort to collect information which is worthy of praise. In its briefness the book carries the greatness of comprehensive knowledge. It is my hope that this book Visiting The Holy City of Madinah, The Radiant will act as a basic guide for visitors to Madinah through which the Muslim nation will become aware of the Holy Prophet's ﷺ Mosque and its adjoining sites.

It is also a source of pleasure for me that this book's translation in different languages, i.e. Arabic, Farsi, Sindhi, and English will be published which will be a source of correct understanding for various languages and cultures. Because the translation will be in different languages of the world, the great benefit will be that other societies will also become aware that the Holy Prophet ﷺ is a Mercy for all the worlds.

I humbly entreat Allah Almighty that through the Glorious Rank of His dear Beloved ﷺ, He allows us to reap and enjoy the advantages and spiritual benefits of Makkah, The Noble and Madinah, The Radiant. Ameen.

Prof. Dr. Pirzada Qasim Raza Siddiqi

Karachi University
Karachi, Pakistan

September 28, 2006



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
الْحَمْدُ لِلّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰهِ

Foreward

With the special blessings of Allah Almighty, and in the shade of the bestowing vision and mercy of the Holy Prophet ﷺ, seated here on the Bench of the People of the *Suffah* (may Allah be well pleased with them) in front of the blessed spot of the prayer area of *Tahajjud* of the Holy Prophet ﷺ, *alhamdulillah* I began this book on the brief history of the City of the Holy Prophet ﷺ, and the etiquettes and blessed spots of *Masjid Nabawi* ﷺ. During this pious visitation I experienced the intense feeling that there may be so many of my sisters and brothers in Islam who may not be aware of the important sites in *Madinah Munawwarah* and *Masjid Nabawi* ﷺ. In the light of this sentiment I am experiencing the blessing of compiling this brief monograph. If Allah Wills, I will be coming forth with another publication in the service of the Muslim world on the rites of Hajj and Makkah *Mukarramah* so that knowledge regarding Makkah, The Great and Madinah, The Radiant can reach those who make this pious visitation. Most of the pictures in this book I have taken myself so that during the pious visitation of these sites, they can be identified with ease. It is my great fortune that during this blessed time, I have the guardianship and

prayers of my respected mother, Hazrat Maqboolun-Nisa Qadri (may Allah have mercy on her). During this entire visit in Madinah *Munawwarah* my mother emphasized only one thing – that this book should be completed as soon as possible and brought to the lovers of the Holy Prophet ﷺ. May Allah The Exalted, honor this token of devotion with acceptance in the Luminous Presence of the Holy Prophet ﷺ. Ameen.

Prof. Dr. Mohammad Ahmed Qadri

Madinah *Munawwarah*

Monday 13 Jamaduth-Thani 1427 / July 10, 2006



Addendum

After returning to Pakistan, the aid and consultation of Prof. Dr. Pirzada Qasim Raza Siddiqi, Vice Chancellor of Karachi University, played a vital role in the completion of this book. May Allah grant him the reward of this noble act. Ameen. Prof. Inam Bari, Director of the Department of Publication, Compilation and Translation is also deserving of thanks who practically brought this book to you dear readers. May Allah accept and approve this endeavor of his by the rank of the Holy Prophet ﷺ. Ameen. The efforts of Dr. Mohammad Yunus Qadri, Mr. Nadeem Ahmed Qadri, and Mr. Mohammad Tahir Qadri played a practical role in the completion of this book. Furthermore, the beneficial recommendations of respected Brother Ayyaz Yousaf, Director of the Islamic Educational and Cultural Research Center, California, USA also provided great help in this book.

The foundational purpose of this effort is that the etiquettes of Madinah *Munawwarah*, *Masjid Nabawi* ﷺ, reciting the Holy Quran and performing the ritual prayers are brought to the forefront. It is my resolute hope that through this writing and the help of pictures, the blessed places within *Masjid Nabawi* ﷺ and other blessed sites are made aware of. And if Allah Wills, after reaching these holy sites the visitors of Madinah, The Radiant are benefited through the help of the maps provided of *Masjid Nabawi* ﷺ and *Jannatul-Baqee'*. I seek your prayers with the entreaties:

O Messenger of Mercy ﷺ! O Beloved of the Worlds! If you accept this gift then this will be the greatest asset of my life.

Prof. Dr. Mohammad Ahmed Qadri

Karachi, Pakistan

Saturday, Jamaduth Thani 25 1427 / July 22, 2006



Chapter 1

❧ THE METHOD OF PERFORMING 'UMRAH ❧

“And perform Hajj (*greater pilgrimage*) and 'Umrah (*lesser pilgrimage*) for Allah...”

[Al-Quran, Al-Baqarah 2:196]

According to the commandment of the Noble Quran, performing the 'Umrah once in your lifetime is a very strong Prophetic Practice (*Sunnah Mu'akkada*) for every intelligent, mature, healthy Muslim who has enough money for his or her family for the duration of the journey of 'Umrah and their return. The prescribed (*Sunnah*) method of performing 'Umrah is as follows:

Preparing for *Ihram*: After trimming your hair from the head, removing unwanted hair, and cutting your nails, perform the major ablution (*ghusl*); and if not possible, then the minor ablution (*wudu*) with the intention for *ihram*.

Wearing the *Ihram*: With two pieces of unstitched white cloth, wrap one around your waist, and wear the other one such that both arms are covered. One can comb one's hair at this time. Women must do the intention of *ihram* in their clothes.

Supererogatory (*Nafil*) Prayer: Now cover your hair and perform two (2) cycles of supererogatory prayer. If it is a disliked (*makruh*) time, then do not perform this prayer.

Intention: Men must uncover their heads and women must cover their heads and make the following intention:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ ط فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

“O Allah for Your pleasure I make the intention for ‘Umrah. Make it easy for me and accept it from me.”

Talbiyya: After the intention, men should recite the following in a loud voice and women in a soft voice:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ط إِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ط لَا شَرِيكَ لَكَ ط

After this, recite the *Darood Shareef* and then make this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ ط وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ ط

“O Allah I ask You for Your Pleasure and Your Heaven and protection against Your anger and hell.”

After this, make any supplication that you desire. During the journey recite the *talbiyya* as much as possible. Enter the noble City of Mecca reciting the *talbiyya*, making supplications with fervor, love and humility.

Presenting Yourself at the Noble Sanctuary (Haram Shareef): Make *wudu* and enter the Haram Shareef with your right foot first and recite the following:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ ط
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

Then make the intention for retreat (*i'tikaaf*) in the Haram Shareef in the following manner: "O Allah as long as I am in this Mosque I make intention for *i'tikaaf* for that duration."

Recite the following at your first glance at the Holy Kaba:

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

And raise both hands and make copious supplication.

Preparing for Circumambulation (Tawaf): You are required to be in a state of *wudu* in order to perform the *tawaaaf*. Stop reciting the *talbiyya*. Men must take their right arm (including the shoulder) out of the *ihram*. For the intention of *tawaaaf*, face the Black Stone (*Hajr-e-Aswad*) and recite as follows:

"O Allah for Your pleasure I make intention for the *tawaaaf* of 'Umrah. Make it easy for me and accept it from me."

Raising both hands to your ears, recite this:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ط

Then lower your hands and standing in the same place recite it again:

بِسْمِ اللَّهِ الْأَكْبَرِ وَلِلَّهِ الْحَمْدُ ط

Then touch the Black Stone (*istilaam*) saying these words. Or do the action of *istilaam* and kiss your palms. For the purpose of performing *istilaam*, the best indicator is that there is a green light on your right hand side where the *tawaaif* begins. This green light points directly at the Black Stone. Then begin your *tawaaif* with *ramal* such that the Holy Kaba is on your left hand side. Women do not do *ramal*. *Ramal* means to walk at a pace faster than normal. This is why the cloth around men's waists should be tied loosely so that it facilitates fast movement. In the first three circles, walk with your chest widened but with utmost care not to hurt others.

Prayers of *Tawaf*: The prayers mentioned below are proven from the Noble Prophet ﷺ:

☆ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

☆ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ط

☆ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَاقَةِ وَمَوَاقِفِ الْحِزْبِ فِي الدُّنْيَا وَ

الْآخِرَةِ ط

If you cannot remember any prayers then recite the following words:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

One circle is complete when you reach the Black Stone, walking in this manner. Continue the fast paced walking for the first three cycles after which complete the remaining four circles at your normal pace. After seven circles, end the *tawaaf* with *istilaam* or the action for *istilaam*. Now end the *idtibiaa'*, i.e. cover the right shoulder. At the end of the *tawaaf* perform two cycles of obligatory prayer at the Station of Ibrahim (peace be upon him) and then supplicate. It is virtuous to go to the Station of *Multazim* (this is the area between the Black Stone and the door of the Holy Kaba); however since it is fragranced, one should protect oneself from it and not go there in the state of *ihram* and should supplicate at a distance.

The Water of Zamzam: Facing the *Qibla*, recite *Bismillah* and drink Zamzam with your right hand, making the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

“O Allah I ask You for beneficial knowledge, vast sustenance and protection against every disease.”

Now before proceeding for *Sa'ee* perform *istilaam* of the Black Stone and proceed to Mount *Safa*.

Beginning the Sa'ee: Make the intention of *Sa'ee* on Mount *Safa*:

“O Allah for Your pleasure I make intention for *Sa'ee*,

(i.e. seven traverses) between Safa and Marwa. Make it easy for me and accept it from me.”

Then reciting Allah’s praises raise your hands towards the Holy Kaba and make copious supplication.

Proceeding Towards Marwa: Come down from Safa and proceed towards Marwa. Between the green tubelights, men should run and women should walk at their normal pace and recite the following prayer:

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ط

On Marwa too face the Qibla and pray like you prayed on Safa. This completes one traverse of Sa’ee. Seven such traverses need to be completed. And in each traverse when you reach Safa or Marwa raise your hands in this manner facing Qibla and supplicate. The seventh traverse that ends on Marwa ends the Sa’ee. Facing Qibla, raise your hands and supplicate.

Halq or Qasr: The last tenet of ‘Umrah requires that men shave off or cut their hair. Women should cut a portion of their hair. This way by the Grace of Allah and according to the Sunnah of the Holy Prophet ﷺ *alhamdulillah* your ‘Umrah is complete. You have completed the Lesser Pilgrimage (Haj-e-Asghar). Pray for yourself and your relatives and all the believers of the world. Because you are the guest of Allah Almighty, your sincere supplications are heard by Him and accepted.



Chapter 2

❧ THE VIRTUES OF MADINAH, THE RADIANT IN LIGHT OF THE HOLY QURAN AND BLESSED HADEETH ❧

At the time of migrating from the noble City of Makkah, to the radiant City of Madinah, the Holy Prophet ﷺ said:

**“O Allah I have left Your beloved city.
Take me to Your most beloved city.”**

Allah Almighty accepted the prayer of the Holy Prophet ﷺ and he ﷺ reached Madinah safe and well. Therefore Madinah, The Radiant is the most beloved city of Allah Almighty. This is the reason that after the historic conquest of Makkah (*Fath-e-Makkah*), the Holy Prophet ﷺ spent the rest of his life in this blessed city of Madinah, The Radiant.

From the Names of Allah Almighty and the titles of the Holy Prophet ﷺ it is evident that the more the names, the more exalted and honored the status is. In the same light, Madinah *Munawwarah* has so many names that there is no such city in the world. The scholars have collected through research over 100 names for this city. The Names most beloved to the Holy Prophet ﷺ are Taaba, Tayba, Tayyiba, Taaiba. Other than these are Ard Allah, Ardul Hijra, Bait-e-

Rasool ﷺ, Jabira, Jabbaara, Husna, Khaira, Dar-ul-Abrar, Dar-ul-Khaiyyar, Dar-ul-Iman, Dar-ul-Islam, Dar-ul-Fath, Dar-ul-Hijra, Qubbatul Islam, Shaafiya, Aasima, Ma'sooma, Ghalba, Faadiha, Mu`mina, Mubaaraka, Mahboora, Mahroosa, Mahfoodha, Mahfoofa, Marhooma, Marzooqa, Miskeena, Muslima, Mutaiba, Muqaddisa, Maqr, Makeena, Najia, Syed-ul-Buldan, Madina-e-Rasool ﷺ.

Whenever the Holy Prophet ﷺ returned to Madinah Tayyiba, as he ﷺ approached the City, due to extreme love for it, he ﷺ would hasten his carrier and remove the cloth from his blessed face so that his blessed skin could enjoy the wind of the City. Even if there was dust in the air he ﷺ would still remove the cloth from his blessed face because this pure city's dust also has the effects of healing. This is why this city is called the City of Healing (*Madina-e-Shifa*). He ﷺ exhorted his Companions (may Allah be well pleased with them all) that one should pray for death in the radiant City of Madinah. This is why Hazrat Umar رضي الله عنه would often pray in this manner:

“O Allah! Grant me martyrdom in Your Path
and death in the city of the Holy Prophet ﷺ.”

Allah Almighty accepted both his prayers. The majority of the scholars have consensus that the most virtuous places

and blessed cities are Makkah, The Noble and Madinah, The Radiant. After consensus all scholars have accepted the greatest virtuosity of this location due to its connection to the blessed body of the Holy Prophet ﷺ resting here. And that the resting place of the blessed body is better than the rest of the earth.

According to the *Hadeeth* of Bukhari Shareef:

“The Holy Prophet’s ﷺ noble Mosque and the Mosque of Quba whose foundation was laid purely for the pleasure of Allah Almighty are in Madinah, The Radiant.”

The Holy Prophet’s ﷺ blessed pulpit will be the stairs to enter into Heaven on the Day of Judgment. And the place between the blessed pulpit and blessed resting place (*Rawda*) is a garden from the gardens of paradise. *Dajjal* (antichrist) will not be able to enter in to the holy precincts of Makkah *Mukarramah* and Madinah *Munawwarah*. We pray that Allah Almighty grants us presence in the city of Madinah *Munawwarah* with all its requisite etiquettes again and again. And also that death is granted to us in this holy City. Ameen.



Chapter 3

∞ A BRIEF HISTORY OF THE MOSQUE OF THE HOLY PROPHET (MASJID NABAWI) ﷺ ∞

Islam has made the entire earth a place of worship. However the mosques are not only a central place of worship, but also in the early period of Islam along with being a place of worship these were also educational centers, spiritual monasteries, secretariats and places of peaceful rest for travelers. The importance of the mosques is found in the Holy Quran in the following verse:

“Only those enliven the mosques of Allah who believe in Allah and the Last Day...”

[Al-Quran, Al-Taubah 9:18]

This verse ensures that those who establish mosques must be honest. A few Prophetic traditions are mentioned below on this subject:

- The one who makes a mosque for Allah even if it is the size of a nest of a *Qataat* (a small bird the size of a sparrow), Allah will make a palace for them in Paradise.
- The one who loves the mosque, Allah will love them.
- When you enter the mosque, read two cycles of prayer before sitting.
- During the end of time some people will come who will make a circle in the mosque but their words and

actions will be that of this world. Don't sit with them as Allah has no interest in them.

- Allah has mentioned in some of His previous Books:
On My earth mosques are My houses and those who frequent them are those who visit Me. Blessed is the person who purifies himself in his house and visits Me in My House and it is the duty of the Owner of the House to show generosity to the guest.
- When you see that someone is a regular visitor of the mosque then give testimony to his faith.
- Hazrat Anas bin Malik رضي الله عنه said:
 - The piece of earth on which Allah is remembered through *Dhikr* and prayers, that piece of earth is proud compared to its neighboring earth and the good news of the *Dhikr* of Allah reaches the limits of the earth up to the limits of the seventh Heaven. The one who stands and prays, the earth opens up for him.
 - It is related from Hazrat Anas رضي الله عنه that the one who lights a lamp in the mosque, the angels including those who carry the highest Heaven (*Arsh*), pray for his forgiveness as long as this light burns in the mosque.

Sahih Bukhari and Sahih Muslim relate the following Prophetic traditions. The Holy Prophet ﷺ said:

“One prayer in my mosque is better than 1000 prayers in other mosques except *Masjid-ul Haraam.*”

Imam ibn Hajr Asqalani رحمته الله has said that just like these noble places have greatness and virtuosity in their prayers similarly other acts of worship have similar greatness. Sahih Bukhari and Sahih Muslim relate the following Hadeeth:

“The place between My Room (*Hujra*) and My Pulpit (*Mimbar*) is a garden from the gardens of Paradise.”

The scholars say that this pulpit which the Holy Prophet ﷺ has ennobled by his blessed feet will be placed near the Basin of Kawthar (*Haud-e-Kawthar*) on the Day of Judgment in a manner similar to all the creation being gathered.

According to authentic scholars the place between the Holy Prophet’s ﷺ room/shrine (*hujra*) and pulpit is truly a garden from the gardens of Paradise with the understanding that this area on the Day of Judgment will be entered into the highest Heaven (*Firdaus-e-Bareen*). Some analogize this to be the place of Eid prayers which is outside the precincts of Madinah *Munawwarah* on the way to Makkah *Mukarramah*. Another Hadeeth related by Imam Ahmed and Imam Tabarani (may Allah have mercy on them both) through strong narrators states that Hazrat Anas bin Malik رضي الله عنه narrates that:

“Whoever prays 40 prayers in my Mosque and does not miss any prayer, freedom from the fire

is written down for that person and also from punishment and hypocrisy.”

Imam Bayhaqi (may Allah have mercy on him) narrates from Hazrat Jabir رضي الله عنه that the Holy Prophet ﷺ said:

“Except for *Masjid-ul-Haraam* prayer in my Mosque is better than a 1000 prayers in other mosques. And praying the Friday prayer (*Jumu'ah*) in my mosque is 1000 times more virtuous than other mosques. Ramadan is 1000 times more virtuous in my Mosque than other mosques except *Masjid-ul-Haraam*.”

The Noble Prophet ﷺ traveled from Makkah *Mukarramah* to Madinah *Munawwarah* two and a half months after the covenant at 'Uqba (*Bait-ul-'Uqba*) on the 1st of Rabiul Awwal of the 1st year of the Islamic Hijri calendar which corresponds to 13 September 622 CE. The news of his blessed Arrival had already reached Madinah *Munawwarah*. At the time the population of Madinah *Munawwarah* was about 5000 in which about half were Jews. The additional population three miles south of Madinah *Munawwarah* is the city of *Aliya* and *Quba* where many families of the *Ansar* resided. [The *Ansars* were the Helpers who assisted the *Muhajireen*, those who migrated from Makkah *Mukarramah* to Madinah *Munawwarah* with the Holy Prophet Muhammad ﷺ.] The most prominent was the family of Hazrat 'Amr bin Auf رضي الله عنه whose head was

Hazrat Kulsum bin Al-Hazm رضي الله عنه. The Holy Prophet ﷺ accepted their invitation and constructed a Mosque there which is called the Mosque of Quba (*Masjid Quba*). The Holy Prophet ﷺ constructed this Mosque only for the pleasure of Allah. Allah loved this act of the Holy Prophet ﷺ whose mention Allah makes in Chapter *Al-Tauba*, Verse 109 of the Holy Quran. It is written in the Bukhari Shareef that the Holy Prophet ﷺ used to visit this Mosque once a week either by foot or on some form of transport. Hazrat Abdullah bin Umar (may Allah be pleased with them both) practiced this Prophetic Tradition.



Quba Mosque

Fourteen days after leaving Makkah *Mukarramah*, the Holy Prophet ﷺ entered the holy City of Madinah *Munawwarah* on 14 Rabiul Awwal 1 Hijri which was a Friday

corresponding to 23 September 622 CE. From this day onwards the name of *Yathrib* (the old name of Madinah) became the City of the Prophet ﷺ - *Madinatun Nabi* ﷺ. On the way near the township of *Bani Saalim* the time for the congregational Friday prayers (*Jumu'ah*) came in. The Holy Prophet ﷺ led 100 people in this *Jumu'ah* prayer who heard the sermon. This was the first *Jumu'ah* Prayer. At the time of entry of the Holy Prophet ﷺ into the city of Madinah *Munawwara*, the sight of the yearning devoted welcoming group was worth seeing. The girls of *Ansar* recited the following words in the form of Prophetic Poetry (*Naat*) on the *daf* which is very famous even today and recited with much fervor by those who love the Holy Prophet ﷺ:

The White Moon has risen upon us

طلع البدرُ علينا

From the Valley of Wadaa'

من ثنّيات الوداع

Gratitude is incumbent upon us

وجب الشكرُ علينا

Until the supplicaters supplicate

مادعاً لله داع

O You (Peace Be Upon You) who have been sent to us

أيها المبعوث فينا

You (Peace Be Upon You) have brought that which will be obeyed

جئت بالامرالمطاع



This is the Valley of Wadaa' where the young girls and people of Madinah Munawwara welcomed the Holy Prophet Muhammad (Peace Be Upon Him). On the left hand side is a portion of the Jumu'ah Mosque.

When the city came near, the Holy Prophet ﷺ by the command of Allah Almighty stayed as a guest for seven months in the home of Hazrat Abu Ayyub Ansariؓ which is connected to the current *Masjid Nabawi* ﷺ. When *Masjid Nabawi* ﷺ became ready, he ﷺ moved to his ﷺ room there. At the time that blessed land was a date grove and owned by two orphans. The Muslims used to pray here before the arrival of the Holy Prophet ﷺ. The Holy Prophet ﷺ called the two orphans and bought the land from them to build the Mosque. In addition to this amount some of the other *Ansars* donated their date palm trees to please the orphans. They then cleared the land and placed the foundation of the Mosque. The bricks used to be prepared near *Baqi*, north of Mosque Ibrahim, near the well of Hazrat Abu Ayyubؓ. The Holy Prophet ﷺ and the Companions (may Allah be pleased with them) used to wash the stones

and bricks. The roof of the Mosque was made with branches of the date palm trees and the pillars were made from its trunks. The blessed Hadeeth states that when the Holy Prophet ﷺ was placing the foundation of the Mosque, Hazrat Jibreel (peace be upon him) brought the Command of Allah to make its arbor (shelter of vines and branches) similar to that of the arbor of Hazrat Moosa (peace be upon him). Its height should not exceed seven yards and to not hold back in beautifying and ornamenting it. At the time of the Holy Prophet ﷺ the roof of the mosque was such that if it rained, then mud used to fall on the heads of people. At the beginning, the length of the Mosque from the *Qibla* to the North was 54 yards and from the East to West was 63 yards. After the victory at Khaybar in the seventh year of the Islamic *Hijri* calendar, it was renovated and was extended to 100 yards on all sides. For eighteen months the direction of the *Qibla* was towards the *Bayt-ul-Maqdas* (Jerusalem). There were three doors of the Mosque. One door was towards the *Qibla*, the second door was towards the West (*Bab-e-Rehmat* – Door of Mercy) and the third door was the one from which the Holy Prophet ﷺ used to enter. It is called *Bab-e-Jibreel* – Door of Jibreel (peace be upon him). He ﷺ used to perform the night vigil (*Tahajjud*) prayers here. When the Command came in the Holy Quran for *Tahweel-e-Qibla* (i.e. changing direction of prayer from *Bayt-ul-Maqdas* to the Holy Kaba) then Hazrat Jibreel (peace be upon him) removed all the obstructions between *Masjid Nabawi* ﷺ and the Holy Kaba, i.e.

mountains, trees, etc. The prayer niche (*mihrab*) was fixed in the direction of the *Qibla* that could be viewed through this. For about 14-15 days after the command for the change of *Qibla* the Holy Prophet ﷺ prayed near a pillar which is called the Pillar of Ayysha (may Allah be well pleased with her). It is said that after this point the place of the prayer niche was fixed where it is today. The change of the *Qibla* occurred on Tuesday in the month of Sha'baan. At the time of the Holy Prophet ﷺ there was no sign of the prayer niche as it is seen today in mosques. When Hazrat Umar bin Abdul Aziz became the ruler of Madina *Munawwarah*, he began this practice. The Holy Prophet ﷺ used to deliver sermons to the noble Companions (may Allah be pleased with them all.) And sometimes when he ﷺ would get tired because of the length of standing, he ﷺ would rest against a piece of wood which was connected to that spot. Upon observing this, one companion requested the Holy Prophet ﷺ that if he ﷺ gave the order then a pulpit (*mimbar*) could be constructed upon which it would be easy to stand and sit. The Holy Prophet ﷺ agreed to the request of this companion. A three-tiered pulpit was constructed. The highest tier was for sitting down. It was 1 yard long, half a yard wide, and the height of each tier was half a handspan. According to a sound (*sahih*) narration, when the Holy Prophet ﷺ placed the noble *mimbar* where it stands today and began delivering sermons from there, that piece of

wood on which the Holy Prophet ﷺ used to sometimes rest against, began to cry profusely due to its separation from the Holy Prophet ﷺ. Hearing its voice the companions also began to weep. Seeing this, the Holy Prophet ﷺ came down from the noble *mimbar* and placed his kind hands on it and said:

“If you like I could return you to your previous condition in your current spot. And if you like I could have you placed in Paradise so that you could be satiated by its rivers and springs. And those who have been accepted by Allah can eat your fruits.”

After a while the Holy Prophet ﷺ turned towards the Companions and said:

“It has chosen to be placed in Paradise.”

It is narrated that when Hazrat Hasan Basri رضي الله عنه used to hear this Hadeeth he used to weep and say:

“O servants of Allah, if a dry piece of wood calls out upon separation from the Holy Prophet ﷺ, then aren't you more worthy of this?”

The rulers of the Umayyad, and Abbasid dynasties, and every succeeding Khalifate, king and governor participated

in the expansion, and beautification of Masjid Nabawi ﷺ. Every inch of Masjid Nabawi ﷺ is blessed. Some of the blessed places are mentioned below:

Pillar of Mukhalliqah: It is written on this “This is the pillar of *Mukhalliqah*”. This is the location where there was a dry twig of date upon which the Holy Prophet ﷺ used to rest against while giving sermons. Its detailed explanation has been provided above. When the blessed pulpit was made, this twig was also preserved. Afterwards a scent used to be applied to this twig which is called “*khulooq*” which is why it became famous as the Pillar of *Mukhalliqah*. This pillar is with the prayer niche (*mihrab*) of the Holy Prophet ﷺ. It is written in very clear words: “This is the hidden pillar.” This is that trunk of the tree which cried upon the separation from the Holy Prophet ﷺ. According to narration the Holy Prophet ﷺ consoled it and it was formally buried at this spot. This is why it says on this pillar: “This is the hidden pillar” because this pillar is hidden. This is also known as “The Pillar of *Hannaanah*”.

Pillar of Wufood: It is written on this pillar: “This is the Pillar of *Wufood*”. The Holy Prophet ﷺ used to meet the delegations who used to come from outside near this pillar.

Pillar of Abu Lubabah: It is written on this pillar: “This is the Pillar of *Abu Lubabah* by his action of repentance”. The

Holy Prophet ﷺ wanted to reprimand the Jewish tribe of *Banu Nazir* for their treachery. He ﷺ appointed Hazrat Abu Lubabah رضي الله عنه as the mediator. During the talks with this tribe, one of the secrets of the Holy Prophet ﷺ was betrayed by Hazrat Abu Lubabah رضي الله عنه which he realized immediately. He tied himself with this pillar. After seven days and nights Allah Almighty accepted the repentance of Hazrat Abu Lubabah رضي الله عنه. This is mentioned in Chapter *Al-Anfaal* of the Holy Quran (verses 27-28). This is also called the “Pillar of Repentance”.

Pillar of *Hirs*: It is written on this pillar: “This is the Pillar of *Hirs*”. In front of this Pillar Hazrat Aysha (may Allah be well pleased with her) had a door to her room from which the Holy Prophet ﷺ used to enter the Mosque.

Pillar of *Sareer*: It is written on this pillar: “This is the Pillar of *Sareer*”. This is the place where the Holy Prophet ﷺ used to lay his blessed mat for *I'tikaaf* (retreat).

Pillar of Hazrat Aysha (may Allah be well pleased with her): It is written on this pillar: “This is the Pillar of Hazrat Aysha (may Allah be well pleased with her)”. When the direction of the *Qibla* was changed from the direction of the Holy Mosque of Al-Aqsa to the Holy Kaba, for a few days the Holy Prophet ﷺ stood near this pillar and led the

prayers. Afterwards, he ﷺ led the prayers from the current *mihrab*. It is narrated from Hazrat Aysha (may Allah be well pleased with her) that the Holy Prophet ﷺ said:

“Masjid Nabawi ﷺ has this one place that if people find about its importance, then people will cast lots for the chance to pray there”.

According to the scholars this is that blessed place.

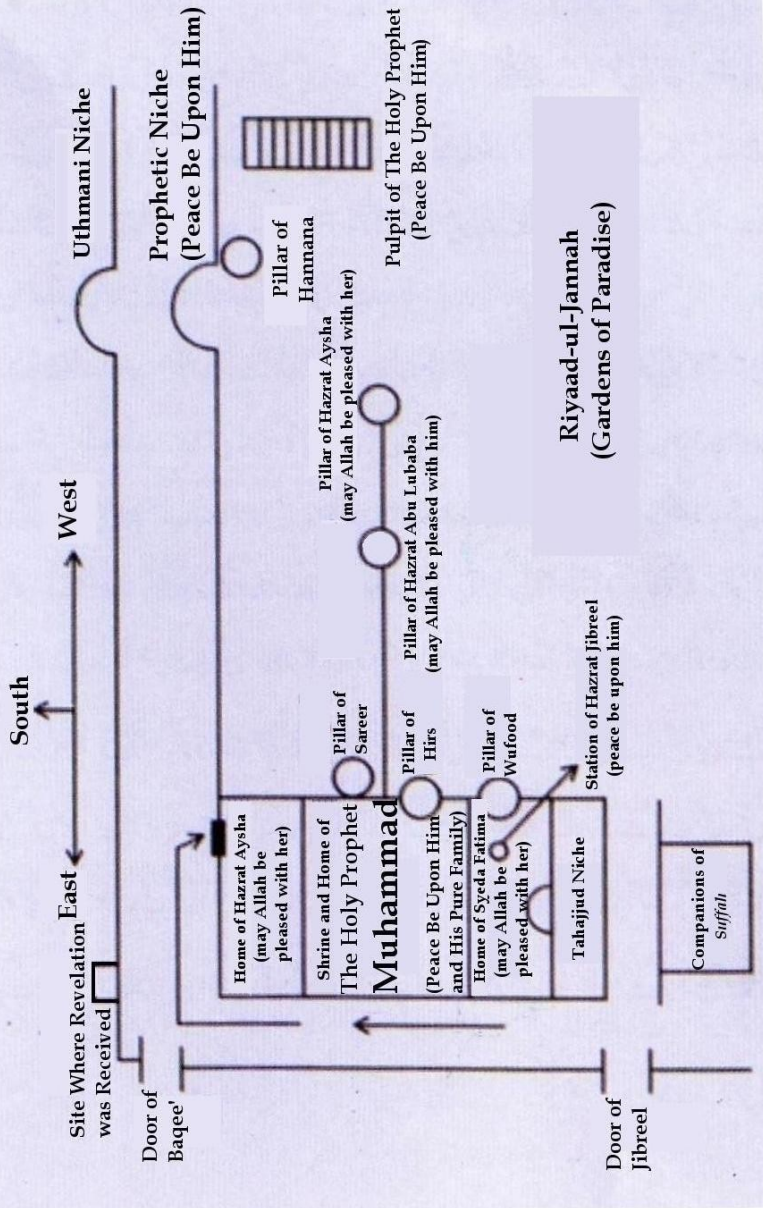
Masjid Nabawi ﷺ has eight original pillars of which two pillars are in the blessed *Rawda* (shrine) of the Holy Prophet ﷺ which are in the blessed chamber of Hazrat Aysha (may Allah be well pleased with her), because the blessed *Rawda* is in the blessed chamber of Hazrat Aysha (may Allah be well pleased with her).

Gardens of Paradise: From the pulpit to the *Rawda* is laid a green carpet which is the area of the *Riyaad-ul-Jannah* (Gardens of Paradise). It has two prayer niches. One is to the right of the Holy Prophet ﷺ. And the other is to the left of the pulpit. The prayer niche on the right was constructed by the Turks. And the one of the left was made from the time of the Holy Prophet ﷺ. From this prayer niche the Holy Prophet ﷺ used to lead the prayers. Hazrat Bilal's رضي الله عنه bench is also in the *Riyaad-ul-Jannah*. Currently, the spot made from white marble is the place where Hazrat Bilal رضي الله عنه

used to perform the call to prayer. Even today the *muezzin* gives the call to prayer from here. It is said that even at the time of the Holy Prophet ﷺ, the roof that was constructed was this low. People desire that in the *Riyaad-ul-Jannah* they can perform supererogatory prayers and recite the Holy Quran at this spot of the call to prayer of Hazrat Bilal رضي الله عنه

For the convenience of visitors, the map of the blessed shrine (*Rawda*) and the *Riyaad-ul-Jannah* is being presented here so that through its help you can recognize the holy spots with ease.

Map of The Mosque of The Holy Prophet Muhammad (Peace Be Upon Him)



The Noble Pulpit (*Mimbar Shareef*): According to Bukhari and Muslim Shareef it is narrated from Hazrat Abu Hurayra رضي الله عنه that the Holy Prophet ﷺ said:

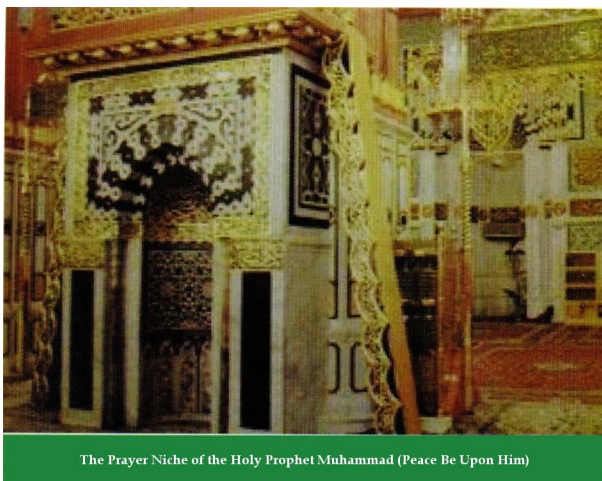
“The area between my *Mimbar* (Pulpit) and *Hujra* (Shrine/Room) is a garden from the gardens of Paradise and my *Mimbar* on the Day of Judgment will be at the Pool of *Kawthar*.”

Time after time leaders of different states have constructed and sent magnificent pulpits for the blessed *Masjid Nabawi* ﷺ. The current pulpit was sent by the Ottoman Sultan Murad in 998 Hijri.



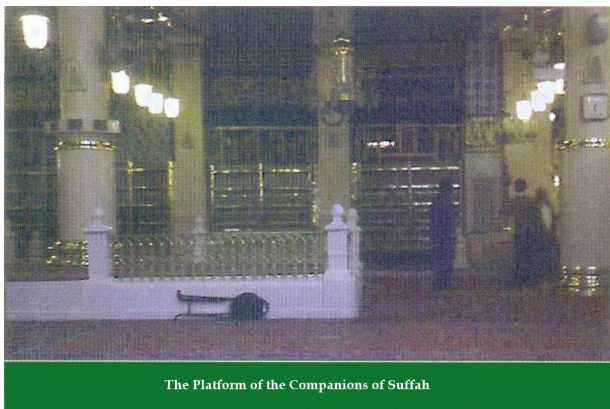
The Noble Pulpit of
The Holy Prophet Muhammad (Peace Be Upon Him)

Prayer Niche (*Mihrab*) of the Holy Prophet ﷺ: At the time of the Holy Prophet ﷺ and the rightly guided Khalifas there was no prayer niche and no minaret. This prayer niche was constructed by Umar bin Abdul Aziz in 91 Hijri. If you stand for prayer in this prayer niche your place of prostration is the place where the Holy Prophet's ﷺ blessed feet used to be.



The Prayer Niche of the Holy Prophet Muhammad (Peace Be Upon Him)

The *Uthmani Mihrab*: The third rightly guided Khalifa, Hazrat Uthman bin Affan رضي الله عنه used to lead prayers from this place. Even today the Imam of *Masjid Nabawi* ﷺ stands at this location at the time of prayer.



Suffah: *Suffah* means a place of shade. This is an elevated place. If we walk in the opposite direction of the *Qibla* from the pillar of Hazrat Aysa (may Allah be well pleased with her), this elevated place comes after the fifth pillar. It is here that the traveling companions used to rest and used to obtain their Islamic knowledge and training.

Home of Hazrat Abu Bakr Siddeeq ﷺ: If one walks towards the Door of Siddeeq (*Bab-e-Siddeeq*) from the blessed *Mimbar* then after the fifth pillar is the house of Hazrat Abu Bakr Siddeeq ﷺ. If one observes the *Bab-e-Siddeeq* closely, this door is made in front of his home and even today holds the following words:

“This is the home of Hazrat Abu Bakr Siddeeq ﷺ”

Hazrat Abu Bakr Siddeeq’s ﷺ home was at this place. It is because of this connection, doors 1-4 have been named after Hazrat Abu Bakr Siddeeq ﷺ



Chapter 4

❧ THE METHOD OF ENTERING INTO THE PRESENCE OF THE HOLY PROPHET MUHAMMAD ﷺ ❧

It is narrated from Hazrat Aysha (may Allah be well pleased with her) that when the Holy Prophet ﷺ passed away, Hazrat Abu Bakr Siddeeq رضي الله عنه said in regards to the difference of opinion that arose about his ﷺ burial, that he heard the Holy Prophet ﷺ say:

“Allah Ta’ala did not give a Prophet his passing away at any point except where it was desired to be his resting place.”

[Tirmidhi Shareef]

Furthermore it is mentioned in a Hadeeth Shareef:

**“Whoever visits my resting place,
my intercession is incumbent upon them.”**

The Holy Prophet ﷺ said:

“The visitation of my resting place after my passing away has the ruling of my companionship, i.e. whoever visited my resting place, that person has gained the spiritual benefit of my companionship in my lifetime.”

In another Hadeeth the Holy Prophet ﷺ said:

“Whoever performed the Hajj of the Holy Kaba and did not visit me, has hurt me.”

This Hadeeth condemns not visiting the Holy Prophet ﷺ and warns and reprimands shirking this blessing after performing the Hajj. This is because it is the great desire of the Holy Prophet ﷺ that his people (*Ummah*) gain the reward for it. This is his absolute and utter kindness, affection and mercy upon his people. It is narrated from Hazrat Imam Abu Hanifa rahimahullah that it is best for the pilgrims (*Hajjis*) that they begin from Makkah *Mukarramah* and after performing the duties of the Hajj, come to Madinah *Munawwarah* and visit the shrine (*Rawdah*) of the Holy Prophet ﷺ which is the most excellent of beautiful actions and confirmed virtuous actions whose degree is close to being an obligation.

The intention for visitation and traveling for it is a good deed. Similarly visiting the Holy Prophet ﷺ and traveling for it has its etiquettes. Some of them are related to the travel itself such as *istikhara*, renewal of repentance, to stop from oppression, provision for your dependants, to please those who have rights on you, items needed for the travel, reading of the supplications which are *Sunnah* for the travel and riding the transportation. When one sees the signs of arriving close to Madinah *Munawwarah* one should reflect

that this is the city of the Holy Prophet ﷺ and one must send blessings and salutations (*Darood-o-Salaam*) copiously. When one sees the minarets of Madinah *Munawwarah* and *Masjid-e-Nabawi* ﷺ then one must recite *Darood-o-Salaam* even more out of respect for the blessed one ﷺ who rests veiled there. It is highly recommended to perform the major ritual ablution (*ghusl*) before entering Madinah *Munawwarah*. One should perform the *miswak* (cleaning the teeth with the special twig), and wear very nice clothes. If the clothes are white it is better. When you enter the *Masjid* do not be heedless of its greatness and nobility. Keep in mind also that this is the place of descent of revelation and a place of respect and mercy and the place of the Master of the Prophets ﷺ. Enter the noble *Masjid* in a manner that you are seeking permission to enter. Upon entering, wait a while and make the intention for *i'tikaaf*: "I make intention for the Prophetic Practice (*Sunnah*) of *i'tikaaf*." When entering the Mosque, first place your right foot. Recite the following supplication upon entering and leaving the Mosque:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِ الْكَرِيمِ وَبُنُورِهِ الْقَدِيمِ مِنْ
 شَيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ
 اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ
 وَرَسُولِكَ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا كَثِيرًا اللَّهُمَّ
 اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ اللَّهُمَّ وَفَقَّنِي وَ
 اغْنِنِي عَلَى كُلِّ مَا يَرُضِيكَ مِنْ عَلَيَّ بِحُسْنِ الْأَدَبِ
 السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ وَبَرَكَاتُهُ السَّلَامُ
 عَلَيْكَ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Additionally, with immense respect and love recite:

أَعُوذُ بِاللَّهِ بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ
 عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

With a tremendous amount of respect according to your strength stay for the visitation. Have faith in the greatness and the witnessing of the Holy Prophet ﷺ that he ﷺ is alive and present and that he ﷺ is aware of the condition of the visitor and can hear him or her. Now perform the two cycles of *Tahiyat-ul-Masjid* (i.e. the prayer for honoring the mosque) on the right hand side slightly removed from the *Musalla* of the Holy Prophet ﷺ and thank Allah Almighty. After performing the *Tahiyat-ul-Masjid* divert your attention towards the pious visitation and turn your

face towards the Illuminated Resting Place. One should stand at such a distance from the noble resting place that was appropriate to stand in front of him ﷺ during his ﷺ time. Keep in your heart that the Holy Prophet ﷺ is aware of your presence and is watching. Your voice must be balanced and with immense love present the following salutation:

”السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ الْكَرِيمُ وَرَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ
 يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ السَّلَامُ
 عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ“

To stand in the presence of the Holy Prophet ﷺ and present your words to him ﷺ is the greatest fortune and happiness for both worlds. This is why the visitor should present their salutation for an extended period of time. If one of your friends has requested to convey their salutation to the Holy Prophet ﷺ, then with great respect say the following: **السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ** (say the name of the person who sent the salutation). When you are done with the salutation to the Holy Prophet ﷺ, then walk a hand's length to your right and say:

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرَ الصِّدِّيقِ يَا صَفِيَّ رَسُولَ اللَّهِ
وَتَانِيهِ فِي الْغَارِ جَزَاكَ اللَّهُ عَنْ أُمَّةٍ مُحَمَّدٌ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ

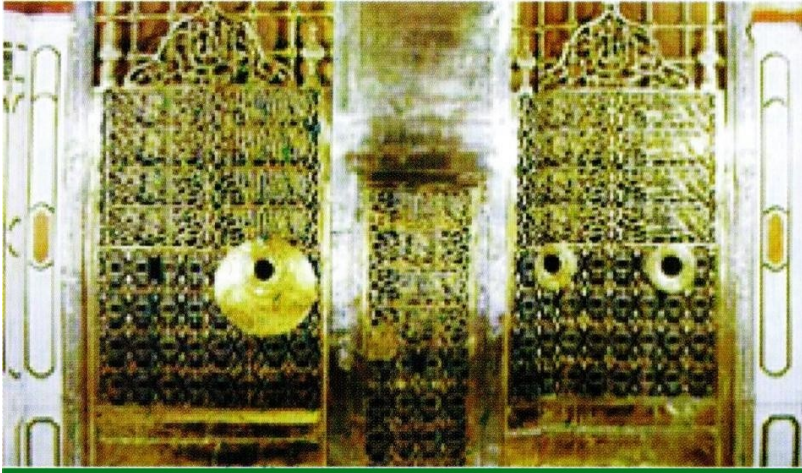
خَيْرَ السَّلَامِ عَلَيْكَ يَا عُمَرَ الْفَارُوقَ الَّذِي أَعَزَّ اللَّهُ بِهِ
السَّلَامُ جَزَاكَ اللَّهُ عَنْ أُمَّةٍ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ خَيْرًا

The person who recites the following verse near the Holy shrine (*Rawdah*) of the Holy Prophet ﷺ:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed Allah and His angels send blessings on the Prophet; O People who Believe! Send blessings and abundant salutations upon him.

[Al-Quran Chapter Al-Ahzab 33:56]



The Blessed *Miwajilha* - the location to visit the Holy Prophet (Peace Be Upon Him)

and after the recitation of this verse recites the following salutation 70 times: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيْكَ يَا مُحَمَّدَ ﷺ, then an angel announces from the sky: “O so and so! Today there will be no need of yours that will not be fulfilled.” Then the person should travel upwards and stand in between the noble Grave and the pillars facing the *Qibla* in such a way that his back should not face the blessed head of the Holy Prophet ﷺ. Here he should be engrossed in praising Allah, sending blessings and salutations on the Holy Prophet ﷺ and making supplications. It is proven from narrations that supplications made in front of the noble *Mimbar* are accepted. Therefore it is recommended that in front of the noble *Mimbar* one should offer ones supplications and entreaties by the *Waseela* (rank) of the Holy Prophet ﷺ in the Divine Presence. If you make the intention to depart

from *Masjid Nabawi* ﷺ, be engrossed in supplication near the *musalla* (prayer area) of the Holy Prophet ﷺ, then visit the Holy *Rawda* with the etiquette that befits this visitation and pray for all of your near and dear ones for happiness in both worlds. And pray to Allah for the acceptance of this visitation. During such a moment of separation it is natural for the eyes to shed tears. And this is a sign of love with the Holy Prophet ﷺ. Don't stop the tears. Request the Holy Prophet ﷺ that he ﷺ again grants permission for you to present yourself in his ﷺ presence because without his permission the journey to Madinah *Munawwara* is not possible.

The Prophet's ﷺ Sanctuary has a total of 41 doors. The last door is the *Baab-ul-Baqee'* or the "Door of *Baqee'*." In the following pages will be mentioned the etiquettes of presenting oneself in the Prophetic Presence through some of these doors. Furthermore, there will be mention of the important places that lie in between those doors and the *Rawda* of the Holy Prophet ﷺ.

Entry from *Baab-us-Salaam* (Door of Peace)

Baab-us-Salaam is door number 1. It is a well known door that leads to the blessed *Rawda* of the Holy Prophet ﷺ. As soon as you enter through this door, if you observe on the

right hand side, you will see on the wall very beautifully written “هذه اسماء النبي صلى الله عليه وسلم” which means “These are the blessed names of the Holy Prophet ﷺ.” It is from this door that these blessed names begin and these names are written all the way until *Baab-ul-Baqee’*. Therefore when we present ourselves in the presence of the Holy Prophet ﷺ, with our faces towards the blessed *Rawda*, then on the right hand side are written these beautiful names some of which are being mentioned below:

Knowledge of the Proofs of Goodness and Certainty
(Peace Be Upon Him)

علم دليل الخيرات اليقين ﷺ

The Possessor of Miracles
(Peace Be Upon Him)

صاحب المعجزات ﷺ

**The Excellent Source of Blessings,
The Victorious One** (Peace Be Upon Him)

فاضل مفضل فاتح ﷺ

The Possessor of Means
(Peace Be Upon Him)

صاحب الوسيلة ﷺ

The Possessor of Forgiveness
(Peace Be Upon Him)

صاحب المغفرة ﷺ

The Reflection of the Truths
(Peace Be Upon Him)

مظهر الحقائق ﷺ

Perfect of the Highest Station
(Peace Be Upon Him)

كامل اكليل ﷺ

[More names continued on next page.]

The Owner of The Basin of Kawthar
(Peace Be Upon Him)

صاحب الكوثر
صلوات الله
عليه وسلم

The Owner of Intercession
(Peace Be Upon Him)

صاحب الشفاعة
صلوات الله
عليه وسلم

The Distinctly Noble One
(Peace Be Upon Him)

مخصوص بالشرف
صلوات الله
عليه وسلم

The Owner of the Crown
(Peace Be Upon Him)

صاحب التاج
صلوات الله
عليه وسلم

The Owner of the Ascension
(Peace Be Upon Him)

صاحب المعراج
صلوات الله
عليه وسلم

The Possessor of the Staff
(Peace Be Upon Him)

صاحب القضيبة
صلوات الله
عليه وسلم

The Messenger of Ease
(Peace Be Upon Him)

رسول الراحة
صلوات الله
عليه وسلم

If one enters through this door, then first is the Holy Prophet's ﷺ noble pulpit on the left hand side. After the noble pulpit, the Holy Prophet's ﷺ blessed *Rawda* will be on the left hand side which is as follows:

First Golden Mesh: The first golden mesh is empty.

Second Golden Mesh: This is the station of love where resides the true Light of creation, i.e. the final resting place of the Holy Prophet ﷺ. You will see three holes here. The first is a big hole and is specially designated for the viewing of the blessed Grave of the Renowned Master, Crown of Madinah ﷺ. Here it is written:

”هنا السلام على رسول الله ﷺ“

(Send salutations on the Prophet of Allah ﷺ here). The other two holes are small and equal. It is written on the first hole: "هنا السلام على ابي بكر" (Send salutations on Hazrat Abubakr رَضِيَ اللهُ عَنْهُ here). On the second hole it is written: "هنا السلام على عمر بن الخطاب" (Send salutations on Hazrat Umar bin Al-Khattab رَضِيَ اللهُ عَنْهُ).

Third Golden Mesh: This is related to Hazrat Isa (peace be upon him). It is proven from narrations that he will return as a follower (*Ummati*) of the Holy Prophet ﷺ and defend Islam and this will be his final resting place. This is why this area has been reserved vacant. Immediately above the mesh of Hazrat Isa ﷺ is written the following verse of the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ
وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ
أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O People who Believe! Do not raise your voices higher than the voice of the Prophet, nor speak to him loudly the way you shout to one another, lest your deeds go to waste whilst you are unaware.

[Al-Quran Chapter *Al-Hujurat* 49:2]

It is clearly written above the mesh of Hazrat Isa (peace be upon him) about the Holy Prophet Muhammad ﷺ:

“نَبِيُّ عَظِيمٍ خُلِقَ لَهُ عَظِيمُ الرَّحْمَنِ فِي سَيِّدِ الْكُتُبِ”

“The Prophet ﷺ of the highest station whose character is magnificent and whose character has been stated in the Master of Books [i.e. the Holy Quran] as magnificent.”

Entrance from *Baab-ul-Baqee'*

As you enter through the *Baab-ul-Baqee'* and look at the top of the wall on your left, you will find flowers on this wall. Some time back there was a hole in this area where there are now flowers. It is said that through this hole, Hazrat Jibreel (peace be upon him) used to bring revelation to the Holy Prophet ﷺ.

If you walk forward you will find those golden mesh doors the sight of which all believers yearn for. And every believer aspires that at least once in their lifetime they can be blessed with the pious visitation of the *Rawda* of the Holy Prophet ﷺ. On your right hand side you will find three mesh doors. In these golden mesh on the top in very beautiful script is written “*Ya Allah, Ya Majeed*” .

First Golden Mesh: [The mention of this has just gone by but it is being repeated here.] This is related to Hazrat Isa

(peace be upon him). It is proven from narrations that he will return as a follower (*Ummati*) of the Holy Prophet ﷺ and defend Islam and this will be his final resting place. This is why this area has been reserved vacant. Immediately above the mesh of Hazrat Isa (peace be upon him) is written the following verse of the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ
وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ
أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O People who Believe! Do not raise your voices higher than the voice of the Prophet, nor speak to him loudly the way you shout to one another, lest your deeds go to waste whilst you are unaware.

[Al-Quran Chapter *Al-Hujurat* 49:2]

It is clearly written above the mesh of Hazrat Isa (peace be upon him) about the Holy Prophet Muhammad ﷺ:

“نَبِيُّ عَظِيمٍ خُلِقَهُ خُلُقُ الَّذِي لَهُ عَظِيمُ الرَّحْمَنِ فِي سَيِّدِ الْكُتُبِ”

“The Prophet ﷺ of the highest station whose character is magnificent and whose character has been stated in the Master of Books [i.e. the Holy

Quran] as magnificent.”

Second Golden Mesh: This is the station of love where resides the true Light of creation, i.e. the final resting place of the Holy Prophet ﷺ. You will see three holes here. The first two holes are small and equal. It is written on the first

hole: ”هنا السلام على عمر بن الخطاب“ (Send salutations on Hazrat Umar bin Al-Khattab (رضي الله عنه). On the second hole it is written:

”هنا السلام على ابي بكر“ (Send salutations on Hazrat Abubakr (رضي الله عنه) here). The third is a big hole and is specially designated for viewing the blessed Grave of the Renowned Master, Crown of Madinah ﷺ. Here it is written:

”هنا السلام على رسول الله ﷺ“ (Send salutations on the Prophet of Allah ﷺ here). If you observe carefully at this station you will find two pillars with a complete couplet on them - one line is on one pillar and the other line is on the other pillar. The couplet is:

”نَفْسِي الْفِدَا الْقَبْرُ أَنْتَ سَاكِنُهُ فِيهِ الْعِفَافِ وَفِيهِ الْجُودِ وَالْكَرَمِ“

My being is sacrificed on that
grave in which you (ﷺ) reside

This blessed grave contains
forgiveness, generosity, and benevolence

It should be borne in mind that the blessed graves cannot be seen through these holes because a lead wall has been

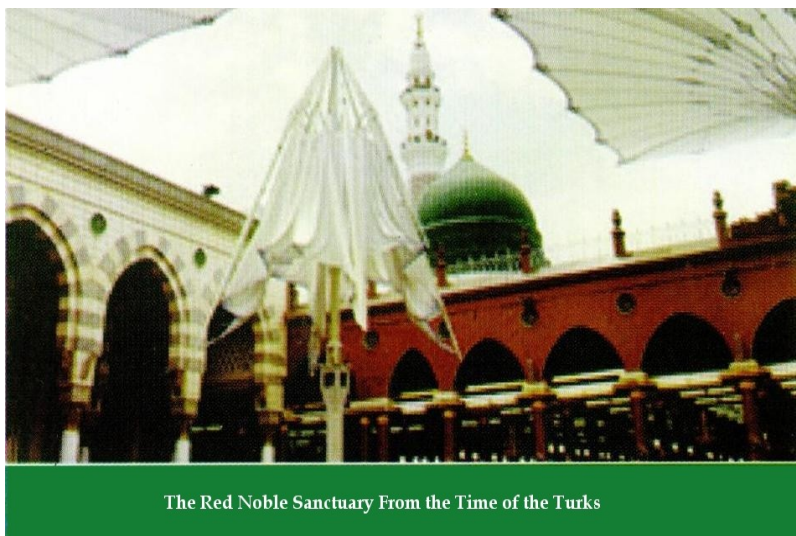
raised from the ground up to the ceiling around them. The blessed grave of the Holy Prophet ﷺ is in between these walls. These walls are draped with a green and red sheet that goes from the ceiling to the floor. (The etiquettes of presenting oneself in the Prophetic Presence have been explained earlier in this chapter.)

Third Golden Mesh: The third golden mesh is empty.

Entry from *Baab-e-Fahd*

Baab-e-Fahd is also a famous door which used to be called *Baab-e-Majeedi*. Seven domes and two minarets are made on it. There are a total of 10 minarets in *Masjid Nabawi* ﷺ. At the time of the Turks there were only two minarets which are still present today. One minaret is on the *Baab-us-Salaam* and it is green; the other minaret is on the *Baab-ul-Baqee'* and it is white. These two minarets are shorter in height compared to the other eight minarets. In order to make your pious visitation through *Baab-e-Fahd*, walk in the middle path. After a little while you will come across a wide umbrella like structure. In front of that you will find another wide umbrella like structure. As soon as this second structure ends, the Sanctuary of the Holy Prophet ﷺ will be before you. This sanctuary was made at the time of the Turks. On it are written the blessed and holy names of the Holy Prophet ﷺ, his blessed family, his noble companions (may Allah be pleased with them all). Its characteristic is that it is brick red in color and at one time it

was called the Red Sanctuary.



The Red Noble Sanctuary From the Time of the Turks

Now enter this sanctuary and continue to walk in the middle. Doing so, you will reach the *Riyad-ul-Jannah*. The *Riyad-ul-Jannah* can be recognized by the fact that these days it is covered by a light green colored carpet. If you observe, in front you will see the blessed prayer niche and pulpit. From the corner of the left side of the *Riyad-ul-Jannah*, the blessed *Rawda* (the holy shrine of the Holy Prophet ﷺ) begins. And if you turn to the left, you will see the blessed *Mawaajiha* (Pure *Rawda*). At this station send copious blessings and salutations (its method has been mentioned in the previous pages.)

Entry from *Baab-un-Nisaa* (Door of Women)

Baab-un-Nisaa is also a famous way to reach the blessed

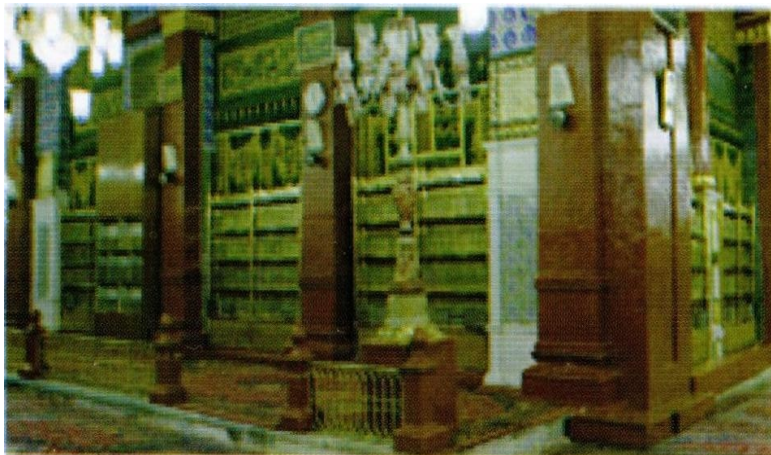
Rawda of the Holy Prophet ﷺ. As soon as you enter this doorway, on the left hand side is the bench of the *Ashab-us-Suffah* (People of the Bench). At the end of this bench is a passageway. This is the passageway of *Baab-e-Jibreel*. Attached to this passageway is another small raised area. This is immediately next to the blessed *Rawda*. At the center of this raised area, the Holy Prophet ﷺ used to perform his *Tahajjud* (night vigil) prayers.



Verandah of the Companions of *Suffah* (may Allah be pleased with them)

The way to identify the location where the Holy Prophet ﷺ performed the *Tahajjud* prayers is that in the very center of that small bench these days there are beautiful blue tiles. On top of these tiles is an old frame which holds a picture of the Holy Kaba and this place is slightly jutting out. There is a book rack in this location where there are manuscripts

of the Holy Quran. This is right in between the two corners. This is where the Holy Prophet ﷺ used to perform *Tahajjud* prayers.



Location Where The Holy Prophet Muhammad (Peace Be Upon Him) Performed *Tahajjud* Prayers

At the location of *Tahajjud* prayers on the right hand side, at the corner of the blessed *Rawdah* there is a door. It is through this door that the Holy Prophet ﷺ used to come out for the *Tahajjud* prayers. This door used to open into the home of Hazrat Fatima Zahra (may Allah be well pleased with her) because this was the home of Hazrat Fatima (may Allah be well pleased with her). If you walk to your left, then your direction will be towards *Baab-e-Jibreel*. As soon as the raised area of *Tahajjud* ends, if you turn to your right, there are two white pillars. In between these two pillars is the blessed footprint of the Holy Prophet ﷺ. The people of faith aspire to perform prayers at this blessed spot.

In front of the bench of the *Ashab-us-Suffah*, on the right hand side of the location where the Holy Prophet ﷺ used to perform *Tahajjud* prayers, there is a couplet:

رب الجمال تعالى الله خالقه
فمثله في جميع الخلق لم احد

Allah is the Creator of Allah's Beauty. There is no likeness of His Beauty in His creation.

The couplet on the door that opens into the home of Hazrat Fatima Zahra (may Allah be well pleased with her) has been erased. Now nothing is written there. Where the Holy Prophet ﷺ used to perform *Tahajjud* prayers, on the left hand top side of that prayer area is written the following:

خَيْرَ خَلْقٍ عَلَى الْمُرْسَلِينَ ذَاتِ خَيْرٍ الْآنَامِ هَادِيَ إِلَى اللَّهِ

Your Creation is better than that of all the Prophets. Your essence is the Best of Creation and you are a Guide from Allah.

This line of poetry on the one hand is a fine example of clarity and eloquence, and on the other hand explains the qualities of the Holy Prophet ﷺ. This poetry exhibits the love and connection that the followers (*Ummat*) of the Holy Prophet ﷺ have with him ﷺ. All these lines of poetry have been written in and around the Pure *Rawda* of the Holy Prophet ﷺ which accentuates the beauty of the blessed *Rawda*. These couplets are difficult to read as the calligraphy used is intricate. Arab poets have written *Naats*

(i.e. poetry in praise of the Holy Prophet Muhammad ﷺ) with the help of this poetry which are recited in Arabia. Some of these lines of poetry praise Allah, and some praise the Holy Prophet ﷺ. The walls of *Masjid Nabawi* ﷺ should be carefully observed because its pillars, walls and other spots are filled with signs for Muslims.



Chapter 5

❧ IMPORTANT SITES IN MADINAH MUNAWWARAH ❧

Jannat-ul-Baqee'

The virtues of *Jannatul Baqee'*, the burial of those who have passed away in it, the love of the Noble Prophet ﷺ, the burial of the Companions in *Madinah Munawwarah*, and the good news of the intercession and witnessing of the Noble Prophet ﷺ - all of these hold many Prophetic traditions. Hazrat Musab bin Zubayr رضي الله عنه relates that:

“I was coming from *Madina Munawwarah* through the path of *Baqee'*. Ibn Raas Jalut who was from the People of the Book was with me. When his eyes fell on the *Baqee'* he said ‘this is.’ Upon Hazrat ibn Zubayr’s رضي الله عنه enquiry he replied that he had read in the Torah that there is a cemetery in between two stony hills which is called *Nakheel*. From here 70,000 people will rise whose faces will shine like the full moon.”

It is narrated in a Hadeeth:

“Whoever passes away in *Madinah Munawwarah* and is buried in the *Baqee'* will have the distinct honor of the intercession of the Holy Prophet ﷺ.”

On the Day of Judgment the first to rise will be the Holy Prophet ﷺ, then Hazrat Abubakr Siddeeq رضي الله عنه then Hazrat

Umar Farooq رضي الله عنه, then the people of *Baqee'*, then the people of Mecca from the earth. There is another Noble Hadeeth which relates:

“There are two cemeteries whose light in the sky is akin to that of the moon and the sun on the earth. One is the cemetery of *Baqee'* and the other is the cemetery of *Asqalaan*.”

Ka'ab Ahbar relates that it is said in the Torah that:

Angels guard the cemetery of *Baqee'* and when it fills up, they take it to the heavens and empty it there.

Amongst the *Muhajireen* [i.e the Companions who travelled from Makkah *Mukarramah* to Madinah *Munawwarah*], the first to pass away was Hazrat Uthman bin Maz'oon رضي الله عنه. He was the first person to be laid to rest in the *Baqee'*. At that time it was full of trees called *Arqad*. This is why this location is called *Baqee' Arqad*. After him, the blessed son of the Holy Prophet ﷺ our Master Ibrahim, at the age of 6 months passed away and was laid to rest there. Around his blessed grave is a boundary of stones and he رضي الله عنه is resting almost in the center of *Baqee'*. You can make pious visitation of his blessed grave as you enter the *Baqee'* by going to its center and then looking to your left.

The Holy Prophet ﷺ said that:

“For Ibrahim رضي الله عنه in Heaven there will be a nursemaid who will complete his days of nursing.”

The Holy Prophet ﷺ buried him with his blessed hands, covered it with mud and sprinkled water on it. It is related by Hazrat Aisha (may Allah be pleased with her) in the Sahih Muslim:

“One night the Holy Prophet ﷺ was in my home. During the last portion of the night, he ﷺ proceeded towards the *Baqee'* and offered salutation to those resting there and made the prayer of forgiveness for them.”

Imam Bayhaqi (may Allah have mercy on him) relates that the Holy Prophet ﷺ went to the *Jannat-ul-Baqee'* on the night of the middle of Sha'baan and said:

السَّلَامُ عَلَيْكُمْ أَهْلَ الْقُبُورِ وَيَغْفِرُ اللَّهُ لَنَا وَ
لَكُمْ أَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ بِالْآثِرِ

“Peace upon you dwellers of the cemetery. May Allah forgive us and you. You left before us and we will meet you.”

Jannat-ul-Baqee' has a great historical status. Blessed members of the Holy Prophet's ﷺ blessed Family are resting here as well as other historical figures. Only men are allowed to enter the *Jannat-ul-Baqee'*. Women can make their pious visitation and deliverance of reward (*Isaale-e-Sawab*) from outside.

The respected names of some of the blessed mothers of the believers, and male and female Companions (may Allah be

well pleased with them all) are listed below:

Mothers of the Believers:

- Hazrat Juwairiya (may Allah be pleased with her)
- Hazrat Sawdah (may Allah be pleased with her)
- Hazrat Aisha (may Allah be pleased with her)
- Hazrat Maimoona (may Allah be pleased with her)
- Hazrat Hafsa (may Allah be pleased with her)
- Hazrat Umme Habeebah (may Allah be pleased with her)
- Hazrat Umme Salma (may Allah be pleased with her)
- Hazrat Safiya (may Allah be pleased with her)
- Hazrat Zaynab (may Allah be pleased with her)

Male and Female Companions:

- Hazrat Fatima Zahra (may Allah be pleased with her)
- Hazrat Fatima bint Asad (may Allah be pleased with her)
- Hazrat Imam Hasan رضي الله عنه
- Hazrat Imam Zaynul Abideen رضي الله عنه
- Hazrat Imam Muhammad Baqar رضي الله عنه
- Hazrat Imam Jafar Sadiq رضي الله عنه
- Hazrat Abbas ibn Abdul Muttalib رضي الله عنه (the uncle of the Holy Prophet صلى الله عليه وسلم)
- Hazrat Ummul Baneen (may Allah be pleased with her) (the mother of Hazrat Abbas رضي الله عنه)
- Hazrat Atikah (may Allah be pleased with her) (paternal aunt of the Holy Prophet صلى الله عليه وسلم)
- Hazrat Safiya (may Allah be pleased with her) (paternal aunt of the Holy Prophet صلى الله عليه وسلم)
- Hazrat Zaynab (may Allah be pleased with her)

- Hazrat Kulthum (may Allah be pleased with her)
- Hazrat Ruqayya (may Allah be pleased with her)
- Hazrat Abdullah bin Jafar Tayyar (may Allah be pleased with her) (the son-in-law of Hazrat Ali عليه السلام and the husband of Hazrat Zaynab (may Allah be pleased with her))
- Hazrat Aqeel bin Abi Talib عليه السلام (older brother of Hazrat Ali عليه السلام)
- The martyrs of *Uhud* (those Muslims who were injured in the Battle of *Uhud* and later passed away as a result of it, were buried here)
- Hazrat Ismail bin Imam Jafar Sadiq عليه السلام (this grave was first outside the *Baqee'* and was later transferred in)
- Hazrat Haleema Saadia (may Allah be pleased with her) (the wet-nurse of the Holy Prophet صلى الله عليه وآله, i.e. who fed him صلى الله عليه وآله her milk)
- Hazrat Abdullah عليه السلام (the blessed father of the Holy Prophet صلى الله عليه وآله)
- Hazrat Uthman bin Affan عليه السلام
- Hazrat Abdullah bin Jahash عليه السلام

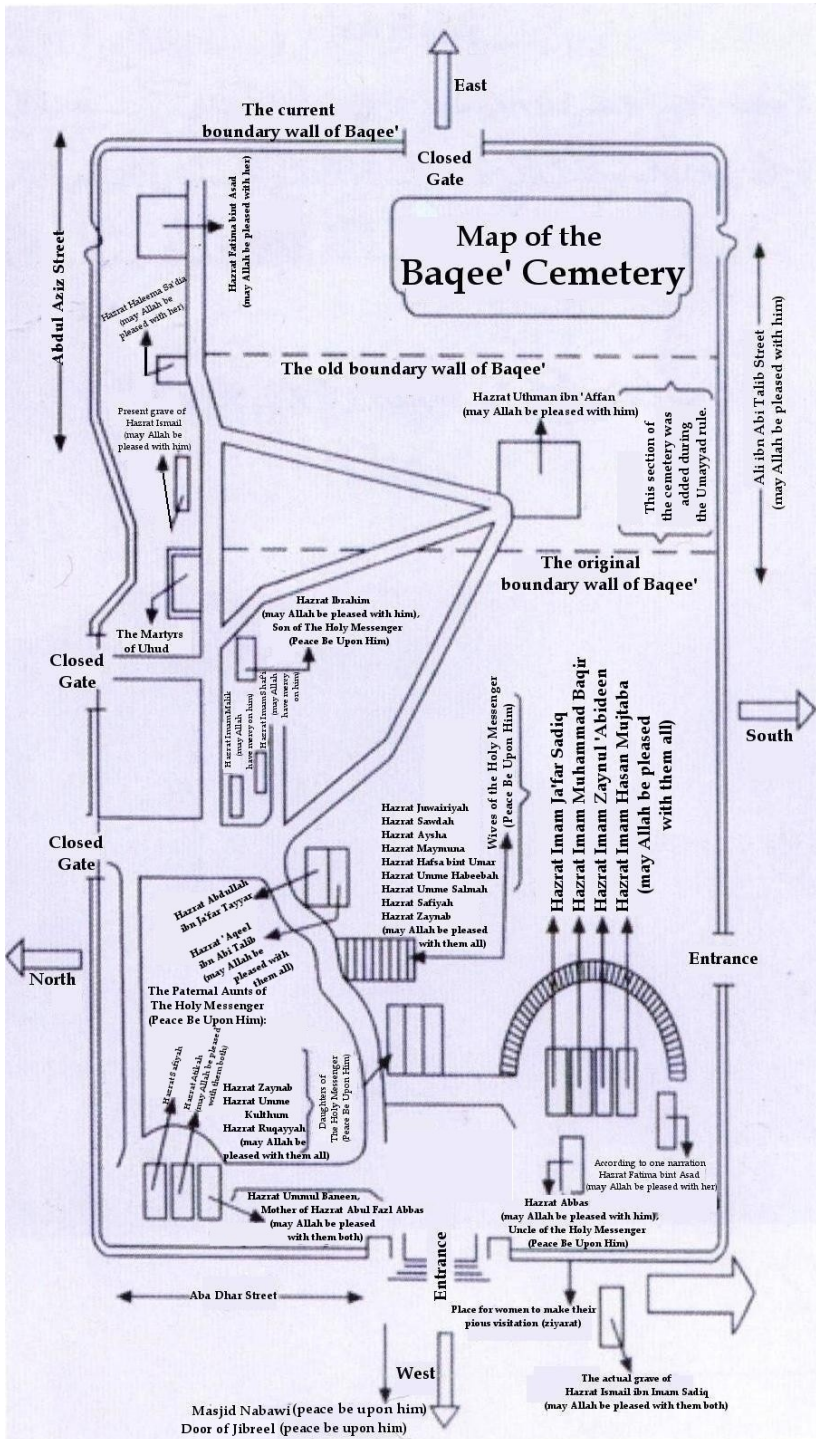
May Allah Almighty be pleased with them all!



The Blessed Resting Place of Hazrat Haleemah Sa'diah (may Allah be well pleased with her) -
The Wet Nurse of The Holy Prophet Muhammad (Peace Be Upon Him)



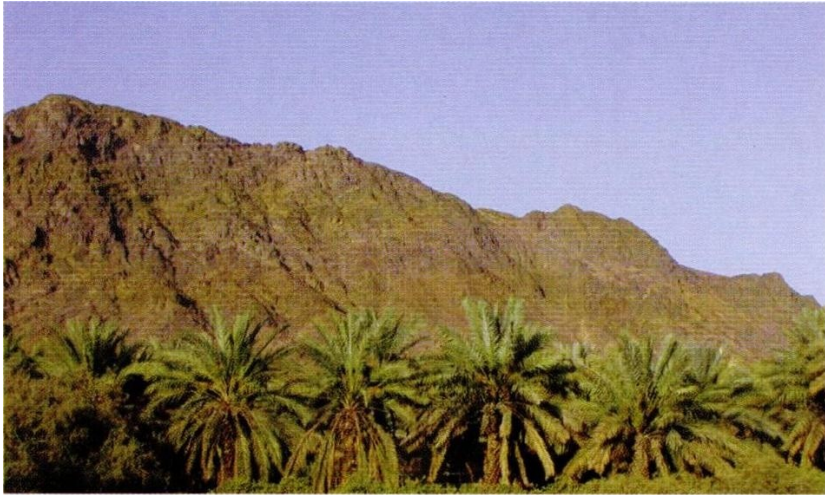
The Blessed Resting Places of Hazrat Sa'ad ibn Muadh and another Companion
(may Allah be well pleased with them both)



The Mountain of *Uhud*

The word *Uhud* is derived from “*had*” because this mountain is different from other mountains. It is located to the North of Madinah *Munawwarah* at a distance of about two kilometers. This is the station of *Syed-ush-Shuhada* (Master of the Martyrs). It is mentioned in the *Saheehain* (the two most authentic books of Hadeeth – the Sahih Al-Bukhari and the Sahih Al-Muslim) that the Holy Prophet ﷺ indicated towards the Mountain of *Uhud* and said:

“This is one mountain that keeps Me beloved and I too keep it beloved.”



Mount *Uhud*

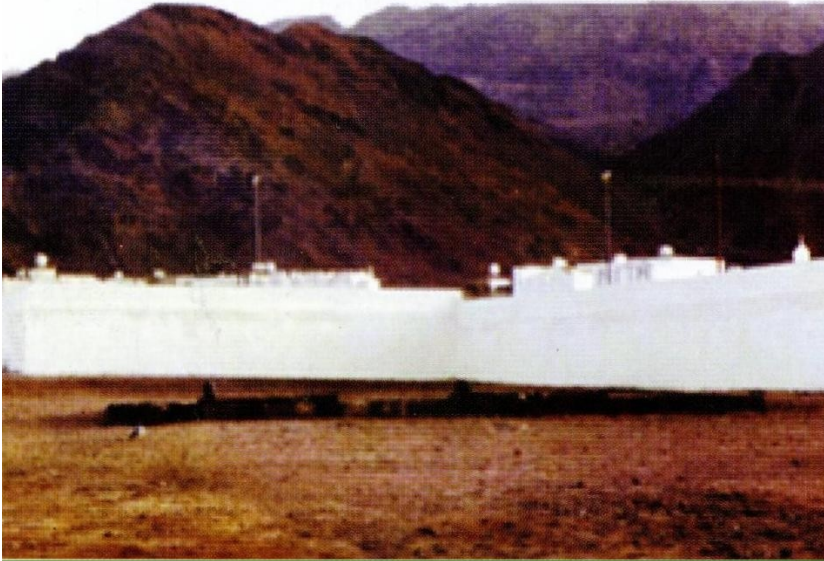
The Noble Prophet ﷺ visited the graves of the martyrs of *Uhud* every year and used to recite

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

. Hazrat Ibn Umar رضي الله عنه

relates that the Holy Prophet ﷺ said:

“Whoever passes by these martyrs and sends salutations upon them, these martyrs send salutations on them until the Day of Judgment.”



The Blessed Resting Place of Hazrat Ameer Hamzah (may Allah be well pleased with him)

The Mosques of Madinah Munawwarah

Masjid Ijaabah

This mosque is near the current *Ansaar* Hospital. According to the narration of *Muslim Shareef*, the Holy Prophet ﷺ along with his Noble Companions (may Allah be pleased with them all), performed two cycles of prayer here and then engaged in a prolonged supplication. After which he ﷺ said:

“I asked Allah for three things. The first two were accepted, but the third was not. The first two were to protect my *Ummat* from being destroyed by the annual famine and from drowning in a flood. And the third was to protect them against internal strife.”

Masjid Abi Dhar

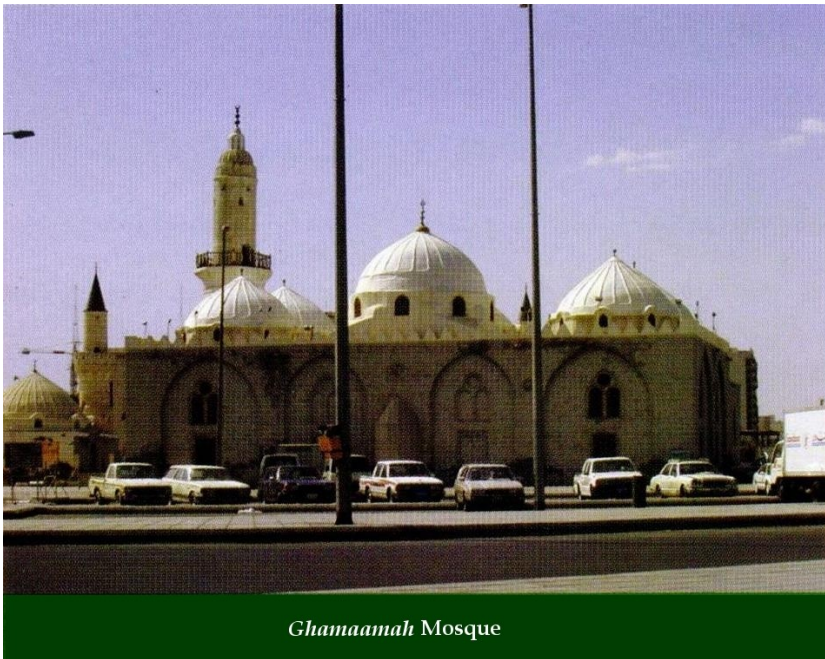
Imam Bayhaqi (may Allah have mercy on him) narrates that Hazrat Abdurrahman bin Awf رضي الله عنه says that one day the Noble Prophet ﷺ and I performed two cycles of prayer in this mosque. After the prayer the Holy Prophet ﷺ went into a prolonged prostration, so long that I began to weep for fear that he رضي الله عنه may have God forbid passed away to the Divine. At this point the Holy Prophet ﷺ raised his blessed Head from prostration and said:

“Hazrat Jibreel (peace be upon him) has said that whoever sends blessings and salutations upon Me, Allah The Exalted will send blessings and salutations upon that person. I performed a prolonged prostration in gratitude for this.”

Masjid Ghamaamah

This mosque is situated to the west of *Masjid Nabawi* ﷺ.

The Holy Prophet ﷺ used to conduct the Eid prayers in this location. It used to be an open area. The Turks built a mosque here which still stands today.



Ghamaamah Mosque

The Brethren of the Family of *Habash*

The Holy Prophet ﷺ honored his true lover, Hazrat Bilal رضي الله عنه with the responsibilities of serving and taking care of the Prophetic quarters. Furthermore, he ﷺ also expressed his desire that Hazrat Bilal رضي الله عنه gather some appropriate people for this purpose. According to narration Hazrat Bilal رضي الله عنه in accordance with the Holy Prophet's ﷺ directive, chose some people from his village and presented them to the Holy Prophet ﷺ for this service. These were people who were considered neither men nor women. The Holy Prophet ﷺ accepted them. According to narration, to this day it is this category of people from the village of Hazrat Bilal رضي الله عنه who are neither men nor women who are appointed with as keepers of the keys of the blessed *Rawda* and the *Masjid Nabawi* رضي الله عنه. These are the people who enter the blessed *Rawda* of the Holy Prophet ﷺ and clean the quarters. The Saudi government has continued this tradition. Even today there are eleven service-people (*khuddaam*) who are always close to the blessed *Rawda* in *Masjid Nabawi* رضي الله عنه. If we enter through the Door of *Jibreel* (peace be upon him), immediately to the right side of the door are the quarters of these service-people to the Holy Prophet ﷺ where they are always present at the times of their duty. They are present in these quarters even at night. They are the ones who open the doors for the prayers. The government has provided separate special living quarters for them in *Madinah Munawwarah* as well. These days Muhammad Saeed Adam is the head of this service-group. Amongst the

other service-people are Ali Hundayfi, Ahmed Yaseen, Abdullah and others. It is famous about Ali Hundayfi that he came to Madinah *Munawwarah* in his childhood and has not returned to *Habash* to this day! From amongst these service people, one of the first service persons, Muhammad, went back to *Habash* and passed away there. The Saudi government brought his deceased body from *Habash* and laid it to rest in the *Jannat-ul-Baqee'* with very diligent arrangements and preparation. It is worth mentioning at this point that if you observe the beginning portion of the area of the People of the Bench, you will see elderly people who may be 100-125 years of age. Some amongst them are those who have traveled by foot from far off places and presented themselves to the Holy Prophet ﷺ from their youth and today in their old age are still engaged in worship and benefitting from the Prophetic effulgence ﷺ. On this very same bench you can continuously see some people from *Habash* who generally remain there between the prayer times of 'Asr and 'Isha. People make offerings to them out of affection.



Conclusion

It has been briefly attempted that with the aid of photos and maps the holy places are made clear so that they are easy to identify. One important point must always be borne in mind that whether we are in Makkah *Mukarramah* or Madinah *Munawwarah*, it is incumbent upon us that we express our love for these places with the requisite respect and etiquette. Try not to inflict hardship on others when performing your prayers. Turn off your cell phones and try to the best of your ability to not cross in front of people who are praying.

It is forbidden to spit towards the Holy Kaba. This is out of respect for it. However it is extremely unfortunate that some people (may Allah protect us) sit or fall asleep with their feet pointing towards the Holy Kaba or blessed *Rawda* of the Holy Prophet ﷺ. This is an outright sin. Similarly it is also seen that some ignorant people sleep on the Holy Quran making it a pillow. Or they keep the Holy Quran (may Allah protect us) near their feet. This is an outright insult of the Holy Quran. May Allah protect us from such acts. Ameen. It is also witnessed that some people not only talk on their cell phones during the circumambulation of the Holy Kaba but (may Allah protect us) also during the prayer. This is an insult of the symbols of Islam. We must always avoid this.

We pray to Allah Almighty, that by the Glorious Rank of His Pure Beloved Chosen One ﷺ, He accepts and approves our worship. Ameen.



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ABOUT THE AUTHOR

Prof. Dr. Mohammad Ahmed Qadri is the Founding Director of the Islamic Educational and Cultural Research Center. IECRC is a non-profit, non-political, 501(c)(3) *Ahle Sunnah wal Jama'ah* organization. Founded in 2002, IECRC provides community services in Northern California (San Francisco Bay Area and Sacramento) and British Columbia (Surrey), Canada.

Dr. Qadri hails from the noble *Hashimi* family and is a renowned scholar from Pakistan who taught at its local colleges and the University of Karachi, Pakistan for over 20 years. He has expertise both in modern education as well as traditional Islamic Sciences having completed the *Dars-e-Nizami*, an 18 year traditional Islamic course from Pakistan. He has also studied with scholars from Al-Azhar University, Cairo. Dr. Qadri holds certification in Intercultural Communication from the Center for Intercultural Studies, University of British Columbia, Canada.

Dr. Qadri is a gold medalist from Karachi University, and has received gold medals from the Intellectual Forum of Pakistan, and the Karachi University Teachers' Society. Dr. Qadri is also the recipient of many prestigious international awards such as the Ambassador for Peace Award presented by the Universal Peace Foundation and Interreligious and International Federation for World Peace in Canada, the National Education Award presented by the Pakistan Education Forum, and the Award for Research in Social Sciences presented in Dubai.

Dr. Qadri has appeared on several television programs including Quranic Spectrum on QTV. He has also made regular guest appearances on radio broadcasts in the U.S. and Canada.

Dr. Qadri's goal at the IECRC is to foster and promote the light, love, and message of peace of our beloved Leader, the Holy Prophet Muhammad (prayers and peace of Allah Almighty be upon him, his blessed Family and noble Companions) and carry on the Islamic legacy of unconditional service to humanity, creating a culture of world peace and tolerance.

This book, [Visiting the Holy City of Madinah, The Radiant](#), is an essential guide for all Muslims visiting this historic and virtuous city for steps on performing the 'Umrah, (lesser pilgrimage) and learning about those blessed sites within the Mosque of the Holy Prophet (peace be upon him) and its adjacent areas that are a source of immense blessings in this world and the Next.

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Mailing Address: P.O. Box 1646, Union City, California 94587, USA

Phone: +1-510-732-6786