

History of Al-Madinah Al Munawwarah

Compiled by a Group of Scholars
Under the Supervision of
Shaikh Safiur Rahman Mubarakpuri

Translated by:
Nasiruddin al-Khattab

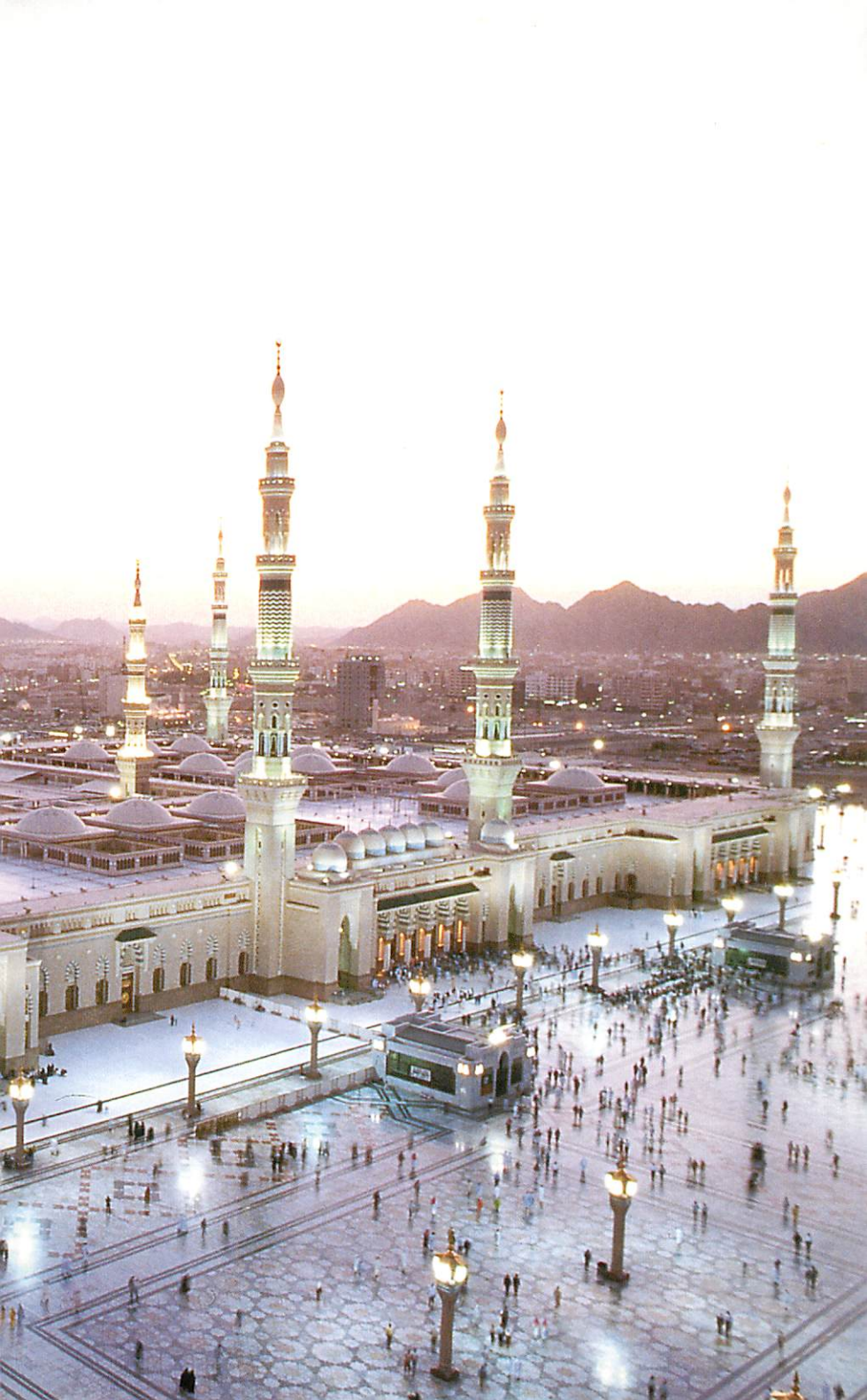


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

Publishers Foreword

There is no Muslim of true faith who does not feel himself called at all times by an overwhelming desire to visit the City of Allâh's Messenger ﷺ and there is no Muslim whose love for Al-Madinah does not fill his heart, infuse his blood, his flesh and his bones. And the love of the Muslims for Al-Madinah is not surprising, since the Prophet ﷺ encouraged it, saying:

“اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ”

“O Allâh! Make Al-Madinah beloved to us, as we love Makkah – or more.”^[1]

And Al-Madinah is still one of the most beloved places on earth – if not the most beloved in the heart of every Muslim, in response to this fine call.

And Al-Madinah was the place to which Allâh's Messenger ﷺ emigrated and it gave him refuge, embraced his preaching and supported his religion, and its people defended him with their lives, their wealth and their sons until Allâh made him

^[1] *Al-Bukhari* (1889) and *Muslim* (1376).



victorious. So, Al-Madinah possesses virtues which are well known and an influence which none disputes in supporting this religion.

And the land of Al-Madinah contains his pure remains and its ennoblement is increased thereby and it includes his Mosque, by which its purity is increased and its station is raised by them both and it is elevated in esteem, honor and love in the hearts of the Muslims. And all of Al-Madinah is superior, for therein deeds are multiplied (in reward) and prayer therein is equivalent to a thousand prayers in any other mosque, except the Sacred Mosque (in Makkah). And at the gates of Al-Madinah are angels, so neither plague nor Ad-Dajjal can enter it. And in it there is a Garden from the Gardens of Paradise, and a believer who dies in Al-Madinah, will be included in the intercession of the Messenger on a Day when neither wealth nor sons will avail.

And the Prophet ﷺ declared it inviolable, just as Abraham عليه السلام declared Makkah inviolable. And because it is good, it removes the evil ones from within itself, just as bellows remove the impurities from iron, for verily, Allâh defends them, so whoever causes them to fear through injustice, Allâh will cause him to fear and Allâh's curse will be upon him. And it has been called Tabah and likewise, Taibah and so all that is in it is *Tayyib* (good): its land, its air, its dates, its *Mudd* and its *Sa'* (measures of weight), life therein and death therein. And before all of this, the Mosque of Allâh's Messenger and his resting place.

And from the starting-point of the high rank, elevated position and lofty standing of Al-Madinah with Allâh the Most High, His Messenger ﷺ and all of the Muslims, we





present this book as a work purely and sincerely for Allâh and a true expression of our love for the City of the Messenger ﷺ. And the reader will find in it – Allâh willing – abundant facts about the City of the Messenger ﷺ in spite of its brevity.

And we have taken care to present the most reliable narrations and the most authentic *Ahadith*. If we are right, it is from Allâh and a part of His Grace and Mercy and we think naught of Allâh except good.

And may peace and blessings of Allâh be upon our Prophet, Muhammad and upon his family and Companions and those who follow them with *Ihsan*^[2] until the Day of Recompense.

Abdul Malik Mujahid
General Manager

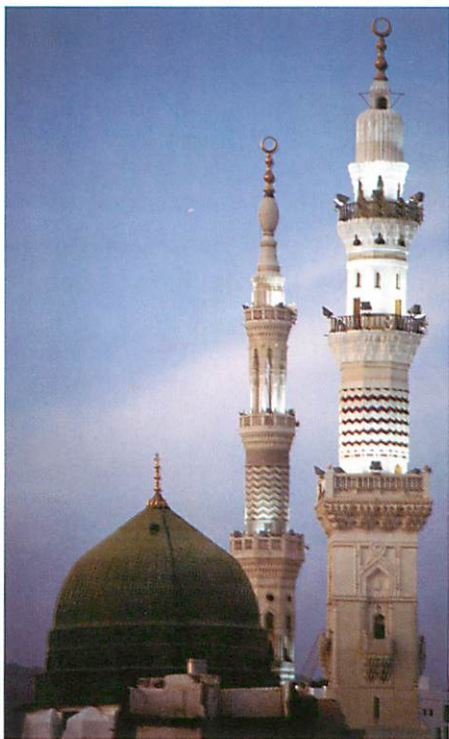
^[2] *Ihsan*: To worship Allâh as though we see Him, for even though we do not see Him, He sees us.

Al-Madinah Al-Munawwarah, its Names and its Ancient History

The Foundation of Yathrib

There is a consensus in the Arabic sources that “Yathrib” was the name of a man from among the descendents of Noah ﷺ and that this man founded this city and so it was named after him.

As for the reason for its foundation, one of the narrations states that the area to which some of the sons of Noah ﷺ came after the flood became difficult for them to live in and so a group of them took off to the west, in search of a new place to live where they would find good sustenance. And it was the lot of a group known as 'Ubail that came to the area in which was Yathrib, and its water, its trees and its rocky area appealed to them as these formed a natural protection for it.






The First Inhabitants of Yathrib

The first inhabitants of Yathrib were from three large tribes and they were:

(a) The Amalekites: And it was they who founded Yathrib, according to the most authoritative narrations; and the tribe of 'Ubail – from which came Yathrib, after whom the city was named – belonged to the Amalekites. And it is obvious from their name that they were distinguished by their great height.^[3] And they were from the descendents of 'Amliq bin Laud bin Shem bin Noah. They were in the area of Babylon and then they spread to different areas throughout the Arabian Gulf and some of them took up residence in the place known as Yathrib. And there is no doubt that they were Arabs. Imam At-Tabari considered their ancestor 'Amliq to be the first person to speak Arabic.

(b) The Jews: When the Muslims migrated to Yathrib, they found there a number of Jewish tribes; and there is agreement that most of the Jews of Yathrib were the descendents of emigrants who came from Palestine. Some of them came as migrants after Nebuchadnezzar destroyed the Kingdom of Judea and killed many of the Jews and enslaved many of them; this took place 586 years before the start of the Christian Era (CE) (known by the Christians as BC). Likewise, other migrations took place when the Romans made an example of them in the year 70 CE, and again in the year 132 CE. And some of these migrants made their home in the area of Yathrib. And the first of the tribes which reached

^[3] The word Amalekite is derived from the Arabic word '*Amaliqah*, which means giants.



the area of Yathrib were Banu Quraizah and Banu An-Nadir, then other tribes followed them.

(c) **Al-Aws and Al-Khazraj:** They are two Qahtani tribes which migrated to Yathrib from Yemen after the destruction of Sadd Ma'arib. And the settling of these two tribes in Yathrib had a great effect upon its history. According to the most reliable reports, the two tribes arrived in Al-Madinah in the third century of the Christian Era.

The Names of Al-Madinah Al-Munawwarah

The City of Allāh's Messenger ﷺ is known by many names and the large number of names are evidence of its greatness; and its names include:

Al-Madinah: This is the name given to the famous city to which the Prophet ﷺ migrated and in which he was buried.

Tabah: Al-Madinah is known as Tabah, for the Prophet ﷺ said:

“Verily, Allāh the Almighty, the All-Powerful named it Tabah.”^[4]


And Tabah and Taibah are derived from *At-Tayyib*^[5] - and that is because it is purified from *Shirk*^[6], and every pure thing is *Tayyib*.

Yathrib: This was its first name and we have said that it was so named after the name of the man who founded it. And Allāh's Messenger ﷺ changed the old name to Al-Madinah. And it is possible that the Messenger ﷺ changed the name of

^[4] Al-Bukhari (1872) and Muslim (1396).

^[5] *At-Tayyib*: That which is good and pure.

^[6] *Shirk*: Polytheism, associating partners with Allāh.



Yathrib because the word *Tathrib* in Arabic language means blame, and it also means to corrupt and to adulterate. And it is reported in the *Sahihain*^[7] from the *Hadith* of Abu Musa ؓ, from the Prophet ﷺ, who said:

“I saw in a dream that I was migrating from Makkah to a land of palm trees and I guessed that it would be Yamamah or Hajar, but it was the city of Yathrib.”^[8]

And Abu 'Ubaidah said: “Yathrib is the name of a land and the City of the Messenger ﷺ is in one corner of it.”

And it is mentioned in *Mu'jamul-Buldan* by Yaqut Al-Hamawi: “This city has twenty-nine names and they are: Al-Madinah, Taibah, Tabah, Al-Miskinah, Al-'Adhra', Al-Jabirah, Al-Mahabbah, Al-Muhabbabah, Al-Mahburah, Yathrib, An-Najiyah, Al-Mufiyah, Akkalatul-Buldan, Al-Mubarakah, Al-Mahfufah, Al-Musallamah, Al-Mijannah, Al-Qudsiyah, Al-'Asimah, Al-Marzuqah, Ash-Shafiyah, Al-Hirah, Al-Mahbubah, Al-Marhumah, Jabirah, Al-Mukhtarah, Al-Muharramah, Al-Qasimah, Tababa.”

And it was reported in the words of the Prophet ﷺ (quoting the Words of Allāh the Most High):

﴿رَبِّ ادْخُلْنِيْ مُدْخِلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ﴾

“My Lord! Let my entry (to the city) be good, and (likewise) my exit (from the city) be good.” [*Al-Isra'* 17:80]

They said: “(The cities of) Al-Madinah and Makkah.”^[9]

^[7] *Sahihain*: The authentic collections of *Ahadith* compiled by Al-Bukhari and Muslim.

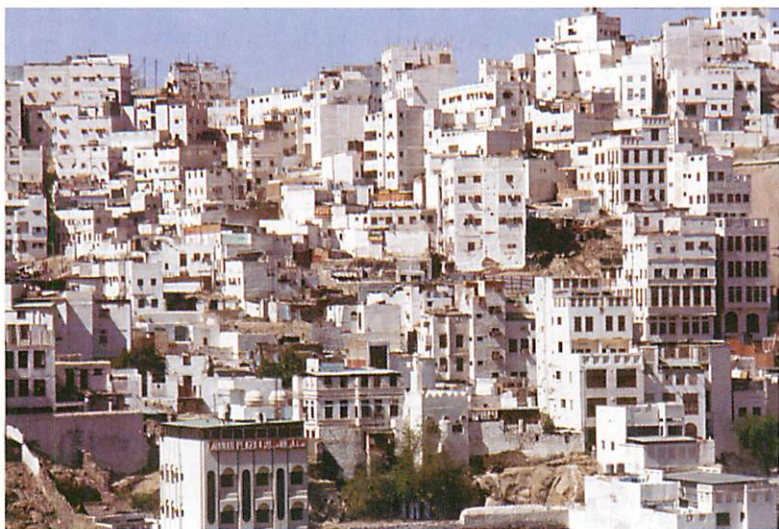
^[8] Al-Bukhari (3622) and Muslim (2272).

^[9] At-Tirmidhi (3139) and Ahmad (223/1).

Virtues of Al-Madinah Al-Munawwarah

Al-Madinah possesses innumerable virtues and uncountable distinctions, and its rank is exalted with Allâh and His Messenger ﷺ. And confirmation of this rank and proof of Al-Madinah's virtue have been reported in Prophetic *Ahadith* and narrations from the Companions رضي الله عنهم. And the *Ahadith* and the supplications of the Prophet ﷺ confirm that it combines the blessings of this world and the Hereafter; it is reported in the *Hadith* of 'Aishah رضي الله عنها that Allâh's Messenger ﷺ said:

”اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ بَارِكْ لَنَا
فِي صَاعِنَا، وَفِي مُدَنَّا، وَصَحْحِهَا لَنَا، وَانْقُلْ حُمَاهَا إِلَى الْجَحْفَةِ“.



“O Allâh! Make Al-Madinah beloved to us, as we love Makkah – or more. O Allâh! Make it conducive to health, and bless us in its *Sa'*^[10] and in its *Mudd*,^[11] and transfer its fever to Al-Juhfah.”^[12]

And Allâh the Most High answered His Messenger ﷺ, and Al-Madinah remains shaded by this fine supplication, blessed in its way of life; and Al-Madinah continues to be among the most beloved of places on earth – if not the most beloved place – in the heart of every Muslim, in answer to this supplication. And how often did the Prophet ﷺ supplicate for its blessings! It is reported on the authority of Anas bin Malik ؓ that he heard Allâh's Messenger ﷺ saying:

“اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيَّ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَاتِ”

“O Allâh! Bestow upon Al-Madinah twice the blessings which You bestowed upon Makkah.”^[13]

And in the *Sahihain*, it is reported in the *Hadith* of 'Abdullah bin Zaid bin 'Asim ؓ from the Prophet ﷺ that he said:

“Verily, Abraham declared Makkah as inviolable and supplicated for its inhabitants, and I declare Al-Madinah to be inviolable as Abraham declared Makkah inviolable, and I have supplicated (Allâh) to bless its *Sâ'* and its *Mudd* (two units of measure) twice as Abraham did for the inhabitants of Makkah.”^[14]

^[10] *Sa'*: A dry measure equivalent to four scoops of an average man's hands.

^[11] *Mudd*: A dry measure equivalent to two handfuls.

^[12] *Al-Bukhari* (1889) and *Muslim* (1376).

^[13] *Al-Bukhari* (1885) and *Muslim* (1369).

^[14] *Al-Bukhari* (2129) and *Muslim* (1360).

Abdullah bin 'Umar رضي الله عنه said that he heard his father, 'Umar bin Al-Khattab saying:

“When the conditions in Al-Madinah became hard and the prices of things went high, the Prophet ﷺ said: 'Be patient, O people of Al-Madinah! And receive glad tidings, for I have invoked Allâh's blessings on your *Sa'* and your *Mudd*. And eat together, and do not separate, for the food of one man is sufficient for two and the food of two is sufficient for four and the food of four is sufficient for five or six, and verily, the blessing is in the congregation.'”^[15]

And among the *Ahadith* reported by Muslim (and not Al-Bukhari) is the *Hadith* of Abu Hurairah رضي الله عنه, who narrated:

”اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا،
وَبَارِكْ لَنَا فِي مُدَّنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي
عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ
لِمَكَّةَ وَمِثْلَهُ مَعَهُ“

“On seeing the first crop yield, the people would bring it to the Prophet ﷺ and if the Prophet ﷺ took it, he would say: 'O Allâh! Bless for us our city and bless for us our *Sa'* and bless for us our *Mudd*. O Allâh! Verily, Abraham is Your slave, Your *Khalil*^[16] and Your Prophet and he supplicated You for Makkah, and I supplicate You for Al-Madinah (to bless it with) the

^[15] Al-Bazzar in his Musnad (1/240) with a Hasan (sound) chain of narrators.

^[16] *Khalil*: Friend.



same as he supplicated for Makkah plus the same again.' Then he would call the youngest boy with him and he would give him that yield.”^[17]

And Faith is centered and gathered in Al-Madinah, as Abu Hurairah ؓ narrated that Allâh's Messenger ﷺ said:

“Verily, Faith will recede to Al-Madinah just as the serpent crawls back to its hole.”^[18]

That is, just as a snake goes forth from its hole in search of food, and then if anything frightens it, it returns to its hole, likewise, Faith went forth from Al-Madinah. And every believer has a desire within himself to go to Al-Madinah due to his love for the Prophet ﷺ – and this includes all times, because in the time of the Prophet ﷺ, they desired to go there to learn from him and in the time of the Companions ؓ and the *Tabi'un*^[19] and those who came after them, in order to

^[17] *Muslim* (1373). ^[18] *Al-Bukhari* (1876) and *Muslim* (147).

^[19] *Tabi'un*: Those who met and learnt from the Companions ؓ.



follow their guidance and after that, to pray in his Mosque.

And among the great virtues of Al-Madinah is that it expels the evil people from it. As for the good person, he stands out and he remains therein, for it is reported on the authority of Jabir ؓ that a Bedouin came to the Prophet ﷺ and swore allegiance to Allâh's Messenger ﷺ. The next day, he came suffering from a severe fever and said: "Cancel my oath of allegiance," but Allâh's Messenger ﷺ refused three times and said:

"Al-Madinah is like the bellows which expels its impurities and purifies what is good therein."^[20]

And he ﷺ said:

"Verily, it removes impurities just as fire removes impurities from silver."^[21]

And what is meant is the sinners.

And no one from among the sinners is expelled except that Allâh replaces him with a better person, for it is reported in one of the *Ahadith* collected by Muslim (and not Al-Bukhari) that Abu Hurairah ؓ narrated that the Prophet ﷺ said:

"A time will come for the people (of Al-Madinah) when a man will invite his cousin and any other near relation: 'Come (and settle) at (a place) where living is easy, come (and settle) at (a place) where living is easy,' but Al-Madinah will be better for them, did they but know it! By Him in Whose Hand my life is, none

^[20] Al-Bukhari (1883) and Muslim (1383).

^[21] Muslim (1381).