



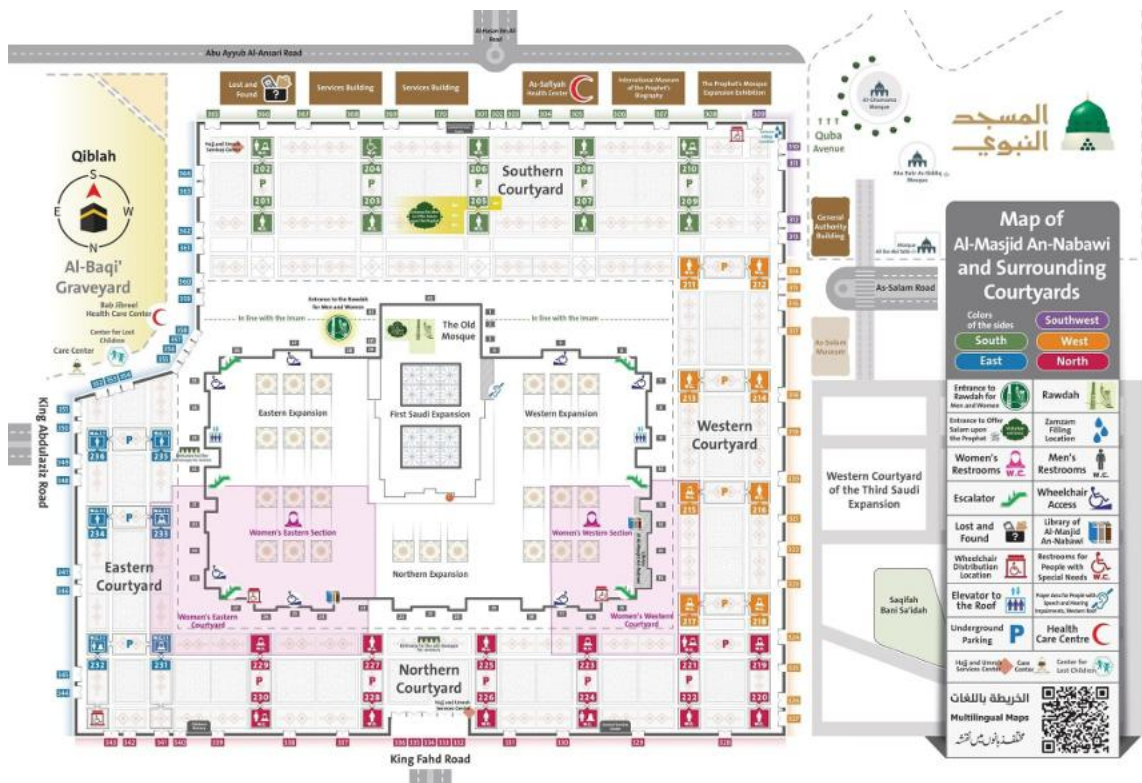
THE ZIYARAH GUIDE

EXPLORING THE MARVELS OF MADINAH

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Masjid Nabawi: Useful Gate Directions



Map of Masjid Nabawi and Surrounding Courtyards

Gate 360: This gate takes you towards Jannat al-Baqi, the blessed graveyard where many of the noble Sahabah are buried.

Gate 309: Exiting here brings you close to the Exhibition and Museum area. There are also walking paths, restaurants, and small shops nearby.

Gates 320: These gates open into the western courtyard, leading towards the expansion side of Masjid Nabawi.

Gate 305: From here you can reach the Al-Safiyah Urgent Care Centre, where pilgrims can receive medical assistance if needed.

Gate 369: This exit faces the direction of the Green Dome, located above the resting place of our beloved Prophet ﷺ and his noble companions.

Gates 332-336: Leaving through this gate will take you towards the food court area.

Gate 310: This gate leads towards the Quba Walkway, a route many use when walking to Masjid Quba. Along the way there are cafes, seating areas, and small shops.

History of the Expansions of Masjid Nabawi

1. Original Masjid (1 AH)

The Masjid measured approximately 35m by 30m and was about 5m high. It was built with palm-tree trunks as pillars and a roof of palm leaves. It originally had three doors. The Prophet ﷺ prayed facing Bayt al-Maqdis for around 16 months, and this prayer location is estimated to be about 5–6 pillars behind the present mihrab.

2. First Expansion (7 AH – after Khaybar)

As the Muslim community grew, the Masjid was expanded by roughly 20m in width and 15m in length.

3. Second Expansion – Umar ibn al-Khattab (17 AH)

The foundations were strengthened and two important entrances were added: Baab Nisa and Baab Salam.

4. Third Expansion – Uthman ibn Affan (29 AH)

The Masjid was expanded in all directions except the eastern side to avoid disturbing the homes of the Prophet's wives. Walls were plastered, the roof was rebuilt, stone pillars replaced palm trunks.

5. Fourth Expansion – Walid ibn Abdul Malik (88 AH)

Supervised by Umar ibn Abdul Aziz, this was the first expansion towards the east. Minarets were added, more doors were opened, and protective walls were constructed around the chamber of Aisha (RA)

6. Fifth Expansion – Mahdi Abbasi (161 AH)

The expansion focused on the northern side, and a new minaret was added.

7. First Dome over the Prophet's Grave (678 AH)

Built by Mansur Qalawun. It was constructed about 650+ years after the Prophet's ﷺ passing.

8. Sixth Expansion – Sultan Qaytbay (886 AH)

The Masjid was rebuilt and extended eastwards. The roof height was increased, the dome was reconstructed, and The golden enclosure around the Prophet's ﷺ resting place was also introduced.

9. Seventh Expansion – Sultan Abdul Majid (1265 AH)

The Masjid was rebuilt using carefully prepared stone. Small domes were added for strength.

10. First Saudi Expansion – King Abdul Aziz Al Sa’ud (1949)

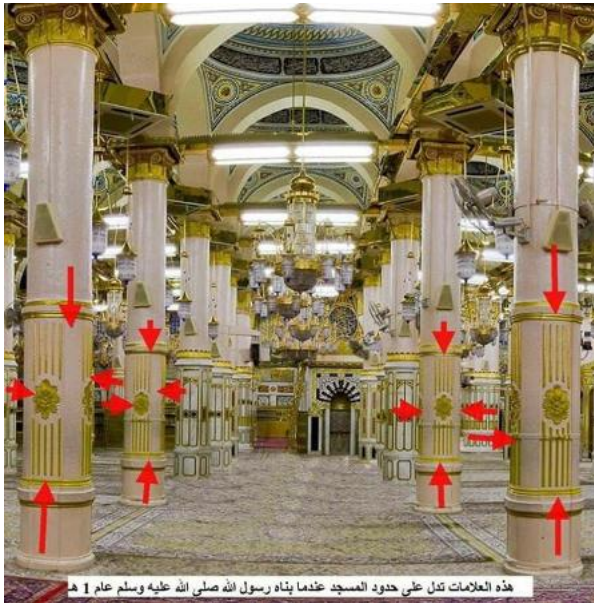
The northern side was extended while the Ottoman structure was preserved.

11. Second Saudi Expansion – King Fahd (1984–1994)

Capacity exceeded one million worshippers. Movable domes, additional minarets, and large courtyard shading systems were installed.

12. Third Saudi Expansion Plan – King Abdullah (from 2012)

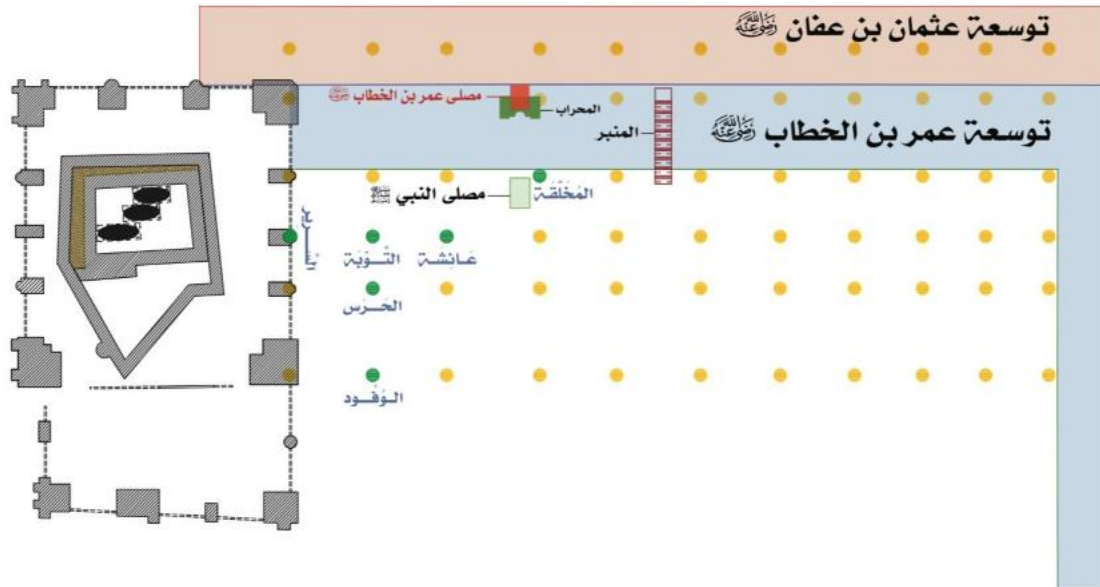
Planned to raise capacity to two million worshippers. Although delayed, it is linked to the Rua al-Madinah project aimed at supporting millions of visitors in the future.



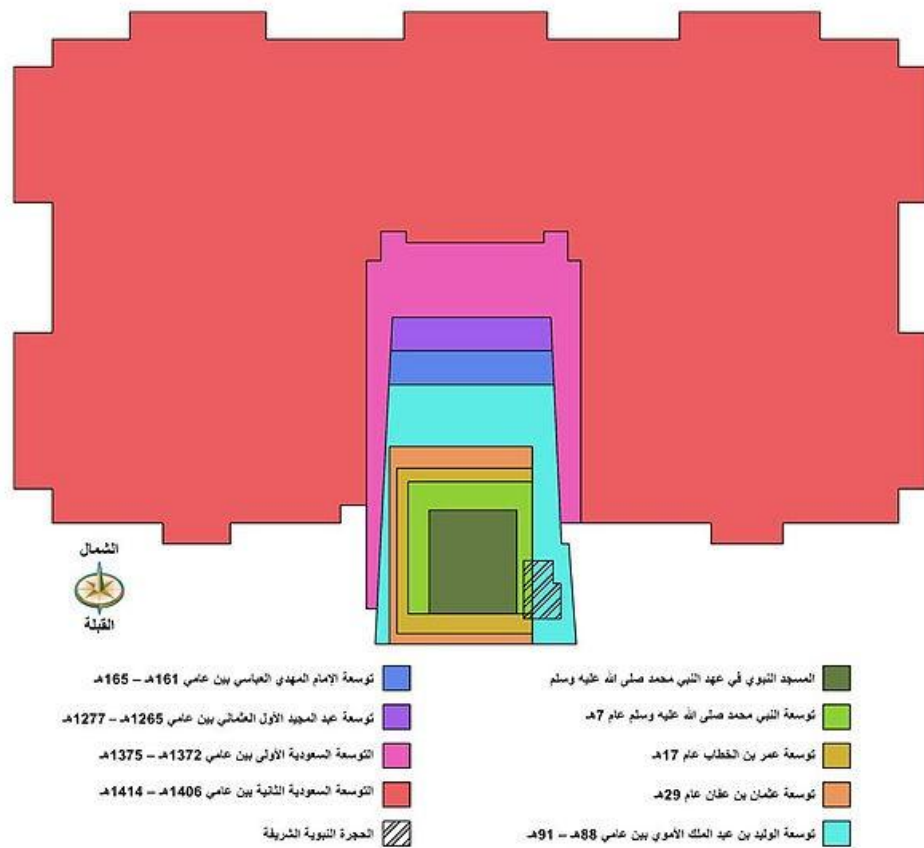
These markers indicate the boundaries of Masjid Nabawi as established by the Messenger of Allah in the first year of Hijrah.

This marker indicates the height of the Masjid as it was built by the Messenger of Allah in the first year of the Hijrah.





Masjid Nabawi Expansions of Umar (RA) & Uthman (RA)



Masjid Nabawi expansions until 1994

Walking Ziyarah Route Around Masjid Nabawi

When you are around Masjid Nabawi, follow this step-by-step walking route. Move slowly, reflect, and remember that these are places connected to the life of the Prophet ﷺ and the early Muslims.

Start: Baab Malik Fahd (Door 21–22 Area, left side)

Begin your walk from the main entrance area near Baab Malik Fahd.

Bi'r Ha' (Ha Well)

This well belonged to Abu Talha, one of the Ansar. It was among his most beloved possessions. When the verse “You will never attain righteousness until you spend from what you love...” was revealed, he immediately offered this well in charity for the sake of Allah. The Prophet ﷺ accepted it and used its water. This shows the level of sacrifice and sincerity of the companions. The well was located close to the masjid, and it is said today its location lies beneath the current flooring near this entrance (black stone area), even though it is no longer visible.

Walk Towards the Hotel Side (Movenpick Area)

As you move slightly away from the masjid towards this hotel, right side:

Bi'r Budha'ah (Budah Well)

Located near the Anwar Al Madinah / Movenpick area, this well was owned by Banu Sa'idah. The Prophet ﷺ would use its water regularly and perform wudu from it. It is also reported that he blessed this well. This reminds us how water sources in Madinah were central to daily life, and how even ordinary places became blessed through the presence of the Prophet ﷺ.

Move Towards the East Courtyard (Right Side of Masjid)

Continue walking towards the newer courtyard area on the right side.

Saqifah Banu Sa'idah

This area was originally a garden belonging to Banu Sa'idah, where people would gather. The Prophet ﷺ would visit here during his lifetime. After his passing, the Sahabah gathered here and discussed leadership of the next Khalifa, eventually giving their pledge (bay'ah) to Abu Bakr. This marked the beginning of the Khilafah. Standing in this area reminds us of the unity, urgency, and responsibility the companions showed at a critical moment.



Continue Forward

Shaari' Salam (Road of Salam)

As you move ahead, you will come onto this road. It is named because it leads directly to Baab Salam, the entrance through which people enter to send salutations upon the Prophet ﷺ. Walking along this path connects you spiritually to generations of believers who have come with love and respect to convey their Salam.

Head Southwest (Towards Gates 309–313)

You are now approaching the historic **Manaakhah (Musalla) area**. This area was once on the outskirts of Madinah during the time of the Prophet ﷺ. It was an open space used for large gatherings, especially Eid prayers. The Prophet ﷺ would come here and lead Eid prayer. Later, during the time of Umar ibn Abdul Aziz, these locations were formally marked so that future generations would remember them.

Markets of Madinah (Manaakhah Area)

Before the Prophet ﷺ migrated, local markets were controlled by Jewish tribes, where dishonest practices were common. The Prophet ﷺ established a new market for the Muslims in the Manaakhah area (around Gates 327–310), the new extension courtyard on the right, where Saqifah Banu Sa'idah is. This market was based on fairness, honesty, and justice, setting the standard for Islamic trade ethics.



Masjid Stops (Follow in Order):

1. Masjid Ali (near Gate 313) It is reported that the Prophet ﷺ led Eid prayer in this area, and later Ali also led Eid Salah here. Some narrations suggest this may have been among the earliest places where Eid prayer was performed after the migration. This masjid stands as a reminder of continuity, how the companions preserved the practices of the Prophet ﷺ.

2. Masjid Abu Bakr (Gates 310–311) At this location, both the Prophet ﷺ and Abu Bakr are reported to have led Eid prayers. After the passing of the Prophet ﷺ, Abu Bakr continued leading the Muslims, maintaining the same traditions. This reflects stability and adherence to the Sunnah during the earliest period of Islam.

3. Further ahead, Masjid Ghamama, also known as Masjid Musalla, is one of the most well known sites in this area. The Prophet ﷺ performed Salat al-Istisqa (rain prayer) here, raising his hands in supplication during times of drought. It is also reported that he performed the Janazah prayer in absence here for the King of Abyssinia (Najashi), showing the global connection of the Muslim community even at that time.

4. Masjid Umar, located just south of Masjid Ghamama, this site is associated with both the Prophet ﷺ and Umar leading Eid prayers. It highlights how the companions continued the practices of the Prophet ﷺ with consistency and care.

Nearby: Underground Car Park, Around Gates 326/327 and 309/310, you will notice entrances to a large underground car park. It has two levels and extends around the masjid's courtyard (though not directly beneath the masjid itself). It is said to accommodate over 5,000 cars, showing how the area has developed to serve many visitors who come today.

Walk Towards Baqi Side (Left of Masjid)

Before the Prophet ﷺ migrated, Mus'ab ibn Umayr was sent as a teacher to Madinah. He taught the Qur'an and Islam in this area.

The east side of Baqi, near the Al Baik area was the date farm Asad ibn Zurarah, where early Muslims gathered. It is reported that the Jumu'ah prayers he led before the Prophet ﷺ arrived. This shows how the foundation of Islam in Madinah was prepared even before the Hijrah.

Bi'r Bassa (Bassa Well)

Located on King Faisal Road near the Al Baik building, this well belonged to Abu Sa'eed al-Khudri. The prophet used its water for Jumu'ah. It is also reported that the water from his blessed hair was put back in it, and its water became sweet. This reflects the deep love and reverence the companions had for anything connected to the Prophet ﷺ.

Homes of the Sahabah رضي الله عنهم

As you walk through Masjid Nabawi, it's important to remember that this place was once surrounded by the homes of the Sahabah of the Prophet. The Masjid was much smaller in his time, and many companions lived just outside it, some with doors opening directly into the Masjid. Today, as you enter and leave, you may be passing these blessed locations without even realising.

Around Baab Salam:

Near Baab Rahmah was the home of Umar, often referred to as Dar al-Qada.

Other companions who lived in that area included Hakim ibn Hizam, Abu Sufyan, Uwais bin Sa'd and Miqdad.

Entering through Baab Salam:

On the left-hand side was the home of Ammar ibn Yasir, whose family were among the earliest Muslims and endured great sacrifice.

On the right corner was the house of Nawfal ibn Harith ibn Abdul Muttalib.

Moving slightly forward towards the qiblah were homes such of Abbas ibn Abdul Muttalib, and nearby Jafar ibn Abi Talib, who was martyred in the Battle of Mu'tah.

Opposite the blessed resting place of the Prophet, alongside Abu Bakr and Umar, the area of the home of Hafsa bint Umar.

There is a window there today.

Towards Baab Baqi:

Exiting via Baab Baqi and walking towards the qiblah, you reach the area where Abu Ayyub al-Ansari lived, the place where the Prophet ﷺ stayed when he first arrived in Madinah after Quba.

Also towards the left side on Baab Baqi, were also homes associated with Uthman ibn Affan.

The wives of the Prophet ﷺ lived in simple rooms attached to the Masjid.

The Prophet ﷺ is buried in the house of Aisha bint Abu Bakr.

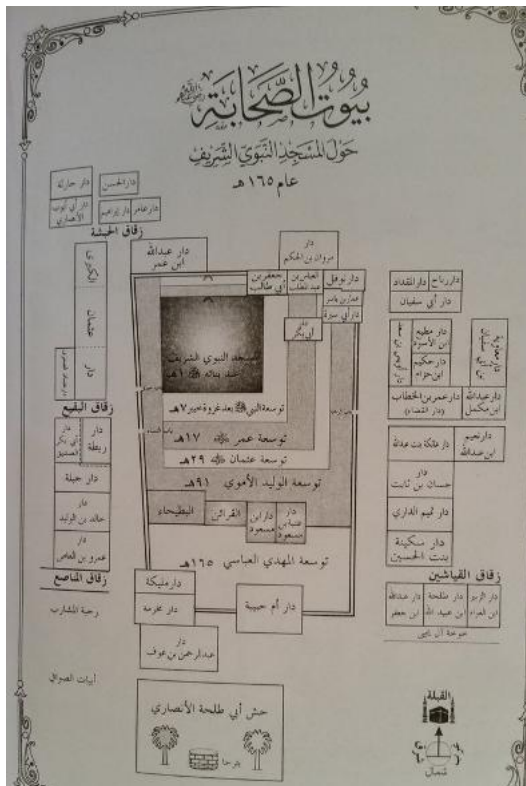
Next to her home was the house of Sawda RA.

Behind their homes were the houses of Fatimah bint Muhammad, and Umm Salamah.

Also in that vicinity were the homes of Zaynab bint Jahsh and Zaynab bint Khuzayma.

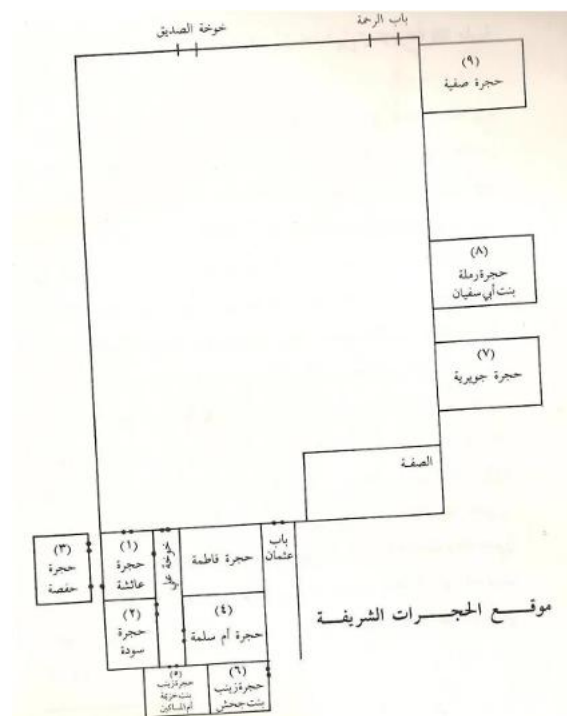
Further along were the homes of Juwayriya, Ramlah, and Safiyya

These homes were extremely simple, yet they were filled with immense barakah. Walking through the Masjid today is not just a physical journey, it is a journey through the lives, sacrifices, and legacy of those who lived closest to the Prophet ﷺ. May Allah be pleased with them All.



Homes of the Sahabah

Homes of the wives of the Prophet



The Rawdah

There is something unique about Madinah, the hearts of believers are naturally drawn to it. At the center of this love lies the blessed Rawdah, about which the Messenger of Allah ﷺ said: "Between my house and my pulpit is a garden from the gardens of Paradise."

When a person enters, there is a deep sense of peace, a feeling that resembles what we know about Jannah: once you are there, you never want to leave.

As Ibn Kathir explains regarding Jannah: They will never choose anything other than it, nor love anything besides it... despite remaining there forever, they will never wish to move, transfer, or leave.

Scholarly Views on the Rawdah

The scholars have mentioned different understandings of the Rawdah being "a garden from Paradise":

1. It is literally a part of Jannah placed on earth.
2. It is a place where dua is accepted.
3. A combination of both meanings.

The Blessed Pillars of the Rawdah

Within the Rawdah are special pillars, identifiable today by gold circular markings and gold inscriptions, with a green background. The first three are along the left side wall when you enter the Rawdah to pray:

- **Pillar of Sareer**, where the Prophet ﷺ would rest during i'tikaf in the last ten nights of Ramadan.
- **Pillar of Ali**, where he would often stand guard near the Prophet's home.
- **Pillar of Wufuud (Delegations)**, where delegations would come to accept Islam.

Just before entering the Rawdah, looking to the left is the area of:

- **Pillar of Tahajjud**, where the Prophet ﷺ would pray night prayer, today near the bookshelf area.

Other notable pillars include:

- **Pillar of Jibreel**, where Jibreel would come with revelation, now within a part which is blocked off.
- **Pillar of Hannanah (Mukhallaqah)**, where the Prophet ﷺ would lean on a trunk of a palm tree that later cried when replaced by a pulpit, until he comforted it, the area where the Imam leads Salah today.
- **Pillar of Aisha**, known for its virtue in prayer, as mentioned by her. It is in line with the pillar of Sareer.
- **Pillar of Tawbah (Abu Lubabah)**, where Abu Lubabah tied himself in repentance after the incident of Banu Qurayzah, until Allah accepted his forgiveness. It is near the Pillar of Aisha.

The Rawdah is approximately 22 meters in length and 15 meters in width, with part of it extending into the blessed chamber of the Prophet ﷺ. Roughly 11-12 Safs. (Rows)

The Blessed Chamber of Aisha

His noble head rested upon the chest of Aisha and after using the Miswak, his final words were: "Allahumma ar-Rafiq al-Ala"

"O Allah, (grant me) the Highest Companionship." With these words, he chose the companionship of Allah over this world, it was the toughest day in human history. The day the Prophet ﷺ entered this world was the brightest day for humanity. But the day he ﷺ departed was the heaviest, the most painful, and the most difficult day ever experienced by mankind. The Companions were shaken beyond words. It was not just the loss of a leader, but the passing of the greatest mercy ever sent to creation.

No calamity before or after can compare to the loss of the Messenger of Allah ﷺ.

Today, when we stand and send salam upon the Prophet ﷺ, there are multiple layers between us and his blessed resting place:

- * The outer curtain
- * The pentagonal enclosure
- * An inner square wall
- * The original wall of Aisha's room
- * Then, the blessed grave of the Prophet ﷺ

The room in which the Prophet ﷺ is buried went through several stages of construction:

- 1 AH, Built by the Prophet ﷺ

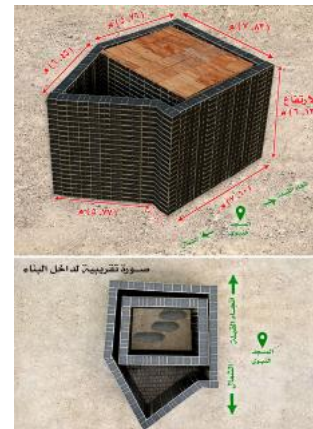
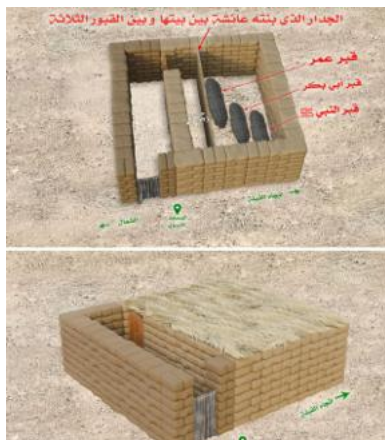
A simple structure made of mud bricks and palm branches, approximately 2 metres high, with a small courtyard.

- **11 AH**, After the Prophet's ﷺ passing a partition was placed near the grave.
- **13 AH**, After the passing of Abu Bakr, the veil was adjusted.
- **23 AH**, After the passing of Umar, the veil was moved again.
- After the passing of Aisha, the area was closed.
- **88 AH**, era of Walid ibn Abdul Malik, he instructed the Khalifah, Umar Bin Abdul Aziz that:
 - Walls replaced with stone
 - Height increased
 - Roof enclosed with wood
 - A protective pentagonal structure was built
- **200 AH**, era of al-Mutasim, marble was added to the base of the pentagon.
- **500 AH**, era of al-Muqtafi, further increase in height.
- **650+ AH**, era of Mansur Qalawoon, the outer dome was introduced.
- **850+ AH**, era of Qaytbay, major internal reconstruction:
 - Walls reinforced and connected
 - Pillar added
 - Inner dome refined
- **1200+ AH**, era of Sultan Mahmud, further reconstruction, and the dome was painted green, the colour we recognise today.

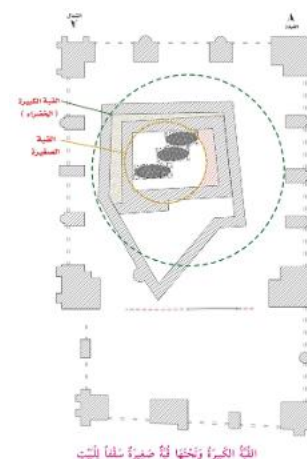


An illustrative model showing the layout of the blessed chamber, the location of the Prophet's grave, and the spot where he was buried alongside his two companions, Abu Bakr and Umar (may Allah be pleased with them).

مجسم توضيحي لشكل حجرة ومكان قبر الرسول ﷺ الذي دفن فيه مع صاحبيه أبو بكر وعمر رضي الله عنهما / الم



شَكْلُ سَقْفِ الْبَيْتِ حَالِيًا



الْبَيْتُ الْكَبِيرُ وَتَحْتَهُ قُبُورُ حَبِيبَةِ سَلَمَةَ بِنْتِ

Illustrations of the blessed chamber in various stages

Some of the Masaajid in Madinah

Masjid Quba

Before entering the city itself, the Prophet ﷺ first arrived in the area of Masjid Quba, making it the very first masjid established in Madinah. He remained there for several days and was hosted by Banu Amr ibn Awf, specifically in the home of Kulthum ibn Hidm (RA). It was here that the Prophet ﷺ personally participated in the construction of the masjid. The land was adjacent to the host's home, and the Messenger of Allah ﷺ carried bricks with his own blessed hands, teaching the Ummah that true leadership is grounded in humility and service.

Regarding this masjid, the Prophet ﷺ said:

“Whoever purifies himself in his house, then comes to Masjid Quba and prays therein, will receive the reward of an Umrah.”

(Ibn Majah). In the same area was the Well of Arees, also known as Bir al-Khatam (Ring). Today, a section of differently coloured tiles in the courtyard marks its location. On one occasion, the Prophet ﷺ sat near this well with Abu Bakr, Umar, and Uthman (RA), and he gave them glad tidings of Jannah. Many years later, during the caliphate of Uthman ibn Affan (RA), he once sat at that very well. The blessed ring of the Prophet ﷺ, passed down from the Prophet ﷺ to Abu Bakr, then to Umar, and finally to Uthman, slipped from his finger and fell into the well. Despite days of searching, it was never recovered. Some scholars later reflected that the loss of the ring marked the close of a distinct period, an era of unity and clarity. Soon after, the Ummah began to experience increasing trials, internal tensions, and historical challenges, not as a reflection upon the righteousness of the Companions, but as part of Allah's decree and a test for the generations that followed.



Masjid Usbah

Located west of Masjid Quba, this site marks the village of Usbah, where some of the early Muslims stayed upon arriving in Madinah before the arrival of the Prophet.



Masjid Banu Unayf / Masjid al-Musabbih

This Masjid is located in the Quba area. Talha ibn al-Bara became ill while living in this area. After his passing, the Prophet ﷺ later returned and led his Janazah prayer at the location where the Masjid now stands. It is also reported that the Prophet ﷺ performed the Fajr prayer in this area.



Masjid Jumu'ah

The masjid today known as Masjid Jumu'ah, is the site where the prophet prayed the first Jumu'ah after leaving Quba and the prophet himself led it. Musab Bin Umayr led the first Jumu'ah prayer in Islam in the house of Sa'd ibn Khaythamah. Some scholars mention that Musab Bin Umayr was known as the Qari of Madinah. From the very first Jumu'ah, Islam emphasised social responsibility.



Masjid Qiblatayn

In Makkah, the Prophet ﷺ would pray in such a way that he faced the Ka'bah while also aligning himself with Bayt al-Maqdis. However, in Madinah this was no longer physically possible. The Prophet ﷺ felt deep unease and repeatedly supplicated to Allah for the qiblah to be changed towards Makkah. Normally, the sunnah of dua is humility and lowering the head. However, during moments of intense longing and desperation, the Prophet ﷺ would raise his hands and look towards the heavens. Allah acknowledged this yearning in the Qur'an:



“Indeed, We see you turning your face towards the heavens...” (Surah Baqarah)

Allah then commanded the change of the qiblah towards the Ka'bah. The Jewish tribes mocked this change, claiming that if he were a true prophet he would have remained upon the qiblah of previous prophets. However, Allah clarified that this was a test of faith for the believers. There is a common misconception that the revelation came mid-prayer and the Prophet ﷺ physically turned during the same Salah. Authentic reports clarify that the Prophet ﷺ prayed Fajr facing Jerusalem, then prayed Zuhr facing the Ka'bah. After this prayer, a Companion travelled to a nearby masjid and informed the congregation, who were praying while facing Jerusalem, causing them to turn immediately during the salah. This masjid later became known as Masjid Qiblatayn.

The Seven Masjids

known as Sab'ah Masaajid, these are a group of small Masjids connected to the Battle of the Trench (Khandaq). It is believed that during this battle, the Prophet ﷺ and some of his Companions set up their tents in this area, and later masjids were built to mark those places. Each masjid is usually linked to a Companion of the Prophet ﷺ. However, some say that only four masjids were originally known.



These are:

- Masjid al-Fath
- Masjid Abu Bakr
- Masjid Salman al-Farsi
- Masjid Ali ibn Abi Talib

Masjid al-Fath is built on a hill. The Prophet ﷺ made dua for three days here during the Battle of the Trench. It is reported that Allah accepted his dua on the third day, between Zuhr and Asr. Because of this, some scholars recommend making dua at this time. Masjid Salman al-Farsi is at the bottom of the hill, below Masjid al-Fath. It is said that the Prophet ﷺ and his Companions prayed here and asked Allah for help and comfort. From here, the Prophet ﷺ would then go up to Masjid al-Fath.

The masjids known today as Masjid Sa'd ibn Mu'adh and Masjid Umar ibn al-Khattab are not mentioned. They are only found in later and modern writings. Even though the place is called the Seven Masjids, there are only six masjids there today. Some scholars say the seventh masjid may be Masjid ar-Rayah, or Masjid Banu Haram, which is nearby.

Masjid Miqat (Dhul Hulayfah)

Also known as Masjid Shajarah, is the Miqat for the residents of Madinah who intend to enter into ihram before travelling to Makkah.

The Masjid is called Masjid Shajarah (Tree) because the Prophet ﷺ would rest beneath a tree at this location before setting out for Makkah.*

It is reported that whenever the Messenger of Allah ﷺ travelled to Makkah, he would perform prayer at Masjid Shajarah, and when returning, he would pray again at Dhul Hulayfah.



Masjid al-Sajdah / Masjid al-Shukr

This Masjid is located to the north of Masjid Nabawi. The Prophet ﷺ once performed Salah here, during which he remained in Sajdah for a long time. Abdur Rahman ibn Awf feared that the Prophet had passed away. After completing the prayer, the Prophet explained that Jibreel had come to him and conveyed glad tidings from Allah: whoever sends salutations upon the Prophet, Allah will send mercy and blessings upon them. The Prophet therefore performed a prolonged Sajdah out of gratitude (Shukr).

Masjid al-Shaykhayn / Masjid al-Dir

Located on the right side of the road leading towards the Shuhada of Uhud, this Masjid lies on the route to the Battle of Uhud. The Prophet ﷺ led the companions in the Asr, Maghrib, Isha, and Fajr prayers here whilst preparing for the battle. It is also reported that this was the area where the hypocrite Abdullah ibn Ubayy ibn Salul withdrew with 300 men, refusing to participate in the battle.



Masjid Banu Harithah / Masjid al-Mustarah

This Masjid is situated near Masjid al-Shaykhayn. On returning from the Battle of Uhud, the Prophet ﷺ and the companions rested and prayed in this area.



Masjid al-Fash

On the day of Uhud, the Prophet is reported to have performed the Zohr and Asr prayers in this area.



Masjid al-Ijabah

Located to the north of Jannat al-Baqi, this Masjid marks the place where the Prophet ﷺ made three supplications to Allah. Two of them were accepted:

- that the Ummah would not be destroyed through famine,
- and that it would not be destroyed by drowning.

The third supplication, that there would be no bloodshed among the people of the Ummah, was not granted.



Masjid al-Suqya

Situated near the Hijaz Railway Station area, this is the place where the Prophet ﷺ stopped before departing for the Battle of Badr. Here he performed wudhu, prayed Salah, and made dua to Allah.



Historic Wells of Madinah

Baab Malik Fahd (Door 21–22 Area, left side)

Begin your walk from the main entrance area near Baab Malik Fahd.

Ha Well

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Hotel Side (Movenpick Area)

As you move slightly away from the masjid towards this hotel, right side:

Budah Well

Located near the Anwar Al Madinah / Movenpick area, this well was owned by Banu Sa'idah. The Prophet ﷺ would use its water regularly and perform wudu from it. It is also reported that he blessed this well. This reminds us how water sources in Madinah were central to daily life, and how even ordinary places became blessed through the presence of the Prophet ﷺ.



Bassa Well

Located on King Faisal Road near the Al Baik building, this well belonged to Abu Sa'eed al-Khudri. The prophet used its water for Jumu'ah. It is also reported that the water from his blessed hair was put back in it, and its water became sweet. This reflects the deep love and reverence the companions had for anything connected to the Prophet ﷺ.



Arees well

also known as Bir al-Khatam (Ring). Today, a section of differently coloured tiles in the courtyard marks its location. On one occasion, the Prophet ﷺ sat near this well with Abu Bakr, Umar, and Uthman, and he gave them glad tidings of Jannah. Many years later, during the caliphate of Uthman, he once sat at that very well. The blessed ring of the Prophet ﷺ, passed down from the Prophet ﷺ to Abu Bakr, then to Umar, and finally to Uthman, slipped from his finger and fell into the well. Despite days of searching, it was never recovered. Some scholars later reflected that the loss of the ring marked the close of a distinct period, an era of unity and clarity. Soon after, the Ummah began to experience increasing trials, internal tensions, and historical challenges, not as a reflection



upon the righteousness of the Companions, but as part of Allah's decree and a test for the generations that followed.

Adhq Well

Located in the Quba area near the sign of the Mustazil Garden, Adhq Well is associated with the land of the Banu Amr ibn Awf tribe. It is mentioned as one of the first stopping points of the Prophet ﷺ in the Quba region upon his arrival in Madinah.



Ghars Well

Situated north of Masjid Quba near Ali ibn Abi Talib Street and Darul Hijrah School, Ghars Well is well known in Islamic tradition. The Prophet ﷺ used its water for purification and is reported to have blessed it. It is also narrated that he said when I pass away wash my body with 7 buckets from this well.



Inabah Well

Located near Masjid Suqya within the area of the Hijaz Railway Station, this well is connected to the journey towards the Battle of Badr. The Prophet ﷺ is reported to have stopped in this area, where some younger companions such as Usamah ibn Zayd and Abdullah ibn Umar were initially considered too young to continue.

Suqya Well

Near Masjid Suqya and close to the Hijaz Railway area, this well is associated with the preparations for the Battle of Badr. The Prophet ﷺ gathered with the companions here and is also reported to have drank from its water.

Hajim Well

Found in the Usbah area near Quba, Hajim Well is linked to early gatherings of the Sahabah even before the Prophet ﷺ fully settled in Madinah. It is also reported that Saalim led the companions in worship during that time.



Ihn Well

Located east of the Quba area along the Qurban road, this well is linked to early Madinan history. It belonged to the Banu Umayyah tribe and is reported to have been bitter in taste before the Prophet ﷺ drank from it and blessed it, which its condition changed.



Uthman's Well

Situated in the Sultanah area, this well is famously associated with Uthman ibn Affan (RA). It was originally owned by a Jewish man who sold part of it before Uthman purchased and later acquired full ownership. The Prophet ﷺ is reported to have blessed it and used its water.



Mushayrib Well

Located near the Aqeeq area close to the university entrance, this site is linked to a gathering of the Prophet ﷺ and the Sahabah during early expeditions. It is mentioned as a place where they camped.

The Prophet ﷺ also prayed in this area.

Ihaab Well

Near the residence associated with the family of Husayn's descendants, this well is linked to Sa'd ibn Uthman. It is reported that the Prophet ﷺ blessed the water here, and it remains part of the historical landscape of Madinah's blessed wells.

Jannat al-Baqi

Jannat al-Baqi is one of the most blessed and sacred graveyards in Islam, located beside Masjid Nabawi in Madinah. It is reported that over 10,000 Sahabah's (Companions of the Prophet ﷺ) and up to 90,000 Tabi'een (the generation after them) are buried here. Originally, this blessed cemetery was a small area of around 80–90 square metres, but today it has expanded to more than 160,000 square metres.

It is also mentioned that the original pathway of Baqi would roughly align with the area near Baab Nisa (Door 39 today), and some reports mention that Mughirah ibn Shu'bah lived in that vicinity.

It is highly recommended to make dua to Allah for a blessed death in Madinah. The Prophet ﷺ said: "Whoever is able to die in Madinah, let him die there, for I will intercede for those who die there." (Tirmidhi, Ibn Majah). What a powerful virtue for those who long to be close to the Messenger ﷺ even after death.

Graves in Baqi are marked with simplicity. Typically, two stones indicate a female grave, while one stone indicates a male grave. This reflects the humility and equality in death, where worldly status holds no value.

According to Noor Uddin al-Samhudi, the great historian and author of Wafa al-Wafa, the arrangement and simplicity of the graves in Baqi resemble the noble grave of the Prophet ﷺ. This reflects a profound lesson in humility, even in the resting place of the Messenger ﷺ.

When entering Baqi, the area to the right (which is now closed off by gates) contains many from the family of the Prophet ﷺ (Ahlul Bayt). Among them are Fatimah and the uncle of the Prophet ﷺ, Abbas ibn Abdul Muttalib.

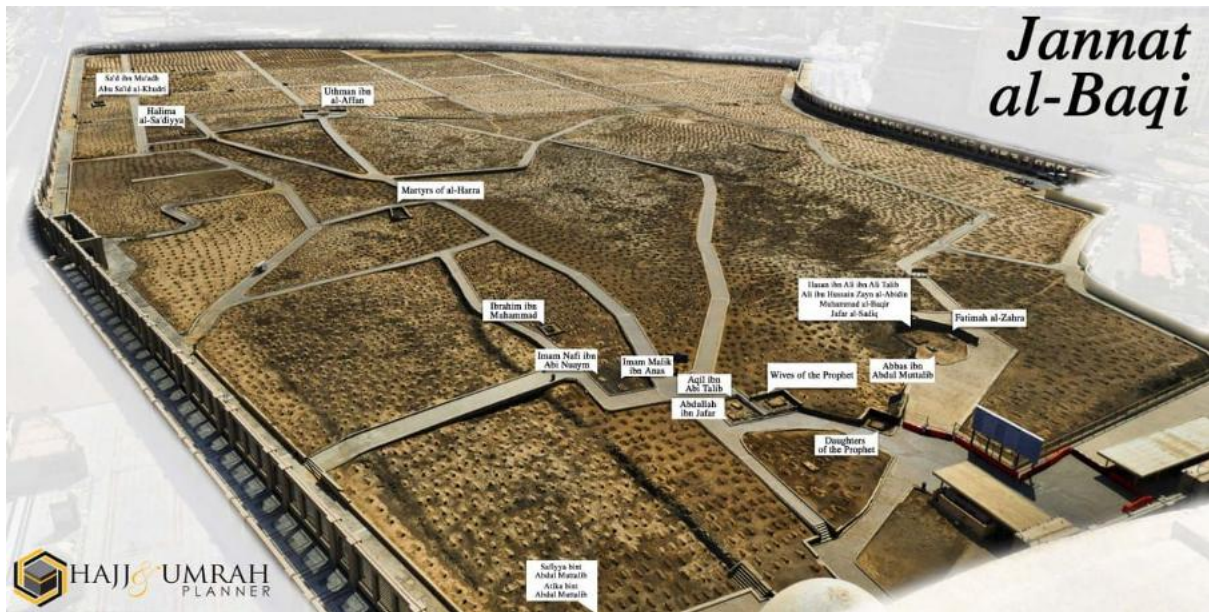
On the left side are some of the aunts of the Prophet ﷺ, including Safiyyah bint Abdul Muttalib (the mother of Zubayr ibn Awwam) and Atikah, who migrated early to Madinah.

Walking ahead, you come across the graves of the daughters of the Prophet ﷺ: Zaynab, Ruqayyah and Umm Kulthum.

Then further ahead and slightly to the right are the graves of the wives of the Prophet ﷺ. All are buried here except Maymoonah, who is buried in Sarif near Makkah, and Khadijah bint Khuwaylid, who is buried in Makkah.

If you continue walking further ahead, you will find the grave of the third caliph, Uthman ibn Affan. Beyond this area, towards the far left, are the graves of Sa'd ibn Mu'adh and Abu Sa'id al-Khudri.

A place filled with history, sacrifice, and Noor, a powerful reminder of the Hereafter for every visitor.



Map of some notable burial sites within Jannat al-Baqi



View from within Jannat al-Baqi