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THE SOIL OF  
AL-MADĪNA

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

EVERYTHING AND ANYTHING RELATED TO PROPHET MUHAMMAD ﷺ holds an exalted rank. By its very association with the best of all creation ﷺ, even the most simplest of things become blessed, special and unique. This paper explores how even the dust and soil of al-Madīna al-Munawwara, holds immense blessings, thanks to the Prophet's ﷺ link.

- i. According to an authentic report recorded by Imam Muslim in his *Ṣaḥīḥ*, the soil of al-Madīna is a cure to illnesses. Lady ‘Ā’isha (may Allah be pleased with her) reports that:

When any person fell ill with a disease or he had any ailment or he had any injury, the Messenger of Allah ﷺ would place his forefinger upon the ground [of al-Madīna], lift it and then recite:

باسم الله تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا لِيُشْفَى بِهِ سَقِيمُنَا بِإِذْنِ رَبِّنَا

“In the name of Allah. The dust of our ground, with the saliva of any one of us, is a means by which our illnesses are cured, with the permission of Allah.”<sup>1</sup>

Imam al-Nawawī (d. 676 AH) states that this cure is specific to the dust of al-Madīna and no where else.

- ii. Al-Daylamī reports in *Musnad al-Firdaws*, Abū Nu‘aym in *al-Ṭibb al-Nabawī* and Ibn al-Najjār in *Tārīkh al-Madīna*, on the authority of Thābit ibn Qays رضي الله عنه that the Prophet ﷺ said:

غبار المدينة شفاء من الجذام

‘The dust of al-Madīna is a cure from leprosy.’

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1 Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (14:191).

- iii. There is no dispute amongst the scholars that the Prophet's ﷺ final resting place is the greatest and most blessed place on Earth. It is even greater than the Kaaba. In *Nasīm al-Riyāḍ sharḥ Shifā' al-Qāḍī 'Iyāḍ*, Aḥmad Shihāb al-Dīn al-Khafājī writes:

و لا خلاف بين العلماء و المحدثين في أن موضع قبره أي الموضع الذي قبره فيه ﷺ و ضم جسده الشريف أفضل من سائر بقاع الأرض كلها بل هي أفضل من السموات و العرش و الكعبة كما نقله السبكي رحمه الله تعالى لشرفه ﷺ و علو قدره

There is no dispute amongst the scholars and hadith masters that the place of his blessed grave - namely in which his grave lies and his blessed body touches - is better than the entire earth. In fact it is better than the heavenly skies, the Throne ('*arsh*) of Allah and the Kaaba, like it has been transmitted from al-Subkī, may Allah have mercy upon him. This is owing to the Prophet's ﷺ honour and his elated status.'

Please note the Imam is not only referring to the blessed body of the Prophet ﷺ, but the earth which is touching his blessed body.

4. 'Alī (رضي الله عنه) reports that a Bedouin came to al-Madina three days after the Prophet ﷺ left this world. He presented himself to the final resting place of the Prophet ﷺ and then sprinkled some of the blessed earth from his grave on his head. He then recited the following poem:

يا خير من دفنت في التراب أعظمه  
فطاب من طيبهن القاع و الاكم  
نفسى الفداء لقبر أنت ساكنه  
فيه العفاف و فيه الجود و الكرم

O best of those whose bones are buried in the deep earth,  
And from whose fragrance the depth  
And the height have become sweet,  
May I be the ransom for a grave which thou inhabit,  
And in which are found purity, bounty and munificence!

He then said: 'Indeed you spoke, O Messenger of Allah ﷺ, and We heard your saying ... And from what Allah revealed to you is [the verse]: '*And if they are unjust upon themselves, they should come to you (O Messenger) and seek Allah's forgiveness and the Messenger should seek*

*forgiveness for them; indeed they will find Allah to be most-Forgiving and most-Merciful* (4:64). I have wronged myself and I have come seeking forgiveness from Allāh from my sins. So please seek forgiveness from Allah on my behalf.

A voice came from the blessed grave ‘You have been forgiven.’<sup>2</sup>

This fortunate Bedouin considered the earth that touched the blessed grave of the Prophet ﷺ sacred and special, and hence why he sprinkled some of it on his head.

From these reports [and many others], it is now clear why the Islamic scholars have stressed the need to respect the city of al-Madīna al-Munawwara, even its blessed soil. Imam Mālik decreed that if anyone criticises the soil of al-Madīna, then he should be lashed thirty times.<sup>3</sup>

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2 *Tafsīr al-Baḥr al-Muḥīṭ* (3:283).

3 *Seventy Superiorities of al-Madīna al-Munawwara*, in light of the Qur’an and the authentic traditions’ (Arabic); p. 44, Dr. Abd al-Rahman al-Kawthar, Maktaba al-Malik al-Fahd al-Wataniyya, 1429 AH.