



A SELECTION FROM THE ‘JAZBUL QULOOB ILA DIYAARIL MEHBOOB’

By Shaykh Al Muhâqqiq Abd ‘al-Haq Muhâdith Delhwi

(An Extraction of the 1st chapter detailing the numerous names and titles of Madinah Al Munawwara and various implications)

This is a simple translation from the historical treatise and masterpiece of the Great Imam of his age, The Leader of the Hadith Scholars, the noble Shaykh Abd ‘al-Haq Muhadith Dehlwi (may Allah sanctify his secret) entitled, “Jazbul Quloob ila Diyarul Mehboob”

The great Shaykh was born in the month of Muharram 958 hijri (1551 CE). He lived for over 90 years and returned to the hereafter in 1052 hijri (1642 CE). Heralded widely to be from amongst the most notable and accomplished scholars of Islam, he authored over 40 works on the sacred knowledge, which included the commentaries on hadith, fiqh, exegesis of the Qurânic sciences, tassawuf, history, the great seerah on the Beloved Prophet (of Allah the Exalted) ﷺ and many others. Shaykh Abd ‘al-Haq took his transmission of hadith from the great scholar Shaykh Abd ‘al-Wahab Al Muttaqi, the student of Imâm Ali Al Muttaqi and Imâm Ali Al Qari (may Allah sanctify their secrets) and rose head and shoulders above all and was unanimously considered by his esteemed contemporaries to be the final authority on the matters of the faith in the sub continent.

RELEASED BY: WWW.GATEWAYTOMADINA.ORG
info@gatewaytomadina.org

THE VARIOUS NAMES AND TITLES OF MADINAH AL-MUNAWWARAH

There is no doubt that due to the numerous names and titles which have been bestowed on this blessed city that one can readily deduce the greatness and majesty of this city. From the number of divine names of **Allah the Exalted** and the amount of names held by the Holy Prophet ﷺ, we come to realize that the more names and titles, signifies the stature of that which is described. We also come to understand this by looking at the root word of that description and thereby the excellence.

There is no city in the world which has been more titles and descriptions than *Madinah al-Munawwarah*. Certain 'Ulama have actually numbered them to be close to a hundred and others have stated that there are even more than a hundred.

However, in this article, only those names and titles would be presented which clearly explain and describe its greatness.

We will begin by presenting the names which were most liked by the Holy Prophet ﷺ and they were:

1. **Taabah.**
2. **Taybah**
3. **Tay-yibah**
4. **Taayabah.**

All the implications from the root word clearly indicate “*immense respect*” and “*esteem*”. Declaring these names would clearly prove its immense “*purity*”. It would also implicate that this blessed city is pure from the filth of idol worship and its air and environment is clean, pure and untainted. Some eminent scholars have also explained that the inhabitants of the blessed graveyard, “*Jannatul Baqi*” receive such a beautiful and sweet smell from its sand and atmosphere which is incomparable to any sweet smell found in the world. Besides those who live there, even those who are true admirers of this blessed city sometimes, even receive this sweet smell.

Abu Abdullah Attar has stated that: “*Because of the sweet fragrance of the Holy Prophet ﷺ, its air has become fragrant. Therefore, even in mushk, kafoor and sandal, there is no such fragrance.*”

Abu Bakr Shibli (*alaihi himur Rahmah*) who is a scholar possessing internal knowledge has also stated that, “*In the sand of Madinah al-Munawwara, there is a unique fragrance which is not even found in Mushk or Amber. This is also not surprising, after all, wherever the sweet breath of the Holy Prophet ﷺ has reached, what is the reality of even Mushk or Amber?*”

It is even stated that the red rose which has a beautiful and famous scent, cannot even compare to the unique fragrance of this special city.

A poet has beautifully addressed the red rose in this manner, ***“O rose! A dead person is awakened by thy sweet fragrance, which is that garden where from have thou come?”***

In another *Hadith al-Shareef*, the Holy Prophet ﷺ has stated that, ***“Without doubt, the Almighty has commanded me to keep the name of Madinah al-Munawwara as ‘Taabah’ ”.***

Hadrat Wahb bin Mambah (*radi Allahu anhu*) has declared that, *“In the Taurah, the name of Madinah al-Munawwara is ‘Taabah’, ‘Taybah’ and ‘Tayyibah’.* The great Imam of his era, Hadrat Imam Maalik (*radi Allahu anhu*) has stated that those who insinuate that Madinah al-Munawwara is not pure, and declare that its air is not pleasant, punishment upon him becomes *Waajib*, (compulsory) and he should be imprisoned until he completely repents”

Before the public declaration of Prophethood by the Holy Prophet ﷺ, this city was called “Yathrib” or “Athrib” (same as you pronounce “masjid”). It was with the command of the Almighty, that the Holy Prophet ﷺ kept its name ***“Taabah”*** or ***“Tayyibah”***. Some scholars are of the opinion that the name “Yathrib” was a name of one of the sons of Nabi Nuh (*alaihis salaam*). When his sons began to spread out on the earth, Yathrib settled in this piece of land. The Ulama also differ on whether the actual city was named “Yathrib” or it implies to that part of the outskirts of ***Madinah al-Munawwarah*** in which there are many date trees and springs. The majority of Ulama have upheld this view. The word commonly used which is “*Athaarib*” signifying plurality, also proves this.

Ibn Zubaalah who is considered as the leader among the historians of ***Madinah al-Munawwarah*** and is also a student of Imam Maalik (*radi Allahu anhu*) as well as other Ulama, has also stated that, ***“Madinah al-Munawwara should not be called Yathrib.”***

In the book entitled, ***“Taariikh”*** by Imam Bukhaari, there is a *Hadith al-Shareef* in which it has been stated that, ***“Whosoever calls it Yathrib once, then as a token of redemption and salvation, he should say the word, “Madinah” ten times.”*** Imam Ahmed and Hadrat Abu Ya’la have both narrated that, ***“Whoever calls Madinah, Yathrib, should seek the pardon of the Almighty. Its name is Taabah.”***

The reason is that the root meaning of the word “*Tharab*” is mischief, or the root meaning of the word “*Thathreeb*” is punishment and imprisonment. Besides this, the name *Yathrib* is also the name of a disbeliever. Therefore, it would be improper to keep such a holy, dignified and pure city by that name.

In ***Surah Ahzab, verse 13*** in which the word “*Yathrib*” is used, if one looks at this verse, you would see that these are words of the hypocrites who were mocking the Muslims. If there are certain *Ahadith* which do mention this name, the ‘Ulama have clearly stated that this is prior to when it became prohibited to use this name.

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَأْهْلُ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ
إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

And when a group among said, “O men of Yathrib! This is no place of stay for you, therefore go back to your homes”; and a group among them sought exemption from the Prophet by saying, “Our homes are unprotected” whereas their homes were not unprotected; they willed nothing except to flee.

It has also been called “*Ardul lah*” and “*Ardul Hijrah*”. The reason is that it has precedence and superiority over all other pieces of land.

Another name for this blessed city is “*Imaam*” because this is the place where the people of Imaam used to live as explained in *Surah Hashr, verse 9*.

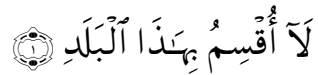
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُورِهِمْ
حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

And those who accepted this city as their home and accepted faith before them, befriend those who migrated towards them, and in their breasts do not find any need for what they have been given, and prefer the migrants above themselves even if they themselves are in dire need; and whoever is saved from the greed of his soul – it is they who are the successful.

Another name for this blessed city is “*Mazhar*” or “*Muzhar*”. The reason is that it is the centre of Imaan and Islamic laws. Hadrat Anas bin Maalik (*radi Allahu anhu*) has narrated that the Holy Prophet ﷺ has stated that, “*The Angels responsible for faith who whisper into the hearts of Muslims about unseen news and about faith, also declare that, ‘we are the inhabitants of Madinah al- Munawwara and that we will never ever leave Madinah al- Munawwara.’ When the angels of bashfulness; (or those responsible for bashfulness), heard this, they also declared that, ‘we are with you and will never separate from you.’*” Therefore, one should bear in mind that the attributes of Imaan and bashfulness, (shyness) has become an integral part of *Madinah al-Munawwara*. After all, there is a statement which declares that, “*Bashfulness is part of Imaan.*”

Another name for this blessed city is “*Baarah*” or “*Birrah*”. This implicates the meaning of “goodness” and “piety”. The reason is that this blessed city is the centre of goodness and a treasure of piety.

Another name is, “**Balad**”. In *Surah Balad, verse 1*, the Almighty declares, “. *I swear by this City;*”.



I swear by this city -

According to many commentators of the Holy Quran, by this “city” is meant **Madina al-Munawwara**. The reason is that the Holy Prophet ﷺ lived in this city until his passing away and also passed away in this blessed city. It is due to this, that this blessed city received its lofty status. However, most commentators are of the opinion that by this city is Mecca and because it was revealed in Mecca, this opinion is widely held. Almighty Allah knows best.

Other names of this blessed city are:

- “**Baitur Rasool**”. As Mecca is called “**Baitullah**”, it is also permissible to call this blessed city “**Baitur Rasool**”. This also certainly signifies its immense status and position.
- “**Jaabirah**” or “**Jabbaarah**”. The author of the book “*Kitaabun Nawaahi*” has copied this name from the Taurah. The root meaning of “*Jabr*” is that this blessed city is that city which makes a poor person rich and gives solace and support to those who are down trodden. It is also a city which brings defeat to those who are proud and arrogant. Those who are transgressors become helpless and have to adopt obedience. Other cities are also forced to accept the truth of Islam.
- “**Majboorah**”. The reason is that this is strictly the place where the Divine Command descends because this is the place wherein the Holy Prophet ﷺ resides.
- “**Jazeeratul Arab**”. There is a *Hadith al-Shareef* in which it is commanded that one should expel the idol worshippers from “**Jazeeratul Arab**”. There are certain Quranic commentators who state that by this is meant **Madinah al-Munawwara**, even though there are certain commentators who are of the opinion that by this is meant the whole of the Arab land.
- “**Muhibbah**”, “**Habeebah**” and “**Mahboobah**”. These are some of its beloved and special names. There is a *Hadith al-Shareef* in which the Holy Prophet ﷺ once prayed, “**O Allah! Make Madinah beloved to us as You have made Mecca beloved to us.**” It is also permissible to declare that this is the *Haram*, (blessed sanctity) of the Holy Prophet ﷺ. There is also a *Hadith al-Shareef* in Tibrani in which the Holy Prophet ﷺ has stated that, “**Nabi Ebrahim had made Mecca the Haram and**

Madinah is my Haram.” The proximity of the area of the *Haram* of ***Madinah al-Munawwarah*** will be discussed later.

- ***“Husnah”***. The reason is that there are many beautiful and attractive objects which are found in this blessed city, such as, beautiful date orchards, springs, mighty mountain ranges, expansive land and numerous blessed sites where some of the best of mankind are buried. This blessed city is also surrounded by divine light. The people who are buried in *Jannatul Baqi* are also in immense peace. Besides this, it also has hidden beauty, in that this is the place wherein the Holy Prophet ﷺ is buried who is also the Witness and the Proof of the existence of the Almighty.

A poet has stated that, ***“He who has tasted, has recognized and he who has recognized, has (certainly) received.”***

By Allah! There is no doubt that true recognition comes from the heart and through the eyes of the heart. Our love is based on who is the resident of that house. Even though there are beautiful and excellent servants of Allah that are buried in other parts of the world, yet, in actuality, they are a mere reflection of that which is in ***Madinah al-Munawwarah***. Many blessed souls are buried in cities such as *Baghdad*, *Dehli* and *Ajmer*, yet, even they are the servants of that best of creation who is buried in ***Madinah al-Munawwarah***.

- ***Khayyirah***” or ***Khayrah***”. Meaning; that it holds for the people immense wealth and well being. The Holy Prophet ﷺ has stated that, ***“Madinah is better for them if they (only) knew”***. The Holy Prophet ﷺ gave news of cities which would be conquered and gave news of the immense wealth which would come to the Muslims in this blessed city. May Almighty Allah continue to keep it sanctified and pure. Ameen.
- ***“Shaafiyah”***. The reason is that the sand of ***Madinah al-sharif*** is certainly a cure and medicine for every ailment and sickness. Seeking a cure for such serious ailments as leprosy, etc from the fruit of ***Madinah al-Munawwarah*** is even mentioned in the *Hadith al-Shareef*. Many eminent Ulama have even stated that one is able to even find cure for fever, heart disease and even a cure for wrongdoing in this blessed city.
- ***“Aasimah”***. This is because those who migrated found safety in this blessed city from the oppressors who lived in Mecca. It also indicates that those who live in it and those who go there are protected from all types of calamity in both religion and from the world. If one uses the name of ***“Ma’soomah”*** for this city, then too it would be correct because this city is certainly protected and sheltered from all types of armies and because of the Holy Prophet ﷺ, it would remain protected from the Dajjal and from the plague.
- ***“Ghalbah”***. This is among the old names of ***Madinah al-Munawwarah***. Even during the days of ignorance, this was also one of the names by which it was called. It is said that whosoever enters it, eventually becomes powerful enough to overpower his enemy. The Jews overpowered their enemies because of their entry into this blessed city and the tribes of Aus and Khazraj overpowered the Jews.

- **“Faadihah”**. The reason for this is because those who have evil beliefs and bad habits cannot hide in this blessed city. In the end, they are disgracefully revealed. Almighty Allah protect us from His Wrath.
- **“Mo’minah”**. The reason is that this is also a city wherein the believers reside and also from where the laws of Islam radiated. This is also a symbol of Islam. As the attributes of creating benefit for others, barakah and love is found in a Muslim, in a like manner, these attributes are also found in this blessed city. If one looks at the real meaning, it could also signify that this blessed city itself accepted the message of the Holy Prophet ﷺ and became a place of his acceptance. This is not hard to believe when one looks at the various *Ahadith* which describes the fact that even the stones praised the Almighty and even non-organic objects spoke to the Holy Prophet ﷺ. There is a *Hadith al-Shareef* in which the Holy Prophet ﷺ has stated that, **“By Allah in Whose Power is my life, the sand of Madinah is a Mo’mín, (believer).”** There is also a report which states that the blessed city has also been called **“Mo’minah”** in the Taurah.
- **“Mubaarakah”**. There is a *Hadith al-Shareef* in which the Holy Prophet ﷺ specifically made *du’a* for increase in the barakah of those things found in this city. There is absolutely no doubt in this issue.
-
- **“Hibr” and Hitrah**. This signifies that the vegetation in this blessed city is able to quickly become green and fresh and is extremely advantageous. This has been clearly seen in ***Madinah al-Munawwarah***.
- **“Mahroosah”, “Mahfoozah” and “Mahfoofah”**. The meaning of these names becomes clear from their names itself. In the *Hadith al-Shareef* it is stated that the Angels are sitting on both sides of the path guarding this city.
- **“Marhoomah” and “Marzookah”**. The first name has also appeared in the Taurah and signifies that it is the resting place of the greatest of creation. It is also a special place where the Divine Mercy of Allah descends.
- **“Misqeenah”**. It also signifies that the true Muslim is enamored with this blessed attribute of being poor and therefore solely relying on the Divine Mercy of Allah. Therefore, this blessed city is for those who are poor and are satisfied with what little they possess.
- **“Muslimah”**. The meaning is quiet clear.

- “***Mutayyibah Muqaddisah***”. This also signifies the purity and cleanliness of ***Madinah al-Munawwarah***.
- ***Naajiyah***. This signifies its superior status and its loftiness.
- “***Al Madinah***”. In Arabic terminology, *Al Madinah* is that place which has increased in population and buildings and is now no more considered a little village. So famous has this name become that if one uses this name, there is only one specific city in the entire world which comes to mind. We know that in the Arabic language, every star is called, “*Najm*”, yet when we say, “***An Najm***”, there is only one star which is meant. If a person lives anywhere else, he is called a *Madeeni*, yet when we say a person is a ***Madani***, then it implicates that he is only from one city and that is ***Madinah al-Munawwarah***.
- “***Sayidul Buldaan***”, meaning the leader of all cities.

www.gatewaytomadina.org
info@gatewaytomadina.org