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Second Holiest city in Islam For other uses, see Medina (disambiguation). "Madinah" and "Madina" redirect here. For other uses, see Madinah (disambiguation) and Madina (disambiguation). City in Saudi ArabiaMedina المدينةCityal-Madinah al-Munawwarah المدينة المنورةMasjid an-NabawīQuba MosqueAl-Baqi CemeteryHejaz Railway MuseumMasjid al-Qiblatayn WordmarkNicknames: The Pure (طيبة)The Prophet's City (مدينة النبي)The Prophetic City (المدينة النبوية)MedinaLocation of MedinaShow map of Saudi ArabiaMedinaMedina (Asia)Show map of AsiaCoordinates: 24°28′12″N 39°36′36″E / 24.47000°N 39.61000°E / 24.47000; 39.61000Country Saudi ArabiaProvinceMedinaRegionHejazFirst settled9th century BCHijrah622 CE (1 AH)Saudi conquest of Hejaz5 December 1925Named afterMuhammadGovernment • TypeDevelopment Authority / Municipality • Body Medina Development Authority(Upper body) Medina Municipality (Lower body) • MayorFahd Al-Balayeshi.[1] • GovernorSalman bin SultanArea • City589 km2 (227 sq mi) • Metro22,900 km2 (8,800 sq mi)Elevation620 m (2,030 ft)Highest elevation (Mount Uhud)1,077 m (3,533 ft)Population (2022 census)[2] • City1,411,599 • Rank4th • Density2,400/km2 (6,210/sq mi) • Metro1,477,047 (Medina Governorate)Demonym(s)Madani مدنيGDP (PPP, constant 2015 values) • Year2023 • Total (Metro)$46.7 billion[3] • Per capita$48,800Time zoneUTC+03:00 (SAST)Websitewww.amana-md.gov.savisitmadinahsa.com/sa-en Part of a series onIslam Beliefs Oneness of God Angels Holy books Prophets Judgement Day Predestination Practices Profession of faith Prayer Almsgiving Fasting Pilgrimage TextsFoundations Quran Sunnah (Hadith, Sirah) Tafsir (exegesis) Ijtihad Aqidah (creed) Qisas al-Anbiya (Stories of the Prophets) Mathnawi (poems) Fiqh (jurisprudence) Sharia (law) History Timeline Jahiliyyah Muhammad Ahl al-Bayt Sahabah Rashidun Caliphate Imamate Spread of Islam Succession to Muhammad Abbasid Caliphate Al-Andalus Golden Age Seljuk Empire Ilkhanate Timurid Renaissance Gunpowder empires Ottoman Empire Saudi Arabia Culture and society Academics Animals Art Association football Calendar Cats Censorship Children Circumcision Democracy Demographics Diaspora Denominations Sunni Shia Ibadi Economics Education Ethics Exorcism Feminism Festivals Finance Liberalism Madrasa Moral teachings Mosque Music Mysticism Philosophy Poetry Politics Proselytizing Science Sexuality LGBTQ Slavery Concubinage Social welfare Women Related topics Arabic language Apostasy Criticism Muhammad Quran Hadith Other religions Islamism Violence terrorism war Islamophobia Jihad Jihadism Salafi jihadism Deobandi jihadism Military laws Peace Pacifism Glossary Islam portalvte Medina,[a] officially al-Madinah al-Munawwarah,[b] also known as Taybah[c] and known in pre-Islamic times as Yathrib,[d] is the capital and administrative centre of Medina Province in the Hejaz region of western Saudi Arabia. It is one of the oldest and most important places in Islamic history. The second holiest city in Islam, the population as of 2022 is 1,477,023, making it the fourth-most populous city in the country. Around 58.5% of the population are Saudi citizens and 41.5% are foreigners.[4] Located at the core of the Medina Province in the western reaches of the country, the city is distributed over 589 km2 (227 sq mi), of which 293 km2 (113 sq mi) constitutes the city's urban area, while the rest is occupied by the Hejaz Mountains, empty valleys, agricultural spaces and older dormant volcanoes. Medina is generally considered to be the "cradle of Islamic culture and civilization".[5] The city is considered to be the second-holiest of three key cities in Islamic tradition, with Makkah and Jerusalem serving as the holiest and third-holiest cities respectively. Al-Masjid al-Nabawi (lit. 'The Prophet's Mosque') is of exceptional importance in Islam and serves as burial site of the prophet Muhammad, by whom the mosque was built in 622 CE (first year of the Hijrah). Observant Muslims usually visit his tomb, or rawdhah, at least once in their lifetime during a pilgrimage known as Ziyarat, although this is not obligatory.[6] The original name of the city before the advent of Islam was Yathrib (Arabic: يَثْرِب), and it is referred to by this name in Chapter 33 (Al-Aḥzāb, lit. 'The Confederates') of the Quran. It was renamed to Madīnat an-Nabī (lit. 'City of the Prophet' or 'The Prophet's City') after and later to al-Madinah al-Munawwarah (lit. 'The Enlightened City') before being simplified and shortened to its modern name, Madinah (lit. 'The City'), from which the English-language spelling of "Medina" is derived. Saudi road signage uses Madinah and al-Madinah al-Munawwarah interchangeably.[6] The city existed for over 1,500 years before Muhammad's migration from Mecca,[7] known as the Hijrah. Medina was the capital of a rapidly increasing Muslim caliphate under Muhammad's leadership, serving as its base of operations and as the cradle of Islam, where Muhammad's ummah (lit. 'nation')—composed of Medinan citizens (Ansar) as well as those who immigrated with Muhammad (Muhajirun), who were collectively known as the Sahabah—gained huge influence. Medina is home to three prominent mosques, namely al-Masjid an-Nabawi, Quba Mosque, and Masjid al-Qiblatayn, with the Quba Mosque being the oldest in Islam. A larger portion of the Qur'an was revealed in Medina in contrast to the earlier Meccan surahs.[8][9] Much like most of the Hejaz, Medina has seen numerous exchanges of power within its comparatively short existence. The region has been controlled by Jewish-Arabian tribes (up until the fifth century CE), the ʿAws and Khazraj (up until Muhammad's arrival), Muhammad and the Rashidun (622–660), the Umayyads (660–749), the Abbasids (749–1254), the Mamluks of Egypt (1254–1517), the Ottomans (1517–1805), the First Saudi State (1805–1811), Muhammad Ali of Egypt (1811–1840), the Ottomans for a second time (1840–1918), the Sharifate of Mecca under the Hashemites (1918–1925) and finally is in the hands of the present-day Kingdom of Saudi Arabia (1925–present).[6] In addition to visiting for Ziyarah, tourists come to visit the other prominent mosques and landmarks in the city that hold religious significance such as Mount Uhud, Al-Baqi' cemetery and the Seven Mosques among others. The Saudi government has also carried out the destruction of several historical structures and archaeological sites, both in Medina and Mecca.[10] Before the advent of Islam, the city was known as Yathrib (Arabic: يَثْرِب, romanised: Yaṯrib; pronounced ['jaθrɪb]). The word Yathrib appears in an inscription found in Harran, belongs to the Babylonian king Nabonidus (6th century BCE)[11] and is well attested in several texts in the subsequent centuries.[12] The name has also been recorded in Āyah (verse) 13 of Surah (chapter) 33 of the Qur'an.[Quran 33:13] and is thus known to have been the name of the city up to the Battle of the Trench. According to Islamic tradition, Muhammad later forbade calling the city by this name.[13] 8th century rock inscription discovered in Medina, refers to the city as 'Taybah' Sometime after the battle, Muhammad renamed the city Taybah (the Kind or the Good) (Arabic pronunciation: [ˈtˤajba]; 14][15] and Tabah (Arabic: 15][16] which is of similar meaning. This name is also used to refer to the city in the popular folk song, "Ya Taybah!" (O Taybah!). The two names are combined in another name the city is known by, Taybat at-Tabah (the Kindest of the Kind). The city has also simply been called Al-Madinah (i.e. 'The City') in some ahadith[15]. The names al-Madīnah an-Nabawiyyah (المَدِيْنَة النَّبَوِيَّة) and Madīnat un-Nabī (both meaning "City of the Prophet" or "The Prophet's City") and al-Madīnat ul-Munawwarah ("The Enlightened City") are all derivatives of this word. This is also the most commonly accepted modern name of the cit used in official documents and road signage, along with Madinah. For a chronological guide, see Timeline of Medina. Medina is home to several distinguished sites and landmarks, most of which are mosques and hold historic significance. These include the three aforementioned mosques, Masjid al-Fath (also known as Masjid al-Khandaq), the Seven Mosques, the Baqi' Cemetery where the graves of many famous Islamic figures are presumed to be located; directly to the southeast of the Prophet's Mosque, the Uhud mountain, site of the eponymous Battle of Uhud and the King Fahd Glorious Qur'an Printing Complex where most modern Qur'anic Mus'hafs are printed. Medina has been inhabited at least 1500 years before the Hijra, or approximately the 9th century BCE.[7] By the fourth century, Arab tribes began to encroach from Yemen, and there were three prominent Jewish tribes that inhabited the city around the time of Muhammad: the Banu Qaynuqa, the Banu Qurayza, and Banu Nadir.[16] Ibn Khordadbeh later reported that during the Persian Empire's domination in Hejaz, the Banu Qurayza served as tax collectors for the Persian Shah.[17][full citation needed] The situation changed after the arrival of two new Arab tribes, the 'Aws or Banu 'Aws and the Khazraj, also known as the Banu Khazraj. At first, these tribes were allied with the Jewish tribes who ruled the region, but they later revolted and became independent.[18] 17th century bronze token depicting prophet's Mosque, the inscription below reads 'Madinah Shareef' (Noble City) Toward the end of the 5th century,[19] the Jewish rulers lost control of the city to the two Arab tribes. Most modern historians accept the claim of the Muslim sources that after the revolt, the Jewish tribes became clients of the 'Aws and the Khazraj.[20] However, according to Scottish scholar, William Montgomery Watt, the clientship of the Jewish tribes is not borne out by the historical accounts of the period prior to 627, and he maintained that the Jewish populace retained a measure of political independence.[18] Early Muslim chronicler Ibn Ishaq tells of an ancient conflict between the last Yemenite king of the Himyarite Kingdom[21] and the residents of Yathrib. When the king was passing by the oasis, the residents killed his son, and the Yemenite ruler threatened to exterminate the people and cut down the palms. According to Ibn Ishaq, he was stopped from doing so by two rabbis from the Banu Qurayza tribe, who implored the king to spare the oasis because it was the place "to which a prophet of the Quraysh would migrate in time to come, and it would be his home and resting-place." The Yemenite king thus did not destroy the town and converted to Judaism. He took the rabbis with him, and in Mecca, they reportedly recognised the Ka'bah as a structure built by Abraham and advised the king "to do what the people of Mecca did: to circumambulate the structure, to venerate and honor it, to shave his head and to behave with all humility until he had left its precincts." On approaching Yemen, tells Ibn Ishaq, the rabbis demonstrated to the local people a miracle by coming out of a fire unscathed and the Yemenites accepted Judaism.[22] Eventually the Banu 'Aws and the Banu Khazraj became hostile to each other and by the time of Muhammad's Hijrah (emigration) to Medina in 622, they had been fighting for 120 years and were sworn enemies[23] The Banu Nadir and the Banu Qurayza were allied with the 'Aws, while the Banu Qaynuqa sided with the Khazraj.[24] They fought a total of four wars.[18] Their last and bloodiest known battle was the Battle of Bu'ath,[18] fought a few years prior to the arrival of Muhammad.[16] The outcome of the battle was inconclusive, and the feud continued. 'Abd Allah ibn Ubayy, one Khazraj chief, had refused to take part in the battle, which earned him a reputation for equity and peacefulness. He was the most respected inhabitant of the city prior to Muhammad's arrival. To solve the ongoing feud, concerned residents of Yathrib met secretly with Muhammad in 'Aqaba, a place outside Mecca, inviting him and his small group of believers to come to the city, where Muhammad could serve a mediator between the factions and his community could practice its faith freely. Main articles: Hijrah, Constitution of Medina, and First Islamic state Muhammad built the Quba'a Masjid upon his arrival at Medina and is said to have visited the mosque every Saturday afternoon. In 622, Muhammad and an estimated 70 Meccan Muhajirun left Mecca over a period of a few months for sanctuary in Yathrib, an event that transformed the religious and political landscape of the city completely; the longstanding enmity between the Aus and Khazraj tribes was dampened as many of the two Arab tribes and some local Jews embraced the new religion of Islam. Muhammad, linked to the Khazraj through his great-grandmother, was agreed on as the leader of the city. According to Ibn Ishaq, all parties in the area agreed to the Constitution of Medina, which committed all parties to mutual cooperation under the leadership of Muhammad. The nature of this document as recorded by Ibn Ishaq and transmitted by Ibn Hisham is the subject of dispute among modern Western historians, many of whom maintain that this "treaty" is possibly a collage of different agreements, oral rather than written, of different dates, and that it is not clear exactly when they were made. Other scholars, however, both Western and Muslim, argue that the text of the agreement—whether a single document originally or several—is possibly one of the oldest Islamic texts we possess.[25] In Yemenite Jewish sources, another treaty was drafted between Muhammad and his Jewish subjects, known as Kitāb Dimmat al-Nabi, written in the 3rd year of the Hijra (625), and which gave express liberty to Jews living in Arabia to observe the Sabbath and to grow-out their side-locks. In return, they were to pay the jizya annually for protection by their patrons, while the Muslims would pay the Zakat tax.[26][6] Main article: Battle of Uhud Mount Uhud, with the old Mosque of the Leader of Martyrs (جامع سيد الشهداء), named after Muhammad's ur Hamza ibn Abdul Muttalib, in the foreground. The mosque was demolished in 2012 and a new, larger mosque with the same name was built in its place.[27] In the year 625, Abu Sufyan ibn Harb, a senior chieftain of Mecca who later converted to Islam, led a Meccan force against Medina. Muhammad marched out to meet the Quraysh army with an estimated 1,000 troops, but just as the army approached the battlefield, 300 men under 'Abd Allah ibn Ubayy withdrew, dealing a severe blow to the Muslim army's morale. Muhammad continued marching with his now 700-strong force and ordered a group of 50 archers to climb a small hill, now called Jabal ar-Rummaah (The Archers' Hill) to keep an eye on the Meccan's cavalry and to provide protection to the rear of the Muslim's army. As the battle heated up, the Meccans were forced to retreat. The frontline was pushed further and further away from the archers and foreseeing the battle to be a victory for the Muslims, the archers decided to leave their posts to pursue the retreating Meccans. A small party, however, stayed behind; pleading the rest to not disobey Muhammad's orders. Seeing that the archers were starting to descend from the hill, Khalid ibn al-Walid commanded his unit to ambush the hill and his cavalry unit pursued the descending archers were systematically slain by being caught in the plain ahead of the hill and the frontline, watched upon by their desperate comrades who stayed behind up in the hill who were shooting arrows to thwart the raiders, but with little to no effect. However, the Meccans did not capitalise on their advantage by invading Medina and returned to Mecca. The Madanis (people of Medina) suffered heavy losses, and Muhammad was injured.[28] Main article: Battle of the Trench Al-Khandaq mosque (The trench mosque) at the site of the Battle of the Trench, with the seven historical mosques near it. In 627, Abu Sufyan led another force toward Medina. Knowing of his intentions, Muhammad asked for proposals for defending the northern flank of the city, as the east and west were protected by volcanic rocks and the south was covered with palm trees. Salman al-Farsi, a Persian Sahabi who was familiar with Sasanian war tactics recommended digging a trench to protect the city and Muhammad accepted it. The subsequent siege came to be known as the Battle of the Trench and the Battle of the Confederates. After a month-long siege and various skirmishes, the Meccans withdrew again due to the harsh winter. During the siege, Abu Sufyan contacted the Jewish tribe of Banu Qurayza and formed an agreement with them, to attack the Muslim defenders and effectively encircle the defenders. It was however discovered by the Muslims and thwarted. This was in breach of the Constitution of Medina and after the Meccan withdrawal, Muhammad immediately marched against the Qurayza and laid siege to their strongholds. The Jewish forces eventually surrendered. Some members of the Aws negotiated on behalf of their old allies and Muhammad agreed to appoint one of their chiefs who had converted to Islam, Sa'd ibn Mu'adh, as judge. Sa'ad judged that all male members of the tribe should be killed and the women and children enslaved.[29][30] This action was conceived of as a defensive measure to ensure that the Muslim community could be confident of its continued survival in Medina. The French historian Robert Mantran proposes that from this point of view it was successful—from this point on, the Muslims were no longer primarily concerned with survival but with expansion and conquest.[31] In the ten years following the hijra, Medina formed the base from which Muhammad and the Muslim army attacked and were attacked, and it was from here that he marched on Mecca, entering it without battle in 630. Despite Muhammad's tribal connection to Mecca, the growing importance of Mecca in Islam, the significance of the Ka'bah as the centre of the Islamic world, as the direction of prayer (Qibla), and in the Islamic pilgrimage (Hajj), Muhammad returned to Medina, which remained for some years the most important city of Islam and the base of operations of the early Rashidun Caliphate.[6] The city is presumed to have been renamed Madinat al-Nabi ("City of the Prophet" in Arabic) in honour of Muhammad's prophethood and the city being the site of his burial. Alternatively, Lucien Gubbay suggests the name Medina could also have been a derivative from the Aramaic word Medinta, which the Jewish inhabitants could have used for the city.[32] Under the first three caliphs Abu Bakr, Umar, and Uthman, Medina was the capital of a rapidly increasing Muslim Empire. During the reign of 'Uthman ibn al-Affan, the third caliph, a party of Arabs from Egypt, disgruntled at some of his political decisions, attacked Medina in 656 and assassinated him in his own home. Ali, the fourth caliph, changed the capital of the caliphate from Medina to Kufa in Iraq for being in a more strategic location. Since then, Medina's importance dwindled, becoming more a place of religious importance than of political power. Medina witnessed little to no economic growth during and after Ali's reign.[6] The Green Dome was built in 1297 over Muhammad's rawdhah (residence) and site of burial. After al-Hasan, the son of 'Ali, ceded power to Mu'awiyah I, son of Abu Sufyan, Mu'awiyah marched into Kufa, Ali's capital, and received the allegiance of the local 'Iraqis. This is considered to be the beginning of the Umayyad caliphate. Mu'awiyah's governors took special care of Medina and dug the 'Ayn az-Zarqa'a ("Blue Spring") spring along with a project that included the creation of underground ducts for the purposes of irrigation. Dams were built in some of the wadis and the subsequent agricultural boom led to the strengthening of the economy. The Gold dinar of Umar II, also known as 'Umar ibn Abdulaziz or the Fifth of the Rightly Guided Caliphs. Following a period of unrest during the Second Fitna in 679, Husayn ibn 'Ali was martyred at Karbala and Yazid assumed unchecked control for the next three years. In 682, Abd Allah ibn al-Zubayr declared himself Caliph of Mecca and the people of Medina swore allegiance to him. This led to an eight-year-long period of economic distress for the city. In 692, the Umayyads regained power and Medina experienced its second period of huge economic growth. Trade improved and more people moved into the city. The banks of Wadi al-'Aqiq were now lush with greenery. This period of peace and prosperity coincided with the rule of 'Umar ibn Abdulaziz, who many consider to be the fifth of the Rashidun.[6] Abdulbasit A. Badr, in his book, Madinah, The Enlightened City: History and Landmarks, divides this period into three distinct phases:[6] Tomb of Salahuddin al-Ayyubi, who started a tradition of greatly funding Medina and protecting pilgrims visiting the holy city. The Medina sanctuary and Green Dome, photographed in 1880 by Muhammad Sadiq. The dome was built during the Mamluk period, but given its signature colour by the Ottomans nearly 600 years later. Badr describes the period between 749 and 974 as a push-and-pull between peace and political turmoil, while Medina continued to pay allegiance to the Abbasids. From 974 to 1151, the Sharifate of Medina was in a liaison with the Fatimids, even though the political stand between the two remained turbulent and did not exceed the normal allegiance. From 1151 onwards, Medina paid allegiance to the Zengids, and the Emir Nuruddin Zengi took care of the roads used by pilgrims and funded the fixing of the water sources and streets. When he visited Medina in 1162, he ordered the construction of a new wall that encompassed the new urban areas outside the old city wall. Zengi was succeeded by Saladin, founder of the Ayyubid dynasty, who supported Qasim ibn Muhanna, the Sharif of Medina, and greatly funded the growth of the city while slashing taxes paid by the pilgrims.[6] He also funded the Bedouins who lived on the routes used by pilgrims to protect them on their journeys. The later Abbasids also continued to fund the expenses of the city. While Medina was formally allied with the Abbasids during this period, they maintained closer relations with the Zengids and Ayyubids. The historic city formed an oval, surrounded by a strong wall, 30 to 40 ft (9.1 to 12.2 m) high, dating from this period, and was flanked with towers. Of its four gates, the Bab al-Salam ("The Gate of Peace"), was remarked for its beauty. Beyond the walls of the city, the west and south were suburbs consisting of low houses, yards, gardens and plantations.[6] After the fall of Baghdad, the capital of the Abbasid Empire, to the Mongols, the Mamluk Sultanate of Cairo took over the Egyptian governorate and effectively gained control of Medina.[6] In 1258, Medina was threatened by lava from the Harrat Rahat volcanic region but was narrowly saved from being burnt after the lava turned northward.[6][33][34] During Mamluk reign, the Masjid an-Nabawi caught fire twice. Once in 1256, when the storage caught fire, burning the entire mosque, and the other time in 1481, when the masjid was struck by lightning. This period also coincided with an increase in scholarly activity in Medina, with scholars such as Ibn Farhun, Al-Hafiz Zain al-Din al-'Iraqi, Al Sakhawi and others settling in the city.[6] The striking iconic Green Dome also found its beginnings as a cupola built under Mamluk Sultan al-Mansur Qalawun as-Salihi in 1297.[6] In 1517, the first Ottoman period began with Selim I's conquest of Mamluk Egypt. This added Medina to their territory and they continued the tradition of showering Medina with money and aid. In 1532, Suleiman the Magnificent built a secure fortress around the city and constructed a strong castle armed by an Ottoman battalion to protect the city. This is also the period in which many of the Prophet's Mosque's modern features were built even though it was not painted green yet.[35] These suburbs also had walls and gates. The Ottoman sultans took a keen interest in the Prophet's Mosque and redesigned it over and over to suit their preferences. As the Ottomans' hold over their domains broke loose, the Madanis pledged alliance to Saud bin Abdulaziz, founder of the First Saudi state in 1805, who quickly took over the city. In 1811, Muhammad Ali of Egypt, Ottoman commander and Wali of Egypt, commanded two armies under each of his two sons to seize Medina, the first one, under the elder Towson Pasha, failed to take Medina. But the second one, a larger army under the command of Ibrahim Pasha, succeeded after battling a fierce resistance movement.[6] After defeating his Saudi foes, Muhammad Ali took over governance of Medina and although he did not formally declare independence, his governance took on more of a semi-autonomous style. Muhammad's sons, Towson and Ibrahim, alternated in the governance of the city. Ibrahim renovated the city's walls and the Prophet's Mosque. He established a grand provision distribution centre (taqiyya) to distribute food and alms to the needy and Medina lived a period of security and peace.[citation needed] In 1840, Muhammad moved his troops out of the city and officially handed the city to the central Ottoman command.[6] The Hejaz railway track near Wadi Rum in Jordan. Jordan uses the railway today for transporting phosphate.The train which Fakhri Pasha used to transport the Sacred Relics from Medina to Istanbul. Four years in 1844, after Muhammad Ali's departure, Davud Pasha was given the position of governor of Medina under the Ottoman sultan.[6] Davud was responsible for renovating the Prophet's Mosque on Sultan Abdulmejid I's orders.[6] When Abdul Hamid II assumed power, he made Medina stand out of the desert with a number of modern marvels, including a radio communication station, a power plant for the Prophet's Mosque and its immediate vicinity, a telegraph line between Medina and Constantinople, and the Hejaz railway which ran from Damascus to Medina with a planned extension to Mecca.[6] Built between 1904 and 1908, the railway aimed to facilitate the pilgrimage journey and strengthen Ottoman control over the region.[36] Within one decade, the population of the city multiplied by leaps and bounds and reached 80,000.[6] Around this time, Medina started falling prey to a new threat, the Hashemite Sharifate of Mecca in the south. Medina witnessed the longest siege in its history during and after World War I.[6] The Sharif of Mecca, Husayn ibn Ali, first attacked Medina on 6 June 1916, in the middle of World War I.[6] Four days later, Husayn held Medina in a bitter 3-year siege, during which the people faced food shortages, widespread disease and mass emigration.[6] Fakhri Pasha, governor of Medina, tenaciously held on during the Siege of Medina from 10 June 1916 and refused to surrender and held on another 72 days after the Armistice of Moudros, until he was arrested by his own men and the city was taken over by the Sharifate on 10 January 1919.[6][37] Husayn largely won the war due to his alliance with the British. In anticipation of the plunder and destruction to follow, Fakhri Pasha secretly dispatched the Sacred Relics of Muhammad to the Ottoman capital, Istanbul.[38] As of 1920, the British described Medina as "much more self-supporting than Mecca."[39] After the Great War, the Sharif of Mecca, Sayyid Hussein bin Ali was proclaimed King of an independent Hejaz. Soon after, the people of Medina secretly entered an agreement with Ibn Saud in 1924, and his son, Prince Mohammed bin Abdulaziz conquered Medina as part of the Saudi conquest of Hejaz on 5 December 1925 which gave way to the whole of the Hejaz being incorporated into the modern Kingdom of Saudi Arabia.[6] The Kingdom of Saudi Arabia focused more on the expansion of the city and the demolition of former sites that according to them violated Islamic principles and Islamic law such as the tombs at al-Baqi. Nowadays, the city mostly only holds religious significance and as such, just like Mecca, has given rise to a number of hotels surrounding the Al-Masjid an-Nabawi, which unlike the Masjid Al-Harām, is equipped with an underground parking. The old city's walls have been destroyed and replaced with the three ring roads that encircle Medina today, named in order of length, King Faisal Road, King Abdullah Road and King Khalid Road. Medina's ring roads generally see less traffic overall compared to the four ring roads of Mecca. An international airport, named the Prince Mohammed Bin Abdulaziz International Airport, now serves the city and is located on Highway 340, known locally as the Old Qassim Road. The city now sits at the crossroads of two major Saudi Arabian highways, Highway 60, known as the Qassim–Medina Highway, and Highway 15 which connects the city to Mecca in the south and onward and Tabuk in the north and onward, known as the Al Hijrah Highway or Al Hijrah Road, after Muhammad's journey. Medina from International Space Station, 2017. Note that North is to the right.The old Ottoman railway system was shut down after their departure from the region and the old railway station has now been converted into a museum. The city has recently seen another connection and mode of transport between it and Mecca, the Haramain high-speed railway line connects the two cities via King Abdullah Economic City near Rabigh, King Abdulaziz International Airport and the city of Jeddah in under 3 hours. Though the city's sacred core of the old city is off limits to non-Muslims, the Haram area of Medina itself is much smaller than that of Mecca and Medina has recently seen an increase in the number of Muslim and Non-Muslim expatriate workers of other nationalities, most commonly South Asian peoples and people from other countries in the Gulf Cooperation Council. Almost all of the historic city has been demolished in the Saudi era. The rebuilt city is centred on the vastly expanded al-Masjid an-Nabawi. Main article: Destruction of early Islamic heritage sites in Saudi Arabia Saudi Arabia upholds Wahhabism as its religious ideology,[10] which is hostile to any reverence given to historical or religious places of significance for fear that it may give rise to shirk (idolatry). As a consequence, under Saudi rule, Medina has suffered from considerable destruction of its physical heritage including the loss of many buildings over a thousand years old.[10][40] Critics have described this as "Saudi vandalism" and claim that 300 historic sites linked to Muhammad, his family or companions have been lost in Medina and Mecca over the last 50 years.[41] The most famous example of this is the demolition of al-Baqi.[10] Mount Uhud at night. The mountain is currently the highest peak in Medina and stands at 1,077 m (3,533 ft) of elevation. Medina is located in the Hejaz region which is a 200 km (120 mi) wide strip between the Nafud desert and the Red Sea.[6] Located approximately 720 km (450 mi) northwest of Riyadh which is at the centre of the Saudi desert, the city is 250 km (160 mi) away from the west coast of Saudi Arabia and at an elevation of approximately 620 m (2,030 ft) above sea level. It lies at 39º36' longitude east and 24º28' latitude north. It covers an area of about 589 km2 (227 sq mi). The city has been divided into twelve districts, 7 of which have been categorised as urban districts, while the other 5 have been categorised as suburban. Like most cities in the Hejaz region, Medina is situated at a relatively high elevation. Almost two times as high as Mecca, the city is situated at 620 m (2,030 ft) above sea level. Mount Uhud is the highest peak in Medina and is 1,077 meters (3,533 feet) tall. Medina is a desert oasis surrounded by the Hejaz Mountains and volcanic hills. The soil surrounding Medina consists of mostly basalt, while the hills, especially noticeable to the south of the city, are volcanic ash which dates to the first geological period of the Paleozoic Era. It is surrounded by a number of famous mountains, most notably Jabal Al-Hujjaj (The Pilgrims' Mountain) to the west, Sal'aa Mountain to the north-west, Jabal al-'Ir or Caravan Mountain to the south and Mount Uhud to the north. The city is situated on a flat mountain plateau at the tripoint of the three valleys (wadis) of Wadi al 'Aql, Wadi al 'Aqiq, and Wadi al Himdh, for this reason, there are large green areas amidst a dry deserted mountainous region.[6] Under the Köppen climate classification, Medina falls in a hot desert climate region (BWh). Summers are extremely hot and dry with daytime temperatures averaging about 43 °C (109 °F) with nights about 29 °C (84 °F). Temperatures above 45 °C (113 °F) are not unusual between June and September. Winters are milder, with temperatures from 8 °C (46 °F) at night to 25 °C (77 °F) in the day. There is very little rainfall, which falls almost entirely between November and May. In summer, the wind is north-western, while in the spring and winters, is south-western. Climate data for Medina (1991–2020) Month Jan Feb Mar Apr May Jun Jul Aug Sep Oct Nov Dec Year Record high °C (°F) 33.2(91.8) 36.6(97.9) 40.0(104.0) 43.0(109.4) 46.0(114.8) 48.1(118.6) 49.0(120.2) 48.5(119.3) 46.4(115.5) 43.5(110.3) 37.1(98.8) 33.0(91.4) 49.0(120.2) Mean daily maximum °C (°F) 24.4(75.9) 27.0(80.6) 30.8(87.4) 35.5(95.9) 39.7(103.5) 43.0(109.4) 43.0(109.4) 43.8(110.8) 42.3(108.1) 37.3(99.1) 30.4(86.7) 26.0(78.8) 35.3(95.5) Daily mean °C (°F) 18.3(64.9) 20.7(69.3) 24.4(75.9) 28.9(84.0) 33.3(91.9) 36.6(97.9) 36.8(98.2) 37.4(99.3) 35.9(96.6) 30.7(87.3) 24.3(75.7) 20.0(68.0) 28.9(84.1) Mean daily minimum °C (°F) 12.1(53.8) 14.1(57.4) 17.4(63.3) 21.7(71.1) 25.9(78.6) 29.0(84.2) 29.8(85.6) 30.5(86.9) 28.6(83.5) 23.5(74.3) 18.0(64.4) 14.0(57.2) 22.1(71.7) Record low °C (°F) 1.0(33.8) 1.4(34.5) 7.0(44.6) 11.5(52.7) 14.0(57.2) 21.7(71.1) 22.0(71.6) 23.0(73.4) 18.2(64.8) 11.6(52.9) 5.0(41.0) 3.0(37.4) 1.0(33.8) Average precipitation mm (inches) 8.6(0.34) 3.0(0.12) 5.3(0.21) 6.5(0.26) 4.5(0.18) 0.2(0.01) 1.3(0.05) 3.9(0.15) 0.3(0.01) 5.2(0.20) 13.9(0.55) 7.0(0.28) 59.7(2.35) Average precipitation days (≥ 1.0 mm) 0.9 0.3 0.6 0.9 0.8 0.1 0.2 0.6 0.1 0.8 1.4 0.8 7.4 Average relative humidity (%) 38 31 25 32 17 12 14 16 14 19 32 38 24 Mean monthly sunshine hours 251.1 243.0 288.3 282.0 297.6 318.0 319.3 294.5 279.0 291.4 255.0 251.1 3,370.3 Mean daily sunshine hours 8.1 8.6 9.3 9.4 9.6 10.6 10.3 9.5 9.3 9.4 8.5 8.1 9.2 Source 1: World Meteorological Organization,[42] Jeddah Regional Climate Center[43] Source 2: Deutscher Wetterdienst (sunshine hours, 1999–2010)[44] Main article: First Islamic state Mosque of Al-Ghamama, dates to 712 AD Medina's importance as a religious site derives from the presence of two mosques, Masjid Quba'a and al-Masjid an-Nabawi. Both of these mosques were built by Muhammad himself. Islamic scriptures emphasise the sacredness of Medina. Medina is mentioned several times in the Quran; two examples are Surah At-Tawbah (verse 101) and Al-Hashr (verse 8). Medinan suras are typically longer than their Meccan counterparts and they are also larger in number. Muhammad al-Bukhari recorded in Sahih Bukhari that Anas ibn Malik quoted Muhammad as saying: "Medina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of God, the angels, and all the people." Main article: The Prophet's Mosque According to Islamic tradition, a prayer in The Prophet's Mosque equates to 1,000 prayers in any other mosque except the Masjid al-Haram[45] where one prayer equates to 100,000 prayers in any other mosque.[45] The mosque was initially just an open space for prayer with a raised and covered minbar (pulpit) built within seven months and was located beside Muhammad's rawdhah (residence, although the word literally means garden) to its side along with the houses of his wives. The mosque was expanded several times throughout history, with many of its internal features developed over time to suit contemporary standards. The modern Prophet's Mosque is famed for the Green Dome situated directly above Muhammad's rawdhah, which currently serves as the burial site for Muhammad, Abu Bakr al-Siddiq and Umar ibn al-Khattab and is used in road signage along with its signature minaret as an icon for Medina itself. The entire piazza of the mosque is shaded from the sun by 250 membrane umbrellas. Panoramic view of the Prophet's Mosque, from the east at sunset. Main article: Quba'a Mosque Quba Mosque interior It is Sunnah to perform prayer at the Quba'a Mosque. According to a hadith, Sahl ibn Hunayf reported that Muhammad said, "Whoever purifies himself in his house, then comes to the mosque of Quba' and prays in it, he will have a reward like the Umrah pilgrimage."[13][45] and in another narration,"Whoever goes out until he comes to this mosque – meaning the Mosque of Quba' – and prays there, that will be equivalent to 'Umrah."[13]It has been recorded by al-Bukhari and Muslim that Muhammad used to go to Quba'a every Saturday to offer two rak'ahs of Sunnah prayer. The mosque at Quba'a was built by Muhammad himself upon his arrival to the old city of Medina. Quba'a and the mosque has been referred in the Qur'an indirectly in Surah At-Tawbah, verse 108. Main article: Masjid al-Qiblatayn Mihrab of Masjid al-Qiblatayn Masjid al-Qiblatayn (Mosque of the Two Qiblas) is another mosque historically important to Muslims. Muslims believe that Muhammad was commanded to change his direction of prayer (qibla) from praying toward Jerusalem to praying toward the Ka'bah at Mecca, as he was commanded in Surah Al-Baqarah, verses 143 and 144.[46] The mosque is currently being expanded to be able to hold more than 4,000 worshippers.[47] Main article: The Seven Mosques Three of these historic six mosques were combined recently into the larger Masjid al-Fath with an open courtyard.[6] Sunni sources contend that there is no hadith or any other evidence to prove that Muhammad may have said something about the virtue of these mosques. Main article: Al-Baqi Cemetery See also: Demolition of al-Baqi' Al-Baqi' is a significant cemetery in Medina where several family members of Muhammad, caliphs and scholars are known to have been buried.[6] Main article: Islamic eschatology Concerning the end of civilisation in Medina, Abu Hurairah is recorded to have said that Muhammad said:[48]"The people will leave Medina in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it, and when they reach the valley of Thaniyat-al-Wada'h, they will fall down on their faces dead."[48] (al-Bukhari, Vol. 3, Book 30, Hadith 98)Sufyan ibn Abu Zuhair said Muhammad said:[48]"Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. 'Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to 'Iraq) although Medina will be better for them; if they but knew."[48] (al-Bukhari, Vol. 3, Book 30, Hadith 99) Main article: Al-Masih ad-Dajjal With regards to Medina's protection from plague and ad-Dajjal, the following ahadith were recorded: by Abu Bakra:[48]"The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate guarding them."[48] (al-Bukhari, Vol. 3, Book 30, Hadith 103)by Abu Hurairah:"There are angels guarding the entrances (or roads) of Medina, neither plague nor Ad-Dajjal will be able to enter it."[48] (al-Bukhari, Vol. 3, Book 30, Hadith 104) Medina Sex Pyramid Chart as of 2018[49] As of 2018, the recorded population of Medina province was 2,188,138,[49] with a growth rate of 2.32%.[50] Being a destination of Muslims from around the world, Medina witnesses illegal immigration after performing Hajj or Umrah, despite the strict rules the government has enforced. However, the Central Hajj Commissioner Prince Khalid bin Faisal stated that the numbers of illegal staying visitors dropped by 29% in 2018.[51] As with most cities in Saudi Arabia, Islam is the religion followed by the majority of the population of Medina. Sunnis of different schools (Hanafi, Maliki, Shafi'i and Hanbali) constitute the majority, while there is a significant Shia minority in and around Medina, such as the Nakhawila. Outside the haram, there are significant numbers of Non-Muslim migrant work

Watan Newspaper. 31 December 2019. Archived from the original on 31 December 2019. Retrieved 31 December 2019. ^ "MMDA Announces a 3-line Metro Project in Medina(Arabic)". Asharq Al-Awsat Newspaper. Archived from the original on 5 February 2020. Retrieved 5 February 2020. ^ "Pictures: Saudi Arabia opens high-speed railway to public". gulfnews.com. 12 October 2018. Archived from the original on 4 September 2019. Retrieved 9 November 2019. ^ "About Haramain High Speed Rail". Official Haramain High Speed Rail Website. Archived from the original on 5 February 2020. Retrieved 5 February 2020. Badr, Abdulbasit A. (2013). Madinah, The Enlightened City: History and Landmarks. Medina: Al-Madinah Al Munawwarah Research & Studies Center. ISBN 978-603-90414-7-4 Mubarakpuri, Safiur Rahman (2004). The History of Madinah Munawwarah. Riyadh: Darussalam Publishers. ISBN 978-996-08921-1-5 Wikimedia Commons has media related to Medina, Saudi Arabia.. Wikimedia Commons has media related to Medina. Medina travel guide from Wikivoyage "Medina" . New International Encyclopedia. 1905. Medina (online exhibition as part of "Hajj: a cultural history") Retrieved from " 2One hundred years, from 900 BC to 801 BC "800s BC" redirects here. For the decade, see 800s BC (decade). Millennia 1st millennium BC Centuries 10th century BC 9th century BC 8th century BC Timelines 10th century BC 9th century BC 8th century BC State leaders 10th century BC 9th century BC 8th century BC Decades 890s BC 880s BC 870s BC 860s BC 850s BC 840s BC 820s BC 810s BC 800s BC Categories: Births – Deaths Establishments – Disestablishments vte The 9th century BC started the first day of 900 BC and ended the last day of 801 BC. It was a period of great change for several civilizations. In Africa, Carthage is founded by the Phoenicians. In Egypt, a severe flood covers the floor of Luxor temple, and years later, a civil war starts. It is the beginning of the Iron Age in Central Europe, with the spread of the Proto-Celtic Hallstatt culture, and the Proto-Celtic language. The major Olmec site of San Lorenzo Tenochtitlán in Mesoamerica declined in importance, after having been active since 15th century BC. King Jehu of the Kingdom of Israel bows before Shalmaneser III of Assyria. Main article: 890s BC 899 BC: The first year of King Yih of Zhou's reign is marked by a solar eclipse. 892 BC: Megacles, King of Athens, dies after a reign of 30 years and is succeeded by his son Diognetus. 892 BC: King Xiao of Zhou overthrows King Yih of Zhou and takes the throne. 891 BC: Tukulti-Ninurta II succeeds his father Adad-nirari II as king of Assyria. 890 BC: Napoli some reports and excavations about the foundation of the city Main article: 880s BC 887 BC: Soshenq II succeeds Osorkon I as king of Egypt. 885 BC: Takelot I succeeds Soshenq II as king of Egypt. 885 BC: King Yi of Zhou, son of King Yih, is restored to the throne. 884 BC: Ashurnasirpal II succeeds his father Tukulti-Ninurta II as king of Assyria. Main article: 870s BC ~880 BC: Ashurnasirpal II moves the Assyrian capital from Assur to Nimrud. 879 BC: Death of King Yi of Zhou, king of the Zhou dynasty of China. 878 BC: King Li of Zhou becomes king of the Zhou dynasty of China. 874 BC: Osorkon II succeeds Takelot I as king of the Twenty-second Dynasty of Egypt. 874 BC: Ahab becomes king of Kingdom of Israel (approximate date). 872 BC: Parshvanatha, 23rd Tirthankara of Jainism was born.[1] 872 BC: An exceptionally high flood from the Nile covers the floors of the Temple of Luxor. Main article: 860s BC 865 BC: Kar Kalmaneser was conquered by the Assyrian king Shalmaneser III. 864 BC: Diognetus, Archon of Athens, dies after a reign of 28 years and is succeeded by his son Pherecles. 860 BC: The kingdom of Urartu is unified. Main article: 850s BC 858 BC: Aramu becomes king of Urartu. 858 BC: Shalmaneser III succeeds Ashurnasirpal II as king of Assyria. 854/3 BC: Battle of Karkar—An indecisive engagement between Assyrian king Shalmaneser III and a military alliance of the king of Damascus and lesser powers including the prince of Tyre. (Either 854 or 853 BC) 850 BC: Takelot II ascends to the throne of Upper Egypt 850 BC: The Middle Mumun Pottery Period begins in the Korean peninsula. 850 BC: Tagaung Kingdom is founded by Abhiyaza of the Sakya clan of the Buddha in 850 BCE, present-day northern Burma at the upper banks of the Irrawaddy river.[2] Main article: 840s BC 845 BC: Pherecles, Archon of Athens, dies after a reign of 19 years and is succeeded by his son Ariphron. 842 BC: Shalmaneser III devastates the territory of Damascus; Kingdom of Israel and the Phoenician cities send tribute. 841 BC: Exile of King Li of Zhou, King of the Zhou dynasty of China. 841 BC: Records of the Grand Historian regards this year as the first year of consecutive annual dating of Chinese history. 841 BC: Ahaziah of Judah and Jehoram of Israel are assassinated, either by the Israelite usurper Jehu, or the newly crowned Hazael of Aram-Damascus, per the Tel Dan stele. 840 BC: Gopala Dynasty started in Nepal, first dynasty to rule in a country named Nepal despite its present geographical boundaries. Main article: 830s BC 836 BC: Shalmaneser III of Assyria leads an expedition against the Tabareni. 836 BC: Civil war breaks out in Egypt. Main article: 820s BC 827 BC: King Xuan of Zhou becomes King of the Zhou dynasty of China. 825 BC: Takelot II, king of Egypt, dies. Crown Prince Osorkon III and Shoshenq III, sons of Takelot, battle for the throne. c. 825 BC: Ariphron, King of Athens, dies after a reign of 20 years and is succeeded by his son Thespieus. 823 BC: Death of Shalmaneser III, king of Assyria. He is succeeded by his son Shamshi-Adad V. 820 BC: Pygmalion ascends the throne of Tyre. Main article: 810s BC 817 BC: Pedubastis I declares himself king of Egypt, founding the Twenty-third Dynasty. 814 BC: Carthage is founded by Dido (traditional date). 811 BC: Adad-nirari III succeeds his father Shamshi-Adad V as king of Assyria. Main article: 800s BC 804 BC: Adad-nirari III of Assyria conquers Damascus. 804 BC: Death of Pedubastis I, pharaoh. c. 800 BC: Etruscan civilization. Beginning of the Iron Age in Central Europe, spread of the Proto-Celtic Hallstatt culture, and the Proto-Celtic language. Adena culture appears in present-day Northeastern United States. First inscriptions in Epigraphic South Arabian, found in Akkele Guzay[3] Olmecs build pyramids. Canal for transport constructed in Ancient China. Emergence of the Brahmana period of Vedic Sanskrit, probable composition of the Shatapatha Brahmana, and the first beginning of the Upanishadic and Vedantic traditions of Hinduism. Parshvanath gives Jain philosophy of Karma theory, Vows of Sramana (Ahimsa, Asteya, Aparigraha, Satya) In Highlander, the immortal Juan Sánchez Villa-Lobos Ramírez (Sean Connery) was born in Egypt in 896 BC. In True Blood, the vampire known as Russell Edgington was born around 850 BC, and was turned about 800 BC. See: List of sovereign states in the 9th century BC. ^ Zimmer 1952, p. 182-183. ^ Hmannan Vol. 1 2003: 153–154 ^ Fattovich, Rodolfo, "Akkälä Guzay" in Uhlig, Siegbert, ed. Encyclopaedia Aethiopica: A-C. Wiesbaden: Otto Harrassowitz KG, 2003, p. 169. Zimmer, Heinrich (1952), Joseph Campbell (ed.), Philosophy of India, London: Routledge & Kegan Paul Ltd, Not in copyright Retrieved from " 3 The following pages link to 9th century BC External tools (link count transclusion count sorted list) · See help page for transcluding these entries Showing 50 items. View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)Abjad (links | edit) List of decades, centuries, and millennia (links | edit) History of medicine (links | edit) Old Testament (links | edit) Hebrew Bible (links | edit) 20th century (links | edit) 15th century (links | edit) 16th century (links | edit) 17th century (links | edit) 18th century (links | edit) 14th century (links | edit) 1st century (links | edit) 13th century (links | edit) 4th century (links | edit) 12th century (links | edit) 11th century (links | edit) 7th century (links | edit) 10th century (links | edit) 9th century (links | edit) 8th century (links | edit) 6th century (links | edit) 5th century (links | edit) 3rd century (links | edit) 2nd century (links | edit) 4th century BC (links | edit) 1st century BC (links | edit) 2nd century BC (links | edit) 3rd century BC (links | edit) 5th century BC (links | edit) 6th century BC (links | edit) 21st century BC (links | edit) 11th century BC (links | edit) 7th century BC (links | edit) 1st millennium BC (links | edit) Medina (links | edit) 8th century BC (links | edit) 10th century BC (links | edit) 12th century BC (links | edit) 13th century BC (links | edit) 14th century BC (links | edit) 15th century BC (links | edit) 16th century BC (links | edit) 17th century BC (links | edit) 18th century BC (links | edit) 25th century BC (links | edit) 19th century BC (links | edit) 22nd century BC (links | edit) 23rd century BC (links | edit) 700s BC (decade) (links | edit) 710s BC (links | edit) View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500) Retrieved from " WhatLinksHere/9th_century_BC" Madinah is located in the Hejaz region of western Saudi Arabia. It lies about 450 km north of Makkah and is surrounded by mountains and volcanic hills. Today, it’s part of the Al Madinah Province. Madinah holds immense religious, historical, and spiritual significance for Muslims: 1. City of the Prophet Muhammad It is where Prophet Muhammad migrated to in 622 CE during the Hijrah. He established the first Islamic state here and governed based on Islamic principles. 2. Masjid an-Nabawi The Prophet’s Mosque, built by Muhammad himself. His blessed grave is located inside the mosque, visited by millions of Muslims yearly. 3. The Second Holiest City in Islam After Makkah, Madinah is Islam’s second-holiest city. Unlike Makkah, non-Muslims can technically enter the province but not the core Haram area of the city. 4. Brotherhood of the Ansar & Muhajirun The Prophet established strong community ties between the Ansar (locals of Madinah) and Muhajirun (migrants from Makkah), setting a model for Islamic brotherhood. 4. Historical Highlights Pre-Islamic Yathrib A settlement of various Arab tribes (mainly Aws and Khazraj) and Jewish communities. Hijrah (622 CE) The Prophet’s migration marked Year 1 of the Islamic calendar. He was warmly welcomed by the people of Yathrib, who pledged allegiance at Bay’at al-’Aqabah. Constitution of Madinah The Prophet established the first written constitution, ensuring rights and responsibilities among Muslims and non-Muslims. Battles of Badr, Uhud, and Khandaq Key early Islamic battles were coordinated from Madinah, showing its central role in Islamic military and strategic planning. 5. Present Day Madinah is a modern city with historical sites preserved. Key places include: Masjid Quba – the first mosque built in Islam. Masjid al-Qiblatayn – where the Qibla changed from Jerusalem to Makkah. Jannat al-Baqi – an ancient cemetery with graves of many Sahabah and family of the Prophet. Access to Madinah is easier today due to Prince Mohammad bin Abdulaziz International Airport and modern transportation. 6. Spiritual Significance The Prophet said:“There is no town in which I would love to be buried more than Madinah.”— [Sahih Muslim] Visiting Madinah is not part of Hajj but is highly recommended (mustahabb) due to its blessings and connection with the Prophet. History of Madinah al Manowara Madinah Sharif, also known as Al-Madinah Al-Munawwarah, is a city of profound historical and religious significance located in Saudi Arabia. It is revered as the second-holiest city in Islam, after Mecca, due to its association with the Prophet Muhammad, who established the first Muslim community there in the 7th century CE. This city has been a pivotal center for Islamic learning, culture, and governance, shaping the course of Islamic civilization and influencing millions of Muslims worldwide. Notably, Madinah is home to the Prophet’s Mosque (Al-Masjid an-Nabawi), which attracts millions of pilgrims annually, particularly during the Hajj season, underscoring its enduring spiritual relevance. Throughout its history, Madinah has experienced numerous political and cultural transformations. From its early days as the capital of the Islamic caliphate to its later status under the Umayyad, Abbasid, and Ottoman empires, the city has evolved significantly while maintaining its religious importance. The establishment of the Sharifate of Medina in the 10th century and subsequent Ottoman control in the 16th century further enriched its cultural and administrative landscape. However, these shifts often came with challenges, including political upheavals and conflicts that shaped its governance and social structure over the centuries. In modern times, Madinah has embraced urban development and modernization while striving to preserve its rich heritage. It is now a hub for education, culture, and commerce, featuring institutions such as Taibah University and the Islamic University of Madinah. The city also hosts significant cultural events, including the Madinah International Art Symposium, which seeks to enhance its profile as a center of artistic expression and intercultural dialogue in the 21st century. Nevertheless, Madinah faces ongoing challenges related to urbanization, environmental concerns, and the balance between modernization and heritage preservation, sparking discussions among residents and authorities about its future direction. 1. What is Madina Sharif? Madina Sharif refers to the holy city of Madinah (Al-Madinah Al-Munawwarah), located in present-day Saudi Arabia. It is one of the most sacred cities in Islam, second only to Makkah. Madinah holds immense religious significance as it became the Prophet Muhammad’s () place of migration (Hijrah) from Makkah, and it is the location of his mosque, Masjid an-Nabawi, and his blessed resting place. The Quran mentions the significance of migration to Madinah in Surah At-Tawbah: “But the Messenger and those who believed with him strove with their wealth and their lives. For them are the good things. And it is they who will be successful.” (Quran, 9:88) 2. What is Medina famous for? Madinah is renowned for several reasons: Masjid an-Nabawi: The mosque of the Prophet Muhammad (), which contains his blessed resting place, along with those of his closest companions, Abu Bakr (RA) and Umar (RA). Hijrah: It was the destination of the Prophet’s migration, marking the beginning of the Islamic calendar (Hijri). The Ansar and Brotherhood: The people of Madinah, known as the Ansar (Helpers), welcomed the Prophet and the Muhajirun (migrants) from Makkah and became the pillars of early Islamic society. Historical Battles: Key events such as the Battles of Badr, Uhud, and Khandaq occurred near Madinah. The Prophet () praised Madinah, saying: “Verily, faith returns and goes back to Al-Madinah as a snake returns and goes back to its hole.” (Sahih al-Bukhari, Hadith 1876) 3. What is Kaba Sharif in Makkah? The Kaaba Sharif is the holiest site in Islam, located within Masjid al-Haram in Makkah. It is the Qiblah (direction) that Muslims face during their prayers (Salah) worldwide. Built initially by Prophet Ibrahim (AS) and his son Ismail (AS) as commanded by Allah, it serves as a central place of worship. Allah mentions the Kaaba in the Quran: “Indeed, the first House [of worship] established for mankind was that at Makkah – blessed and a guidance for the worlds.” (Quran, 3:96) Key Features of the Kaaba: It is covered with a black cloth called the Kiswah, embroidered with gold Quranic verses. The Hajj pilgrimage, one of the Five Pillars of Islam, revolves around the Kaaba during Tawaf. The Black Stone (Hajr Aswad), mounted on the eastern corner of the Kaaba, is revered and often kissed by pilgrims, following the Sunnah of the Prophet Muhammad (). The Prophet () emphasized its importance: “The reward for performing one prayer in the Sacred Mosque (Masjid al-Haram) is equivalent to a hundred thousand prayers in other mosques.” (Musnad Ahmad, Hadith 14811) Early Islamic Period The history of Medina, known as Madinah Sharif, traces back to its pivotal role during the early Islamic period. In 656 CE, following the assassination of the third caliph Uthman ibn al-Affan, Ali became the fourth caliph and moved the capital of the caliphate from Medina to Kufa due to its strategic location. This marked the beginning of Medina’s decline as a political center, as its importance shifted towards being a site of religious significance. Umayyad Caliphate With the establishment of the Umayyad Caliphate in 661 CE, the capital was moved to Damascus. During this period, Medina experienced significant upheaval, including its sacking by the Umayyads in 683 CE. Although Medina was not the political capital, it continued to be a vital religious hub. The Umayyads governed the city through appointed governors, with Marwan ibn al-Hakam being named Governor of Medina in 662 CE, followed by Umar ibn Abd al-Aziz in 706 CE. By the mid-tenth century, as the Abbasid Empire weakened, the Sharifate of Medina emerged. Ruled by the Banu Muhanna dynasty, the Sharifs were descendants of the Prophet Muhammad through his cousin Ali and his grandson Husayn. The Sharifate held vassalage to the rulers of Egypt and gradually lost autonomy, especially during the Mamluk period when its leaders were appointed from Cairo and became subordinate to the Sharif of Mecca. In 1517, Medina came under the control of the Ottoman Turks, which marked a significant shift in governance. The city became part of the Ottoman Hejaz Vilayet in 1872, and during this period, there were efforts to modernize the city, including the installation of a telephone line in 1896. The Ottomans maintained a considerable influence over Medina until the early 20th century, when the city witnessed pivotal events such as the Battle of Medina in 1812, which marked continued conflict in the region. Throughout the 19th and into the 20th century, Medina continued to evolve. The iconic dome of Al-Masjid an-Nabawi was painted green in 1837, symbolizing the mosque’s importance as a center of Islamic life. In the early 20th century, Medina’s population was estimated between 16,000 and 20,000, reflecting its status as a key pilgrimage destination in Islam. Madinah Sharif, also known as Al-Madinah Al-Munawwarah, is characterized by its unique topography and climatic conditions, which have influenced its historical development and urban planning. Climate Madinah experiences a hot desert climate, with average summer temperatures around 30°C, occasionally soaring to 46°C from May to September. In contrast, January represents the coolest month, with average temperatures around 15°C. Humidity levels are generally low, averaging 22%, but can rise to 35% during rainy periods. Winds predominantly blow from the southwest and are typically hot and dry, with speeds ranging from 5 to 8 knots throughout the year The geographical landscape of Madinah consists of lofty mountains, vast plains, and fertile valleys that are interspersed with orchards, springs, and wells. This natural beauty is complemented by significant historical sites, including noble resting places of prominent Islamic figures. The region is largely arid, receiving limited rainfall, which averages only 94 mm annually, predominantly falling between November and January. The presence of water desalination stations in nearby Yanbu provides the main source of fresh water for residents and visitors alike Historically, Madinah was not an integrated urbanized city before the Prophetic Hijrah, characterized by scattered settlements rather than cohesive urban planning. The early inhabitants were attracted to the area’s fertile lands and abundant water supply, leading to its development as a center of attraction for various Arabic tribes. Over time, this evolving urban landscape has been supported by various urban planning methodologies, such as the City Profile Methodology, which integrates spatial planning with legal, institutional, and financial frameworks to promote sustainable development. The ongoing urbanization and modernization efforts continue to shape the city’s geography, making it an essential hub for religious, cultural, and academic pursuits in the Islamic world Overview of Cultural Significance Madinah Sharif is renowned for its vibrant cultural tapestry, which intricately weaves together its rich traditions and artistic expressions. The city has historically served as a cultural center, significantly influencing the spread of Islamic civilization. With its unique heritage, Madinah not only represents a historic Islamic city but also aspires to be a modern cultural crossroads that fosters mutual understanding and artistic collaboration among diverse communities. Madinah International Art Symposium One of the hallmark events celebrating Madinah’s cultural richness is the Madinah International Art Symposium (MODON). The inaugural edition, themed “Cities,” emphasizes urbanization’s importance throughout history while providing a platform for artists from various backgrounds to showcase their work. The symposium features a comprehensive program, including workshops, lectures, and discussions, culminating in a group exhibition of the produced works. This initiative aims to cultivate aesthetic appreciation and enhance the symbiotic relationship between art and society. The symposium also underscores the notion that cultural diversity enriches artistic expression, allowing different voices to flourish and learn from one another. By bringing together international artists, MODON seeks to reshape perceptions of Madinah as a hub of culture and creativity in the 21st century, emphasizing the role of arts in building bridges among people Madinah is home to a variety of traditional art forms, including Arabic calligraphy, Islamic motifs, and contemporary visual arts. The city’s artistic landscape is characterized by a fusion of different media that reflects its historical significance and modern identity. Artists engage in workshops and exhibitions that invite both local and international participants, fostering an environment of creativity and exploration. Visitors to Madinah can immerse themselves in the city’s rich heritage through various cultural experiences. Traditional hospitality practices offer insight into the warm nature of the local community, while ceremonial celebrations highlight the vibrancy of its cultural life. The city also features a plethora of historical landmarks and heritage sites that narrate its captivating story. Engaging with the local community, participating in cultural activities, and attending festivals are ways for visitors to deepen their understanding of Madinah’s cultural landscape. These immersive experiences provide opportunities to savor local cuisine, engage with traditional crafts, and witness the enduring traditions that define the city. Madinah Sharif has historically been a significant economic center, influenced by various administrative and trade practices. During the early modern period, particularly from the sixteenth century onward, the city benefitted from the broader economic dynamics of the Ottoman Empire, characterized by population growth, urbanization, and monetarization of the economy. The economic structure was heavily tied to the agricultural sector, where land revenue assignments known as timars played a crucial role in supporting cavalry forces and generating income for the state. The economy of Madinah was not only shaped by its administrative practices but also by Islamic principles that influenced commercial activities. The Qur’an established guidelines that promoted economic circulation, charity, and the fair treatment of the poor, creating a unique economic landscape. This “economy of poverty” underscored the importance of charity and communal support, marking a departure from previous economic models. In the context of urban development, markets and industries in Madinah were strategically located about mosques to minimize disruption while enhancing commercial activities. This thoughtful urban planning facilitated a vibrant marketplace that aligned with the spiritual and communal aspects of city life. The presence of industrial zones further contributed to the economic landscape, with developments such as the industrial area established in 2003, which hosts factories producing a range of goods from petroleum to building materials. Additionally, the establishment of the Knowledge Economic City in 2010 aims to bolster job creation and economic diversification by focusing on knowledge-based industries and real estate development, signaling an ongoing commitment to economic growth and modernization in Madinah Overview of Educational Institutions Madinah Sharif has a rich educational landscape that includes a variety of institutions providing both primary and higher education. The Ministry of Education governs education in the al-Madinah Province, overseeing 724 public schools for boys and 773 for girls throughout the area. Among these, Taibah High School stands out as one of the most notable schools in Saudi Arabia. Established in 1942, it was the second-largest school in the country at that time, producing numerous graduates who have become prominent figures in Saudi governance and society. Madinah is home to several prominent higher education institutions, including Taibah University and the Islamic University of Madinah. Taibah University is a public university that offers a diverse array of academic programs across its 28 colleges, 16 of which are located in Medina. As of 2020, the university catered to approximately 69,210 students and provided 89 academic programs, contributing significantly to the educational framework of the province. In contrast, the Islamic University, established in 1961, holds the distinction of being the oldest higher education institution in the region, enrolling around 22,000 students. The Islamic University specializes in Islamic studies, offering majors in Sharia, Qur’an, Usul ad-Din, Hadith, and Arabic language. It provides various degree options, including Bachelor of Arts, Master’s, and Doctorate degrees, primarily aimed at Muslim students through scholarship programs that also cover accommodation and living expenses. The university expanded its curriculum in 2012 with the addition of the College of Science, which includes programs in engineering and computer science. Role of Mosques in Education Mosques in Madinah also play a vital role in the educational framework of the city. They serve as centers for community learning, offering classes in Quran recitation, Hadith, and Islamic values. These institutions not only educate but also foster a sense of community among the residents, providing opportunities for spiritual growth and social interaction. The Prophet’s Mosque, in particular, is recognized as a significant center of learning, where educational activities have been intertwined with the practice of faith since the time of Prophet Muhammad. Madinah Sharif, a significant city in Saudi Arabia, boasts a well-developed transportation network that facilitates the movement of both residents and visitors. This network includes air travel, roadways, bus services, and emerging rail connections. Air Travel Madinah is served by the Prince Mohammed Bin Abdulaziz International Airport, located off Highway 340. It handles a mix of domestic and international flights, making it the fourth-busiest airport in Saudi Arabia, with over 8 million passengers recorded in 2018. The airport was recognized as the world’s best by Engineering News-Record and received the first Leadership in Energy and Environmental Design (LEED) Gold certificate in the MENA region, reflecting its modern infrastructure and eco-friendly design The city is strategically positioned at the crossroads of two major highways: Highway 60 (the Qassim–Medina Highway) and Highway 15 (the Al Hijrah Highway), which connects Medina to Mecca in the south and Tabuk in the north. These highways are complemented by three ring roads: King Faisal Road, King Abdullah Road, and King Khalid Road, which enhance connectivity within the city and to surrounding regions. In 2012, the Medina Metropolitan Development Authority (MMDA) established a bus transport system, operated by SAPTCO, which includes ten lines connecting various regions to Masjid an-Nabawi and the downtown area, serving approximately 20,000 passengers daily. The Madinah Sightseeing Bus service, launched in 2017, offers open-top buses with audio tour guidance in multiple languages, allowing tourists to explore key attractions. This service features two lines covering 11 destinations, including historical and religious sites. Plans to expand the bus network with 15 Bus Rapid Transit (BRT) lines were announced, aiming for completion in 2023 Recent advancements include the Haramain high-speed railway, which links Madinah with Mecca, reducing travel time between the two cities to under three hours. The establishment of this rail connection enhances accessibility for pilgrims and tourists, reflecting the city’s ongoing development in transport infrastructure. Historical Context Madinah Sharif, known as the Radiant City, has been a significant site in Islamic history, especially as the city where the Prophet Muhammad (peace be upon him) established the first Muslim community. The composition of this community was diverse, comprising Muslims, Jews, and various Arab tribes. Each group played a crucial role in the development of the city’s social and political landscape. Among the notable figures in Madinah’s history is the Prophet Muhammad (PBUH), who not only led the Muslim community but also fostered an environment of coexistence among different tribes and religious groups. His leadership and legislative moves aimed at creating a virtuous society laid the groundwork for communal harmony and cooperative governance in Madinah. The city has also been home to numerous scholars, poets, and artists who have contributed to its rich cultural heritage. In contemporary times, initiatives such as the Madinah Arts Center and the Madinah Forum of Arabic Calligraphy have emerged to celebrate and promote the city’s artistic legacy, showcasing the works of both historical and modern figures in the arts. Additionally, the historical significance of figures such as the Companions of the Prophet, who are buried in Jannat al-Baqi, cannot be understated. Their contributions to the early Islamic community in Madinah were foundational, and their legacies continue to be honored by visitors and residents alike In the modern era, cultural critics and artists from Madinah have also made significant contributions to the discourse surrounding Islamic art and culture. Figures like Abdul Aziz Aloun have engaged with both historical and contemporary themes, bridging the past and present in their works. The city’s museums and galleries serve as platforms for these contributors, reflecting Madinah’s ongoing commitment to cultural development and education. The Constitution of Medina The Constitution of Medina drafted in 622 CE, is a significant historical document that established the framework for governance in the newly formed Muslim community (ummah) in Medina. It redefined social ties, placed faith above tribal affiliations, and emphasized individual responsibility within the community. This marked a pivotal shift from the tribal norms of pre-Islamic Arabia to a society based on religious principles. The document not only laid the groundwork for a cooperative society among Muslims and other religious groups but also outlined mutual rights and responsibilities, contributing to the concept of citizenship in an Islamic state. The period following the migration (Hijrah) of Muhammad and his followers to Medina saw the establishment of a new societal and cultural paradigm. This era marked the emergence of the first Muslim community, characterized by unity, social justice, and legal reforms that were unprecedented in Arabian society at the time. The transition from a tribal society to a community bound by religious faith fostered an environment for collaboration and mutual support, which were essential for the growth of early Islamic civilization. Conflict Resolution and Mediation The Medina Charter is often referenced as a successful model of conflict resolution that achieved peace and pluralism without military force. This approach highlights the importance of respect and acceptance among diverse groups, reflecting the basic tenets of Islam as promoted by Prophet Muhammad. The charter serves as an example of how mediation can resolve complex issues involving various cultural and religious backgrounds in contemporary society. Islamic Civilization Themes The themes of Islamic civilization during the Madinan period included social and legal implications, such as marriage, divorce, and inheritance, which are foundational to Islamic law (Sharia). These themes contrast with the earlier Makkan period, which focused more on theological concepts such as monotheism (tawheed) and the Day of Resurrection. Understanding these themes is essential for comprehending the development of Islamic jurisprudence and its societal impact. Urban Development in Madinah Madinah continues to evolve as part of modern urban development initiatives in Saudi Arabia. The Future Saudi Cities Programme aims to enhance the infrastructure and economic potential of various cities, including Madinah, thereby fostering balanced regional development. This initiative reflects the historical significance of the city as a center of culture and spirituality, continuing its legacy into the present day. Madinah Sharif has several official websites that provide valuable information about the city, its heritage, and various services. Among the prominent online resources is the Madina Buses Official Website, which offers details about public transportation services in the city, including routes and schedules, and has been archived for accessibility. Additionally, City Sightseeing Medina provides insights into sightseeing tours available in the area, helping visitors explore the city’s historical and religious landmarks. Another important platform is the Dard Al-Sunnah Project, which focuses on promoting and preserving the cultural and religious significance of Madinah. This project is featured in local news outlets such as Al-Madinah Newspaper, highlighting ongoing developments and community engagement initiatives in the region. For comprehensive details on Madinah’s attractions and facilities, the official website of the Prophet’s Mosque (Al-Masjid An-Nabawi) serves as a crucial resource, providing updates on events and guidelines for visitors to the holy site. These websites collectively enhance the visitor experience by offering reliable information and insights into the city’s rich heritage and ongoing activities. Historical Photography of Madinah Madinah al-Munawwarah, known as the Radiant City of the Prophet Muhammad, has a rich visual history captured in photography from the late 19th and early 20th centuries. Notable historical photos include views of the city from 1890, showcasing the city’s Ottoman walls, which were later demolished as Madinah expanded. Other significant images document landmarks such as Masjid al-Nabawi, the Mosque of the Prophet, highlighting its architectural evolution and cultural significance. Artistic Events and Symposiums Madinah also hosts various cultural events that celebrate its artistic heritage. The Madinah International Art Symposium, with its inaugural theme “Cities,” emphasizes urbanization’s role in humanity’s history. This symposium includes a comprehensive program of workshops, lectures, and exhibitions that foster dialogue between art and society, providing a platform for both local and international artists. These events not only enrich the local cultural landscape but also enhance the skills and aesthetic appreciation of participants and audiences alike. Cultural Journalism The development of cultural journalism in Madinah has been pivotal in documenting and promoting its artistic expression. A significant turning point occurred in 1980 with the establishment of al-Hayat al-Tashkiliyya (Plastic Life), a magazine dedicated to Syrian art and international movements. This publication played a crucial role in elevating the discourse around local art, contributing to a deeper understanding of its social and patriotic contexts. References