Medina - View from the North into the Mosque of the Prophet Mohammed with His Tomb - Mohammed Sadiq Bey - 1880

The most distinguished persons who are buried here are: Ibrahim, Mohammed's son, who died in his youth; Fatme, his daughter, according to the opinion of those many who claim that she is buried here and not in the mosque; several concubines of Mohammed; several of his daughters; his foster-mother; Fatme... In truth, Medina has such an abundance of relics and remains of important holy persons that they have almost lost their own individual significance, whereas the relics of just one of the persons mentioned would be enough to make famous any other city of the Muslims.

[Travels in Arabia, Johann Ludwig Burckhardt, 1829]
The policing of the mosque, the washing of the hejra and of the whole building, the lighting of lamps have all been placed in the care of forty or fifty eunuchs... They are more lavishly apparelled... When they pass through the bazaar, any-and everybody rushes to kiss their hands, and they have a great influence over internal matters of the city... They also share out all of the gifts that are made to the mosque and expect donations from every rich hadji [pilgrim]... They live together in one of the best quarters of Medina, and their houses are furnished in a most costly manner... The adults are all married to Negro women or to female Abyssinian slaves.

The head of the eunuchs... is also the head of the mosque and the most high-ranking person in the city; he therefore enjoys a much higher standing than the aga or than the head of the eunuchs in Mecca... He has a court which is similar to that of a pasha, although made up of less persons. His dress... consists of a beautiful fur worn over a richly embroidered full-length silk coat... a dagger set with diamonds, and he wears... a tall cap on his head...

(Travels in Arabia, Johann Ludwig Burckhardt, 1829)
Mecca - Second View of the City of Mecca over the North-Western (right) and South-Western (left) Sides of the Mosque  Al-Sayyid Abd al-Ghaffar  c. 1887/88

...You should have also received the photographs via Mr. Van der Chijs. We took a picture of the Haram when it was empty [of people] from the roof of the Bab al-Salam during the third hour of the day on Friday while the Haram was empty. We also took a picture of the Haram when it was empty from the roof of the Hamidiyya building close to the Bab al-Wadi. You will be receiving these. We pray to God that all of them [the photographs taken by the doctor from Mecca] will reach you at a time when you are well and in good health.

(from a letter written by al-Sayyid Abd al-Ghaffar, a doctor in Mecca, in 1305 AH [September 19, 1887, to September 8, 1888] to Christiaan Snouck Hurgronje)
of the City of Mecca over the
and South-Western (left) Sides of
I Abd al-Ghaffar \* c. 1887/88
received the photographs via Mr. Van
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he roof of the Bab al-Salam during
on Friday while the Haram was
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that all of them (the photographs taken by the doctor from
Mecca) will reach you at a time when you are well and in
good health.
(from a letter written by al-Sayyid Abd al-Ghaffar, a doctor in
Mecca, in 1305 AH
[September 29, 1887, to September 8, 1888] to Christian
Snouck Hurgronje)

Mecca - View of the Mosque While a Communal Çalat (Prayer)
Is Being Held Inside.

When he published this photograph in Pictures of Mecca, Snouck
Hurgronje removed the signature of the photographer (inset
below left) by retouching (see page 57). Al-Sayyid Abd al-Ghaffar
\* c. 1887/88

...Among these [photographic prints], there is a picture of the
Hamidiyya, of the fortress seen frontally and from the side, also a
picture of Akorun [?] and a picture of the artillery barracks and one of
the hospital in Mina, and a picture of the Egyptian mahmal close to
the Gate of Haram, not far from the house of the governors... (from
an undated letter sent by al-Sayyid Abd al-Ghaffar to Christian
Snouck Hurgronje)
Pilgrims from Mecca at the Tomb of Sittana Maimunah, 'Our Lady Maimunah,' Who Was One of the Wives of Mohammed and Is Revered as a Saint.

Every year, a special festival in her honor is celebrated half-a-day's journey north-west of Mecca.

Al-Sayyid Abd al-Ghaffar • c. 1887/88

After walking for hours, we arrived at the Eastern Gate [of Jerusalem]. Our eyes followed the road, whose edges merged together into a single line far in the distance in the sandy expansive. Out there, the caravan to Mecca is on the move. The participants stay once more in Mazerib, hold a market, and then proceed onward, forty days through the Syrian Desert to the holy Kaaba in Mecca, the city of birth of Mohammed. When they return, they bring every type of disease back with them, including cholera, which is endemic in the deltas of the Euphrates and Tigris and, via the mediation of these processions of pilgrims, has reached the Mediterranean and the Suez Canal, from which it has often succeeded in forcing its way into Europe.

[A Modern Crusade, Dr. Adam Karrilon, 1896]
The Tomb of Sittana Maimunah, Who Was One of the Wives of Mohammed. When they return, they bring every type of disease back with them, including cholera, which is endemic in the deltas of the Euphrates and Tigris and, via the mediation of these processions of pilgrims, has reached the Mediterranean and the Suez Canal, from which it has often succeeded in forcing its way into Europe. (A Modern Crusade, Dr. Adam Karrilion, 1898)

Pilgrims’ Camp by the Tomb of Sittana Maimunah: Al-Sayyid Abd al-Ghaffar: c. 1887/88

When visiting the mosque, the ceremony is as follows: first, before he enters the city, the pilgrim has to purify himself by washing himself all over and, if possible, to perfume his body thoroughly with pleasing fragrances. When he sees the dome, he has to utter several pious expletions. When he wishes to visit the Temple, he is led by his cicerone [guide; an archaic and rather ironic term derived from the name of the Roman orator, Cicero], who is called a mezwar here... While reciting several prayers, he moves forward to the rothia [side of the enclosure], where he says a short prayer and prostrates himself four times as a greeting to the mosque, during which time he has to repeat two short chapters of the Koran... with arms half-raised, he directs his invocation to Mohammed [as – abbreviation of the Arabic, salallahu aleihi wa salam, meaning “may Allah’s grace and peace be with him”]; this is a set form of blessing that is always spoken after the mention of the name of a messenger of God, especially Mohammed. (Travels in Arabia, Johann Ludwig Burckhardt, 1829)