

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 6

The Birth of the Islamic Society

Ebrahim Noor





# Sīrah of Muḥammad ﷺ

Volume 6

The Birth of the Islamic Society

Ebrahim Noor

Copyright: Islamic Academy of Coventry  
First Edition: May 2023

Published by: Islamic Academy of Coventry, 83-87  
Cambridge Street, Coventry CV1 5HU

All rights reserved. Aside from fair use, meaning for use of educational purposes or review, no part of this publication may be reproduced without the prior permission of the copyright owner.

Author: Maulānā Ebrahim Noor  
Website: [www.islamicacademycoventry.org](http://www.islamicacademycoventry.org)  
Email: [islamicacademycoventry@hotmail.com](mailto:islamicacademycoventry@hotmail.com)

Acknowledgements:

Images courtesy of emadphoto.com & Binimad al-Ateeqi.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ



*For my mother & father*







## Contents

Introduction.....	13
The Clearing of the land.....	16
The First Masjid .....	18
The Size of the Masjid .....	18
Jannat al-Baqī .....	21
Al-Masjid al-Nabawī – Phase 1.....	22
The Dwellings of Rasūlullāh ﷺ .....	23
The Family of Rasūlullāh ﷺ .....	24
Riyāḍ al-Jannah .....	26
The Residences of the Wives of Rasūlullāh ﷺ .....	27
The Residences of the Companions رَضِيَ اللهُ عَنْهُمْ .....	28
The People of Ṣuffah.....	30
The Revelation.....	33
The Qiblah Changes .....	34
Al-Masjid al-Nabawī– Phase 2 (7 AH) .....	35
Al-Masjid al-Nabawī– Phase 3 (17 AH) .....	38
Al-Masjid al-Nabawī– Phase 4 (29 AH) .....	40
Al-Masjid al-Nabawī– Phase 5 (77 AH) .....	41
Al-Masjid al-Nabawī– Phase 6 (162 AH) .....	42
Al-Masjid al-Nabawī – Phase 7 (1265AH-1277AH) .....	43

Al-Masjid al-Nabawī – Phase 8 (1382AH) .....	44
Al-Masjid al-Nabawī– Phase 9 (1405AH) .....	45
Future Expansion Plans .....	46
Riyāḍ al-Jannah .....	47
The Resting place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .....	48
Plan view of the Rawḍah.....	49
The Green Dome.....	50
The Sacred Chamber .....	52
The Internal Room.....	53
The Plot.....	54
Yathrib .....	57
The Place of Funeral Prayer.....	59
The Units of Prayer.....	60
The Muhājirūn & Anṣār.....	61
The New Arrivals. ....	61
The Bond of Brotherhood .....	62
The Bonds in Makkah .....	63
The Bonds in Madīnah .....	64
The Example of the Anṣār.....	66
Abū Umāmah - As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ .....	68
The Call to Prayer.....	69
The Dream.....	71

The Adhān .....	72
The Iqāmah .....	74
Ṣalāh is better than Sleep .....	75
The Jews of Madīnah .....	76
The Hypocrites .....	77
The Locations of the Jewish Tribes .....	79
Banū Qaynuqā <sup>c</sup> .....	79
Banū al-Naḍīr .....	80
Banū Qurayzah .....	80
The Treaty .....	81
The Expeditions .....	84
Classifications of Expeditions .....	85
Summary of Gazwāt .....	86
Summary of Sarāya .....	87
The First Expedition .....	88
The First Arrow .....	89
The Well of Rūmā .....	90
Summary of Events in the 1 <sup>st</sup> Year of Hijri .....	91
Summary .....	94
Appendix A - The Pillars in Riyāḍ al-Jannah .....	97
Ustuwānah Mukhallaq (Ḥannānah) .....	98
Ustuwānah Sarīr .....	100

Ustuwānah ‘Ā’ishah.....	104
Ustuwānah ‘Alī.....	106
Ustuwānah Wufūd.....	107
Ustuwānah Tahajjud.....	109
Ustuwānah Jibrīl.....	110
Appendix B - Jannatul Baqī <sup>c</sup> .....	111
The Old Baqī <sup>c</sup> .....	112
Ahl al-Bayt – The family of Rasūlullāh ﷺ.....	113
The Daughters of Rasūlullāh ﷺ.....	114
The Aunts of Rasūlullāh ﷺ.....	115
The Wives of Rasūlullāh ﷺ.....	116
The Companions of Rasūlullāh ﷺ.....	117
The Teachers.....	118
The Son of Rasūlullāh ﷺ.....	119
The Martyrs of Harrah.....	120
Abū Sa‘īd al-Khudri & Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُمَا.....	122

## Introduction

I begin in the name of Allāh **سُبْحَانَهُ وَتَعَالَى** Lord of the Worlds and sending Peace and Salutations on our beloved Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** had made the long hard journey from Makkah with his Companions Abū Bakr and ‘Āmir ibn Fuhayrah **رَضِيَ اللَّهُ عَنْهُمَا**. Their guide ‘Abdullāh ibn Arīqaṭ brought them safely to the southern localities of Madīnah and they had arrived on a Monday in the district of Qubā’, where the tribe of ‘Amr ibn ‘Auf used to reside.

The Anṣār had been waiting with great eagerness for the arrival of Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**. When he arrived, they came from all directions to present their greetings. ‘Alī **رَضِيَ اللَّهُ عَنْهُ** had remained behind in Makkah to give back all of the possessions which had been left in trust with Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**. Once they had been returned, he also made his way north to Madīnah and joined Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** in the house of Kulthūm ibn al-Hadm **رَضِيَ اللَّهُ عَنْهُ**.

Whilst Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** stayed in Qubā’, he laid the foundation of a Masjid. Allāh **سُبْحَانَهُ وَتَعَالَى** sent down Revelation relating to the people of Qubā’ and the Masjid. Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** would later on make it a habit to visit the blessed Masjid on Saturdays, sometimes walking and sometimes riding. Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** did not intend to stay in Qubā’, so he left and travelled north on the Friday.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now reached the area of the Banū Sālīm ibn ‘Auf and here the first Jumu‘ah Ṣalāh and Khuṭbah took place.

After the Ṣalāh, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued north seated upon his camel. The Anṣār were accompanying him holding their weapons and the girls had climbed the rooftops to catch a glimpse of the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

All the Companions wanted to host Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ however when asked, he would supplicate for them and tell them to give his camel way. The camel would only stop where Allāh سُبْحَانَهُ وَتَعَالَى wanted it to stop, and this would be where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would stay.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed through one locality after another until he arrived at the locality of the Banū Mālik ibn al-Najjār. The camel finally stopped in a place where dates were being dried. It belonged to two orphan brothers, Sahl, and Suhayl ibn ‘Amr رَضِيَ اللهُ عَنْهُمَا. This land would be the future location of the blessed Masjid of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Whilst the residence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was being constructed, he stayed in the house of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ. He was a very gracious and hospitable host.

Madīnah had a very diverse community. There were many Jewish tribes who used to live in the city and many Jewish Scholars. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Madīnah, many of them came to see

him. They wanted to know if this was the Prophet who they had been informed of in their scriptures.

Many of the Scholars embraced Islām. Some by listening to the words of the Qur’ān, others by seeing the radiant face of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Amongst them was ‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ who was from the descendants of Yūsuf عَلَيْهِ السَّلَامُ. He knew the name of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his qualities and characteristics from before, but did not reveal this to anyone. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived, ‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ climbed on top of a date palm and recited the Takbīr with happiness.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had finally arrived at his destination where he would spend the rest of his days. The place which had been chosen by Allāh سُبْحَانَهُ وَتَعَالَى as the place of his migration, amongst the people who had been chosen as his helpers. A place which would never be the same again and this was Madīnah al-Munawwarah, the name Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would give it.

## The Clearing of the land

The land upon which the camel had stopped needed to be prepared for the building of the Masjid and the residence of Rasūlullāh ﷺ. He ordered the date palms which were on the land to be cut down. There were also some graves on the land which belonged to some polytheists. Rasūlullāh ﷺ ordered them to be levelled.

Once the land was ready, Rasūlullāh ﷺ ordered some unbaked bricks to be prepared. Rasūlullāh ﷺ worked with the Companions رَضِيَ اللَّهُ عَنْهُمْ and carried the bricks himself. Whilst carrying them he would recite the following couplets:



هذا الحمال لا حمال خبير هذا ابر ربنا وأطهر

“This burden is not the burden of Khaybar (meaning the date palms). This burden is the best our Lord and the purest.”

Sometimes he would recite:

اللهم ان الاجر اجرا لخرة فارحم الانصار والمهاجرة



“O Allāh, indeed the reality of reward is the reward of the Hereafter, so have mercy on the Anṣār (The Helpers) and the Muhājirūn (The Emigrants).”

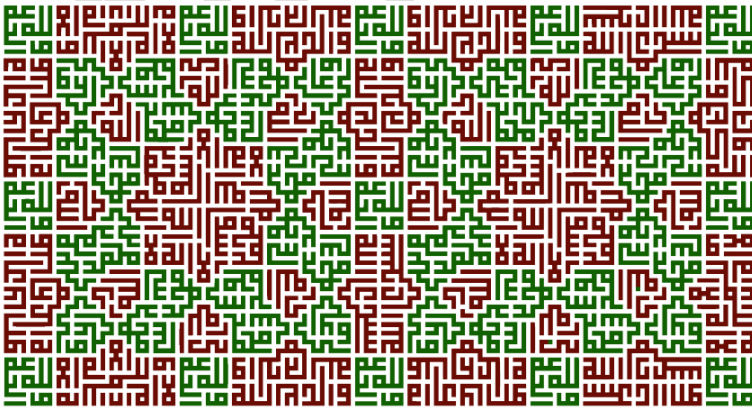
اللهم لاخير الاخير الاخرة فانصر الانصار والمهاجرة

“O Allāh, indeed the reality of goodness is the goodness of the hereafter, so help the Anṣār and the Muhājirūn.”

The Companions رَضِيَ اللهُ عَنْهُمْ used to say:

لئن قعدنا والنبي يعمل لذاك من العمل المضلل

“If we sit down and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) keeps on working, then our action (meaning sitting) will be a bad action.”



## The First Masjid

**T**he Masjid was a model of simplicity. The walls were made of unbaked bricks. The pillars were date palms, and the roof was covered with branches from the date palms. When it rained, the water used to enter the Masjid. After this the roof was made waterproof.



### The Size of the Masjid

There is a difference of opinion as to the size of the original Masjid. In *Sīrate Muṣṭafā*<sup>1</sup>, it mentions that the original Masjid was under 100 gaz long and 100 gaz wide. One gaz, was equivalent to between 27 and 37 inches. If an average is taken of 32 inches, this would be just under a yard, therefore the Masjid was less than 100 yards wide and 100 yards long. During the expansion in the 7<sup>th</sup> year of Hijrah, it grew just over.

In the book ‘*Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī Ṣalī Allāh ‘Alayhī Wasallam*’ by Shaykh ‘Abdul Muḥsin ibn Muḥammad al-Qāsim, it mentions the size of the original Masjid was 28 metres x 32.5 metres.

---

<sup>1</sup> *Sīrate Muṣṭafā* p241

The Qiblah was facing Bayt al-Maqdis, which was the first Qiblah. There were three doors inside the Masjid. One door was on the back of the Masjid, where the Qiblah is now. One door was on the west, where Bāb ar-Raḥmah is now, and one door was on the opposite side which is where Bāb Jibrīl is. This is the door through which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to come and go.

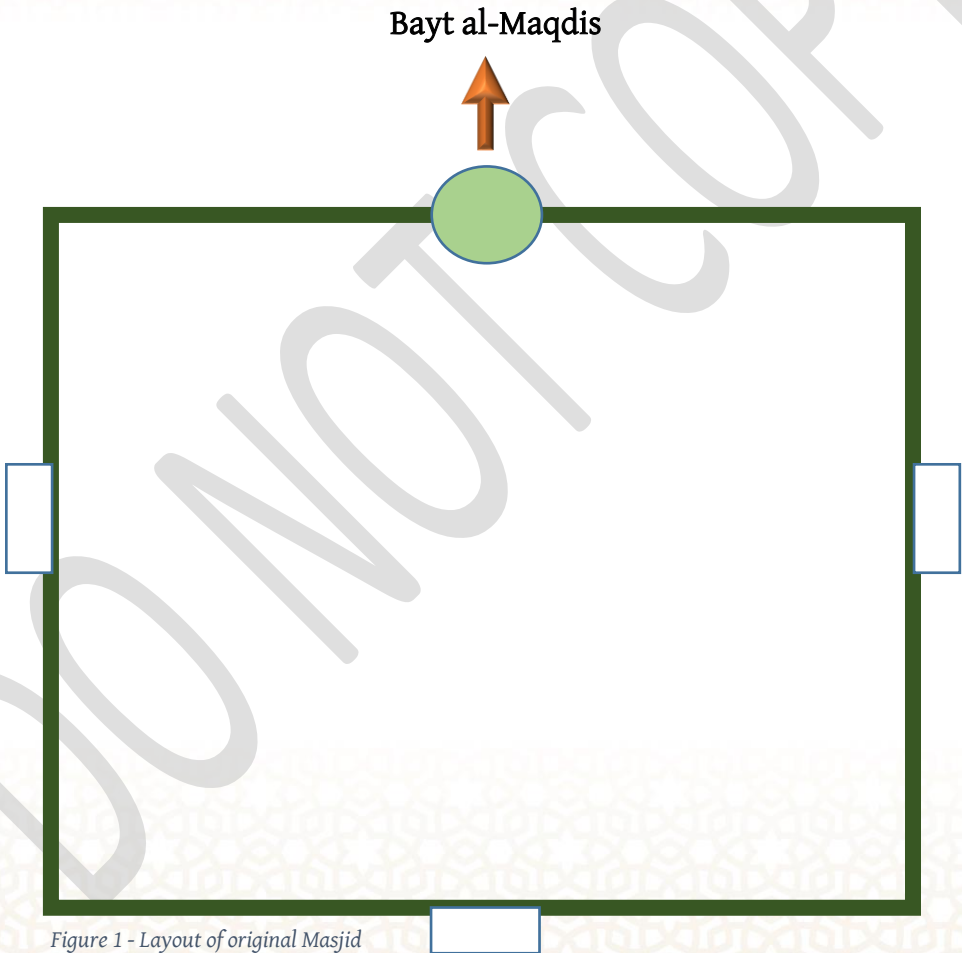


Figure 1 - Layout of original Masjid

So how large was the original Masjid in comparison to today's Masjid? To determine this, let us first take a look at the present-day Masjid. The orange outline shows the perimeter of the Masjid and at the front you can see the location of the Green Dome. The Masjid is surrounded by a large courtyard on all four sides. The width of the present-day Masjid is approximately 390 metres, and the length is approximately 285 metres at its longest.

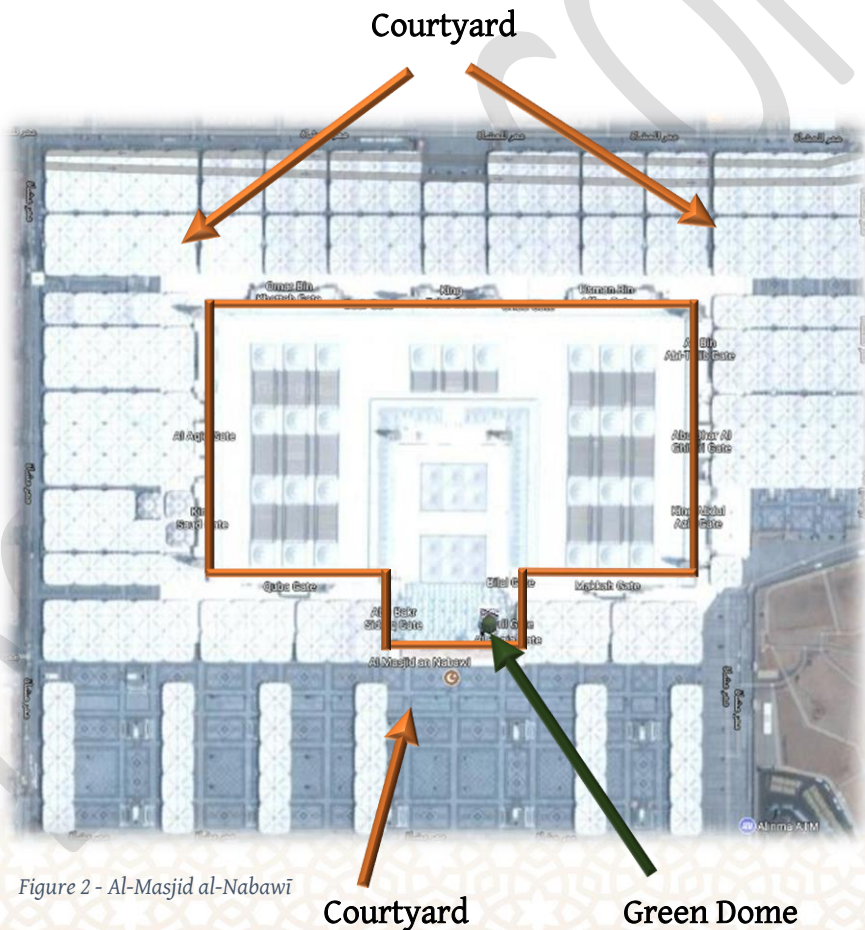


Figure 2 - Al-Masjid al-Nabawi

## Jannat al-Baqī

In this picture we can see the size of the Masjid in comparison to Jannat al-Baqī, which is where many Companions رَضِيَ اللهُ عَنْهُمْ are buried, including ‘Uthmān رَضِيَ اللهُ عَنْهُ and the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

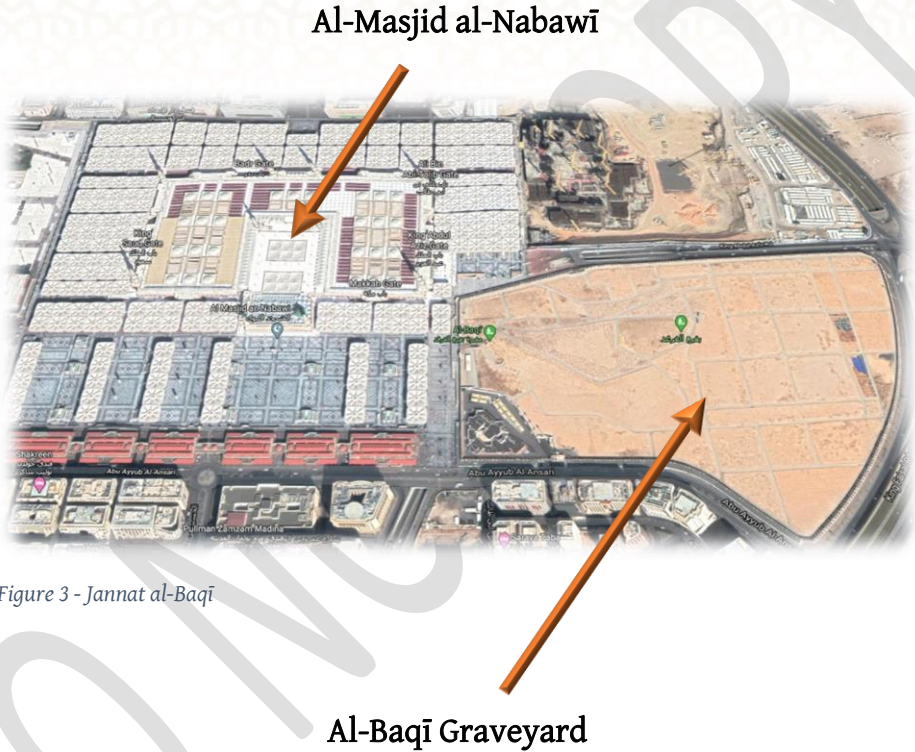


Figure 3 - Jannat al-Baqī

## Al-Masjid al-Nabawī – Phase 1

The picture below shows the size of the original Masjid in comparison to the Masjid today. The purple rectangle shows the location and approximate size of the original Masjid.<sup>2</sup>

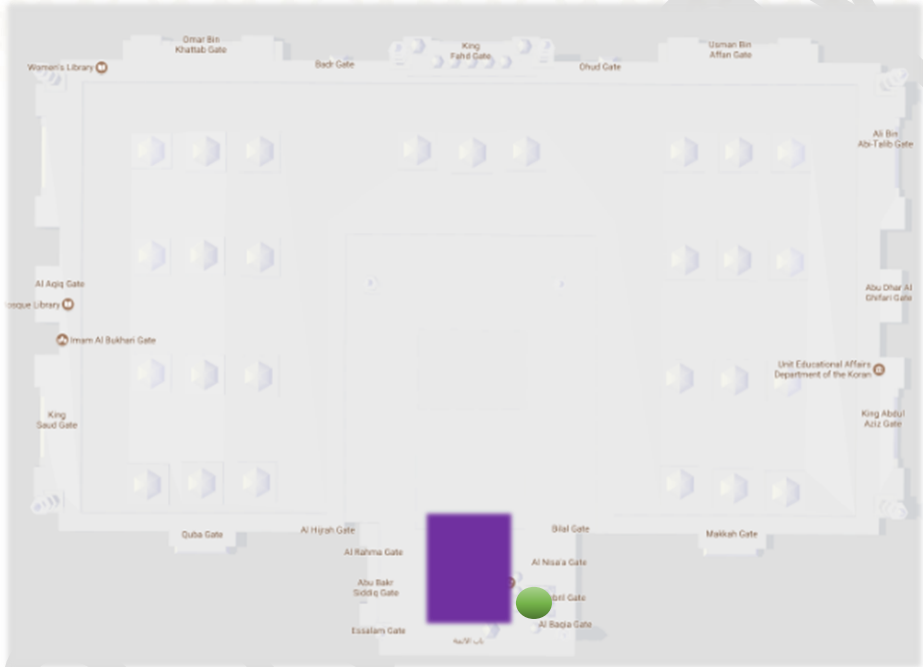


Figure 4 - Al-Masjid al-Nabawī - Phase 1

You can see that the green dome was outside of the original Masjid, as this is the blessed Rawḍah where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is buried. This was part of his residence. The green dome is directly above the grave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

<sup>2</sup> Al-Aḥḥadīth Li-Sīrate Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ page 173

## The Dwellings of Rasūlullāh ﷺ

Once the Masjid had been built, the foundations for the dwellings of the wives of the Rasūlullāh ﷺ were laid.

At the time, two dwellings were made, one for Saudah رَضِيَ اللهُ عَنْهَا and one for ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. The rest of the dwellings were made as and when they were required.

Ḥāritha ibn Nu‘mān رَضِيَ اللهُ عَنْهُ used to own some houses which were adjacent to the Masjid. When Rasūlullāh ﷺ required them, Ḥāritha ibn Nu‘mān رَضِيَ اللهُ عَنْهُ gave them to him. One after another, all of the houses, were given to Rasūlullāh ﷺ.

The dwellings were made from date palm branches, whilst others were made from unbaked bricks. The doors used to be covered with a blanket or a piece of cloth. They were simple homes showing no inclination to worldly desires. Most of the time there would not even be candles lit in the rooms at night.



This is an artist's impression of how Al-Masjid al-Nabawī and the dwellings of Rasūlullāh ﷺ used to look like. At that time, the Masjid was facing Al-Masjid al-Aqṣā', so the houses were located to the right of the Qiblah.



Figure 5 - Artist's impression of Al-Masjid al-Nabawī

### The Family of Rasūlullāh ﷺ

Rasūlullāh ﷺ still had some members of his family back in Makkah. He sent Zayd ibn Ḥārithah and Abū Rāfi' رَضِيَ اللَّهُ عَنْهُمَا to Makkah to bring back his two daughters, Fāṭimah and Umm Kulthūm رَضِيَ اللَّهُ عَنْهُمَا, as well as his wife Saudah رَضِيَ اللَّهُ عَنْهَا.



Abū Bakr رَضِيَ اللهُ عَنْهُ also sent his son ‘Abdullāh رَضِيَ اللهُ عَنْهُ with them, so he could bring back his family. ‘Ā’ishah, Asmā’, Umm Rūmān and ‘Abdul Raḥmān رَضِيَ اللهُ عَنْهُمْ were also still in Makkah.

When Zayd رَضِيَ اللهُ عَنْهُ arrived with the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he moved from his temporary residence, which was the house of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ, to the new dwelling which had been built next to the Masjid.



## Riyāḍ al-Jannah

If a person visits Al-Masjid al-Nabawī today, there is an area at the front of the Masjid known as the Riyāḍ al-Jannah.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ  
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 " مَا بَيْنَ بَيْتِي وَمَنْبَرِي  
 رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمَنْبَرِي عَلَى حَوْضِي " <sup>3</sup>

Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whatever is between my house and my pulpit is a garden from the gardens of Jannah, and my pulpit is on my fountain”.

The blessed area contains many significant places. In this section we will see the locations of where the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to live, as well as some of the Companions رَضِيَ اللَّهُ عَنْهُمْ.

As the Qiblah at this time had changed to Makkah, the front of the Masjid faced south.

<sup>3</sup> Muwaṭṭā’ Imām Malik – Book 14 Ḥadīth 467

## The Residences of the Wives of Rasūlullāh ﷺ

The description of the locations of the houses has been taken from Al-Aṭlas Tārikhi Li-Sīrate Rasūl ﷺ.<sup>4</sup>

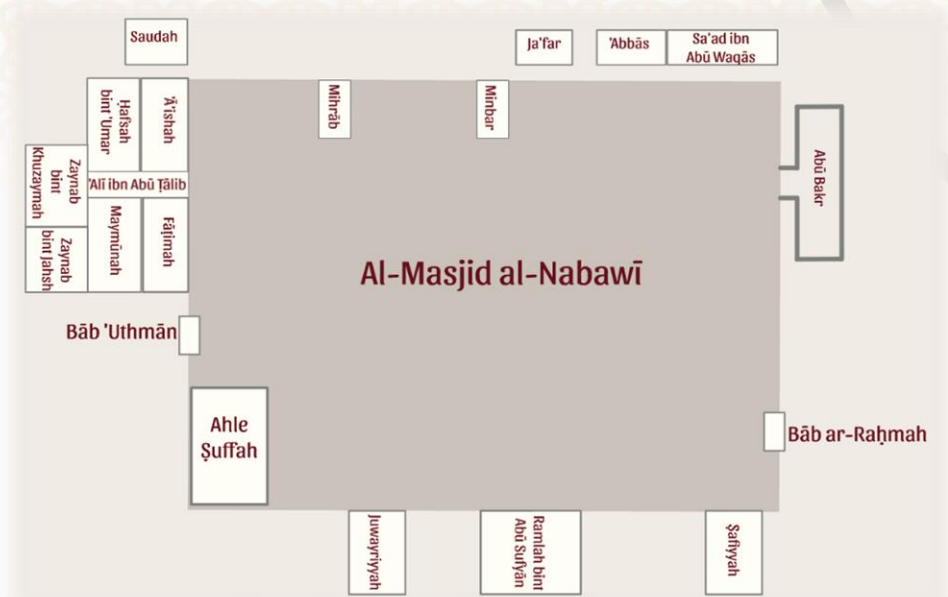


Figure 6 - Al-Masjid al-Nabawī

On the south eastern side of the Masjid, at the front, was the residence of Saudah رَضِيَ اللهُ عَنْهَا. Just below it were the homes of 'Ā'ishah رَضِيَ اللهُ عَنْهَا and Ḥafṣah رَضِيَ اللهُ عَنْهَا. Then Maymūnah and Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا.



Figure 7 - The south eastern side of the Masjid

<sup>4</sup> Al-Aṭlas Tārikhi Li-Sīrate Rasūl ﷺ page 171

In the book from which this image was referenced, there were 2 rooms with the name of Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا, so either one of these homes could have been hers and the other belonged to Maymūnah رَضِيَ اللهُ عَنْهَا. The quarters of ‘Alī رَضِيَ اللهُ عَنْهُ, Fāṭimah رَضِيَ اللهُ عَنْهَا and Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا were also located in that area.

On the northern side, which was towards the back of the Masjid, were the residences of Ṣafīyyah رَضِيَ اللهُ عَنْهَا, Ramlah or Umm Ḥabībah رَضِيَ اللهُ عَنْهَا, the daughter of Abū Sufyān رَضِيَ اللهُ عَنْهُ and Juwayriyyah رَضِيَ اللهُ عَنْهَا.

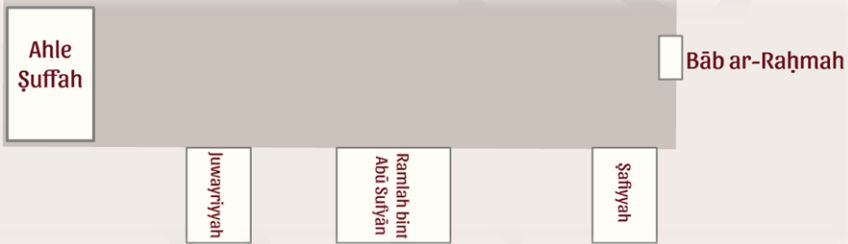


Figure 8 - The northern side

### The Residences of the Companions رَضِيَ اللهُ عَنْهُمْ

Some of the close companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also had quarters in the vicinity of the Masjid. As we have seen, ‘Alī رَضِيَ اللهُ عَنْهُ who was married to Fāṭimah رَضِيَ اللهُ عَنْهَا, had his quarters on the south eastern side.

On the southern side, Ja‘far ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ, the cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abbās رَضِيَ اللهُ عَنْهُ, the uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Sa‘ad ibn Abū Waqās رَضِيَ اللهُ عَنْهُ all had their quarters.

Abū Bakr رَضِيَ اللهُ عَنْهُ also had his quarters to the western side of the Masjid.



Figure 9 - The southern side

There were two doors, Bāb ‘Uthmān to the east and Bāb Ar-Raḥmah to the West.

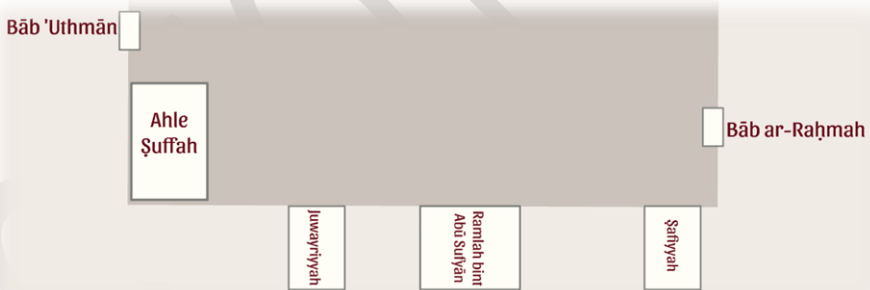


Figure 10 - The doors

There was also a place for the Ahle Şuffah. These Companions رَضِيَ اللهُ عَنْهُمْ had no home, or shelter, or anyone to look after them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave them a special space to stay. One of the most famous Companions رَضِيَ اللهُ عَنْهُمْ was also from them, and this was Abū Hurayrah رَضِيَ اللهُ عَنْهُ.

## The People of Ṣuffah

There is a Ḥadīth in Ṣaḥīḥ al-Bukhārī<sup>5</sup> narrated by Abū Hurayrah رَضِيَ اللهُ عَنْهُ which tells us a little about the state of the people of Ṣuffah.

Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates, “By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (asleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger.

One day I was sat by the way from where they (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ) used to come out. When Abū Bakr رَضِيَ اللهُ عَنْهُ passed by, I asked him about a Verse from Allāh's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so.

Then ‘Umar رَضِيَ اللهُ عَنْهُ passed by me and I asked him about a Verse from Allāh's Book, and I asked him only that he might satisfy my hunger, but he also passed by without doing so.

Finally, Abū al-Qāsim (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, ‘O Abā Hīr (Abū Hurayrah)!’ I replied, ‘Labbayk, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!’ He said to me, ‘Follow me’. He left and I followed him. Then he entered the house, and I asked permission to enter and was admitted. He found milk in a bowl and said, ‘From

---

<sup>5</sup> Ṣaḥīḥ al-Bukhārī 6452

where is this milk?" They said, 'It has been presented to you by such-and-such man (or by such and such woman)'. He said, 'O Abā Hirr!' I said, 'Labbayk, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!' He said, 'Go and call the people of Şuffah to me.'

These people of Şuffah were the guests of Islām who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself.



The order of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ upset me, and I said to myself, 'How will this little milk be enough for the people of Şuffah? I thought I was more entitled to drink from that milk to strengthen myself' but behold!

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allāh and His Apostle, so I went to the people of Şuffah and called them, and they came and asked the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

permission to enter. They were admitted and took their seats in the house.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘O Abā Hirr!’ I said, ‘Labbayk, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!’ He said, ‘Take it and give it to them.’ So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man



who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me.

Finally, after the whole group had drunk their fill, I reached the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who took the bowl and put it on his hand, looked at me and smiled and said, ‘O Abā Hirr!’ I replied, ‘Labbayk, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!’ He said, ‘There remain you and I.’ I said, ‘You have said the truth, O Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!’ He said, ‘Sit down and drink.’ I sat down and drank. He said, ‘Drink,’ and I drank. He kept on telling me repeatedly to drink, till I said, ‘No, by Allāh Who sent you with the Truth, I have no space for it (in my stomach).’ He said, ‘Hand it over to me.’ When I gave him the bowl, he praised Allāh and pronounced Allāh's Name on it and drank the remaining milk.<sup>6</sup>

<sup>6</sup> Ṣaḥīḥ al-Bukhārī 6452



## The Revelation

**F**or 16 or 17 months after the Hijrah, the Muslims continued to pray towards Bayt al-Maqdis. Allāh سُبْحَانَهُ وَتَعَالَى then sent down the following Revelation:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ<sup>7</sup>

“We have been seeing you turning your face to the Heavens. So, We will certainly assign to you a Qiblah that you would like. Now, turn your face in the direction of the Sacred Masjid (Al-Masjid al-Harām).”



---

<sup>7</sup> Sūrah al-Baqarah Verse 144

## The Qiblah Changes

Due to the change in Qiblah, changes needed to be made to the layout of Al-Masjid al-Nabawī. The door to the back was now closed as this was now the Qiblah wall, and a new door was made to the new rear of the Masjid.

Originally the dwellings of Rasūlullāh ﷺ were to the rear right hand side of the Masjid, but now the Qiblah had changed, they were now to the front left-hand side of the Masjid as we see today.

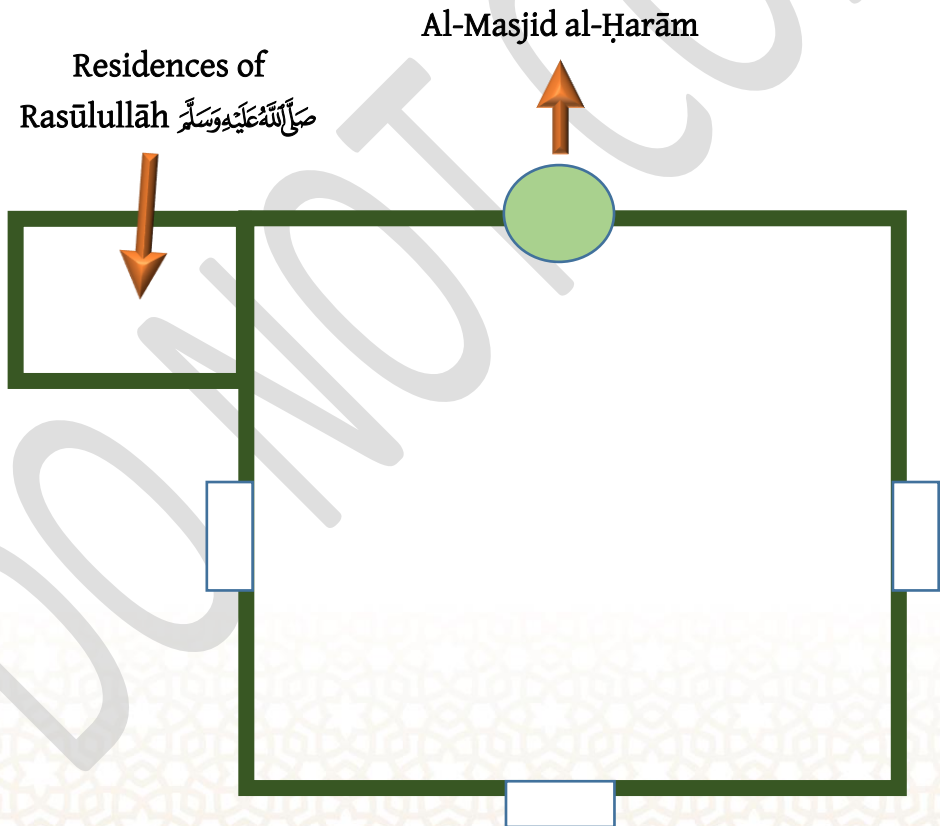


Figure 11 - The new location of the Residences

## Al-Masjid al-Nabawī– Phase 2 (7 AH)

The second time the Masjid was built, was in the 7<sup>th</sup> year of Hijri after the conquest of Khaybar. The Masjid had come to some disrepair so Rasūlullāh ﷺ ordered it to be rebuilt.

In Sīrate Muṣṭafā, it mentions, before the Masjid was just under 100 gaz (yards) wide and long, now it was just over. In ‘Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī ﷺ’ it mentions the Masjid now measured 46 metres x 46 metres.

In Mu‘jam Tabrāni, it mentions when Rasūlullāh ﷺ made the intention to rebuild the Masjid a second time, there was some land next to it which belonged to an Anṣārī Companion رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh ﷺ asked him if he would like to sell the land to him for a palace in Jannah. Due to his circumstances, the Anṣārī Companion رَضِيَ اللَّهُ عَنْهُ was unable to give the land to Rasūlullāh ﷺ.

‘Uthmān رَضِيَ اللَّهُ عَنْهُ then purchased the land for 10,000 dirhams and said to Rasūlullāh ﷺ, “The land which you wanted to purchase from the Anṣārī for a palace in Jannah, please purchase it from me.” Rasūlullāh ﷺ purchased the land from ‘Uthmān رَضِيَ اللَّهُ عَنْهُ in exchange for a palace in Jannah. This land was now included in the Masjid.

The first brick was laid by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He then commanded Abū Bakr رَضِيَ اللهُ عَنْهُ to lay a brick, then ‘Umar رَضِيَ اللهُ عَنْهُ, then ‘Uthmān رَضِيَ اللهُ عَنْهُ, and then ‘Alī رَضِيَ اللهُ عَنْهُ.

Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was also lifting the bricks with the Companions رَضِيَ اللهُ عَنْهُمْ. On one occasion he was in front of him and saw that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was carrying lots of bricks and was supporting them against his blessed chest. Abū Hurayrah رَضِيَ اللهُ عَنْهُ thought that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was doing this due to the weight of the bricks, so he said to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to give him the bricks. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

حُذِّ غَيْرَهَا يَا أَبَا هُرَيْرَةَ فَإِنَّهُ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ

“Pick up some other bricks O Abū Hurayrah, for indeed there is no life except the life of the hereafter.”<sup>8</sup>



<sup>8</sup> Musnad Imām Aḥmad 8951

The purple rectangle shows us the location of the original Masjid.  
The yellow rectangle behind it shows approximately its size after it was rebuilt the 2<sup>nd</sup> time.

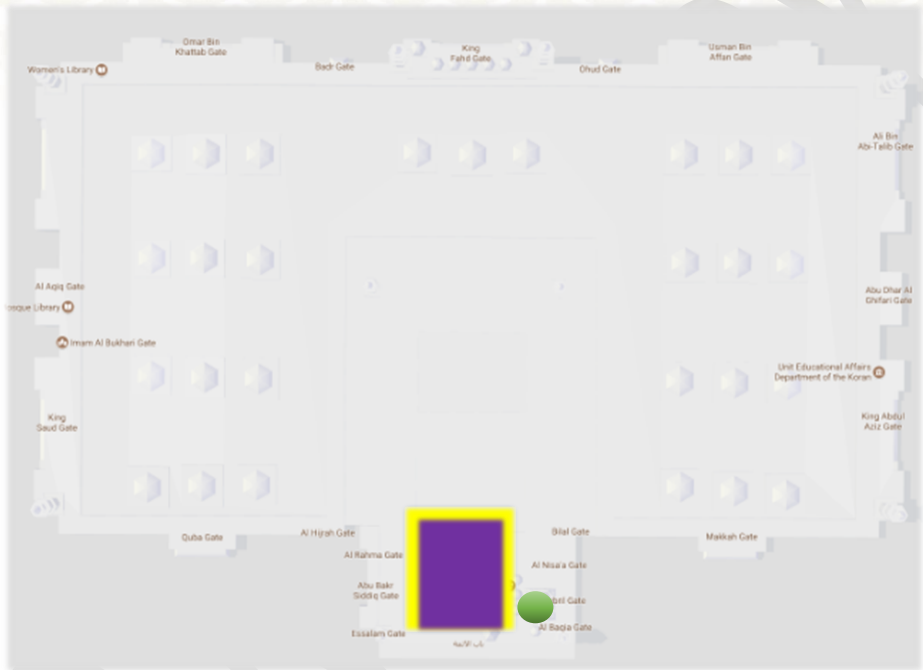


Figure 12 - Al-Masjid al-Nabawī - Phase 2

## Al-Masjid al-Nabawī– Phase 3 (17 AH)

**D**uring the time of Abū Bakr رَضِيَ اللهُ عَنْهُ, there was no change in the Masjid. Some of the pillars which had been made from date palm trunks were replaced as and when needed.

During the time of ‘Umar رَضِيَ اللهُ عَنْهُ, in the 17<sup>th</sup> year of Hijri, the Masjid was extended from the Qiblah and western side. The new dimensions of the Masjid were 55.5 metres x 60 metres.<sup>9</sup>

Due to the residences of the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ being on the eastern side, these were left alone, and the Masjid was not extended on that side. ‘Umar رَضِيَ اللهُ عَنْهُ only extended the Masjid, there was no change in its simplicity. The walls were still made from unbaked bricks, the pillars were still date palms, and the roof was covered with date palm leaves and branches.



<sup>9</sup> Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Pink rectangle shows approximately the increase in size of the Masjid during the third phase. The residences of the wives of Rasūlullāh ﷺ were left untouched.



Figure 13 - Al-Masjid al-Nabawī - Phase 3

## Al-Masjid al-Nabawī– Phase 4 (29 AH)

**D**uring the time of ‘Uthmān رَضِيَ اللهُ عَنْهُ, the Masjid was extended again. The unbaked bricks were replaced by stone and the date palm trunk pillars were replaced by stone pillars. The roof was also replaced. The new dimensions were 69 metres x 74 metres.<sup>10</sup> The building work started in the month of Rabī‘ al-Awwal in the 29<sup>th</sup> year of Hijrah and was completed in Muḥarram in the 30<sup>th</sup> year. It took 10 months in total to build the Masjid. The light blue rectangle shows approximately the increase in size during the time of ‘Uthmān رَضِيَ اللهُ عَنْهُ.

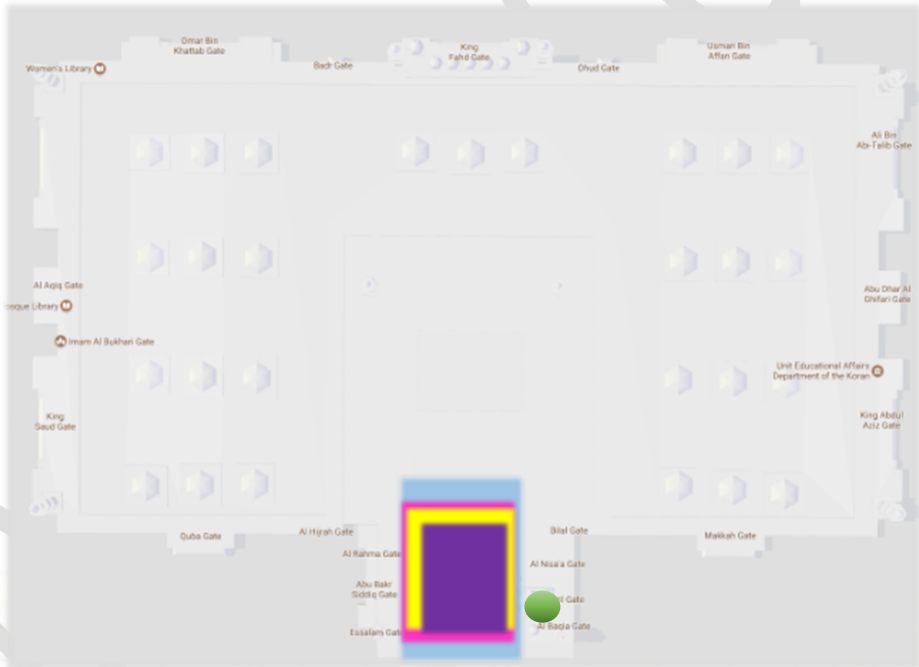


Figure 14 - Al-Masjid al-Nabawī - Phase 4

<sup>10</sup> Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyi ﷺ



## Al-Masjid al-Nabawī– Phase 5 (77 AH)

**A**fter the wives of Rasūlullāh ﷺ passed away, the Khalīfah, Al-Walīd ibn ‘Abd al-Mālik ordered their residences become part of the Masjid. Upon hearing news of this command, the people in Madīnah became very upset. Abū Umāmah, Sahl ibn Ḥanīf رَحِمَهُ اللهُ used to say, ‘If only these dwellings were left as they were, so people could see the type of rooms and shacks Rasūlullāh ﷺ used to live in, even though he had been given the keys to all the treasures on the earth from Allāh تَعَالَى’. The orange rectangle shows approximately the size of the Masjid in this phase. The new dimensions were 93 metres x 93 metres.<sup>11</sup>



Figure 15 - Al-Masjid al-Nabawī – Phase 5

<sup>11</sup> Sharḥun Tafṣīlyyun Muṣawwarun li-Qabr an-Nabiyyi ﷺ

## Al-Masjid al-Nabawī– Phase 6 (162 AH)

**D**uring the Khilāfah of Muḥammad al-Mahdi al-‘Abbāsi, the Masjid was further extended. In 162 AH, the Khalīfah Al-Mahdi went to Madīnah after completing Ḥajj. He appointed Ja‘far ibn Sulaymān as the governor of the city and ordered him to extend the Masjid.

The dark blue rectangle shows approximately how much the Masjid was extended by, during this phase.

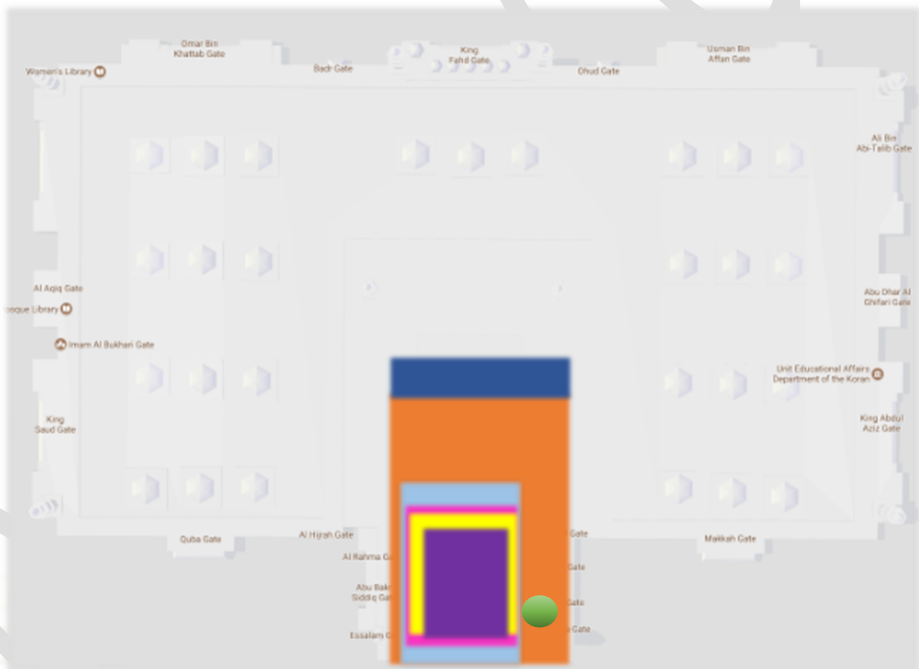


Figure 16 - Al-Masjid al-Nabawī - Phase 6

## Al-Masjid al-Nabawī – Phase 7 (1265AH-1277AH)

**D**uring the reign of ‘Abd al-Mājid al-‘Uthmānī, who was the Khalifah of the Ottoman Empire, in the year 1849, the rebuilding of the Masjid commenced. The size of the Masjid during this phase was approximately the size of the turquoise area.



Figure 17 - Al-Masjid al-Nabawī – Phase 7

## Al-Masjid al-Nabawī – Phase 8 (1382AH)

In 1382 AH, the Masjid was expanded again by the Saudi authorities. This can be seen by the dark green area.

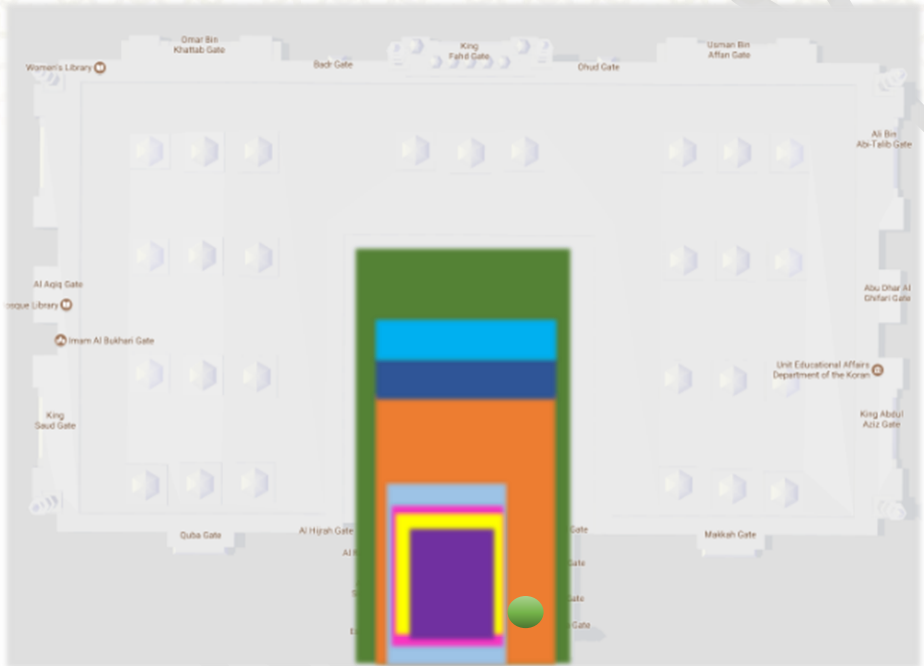


Figure 18 - Al-Masjid al-Nabawī - Phase 8

## Al-Masjid al-Nabawī– Phase 9 (1405AH)

The final expansion was completed in 1992 during the rule of King Fahd ibn ‘Abd al-‘Azīz. The Masjid is now 1.7 million square feet in size.



Figure 19 - Al-Masjid al-Nabawī - Phase 9

## Future Expansion Plans

**T**here are currently plans to expand Al-Masjid al-Nabawī even further. The picture below shows potential plans for the new extension. The front part of the Masjid is the existing Masjid.

The new Masjid will have a capacity for 1.6 million people.



Figure 20 - Al-Masjid al-Nabawī future expansion

## Riyād al-Jannah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمَنْبَرِي عَلَى حَوْضِي<sup>12</sup>

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say “Whatever is between my house and my pulpit is a garden from the gardens of Jannah, and my pulpit is on my fountain.”

This area is known as Riyād al-Jannah. It used to be the only area in the Masjid covered by a green carpet. In the picture below you can see the Minbar (pulpit) on the right and the Mihrāb (prayer niche) on the left.



Figure 21 - Riyād al-Jannah

<sup>12</sup> Ṣaḥīḥ al-Bukhārī 1196

## The Resting place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

**I**n Al-Masjid al-Nabawī, on the front left-hand side of the Masjid is the resting place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is known as the Rawḍah. Buried next to him are his two Companions, Abū Bakr رَضِيَ اللهُ عَنْهُ and ‘Umar رَضِيَ اللهُ عَنْهُمَا

There are 3 sets of doors on the left and there are 3 viewing holes in the middle set of doors. According to one opinion, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is buried behind the first hole, then Abū Bakr رَضِيَ اللهُ عَنْهُ behind the second and ‘Umar رَضِيَ اللهُ عَنْهُ behind the third. There are others who say that all three are buried behind the first hole. Allāh سُبْحَانَهُ وَتَعَالَى knows best.



Figure 22 - The Rawḍah



## Plan view of the Rawḍah

In the diagram below, the black line at the top depicts the middle set of doors and the yellow circles denote the viewing holes.

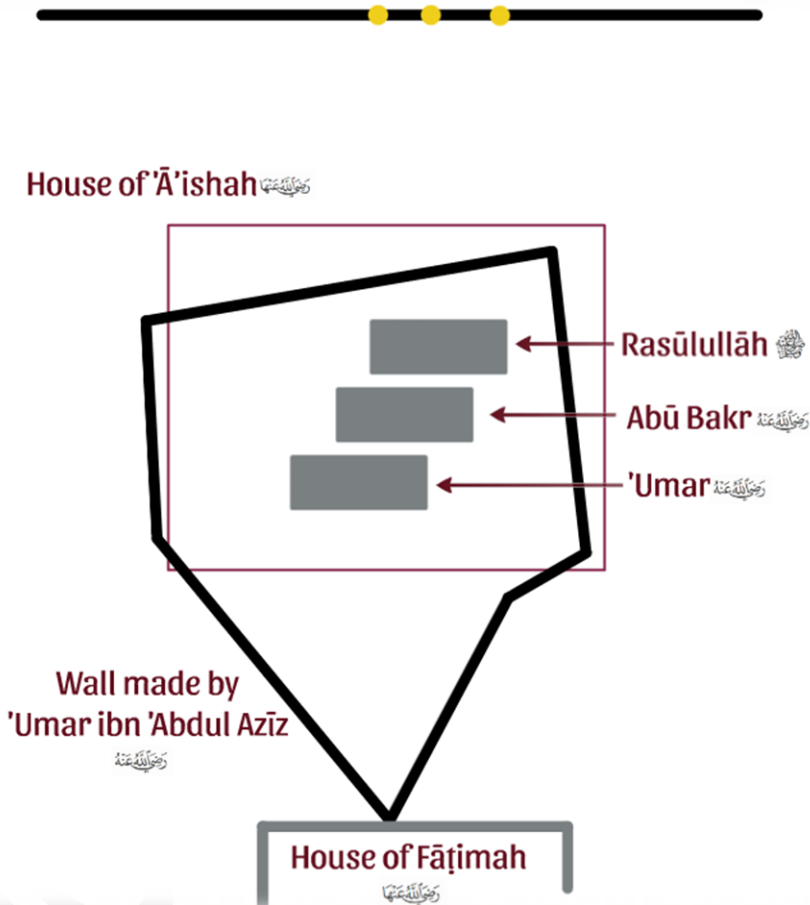


Figure 23 - Plan view of the Rawḍah

Rasūlullāh ﷺ was buried in the house of 'Ā'ishah رضي الله عنها. The red square shows the location of her house. Rasūlullāh ﷺ is buried closest to the doors, then Abū Bakr رضي الله عنه and then 'Umar رضي الله عنه.

A wall was made later by ‘Umar ibn ‘Abdul ‘Azīz رَضِيَ اللهُ عَنْهُ surrounding the Rawḍah in 91 AH. According to some sources, these walls are 7 metres high and covered by a cloth. The bottom part of the wall meets the location of where the house of Fāṭimah رَضِيَ اللهُ عَنْهَا used to be.

### The Green Dome

The green dome of Masjid Nabawī is directly above the resting place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



Figure 24 - The Green Dome

Initially the roof of the Rawḍah was covered with bricks. There was no dome. This was done so it could be distinguished from the rest of the Masjid. If someone was walking on top of the Masjid, they would know the location of the Rawḍah.

A dome was then built in 678 AH by Sultan Manṣūr Qalaon over the Rawḍah. This was known as the outer dome. The dome was covered in lead to make sure that water would not get inside. The colour of the dome at the time was also the colour of the lead.

In the year 881 AH the brick roof of the Rawḍah was replaced by a small inner dome by Sulṭān ‘Ashraf Qaiṭābi. The dome is made from black stone at the base and white stone at the top.

In 1253 AH, Sulṭān Maḥmūd ‘Uthmāni ordered the dome to be coloured green. The dome has only been green for less than 200 years. It is repainted as and when the need arises.



## The Sacred Chamber

Let's look at the sacred chamber in a bit more detail:

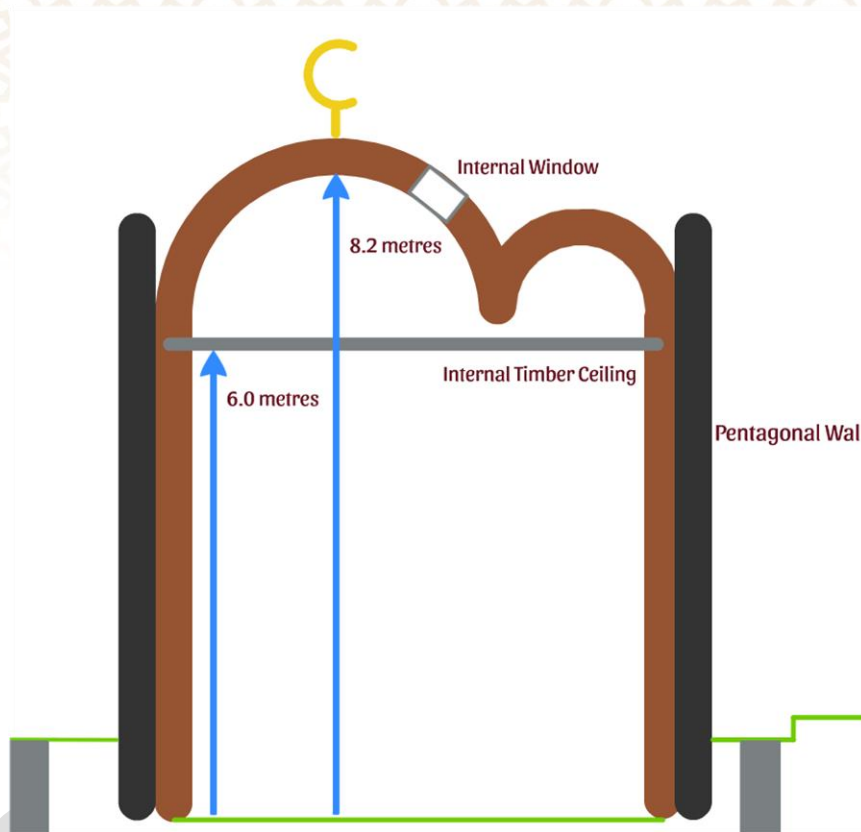


Figure 25 - Inside the Rawḍah

The green line at the bottom shows the ground and the grey horizontal line inside the inner enclosure shows the timber ceiling. The timber ceiling is 6 metres above ground level. You can also see the inner dome which was built by Sulṭān ‘Ashraf Qaiṭābi. It has a small window in it and stands at a height of 8.2 metres. The black vertical lines depict the perpendicular walls made by ‘Umar ibn ‘Abdul ‘Azīz رَضِيَ اللهُ عَنْهُ.

## The Internal Room

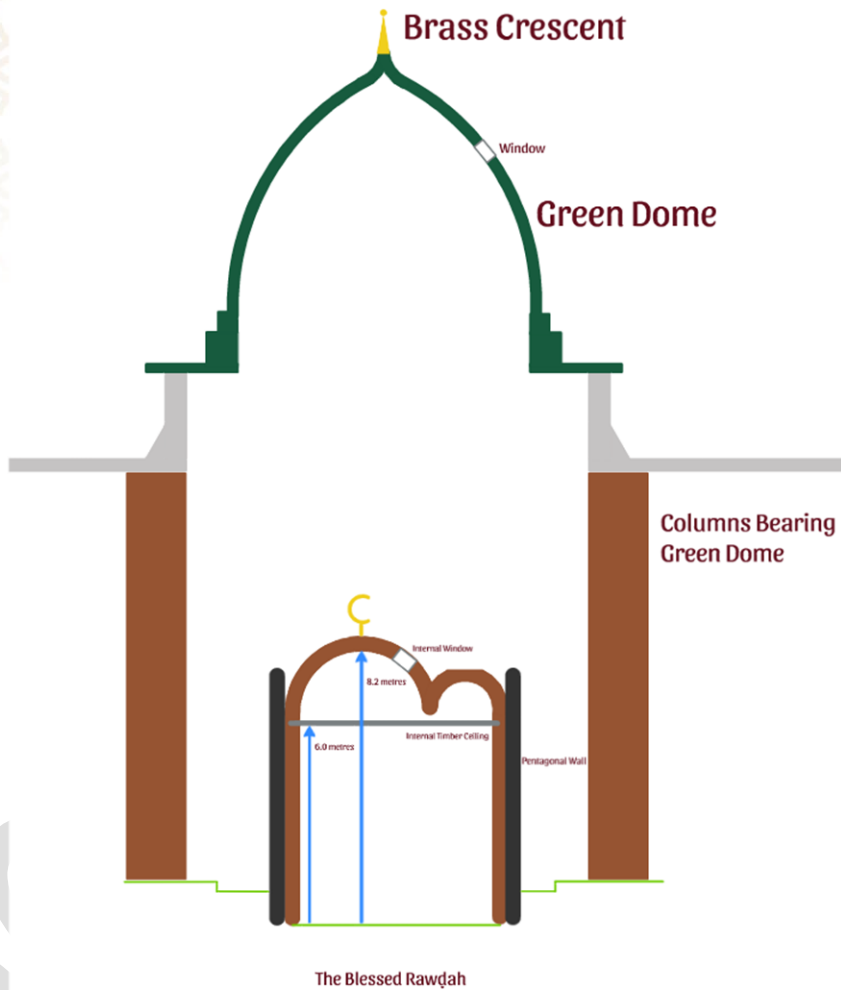


Figure 26 - Under the Green Dome

The brown columns show the pillars which support the outer green dome. The outer green dome also has a window in it and stands at a height of 28 metres from the ground. There is a brass crescent on top of the dome which is 3 metres high.

## The Plot

There were many plots to try and remove the blessed body of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from his grave. One attempt reported by Samhūdi resulted in steps being taken by the Sulṭān of the time to prevent any such attempts from happening again in the future.

It was the year 557 AH corresponding to 1164 CE. Nūruddīn Zengi رَحِمَهُ اللهُ was the ruler of Egypt at the time and he saw a dream, 3 times in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was pointing at two people who had a reddish complexion. Nūruddīn رَحِمَهُ اللهُ informed his advisor at the time whose name was Jamāluddīn رَحِمَهُ اللهُ. He advised Nūruddīn رَحِمَهُ اللهُ to go to Madīnah.

The following day, 20 people left for Madīnah carrying gifts for charity. 16 days later they arrived in the blessed city and Nūruddīn رَحِمَهُ اللهُ entered the Masjid. He read Ṣalāt and presented his Salām to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was then thinking what he should do next. His advisor Jamāluddīn رَحِمَهُ اللهُ then made an announcement that the Sulṭān had brought gifts for everyone.

All the people came, and the gifts were distributed, however Nūruddīn رَحِمَهُ اللهُ did not see the two people who he had seen in his dream. He asked if this was everyone. He was informed there were two very pious Moroccans who were not there. They did not accept gifts from anyone, fasted during the day, read Tahajjud at night,

presented Salutations to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and even went to Masjid Qubā’.

Nūruddīn رَحْمَةُ اللهِ sent for them. When they arrived, he recognised that they were very people who he had seen in his dream. He asked them where they were from. They said they were Moroccans and had come for Ḥajj and wished to stay in Madīnah as neighbours of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Nūruddīn رَحْمَةُ اللهِ told them to speak the truth. They did not say anything else. Nūruddīn رَحْمَةُ اللهِ then asked about where they lived. He accompanied them to their house and saw many expensive gifts lying around. Nūruddīn رَحْمَةُ اللهِ moved an old piece of rug which uncovered a tunnel. This tunnel led to the blessed grave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

When the tunnel was found, the men confessed to their crime. They were actually Naṣāra who had been sent by their king. They had been given a lot of money to remove the body of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In order to achieve their goal, they started to live close to the Rawḍah and dug the tunnel at night-time. They would then carry the mud in bags to the Baqī’ cemetery and spread it over the graves.

They said, when they reached the grave a very fearful lightning struck, and an earthquake shook the earth. Nūruddīn رَحْمَةُ اللهِ then ordered both of the men to be executed.

To prevent this from happening again, Nūruddīn رَحْمَةُ اللهِ عَلَيْهِ ordered a deep trench to be dug around the Rawḍah. This trench was then filled with molten lead, so no one would be able to reach the Rawḍah.

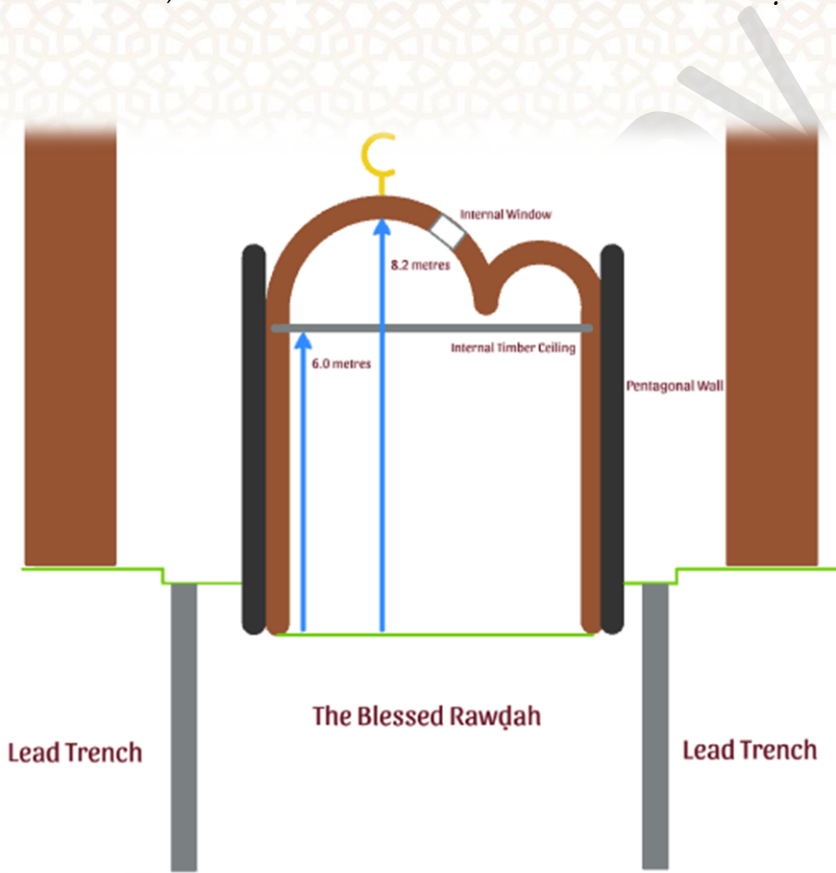


Figure 27 - The Lead Trenches



## Yathrib

The town where Rasūlullāh ﷺ had migrated to was called Yathrib. Yathrib is mentioned in the Qur’ān, in Sūrah al-Aḥzāb – ‘The Confederates’. It is also mentioned in many Aḥādīth. In Tafsīr ibn Kathīr, it mentions that the town was named after an Amalekite named Yathrib ibn ‘Abīl ibn Mahlābīl ibn ‘Awṣ ibn ‘Amlāq ibn Lāwadh ibn Iram ibn Sām ibn Nūḥ عَلَيْهِ السَّلَامُ.

Suhaylī mentions that it was narrated from some of them that the town was given 11 names in the Tawrah as follows:

- ❖ Al-Madīnah
- ❖ Ṭābah
- ❖ Ṭībah
- ❖ Al-Miskīnah
- ❖ Al-Jābirah
- ❖ Al-Muḥibbah
- ❖ Al-Maḥbūbah
- ❖ Al-Qāsimah
- ❖ Al-Majbūrah
- ❖ Al-‘Adhrā’
- ❖ Al-Marḥūmah

# يَثْرِب

When Rasūlullāh ﷺ migrated to Yathrib, he did not like the name of the town, as the word Yathrib contains the meaning of ‘tathrīb,’ which means to reproach and rebuke.

عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

مَنْ سَمَى الْمَدِينَةَ يَثْرِبَ فَلَيْسَتْغْفِرِ اللَّهُ عَزَّ وَجَلَّ هِيَ طَابَةٌ هِيَ طَابَةٌ<sup>13</sup>

Barā' رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever calls Madīnah Yathrib, should repent to Allāh, it is Ṭābah, it is Ṭābah’.”

Ṭābah means good and pure. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would often change the names of things which had bad meanings and replace them with good names with good meanings.

عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ  
سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ " أَمَرْتُ بِقَرْيَةٍ تَأْكُلُ الْقَرْيَ يَقُولُونَ يَثْرِبُ وَهِيَ الْمَدِينَةُ تَنْفِي  
النَّاسَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ " <sup>14</sup>

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I was ordered to migrate to a town which will swallow (conquer) other towns and it is called Yathrib and that is Madīnah. It turns out (bad) people as a furnace remove the impurities from iron.”

How true were the words of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Very soon Madīnah would become the epicentre of the Islamic empire.

<sup>13</sup> Musnad Imām Aḥmad 18519

<sup>14</sup> Ṣaḥīḥ al-Bukhārī 1871

## The Place of Funeral Prayer

**A** bū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ says when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migrated from Makkah, whenever any of the Companions رَضِيَ اللهُ عَنْهُمْ were close to death they would inform Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would come and seek forgiveness for them. He would remain with them from the time the person passed away, until they were buried.

Sometimes this would mean Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would remain with them for quite a while. Therefore, the Companions رَضِيَ اللهُ عَنْهُمْ decided they would only inform Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once the person had passed away and it remained like this for a while.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would come and read the Funeral Prayers for the deceased, supplicate for them, and ask for their forgiveness. Sometimes he would remain behind until the burial had taken place, and other times he would leave after the Funeral Prayer.

After a while, to make it easier for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they decided to take the deceased to his house so he could conduct the Funeral Prayers just outside. That is why this area was named ‘Mawḍi‘ al-Janāiz’ which means ‘The place of the Funeral Prayer.’

## The Units of Prayer

In the beginning of Prophethood, there were only two Ṣalāh which were obligatory, Fajr and ‘Aṣr. Then on the night of Mi‘rāj – the ascension to the Heavens, Rasūlullāh ﷺ was given the command to read five Ṣalāh daily:

- ❖ Fajr
- ❖ Zuhr
- ❖ ‘Aṣr
- ❖ Maghrib
- ❖ ‘Ishā’

All the Farḍ (obligatory) units of each Ṣalāh besides Maghrib were 2 units. In the 1<sup>st</sup> year of Hijri, in month of Rabī‘ al-Ākhir, the Farḍ (obligatory) units of certain Prayers were now changed, and a differentiation was made for those people who were travelling and those people who were residents. The table below shows the number of units after the changes:

Ṣalāh	Residents		Travellers	
	Before	After	Before	After
Fajr	2	2	2	2
Zuhr	2	4	2	2
‘Aṣr	2	4	2	2
Maghrib	3	3	3	3
‘Ishā’	2	4	2	2

Figure 28 - Table showing units of Farḍ in each Ṣalāh

## The Muhājirūn & Anṣār

**T**he Muslims of Madīnah were made up of 2 groups. The Muhājirūn were the emigrants who had come from Makkah and settled in the town. Then there were the Anṣār, which means the helpers. This was the name given to the Muslims of Madīnah.

### The New Arrivals.

In the month of Rabī‘ al-Ākhir, ‘Abdullāh ibn Zubayr رَضِيَ اللهُ عَنْهُ was born. He was the first child born to a Muhājir and was the son of Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ and Asmā’ bint Abū Bakr رَضِيَ اللهُ عَنْهَا.

Also, in this month Nu‘mān ibn Bashir رَضِيَ اللهُ عَنْهُ was born. He was the first child born to an Anṣār and was the son of Bashīr ibn Sa‘ad رَضِيَ اللهُ عَنْهُ and Amrā’ bint Rawāḥah رَضِيَ اللهُ عَنْهَا.



## The Bond of Brotherhood

**M**any of the Muḥājirūn who had come from Makkah had left their families, homes and possessions and arrived in Madīnah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now gave an order for the Muḥājirūn to form a bond of brotherhood with the Anṣār, the Muslims who resided in Madīnah. By forming this bond, the burden of stress and worry which the Muḥājirūn carried, of leaving their families and land of birth would be replaced by the love of the Anṣār

This bond would mean:

- ❖ They would help each other in times of need
- ❖ They would console each other in times of difficulty
- ❖ The weak and poor would be strengthened by forming a bond with someone who was strong and able
- ❖ The two different groups of Muslims would become united in one group, there would no longer be any sign of differentiation
- ❖ All of them would hold tight to the rope of Allāh سُبْحَانَهُ وَتَعَالَى
- ❖ They would not be affected by the differences which had affected the people before



## The Bonds in Makkah

A bond of brotherhood had also been formed between the Companions رَضِيَ اللَّهُ عَنْهُمْ in Makkah by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In Mustadrak al-Hākim, there is a Ḥadīth narrated by Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ in which he mentions that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ created a bond of brotherhood between Abū Bakr رَضِيَ اللَّهُ عَنْهُ and ‘Umar رَضِيَ اللَّهُ عَنْهُ, and such and such Companions.

In the end there was only ‘Alī رَضِيَ اللَّهُ عَنْهُ left. He said ‘O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, you have created a bond of brotherhood between your Companions, so who is my brother?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘I am your brother!’

Some of the bonds which were created the first time by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Makkah were as follows:

Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ	→	‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ
Ḥamzah رَضِيَ اللَّهُ عَنْهُ	→	Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ
‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ	→	‘Abdur Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ
Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ	→	‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ
‘Ubaydah ibn al-Hārith رَضِيَ اللَّهُ عَنْهُ	→	Bilāl ibn Rabāḥ رَضِيَ اللَّهُ عَنْهُ
Muṣ‘ab ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ	→	Sa‘ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ
Abū ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ	→	Sālim رَضِيَ اللَّهُ عَنْهُ
Sa‘īd ibn Zayd رَضِيَ اللَّهُ عَنْهُ	→	Ṭalḥah ibn ‘Ubaydullāh رَضِيَ اللَّهُ عَنْهُ
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	→	‘Alī رَضِيَ اللَّهُ عَنْهُ

## The Bonds in Madīnah

The second bonds of brotherhood took place in the house of Anas رَضِيَ اللهُ عَنْهُ, 5 months after the migration to Madīnah. 45 Companions from the Muhājirūn were paired with 45 Companions from the Anṣār. Every Muhājir was made the brother of one Anṣār. Some of the names were as follows:

	Name of Muhājir	Name of Anṣār
1	Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ	Khārijah ibn Zuhayr رَضِيَ اللهُ عَنْهُ
2	‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ	‘Itbān ibn Mālīk رَضِيَ اللهُ عَنْهُ
3	Abū ‘Ubaydah ibn al Jarrāḥ رَضِيَ اللهُ عَنْهُ	Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ
4	‘Abdur Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ	Sa‘ad ibn al-Rabī‘ رَضِيَ اللهُ عَنْهُ
5	Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ	Salāmah ibn Salāmah رَضِيَ اللهُ عَنْهُ
6	‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ	Aws ibn Thābit رَضِيَ اللهُ عَنْهُ
7	Ṭalḥah ibn ‘Ubaydullāh رَضِيَ اللهُ عَنْهُ	Ka‘ab ibn Mālīk رَضِيَ اللهُ عَنْهُ
8	Sa‘ad ibn Zayd رَضِيَ اللهُ عَنْهُ	Ubay ibn Ka‘ab رَضِيَ اللهُ عَنْهُ
9	Muṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ	Abū Ayyūb رَضِيَ اللهُ عَنْهُ
10	Abū Ḥudhayfah ibn ‘Utbah رَضِيَ اللهُ عَنْهُ	‘Abbād ibn Bishr ibn Waqsh رَضِيَ اللهُ عَنْهُ
11	‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ	Ḥudhayfah ibn al-Yamān رَضِيَ اللهُ عَنْهُ
12	Abū Dhar Ghifārī رَضِيَ اللهُ عَنْهُ	Mundhir ibn ‘Amr رَضِيَ اللهُ عَنْهُ
13	Salmān al-Fārsī رَضِيَ اللهُ عَنْهُ	Abū Dardā’ رَضِيَ اللهُ عَنْهُ
14	Bilāl ibn Rabāḥ رَضِيَ اللهُ عَنْهُ	Abū Ruwayḥah رَضِيَ اللهُ عَنْهُ
15	Ḥāṭib ibn Abū Balta‘ah رَضِيَ اللهُ عَنْهُ	‘Uwaym ibn Sā‘idah رَضِيَ اللهُ عَنْهُ
16	Abū Murthad رَضِيَ اللهُ عَنْهُ	‘Ubādah ibn Ṣāmit رَضِيَ اللهُ عَنْهُ
17	‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ	‘Aṣim ibn Thābit رَضِيَ اللهُ عَنْهُ
18	‘Utbah ibn Gazwān رَضِيَ اللهُ عَنْهُ	Abū Dujāna رَضِيَ اللهُ عَنْهُ
19	Abū Salma ibn ‘Abdul Asad رَضِيَ اللهُ عَنْهُ	Sa‘ad ibn Khaythumah رَضِيَ اللهُ عَنْهُ
20	‘Uthmān ibn Maz‘ūn رَضِيَ اللهُ عَنْهُ	Abū al Haytham رَضِيَ اللهُ عَنْهُ
21	‘Ubaydah ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ	‘Umayr ibn al-Ḥamām رَضِيَ اللهُ عَنْهُ
22	Ṭufayl ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ	Sufyān ibn Nasr Khazraji رَضِيَ اللهُ عَنْهُ



23	Şafwān ibn Bayḍā' رَضِيَ اللَّهُ عَنْهُ	Rāfi' ibn Ma'la' رَضِيَ اللَّهُ عَنْهُ
24	Miqdād رَضِيَ اللَّهُ عَنْهُ	'Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ
25	Dhū al-Shimālayn رَضِيَ اللَّهُ عَنْهُ	Yazīd ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ
26	Irqam رَضِيَ اللَّهُ عَنْهُ	Ṭalḥah ibn Zayd رَضِيَ اللَّهُ عَنْهُ
27	Zayd ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ	Ma'an ibn 'Adiy رَضِيَ اللَّهُ عَنْهُ
28	'Amr ibn Surāqah رَضِيَ اللَّهُ عَنْهُ	Sa'id ibn Zayd رَضِيَ اللَّهُ عَنْهُ
29	'Āqil ibn Buqayr رَضِيَ اللَّهُ عَنْهُ	Mubashshar رَضِيَ اللَّهُ عَنْهُ
30	Khunays ibn Ḥudhāfah رَضِيَ اللَّهُ عَنْهُ	Manzar ibn Muḥammad رَضِيَ اللَّهُ عَنْهُ
31	Subrah ibn Abū Rahm رَضِيَ اللَّهُ عَنْهُ	'Ubādah ibn al-Khashkhāsh رَضِيَ اللَّهُ عَنْهُ
32	Miṣṭah ibn Athātha رَضِيَ اللَّهُ عَنْهُ	Zayd ibn al-Muzayyan رَضِيَ اللَّهُ عَنْهُ
33	'Ukkāshah ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ	Majzar ibn Ziyār رَضِيَ اللَّهُ عَنْهُ
34	'Āmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ	Ḥārith ibn Şamā رَضِيَ اللَّهُ عَنْهُ
35	Miḥja' Mawlā' 'Umar رَضِيَ اللَّهُ عَنْهُ	Surāqah ibn 'Amr رَضِيَ اللَّهُ عَنْهُ



## The Example of the Anṣār

**T**he Muslims of Madīnah, the Anṣār remain an example for the ages. The way they fulfilled the bond of brotherhood with sincerity, you would be hard pressed to find a similar example anywhere in history.

Whether it was land or money, wealth, or buildings, they would give it to their migrant brothers with whom they had made a bond. Some Anṣār who had two wives would say to their migrant brother to choose whichever one they wanted. They would offer to divorce them so their Muhājir brother could get married.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا قَدِمَ الْمُهَاجِرُونَ مِنْ مَكَّةَ الْمَدِينَةَ قَدِمُوا  
وَلَيْسَ بِأَيْدِيهِمْ شَيْءٌ وَكَانَ الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعَقَارِ فَقَاسَمَهُمْ  
الْأَنْصَارُ عَلَى أَنْ أُعْطَوْهُمْ أَنْصَافَ ثَمَارِ أَمْوَالِهِمْ كُلِّ عَامٍ وَيَكْفُونَهُمْ  
الْعَمَلَ وَالْمُنُونَةَ<sup>15</sup>

Anas ibn Mālik رَضِيَ اللهُ عَنْهُ narrates, “When the Muhājirūn came from Makkah to Madīnah, they had nothing in their hands and the Anṣār were people who possessed land and date palms. The Anṣār divided them and gave them to the Muhājirūn on the condition that they

<sup>15</sup> Ṣaḥīḥ Muslim 1771a

would give them half of the produce each year. The Muhājirūn would recompense them by working hard and putting in labour.”

Upon seeing the behaviour of the Anṣār, the Muhājirūn said to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that they had never seen such a people better than them. They were worried that the Anṣār would get all the reward, and the Muhājirūn would be left without any. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said as long as they kept on supplicating for them, this would not be the case.

May Allāh سُبْحَانَهُ وَتَعَالَى elevate the ranks of both the Anṣār and Muhājirūn and make them an example for us to follow.



## Abū Umāmah - As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ

**D**uring the time in which Al-Masjid al-Nabawī was being built, in the month of Rabī‘ al-Ākhir, Abū Umāmah - As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ passed away. Rasūlullāh رَضِيَ اللهُ عَنْهُ said, ‘How unfortunate is the death of Abū Umāmah رَضِيَ اللهُ عَنْهُ. The Jews and the hypocrites will say, if he is a Prophet, then his Companion would not die. I have no power from Allāh for myself or for my Companion’. This means that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has no power to stop anyone from passing anyway as this power only lies with Allāh سُبْحَانَهُ وَتَعَالَى.

After Abū Umāmah رَضِيَ اللهُ عَنْهُ passed away, the Banū al-Najjār got together and went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Abū Umāmah رَضِيَ اللهُ عَنْهُ was their ‘Naqīb’, one of the 12 assistants Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had appointed during the pledge of Al-‘Aqabah. The Banū al-Najjār asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to appoint a person in his place to be the new ‘Naqīb’.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘You are my maternal uncles, and we belong together, and I will be your Naqīb’. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not prefer that he choose one of them over the other. This became a matter of great honour for the Banū al-Najjār.

Also, in the month of Rabī al-Ākhir, Kulthūm ibn al-Hadm رَضِيَ اللهُ عَنْهُ, the host of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Qubā’ passed away.

## The Call to Prayer

**T**he Muslims began to settle as a community. Al-Masjid al-Nabawī had been built and become the centre of all religious affairs as well as the place of Ṣalāh.

أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ  
فَيَتَحَيَّنُونَ الصَّلَاةَ لَيْسَ يُنَادَى لَهَا<sup>16</sup>

Ibn ‘Umar رَضِيَ اللهُ عَنْهُ said, “When the Muslims arrived in Madīnah, they used to gather together for Ṣalāh and used to guess the time for it. There was no call for it at that time.”

Naturally, this would cause some people to arrive early or late for Ṣalāh. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ thought they must find a way to call the people, so they can congregate at the right time for Ṣalāh with ease.

The Companions رَضِيَ اللهُ عَنْهُمْ got together with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and started to give their opinions, as to how best people should be called for Ṣalāh.

<sup>16</sup> Ṣaḥīḥ al-Bukhārī 604

Someone suggested a ‘Nāqūs’. This used to be the way of the Naṣārā’ - the Christians, calling people to prayer. The Nāqūs was a piece of wood which would be struck with another piece of wood (clapper), causing a sound. Nowadays it would be similar to a bell which is rung, as a smaller piece of metal is struck against a larger bell.



Someone else suggested a ‘Būq’. This used to be the way of the Yahūd, the Jewish call to prayer. The Būq was a horn which nowadays is called a Shofar. It is made out of a ram’s horn. The Shofar is blown in Synagogue services on Rosh Hashanah (Jewish new year), and at the very end of Yom Kippur - the day of atonement.



Another person suggested that a fire should be lit in a high place so people would see it and then gather for prayer. Due to the resemblance of these calls to other religions, the opinions were not accepted by Rasūlullāh ﷺ.



The meeting finished and no decision had been made to decide on which method should be used. There was one Companion رَضِيَ اللَّهُ عَنْهُ who was greatly affected by this concern.

## The Dream

**D**uring this time, ‘Abdullāh ibn Zayd ibn ‘Abdi Rabbi رَضِيَ اللهُ عَنْهُ saw a dream. In another narration his name is mentioned as ‘Abdullāh ibn Tha‘labah ibn ‘Abdi Rabbi رَضِيَ اللهُ عَنْهُ.

‘Abdullāh ibn Zayd رَضِيَ اللهُ عَنْهُ came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him about his dream. He said, in his dream, he saw a man pass by him who was wearing 2 green garments. The man had a Nāqūs, a clapper in his hand (this was the instrument which was used by the Christians). ‘Abdullāh ibn Zayd رَضِيَ اللهُ عَنْهُ asked the man, ‘Will you sell this Nāqūs to me?’. The man asked him, ‘What do you want it for?’ Abdullah bin Zayd رَضِيَ اللهُ عَنْهُ said ‘I will use it to call people for Ṣalāh’.

The man then said to him, ‘Shall I tell you of a method which is even better than this?’. ‘Abdullāh ibn Zayd رَضِيَ اللهُ عَنْهُ asked him what that method was. The man then said, ‘Say the following words’ and he recited the words of the Adhān.



## The Adhān

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh is the Greatest, Allāh is the Greatest

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh is the Greatest, Allāh is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is no God but Allāh

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is no God but Allāh

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muḥammad is the Messenger of Allāh

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muḥammad is the Messenger of Allāh

حَيَّ عَلَى الصَّلَاةِ

Come to Ṣalāh



حَيَّ عَلَى الصَّلَاةِ

Come to Ṣalāh

حَيَّ عَلَى الْفَلَاحِ

Come to Success

حَيَّ عَلَى الْفَلَاحِ

Come to Success

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh is the Greatest, Allāh is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is no God but Allāh

## The Iqāmah

‘Abdullāh ibn Zayd رَضِيَ اللهُ عَنْهُ continued to narrate the dream. He said, ‘The man then moved a little and recited the Iqāmah’, which was the same as the Adhān, but 2 more sentences were added.

## قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

The Prayer has begun, The Prayer has begun

‘Abdullāh ibn Zayd رَضِيَ اللهُ عَنْهُ mentions when the morning came, he went straight to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him about his dream. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard what he had to say, he said ‘Indeed this dream is true Inshā’Allāh’. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told ‘Abdullāh ibn Zayd رَضِيَ اللهُ عَنْهُ to tell Bilāl رَضِيَ اللهُ عَنْهُ the words as the voice of Bilāl رَضِيَ اللهُ عَنْهُ was louder than his. Bilāl رَضِيَ اللهُ عَنْهُ then gave the first ever Adhān.

The sound of the Adhān reached the ears of ‘Umar رَضِيَ اللهُ عَنْهُ. As soon as he heard it, he immediately came out of his house, and went straight to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, ‘I swear by the one who sent you with the truth, that I was shown the same things that ‘Abdullāh ibn Zayd رَضِيَ اللهُ عَنْهُ was shown’. Upon hearing this, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘All Praise is for Allāh’



## Ṣalāh is better than Sleep

In a narration in Sunan ibn Mājah, it mentions that Bilāl رَضِيَ اللَّهُ عَنْهُ added the following words to the Adhān of the morning prayer (Fajr Ṣalāh):

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Ṣalāh is better than sleep

Upon hearing these words, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ approved of them. Hence, it is Bilāl رَضِيَ اللَّهُ عَنْهُ we have to thank for these beautiful words in the Fajr Adhān.

The Adhān has since been used to call the faithful for every obligatory Ṣalāh each day around the world. If Allāh سُبحانه وتعالى wanted to, he could have sent it down as Revelation to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but he chose the blessed Companions like ‘Abdullāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ and ‘Umar رَضِيَ اللَّهُ عَنْهُ to show their high status in front of Allāh سُبحانه وتعالى. In Mu’jam Ṭabrāni Awsaṭ, it mentions Abū Bakr رَضِيَ اللَّهُ عَنْهُ also saw the same dream.

What better way could there be to call a person towards praying to Allāh سُبحانه وتعالى, than the beautiful voices Allāh سُبحانه وتعالى has blessed us with. Each time we recite the words, each time we repeat the words after the Mu’adhdhin, Allāh سُبحانه وتعالى rewards us. May Allāh سُبحانه وتعالى elevate the ranks of the Companions رَضِيَ اللَّهُ عَنْهُمْ.

## The Jews of Madīnah

**T**he majority of the people in Madīnah were from the tribes of Aws and Khazraj. There was also a sizeable number of Jews who had settled in Madīnah and Khaybar, which is a town north of Madīnah. In Khaybar they used to live in forts and these two towns were the centres of Jewish knowledge at the time.

The Jews were people of the book and compared to the polytheists who lived in the Ḥijāz, had superior knowledge. From the Revelation they had been given, they possessed knowledge of the qualities and the signs of the last Prophet.

Allāh سُبْحَانَهُ وَتَعَالَى tells us in Sūrah al-Baqarah:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا  
مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ <sup>17</sup> (١٤٦)

“Those whom We have given the Book recognize him (Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as they recognize their own sons. In fact, a group of them conceals the truth, while they know (it).”

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, some of the Jewish scholars and rabbis recognized and confirmed the signs of this last

<sup>17</sup> Sūrah al-Baqarah Verse 146

Prophet in Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, like ‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ. However, many of them did not accept him.

The three main Jewish tribes in Madīnah were:

- ❖ Banū Qaynuqā‘
- ❖ Banū al-Naḍīr
- ❖ Banū Qurayzah

### The Hypocrites

As well the Muslims and the Jews in Madīnah, there was another group of people. On the outside, they professed they were Muslims but, on the inside, they had no faith. Allāh سُبحَانَهُ وَتَعَالَى also mentioned them in the Qur’ān:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى  
النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ  
ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ (١١) <sup>18</sup>

“And among those Bedouins who are around you there are hypocrites, and among the people of Madīnah as well. They are adamant on hypocrisy. You do not know them. We know them. We

<sup>18</sup> Sūrah al-Tawbah Verse 101

will chastise them twice, then they shall be driven to a terrible punishment (in the Hereafter).”

These hypocrites would try their best to spread mischief amongst the Muslims and at times of dire need, they would abandon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as we shall see.

The Population of Madīnah after the migration			
Jews	Hypocrites/Polytheists	Muslims	
Banū Qaynuqā‘	Those people who did not embrace or were only Muslims by mouth and had no real faith	Muhājirūn (Emigrants)	
Banū al-Naḍīr		Anṣār (Helpers)	
Banū Qurayzah		Aws	Khazraj

Figure 29 - The population of Madīnah after the Hijrah

## The Locations of the Jewish Tribes

From these pictures below, the approximate locations of where the Jewish tribes used to live in Madīnah can be seen, marked by the orange boundaries. Al-Masjid al-Nabawī can be seen in the top left of each map.

### Banū Qaynuqāʿ

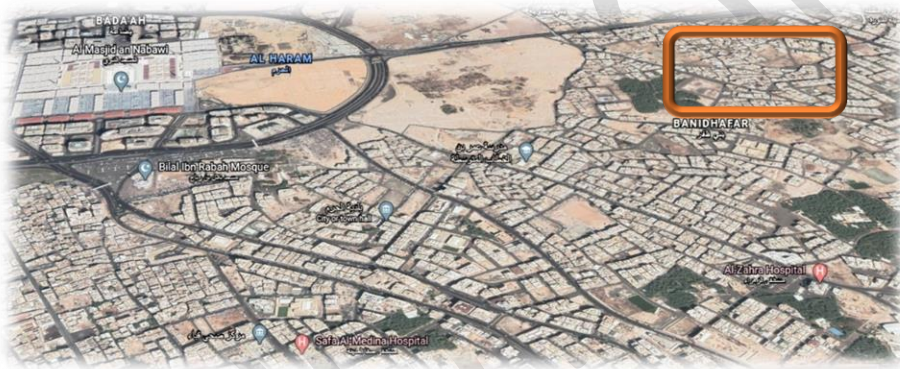


Figure 30 - Banū Qaynuqāʿ

This tribe lived just to the east of Al-Masjid al-Nabawī and was the nearest from all the Jewish tribes.

## Banū al-Naḍīr

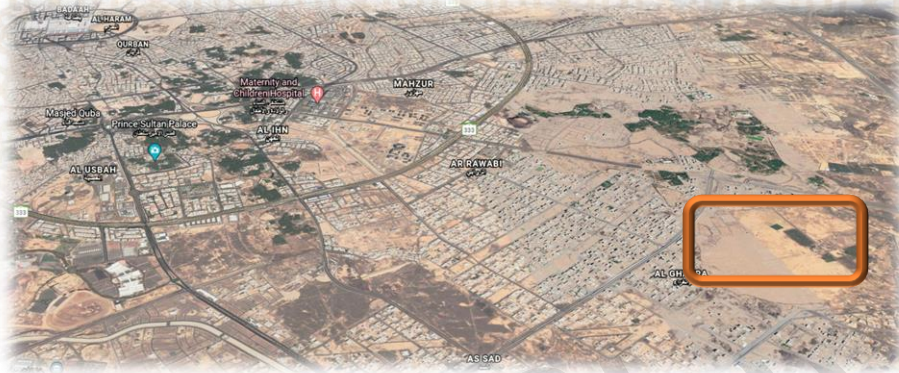


Figure 31 - Banū al-Naḍīr

This tribe lived to the south east of Al-Masjid al-Nabawī and was the furthest away.

## Banū Qurayzah



Figure 32 - Banū Qurayzah

This tribe also lived to the south east of Al-Masjid al-Nabawī.



## The Treaty

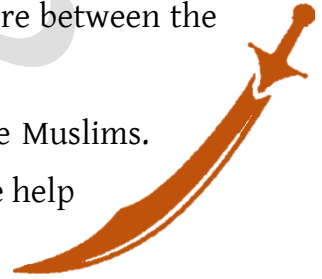
Five months after Rasūlullāh ﷺ migrated to Madīnah, a treaty was made between the Muslims and the Jews, where both sides would be free to practise their own religions. The treaty included many terms. A summary of them is as follows:

1. Qiṣāṣ - Retaliation in Kind: The laws for this which have been followed from the past will be upheld with justice and fairness.
2. Each group will have to give fidyah (ransom) with justice and fairness i.e., if there is a prisoner of a certain group, then in order to free this prisoner, it will only be the responsibility of that group to pay the ransom. So, the Muslims would have to pay the ransom to free a Muslim prisoner and the Jewish tribes would have to pay to release a Jewish prisoner.
3. All people will be equal when it comes to oppression, sin, and corruption. No one will be given special treatment, even if it is someone's son, meaning the son of a leader.
4. No Muslim will be allowed to pass sentence against another Muslim in retaliation for the murder of a disbeliever. There



will be no permission to seek the help of a disbeliever against another Muslim.

5. A lower ranking Muslim will have the same rights of offering refuge as the highest-ranking Muslims.
6. Whichever Jews live under the Muslims, their protection will be the responsibility of the Muslims. There will be no oppression done to them, and there will be no aiding their enemies against them.
7. A disbeliever or polytheist will not have the right to offer refuge to any Qurayshi or their wealth against the Muslims. They will also not be allowed to interfere between the Muslims and the Quraysh.
8. In times of war, the Jews will assist the Muslims. They do not have permission to provide help against the Muslims.
9. If an enemy of the Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ attacks Madīnah, the Jews will have to assist Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
10. All the tribes who are party to this treaty, if they wish to leave it, they cannot do so without the permission of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
11. There will be no permission to help anyone who is causing trouble.
12. If the Muslims wish to have a truce with anyone, then the Jews will also have to be party to this truce.



13. If a Muslim is killed, and there is a witness, then Qiṣāṣ will be done, except where the guardian of the one who has been killed agrees to accept blood money.
14. If there is ever any dispute or a difference of opinion, this will be put to the attention of Allāh ﷻ and his Messenger ﷺ.

The three main Jewish tribes, the Banū Qaynuqā', Banū al-Naḍīr and Banū Qurayzah were all party to this treaty. Due to them not following Rasūlullāh ﷺ, he entered into this treaty with them to stop the spread of corruption and mischief.

Rasūlullāh ﷺ had taken the initiative to create a community where there was peace and harmony between all parties and how they could live together, help each other, and come to each other's aid at times of need. However, all three tribes, one after the other violated the terms of the treaty and we shall what happened to them later on.



## The Expeditions

The Commandment now came down to strive in the path of Allāh سُبْحَانَهُ وَتَعَالَى. Up until this point, the Muslims had endured much suffering, especially in Makkah at the hands of the Quraysh. The Companions رَضِيَ اللَّهُ عَنْهُمْ were inflicted with torture, pain, and humiliation, yet they did not retaliate. Allāh سُبْحَانَهُ وَتَعَالَى now sent the following Revelation:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ  
۱۹ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ

“Permission (to fight) is given to those against whom fighting is launched, because they have been wronged, and Allāh is powerful to give them victory. (39) (They are) the ones who were expelled from their homes without any just reason, except that they say, ‘Our Lord is Allāh.’”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Muslims had established the first Islamic society and hostility towards them would now increase. The people who wished to cause them harm would also increase. But now Allāh سُبْحَانَهُ وَتَعَالَى had given them permission to fight and correct the wrongs which had been committed against them. The next few years would see the meteoric rise of Islām in the Ḥijāz.

<sup>19</sup> Sūrah al-Ḥajj Verses 39-40

## Classifications of Expeditions

**W**ith regards to the expeditions, they can be categorized into two different types as shown below, depending on whether Rasūlullāh ﷺ participated or not.

Gazwah (plural Gazwāt) غَزْوَةٌ	Those expeditions in which Rasūlullāh ﷺ personally participated in
Sariyyah (plural Sarāya) سَرِيَّةٌ	Those expeditions which were ordered by Rasūlullāh ﷺ but he did not participate in them

There is a difference of opinion as to how many Gazwāt there were in total. Some have put the figure as high as 28. The reason why there is a difference, is that some Gazwāt occurred very close to each other, sometimes in the same journey, so they have been classified as just one expedition by some scholars, whilst others have classified them as separate expeditions.

The first Gazwah took place in the month of Ṣafar in the 2<sup>nd</sup> year of Hijri and was called Gazwah Abwā’.



## Summary of Gazwāt

This information has been taken from the book Al-Aṭlas Tārīkhī<sup>20</sup> and it shows how many Gazwāt took place, in which year they took place and their respective names as well. There were no expeditions in the first year of Hijri.

Year	Name of Expedition			
1	No Expeditions in this year			
2	Al-Abwā	Bawāṭ	Al- <sup>c</sup> Ushayrah	Badr al-Ūlā (Safwān)
2	Badr al-Kubrā	Banū Sulaym	Banū Qaynuqā <sup>c</sup>	Al-Sawīq
3	Dhū Amr	Baḥrān	Uḥud	Ḥamrā al-Asad
4	Banū al-Naḍīr	Dhāt al-Riqā <sup>c21</sup>		Badr al-Maw <sup>c</sup> id
5	Dumah al-Jandal	Banū al-Muṣṭaliq	Al-Aḥzāb	Banū Qurayẓah
6	Banū Liḥyān		Al-Ḥudaybiyah	
7	Dhū Qarad (Al-Ghābah)	Khaybar	‘Umratul Qaḍā’	
8	Fatḥ Makkah	Ḥunayn	Al-Ṭāif	
9	Tabūk			
10	The Farewell Ḥajj			
11	Rasūlullāh ﷺ passes away			

<sup>20</sup> Al-Aṭlas Tārīkhī Li Sīrat Rasūlullāh ﷺ page 197

<sup>21</sup> Other opinions say this battle took place in 7AH

There were also no expeditions in the 10<sup>th</sup> and 11<sup>th</sup> years after Hijri, as the farewell Ḥajj took place in the 10<sup>th</sup> year and soon after in the 11<sup>th</sup> year, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left this worldly abode.

### Summary of Sarāya

**T**here is also a difference of opinion on the number of Sarāya that took place. Ibn Sa‘ad رَحِمَهُ اللهُ has mentioned there were 40, Ibn ‘Abdul Barr رَحِمَهُ اللهُ said 35, Ibn Ishāq رَحِمَهُ اللهُ said 38, Wāqidi رَحِمَهُ اللهُ said 48 and Ibn Jawzi رَحِمَهُ اللهُ 56.

If we take the minimum amount which is 35 and we add that to the amount of Gazwāt that took place (28), there were at least 63 expeditions in the space of a few years and many of them lasted for several weeks when the journey time is taken into account.



## The First Expedition

Seven months after the migration, in the month of Ramaḍān in the 1<sup>st</sup> year of Hijrah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Ḥamzah رَضِيَ اللهُ عَنْهُ on the first expedition. He led 30 Muhājirūn towards the area of Sayf al-Baḥr via Al-‘Īṣ, which was west of Madīnah.



Figure 33 - Al-‘Īṣ

A Qurayshi caravan of 300 mounted people under the leadership of Abū Jahl was on its way back to Makkah from Shām.

Ḥamzah رَضِيَ اللهُ عَنْهُ reached the area and both sides faced each other. The battle lines were even drawn. Majdī ibn ‘Amr al-Juhnī, came in between the two sides and prevented hostilities. The Qurayshi caravan then returned to Makkah and Ḥamzah رَضِيَ اللهُ عَنْهُ returned to Madīnah.



## The First Arrow

**E**ight months after the Hijrah, in the month of Shawwāl, Rasūlullāh ﷺ sent 60 or 80 Muhājirūn under the leadership of ‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ towards Baṭn Rābigh. Again, there were no Anṣār, no Muslims from Madīnah in this expedition.

The standard of ‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ was white in colour and was carried by Miṣṭah ibn Athāthāh ibn al-Muṭṭalib ibn ‘Abd Manāf رَضِيَ اللَّهُ عَنْهُ.

When the Muslim army reached Rābigh, there were 200 people in the Qurayshi party including Abū Sufyān. General hostilities did not occur; however, arrows were exchanged between the 2 sides. In this expedition, Sa‘ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ shot the first arrow in Islām.



During this expedition, there were 2 Companions رَضِيَ اللَّهُ عَنْهُمَا who had earlier embraced Islām but could not migrate to Makkah due to the Quraysh. Their names were Al-Miqdād ibn ‘Amr and ‘Utbah ibn Ghazwān رَضِيَ اللَّهُ عَنْهُمَا. They joined the Qurayshi caravan in the hope they would get a chance to join the Muslims. When the opportunity arose, they both left the caravan and joined the believers.

## The Well of Rūmā

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had to oversee all aspects of life for the Muslims in Madīnah and this included how they lived. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Madīnah, all the wells apart from the well of Rūmā were not sweet. This was a cause of concern as sweet water was required for drinking.


The owner of this well was a Jewish person who would not give the water for free, he would always charge, and this proved difficult for the poor Muslims. ‘Uthmān رَضِيَ اللهُ عَنْهُ purchased this well and gave it to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in exchange for a fountain in Jannah. The well was given in the service of the Muslims. Whoever wished to drink from it was free to do so, there would never be a charge ever again.






## Summary of Events in the 1<sup>st</sup> Year of Hijri

There was a total of 20 events in this year as follows:

Month	Event
<p>Rabīʿ al-Awwal</p> 	Rasūlullāh ﷺ migrated from Makkah to Madīnah.
	Rasūlullāh ﷺ stayed in Qubā' and laid the foundations for Masjid Qubā'.
	Rasūlullāh ﷺ led Jumu'ah Ṣalāh in the neighbourhood of the Banū Sālim on his way from Qubā' to Madīnah. This was the first Jumu'ah Ṣalāh and the first Khuṭbah (sermon) in Islām.
	Rasūlullāh ﷺ stayed in the house of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ whilst Al-Masjid al-Nabawī and his dwellings were being built.
	Rasūlullāh ﷺ sent for his wife Saudah رَضِيَ اللهُ عَنْهَا and his daughters who were still in Makkah. His eldest daughter, Zaynab رَضِيَ اللهُ عَنْهَا did not come at this point.

	<p>The family of Abū Bakr رَضِيَ اللهُ عَنْهُ also migrated to Madīnah.</p>
<p>Rabīʿ al-Thānī</p> 	<p>The greatest Scholar of the Jews, ‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ embraced Islam.</p>
	<p>The Farḍ Ṣalāh of Ḍuhr, ‘Aṣr and ‘Ishā’ was increased from two Rak‘ah to four, when reading in Ḥaḍr (as a resident). The Farḍ Ṣalāh for Safr (travelling) remained at 2 for all Ṣalāh except Maghrib. Before this, all of the Farḍ Ṣalāh were only 2 Rak‘ah except Maghrib Ṣalāh.</p>
	<p>‘Abdullāh ibn Zubayr رَضِيَ اللهُ عَنْهُ was born. He was the first child born in the Muhājirūn after the Hijrah. He was the son of Asmā’ رَضِيَ اللهُ عَنْهَا , the daughter of Abū Bakr رَضِيَ اللهُ عَنْهُ and Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ.</p>
	<p>Al-Nu‘mān ibn Bashīr رَضِيَ اللهُ عَنْهُ was also born. He was the first born in the Anṣār after the Hijrah.</p>
	<p>Kulthūm ibn al-Hadm رَضِيَ اللهُ عَنْهُ and As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ both passed away.</p>

	<p>The Adhān for Ṣalāh began after ‘Abdullāh ibn Zayd ibn ‘Abdi Rabbi رَضِيَ اللَّهُ عَنْهُ saw a dream.</p>
<p>Ramaḍān</p> 	<p>Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a treaty with the Jews of Madīnah.</p> <p>Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Ḥamzah رَضِيَ اللَّهُ عَنْهُ commanding an expedition in the direction of Sayf al-Baḥr to intercept a Qurayshi caravan.</p>
<p>Shawwāl</p> 	<p>Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent ‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ commanding an expedition to Baṭn Rābiḡh.</p> <p>Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ solemnized his marriage to ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.</p>
<p>Dhū al-Qa‘dah</p> 	<p>Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Sa‘ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ on an expedition to Kharrār.</p> <p>The bond of brotherhood between the Muhājirūn and the Anṣār was established by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.</p> <p>In this year, 2 of the leaders of the Quraysh in Makkah also passed away, Walīd ibn Mughīrah and Al-‘Āṣ ibn Wā’il.</p>

## Summary

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had arrived in Madīnah. His camel had stopped in an area where dates used to be dried. The land was purchased from 2 orphans of the Banū al-Najjār. It was then cleared, and a Masjid was built. This was the first Al-Masjid al-Nabawī. It was built from unbaked bricks with date palms as pillars and date branches covering the roof. A place was also reserved for the people of Şuffah, the poor Companions رَضِيَ اللهُ عَنْهُمْ who had no home.

Residences were also built for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his family. Ḥāritha ibn Nu‘mān رَضِيَ اللهُ عَنْهُ used to own some houses which were adjacent to the Masjid. As and when these houses were needed, he gave them to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The original Masjid had been built with the Qiblah in the direction of Bayt al-Maqdiş. 16 or 17 months after the Hijrah, the Revelation came down instructing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to now face the Ka‘bah.

Al-Masjid al-Nabawī was expanded on several occasions throughout the years. The resting place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was also included within the Masjid during one of the early expansions.

Now Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was settled in Madīnah, there was an opportunity to establish a just rule and create a society based on the laws of Allāh سُبْحَانَهُ وَتَعَالَى. There were many challenges which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ faced.

- ❖ How would the many Muhājirūn be looked after who had also migrated to Madīnah leaving all of their wealth and possessions behind?
- ❖ How would he create a peaceful and harmonious society with disparate groups of people?
- ❖ How would he protect the Muslims from the ever-increasing threat of the Quraysh and their allies?
- ❖ How would he look after the poor Muslims who had no homes and no families?

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took immediate steps to solve these issues. He created a bond of brotherhood between the Muhājirūn and the Anṣār, pairing one Companion رَضِيَ اللهُ عَنْهُ from each party with each other. This allowed the Muhājirūn to feel welcomed and gave them an avenue to become self-sufficient.

A treaty was made with the Jews to allow both groups to practise their own religions freely and also come to each other's aid in times of need.

Allāh سُبْحَانَهُ وَتَعَالَى now gave Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims permission to strive in his path. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to send small expeditions to intercept the Qurayshi caravans and disrupt the trade routes which were a lifeline for the Quraysh. Madīnah was

ideally placed to launch these expeditions, as it lay on the trade route between Makkah and Shām.

The first year of the new Islamic Society had come to an end and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had brought together two different people from two different societies, the Muhājirūn and the Anṣār. He had healed the generations old differences between the Aws and the Khazraj in Madīnah as well as seal a treaty with the Jews. The next year would see one of the greatest battles in the history of Islām, ‘the battle of Badr.’



## Appendix A - The Pillars in Riyāḍ al-Jannah

If we look at Al-Masjid al-Nabawī today, there are many pillars inside Riyāḍ al-Jannah of special significance. The diagram below shows an overview of the area:

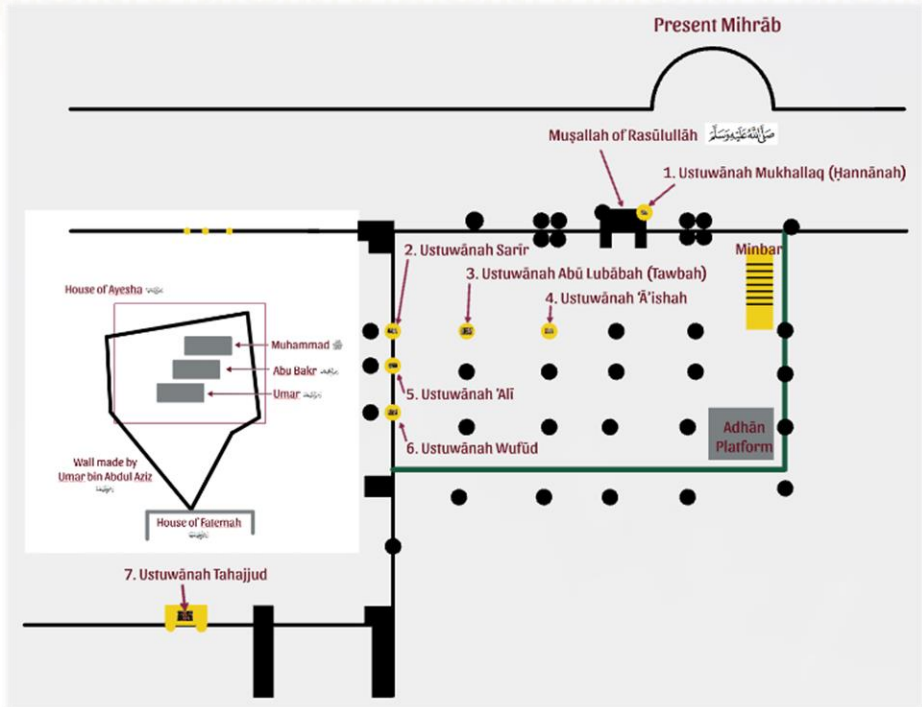


Figure 34 - Riyāḍ al-Jannah

The present day Miḥrāb is at the front. The area within the dark green lines is Riyāḍ al-Jannah. The pillars of significance are marked in gold. If you take a close look at the actual pillars themselves, the names have been inscribed in gold at the top.



Let's take a look at the pillars one at time. This information has been taken from the book 'Ziyārat of Madīnah' by Maulānā Muḥammad Saleem Dhorat Ḥafīzahullāh.

### Ustuwānah Mukhallaq (Ḥannānah)

At the front of the area, you will see the Muṣallāh of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. To the right of it is Ustuwānah Mukhallaq marked by the orange arrow. Mukhallaq means the pillar which has a blended fragrance applied onto it.

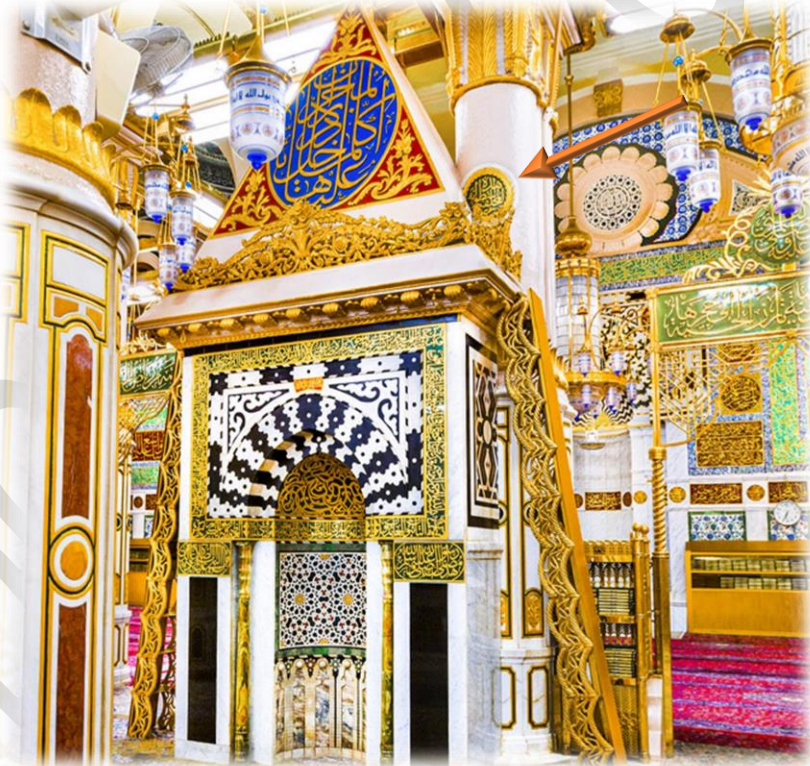


Figure 35 - Ustuwānah Mukhallaq

It is also known as Ustuwānah Ḥannānah (the weeping pillar).

This is the most blessed pillar as it was where Rasūlullāh ﷺ prayed Ṣalāh. On this spot there once was a date palm. Before the advent of the Minbar (pulpit), Rasūlullāh ﷺ used to lean on the date palm whilst delivering his sermons. When the Minbar was made, Rasūlullāh ﷺ now used this for the khuṭbah. When the change took place, a bitter sound of weeping was heard from the date palm causing an echo in the entire Masjid. Those in the Masjid started to weep. Rasūlullāh ﷺ then went to the tree. He placed his blessed hand on it and the crying stopped. Rasūlullāh ﷺ then said:

**“The tree cries because the dhikr of Allāh *سُبْحَانَكَ وَبِحَمْدِكَ* was near it, and now that the Minbar is built, it has been deprived of this dhikr in its immediate vicinity. If I did not place my hand on it, it would have cried thus till the Day of Qiyāmah.”**

Afterwards the tree dried up and was buried. According to another Ḥadīth it is said when the Minbar was prepared and Rasūlullāh ﷺ went to it for the first time, the tree cried so loudly that it almost split open. Rasūlullāh ﷺ descended from the Minbar and put his hand on the tree. Its crying gradually subsided like how a child quietens when it is being consoled after

crying bitterly. This is the reason the pillar is also called Ustuwānah Ḥannānah. The word Ḥannānah is used to describe a crying camel.

### Ustuwānah Sarīr

To the left side of the area adjacent to the wall of the Rawḍah, marked by the orange arrow is Ustuwānah Sarīr.

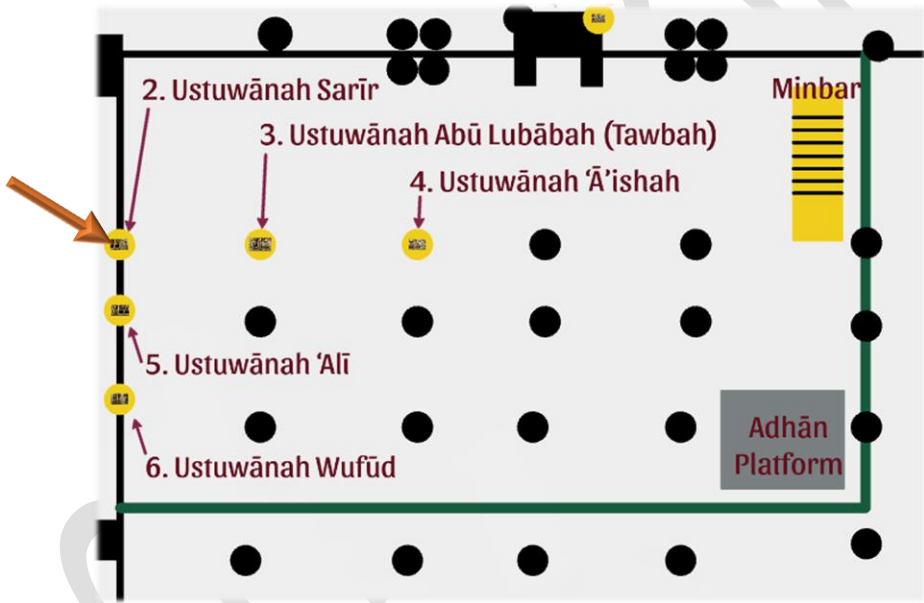


Figure 36 - Ustuwānah Sarīr

‘Sarīr’ means sleeping place. It is reported that Rasūlullāh ﷺ used to make I’tikāf here and sleep whilst in I’tikāf. A platform of wood would be put here for him to sleep on.



Figure 37 - Ustuwānah Sarīr

## Ustuwānah Abū Lubābah

To the right of Ustuwānah Sarīr is Ustuwānah Abū Lubābah or Ustuwānah Tawbah.

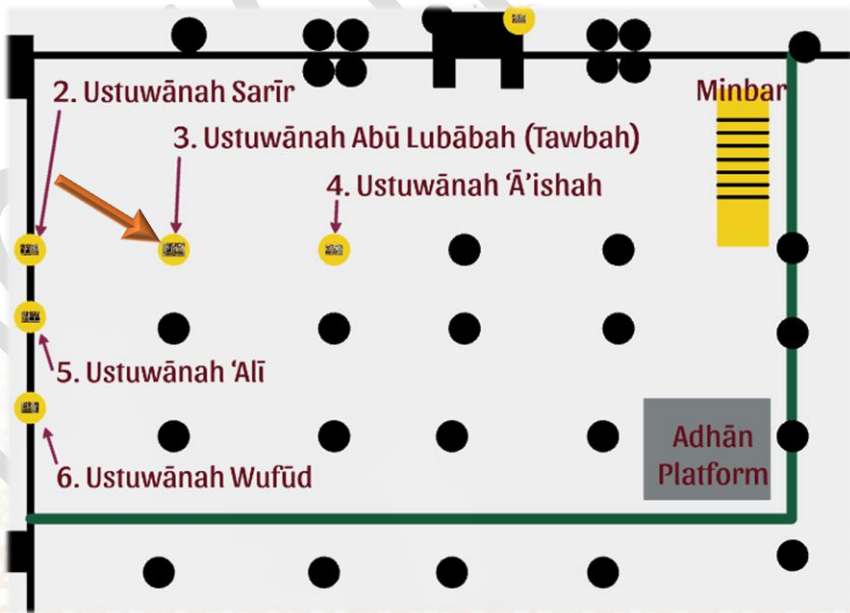


Figure 38 - Ustuwānah Abū Lubābah

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ was a Companion of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Before Islām, he had a special relationship with the Jews of the Banū Qurayzah. The Banū Qurayzah had acted treacherously against the Muslims during the ‘Battle of the Confederates’. After the Quraysh and their allies left Madīnah, the Muslims now laid siege to their forts. The Banū Qurayzah asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if they could speak to Abū Lubābah رَضِيَ اللَّهُ عَنْهُ to discuss matters with him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ granted him permission.

When Abū Lubābah رَضِيَ اللَّهُ عَنْهُ reached them, the women, and children of the Banū Qurayzah began wailing and crying. When the Banū Qurayzah asked him if they should accept the decision of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he made a sign towards his neck, indicating that it was the intention of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to put an end to matters. No sooner had he done this, the thought came to his mind that he had betrayed the trust of Allāh سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ came to the Masjid and here at this spot where a date-tree used to stand, he bound himself to the trunk saying, “As long as my repentance is not accepted by Allāh سُبْحَانَهُ وَتَعَالَى, I shall not untie myself from here and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself must undo my bonds.” When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard this, he said, “If he had come to me, I would have begged forgiveness on his behalf. Now he has acted on his own initiative, how can I untie him until such a time that his repentance has been accepted?”

Abū Lubābah رَضِيَ اللهُ عَنْهُ remained bound to the tree for many days. He would only be unbound at times for Ṣalāh and answering the call of nature. His wife and daughter used to untie him, and once he was finished, he would be tied back to the tree. He remained without food and drink. As a result of this, his sight and hearing became affected.

Some days later, whilst Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was engaged in Tahajjud Ṣalāh in the house of Umm Salamah رَضِيَ اللهُ عَنْهَا, he received the good news that the repentance of Abū Lubābah رَضِيَ اللهُ عَنْهُ had been accepted. The Companions رَضِيَ اللهُ عَنْهُمْ conveyed the news to him, and wanted to untie him but he refused, saying, “As long as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ does not untie me with his blessed hands, I shall not allow anyone else to do so.” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Masjid for Fajr Ṣalāt and untied him.



Figure 39 - Ustuwānah Abū Lubābah

## Ustuwānah ‘Ā’ishah

To the right of Ustuwānah Abū Lubābah is Ustuwānah ‘Ā’ishah.

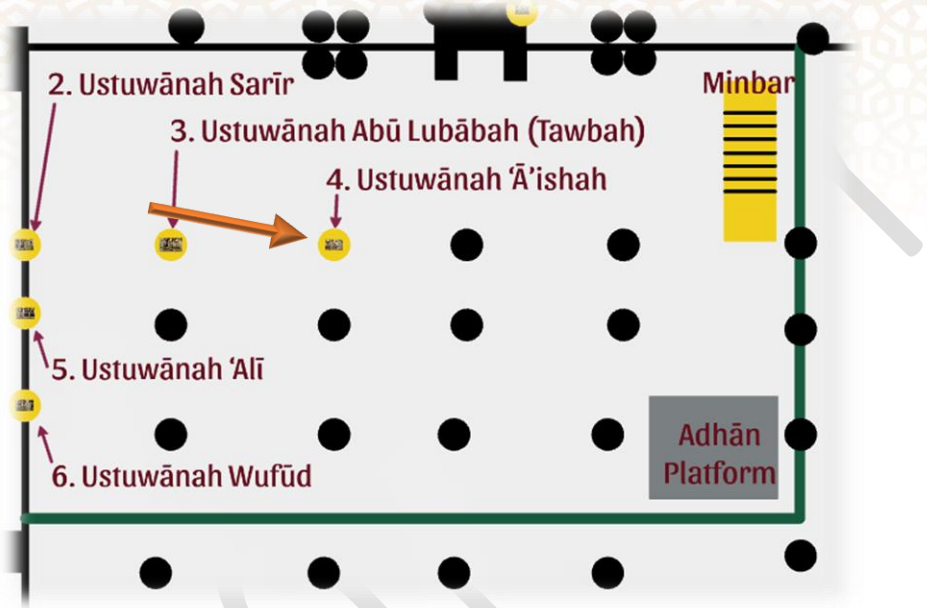


Figure 40 - Ustuwānah ‘Ā’ishah

This is also called Ustuwānah Muhājirūn, as originally the Muhājirūn used to sit near this spot. Rasūlullāh ﷺ used to say his prayers here and afterwards moved to Ustuwānah Mukhallaq.

It is also called Ustuwānah Qur’ah. The reason for this is that ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reports that Rasūlullāh ﷺ said, “In this Masjid is one such spot, that if people knew the true blessed nature thereof, they would flock towards it in such that to pray there, they would have to cast lots (i.e., Qur’ah).”



People asked ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to point out the exact spot but she refused. Later, at the persistence of ‘Abdullāh ibn Zubayr رَضِيَ اللهُ عَنْهُ she pointed to this spot. Hence it is called Ustuwānah ‘Ā’ishah, because the Ḥadīth is reported by her and the exact spot was indicated by her. It is a fact that Abū Bakr رَضِيَ اللهُ عَنْهُ and Umar رَضِيَ اللهُ عَنْهُ used to pray here very often.



Figure 41 - Ustuwānah ‘Ā’ishah

## Ustuwānah ‘Alī

Directly below Ustuwānah Sarīr, is Ustuwānah ‘Alī (رَضِيَ اللهُ عَنْهُ).

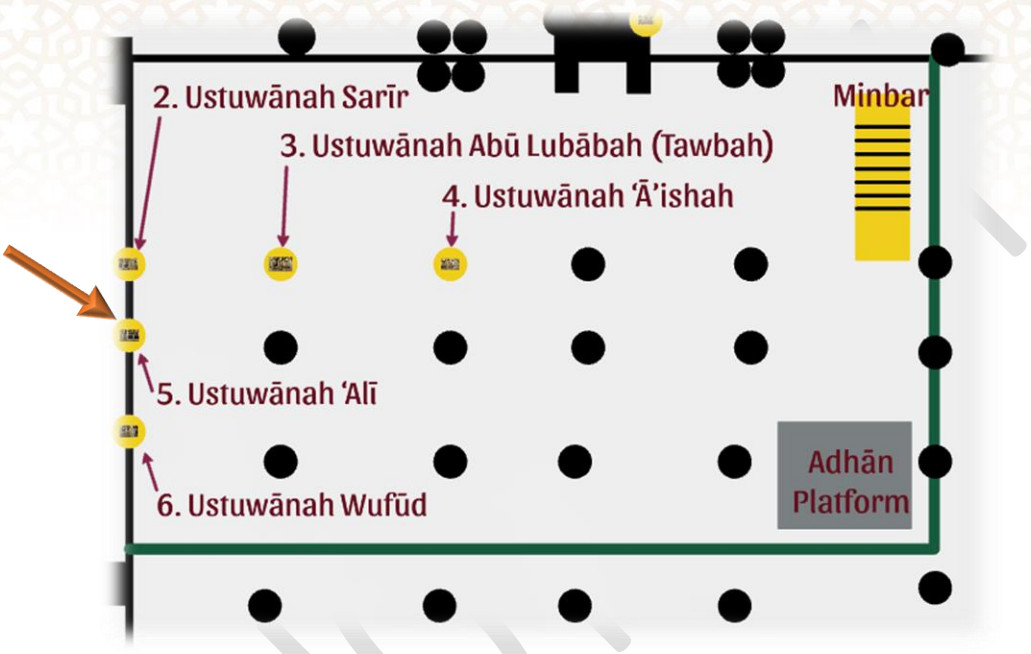


Figure 42 - Ustuwānah ‘Alī

It is also known as Ustuwānah Mah’ras or Hars. ‘Hars’ means to watch or protect. This was the place where some of the Companions رَضِيَ اللهُ عَنْهُمْ used to sit when keeping watch or acting as gatekeepers. ‘Alī رَضِيَ اللهُ عَنْهُ used to be the one who mostly acted as such; hence it is called Ustuwānah ‘Alī رَضِيَ اللهُ عَنْهُ. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Masjid from the room of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا he would pass this spot.



Figure 43 - Ustuwānah 'Alī ﷺ

## Ustuwānah Wufūd

Just below Ustuwānah 'Alī is Ustuwānah Wufūd.

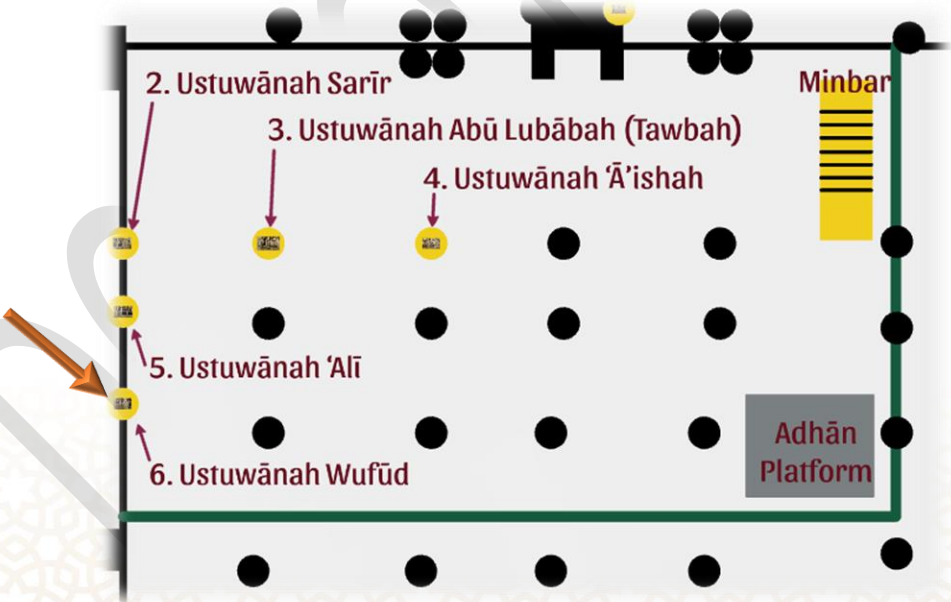


Figure 44 - Ustuwānah Wufūd

‘Wufūd’ means delegations. Whenever deputations arrived to meet Rasūlullāh ﷺ on behalf of their tribes, they were seated here. Rasūlullāh ﷺ would meet them in this place, converse with them and teach them about Islām.



Figure 45 - Ustuwānah Wufūd

## Ustuwānah Tahajjud

Hidden away behind the wall is Ustuwānah Tahajjud.

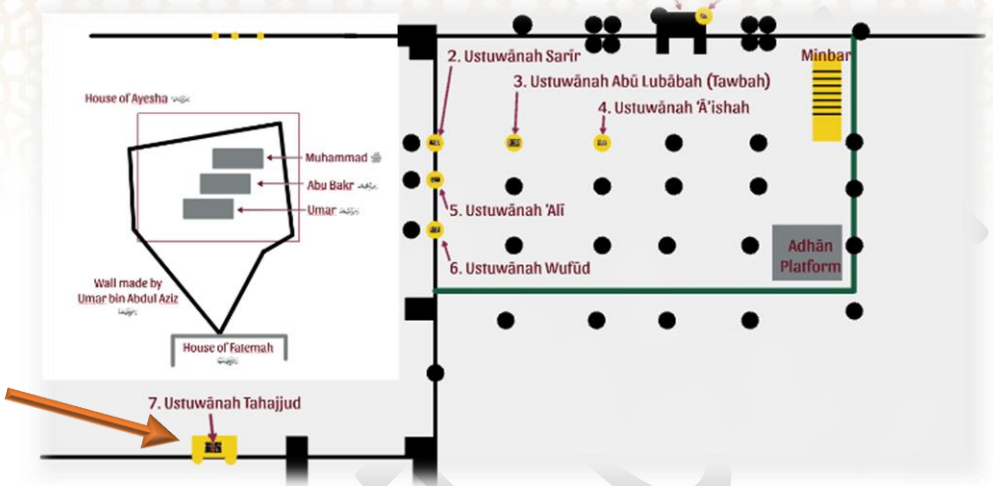


Figure 46 - Ustuwānah Tahajjud

It is reported that this was the spot where late at night, after all the people had left, a carpet would be laid for Rasūlullāh ﷺ to perform Tahajjud Ṣalāh.



Figure 47 -Ustuwānah Tahajjud

## Ustuwānah Jibrīl

In this area there is also Ustuwānah Jibrīl. This is hidden behind the wall, so cannot be seen. This was the usual place where Jibrīl عَلَيْهِ السَّلَام used to enter to visit Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The orange arrow marks it's approximate location.

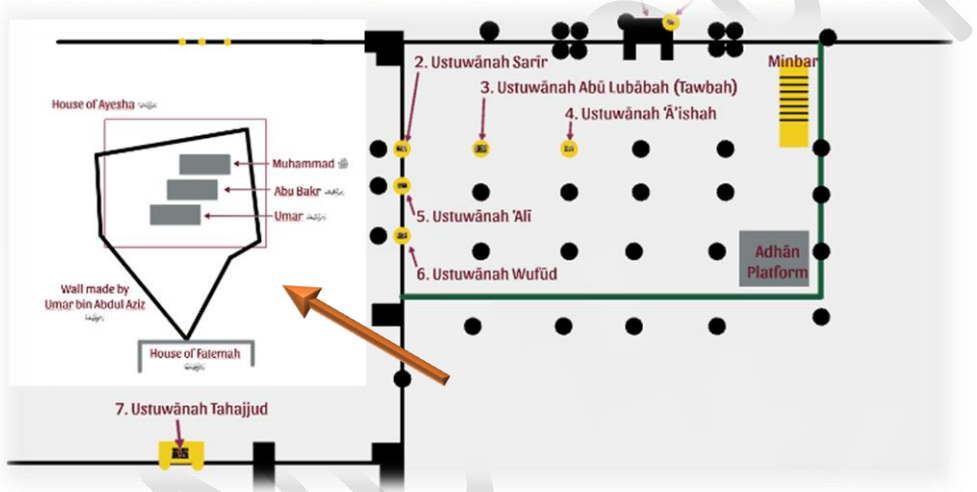


Figure 48 - Ustuwānah Jibrīl

## Appendix B - Jannatul Baqīʿ

**M**any of the family and Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are buried in Jannatul Baqīʿ. This is the name of the large graveyard on the eastern side of Al-Masjid al-Nabawī. It is also known as ‘Baqīʿ al-Gharqad’.



Figure 49 -Jannatul Baqīʿ

The main entrance is to the left-hand side.

## The Old Baqīʿ

In the past, there were actual tombs in Baqīʿ marking the resting places of many of the Companions رَضِيَ اللهُ عَنْهُمْ. These tombs were levelled in 1925. In the image below, you can see an old picture of tombs of Baqīʿ.



Figure 50 - The old Jannatul Baqīʿ

The large tomb at the front right-hand side is where some of the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are buried. The tomb labelled number 10 in the far back is where ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ is laid to rest.



## Ahl al-Bayt – The family of Rasūlullāh ﷺ

As you enter through the main entrance, to the right is the resting place of the Ahl al-Bayt, the family of Rasūlullāh ﷺ. This area is now behind a gate so cannot be approached.



Figure 51 - Graves of the Ahl al-Bayt

**Main Entrance**

In this area, members of the family of Rasūlullāh ﷺ are laid to rest. Amongst them are:

- ❖ Fāṭimah رَضِيَ اللهُ عَنْهَا
- ❖ ‘Abbās رَضِيَ اللهُ عَنْهُ
- ❖ Ḥasan ibn ‘Ali رَضِيَ اللهُ عَنْهُ
- ❖ Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ (son of Ḥusayn رَضِيَ اللهُ عَنْهُ, survived Karbala and came back to Madīnah)
- ❖ Muḥammad Bāqir رَضِيَ اللهُ عَنْهُ (son of Zayn al-‘Ābidīn)
- ❖ Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ (son of Muḥammad Bāqir)

## The Daughters of Rasūlullāh ﷺ



Figure 52 - Graves of the daughters of Rasūlullāh ﷺ

In this area the daughters of Rasūlullāh ﷺ are laid to rest:

- ❖ Zaynab رَضِيَ اللَّهُ عَنْهَا
- ❖ Ruqayyah رَضِيَ اللَّهُ عَنْهَا
- ❖ Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا

## The Aunts of Rasūlullāh ﷺ



Figure 53 - Grave of Şafiyyah رَضِيَ اللَّهُ عَنْهَا

To the left-hand side of the main entrance, the aunts of Rasūlullāh ﷺ, Şafiyyah رَضِيَ اللَّهُ عَنْهَا and ʿĀtikah رَضِيَ اللَّهُ عَنْهَا are laid to rest.

## The Wives of Rasūlullāh ﷺ



Figure 54 - Graves of the wives of Rasūlullāh ﷺ

In this area, the wives of Rasūlullāh ﷺ are laid to rest:

- ❖ Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا
- ❖ Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا
- ❖ Sawdah رَضِيَ اللهُ عَنْهَا
- ❖ Ḥafsah رَضِيَ اللهُ عَنْهَا
- ❖ Umm Ḥabībah رَضِيَ اللهُ عَنْهَا
- ❖ Ṣafīyyah رَضِيَ اللهُ عَنْهَا
- ❖ Juwayriyyah رَضِيَ اللهُ عَنْهَا
- ❖ ‘Ā’ishah رَضِيَ اللهُ عَنْهَا
- ❖ Umme Salamah رَضِيَ اللهُ عَنْهَا

## The Companions of Rasūlullāh ﷺ



Figure 55 - Graves of Companions of Rasūlullāh ﷺ

In this area the following Companions رَضِيَ اللَّهُ عَنْهُمْ are laid to rest:

- ❖ ‘Aqīl ibn Abū Ṭālib رَضِيَ اللَّهُ عَنْهُ
- ❖ Abū Sufyān ibn Ḥārith رَضِيَ اللَّهُ عَنْهُ
- ❖ ‘Abdullāh ibn Ja‘far رَضِيَ اللَّهُ عَنْهُ

## The Teachers

In this area, Imām Mālik رَحْمَةُ اللَّهِ and his teacher Nafi رَحْمَةُ اللَّهِ are laid to rest:



Figure 56 - Graves of the Teachers

## The Son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

In this area, the son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ibrāhīm رَضِيَ اللهُ عَنْهُ is laid to rest. He was the son of Māriyah al-Qibṭiyah رَضِيَ اللهُ عَنْهَا



Figure 57 - Grave of Ibrāhīm رَضِيَ اللهُ عَنْهُ

The following are also buried in an unmarked area close to Ibrāhīm رَضِيَ اللهُ عَنْهُ:

- ❖ Sa‘ad ibn Abū Waqās رَضِيَ اللهُ عَنْهُ
- ❖ ‘Abdur Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ
- ❖ ‘Uthmān ibn Maz‘ūn رَضِيَ اللهُ عَنْهُ
- ❖ ‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ
- ❖ As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ

## The Martyrs of Harrah

On the main path towards the back of Baqīʿ, on the left-hand side you will see where the martyrs of the Battle of Harrah are laid to rest.



Figure 58 - Graves of the martyrs of Harrah



Amīr al-Mu'minīn 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ

At the end of the main path, you will see a single grave in a circular area. This is where Amīr al-Mu'minīn, 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ is laid to rest.



Figure 59 - Grave of 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ

Abū Sa‘īd al-Khudri & Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُمَا

On the extreme left-hand side, about three quarters of the way into Baqī‘, Abū Sa‘īd al-Khudri and Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُمَا are laid to rest.



Figure 60 - Grave of Abū Sa‘īd al-Khudri رَضِيَ اللَّهُ عَنْهُ



Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh ﷺ. Rasūlullāh ﷺ had now migrated to Madīnah and the location of Al-Masjid al-Nabawī had been decided. The sixth volume discusses the history of the Masjid to the present day and also how the first Islamic Society was established.

“I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information.

We live in challenging times, and it is very important to instil the love of our beloved Prophet ﷺ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet ﷺ the role model. An important step to achieving this is to learn about the life of the Prophet ﷺ.” Dr Mufti Yusuf Shabbir

#### Author

Ebrahim ibn Faruk Noor graduated from the ‘Ālimiyyah course at Darul Uloom Al Arabiya Al Islamiya, Bury, UK, after completing the initial years of the course at the Islamic Academy of Coventry. He holds a BSc Honours Degree in Computer Systems Technology as well as other professional qualifications in the IT field. He currently teaches at the Islamic Academy of Coventry and also delivers workshops/presentations across the country on a number of important subjects. He has authored many booklets, among which are Male & Female Hygiene from an Islamic Perspective, Funeral Rites in Islām, Ḥajj & ‘Umrah Checklist and Prayers in Ṣalāh.