

Part 13 – The Birth of the Islamic Society

Slide 1

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلى آله وصحبه أجمعين أما بعد
رب اشرح لي صدري ويسر لي أمري واحلل عقدة من لساني يفقهوا قولي
سبحانك لا علم لنا إلا ما علمتنا أنك انت العليم الحكيم

Slide 2

My dear respected ‘Ulamā, elders, brothers and sisters listening at home, Assalāmu ‘Alaykum Wa Raḥmatullāhi Wa Barakātuhu, I begin by praising Allāh سُبْحَانَهُ وَتَعَالَى Lord of the Worlds and sending Peace & Salutations to our beloved Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Welcome to Part 13 of the Sīrah of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ series. Today we will Inshā’Allāh discuss the birth of the Islamic Society. Before we begin, let’s go through some recap questions from the last session.

Slide 3 – Recap Questions

What were the names of the 2 orphans, upon whose land the camel stopped?

Sahl & Suhayl ibn ‘Amr رَضِيَ اللَّهُ عَنْهُمَا.

What were the pillars of the original Masjid made from?

Date palm trunks

What covered the roof of the Masjid?

Date palm branches

In which direction was the original Qiblah of Al-Masjid al-Nabawī?

Bayt al-Maqdis

Which 2 wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has dwellings in the next to the original Masjid?

Saudah رَضِيَ اللَّهُ عَنْهَا and ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا

What was the name of the Companion who gave his houses to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as and when they were required for extending the Masjid?

Ḥāritha ibn Nu‘mān رَضِيَ اللَّهُ عَنْهُ

Slide 4 – Recap Questions

What is the name of the front part of the Masjid, between the House of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Minbar (pulpit)?

Riyād al-Jannah

What was the name given to the people who had no home and stayed in the Masjid?

Ahl as-Ṣuffah

How long did the Muslims pray in the direction of Bayt al-Maqdis until the Revelation came to change to Al-Masjid al-Ḥarām?

16 or 17 months

What is the name given to the resting place of Rasūlullāh ﷺ?

The Rawḍah

Which two Companions are buried next to Rasūlullāh ﷺ?

Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا

Which Muslim leader ordered lead trenches to be dug to prevent people from getting to the Rawḍah?

Nūruddīn رَحِمَهُ اللَّهُ

Slide 5 – Recap questions

What is the name of the most blessed pillar in Riyād al-Jannah?

Ustuwānah Mukhallaq or Ḥannānah

What is the name of the pillar where a companion tied himself to it?

Ustuwānah Abū Lubābah رَضِيَ اللَّهُ عَنْهُ

Which Khalīfah of the Muslims is buried in Jannat al-Baqī’?

‘Uthmān رَضِيَ اللَّهُ عَنْهُ

What is the name of the son of Rasūlullāh ﷺ who is also buried there?

Ibrāhīm رَضِيَ اللَّهُ عَنْهُ

Which famous scholar is buried next to his teacher?

Imām Mālik رَحِمَهُ اللَّهُ

Which 2 wives of Rasūlullāh ﷺ are not buried in Jannat al-Baqī’?

Khadijah and Maymūnah رَضِيَ اللَّهُ عَنْهُمَا

Slide 6 – 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 السَّلَام.

Slide 7 - Yathrib

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

Slide 8 – Yathrib

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ migrated to Yathrib, he did not like the name of the town, as the word Yathrib contains the meaning of ‘tathrib,’ which means to reproach and rebuke.

عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مَنْ سَمَى الْمَدِينَةَ يَثْرِبَ فَلْيَسْتَغْفِرِ اللَّهَ عَزَّ وَجَلَّ هِيَ طَابَةٌ هِيَ طَابَةٌ¹

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’.”

Slide 9 - Ṭābah

¹ Musnad Imām Aḥmad 18519

Ṭābah means good and pure.

Rasūlullāh ﷺ 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 " أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقَرْىَ يَقُولُونَ يَثْرِبُ وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ " ²

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ 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 ﷺ. Very soon Madīnah would become the epicentre of the Islamic empire.

Slide 10 – The Place of Funeral Prayer

Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ says when Rasūlullāh ﷺ migrated from Makkah, whenever any of the Companions رَضِيَ اللَّهُ عَنْهُمْ were close to death they would inform Rasūlullāh ﷺ.

Rasūlullāh ﷺ 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 ﷺ would remain with them for quite a while. Therefore, the Companions رَضِيَ اللَّهُ عَنْهُمْ decided they would only inform Rasūlullāh ﷺ once the person had passed away and it remained like this for a while.

Rasūlullāh ﷺ 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.

Slide 11 – The Place of Funeral Prayer

After a while, to make it easier for Rasūlullāh ﷺ, they decided to take the deceased to his house so he could conduct the Funeral Prayers just outside.

² Ṣaḥīḥ al-Bukhārī 1871

That is why this area was named ‘Mawḍi‘ al-Janāiz’ which means ‘The place of the Funeral Prayer.’

Slide 12 – 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:

All the Farḍ (obligatory) units of each Ṣalāh besides Maghrib were 2 units.

In the 1st 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
Ṣuḥr	2	4	2	2
‘Aṣr	2	4	2	2
Maghrib	3	3	3	3
‘Ishā’	2	4	2	2

Slide 13 – The Muhājirūn & Anṣār

The Muslims of Madīnah were made up of 2 groups.

The Muhājirūn were the emigrants who had come from Makkah and settled in Madīnah.

Then there were the Anṣār, which means the helpers. This was the name given to the Muslims of Madīnah.

In the month of Rabī‘ al-Ākhir, ‘Abdullāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُ was born.

He was the first child born to a Muhājir and was the son of Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ and Asmā’ bint Abū Bakr رَضِيَ اللَّهُ عَنْهَا.

Also, in this month Nu‘mān ibn Bashir رَضِيَ اللَّهُ عَنْهُ was born.

He was the first child born to an Anṣār and was the son of Bashīr ibn Sa‘ad رَضِيَ اللَّهُ عَنْهُ and Amrā’ bint Rawāḥah رَضِيَ اللَّهُ عَنْهَا.

Slide 14 – The Bond of Brotherhood

Many of the Muhājirūn who had come from Makkah had left their families, homes and possessions and arrived in Madīnah.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ now gave an order for the Muhājirūn 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 Muhājirūn carried, of leaving their families and land of birth would be replaced by the love of the Anṣār

Slide 15 – The Bond of Brotherhood

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

Slide 16 - 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-Ḥākim, 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 ﷺ said, 'I am your brother!'

Slide 17 – The Bonds in Makkah

Some of the bonds which were created the first time by Rasūlullāh ﷺ 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-Ḥārith 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 ﷺ	→	‘Alī رَضِيَ اللَّهُ عَنْهُ

Slide 18 - The Bonds in Madīnah

The second bonds of brotherhood took place in the house of Anas رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ	Khārijah ibn Zuhayr رَضِيَ اللَّهُ عَنْهُ
2	‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ	‘Itbān ibn Mālīk رَضِيَ اللَّهُ عَنْهُ
3	Abū ‘Ubaydah ibn al Jarrah رَضِيَ اللَّهُ عَنْهُ	Sa‘ad ibn Mu‘adh رَضِيَ اللَّهُ عَنْهُ
4	‘Abdur Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ	Sa‘ad ibn al-Rabī‘ رَضِيَ اللَّهُ عَنْهُ
5	Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ	Salāmah ibn Salāmah رَضِيَ اللَّهُ عَنْهُ
6	‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ	Aws ibn Thābit رَضِيَ اللَّهُ عَنْهُ
7	Ṭalḥah ibn ‘Ubaydullāh رَضِيَ اللَّهُ عَنْهُ	Ka‘ab ibn Mālīk رَضِيَ اللَّهُ عَنْهُ
8	Sa‘ad ibn Zayd رَضِيَ اللَّهُ عَنْهُ	Ubay ibn Ka‘ab رَضِيَ اللَّهُ عَنْهُ
9	Muṣ‘ab ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ	Abū Ayyūb رَضِيَ اللَّهُ عَنْهُ
10	Abū Ḥudhayfah ibn ‘Utbah رَضِيَ اللَّهُ عَنْهُ	‘Abbād ibn Bishr ibn Waqsh رَضِيَ اللَّهُ عَنْهُ
11	‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ	Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ
12	Abū Dhar Ghifārī رَضِيَ اللَّهُ عَنْهُ	Mundhir ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ
13	Salmān al-Fārsī رَضِيَ اللَّهُ عَنْهُ	Abū Dardā’ رَضِيَ اللَّهُ عَنْهُ
14	Bilāl ibn Rabāḥ رَضِيَ اللَّهُ عَنْهُ	Abū Ruwayḥah رَضِيَ اللَّهُ عَنْهُ

15	Ḥaṭīb ibn Abū Balta‘ah رَضِيَ اللَّهُ عَنْهُ	‘Uwaym ibn Sā‘idah رَضِيَ اللَّهُ عَنْهُ
16	Abū Murthad رَضِيَ اللَّهُ عَنْهُ	‘Ubādah ibn Ṣāmit رَضِيَ اللَّهُ عَنْهُ
17	‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ	‘Āṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ
18	‘Utbaḥ ibn Gazwān رَضِيَ اللَّهُ عَنْهُ	Abū Dujāna رَضِيَ اللَّهُ عَنْهُ
19	Abū Salma ibn ‘Abdul Asad رَضِيَ اللَّهُ عَنْهُ	Sa‘ad ibn Khaythumah رَضِيَ اللَّهُ عَنْهُ
20	‘Uthmān ibn Maz‘ūn رَضِيَ اللَّهُ عَنْهُ	Abū al Haytham رَضِيَ اللَّهُ عَنْهُ
21	‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ	‘Umayr ibn al-Ḥamām رَضِيَ اللَّهُ عَنْهُ
22	Ṭufayl ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ	Sufyān ibn Nasr Khazrajī رَضِيَ اللَّهُ عَنْهُ
23	Ṣafwān ibn Bayḍā’ رَضِيَ اللَّهُ عَنْهُ	Rāfi‘ ibn Ma‘lā’ 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‘īd 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 Ṣamā رَضِيَ اللَّهُ عَنْهُ
35	Miḥja‘ Mawlā’ ‘Umar رَضِيَ اللَّهُ عَنْهُ	Surāqah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ

Slide 19 - The Example of the Anṣār

The 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.

Slide 20- The Example of the Anṣār

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا قَدِمَ الْمُهَاجِرُونَ مِنْ مَكَّةَ الْمَدِينَةَ قَدِمُوا وَلَيْسَ بِأَيْدِيهِمْ شَيْءٌ وَكَانَ
الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعَقَارِ فَقَاسَمَهُمُ الْأَنْصَارُ عَلَى أَنْ أُعْطَوْهُمْ أَنْصَافَ ثَمَارِ أَمْوَالِهِمْ كُلِّ عَامٍ
وَيَكْفُونَهُمُ الْعَمَلَ وَالْمَثُونَ³

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

Slide 21 – The Example of the Anṣār

Upon seeing the behaviour of the Anṣār, the Muhājirūn said to Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ 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.

Slide 22 - Abū Umāmah - As‘ad ibn Zurārah رَضِيَ اللَّهُ عَنْهُ

During 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 اللَّهُ عَنْهُ passed away.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘How unfortunate is the death of Abū Umāmah رَضِيَ اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ has no power to stop anyone from passing anyway as this power only lies with Allāh سُبْحَانَهُ وَتَعَالَى.

After Abū Umāmah رَضِيَ اللَّهُ عَنْهُ passed away, the Banū al-Najjār got together and went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Slide 23 – The Naqīb

Abū Umāmah رَضِيَ اللَّهُ عَنْهُ was their ‘Naqīb’, one of the 12 assistants Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had appointed during the pledge of Al-‘Aqabah.

The Banū al-Najjār asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to appoint a person in his place to be the new ‘Naqīb’.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘You are my maternal uncles, and we belong together, and I will be your Naqīb’.

Rasūlullāh صَلَّى اللَّهُ 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-Hidm رَضِيَ اللَّهُ عَنْهُ, the host of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Qubā’ passed away.

Slide 24 - The Call to Prayer

The 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 4

Ibn ‘Umar رَضِيَ اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ thought they must find a way to call the people, so they can congregat at the right time for Ṣalāh with ease.

Slide 25 – The Meeting

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

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.

Slide 26 – The Meeting

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.

Slide 27 - The Dream

During this time, 'Abdullāh ibn Zayd ibn 'Abdi Rabbi رَضِيَ اللَّهُ عَنْهُ saw a dream.

'Abdullāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ came to Rasūlullāh ﷺ 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 اللَّهُ 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 اللَّهُ 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 اللَّهُ عَنْهُ asked him what that method was.

The man then said, ‘Say the following words’ and he recited the words of the Adhān.

Slide 28 – 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

Slide 29 – The Iqāmah

‘Abdullāh ibn Zayd رَضِيَ اللَّهُ 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

Slide 30 – The Morning

‘Abdullāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ mentions when the morning came, he went straight to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him about his dream.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard what he had to say, he said ‘Indeed this dream is true Inshā’Allāh’.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told ‘Abdullāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ to tell Bilāl رَضِيَ اللَّهُ عَنْهُ the words as the voice of Bilāl رَضِيَ اللَّهُ عَنْهُ was louder than his.

Bilāl رَضِيَ اللَّهُ عَنْهُ then gave the first ever Adhān.

The sound of the Adhān reached the ears of ‘Umar رَضِيَ اللَّهُ عَنْهُ.

As soon as he heard it, he immediately came out of his house, and went straight to Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَنْهُ was shown’.

Upon hearing this, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘All Praise is for Allāh’

Slide 31 - 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.

Slide 32 - The Jews of Madīnah

The 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 سُبحَانَهُ وَتَعَالَى tells us in Sūrah al-Baqarah:

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

“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).”

Slide 33 – The Jewish Tribes

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, some of the Jewish scholars and rabbis recognized and confirmed the signs of this last Prophet in Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, like ‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ.

However, many of them did not accept him.

The three main Jewish tribes in Madīnah were:

- Banū Qaynuqā‘
- Banū al-Naḍīr
- Banū Qurayẓah

Slide 34 - 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﴾

“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 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 اللَّهُ عَلَيْهِ وَسَلَّمَ as we shall see.

Slide 35 - 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.

Slide 36 - Banū Qaynuqā‘

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

Slide 37 - Banū al-Naḍīr

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

Slide 38 - Banū Qurayzah

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

Slide 39 - The Treaty

Five months after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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:

Slide 40

Qīṣāṣ - Retaliation in Kind: The laws for this which have been followed from the past will be upheld with justice and fairness.

Slide 41

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.

Slide 42

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.

Slide 43

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.

Slide 44

A lower ranking Muslim will have the same rights of offering refuge as the highest-ranking Muslims.

Slide 45

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.

Slide 46

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.

Slide 47

In times of war, the Jews will assist the Muslims. They do not have permission to provide help against the Muslims.

Slide 48

If an enemy of the Rasūlullāh ﷺ attacks Madīnah, the Jews will have to assist Rasūlullāh ﷺ.

Slide 49

All the tribes who are party to this treaty, if they wish to leave it, they cannot do so without the permission of Rasūlullāh ﷺ.

Slide 50

There will be no permission to help anyone who is causing trouble.

Slide 51

If the Muslims wish to have a truce with anyone, then the Jews will also have to be party to this truce.

Slide 52

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.

Slide 53

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.

Slide 54 - The Treaty

The three main Jewish tribes, the Banū Qaynuqā', Banū al-Naḍir 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 see what happened to them later on.

Slide 55 – Summary

Rasūlullāh ﷺ had now migrated to Yathrib with many of his Companions رَضِيَ اللَّهُ عَنْهُمْ.

He changed the name of the blessed city to Madīnah

Further commandments were now received from Allāh ﷻ.

Up until now, the units of all Farḍ Ṣalāh were 2, except Maghrib which was 3. The Farḍ units of Ṣuḥr, ‘Aṣr and ‘Ishā now became 4 instead of 2.

However, those who were deemed to be travelers would still read only 2 for those Ṣalāh.

The Muslims in Madīnah formed of the Anṣār and the Muhājirūn.

Rasūlullāh ﷺ created bonds of brotherhood between each of them

The Anṣār were very generous and supported the Muhājirūn greatly.

Slide 56 – Summary

Al Masjid al-Nabawī had been built and became the centre of all religious affairs.

Rasūlullāh ﷺ called the Companions رَضِيَ اللَّهُ عَنْهُمْ together to find a way to call the believers to Ṣalāh.

The Companions رَضِيَ اللَّهُ عَنْهُمْ gave their opinions, some of which were similar to the methods used by other religions.

Rasūlullāh ﷺ did not approve of these methods.

‘Abdullāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ saw a dream in which he was informed of the Adhān and the Iqāmah.

He told Rasūlullāh ﷺ and he said this dream was true.

Bilāl رَضِيَ اللَّهُ عَنْهُ then gave the first Adhān in Islām.

Slide 57 - Summary

There were also 3 Jewish tribes who lived in Madīnah.

The Banū Qaynuqā‘, Banū al-Naḍīr and Banū Qurayzah

Rasūlullāh ﷺ made a treaty with all of them to ensure they could live together side by side in peace and also come to each other’s aid in times of need.

There were also hypocrites, who proclaimed they were Muslim, but inside, they were disbelievers.

Very soon, Rasūlullāh ﷺ would receive the command to strive in the path of Allāh سُبْحَانَهُ وَتَعَالَى.