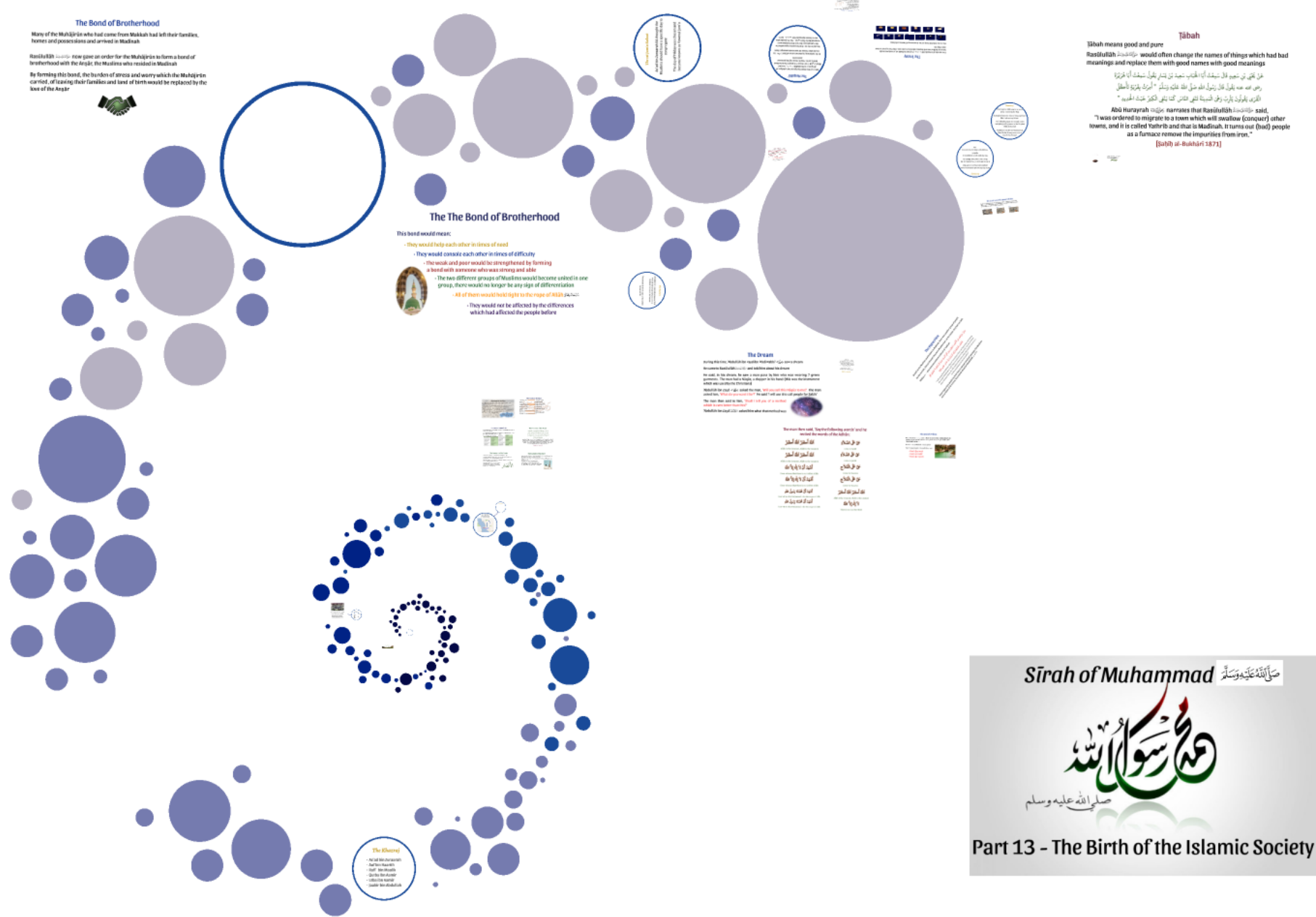






Sīrah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



Part 13 - The Birth of the Islamic Society

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 had dwellings in the next to the original Masjid?

Saudah and 'Ā'ishah رَضِيَ اللَّهُ عَنْهُمَا

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? **Hāritha ibn Nu'mān** رَضِيَ اللَّهُ عَنْهُ

Recap Questions

What is the name of the front part of the Masjid, between the House of Rasūlullāh ﷺ 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

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are not buried in Jannat al-Baqī?

Khadījah and Maymūnah رَضِيَ اللَّهُ عَنْهُمَا

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



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

Tābah

Al-Maḥbūbah

Tībah

Al-Majbūrah

Al-Miskīnah

Al-Qāsimah

يَثْرِب

Al-Jābirah

Al-'Adhrā'

Al-Muḥibbah

Al-Marḥūmah

Yathrib

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 سَمَّى الْمَدِينَةَ يَثْرِبَ فَلْيَسْتَغْفِرِ اللَّهَ عَزَّ وَجَلَّ هِيَ طَابَةٌ هِيَ طَابَةٌ

Barā’ رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said:

“Whoever calls Madīnah Yathrib, should repent to Allāh, it is Ṭābah, it is Ṭābah.”

[Musnad Imām Aḥmad 18519]

Tābah

Tābah 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
الْقُرَى يَقُولُونَ يَثْرِبُ وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ "

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.”

[Ṣaḥīḥ al-Bukhārī 1871]

The Place of Funeral Prayer

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

Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ would remain with them for quite a while. Therefore, the Companions رَضِيَ اللَّهُ عَنْهُمْ decided they would only inform him 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

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.

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

موضع الجنائز

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

Ṣalāh	Residents		Travellers	
	Before	After	Before	After
Fajr	2	2	2	2
Ẓuhr	2	4	2	2
'Aṣr	2	4	2	2
Maghrib	3	3	3	3
'Ishā'	2	4	2	2

The Muhājirūn & Anṣār

The Muslims of Madīnah were made up of 2 groups:

الْمُهَاجِرُونَ الْأَنْصَارُ

The **Muhājirūn** - 'The Emigrants'.
Who had come from Makkah
and settled in Madīnah

The **Anṣār** - '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



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 ﷺ 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



The 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



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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'I am your brother!'

عَلِيٌّ بْنُ أَبِي طَالِبٍ

The Bonds in Makkah

Abū Bakr al-Ṣiddīq	→	'Umar ibn al-Khaṭṭāb
Ḥamzah	→	Zayd ibn Ḥārithah
'Uthmān ibn 'Affān	→	Abdur Raḥmān ibn 'Awf
Zubayr ibn al-'Awwām	→	Abdullāh ibn Mas'ūd
'Ubaydah ibn al-Ḥārith	→	Bilāl ibn Rabaḥ
Muṣ'ab ibn 'Umayr	→	Sa'ad ibn Abū Waqqās
Abū 'Ubaydah	→	Sālim
Sa'īd ibn Zayd	→	Ṭalḥah ibn Ubaydullāh
Rasūlullāh ﷺ	→	Alī

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-Ṣiddiq رَضِيَ اللَّهُ عَنْهُ	Khārijah ibn Zuhayr رَضِيَ اللَّهُ عَنْهُ
2	‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ	‘Itbān ibn Mālik رَضِيَ اللَّهُ عَنْهُ
3	Abū ‘Ubaydah ibn al-Jarrāḥ 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	Ṭalhah ibn ‘Ubaydullāh رَضِيَ اللَّهُ عَنْهُ	Ka‘ab ibn Mālik 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 Rabaḥ 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	‘Aṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ
18	‘Utbah 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 Maḥ‘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‘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	Ṭalhah 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 Ṣamā رَضِيَ اللَّهُ عَنْهُ
35	Miḥja’ Mawlā’ ‘Umar رَضِيَ اللَّهُ عَنْهُ	Surāqah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ

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

الْأَنْصَار

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 ثِمَارِ أَمْوَالِهِمْ كُلِّ عَامٍ
وَيَكْفُونَهُمُ الْعَمَلَ وَالْمَثُونَةَ

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.”

[Ṣaḥīḥ Muslim 1771a]

The Example of the Anṣār

Upon seeing the behaviour of the Anṣār, the Muhājirūn said to Rasūlullāh ﷺ, 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 ﷺ said as long as they kept on supplicating for them, this would not be the case

May Allāh ﷻ 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 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

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



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

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 congregate at the right time for Ṣalāh with ease

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 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 who was greatly affected by this concern

عَبْدُ اللَّهِ بْنُ زَيْدٍ



The Dream

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

He came to Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَنْهُ asked the man, 'Will you sell this Nāqūs to me?'. The man asked him, 'What do you want it for?' He 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:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

Allāh is the Greatest, Allāh is the Greatest

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

Allāh is the Greatest, Allāh is the Greatest

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ

I bear witness that there is no God but Allāh

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ

I bear witness that there is no God but Allāh

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

I bear witness that Muḥammad is the Messenger of Allāh

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

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

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

Allāh is the Greatest, Allāh is the Greatest

لَا اِلَهَ اِلَّا اللّٰهُ

There is no God but Allāh

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

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'**

أَلْحَمْدُ لِلَّهِ

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

بِلَالِ بْنِ رَبَاحٍ

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 Hijāz, 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 ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿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).”

The Jewish Tribes

When Rasūlullāh ﷺ came to Madīnah, some of the Jewish scholars and rabbis recognized and confirmed the signs of this last Prophet in him, 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 Qurayzah



The Hypocrites

As well as 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 ﷻ also mentioned them in Sūrah al-Tawbah:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ

نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٦﴾

“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 ﷺ

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 Qaynuqā



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

Banū al-Naḍīr



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

Banū Qurayẓah



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

Banū Qaynuqā



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

Banū al-Naḍīr



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

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:

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



Fidyah (Ransom)
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.



Equality
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.



Retaliation
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.



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



Protection for the Jews
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.



Refuge for the Quraysh
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.

قُرَيْشٍ

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



Protection of Madinah
If an enemy of the Rasūlullāh ﷺ attacks Madinah, the Jews will have to assist him.



Inclusion of Treaty
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.



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



Qīṣās
If a Muslim is killed, and there is a witness, then Qīṣās will be done, except where the guardian of the one who has been killed agrees to accept blood money.



Settling Disputes
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.



Qiṣāṣ – Retaliation in Kind

The laws for this which have been followed from the past will be upheld with justice and fairness



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قُرَيْشِي

Assistance in times of War

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



Protection of Madīnah

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



Inclusion of Treaty

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



Assisting troublemakers

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



Qisās

If a Muslim is killed, and there is a witness, then Qisās will be done, except where the guardian of the one who has been killed agrees to accept blood money.



Settling Disputes

If there is ever any dispute or a difference of opinion,
this will be put to the attention of Allāh سُبْحَانَهُ وَتَعَالَى and his
Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



The Treaty

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 see what happened to them later on

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 سُبْحَانَهُ وَتَعَالَى

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

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

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

