



Al-Masjid al-Qiblatayn

After the Hijrah, Muhammad and his followers lived in the Cave of Thaur for three months. During this time, Muhammad received the revelation that he should build a mosque in the direction of the Kaaba in Mecca. This was the first mosque in Islam, and it was built in the direction of the Kaaba. The mosque was built in the direction of the Kaaba, and it was the first mosque in Islam.

The New Qiblah is Al-Masjid al-Aqsa

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The First Arrow

The Prophet Muhammad received a revelation from Allah that he should build a mosque in the direction of the Kaaba in Mecca. This was the first mosque in Islam, and it was built in the direction of the Kaaba. The mosque was built in the direction of the Kaaba, and it was the first mosque in Islam.

The Plan

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Summary of Surah

Number of Verses	28
Number of Chapters	1
Number of Letters	1
Number of Words	1

The Surah is a chapter in the Quran, and it is the first chapter in the book. It is a chapter of 28 verses, and it is the first chapter in the book. It is a chapter of 28 verses, and it is the first chapter in the book.

The First Expedition

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Sirah of Muhammad ﷺ

Part 14 - The Commandments Increase

The Expeditions

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Classification of Expeditions

Expedition	Year	Number of Men	Number of Camels
Expedition to Badah	622	10	10
Expedition to Dhu al-Qifl	623	10	10
Expedition to Khaybar	628	10	10

Sīrah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



Part 14 - The Commandments Increase

Recap Questions



What was the previous name of Madīnah?

Yathrib

Which 2 Salāh were obligatory before the night of Miʿrāj?

Fajr & ʿAṣr

How many Farḍ units were there originally for the following Ṣalāh?

Fajr	Zuḥr	ʿAṣr	Maghrib	ʿIshā
2	2	2	3	2

Recap Questions

After the commandment came down from Allāh سُبْحَانَهُ وَتَعَالَى,
the Farḍ units of which Ṣalah now became 4? **Zuḥr, ‘Aṣr & ‘Ishā**

Who was the first child born in the Muhājirūn after the migration?

‘Abdullāh ibn Zubair رَضِيَ اللَّهُ عَنْهُ

Who was the first child born in the Anṣār after the migration?

Nu‘mān ibn Bashir رَضِيَ اللَّهُ عَنْهُ

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ created the bonds of brotherhood in Makkah,
who did he create a bond with?

‘Alī رَضِيَ اللَّهُ عَنْهُ



Recap Questions

When Rasūlullāh ﷺ called a meeting to discuss how to call people for Ṣalāh, name some of the opinions the Companions رَضِيَ اللَّهُ عَنْهُمْ gave?

Naqūs – clapper

Būq – horn

Light a fire

What was the name of the companion who saw a dream in which he was told about the Adhān? ‘Abdullāh ibn Zaid ibn ‘Abdi Rabbi رَضِيَ اللَّهُ عَنْهُ
Rasūlullāh ﷺ then asked him to tell the words to another companion, what was his name? Bilāl رَضِيَ اللَّهُ عَنْهُ

Name the 3 Jewish tribes in Madīnah, who Rasūlullāh ﷺ made a truce with?

Banū Qaynuqā‘

Banū al-Naḍīr

Banū Qurayzah

The Command to Strive

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 يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ
الَّذِينَ أَخْرَجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

Sūrah al-Ḥajj Verses 39-40



“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.’”

[Sūrah al-Ḥajj Verses 39-40]



The Expeditions

Rasūlullāh ﷺ 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 ﷻ 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.



Classifications of Expeditions

With 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

Gazwāt

There is a difference of opinion as to how many Gazwāt there were in total

Some have put the figure as high as 28

غَزَوَاتٍ

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 Şafar in the 2nd year of Hijri and was called Gazwah Abwā'.

Summary of Gazwāt

Year	Name of Expedition			
1	No Expeditions in this year			
2	Al-Abwā	Bawāṭ	Al-ʿUshayrah	Badr al-Ūlā (Safwān)
2	Badr al-Kubrā	Banū Sulaym	Banū Qaynuqāʿ	Al-Sawīq
3	Dhū Amr	Baḥrān	Uḥud	Ḥamrā al-Asad
4	Banū al-Naḍīr	Dhāt al-Riqāʿ	Badr al-Mawʿid	
5	Dumah al-Jandal	Banū al-Muṣṭaliq	Al-Aḥzāb	Banū Qurayẓah
6	Banū Liḥyān		Al-Ḥudaybiyah	
7	Dhū Qarad (Al-Ghābah)	Khaybar	ʿUmratul Qaḍāʾ	
8	Fatḥ Makkah	Ḥunayn	Al-Ṭāif	
9	Tabūk			
10	The Farewell Ḥajj			
11	Rasūlullāh ﷺ passes away			

Summary of Sarāya

There is also a difference of opinion on the number of Sarāya that took place.

Ibn Sa‘ad رَحْمَةُ اللَّهِ	→	40
Ibn ‘Abdul Barr رَحْمَةُ اللَّهِ	→	35
Ibn Ishāq رَحْمَةُ اللَّهِ	→	38
Wāqidi رَحْمَةُ اللَّهِ	→	48
Ibn Jawzi رَحْمَةُ اللَّهِ	→	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 1st year of Hijrah, Rasūlullāh ﷺ sent Ḥamzah رَضِيَ اللَّهُ عَنْهُ on the first expedition.

He led 30 Muhājirūn towards the area of Sayf al-Baḥr via Al-ʿĪṣ, which was west of Madīnah.

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

Ḥamzah رَضِيَ اللَّهُ عَنْهُ reached the area and both sides faced each other. The battle lines were even drawn.

Majdī ibn ʿAmr al-Juhnī, came in between the two sides and prevented hostilities. The Qurayshi caravan then returned to Makkah and Ḥamzah رَضِيَ اللَّهُ عَنْهُ returned to Madīnah.



The First Arrow

Eight 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.

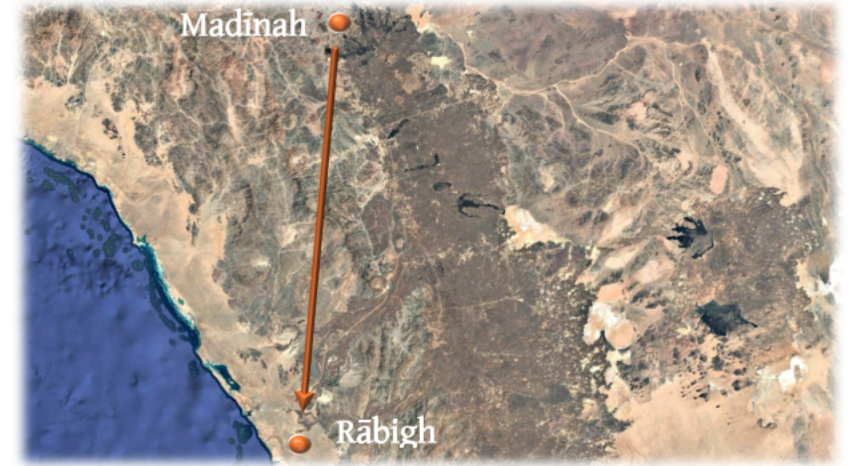
Again, there were no Anṣār, no Muslims from Madīnah in this expedition.

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.

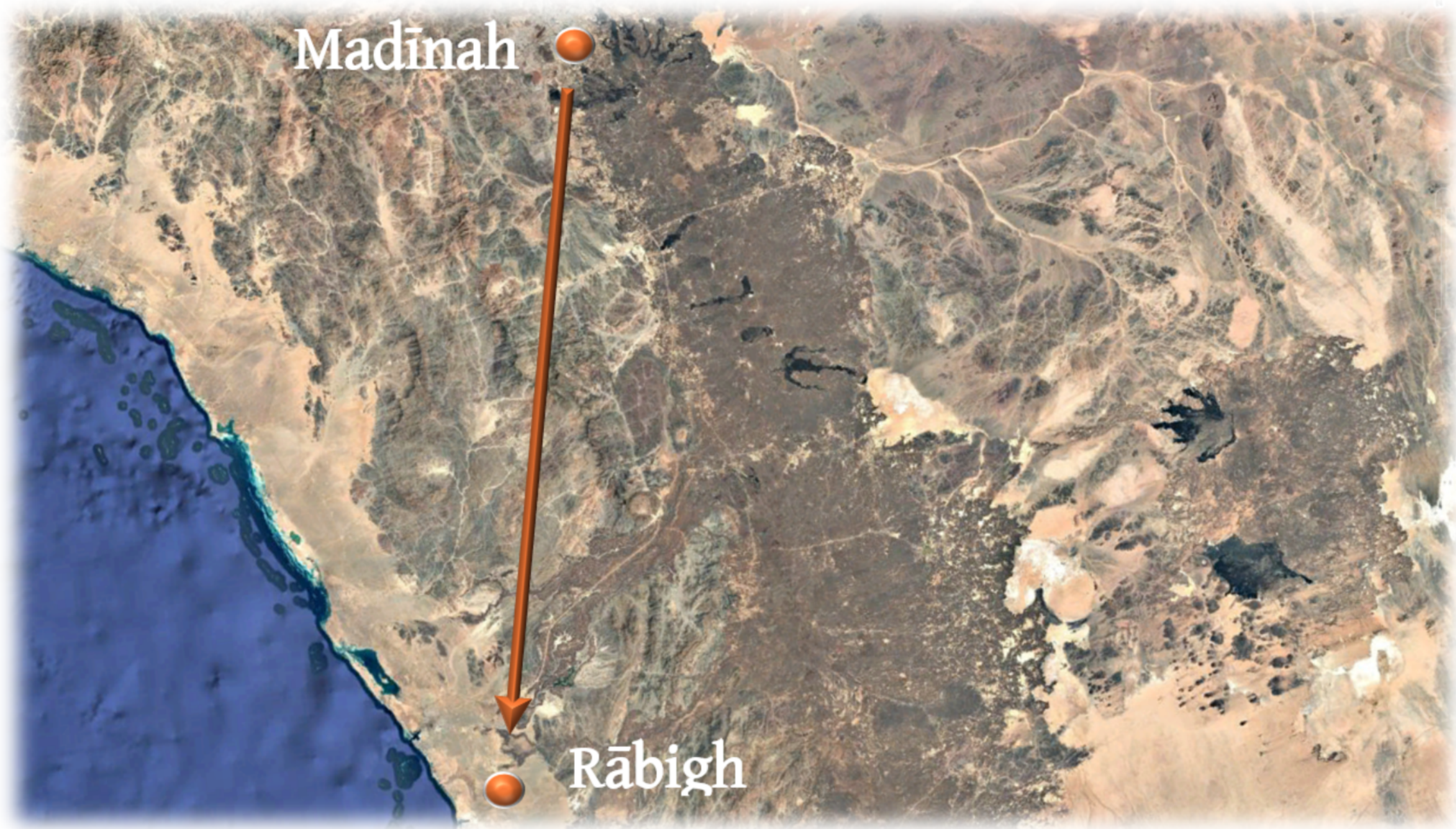
Sa‘ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ shot the first arrow in Islām.



Madīnah



Rābigh



The Plan

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

Rasūlullāh ﷺ had to oversee all aspects of life for the Muslims in Madīnah and this included how they lived.

When Rasūlullāh ﷺ 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 اللَّهُ عَنْهُ purchased this well and gave it to Rasūlullāh ﷺ 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.

The image shows a circular opening in a wall constructed from interlocking stone blocks, likely a well. The wall is made of light-colored, rectangular stones with rounded edges that fit together in a complex, repeating pattern. The opening is perfectly circular and looks out onto a bright, clear sky. The lighting is soft, coming from the sky, which creates a gentle glow around the edges of the stone wall.

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Summary of Events in the 1st Year of Hijri

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

Rabīʿ al-Awwal



- Rasūlullāh ﷺ migrated from Makkah to Madinah.
- Rasūlullāh ﷺ stayed in Qubā' and laid the foundations for Masjid Qubā'.
- Rasūlullāh ﷺ led Jumū'ah Ṣalāh in the neighbourhood of the Banū Sālim on his way from Qubā' to Madinah. This was the first Jumū'ah Ṣalāh and the first Khuṭbah (sermon) in Islām.
- Rasūlullāh ﷺ stayed in the house of Abū Ayyūb al-Anṣārī ﷺ whilst Al-Masjid al-Nabawī and his dwellings were being built.
 - Rasūlullāh ﷺ sent for his wife Saudah ﷺ and his daughters who were still in Makkah. His eldest daughter, Zaynab ﷺ did not come at this point.
- The family of Abū Bakr ﷺ also migrated to Madinah.
 - The greatest Scholar of the Jews, 'Abdullāh ibn Salām ﷺ embraced Islam.

Rabīʿ al-Thānī



- The Farḍ Ṣalāh of Zuhr, '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.
- 'Abdullāh ibn Zubayr ﷺ was born. He was the first child born in the Muhājirūn after the Hijrah. He was the son of Asmā' ﷺ, the daughter of Abū Bakr ﷺ and Zubayr ibn al-'Awwām ﷺ.
 - Kulthūm ibn al-Hadm ﷺ and Asad ibn Zurārah ﷺ both passed away.
- The Adhān for Ṣalāh began after 'Abdullāh ibn Zayd ibn 'Abdi Rabbi ﷺ saw a dream.
- Rasūlullāh ﷺ made a treaty with the Jews of Madinah.

Ramaḍān



- Rasūlullāh ﷺ sent Ḥamzah ﷺ commanding an expedition in the direction of Sayf al-Baḥr to intercept a Qurayshī caravan.

Shawwāl



- Rasūlullāh ﷺ sent 'Ubaydah ibn al-Ḥārith ﷺ commanding an expedition to Baṭn Rābiḡh.
- Rasūlullāh ﷺ solemnized his marriage to 'Ā'ishah ﷺ.

Dhū al-Qa'dah



- Rasūlullāh ﷺ sent Sa'ad ibn Abū Waqqās ﷺ on an expedition to Kharrār.
- The bond of brotherhood between the Muhājirūn and the Anṣār was established by Rasūlullāh ﷺ.
- In this year, 2 of the leaders of the Quraysh in Makkah also passed away, Walīd ibn Mughirah and Al-'Āṣ ibn Wā'il.

Rabī' al-Awwal

رَبِيعُ الْأَوَّلِ

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- Rasūlullāh ﷺ stayed in Qubā' and laid the foundations for Masjid Qubā'.
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- The family of Abū Bakr رَضِيَ اللَّهُ عَنْهُ also migrated to Madīnah.
 - The greatest Scholar of the Jews, 'Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ embraced Islam.

Rabī^ʿ al-Thānī

رَبِيعُ الثَّانِي

- The Farḍ Ṣalāh of Ṣuḥr, ‘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.
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- Kulthūm ibn al-Hadm رَضِيَ اللَّهُ عَنْهُ and Asad ibn Zurārah رَضِيَ اللَّهُ عَنْهُ both passed away.
- The Adhān for Ṣalāh began after ‘Abdullāh ibn Zayd ibn ‘Abdi Rabbi رَضِيَ اللَّهُ عَنْهُ saw a dream.
- Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a treaty with the Jews of Madīnah.

Ramaḍān

رَمَضَانُ

- 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.

Shawwāl

شَوَّال

- Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent ‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ commanding an expedition to Baṭn Rābigh.
- Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ solemnized his marriage to ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

Dhū al-Qa‘dah

ذُو الْقَعْدَةِ

- Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Sa‘ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ on an expedition to Kharrār.
- The bond of brotherhood between the Muhājirūn and the Anṣār was established by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- In this year, 2 of the leaders of the Quraysh in Makkah also passed away, Walīd ibn Mughīrah and Al-‘Āṣ ibn Wā’il.

The Original Qiblah

While Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed in Makkah, he faced Bayt al-Maqdis when he prayed Ṣalāh.

He would read in such a manner that both the Kaʿbah and Bayt al-Maqdis would be in front of him.

In order to do this, he used to position himself between Al-Rukn al-Yamānī (the Yemani corner) and Al-Ḥajr al-Aswad (the black stone).

Another amazing miracle of Allāh سُبْحَانَهُ وَتَعَالَى is that the Kaʿbah was built in such a way, that if a person placed themselves between those two prominent points, they would face Bayt al-Maqdis.





Al-Masjid al-Aqṣā'

Madīnah



Maakkan

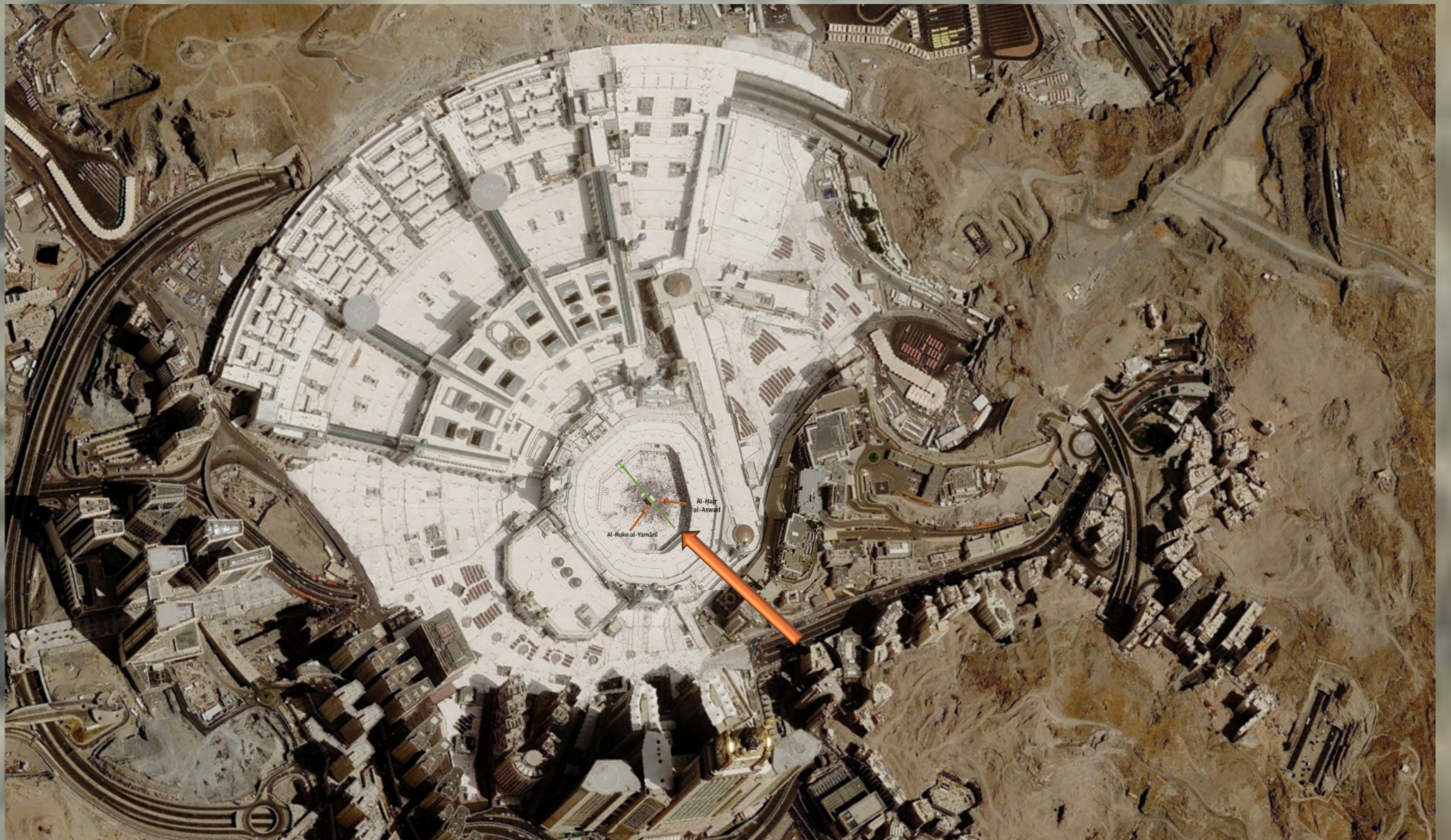


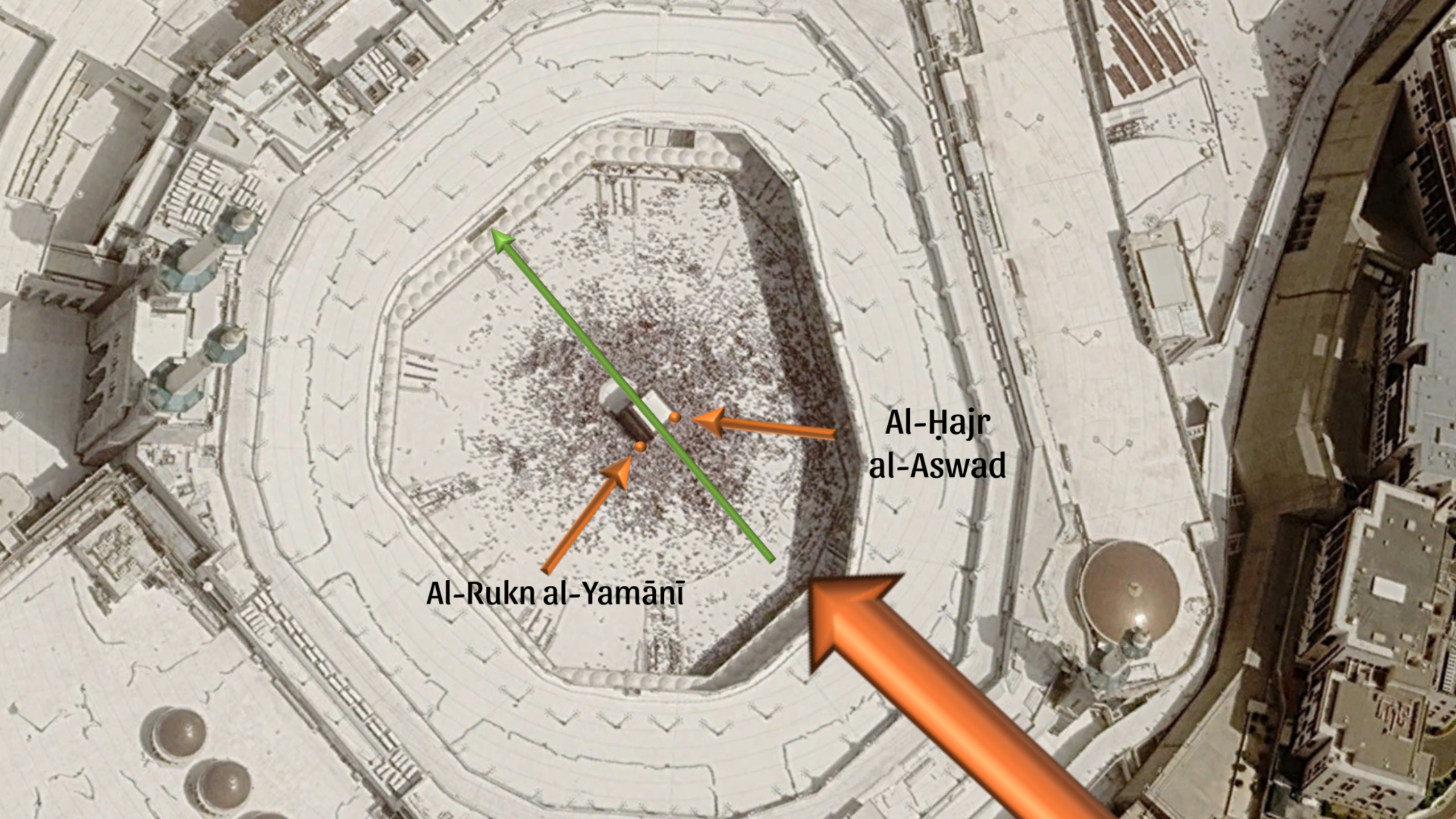
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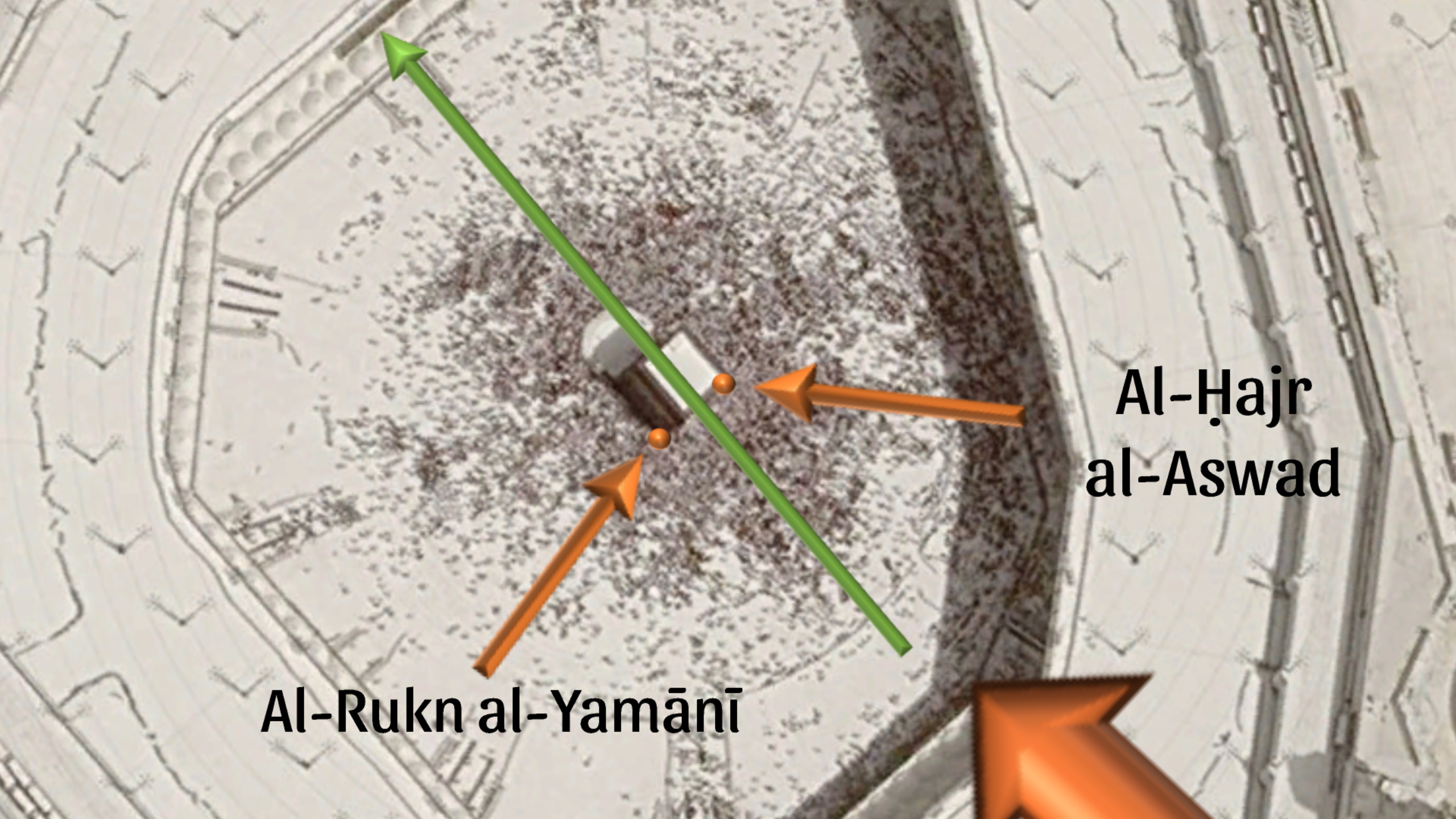
Makkah





Al-Rukn al-Yamānī

Al-Ḥajr
al-Aswad



**Al-Ḥajr
al-Aswad**

Al-Rukn al-Yamānī

The Qiblah in Madīnah



When Rasūlullāh ﷺ came to Madīnah, it was not possible to face both places at the same time.

As Madīnah was located in between Makkah and Bayt al-Maqdis, it would only be possible to face one of these locations.

Therefore Rasūlullāh ﷺ continued to face Bayt al-Maqdis.

Al-Masjid al-Nabawī was originally built with the Qiblah in the direction of Bayt al-Maqdis

Yearning for a Change

Rasūlullāh ﷺ developed a yearning in his heart to pray towards the Ka'bah.

He kept looking up towards the sky, wondering when will the command come from Allāh ﷻ **سُبْحَانَهُ وَتَعَالَى** to pray towards His House.

In the middle of the month of Sha'bān, in the second year of Hijri, Allāh ﷻ sent down the following Revelation:



قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

قَوْلِ وَجْهِكَ عِظَرُ النَّسْجِ الْحَرَامِ وَخَيْبَ مَا كُنْتُمْ قَوْلُوا وَجُوهَكُمْ شَطْرَهُ

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

"We have certainly seen the turning of your face (O Muḥammad ﷺ), towards the sky, and we will surely turn you to a Qiblah which you will be pleased with. So turn your face in the direction of Al-Masjid al-Ḥarām. And wherever you are, turn your faces towards its direction (In Prayer) And indeed the people of the book, well know that it is the truth from their Lord. And Allāh is not unaware of what they do."

Sūrah al-Baqarah Verse 144

Ḥadīth Concerning the Changing of the Qiblah

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ بَيْنَمَا النَّاسُ يُقْبِأُونَ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آيَةٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَنْزَلَ عَلَيْهِ الْبَيِّنَةُ فَرَأَى وَقَدْ أَمَرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا وَكَانَتْ وَجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ³

Ibn 'Umar رضي الله عنه narrated, "While some people were offering the morning prayers in Qubā, someone came to them and said, 'Indeed Rasūlullāh ﷺ received Revelation tonight and he has been commanded to face the Ka'bah, so face towards it'. The people were facing towards Shām (Bayt al-Maqdis) and so they turned towards the Ka'bah."

Ṣaḥīḥ al-Bukhārī 403

Ḥadīth Concerning the Changing of the Qiblah

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَخُوضُ فِي الْمَدِينَةِ فَلَمَّا

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا قَوْلِ وَجْهِكَ عِظَرُ النَّسْجِ الْحَرَامِ

فَمَنْ رَجُلٌ مِنْ بَنِي سُلَيْمَةَ وَلَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ وَقَدْ ضَلُّوا رُكُوعَهُ فَنَادَى أَلَا إِنَّ الْقِبْلَةَ قَدْ خُلِفَتْ . فَنَادُوا كَمَا هُمْ يَخُوضُ الْقِبْلَةَ *

Anas رضي الله عنه narrated, "Rasūlullāh ﷺ used to pray Ṣalāh towards Bayt al-Maqdis, then it was Revealed (to him): "We have certainly seen the turning of your face (O Muḥammad ﷺ), towards the sky, and we will surely turn you to a Qiblah which you will be pleased with. So turn your face in the direction of Al-Masjid al-Ḥarām."

A person from the Banū Salamah passed by: (he found the people) in Rukū' (while) praying Ṣalāt al-Fajr and they had prayed one Rak'ah. He said in a loud voice: 'Listen! the Qiblah has been changed' and they turned towards (the new) Qiblah (Al-Masjid al-Ḥarām) in that very state."

Ṣaḥīḥ Muslim 527

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

“We have certainly seen the turning of your face (O Muḥammad ﷺ), towards the sky, and we will surely turn you to a Qiblah which you will be pleased with. So turn your face in the direction of Al-Masjid al-Ḥarām. And wherever you are, turn your faces towards its direction (In Prayer) And indeed the people of the book, well know that it is the truth from their Lord. And Allāh is not unaware of what they do.”

Ḥadīth Concerning the Changing of the Qiblah

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ³

Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ narrated, “While some people were offering the morning prayers in Qubā, someone came to them and said, ‘Indeed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received Revelation tonight and he has been commanded to face the Ka‘bah, so face towards it’. The people were facing towards Shām (Bayt al-Maqdis) and so they turned towards the Ka‘bah.”

Ṣaḥīḥ al-Bukhārī 403

Ḥadīth Concerning the Changing of the Qiblah

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ فَنَزَلَتْ

"قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ"

فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ وَقَدْ صَلَّوْا رُكْعَةً فَنَادَى أَلَا إِنَّ الْقِبْلَةَ قَدْ

حُوِّلَتْ . فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ ⁴

Anas رَضِيَ اللَّهُ عَنْهُ narrated, “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to pray Ṣalāh towards Bayt al-Maqdis, then it was Revealed (to him): “We have certainly seen the turning of your face (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), towards the sky, and we will surely turn you to a Qiblah which you will be pleased with. So turn your face in the direction of Al-Masjid al-Ḥarām.”

A person from the Banū Salamah passed by; (he found the people) in Rukū‘ (while) praying Ṣalāt al-Fajr and they had prayed one Rak‘ah. He said in a loud voice: ‘Listen! the Qiblah has been changed’ and they turned towards (the new) Qiblah (Al-Masjid al-Ḥarām) in that very state.”

Al-Masjid al-Qiblatayn

Rasūlullāh ﷺ went to visit Umm Bishr ibn al-Barā' ibn Ma'rūr رَضِيَ اللَّهُ عَنْهَا in the locality of the Banū Salamah.

She prepared food for Rasūlullāh ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ when the time for Zuḥr arrived.

Rasūlullāh ﷺ read 2 Rak'āh and was then commanded to turn in the direction of the Ka'bah, so he turned towards the Ka'bah. And this place was named Al-Masjid al-Qiblatayn.

Until recently the Masjid had 2 Mihrābs (prayer niches), one in the direction of Bayt al-Maqdis - Jerusalem and the other in the direction of Al-Masjid al-Ḥarām.

The Mihrāb facing Bayt al-Maqdis was removed and now there is a marker in the direction of Bayt al-Maqdis.



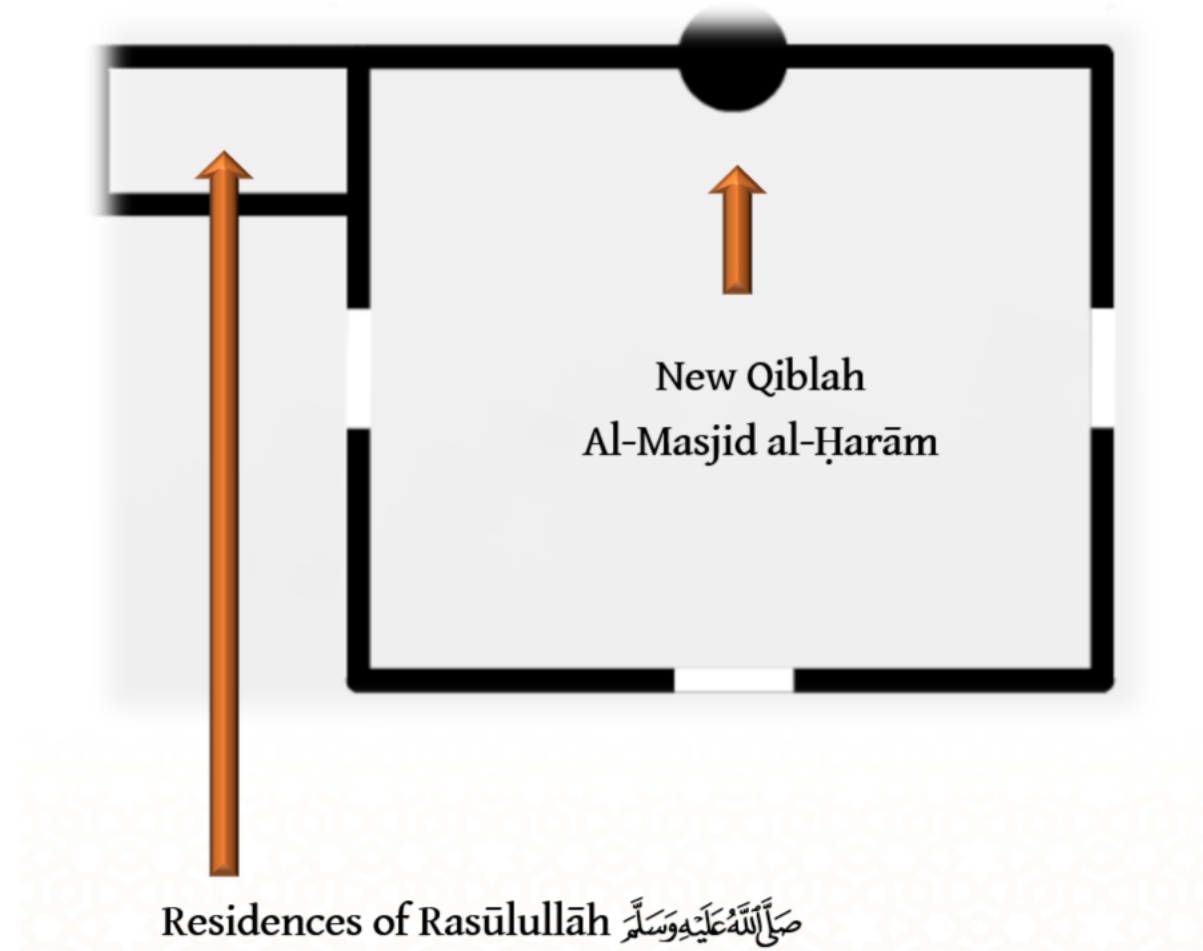
The New Qiblah in Al-Masjid al-Nabawī

The change in Qiblah meant there had to be changes to the layout of Al-Masjid al-Nabawī.

The back wall of the Masjid was now in the direction of the Qiblah.

Previously, the residences of Rasūlullāh ﷺ were to the back and right of the Masjid.

After the change in Qiblah, they were now to the front and left as we see them today.



The People of Şuffah

After the Qiblah had changed, the part of the Masjid, which was next to the original Qiblah, on the northern side was reserved for those Companions رَضِيَ اللَّهُ عَنْهُمْ who had nowhere to stay.

These weak and poor Muslims were patient on their poverty and were more thankful and happy than those who were rich.

These people were known as the Aşḥāb aş-Şuffah or Ahle Şuffah.

Şuffah means a ledge or a covered area, so the people who stayed in that area were given this name.

They would spend night and day in self-rectification and present themselves at the service of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to learn about Islām.



The People of Şuffah

عَنْ أَبِي هُرَيْرَةَ قَالَ رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ إِلَّا إِزَارٌ وَإِمَّا كِسَاءٌ

قَدْ رَبَطُوا فِي أَغْنَاقِهِمْ فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ

فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةً أَنْ تُرَى عَوْرَتُهُ⁵

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said, “I saw seventy from the Aşḥāb aş-Şuffāh. There was no man amongst them who had a sheet (which covered the upper part of the body). They either had an izār (sheet which covers the lower part of the body) or a sheet which they had tied around their necks. Some of these sheets reached the middle part of their shins, and some of them reached their ankles. They would gather the sheet with their hands so their ‘awrah (intimate body parts) would not become exposed.”

The People of Şuffah

Muḥammad ibn Sirīn رَحِمَهُ اللهُ mentions, when evening time used to arrive, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would share out the people of Şuffah amongst the other Companions رَضِيَ اللهُ عَنْهُمْ.

Some of them used to take two, some three and some even more. أَصْحَابِ الصُّفَّةِ

Sa‘ad ibn ‘Ubādah رَضِيَ اللهُ عَنْهُ used to take eighty people at a time and feed them.

Abū Hurayrah رَضِيَ اللهُ عَنْهُ says that he was also from the people of Şuffah and when the evening arrived, they all used to go to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would hand over one or two of them to the wealthy Companions رَضِيَ اللهُ عَنْهُمْ.

Whoever was left would then join Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and share his food with him. After eating, they would spend the night in the Masjid.

Al-Masjid al-Nabawī

In Al-Masjid al-Nabawī, there were 2 pillars which had ropes tied to them.

The Anṣār used to get bunches of fruit from their orchards and hang them on these ropes for the Aṣḥāb aṣ-Ṣuffah.

The Aṣḥāb aṣ-Ṣuffah then used to bring the fruits down with their sticks and eat them. Muʿādh ibn Jabal رَضِيَ اللهُ عَنْهُ used to supervise this.

Jābir رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said for every 10 bunches of fruit, one bunch should be brought to the Masjid for the poor people.

In another Ḥadīth it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the order that every person who owns an orchard, should bring one bunch, and hang it in the Masjid for the poor people.



The Dates

عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ عَلَّقَ رَجُلٌ قِنَاءً أَوْ
قِنُوءًا وَبِيَدِهِ عَصَا فَجَعَلَ يَطْعَنُ بِذَلِكَ يُدَقِّقُ فِي ذَلِكَ الْقِنُو وَيَقُولُ " لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ
تَصَدَّقَ بِأَطْيَبَ مِنْهَا إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ ⁶

‘Auf ibn Mālik al-Ashja‘ī رَضِيَ اللَّهُ عَنْهُ said, “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out and a man had hung up one or more bunches of dates. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a stick in his hand and he started hitting that bunch of dates repeatedly, saying: ‘If the owner of these dates wanted to give in Ṣadaqah (charity), he should have given something better than these. Indeed, the owner of this Ṣadaqah (charity) will eat rotten and shrivelled dates on the Day of Qiyāmah.’”

Sunan ibn Mājah 1821



The Names of the People of Şuffah

The number of the Aşḥāb aş-Şuffah used to fluctuate.

Sometimes there would be more and sometimes less.

‘Ārif Sahrawardī رَحِمَهُ اللهُ has written in ‘Awārif’,
that the number used to sometimes reach four hundred.

Many scholars have collected the name of these
special Companions رَضِيَ اللهُ عَنْهُمْ. Some of the names are as follows:

أَصْحَابِ الصُّفَّةِ

	Name of Companion
1.	Abū 'Ubaydah - 'Amir ibn al-Jarrah رَضِيَ اللهُ عَنْهُ
2.	'Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ, the son of Yāsir رَضِيَ اللهُ عَنْهُ and Summayyah رَضِيَ اللهُ عَنْهَا who had both been persecuted in Makkah
3.	'Abdullah ibn Mas'ūd رَضِيَ اللهُ عَنْهُ, the great narrator of Hadith
4.	Miqdād ibn 'Amr رَضِيَ اللهُ عَنْهُ
5.	Khabshah ibn al-'Arat رَضِيَ اللهُ عَنْهُ
6.	Bilāl ibn Rabā'ah رَضِيَ اللهُ عَنْهُ, Mu'adhin of Rasūlullah ﷺ
7.	Ṣuhayb ibn Sinān رَضِيَ اللهُ عَنْهُ
8.	Zayd ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, brother of 'Umar رَضِيَ اللهُ عَنْهُ
9.	Abū Muthad - Kanāz ibn Ḥuṣayn 'Adawī رَضِيَ اللهُ عَنْهُ
10.	Abū Kabshah رَضِيَ اللهُ عَنْهُ, freed slave of Rasūlullah ﷺ
11.	Ṣafwān ibn Bayḍā' رَضِيَ اللهُ عَنْهُ
12.	Abū 'Abas ibn Jabr رَضِيَ اللهُ عَنْهُ
13.	Salīm رَضِيَ اللهُ عَنْهُ, freed slave of Abū Ḥudhayfah رَضِيَ اللهُ عَنْهُ
14.	Mis'ab ibn Athābah رَضِيَ اللهُ عَنْهُ
15.	'Ukashah ibn Miḥṣan رَضِيَ اللهُ عَنْهُ
16.	Mas'ūd ibn Rabī' رَضِيَ اللهُ عَنْهُ
17.	'Umayr ibn 'Awf رَضِيَ اللهُ عَنْهُ
18.	'Uwaym ibn Sa'īdah رَضِيَ اللهُ عَنْهُ

	Name of Companion
19.	Abū Luḥabāh رَضِيَ اللهُ عَنْهُ
20.	Salīm ibn 'Umayr رَضِيَ اللهُ عَنْهُ
21.	Abū Bisr Ka'ab ibn 'Amr رَضِيَ اللهُ عَنْهُ
22.	Khubayb ibn Yasa'f رَضِيَ اللهُ عَنْهُ
23.	'Abdullah ibn Unays رَضِيَ اللهُ عَنْهُ
24.	Jundab ibn Junādah - Abū Dhār Ghifārī رَضِيَ اللهُ عَنْهُ
25.	'Urbah ibn Mas'ūd Huzālī رَضِيَ اللهُ عَنْهُ
26.	'Abdullah ibn 'Umar رَضِيَ اللهُ عَنْهُ
27.	Salīm al-Fārsī رَضِيَ اللهُ عَنْهُ
28.	Ḥudhayfah ibn al-Yamān رَضِيَ اللهُ عَنْهُ
29.	Abū Dardā - 'Uwaymir ibn 'Amr رَضِيَ اللهُ عَنْهُ
30.	'Abdullah ibn Zayd Juhmī رَضِيَ اللهُ عَنْهُ
31.	Ḥajjāj ibn 'Amr Aslamī رَضِيَ اللهُ عَنْهُ
32.	Abū Hurayrah Dawṣī رَضِيَ اللهُ عَنْهُ
33.	Ṭawṣan رَضِيَ اللهُ عَنْهُ, freed slave of Rasūlullah ﷺ
34.	Mu'adh ibn al-Jarīth رَضِيَ اللهُ عَنْهُ
35.	Sa'īb ibn Khallād رَضِيَ اللهُ عَنْهُ
36.	Ṭhabīb ibn Wad'ah رَضِيَ اللهُ عَنْهُ

أَصْحَابِ الصُّفَّةِ

	Name of Companion
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3.	‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ, the great narrator of Ḥadīth
4.	Miqdād ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ
5.	Khabbāb ibn al-Arat رَضِيَ اللَّهُ عَنْهُ
6.	Bilāl ibn Rabāh رَضِيَ اللَّهُ عَنْهُ, Mu’adhdhin of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
7.	Ṣuhayb ibn Sinān رَضِيَ اللَّهُ عَنْهُ
8.	Zayd ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, brother of ‘Umar رَضِيَ اللَّهُ عَنْهُ
9.	Abū Murthad - Kanāz ibn Ḥuṣayn ‘Adawī رَضِيَ اللَّهُ عَنْهُ
10.	Abū Kabshah رَضِيَ اللَّهُ عَنْهُ, freed slave of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
11.	Ṣafwān ibn Bayḍā’ رَضِيَ اللَّهُ عَنْهُ
12.	Abū ‘Abas ibn Jabr رَضِيَ اللَّهُ عَنْهُ
13.	Sālim رَضِيَ اللَّهُ عَنْهُ, freed slave of Abū Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ
14.	Miṣṭah ibn Athāthā رَضِيَ اللَّهُ عَنْهُ
15.	‘Ukāshah ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ
16.	Mas‘ūd ibn Rab‘ī رَضِيَ اللَّهُ عَنْهُ
17.	‘Umayr ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ
18.	‘Uwaym ibn Sā‘idah رَضِيَ اللَّهُ عَنْهُ

	Name of Companion
19.	Abū Lubābah رَضِيَ اللَّهُ عَنْهُ
20.	Sālim ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ
21.	Abū Bishr Ka‘ab ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ
22.	Khubayb ibn Yasāf رَضِيَ اللَّهُ عَنْهُ
23.	‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ
24.	Jundub ibn Junādah - Abū Dhar Ghifārī رَضِيَ اللَّهُ عَنْهُ
25.	‘Utbah ibn Mas‘ūd Huzalī رَضِيَ اللَّهُ عَنْهُ
26.	‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ
27.	Salmān al-Fārsī رَضِيَ اللَّهُ عَنْهُ
28.	Hudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ
29.	Abū Dardā - ‘Uwaymir ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ
30.	‘Abdullāh ibn Zayd Juhnī رَضِيَ اللَّهُ عَنْهُ
31.	Ḥajjāj ibn ‘Amr Aslamī رَضِيَ اللَّهُ عَنْهُ
32.	Abū Hurayrah Dawsī رَضِيَ اللَّهُ عَنْهُ
33.	Thawbān رَضِيَ اللَّهُ عَنْهُ, freed slave of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
34.	Mu‘ādh ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ
35.	Sā‘ib ibn Khallād رَضِيَ اللَّهُ عَنْهُ
36.	Thābit ibn Wadī‘ah رَضِيَ اللَّهُ عَنْهُ

أَصْحَابِ الصُّفَّةِ

Summary

Allāh ﷻ now sent the command to strive in the His path.

Those expeditions in which Rasūlullāh ﷻ was personally involved in were called Gazwāt.

The expeditions he ordered but did not participate were called Sarāya.

There were 28 Gazwāt and at least 35 Sarāya.

The first expedition took place in Ramaḍān in the 1st year of Hijrah.

Saʿad ibn Abū Waqqās رَضِيَ اللهُ عَنْهُ shot the first arrow in Islām.

Summary

‘Uthmān رَضِيَ اللَّهُ عَنْهُ purchased the well of Rūmā for the benefit of the Muslims.

The original Qiblah of the Muslims was Bayt al-Maqdīs.

16 or 17 months after the Migration, Allāh سُبْحَانَهُ وَتَعَالَى sent down Revelation for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to now face Al-Masjid al-Ḥarām.

When the Revelation came, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was reading Ṣalāh, after 2 Rak‘ah he turned in the direction of the Ka‘bah.

This incident happened at Al-Masjid al-Qiblatayn

Changes were now required to Al-Masjid al-Nabawī for the new Qiblah.

Summary

The People of Şuffah were the weak and poor Muslims who had no place to stay.

Rasūlullāh ﷺ reserved a special place for them in the Masjid.

The People of Şuffah would be shared out amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ so they could feed them.

The ones left behind would stay with Rasūlullāh ﷺ and share in his food.

Bunches of fruit would be tied to the pillars in the Masjid for them to eat.

Among the People of Şuffah were Abū Hurayrah,

Abū ‘Ubaydah ibn al-Jarrah, ‘Abdullāh ibn Mas‘ūd and Bilāl رَضِيَ اللَّهُ عَنْهُمْ.



For both L_{local} and L_{global} , the local and global features are again represented by the feature vectors.

As proposed in [14], the L_{local} and L_{global} are computed by using the following formulas:

L_{local} and L_{global} are calculated by using the corresponding local and global features, and a learned function in the local and global layers of the network (Figure 1). In the local layer, the local features are used to calculate the local loss, and the global features are used to calculate the global loss. In the global layer, the global features are used to calculate the global loss, and the local features are used to calculate the local loss.

The following figure 1 shows the network structure for the local and global features.



The New Qiblah in al-Masjid al-Habawi

The diagram shows a simple room with a door and a window. A person is standing in the doorway, looking out. A label "No other exits" points to the door.



The First Arrow

[illegible]

The Plan



The Expeditions

The people who wished to cause them harm would also harm the new state. *Nijazov* had given them permission to fight and defend.

The next five years would see the automatic rise of 1 billion in the U.S.



Summary of tactics

There is a significant difference in the mean of the following variables between the two groups:

Variable	Mean	SD
Age (years)	20	7.4
Weight (kg)	20	2.0
Height (cm)	47	4.0
Body mass index (BMI)	16	1.0

The results of the study are presented in Table 1. The mean age of the patients was 20 years, the mean weight was 20 kg, the mean height was 47 cm, and the mean BMI was 16. The mean duration of the disease was 1.5 years. The mean duration of the disease was 1.5 years.

Parameter	Value
Normal weight	90
Obesity (BMI > 30)	75
Obesity (BMI > 35)	50
Hyperlipidemia	40
Hypercholesterolemia	30

Figure 1. Relative risk of developing type 2 diabetes mellitus in individuals with obesity and other risk factors. The risk of developing type 2 diabetes mellitus is increased in individuals with obesity and other risk factors. The risk is highest in individuals with obesity and hyperlipidemia, and lowest in individuals with obesity and hypercholesterolemia.



The First Expedition

These results reflect the suggestion that the success of these projects in the region of the Mediterranean is largely dependent on the support of the local population.

We did not investigate the impact of the project on the local economy of the Mediterranean coastal region, which would require a more detailed study.

Overall, the results of the study indicate that the project has a positive impact on the local economy of the Mediterranean coastal region, which would require a more detailed study.



Sīrah of Muhammad ﷺ

عن رسول الله

Part 14 - The Commandments Increase