THE PROPHET'S SIRAH

SERIES 8

BUILDING THE COMMUNITY OF MADINAH

The Brotherhood of the Muhajirun and Ansar, the Adhan, the Charter of Madinah and the Change of Qiblah According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy."

SURAH AL-HUJURAT 49:10

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ACKNOWLEDGEMENT

All praise is due to Allah, who joined the hearts of the believers and made them brothers by His favour. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This eighth book of The Prophet's Sirah tells how the Messenger of Allah ﷺ built a community in Madinah: the mosque at its centre, the brotherhood of the Muhajirun and Ansar, the first call of the adhan, the Charter of Madinah, and the change of qiblah to the Ka'bah. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a very simple mosque in the morning**: **pillars of palm trunks**, **a roof of palm fronds** and **low mud-brick walls**, with **morning sunlight** streaming through gaps in the roof onto the sandy floor. Around it lie the green **date-palm gardens** of Madinah.

The mosque stands for the Prophet's Mosque in its earliest days — built of palm trunks and fronds (Sahih al-Bukhari 3932) — the centre of a new community that united the Muhajirun and Ansar. The morning light symbolises a new beginning for the Muslims in Madinah.

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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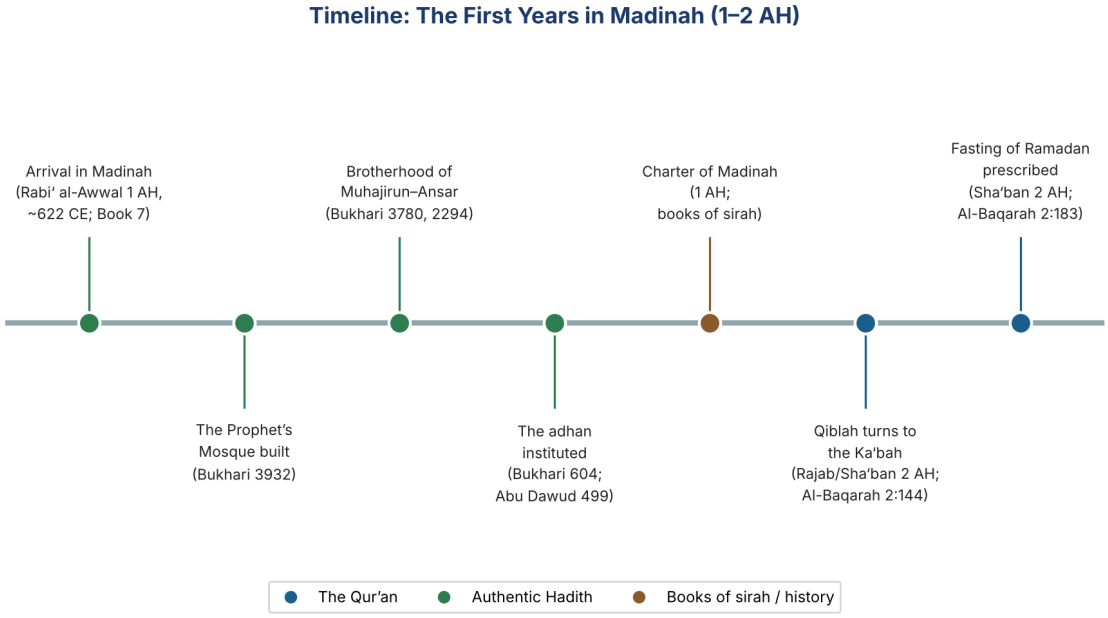
Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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BUILDING THE COMMUNITY OF MADINAH

The seventh book of The Prophet's Sirah ended with the Messenger of Allah ﷺ arriving in Madinah and beginning to build the mosque. The hijrah was not merely a change of place; it was the start of ***a new community***. This eighth eBook tells how he built it — not with the sword or wealth, but with ***a mosque, brotherhood and a covenant***.

In roughly the first two years, Madinah witnessed ***the brotherhood of the Muhajirun and Ansar***, the first call of ***the adhan***, ***the Charter of Madinah***, the change of ***qiblah*** to the Ka'bah, and the obligation of ***fasting Ramadan***. Each event rests on the Qur'an and authentic Hadith, while information from the books of sirah is clearly marked.



The order of some first-year events is uncertain; dates follow the well-known view of the sirah scholars.

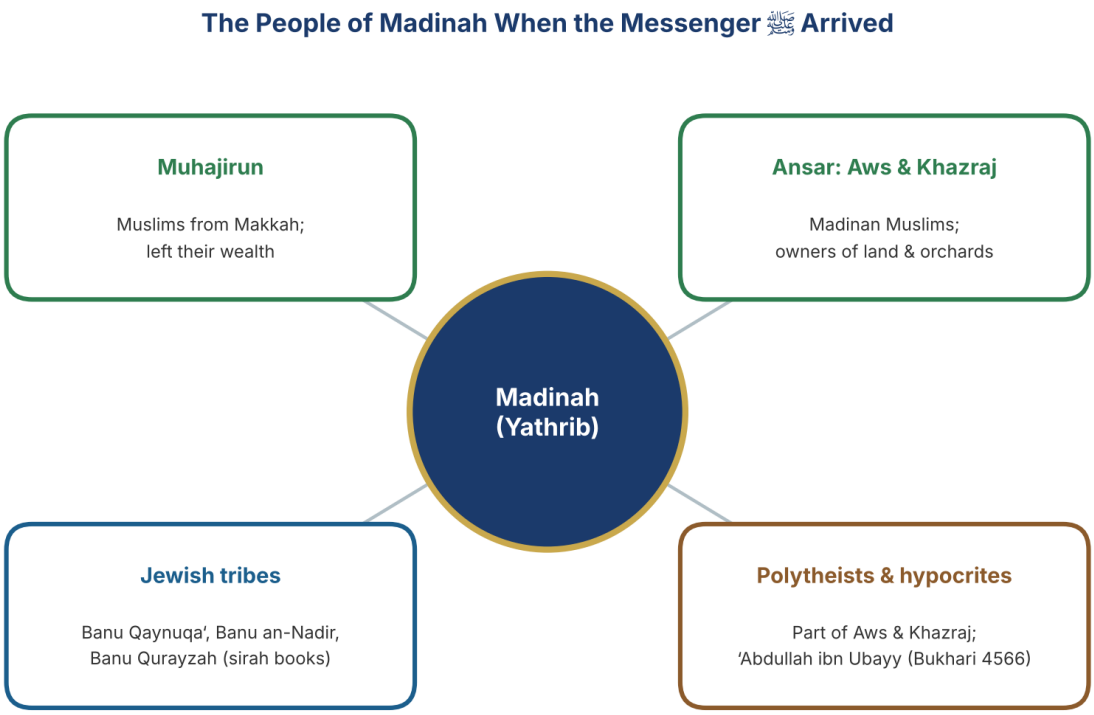
Figure 1: Timeline of the first years in Madinah.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah is placed in brown "Sirah Note" boxes, and historical facts come with source links.

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A NEW COMMUNITY IN MADINAH

The Madinah the Messenger of Allah ﷺ came to was not a uniform town. Its people were made up of several groups differing in religion, lineage and interest:



A plural society: the Charter of Madinah governed relations between all these groups.

Figure 2: The groups in Madinah when the Messenger ﷺ arrived.

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AWS AND KHAZRAJ: FROM ENEMIES TO BROTHERS

The two Arab tribes of Madinah, ***Aws and Khazraj***, had long fought each other. Their last war, ***the Battle of Bu'ath***, took place only a few years before the hijrah. 'A'ishah رضى الله عنها said: ***"The day of Bu'ath was a day Allah sent ahead for His Messenger"***, for it weakened their leaders so that they were readier to accept Islam (Sahih al-Bukhari 3777).

Allah reminds them of this favour: ***"remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers"***. Ibn Kathir mentions this verse was revealed concerning the Aws and KhazrajTafsir Ibn Kathir 3:103.

The lesson: Islam did not only change belief, it also ***healed deep-rooted enmity***. The first task of the Messenger of Allah ﷺ in Madinah was ***to unite hearts***.

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THE MOSQUE: CENTRE OF THE COMMUNITY

The first thing the Messenger of Allah ﷺ built in Madinah was ***a mosque*** (Book 7). The Prophet's Mosque was very simple: its pillars were ***palm trunks***, its roof ***palm fronds***, and its walls ***mud brick*** (Sahih al-Bukhari 3932). Yet it became the centre of all community affairs:

ROLE OF THE PROPHET'S MOSQUE	EXPLANATION
Place of worship	The five congregational prayers and Jumu'ah.
Centre of learning	The Messenger of Allah ﷺ taught the Qur'an and rulings in it.
House of guests and the poor	The People of the Suffah — "the guests of Islam" — lived on its veranda (Bukhari 6452).
Centre of administration	Receiving delegations, consulting and deciding.
Place of unity	The Muhajirun and Ansar met five times a day.

SIRAH NOTE: THE PEOPLE OF THE SUFFAH

At the back of the Prophet's Mosque was ***the Suffah***, a roofed platform where poor Companions without family or house in Madinah lived. Abu Hurayrah رضى الله عنه, who later became one of them, called them ***"the guests of Islam"*** (Sahih al-Bukhari 6452). The Messenger of Allah ﷺ sent them the charity he received and shared his gifts with them.

Their number varied; the books of sirah say it sometimes reached several dozen. They were ***full-time students*** in Islam's first school.

REFERENCES:

Sahih al-Bukhari 6452. https://sunnah.com/bukhari:6452

The lesson: in Islam the mosque is not merely a building for prayer, but ***the heart of the community***. The simplicity of its building did not lessen the greatness of its role.

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THE BROTHERHOOD IN ANAS'S HOUSE

The Muhajirun reached Madinah ***empty-handed***. They had left homes, wealth and trade in Makkah. To solve this, the Messenger of Allah ﷺ took an unprecedented step: ***making each Muhajir the brother*** of one of the Ansar. Anas ibn Malik رضى الله عنه told where the bond was made:

HADITH — SAHIH AL-BUKHARI, NO. 2294

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عَاصِمٌ، قَالَ قُلْتُ لأَنَسٍ رضى الله عنه أَبَلَغَكَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لاَ حِلْفَ فِي الإِسْلاَمِ. فَقَالَ قَدْ حَالَفَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ قُرَيْشٍ وَالأَنْصَارِ فِي دَارِي.

TRANSLATION:

'Asim said: I asked Anas رضى الله عنه: "Has it reached you that the Prophet ﷺ said: 'There is no alliance (hilf) in Islam'?" He said: **"The Prophet ﷺ bound Quraysh and the Ansar together in my house."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn as-Sabbah, from Isma'il ibn Zakariyya, from 'Asim (al-Ahwal), from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Guarantees, Hadith No. 2294. Also narrated by Muslim (No. 2529).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2294

Anas was answering a question about the saying ***"There is no hilf in Islam"***. Scholars explain that what is negated is ***the pre-Islamic pact*** of mutual support even in wrongdoing, while ***brotherhood based on faith and helping one another*** in good remains lawful.

SIRAH NOTE: HOW MANY WERE MADE BROTHERS?

Ibn Sa'd and the books of sirah say the Messenger of Allah ﷺ made ***ninety men*** brothers — forty-five Muhajirun and forty-five Ansar — in the house of Anas ibn Malik, a few months after the hijrah. This number is from the books of sirah; authentic hadith mentions only the place (Anas's house).

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; al-Mubarakpuri, ar-Raheeq al-Makhtum.

This brotherhood brought to life the words of Allah: ***"The believers are but brothers"***, the motto of this eBookTafsir Ibn Kathir 49:10.

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"SHOW ME THE MARKET"

The most famous story of the brotherhood is that of ***'Abd ar-Rahman ibn 'Awf***, a Muhajir, and ***Sa'd ibn ar-Rabi'***, a wealthy man of the Ansar. It shows the height of sacrifice on one side, and the height of self-respect on the other:

HADITH — SAHIH AL-BUKHARI, NO. 3780

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ لَمَّا قَدِمُوا الْمَدِينَةَ آخَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ عَبْدِ الرَّحْمَنِ وَسَعْدِ بْنِ الرَّبِيعِ، قَالَ لِعَبْدِ الرَّحْمَنِ إِنِّي أَكْثَرُ الأَنْصَارِ مَالاً فَأَقْسِمُ مَالِي نِصْفَيْنِ، وَلِي امْرَأَتَانِ، فَانْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَسَمِّهَا لِي أُطَلِّقْهَا، فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجْهَا. قَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، أَيْنَ سُوقُكُمْ فَدَلُّوهُ عَلَى سُوقِ بَنِي قَيْنُقَاعَ، فَمَا انْقَلَبَ إِلاَّ وَمَعَهُ فَضْلٌ مِنْ أَقِطٍ وَسَمْنٍ، ثُمَّ تَابَعَ الْغُدُوَّ، ثُمَّ جَاءَ يَوْمًا وَبِهِ أَثَرُ صُفْرَةٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم مَهْيَمْ. قَالَ تَزَوَّجْتُ. قَالَ كَمْ سُقْتَ إِلَيْهَا. قَالَ نَوَاةً مِنْ ذَهَبٍ. أَوْ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، شَكَّ إِبْرَاهِيمُ.

TRANSLATION:

Ibrahim ibn 'Abd ar-Rahman ibn 'Awf narrated from his father: **When they (the Muhajirun) arrived in Madinah, the Messenger of Allah ﷺ made 'Abd ar-Rahman (ibn 'Awf) and Sa'd ibn ar-Rabi' brothers.**

Sa'd said to 'Abd ar-Rahman: "I am the wealthiest of the Ansar; I will split my wealth in two (half for you). I also have two wives; see which one you like, tell me, and I will divorce her, and when her waiting period ends, marry her." 'Abd ar-Rahman said: "May Allah bless your family and wealth for you. Where is your market?" They showed him the market of Banu Qaynuqa'. He did not return without a surplus of dried curd and butter. He kept going to the market, until one day he came with traces of yellow perfume. The Prophet ﷺ asked: **"What is this?"** He said: "I have married." He asked: **"How much dowry did you give?"** He said: "A piece of gold the weight of a date-stone."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn 'Abdullah, from Ibrahim ibn Sa'd, from his father (Sa'd ibn Ibrahim), from his grandfather (Ibrahim ibn 'Abd ar-Rahman ibn 'Awf).

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the brotherhood the Prophet ﷺ established between the Muhajirun and the Ansar, Hadith No. 3780.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3780

TWO BEAUTIFUL CHARACTERS

SA'D IBN AR-RABI' (ANSAR)	'ABD AR-RAHMAN IBN 'AWF (MUHAJIR)
Offered half his wealth	Prayed for blessing on his brother's wealth
Generous without being asked	Kept his dignity; would not depend on others
Ithar — preferring his brother	'Iffah — refraining from asking
Gave what he had	"Show me the market" — worked for himself

'Abd ar-Rahman went to ***the market of Banu Qaynuqa'***, traded with very little capital, and soon was able to marry. He later became one of the ***wealthiest*** and most generous Companions. The Messenger of Allah ﷺ also taught in another hadith: ***"The upper hand is better than the lower hand"*** (Sahih al-Bukhari 1427).

Sa'd ibn ar-Rabi' رضى الله عنه was martyred at ***the Battle of Uhud***, according to the books of sirah — giving his life just as he had been ready to give his wealth.

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THE BROTHERHOOD PAIRS

The Messenger of Allah ﷺ chose the brotherhood pairs wisely — often pairing people who ***complemented each other***. Among the pairs mentioned in hadith and the books of sirah:

MUHAJIR	ANSARI BROTHER AND SOURCE
'Abd ar-Rahman ibn 'Awf	Sa'd ibn ar-Rabi' — Sahih al-Bukhari 3780
Salman al-Farisi	Abu ad-Darda' — Sahih al-Bukhari 1968
Abu Bakr as-Siddiq	Kharijah ibn Zayd — sirah books
'Umar ibn al-Khattab	'Itban ibn Malik — sirah books
Abu 'Ubaydah ibn al-Jarrah	Sa'd ibn Mu'adh — sirah books
Mus'ab ibn 'Umayr	Abu Ayyub al-Ansari — sirah books

SALMAN AND ABU AD-DARDA'

Authentic hadith shows how this brotherhood worked in real life, when ***Salman*** visited his brother ***Abu ad-Darda'***:

HADITH — SAHIH AL-BUKHARI, NO. 1968

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ آخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَ سَلْمَانَ، وَأَبِي الدَّرْدَاءِ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً. فَقَالَ لَهَا مَا شَأْنُكِ قَالَتْ أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا. فَقَالَ كُلْ. قَالَ فَإِنِّي صَائِمٌ. قَالَ مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ. قَالَ فَأَكَلَ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ. قَالَ نَمْ. فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ. فَقَالَ نَمْ. فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ قُمِ الآنَ. فَصَلَّيَا، فَقَالَ لَهُ سَلْمَانُ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ. فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم صَدَقَ سَلْمَانُ.

TRANSLATION:

Abu Juhayfah رضى الله عنه said: **The Prophet ﷺ made Salman and Abu ad-Darda' brothers. Salman visited Abu ad-Darda' and saw Umm ad-Darda' in shabby clothes. He asked: "What is the matter with you?" She said: "Your brother Abu ad-Darda' has no need of this world."** Abu ad-Darda' came and

prepared food, and said: "Eat, I am fasting." Salman said: "I will not eat until you eat." So he ate. At night Abu ad-Darda' got up to pray; Salman said: "Sleep," and he slept. Then he got up again; Salman said: "Sleep." At the end of the night Salman said: "Get up now," and they both prayed. **Salman said to him: "Your Lord has a right over you, your self has a right over you, and your family has a right over you; so give each its due."** Abu ad-Darda' came to the Prophet ﷺ and told him, and the Prophet ﷺ said: **"Salman has spoken the truth."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ja'far ibn 'Awn, from Abu al-'Umays, from 'Awn ibn Abi Juhayfah, from his father (Abu Juhayfah) رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Fasting, Hadith No. 1968.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1968

The lesson: Islamic brotherhood is not only sharing wealth, but also ***advising one another*** for the good of this world and the next.

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INHERITANCE BY BROTHERHOOD AND ITS ABROGATION

At first, this bond was so strong that a Muhajir ***inherited*** from his Ansari brother rather than from his own kin. Ibn 'Abbas رضى الله عنهما explained that this ruling was later ***abrogated***, leaving only ***help, support and sincere advice***, and bequest (Sahih al-Bukhari 2292).

Ibn 'Abbas linked it to the words of Allah: ***"And for all, We have made heirs to what is left by parents and relatives"*** Tafsir Ibn Kathir 4:33.

STAGE	RULING ON THE BROTHERHOOD
Early hijrah	Brothers in faith inherited from each other because of the Muhajirun's need.
Once the community was stable	Inheritance returned to kin (An-Nisa' 4:33; Al-Anfal 8:75).
Remains to this day	Mutual help, support, advice and bequest.

The lesson: Islamic law is ***gradual*** and suited to circumstances. When the pressing need passed, the ruling returned to its norm without erasing the spirit of brotherhood.

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THE ANSAR WHO PREFERRED THEIR BROTHERS

The Qur'an praises the Ansar with a rare quality: ***ithar***, preferring others even when one is in need oneself. Abu Hurayrah رضى الله عنه narrated the story of an Ansari family that occasioned the verse:

HADITH — SAHIH AL-BUKHARI, NO. 3798

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَبَعَثَ إِلَى نِسَائِهِ فَقُلْنَ مَا مَعَنَا إِلاَّ الْمَاءُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ يَضُمُّ، أَوْ يُضِيفُ هَذَا. فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ أَنَا. فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ أَكْرِمِي ضَيْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ مَا عِنْدَنَا إِلاَّ قُوتُ صِبْيَانِي. فَقَالَ هَيِّئِي طَعَامَكِ، وَأَصْبِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إِذَا أَرَادُوا عَشَاءً. فَهَيَّأَتْ طَعَامَهَا وَأَصْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلاَ يُرِيَانِهِ أَنَّهُمَا يَأْكُلاَنِ، فَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ، غَدَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ضَحِكَ اللَّهُ اللَّيْلَةَ ـ أَوْ عَجِبَ ـ مِنْ فَعَالِكُمَا فَأَنْزَلَ اللَّهُ {وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ}

TRANSLATION:

Abu Hurayrah رضى الله عنه said: **A man came to the Prophet ﷺ. He sent word to his wives, but they said: "We have nothing but water." The Messenger of Allah ﷺ said: "Who will host this man?" A man of the Ansar said: "I will." He took him home to his wife and said: "Honour the guest of the Messenger of Allah ﷺ." She said: "We have nothing but the children's food." He said: "Prepare your food, light the lamp, and put the children to sleep when they want supper." She prepared the food, lit the lamp and put the children to sleep, then got up as if to fix the lamp and put it out. The two of them pretended to eat, and went to bed hungry. In the morning he went to the Messenger of Allah ﷺ, who said: "Last night Allah laughed — or marvelled — at what you two did."** Then Allah revealed: {but give them preference over themselves, even though they are in privation…} (Al-Hashr 59:9).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad, from 'Abdullah ibn Dawud, from Fudayl ibn Ghazwan, from Abu Hazim, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3798. Also narrated by Muslim (No. 2054), who names the man as Abu Talhah.

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GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3798

The verse revealed describes them as those who ***"They love those who emigrated to them"***, and give them preference over themselves, even in privationTafsir Ibn Kathir 59:9.

THE LAMP THAT WAS PUT OUT

Notice this couple's wisdom: they ***put out the lamp*** so the guest would not notice his hosts were not eating, letting him eat comfortably without embarrassment. They honoured the guest ***without making him feel indebted***. Muslim narrates that the man was ***Abu Talhah*** رضى الله عنه (Sahih Muslim 2054).

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LOVE OF THE ANSAR IS A SIGN OF FAITH

The sacrifice of the Ansar was so great that the Messenger of Allah ﷺ made ***love for them*** part of faith:

HADITH — SAHIH AL-BUKHARI, NO. 17

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ سَمِعْتُ أَنَسًا، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ.

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ said: **"The sign of faith is love of the Ansar, and the sign of hypocrisy is hatred of the Ansar."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid, from Shu'bah, from 'Abdullah ibn 'Abdullah ibn Jabr, from Anas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, chapter: love of the Ansar is a sign of faith, Hadith No. 17. Also narrated by Muslim (No. 74).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:17

THE ANSAR OFFER THEIR PALM GROVES

The Ansar once said to the Prophet ﷺ: ***"Divide the palm groves between us and our brothers (the Muhajirun)."*** He said: ***"No."*** Then they said: "You (Muhajirun) work in our groves, and we share the fruit with you." They replied: "We hear and we obey" (Sahih al-Bukhari 2325).

This solution was very wise: the Ansar ***remained landowners***, the Muhajirun ***worked and earned*** with dignity, and both sides benefited. It is an early example of ***economic partnership*** in Islam.

WHO	CONTRIBUTION
Ansar	Land, groves, homes and protection
Muhajirun	Labour, trading skill and knowledge
The Messenger ﷺ	Leadership, justice and uniting hearts

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THE ADHAN: FROM A BELL TO BILAL'S CALL

In Makkah, the Muslims could not call to prayer openly. In Madinah, they needed a way to gather people at prayer times. Ibn 'Umar رضى الله عنهما described the discussion:

HADITH — SAHIH AL-BUKHARI, NO. 604

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، كَانَ يَقُولُ كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاَةَ، لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ، فَقَالَ بَعْضُهُمْ اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى. وَقَالَ بَعْضُهُمْ بَلْ بُوقًا مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ أَوَلاَ تَبْعَثُونَ رَجُلاً يُنَادِي بِالصَّلاَةِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا بِلاَلُ قُمْ فَنَادِ بِالصَّلاَةِ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: **When the Muslims came to Madinah, they used to gather and estimate the time of prayer; no one called for it. One day they discussed this. Some said: "Use a bell like the Christians' bell." Others said: "Use a horn like the Jews' horn." 'Umar said: "Why not send a man to call to the prayer?" The Messenger of Allah ﷺ said: "O Bilal, get up and call to the prayer."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mahmud ibn Ghaylan, from 'Abd ar-Razzaq, from Ibn Jurayj, from Nafi', from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Adhan, chapter on the beginning of the adhan, Hadith No. 604. Also narrated by Muslim (No. 377).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:604

PROPOSAL	ORIGIN
A bell (naqus)	The Christians' way
A horn (buq)	The Jews' way
A man calling out	'Umar's suggestion — accepted

The lesson: the Messenger of Allah ﷺ ***consulted*** the Companions, and Islam chose ***its own*** distinctive symbol, not copying other religions. A human voice proclaiming Allah's name became this nation's sign to this day.

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THE DREAM OF 'ABDULLAH IBN ZAYD

The words of the adhan we hear today come from ***a true dream*** of a Companion of the Ansar, 'Abdullah ibn Zayd رضى الله عنه:

HADITH — SUNAN ABI DAWUD, NO. 499

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهِ، قَالَ حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ زَيْدٍ، قَالَ لَمَّا أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاقُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِجَمْعِ الصَّلاَةِ طَافَ بِي وَأَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوسًا فِي يَدِهِ فَقُلْتُ يَا عَبْدَ اللَّهِ أَتَبِيعُ النَّاقُوسَ قَالَ وَمَا تَصْنَعُ بِهِ فَقُلْتُ نَدْعُو بِهِ إِلَى الصَّلاَةِ. قَالَ أَفَلاَ أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ فَقُلْتُ لَهُ بَلَى. قَالَ فَقَالَ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ حَىَّ عَلَى الْفَلاَحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ قَالَ ثُمَّ اسْتَأْخَرَ عَنِّي غَيْرَ بَعِيدٍ ثُمَّ قَالَ وَتَقُولُ إِذَا أَقَمْتَ الصَّلاَةَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ بِمَا رَأَيْتُ فَقَالَ إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللَّهُ فَقُمْ مَعَ بِلاَلٍ فَأَلْقِ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤَذِّنْ بِهِ فَإِنَّهُ أَنْدَى صَوْتًا مِنْكَ. فَقُمْتُ مَعَ بِلاَلٍ فَجَعَلْتُ أُلْقِيهِ عَلَيْهِ وَيُؤَذِّنُ بِهِ - قَالَ - فَسَمِعَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِي بَيْتِهِ فَخَرَجَ يَجُرُّ رِدَاءَهُ وَيَقُولُ وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُ مِثْلَ مَا رَأَى. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلِلَّهِ الْحَمْدُ.

TRANSLATION:

'Abdullah ibn Zayd رضى الله عنه said: **When the Messenger of Allah ﷺ ordered a bell to be made and struck to gather people for prayer, in my sleep a man carrying a bell in his hand came round to me. I said: "O servant of Allah, will you sell the bell?" He asked: "What will you do with it?" I said: "We will call people to prayer with it." He said: "Shall I not show you something better than that?" I said: "Yes." He said: "Say: Allahu akbar, Allahu akbar…"** — and he taught the words of the adhan and the iqamah. **In**

the morning I came to the Messenger of Allah ﷺ and told him. He said: "It is a true vision, in sha Allah. Go with Bilal and teach him what you saw so that he calls it out, for his voice is louder than yours." When 'Umar ibn al-Khattab heard it from his house, he came out trailing his cloak and said: **"By the One who sent you with the truth, O Messenger of Allah, I saw the same as he saw."** The Messenger of Allah ﷺ said: **"All praise is due to Allah."**

CHAIN OF NARRATION: Narrated by Imam Abu Dawud: from Muhammad ibn Mansur at-Tusi, from Ya'qub (ibn Ibrahim), from his father (Ibrahim ibn Sa'd), from Muhammad ibn Ishaq, from Muhammad ibn Ibrahim at-Taymi, from Muhammad ibn 'Abdullah ibn Zayd, from his father, 'Abdullah ibn Zayd رضى الله عنه.

REFERENCE: Narrated by Imam Abu Dawud in Sunan Abi Dawud, Book of Prayer, chapter on how the adhan is made, Hadith No. 499. The words of the adhan and iqamah are summarised.

GRADE: HASAN SAHIH — graded hasan sahih by al-Albani (Sahih Sunan Abi Dawud).

Source: https://sunnah.com/abudawud:499

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RECONCILING THE TWO REPORTS

Ibn 'Umar's hadith (Bukhari 604) says 'Umar suggested a man calling out, and Bilal was ordered to call. 'Abdullah ibn Zayd's hadith says the words of the adhan were taught in a dream. Ibn Hajar reconciles them: Bilal's first call was a general call ***"as-salatu jami'ah"***, then the full words of the adhan were set after 'Abdullah ibn Zayd's dream, which the Messenger of Allah ﷺ ***confirmed*** and 'Umar's dream ***supported***.

WORDS OF THE ADHAN	MEANING
Allahu akbar (4 times)	Allah is the Greatest
Ashhadu an la ilaha illallah (2 times)	I bear witness there is no god but Allah
Ashhadu anna Muhammadan Rasulullah (2 times)	I bear witness Muhammad is the Messenger of Allah
Hayya 'ala as-salah (2 times)	Come to prayer
Hayya 'ala al-falah (2 times)	Come to success
Allahu akbar (2 times); La ilaha illallah	Allah is the Greatest; there is no god but Allah

The lesson: the Messenger of Allah ﷺ chose ***Bilal*** because ***his voice was louder***, even though the dream was 'Abdullah ibn Zayd's. Each person is given a task according to ***their strength***.

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BILAL: THE FIRST VOICE OF THE ADHAN

Bilal ibn Rabah رضى الله عنه was a former slave of Abyssinian descent who was tortured in the desert of Makkah for holding to ***"One, One"*** (Book 4). Now he became Islam's ***first mu'adhdhin***, his voice calling all of Madinah to prayer five times a day.

'Umar ibn al-Khattab رضى الله عنه once said: ***"Abu Bakr is our master, and he freed our master"*** — meaning Bilal (Sahih al-Bukhari 3754). A caliph called a former slave ***"our master"***.

> **SIRAH NOTE: BILAL AFTER THE PROPHET'S ﷺ DEATH**
>
> History books say that after the death of the Messenger of Allah ﷺ, Bilal ***found it hard to call the adhan*** in Madinah out of grief, and moved to Sham. Stories about his last adhan in Madinah are narrated with disputed chains.
>
> **REFERENCES:**
> Ibn Hajar, al-Isabah, biography of Bilal ibn Rabah.

The lesson: in Islam, honour is measured by ***piety***, not skin colour or lineage. The voice of a former slave became ***the voice of the nation***.

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THE CHARTER OF MADINAH

To govern relations between all the groups in Madinah — the Muhajirun, the Ansar and the Jewish tribes — the Messenger of Allah ﷺ had a document written known as ***the Charter of Madinah*** (*Sahifat al-Madinah*). Many historians regard it as one of the earliest ***written constitutions*** in history.

KEY PROVISION	MEANING
The believers are ***one ummah***	The bond of faith above tribal bonds.
Each clan bears its members' blood-money and ransoms	Shared responsibility and justice.
The Jews have their religion, the Muslims theirs	Freedom of religion within one polity.
All parties defend Madinah against attack	Joint defence.
The valley of Yathrib is ***a sanctuary***	Madinah a sacred, safe city.
Disputes are referred to Allah and Muhammad ﷺ	One leadership and judiciary.
No protection for Quraysh and their helpers	Closing the door to alliances with the enemy.

Source: Wikipedia, "Constitution of Medina".

SIRAH NOTE: THE STATUS OF THE CHARTER'S TEXT

The text of the Charter reaches us mainly through ***Ibn Ishaq*** (in Ibn Hisham's recension) and ***Abu 'Ubayd*** in Kitab al-Amwal, ***without a complete chain***. Most historians, Muslim and non-Muslim, accept its general authenticity because its language and content fit its time. The text is usually divided into about ***47 clauses***.

Parts of its content are ***supported by authentic hadith***, such as 'Ali's sheet stating that Madinah is a sanctuary and that ***"the protection of the Muslims is one"*** (next chapter).

REFERENCES:

Wikipedia, "Constitution of Medina". https://en.wikipedia.org/wiki/Constitution_of_Medina

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MADINAH, A SANCTUARY

One important ruling for this new city was ***its sanctity***. 'Ali ibn Abi Talib رضى الله عنه kept a written sheet from the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 1870

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ - رضى الله عنه - قَالَ مَا عِنْدَنَا شَىْءٌ إِلاَّ كِتَابُ اللَّهِ، وَهَذِهِ الصَّحِيفَةُ عَنِ النَّبِيِّ صلى الله عليه وسلم الْمَدِينَةُ حَرَمٌ، مَا بَيْنَ عَائِرٍ إِلَى كَذَا، مَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ. وَقَالَ ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ.

TRANSLATION:

'Ali رضى الله عنه said: **"We have nothing (written) except the Book of Allah and this sheet from the Prophet ﷺ: 'Madinah is a sanctuary from (Mount) 'Ayr to such-and-such. Whoever introduces a new matter (an innovation or a crime) in it, or shelters one who does, upon him is the curse of Allah, the angels and all people; neither obligatory nor voluntary deeds will be accepted from him. The protection granted by the Muslims is one, extended even by the least of them; whoever betrays the protection given by a Muslim, upon him is the curse of Allah, the angels and all people…'"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from 'Abd ar-Rahman (ibn Mahdi), from Sufyan, from al-A'mash, from Ibrahim at-Taymi, from his father (Yazid ibn Sharik), from 'Ali ibn Abi Talib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, chapter on the sanctuary of Madinah, Hadith No. 1870. Also narrated by Muslim (No. 1370).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1870

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PARALLELS WITH THE CHARTER OF MADINAH

'ALI'S SHEET (BUKHARI 1870)	CHARTER OF MADINAH (SIRAH BOOKS)
Madinah is a sanctuary	The valley of Yathrib is a sanctuary
The protection of the Muslims is one	Allah's protection is one; the least of them may grant protection
A curse on whoever shelters a criminal	No one may shelter or aid a wrongdoer

These parallels show that the principles of the Charter of Madinah are ***rooted in authentic Sunnah***. The Messenger of Allah ﷺ also prayed for Madinah's blessing, and said that ***Ibrahim made Makkah a sanctuary, and he made Madinah a sanctuary*** (Sahih al-Bukhari 2129).

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THE BLESSINGS OF MADINAH

The town once known for its epidemic fever (Book 7) became ***the most blessed city*** after Makkah. The Messenger of Allah ﷺ himself prayed for its blessing:

HADITH — SAHIH AL-BUKHARI, NO. 1885

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، سَمِعْتُ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَىْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ. تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ.

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ prayed: **"O Allah, place in Madinah twice the blessing You placed in Makkah."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Wahb ibn Jarir, from his father (Jarir ibn Hazim), from Yunus, from Ibn Shihab, from Anas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, Hadith No. 1885. Also narrated by Muslim (No. 1369).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1885

He also foretold that Madinah would remain ***a stronghold of faith*** until the end of time:

HADITH — SAHIH AL-BUKHARI, NO. 1876

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا.

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"Faith will retreat to Madinah just as a snake retreats to its hole."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn al-Mundhir, from Anas ibn 'Iyad, from 'Ubaydullah (ibn 'Umar), from Khubayb ibn 'Abd ar-Rahman, from Hafs ibn 'Asim, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, chapter: faith retreats to Madinah, Hadith No. 1876. Also narrated by Muslim (No. 147).

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GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1876

And Madinah is ***guarded by angels***:

HADITH — SAHIH AL-BUKHARI, NO. 1880

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم. عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ.

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"At the entrances of Madinah there are angels; neither plague nor the Dajjal can enter it."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il (ibn Abi Uways), from Malik, from Nu'aym ibn 'Abdullah al-Mujmir, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, chapter: the Dajjal will not enter Madinah, Hadith No. 1880. Also narrated by Muslim (No. 1379).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1880

VIRTUE OF MADINAH	SOURCE
A sanctuary, like Makkah	Bukhari 1870, 2129
Twice the blessing of Makkah	Bukhari 1885
Faith retreats to Madinah	Bukhari 1876
Neither plague nor the Dajjal enters it	Bukhari 1880
Loved as Makkah or more	Bukhari 3926 (Book 7)

The lesson: a place becomes honoured through ***the faith of its people*** and ***the prayer of the Messenger of Allah*** ﷺ. Yathrib, once divided and diseased, became ***al-Madinah al-Munawwarah*** — the radiant city.

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JEWISH NEIGHBOURS AND THE FAST OF 'ASHURA

The Jews of Madinah were ***People of the Book*** who knew the stories of the prophets. Some embraced Islam like ***'Abdullah ibn Salam*** (Book 7), and many remained in their religion. The Messenger of Allah ﷺ dealt with them justly — as neighbours, trading in the market of Banu Qaynuqa' (Bukhari 3780) and bound by covenant.

THE FAST OF 'ASHURA

Ibn 'Abbas رضى الله عنهما narrated what the Messenger of Allah ﷺ saw soon after arriving in Madinah:

HADITH — SAHIH AL-BUKHARI, NO. 2004

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ مَا هَذَا. قَالُوا هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى. قَالَ فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ. فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: **The Prophet ﷺ came to Madinah and saw the Jews fasting on the day of 'Ashura. He asked: "What is this?" They said: "This is a good day; the day Allah saved the Children of Israel from their enemy, so Musa fasted it." He said: "I am closer to Musa than you." So he fasted it and ordered (the Muslims) to fast it.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Ma'mar, from 'Abd al-Warith, from Ayyub, from 'Abdullah ibn Sa'id ibn Jubayr, from his father (Sa'id ibn Jubayr), from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Fasting, chapter on fasting the day of 'Ashura, Hadith No. 2004. Also narrated by Muslim (No. 1130).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2004

The lesson: the Muslims are ***heirs of the prophets***, including Musa عَلَيْهِ السَّلَامُ. Islam acknowledges the good found among the People of the Book, while keeping ***its own identity***.

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'ABDULLAH IBN UBAYY AND THE SEEDS OF HYPOCRISY

Not everyone in Madinah was glad at the coming of the Messenger of Allah ﷺ. ***'Abdullah ibn Ubayy ibn Salul***, a leader of Khazraj, had nearly been crowned king of Madinah before the hijrah. His arrival thwarted that ambition. Usamah ibn Zayd رضى الله عنهما described one incident:

HADITH — SAHIH AL-BUKHARI, NO. 4566

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ عَلَى حِمَارٍ عَلَى قَطِيفَةٍ فَدَكِيَّةٍ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ قَبْلَ وَقْعَةِ بَدْرٍ ـ قَالَ ـ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَيٍّ، ابْنُ سَلُولَ، وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ فَإِذَا فِي الْمَجْلِسِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ وَالْمُسْلِمِينَ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ لاَ تُغَبِّرُوا عَلَيْنَا. فَسَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِمْ ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ أَيُّهَا الْمَرْءُ، إِنَّهُ لاَ أَحْسَنَ مِمَّا تَقُولُ، إِنْ كَانَ حَقًّا، فَلاَ تُؤْذِينَا بِهِ فِي مَجْلِسِنَا، ارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ بَلَى يَا رَسُولَ اللَّهِ، فَاغْشَنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ صلى الله عليه وسلم يُخَفِّضُهُمْ حَتَّى سَكَنُوا، ثُمَّ رَكِبَ النَّبِيُّ صلى الله عليه وسلم دَابَّتَهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم يَا سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ. يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ قَالَ كَذَا وَكَذَا. قَالَ سَعْدُ بْنُ عُبَادَةَ يَا رَسُولَ اللَّهِ، اعْفُ عَنْهُ وَاصْفَحْ عَنْهُ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ، لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، لَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ عَلَى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالْعِصَابَةِ، فَلَمَّا أَبَى اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ اللَّهُ شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ، وَيَصْبِرُونَ عَلَى الأَذَى قَالَ

اللَّهُ عَزَّ وَجَلَّ {وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا} الآيَةَ، وَقَالَ اللَّهُ {وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ} إِلَى آخِرِ الآيَةِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَتَأَوَّلُ الْعَفْوَ مَا أَمَرَهُ اللَّهُ بِهِ، حَتَّى أَذِنَ اللَّهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَدْرًا، فَقَتَلَ اللَّهُ بِهِ صَنَادِيدَ كُفَّارِ قُرَيْشٍ قَالَ ابْنُ أُبَيٍّ ابْنُ سَلُولَ، وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ، وَعَبَدَةِ الأَوْثَانِ هَذَا أَمْرٌ قَدْ تَوَجَّهَ. فَبَايَعُوا الرَّسُولَ صلى الله عليه وسلم عَلَى الإِسْلاَمِ فَأَسْلَمُوا.

TRANSLATION:

Usamah ibn Zayd رضى الله عنهما related that **the Messenger of Allah ﷺ rode a donkey, with Usamah behind him, to visit Sa'd ibn 'Ubadah, before the battle of Badr. He passed a gathering in which was 'Abdullah ibn Ubayy ibn Salul — before he (outwardly) accepted Islam. In that gathering were Muslims, idol-worshipping polytheists and Jews mixed together.** When the donkey's dust reached the gathering, 'Abdullah ibn Ubayy covered his nose and said: "Do not raise dust on us." The Messenger of Allah ﷺ greeted them, stopped, dismounted, invited them to Allah and recited the Qur'an to them. 'Abdullah ibn Ubayy said: "Man, nothing is better than what you say if it is true; but do not trouble us with it in our gatherings." 'Abdullah ibn Rawahah said: "Rather, O Messenger of Allah, bring it to our gatherings, for we love it." They began insulting one another and almost fought, and ***the Prophet ﷺ kept calming them*** until they settled. He went on to Sa'd ibn 'Ubadah and told him. Sa'd said: **"O Messenger of Allah, pardon him and forgive him. By Allah, Allah brought you the truth just when the people of this town had agreed to crown him (king). When Allah overturned that with the truth He gave you, he was aggrieved; that is why he behaved as he did."** So the Messenger of Allah ﷺ pardoned him. (The hadith goes on to explain that he and his Companions pardoned the polytheists and the People of the Book and bore their harm with patience.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman, from Shu'ayb, from az-Zuhri, from 'Urwah ibn az-Zubayr, from Usamah ibn Zayd رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah Ali 'Imran, Hadith No. 4566. Also narrated by Muslim (No. 1798). Translation summarised.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4566

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THE SEEDS OF HYPOCRISY

After the victory of Badr (Book 9), 'Abdullah ibn Ubayy and his followers ***outwardly accepted Islam***, but their hearts did not change. This was the beginning of the ***hypocrites*** — an enemy within, much mentioned in the Qur'an. Usamah's hadith shows that their stance stemmed from ***envy and love of power***, not lack of evidence.

The lesson: the Messenger of Allah ﷺ ***was patient and forgave***, calmed the quarrel, and did not answer insult with force. Leadership demands ***long patience***.

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THE FIRST CHILD OF THE MUHAJIRUN

The first year in Madinah also brought joy. Asma' bint Abi Bakr رضى الله عنها, who emigrated in full pregnancy, gave birth to a son at Quba':

HADITH — SAHIH AL-BUKHARI, NO. 3909

حَدَّثَنِي زَكَرِيَّاءُ بْنُ يَحْيَى، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ ـ رضى الله عنها ـ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَتْ فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ، فَنَزَلْتُ بِقُبَاءٍ، فَوَلَدْتُهُ بِقُبَاءٍ، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ، فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ، فَكَانَ أَوَّلَ شَىْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ. تَابَعَهُ خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَسْمَاءَ ـ رضى الله عنها ـ أَنَّهَا هَاجَرَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْىَ حُبْلَى.

TRANSLATION:

Asma' رضى الله عنها said that she conceived 'Abdullah ibn az-Zubayr in Makkah. **"I set out (on the hijrah) when my pregnancy was full term, reached Madinah and stopped at Quba', and gave birth to him at Quba'. Then I brought him to the Messenger of Allah ﷺ and put him in his lap. He asked for a date, chewed it and put it into the baby's mouth, so the first thing to enter his stomach was the saliva of the Messenger of Allah ﷺ. Then he rubbed his palate with the date and prayed for blessing on him. He was the first child born in Islam (among the Muhajirun in Madinah)."** Al-Bukhari also cites a supporting report that Asma' emigrated to the Prophet ﷺ while pregnant.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Zakariyya ibn Yahya, from Abu Usamah, from Hisham ibn 'Urwah, from his father ('Urwah), from Asma' رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3909. Also narrated by Muslim (No. 2146).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3909

The baby, ***'Abdullah ibn az-Zubayr***, was the first child born among the Muhajirun in Madinah. The Messenger of Allah ﷺ performed ***tahnik*** for him — chewing a date and rubbing it on the baby's palate — and prayed for blessing on him. This Sunnah of ***tahnik*** is practised by Muslims to this day.

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SUNNAH AT BIRTH	SOURCE
Tahnik with a date	Bukhari 3909
Praying for blessing on the baby	Bukhari 3909
Bringing the baby to a righteous person	Bukhari 3909

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THE QIBLAH TURNS TO THE KA'BAH

For ***sixteen or seventeen months*** in Madinah, the Muslims prayed towards ***Jerusalem***. The Messenger of Allah ﷺ greatly hoped the qiblah would be turned to the Ka'bah, the qiblah of his father Ibrahim عَلَيْهِ السَّلَامُ, and often looked up to the sky awaiting revelation. Allah says:

SURAH AL-BAQARAH 2:144

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

Translation: Sahih International — quran.com/2:144

HADITH — SAHIH AL-BUKHARI, NO. 4486

حَدَّثَنَا أَبُو نُعَيْمٍ، سَمِعَ زُهَيْرًا، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ، وَأَنَّهُ صَلَّى ـ أَوْ صَلاَّهَا ـ صَلاَةَ الْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ كَانَ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ الْمَسْجِدِ وَهُمْ رَاكِعُونَ قَالَ أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم قِبَلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ، وَكَانَ الَّذِي مَاتَ عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قِبَلَ الْبَيْتِ رِجَالٌ قُتِلُوا لَمْ نَدْرِ مَا نَقُولُ فِيهِمْ، فَأَنْزَلَ اللَّهُ {وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ}

TRANSLATION:

Al-Bara' رضى الله عنه narrated that **the Messenger of Allah ﷺ prayed towards Jerusalem for sixteen or seventeen months, and he loved for his qiblah to be towards the Ka'bah. He prayed — it was the 'Asr prayer — (towards the Ka'bah), and some people prayed with him. One of those who had prayed with him went out and passed people in a mosque who were bowing. He said: "I bear witness by Allah that**

I have prayed with the Prophet ﷺ facing Makkah." So they turned towards the Ka'bah as they were (bowing). Some people had died before the qiblah was changed, and we did not know what to say about them. Then Allah revealed: {And never would Allah have caused you to lose your faith…} (Al-Baqarah 2:143).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym, from Zuhayr, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah Al-Baqarah, Hadith No. 4486. See also No. 40.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4486

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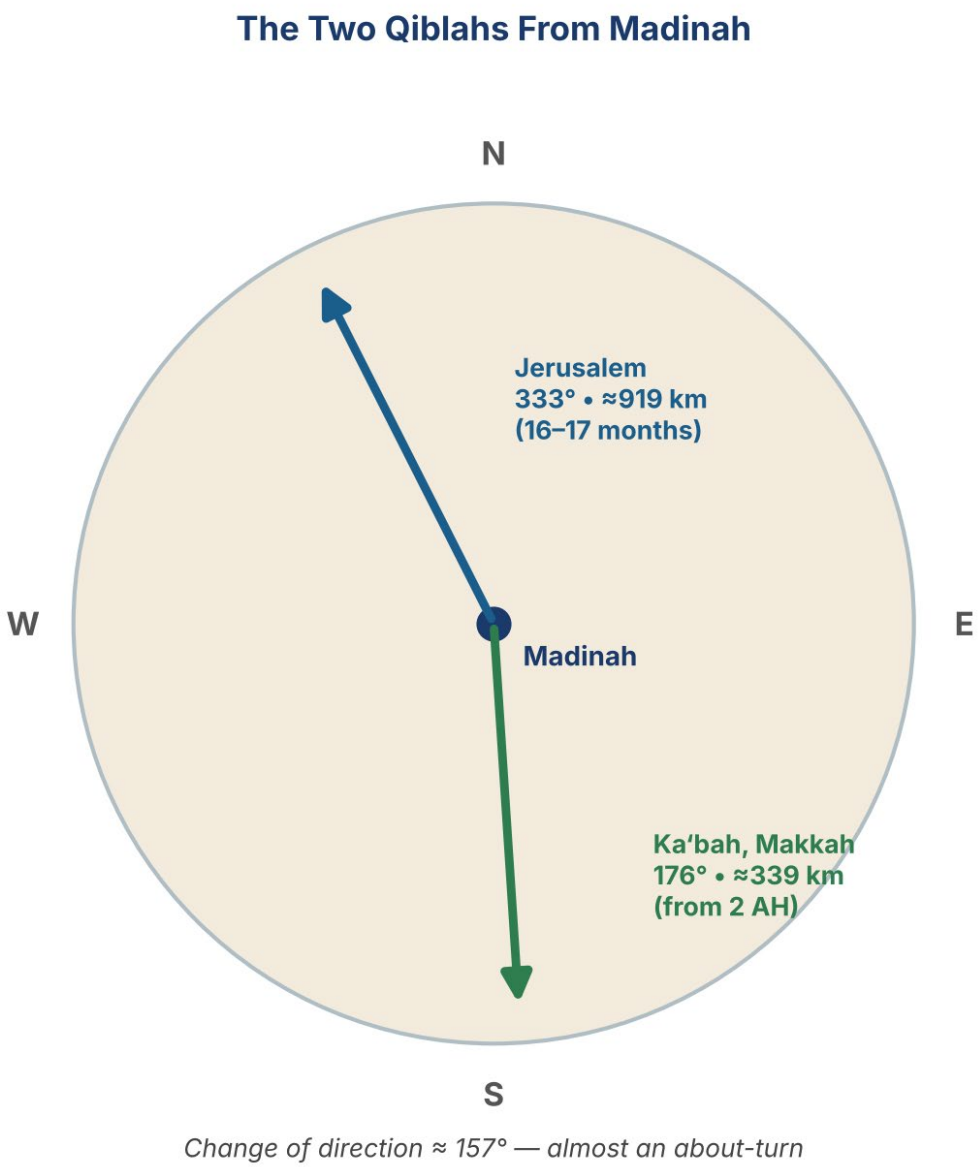


Figure 3: The two qiblah directions from Madinah.

The figure above shows how great the change was: from Madinah, Jerusalem lies ***north-northwest***, while Makkah lies ***south***. Those praying had to ***turn almost completely around***. Wikipedia places this event in ***Rajab or Sha'ban, 2 AH*** (623 CE) (Wikipedia, "Qibla").

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TURNING WITHIN THE PRAYER

News of the change of qiblah spread quickly. Ibn 'Umar رضى الله عنهما described what happened at Quba' the next morning:

HADITH — SAHIH AL-BUKHARI, NO. 403

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: **While the people were praying Fajr at Quba', someone came to them and said: "Qur'an has been revealed to the Messenger of Allah ﷺ tonight, and he has been commanded to face the Ka'bah, so face it." Their faces were towards Sham, and they turned round towards the Ka'bah.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik ibn Anas, from 'Abdullah ibn Dinar, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Prayer, chapter on the qiblah, Hadith No. 403. Also narrated by Muslim (No. 526).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:403

OBEDIENCE WITHOUT DELAY

The Companions did not say: "Let us finish the prayer first, then verify this news." They ***turned right in the middle of the prayer***, trusting the upright bearer of the news. Scholars derive from this hadith that ***the report of one trustworthy person*** (khabar ahad) is accepted in matters of religion.

Allah explains the wisdom of the change: ***"And thus we have made you a just community"***. The same verse says the change of qiblah was a test to distinguish who truly follows the MessengerTafsir Ibn Kathir 2:143.

SIRAH NOTE: MASJID AL-QIBLATAYN

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The books of sirah say the change of qiblah came while the Messenger of Allah ﷺ was praying Zuhr in the mosque of ***Banu Salimah***, and he turned mid-prayer. That mosque is now known as ***Masjid al-Qiblatayn*** (the Mosque of the Two Qiblahs).

Authentic hadith (Bukhari 4486) mentions ***'Asr*** as the first prayer towards the Ka'bah, and a group in ***another mosque*** turning while bowing. Scholars reconcile that the news reached different groups at different times: Banu Salimah at 'Asr, and the people of Quba' at Fajr the next day (Bukhari 403).

REFERENCES:

Ibn Hajar, Fath al-Bari, commentary on hadith 40 and 403.

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THE FAST OF RAMADAN AND ZAKAT AL-FITR

In ***Sha'ban of the 2nd year after the hijrah***, according to the books of sirah, Allah made ***the fast of Ramadan*** obligatory:

Allah says: ***"decreed upon you is fasting as it was decreed upon those before you that you may become righteous"***Tafsir Ibn Kathir 2:183.

In the same year ***zakat al-fitr*** was made obligatory, to purify the fasting person and feed the poor on the day of Eid:

HADITH — SAHIH AL-BUKHARI, NO. 1503

حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: **The Messenger of Allah ﷺ made zakat al-fitr obligatory — a sa' of dates or a sa' of barley — on every slave and free person, male and female, young and old among the Muslims, and he ordered that it be paid before the people go out to the (Eid) prayer.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Muhammad ibn as-Sakan, from Muhammad ibn Jahdam, from Isma'il ibn Ja'far, from 'Umar ibn Nafi', from his father (Nafi'), from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Zakah, chapter on the obligation of zakat al-fitr, Hadith No. 1503. Also narrated by Muslim (No. 984).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1503

WORSHIP	FIRST PRESCRIBED (APPROX.)
The five prayers	Night of the Mi'raj, before the hijrah (Book 6)
The adhan	1 AH (Bukhari 604)
Jumu'ah in Madinah	At the hijrah (Book 7)
Qiblah to the Ka'bah	Rajab/Sha'ban 2 AH
Fasting Ramadan	Sha'ban 2 AH

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WORSHIP	FIRST PRESCRIBED (APPROX.)
Zakat al-fitr	2 AH, before the first Eid

The lesson: Islam's acts of worship were ***prescribed in stages***, alongside the building of the community. The first Ramadan in Islamic history was followed by ***the Battle of Badr*** — the story of Book 9.

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THE STORIES AND THEIR STATUS

Most events in this eBook are ***authentic*** and found in Sahih al-Bukhari. Some details are found only in the books of sirah and history:

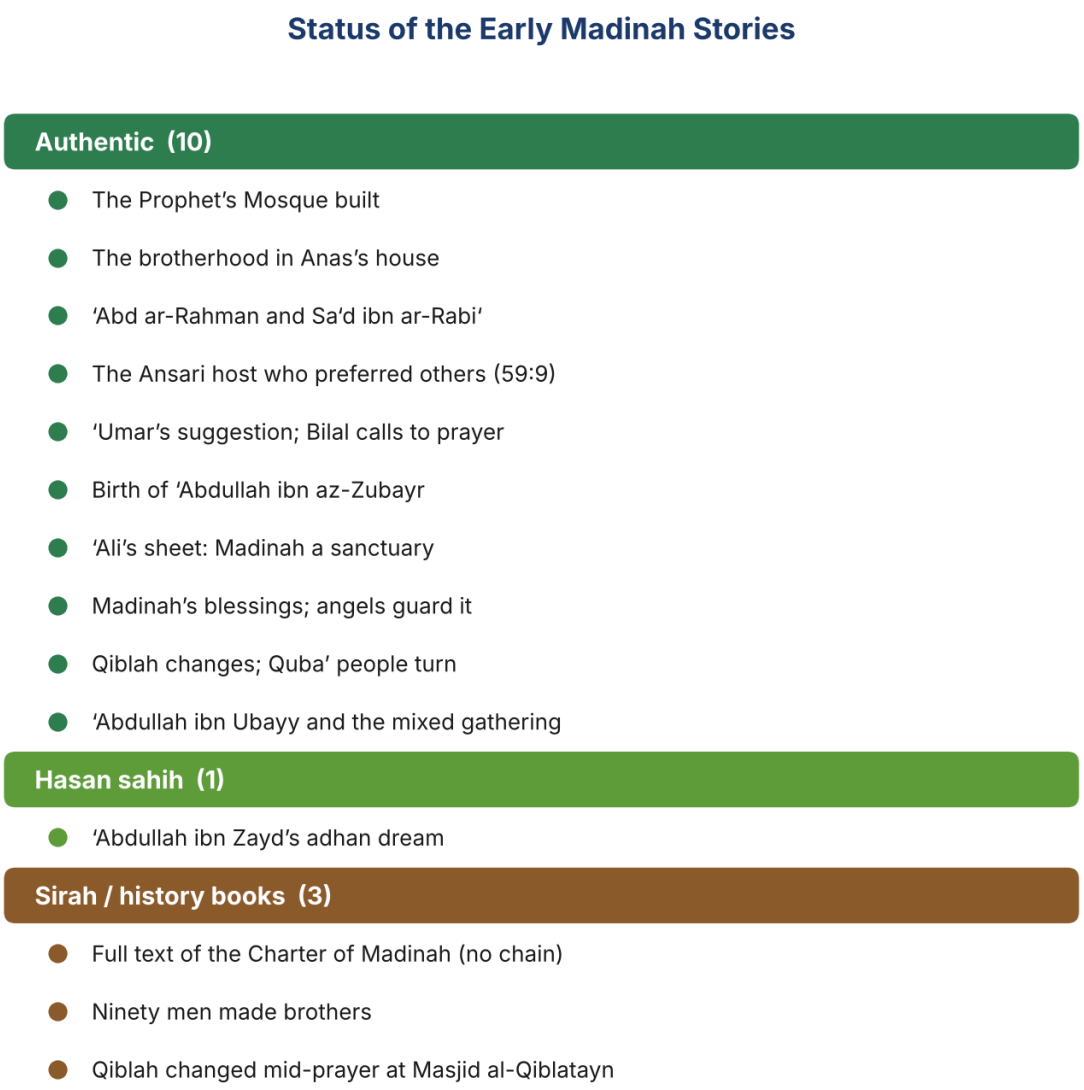


Figure 4: The status of the early Madinah stories.

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STORY	STATUS AND SOURCE
The Prophet's Mosque built; the People of the Suffah	Authentic — Bukhari 3932, 6452
The brotherhood in Anas's house	Authentic — Bukhari 2294
'Abd ar-Rahman and Sa'd; Salman and Abu ad-Darda'	Authentic — Bukhari 3780, 1968
Inheritance by brotherhood abrogated	Authentic — Bukhari 2292
The Ansari host (59:9); the palm groves	Authentic — Bukhari 3798, 2325
The adhan suggestion; Bilal ordered to call	Authentic — Bukhari 604
'Abdullah ibn Zayd's dream	Hasan sahih — Abu Dawud 499
Madinah a sanctuary	Authentic — Bukhari 1870, 2129
Madinah's blessings; angels guard it	Authentic — Bukhari 1885, 1876, 1880
The fast of 'Ashura	Authentic — Bukhari 2004
'Abdullah ibn Ubayy	Authentic — Bukhari 4566
Birth of 'Abdullah ibn az-Zubayr	Authentic — Bukhari 3909
Qiblah changes; Quba' people turn	Authentic — Bukhari 4486, 403
Zakat al-fitr	Authentic — Bukhari 1503
Full text of the Charter of Madinah	Sirah books (Ibn Ishaq, Abu 'Ubayd) without a full chain; generally accepted by historians
Ninety men made brothers; names of other pairs	Sirah books (Ibn Sa'd, Ibn Hisham)
Qiblah changed mid-Zuhr at Masjid al-Qiblatayn	Sirah books

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FOUR FOUNDING COMMANDS FOR THE COMMUNITY

What were the first words the people of Madinah heard from the Messenger of Allah ﷺ? 'Abdullah ibn Salam رضى الله عنه, the Jewish rabbi who embraced Islam as soon as he arrived (Siri 7), describes that moment. These brief commands became the foundation for the whole building of the community described in this eBook.

HADITH: THE FIRST WORDS IN MADINAH

'Abdullah ibn Salam رضى الله عنه said: "When the Messenger of Allah ﷺ came to Madinah, the people hurried to him… I came with the people to see him. When I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say was: 'O people, spread the greeting of peace, feed others, uphold the ties of kinship, and pray at night while people are asleep, and you will enter Paradise in peace.'"

Grade: AUTHENTIC — al-Tirmidhi said hasan sahih; graded authentic by al-Albani — Jami' al-Tirmidhi 2485; also Sunan Ibn Majah 1334.

COMMAND	ITS EFFECT ON THE COMMUNITY
Spread the greeting of peace	Removes hostility and suspicion; strangers become acquaintances.
Feed others	Ensures no one goes hungry — vital when the Muhajirun arrived empty-handed.
Uphold ties of kinship	Strengthens families, the basis of a stable society.
Pray at night	Builds a personal bond with Allah; spiritual strength behind the work of the day.

GREETING EVERYONE

The same command is repeated in other Hadith. A man asked: "Which Islam is best?" He replied: "That you feed others, and give the greeting of peace to those you know and those you do not know" (Sahih al-Bukhari 12). He also said: "You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greeting of peace among yourselves" (Sahih Muslim 54).

Notice the order: faith leads to love, and love is built through small deeds repeated every day. The brotherhood of the Muhajirun and the Ansar (chapters 3–8) is the great implementation of this command; the greeting and the shared meal are its daily implementation.

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LESSONS

The Messenger of Allah ﷺ began building the community not with laws or an army, but with character: the greeting of peace, food, kinship and night prayer. A strong society begins with clean hearts and giving hands. These commands remain a remedy for our neighbourhoods and communities today.

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PERMISSION TO FIGHT

For thirteen years in Makkah, the Muslims were commanded to be patient and not to retaliate, even when tortured, boycotted and driven out. In Madinah, for the first time, they had a homeland of their own. It was then that Allah revealed permission to defend themselves:

"Permission (to fight) is given to those who are fought against, because they have been wronged; and Allah is indeed able to help them. Those who were expelled from their homes without right — only because they said: Our Lord is Allah" (Al-Hajj 22:39–40).

Ibn Kathir reports from Ibn 'Abbas رضى الله عنهما and many of the early scholars that this was the first verse revealed about fighting (Tafsir Ibn Kathir 22:39). Notice the reason given: they were wronged and expelled solely because of their faith. This permission was to stop oppression, not to force people to embrace Islam.

THE THREAT FROM QURAYSH CONTINUED

Quraysh did not leave the Muslims to live in peace in Madinah. They also barred the Muslims from al-Masjid al-Haram. An authentic Hadith captures the atmosphere:

HADITH: SA'D IBN MU'ADH IN MAKKAH

Sa'd ibn Mu'adh رضى الله عنه, the leader of the Aws, went to Makkah to perform 'umrah and stayed with his old friend Umayyah ibn Khalaf. While he was performing tawaf, Abu Jahl met him and said: "You perform tawaf around the Ka'bah in safety, when you have sheltered Muhammad and his companions?" Abu Jahl also said: "Were you not with Abu Safwan (Umayyah), you would not return to your family safely." Sa'd replied: "By Allah, if you prevent me from this, I will prevent you from something harder on you: your (trade) route past Madinah."

Grade: AUTHENTIC — Sahih al-Bukhari 3950 (summarised; the Hadith also mentions the foretelling of Umayyah's death, which took place at Badr).

Sa'd's reply shows the strategic position of Madinah. The trade caravans of Quraysh to Syria had to pass near Madinah. This is the background to the expeditions described in the next chapter.

LESSONS

Islam was in no hurry to take up arms. Thirteen years of patience in Makkah, then a conditional permission in Madinah, show that fighting in Islam is a last resort to repel oppression, and it is bound by rules and limits.

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GHAZWAHS AND SARIYYAHS BEFORE BADR

Scholars of the sirah distinguish two terms. A ***ghazwah*** is an expedition in which the Messenger of Allah ﷺ himself took part. A ***sariyyah*** (or ba'th) is a party he sent out under the command of a Companion.

Between his arrival in Madinah and the Battle of Badr, the books of sirah record several small expeditions. Most of them ended without fighting.

EXPEDITION AND DATE (ACCORDING TO THE BOOKS OF SIRAH)	LEADER AND NUMBERS	WHAT HAPPENED
Sariyyah of Sif al-Bahr — Ramadan, 1 AH	Hamzah ibn 'Abd al-Muttalib; 30 Muhajirun	Met Abu Jahl's caravan (about 300 men) on the coast; separated by Majdi ibn 'Amr al-Juhani; no fighting. The first banner in Islam according to some sirah scholars.
Sariyyah of Rabigh — Shawwal, 1 AH	'Ubaydah ibn al-Harith; 60 Muhajirun	Met Abu Sufyan's force; only an exchange of arrows. Sa'd ibn Abi Waqqas shot the first arrow in the path of Allah.
Sariyyah of al-Kharrar — Dhul-Qa'dah, 1 AH	Sa'd ibn Abi Waqqas; 20 men	The caravan had already passed; returned without fighting.
Ghazwah of al-Abwa' (Waddan) — Safar, 2 AH	The Messenger of Allah ﷺ; about 70 Muhajirun	No fighting; a peace treaty with Banu Damrah.
Ghazwah of Buwat — Rabi' al-Awwal, 2 AH	The Messenger of Allah ﷺ; about 200 men	Sought the caravan of Umayyah ibn Khalaf; did not meet it.
Ghazwah of Safawan (First Badr) — Rabi' al-Awwal, 2 AH	The Messenger of Allah ﷺ	Pursued Kurz ibn Jabir al-Fihri, who had raided the livestock of Madinah; he escaped.
Ghazwah of al-'Ushayrah — Jumada al-Ula/Jumada al-Akhirah, 2 AH	The Messenger of Allah ﷺ; 150–200 men	Abu Sufyan's caravan to Syria had already passed; a treaty with Banu Mudlij. It was this caravan, awaited on its return, that led to Badr.
Sariyyah of Nakhlah — Rajab, 2 AH	'Abdullah ibn Jahsh; 12 Muhajirun	See the next chapter.

Table sources: Ibn Hisham, al-Sirah al-Nabawiyyah; Ibn Sa'd, al-Tabaqat; al-Mubarakpuri, al-Rahiq al-Makhtum. Dates, numbers and place names are reports of the sirah books, and the sources differ slightly. See also Wikipedia, "List of expeditions of Muhammad".

WHAT DO THE AUTHENTIC HADITH SAY?

Imam al-Bukhari opens the Book of al-Maghazi (Military Expeditions) with the chapter on the Ghazwah of al-'Ushayrah. He quotes Ibn Ishaq: "The first ghazwah of the Prophet ﷺ was al-Abwa', then Buwat, then al-'Ushayrah." He then brings the Hadith of Zayd ibn Arqam رضى الله عنه, who was asked how many times

the Prophet ﷺ went on campaign. He replied nineteen times, and that the first was al-'Usayrah or al-'Usayr (Sahih al-Bukhari 3949). Ibn Hajar explains that Zayd mentioned the first within his own knowledge; earlier expeditions may not have been known to him.

Sa'd ibn Abi Waqqas رضى الله عنه himself said: "I was the first of the Arabs to shoot an arrow in the path of Allah" (Sahih al-Bukhari 3728). Sirah scholars link this event to the Sariyyah of 'Ubaydah ibn al-Harith at Rabigh.

THE AIMS OF THESE EXPEDITIONS

AIM	EXPLANATION
Blocking the enemy's economy	Quraysh had seized the property of the Muhajirun in Makkah; their trade route passed through the region of Madinah.
Treaties with tribes	Banu Damrah and Banu Mudlij pledged not to help Quraysh — securing the borders of Madinah.
Training and reconnaissance	The Companions came to know the routes, wells and tribes around Madinah.
Showing strength	Quraysh and the tribes learned that the Muslims were no longer a weak group.

LESSONS

Most of the early expeditions ended not in bloodshed but in treaties. The Messenger of Allah ﷺ put diplomacy and security first, and built alliances with the tribes before any major battle took place. Wise leadership prepares for war but seeks peace.

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THE NAKHLAH EXPEDITION AND THE SACRED MONTHS

In the month of Rajab, 2 AH, according to the books of sirah, the Messenger of Allah ﷺ sent 'Abdullah ibn Jahsh رضى الله عنه with twelve Muhajirun. He gave him a letter and ordered him to open it only after two days of travel. When opened, the letter ordered them to go to Nakhlah, between Makkah and Ta'if, to gather news of Quraysh. 'Abdullah gave his companions the choice; all of them chose to continue.

At Nakhlah they came upon a small Qurayshi caravan. It was the last day of Rajab, one of the sacred months honoured by the Arabs. They discussed it, then attacked: 'Amr ibn al-Hadrami was killed, two men were taken captive, and the caravan was brought to Madinah. The Messenger of Allah ﷺ disapproved: "I did not order you to fight in the sacred month." Quraysh, for their part, spread the accusation that Muhammad had violated the sacred month. (Ibn Hisham, al-Sirah al-Nabawiyyah; report of Ibn Ishaq.)

Then Allah revealed: "They ask you (O Muhammad) about fighting in the sacred month. Say: Fighting therein is a grave sin; but barring (people) from the way of Allah, disbelief in Him, (barring access to) al-Masjid al-Haram, and expelling its people from it are graver in the sight of Allah. And fitnah (persecution) is graver than killing" (Al-Baqarah 2:217).

Ibn Kathir and the commentators mention that this verse was revealed about the expedition of 'Abdullah ibn Jahsh (Tafsir Ibn Kathir 2:217). The detailed story of this expedition comes through Ibn Ishaq and the books of tafsir; it is not in Sahih al-Bukhari, but it is generally accepted by sirah scholars.

THE JUSTICE OF THE QUR'AN

This verse does not deny the wrong of fighting in a sacred month — it acknowledges it as "a grave sin". Yet it sets a just balance: the Quraysh who made the accusation had themselves committed greater wrongs — barring people from the religion of Allah, expelling the people of Makkah and persecuting the believers. The Qur'an does not blindly defend the Companions' mistake, nor does it let the enemy pose as pure.

LESSONS

Obedience to the leader's orders is vital: the Messenger of Allah ﷺ rebuked a party that went beyond its orders. In weighing any accusation we must be fair: admitting our own faults while fairly weighing the faults of the accuser.

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TIMELINE OF YEARS 1–2 AH

The following table arranges the events in this eBook by time. Most exact dates come from the books of sirah and differ slightly between sources; those confirmed by authentic Hadith have their source given.

TIME	EVENT	SOURCE
Rabi' al-Awwal, 1 AH	The Messenger of Allah ﷺ arrives at Quba' and Madinah; 'Abdullah ibn Salam embraces Islam; the command "spread the greeting of peace"	Bukhari 3906, 3911; Tirmidhi 2485
1 AH	Building of the Prophet's Mosque and the rooms of his family; Ahl al-Suffah	Bukhari 3932, 6452
1 AH	Brotherhood of the Muhajirun and Ansar in Anas's house	Bukhari 2294; numbers: Ibn Sa'd
1 AH	The adhan is prescribed; Bilal the first mu'adhdhin	Bukhari 604; Abu Dawud 499
1 AH	The Charter of Madinah is written	Ibn Ishaq; Abu 'Ubayd
1 AH	'Abdullah ibn al-Zubayr is born — the first child of the Muhajirun	Bukhari 3909
Ramadan–Dhul-Qa'dah, 1 AH	Sariyyahs of Hamzah, 'Ubaydah and Sa'd	Ibn Hisham; Bukhari 3728
Safar–Jumada al-Akhirah, 2 AH	Ghazwahs of al-Abwa', Buwat, Safawan and al-'Ushayrah	Bukhari 3949; Ibn Hisham
Rajab, 2 AH	Sariyyah of Nakhlah	Al-Baqarah 2:217; Ibn Ishaq
Rajab/Sha'ban, 2 AH	The qiblah turns to the Ka'bah — 16 or 17 months after the Hijrah	Bukhari 40, 403, 4486
Sha'ban, 2 AH	Fasting Ramadan made obligatory; zakat al-fitr	Al-Baqarah 2:183; books of sirah
17 Ramadan, 2 AH	Battle of Badr (Siri 9)	Ali 'Imran 3:123; books of sirah

EIGHTEEN MONTHS THAT CHANGED EVERYTHING

In about eighteen months, a group of poor migrants and local residents newly reconciled had become a complete community: with a mosque, a brotherhood, a charter, the adhan, its own qiblah, the worship of fasting and zakat, and a force able to defend itself. All of this was in place before the great test at Badr.

LESSONS

The community was built in stages and in order: the spiritual first (mosque and prayer), then the social (brotherhood), then the legal (charter), then worship and defence. This order is a guide for anyone who wishes to build a community — begin with the heart, then relationships, then rules.

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FREQUENTLY ASKED QUESTIONS ABOUT THE COMMUNITY OF MADINAH

1. HOW LONG WAS IT BETWEEN THE HIJRAH AND THE BATTLE OF BADR?

About eighteen months: from Rabi' al-Awwal, 1 AH to 17 Ramadan, 2 AH. All the events in this eBook took place in this period (see the Timeline).

2. WHAT WAS THE FIRST THING THE MESSENGER OF ALLAH ﷺ BUILT IN MADINAH?

The mosque. He bought land belonging to two orphans and built the Prophet's Mosque together with the Companions (Bukhari 3932). The mosque became the centre of worship, learning, administration and welfare (chapter 2).

3. HOW MANY PEOPLE WERE JOINED IN BROTHERHOOD?

The books of sirah (Ibn Sa'd) mention ninety people: forty-five Muhajirun and forty-five Ansar. The authentic Hadith mention only the place, the house of Anas ibn Malik (Bukhari 2294).

4. DID THE BROTHERHOOD LEAD TO MUTUAL INHERITANCE?

Yes, at first; then that ruling was abrogated and inheritance returned to relatives, while the bond of mutual help and bequest remained (An-Nisa' 4:33; Bukhari 4580). See chapter 6.

5. IS THE CHARTER OF MADINAH FOUND IN SAHIH AL-BUKHARI?

Its full text is not. It is narrated by Ibn Ishaq and by Abu 'Ubayd in Kitab al-Amwal without a complete connected chain. Yet several of its essentials — such as Madinah being a sanctuary and shared responsibility — agree with authentic Hadith (chapters 12–13).

6. HOW WAS THE WORDING OF THE ADHAN ESTABLISHED?

The Companions consulted on how to call people to prayer. 'Umar suggested that a man should call out, and Bilal was ordered to call (Bukhari 604). The wording of the adhan was seen in a dream by 'Abdullah ibn Zayd and approved by the Prophet ﷺ (Abu Dawud 499, hasan sahih). See chapters 9–10.

7. WHAT WERE HIS FIRST WORDS TO THE PEOPLE OF MADINAH?

"Spread the greeting of peace, feed others, uphold the ties of kinship, and pray at night while people are asleep, and you will enter Paradise in peace" (Tirmidhi 2485, authentic).

8. WHEN WAS FIGHTING FIRST PERMITTED?

After the Hijrah, when Al-Hajj 22:39 was revealed: "Permission (to fight) is given to those who are fought against, because they have been wronged." Before that, in Makkah, the Muslims were commanded to be patient.

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9. WHAT IS THE DIFFERENCE BETWEEN A GHAZWAH AND A SARIYYAH?

A ghazwah is an expedition in which the Messenger of Allah ﷺ himself took part; a sariyyah is a party he sent under the command of a Companion. Zayd ibn Arqam said the Prophet ﷺ went on campaign nineteen times (Bukhari 3949).

10. WHY DO THE SOURCES DIFFER ABOUT THE FIRST GHAZWAH?

Ibn Ishaq names al-Abwa' as the first, while Zayd ibn Arqam names al-'Usayrah (Bukhari 3949). Ibn Hajar explains that Zayd mentioned what he knew; the two can be reconciled.

11. WHEN DID THE QIBLAH TURN TO THE KA'BAH?

After sixteen or seventeen months of praying towards Bayt al-Maqdis (Bukhari 40, 4486), around Rajab or Sha'ban, 2 AH. See chapters 18–19.

12. DID ALL THE PEOPLE OF MADINAH EMBRACE ISLAM?

No. Besides the Muhajirun and the Ansar, there were Jewish tribes bound by the Charter of Madinah, some Arabs who had not yet embraced Islam, and later the hypocrites led by 'Abdullah ibn Ubayy (chapter 16). The Charter of Madinah regulated relations between all these groups.

LESSONS

Much of the early Madinan period is authentic and clear; some comes from the books of sirah with differences in detail. Distinguishing the two does not lessen our love of the sirah — it safeguards the trust of knowledge.

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LESSONS AND CONCLUSION

The building of the Madinan community leaves great ***lessons***:

FOUNDATION OF SOCIETY	LESSON
The mosque	Centre of worship, learning and unity.
Brotherhood	Faith above tribe, wealth and lineage.
Ithar and 'iffah	The rich give; the poor keep their dignity and strive.
Consultation	The adhan was decided after discussion.
A written covenant	Each group's rights and duties made clear.
Patience	Forgiving the enemy within.
Prompt obedience	Turning to the Ka'bah mid-prayer.
A distinct identity	The adhan, qiblah and fast special to this nation.

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CONCLUSION

Within about ***two years***, Madinah changed from a divided town into ***a community of brothers***, centred on a mosque roofed with palm fronds, bound by a just covenant, and called to Allah five times a day by the voice of a former slave. True are the words of Allah: ***"The believers are but brothers."***

In sha Allah, the series **The Prophet's Sirah** will continue with ***the Battle of Badr*** (Book 9) — the Day of al-Furqan, the first battle between truth and falsehood. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

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CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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