

were sincere to Allah ﷻ and desired His Bounties and Pleasure.

## 2) Patience

In the following two Verses, Allah ﷻ praised the *Muhaajiroon* for their patience:

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ لَآخِرَةٍ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾﴾

“And as for those who emigrated for the Cause of Allah, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! (They are) those who remained patient (in this world for Allah’s sake), and put their trust in their Lord (Allah Alone).” (Qur’an 16: 41-42)

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾﴾

“Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.” (Qur’an 16:110)

## 3) Truthfulness

Allah ﷻ praised the *Muhaajiroon* for their truthfulness, saying:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).” (Qur’an 59:8)

In his *Tafseer* of:

﴿وَرَضُونَا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أَوْلِيَّكَ هُمُ الصَّادِقُونَ﴾

“And to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).”

Al-Baghawee said, “This means: truthful in their *Eemaan* (faith).” And Qataadah said, “Those *Muhaajiroon* who left their homes, their wealth, and their families did so only out of love for Allah and His Messenger.”

#### 4) *Jihaad* and Sacrifice:

Allah ﷻ said:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأَوْلِيَّكَ هُمُ الْفَائِزُونَ﴾ (٢٠)

“Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah’s Cause with their wealth and their lives, are far higher in degree with Allah. They are successful.” (Qur’an 9:20)

The *Da’wah* of the Messengers was focused on struggle and sacrifice. They were faced with stubbornness, enmity, and disbelief, all of which in turn required from them steadfastness, strong faith, and a willingness to sacrifice body and soul for the sake of Islam. From the very moment that Jibreel descended with revelation for the first time, it became known to the Messenger ﷺ that he ﷺ was going to be opposed and harmed by his people. Waraqah ibn Nawfal – may Allah have mercy on him – made this point amply clear to the Messenger ﷺ when he said, “No man has ever come with what you come with, except that he has been treated as an enemy. If I am alive when that day of yours comes, I will indeed support you and help you a great deal.”

To be sure, the *Hijrah* of the Prophet ﷺ and his Companions ﷺ

involved various forms of sacrifice and struggle for the sake of Allah ﷻ. For the student of the Prophet's *Seerah* it is important to note here that sacrifice is a necessary concomitant to *Jihaad*, so that without sacrifice, there is no *Jihaad*.

### 5) They helped Allah ﷻ and His Messenger ﷺ (i.e., they helped to support the cause of Allah ﷻ, which is Islam)

Allah ﷻ said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

*"And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)*

In this Verse Allah ﷻ praises the *Muhaajiroon* for helping Him and His Messenger ﷺ. This is because the only reason that prompted them to migrate to Al-Madeenah was to help Allah ﷻ and His Messenger ﷺ, or put differently, to help the cause of Allah ﷻ. The prerequisite of achieving success in one's affairs is helping the cause of Allah ﷻ. Allah ﷻ says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾﴾

*"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm." (Qur'an 47: 7)*

Sayyid Qutb said, "The condition of achieving success and strength is helping Allah ﷻ, but how can a believer actually go about helping Allah? When one worships Allah alone without, either outwardly or inwardly, associating partners with Him in worship; when Allah is more beloved to one than his own self as well as all that he loves and desires; when one relies on Allah's judgement in all of one's affairs – one's desires, one's

movements, one's actions, both of the outward and inward kind; when one does all of this, then one has succeeded, at an inward level, to help Allah. As for helping Allah at an outward level, one must keep in mind that Allah ﷻ has legislated a *Shariah* and methodology for the lives of humans; his *Shariah* is established upon principles and values that are applicable to every aspect of life. So to help Allah ﷻ on an outward level means to help His *Shariah* and divinely revealed methodology. It means to try to apply His *Shariah* in all aspects of life. It is thus that the above-mentioned prerequisite of helping Allah is achieved in actual life."<sup>[1]</sup>

## 6) Placing trust in Allah ﷻ alone

Allah ﷻ said:

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً  
وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ  
يَتَوَكَّلُونَ ﴿٤٢﴾﴾

*"And as for those who emigrated for the Cause of Allah, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! (They are) those who remained patient (in this world for Allah's sake), and put their trust in their Lord (Allah Alone)."* (Qur'an 16: 41-42)

Allah ﷻ praised the *Muhaajiroon* for putting their trust in Him alone. To place one's trust in Allah alone (*At-Tawakkul*) is something that is specific to *Eemaan* (faith), something that is a sign of *Eemaan*, and something that is, by logical extension, implied by *Eemaan*. Allah ﷻ said:

﴿قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ  
فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾﴾

<sup>[1]</sup> Refer to *Fi Dhilaal Al-Qur'an* (6/3288).

*“Two men of those who feared (Allah and) on whom Allah had bestowed His Grace (they were Yusha and Kalab) said : “Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allah if you are believers indeed.” (Qur’an 5: 23)*

And Allah ﷻ said:

﴿ وَقَالَ مُوسَىٰ يُقَوْمِ إِنِ كُنْتُمْ ءَامِنُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾

*“And Moosa (Moses) said : “O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah’s Will).” (Qur’an 10: 84)*

And in yet another Verse Allah ﷻ said:

﴿ قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

*“Their Messengers said to them : “We are no more than human beings like you , but Allah bestows His Grace to whom He wills of His slaves . It is not ours to bring you an authority (proof) except by the Permission of Allah . And in Allah (Alone) let the believers put their trust.” (Qur’an 14: 11)*

In the story of their migration to Al-Madeenah, the Messenger of Allah ﷺ and his noble Companions ﷺ translated *At-Tawakkul* into real life application, and as such they are ideal examples of how we should apply *At-Tawakkul* in our every day lives. Because they placed their complete trust in Allah ﷻ alone, Allah ﷻ praised them and rewarded them with a most wonderful reward.

## 7) Having hope for Allah’s Mercy

One of the noble qualities of the *Muhaajiroon* for which Allah ﷻ praised them, is their hope for Allah’s Mercy. Allah ﷻ said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢١٨﴾﴾

*“Verily, those who have believed, and those who have emigrated (for Allah’s religion) and have striven hard in the way of Allah, all these hope for Allah’s Mercy. And Allah is Oft-Forgiving, Most-Merciful.” (Qur’an 2: 218)*

Here, Allah ﷻ said that the believers hope for His Mercy, and not that they know for certain that they will achieve His mercy and reward. This is because no one in this world knows for certain that he is heading towards Paradise, regardless of how pious one is. First, one does not know what his final deed will be before he dies, and a person’s final deed is what counts most. And second, one must not place his trust upon his own deeds, for doing so can lead to pride and other diseases of the soul.

### 8) Following the way of the Prophet ﷺ

In the Noble Qur’an, Allah ﷻ described the *Muhaajiroon* and the *Ansaar* as being people who follow the Messenger ﷺ. Allah ﷻ said:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رءُوفٌ رَّحِيمٌ ﴿١١٧﴾﴾

*“Allah has forgiven the Prophet ﷺ, the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.” (Qur’an 9: 117)*

The *Muhaajiroon* and *Ansaar* were those who followed the Messenger ﷺ both in speech and in deed, during a period of

great difficulty, which shows that they are deserving of high ranking and forgiveness from Allah ﷻ.

The above-mentioned Verse was revealed for the Tabook expedition; the Muslims set out for that expedition during a very difficult time: It was a year of drought, the temperature was consistently very hot, and the people were running low on supplies and water.

Qataadah said, "In the year of Tabook, they had set out for Ash-Sham (Syria and surrounding regions). The weather was extremely hot, and they experienced great trials and difficulties during their journey. It has been mentioned to us that two men among them had to split in half a single date and share it. And a group of people would pass around a single date: one of them would suck on it and drink water over it and then the next one would suck on it and drink (water) over it. And (for their sacrifices). Allah forgave them and made them return safely from their expedition."<sup>[1]</sup>

Indeed, to follow the Messenger of Allah ﷺ indicates the truthfulness of one's *Eemaan* and the truthfulness of one's application of Islam. Also, following the Messenger of Allah ﷺ is the clear distinguishing factor between faith and disbelief; similarly, it is proof of one's love for Allah ﷻ. To be sure, to love Allah ﷻ is not only a matter of making a claim with one's tongue or of feeling a sense of spirituality in one's soul; rather, these must be accompanied by adherence to the guidance and way of the Messenger of Allah ﷺ. Verily, *Eemaan* is not achieved through spoken words; nor is it established through emotional outbursts; nor even through rituals established; rather, it is achieved through obedience to Allah ﷻ and His Messenger ﷺ, through applying the *Shariah* of Allah ﷻ which is conveyed to us by the Messenger of Allah ﷺ. Allah ﷻ said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾﴾

<sup>[1]</sup> *Tafseer Ibn Katheer* (2/397).

“Say (O Muhammad ﷺ to mankind): “If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.” Say (O Muhammad ﷺ): “Obey Allah and the Messenger (Muhammad ﷺ).” But if they turn away, then Allah does not like the disbelievers.” (Qur’an 3: 31-32)

In his *Tafseer* of this Verse, Ibn Katheer said, “This Verse contains a judgement against all those who claim to love Allah but do not follow the way of Muhammad ﷺ. Such people are shown to be liars in their claims, at least until they follow the *Shariah* and religion of Muhammad ﷺ, and until they follow Muhammad ﷺ in all of his sayings and deeds.”<sup>[1]</sup> And it has been established in an authentic *Hadeeth* that the Messenger of Allah ﷺ said, “Whoever does a deed that is not upon our affair (i.e., that is not in accord with my way and *Sunnah*), then it is rejected.”<sup>[2]</sup>

## 9) The honour of being among the first to embrace Islam

Allah ﷻ said:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٠﴾﴾

“And the foremost to embrace Islam of the Muhajiroon (those who emigrated from Makkah to Al-Madeenah) and the Ansaar (the citizens of Al-Madeenah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme

<sup>[1]</sup> *Tafseer Ibn Katheer* (2/397).

<sup>[2]</sup> Related by Muslim, the Book of Judgments, chapter “Annulling False Rulings and Rejecting Newly Innovated Matters”; *Hadeeth* number: 1718.

success.'" (Qur'an 9: 100)

Ar-Raazee said: "That the *Muhaajiroon* and the *Ansaar* were the first to embrace Islam and apply its teachings means that others who did the same later on followed in their footsteps. The Prophet ﷺ said, 'Whoever establishes in Islam a good practice (a good *Sunnah*), then he has its reward – and the reward of all who apply it, until the Day of Resurrection.'" [1]

The early Muslims consisted of a truly unique group of individuals, individuals who, despite the hunger, punishment, threats, and torture they were subjected to, resolved to remain firm upon the religion of Islam in Makkah. And though the *Ansaar* didn't embrace Islam at that early time, they too raced to embrace Islam and to defend Islam against its enemies as soon as the opportunity to do so presented itself. With the *Muhaajiroon* and the *Ansaar* working side by side, a strong foundation was established for Islam.

That the *Muhaajiroon* were the first to embrace Islam points to their high ranking and lofty status. They made sacrifices, they spent their wealth, and they fought at a time when they were few in number, when comfort was an alien concept, and when they were constantly being threatened with death and destruction at the hands of their enemies – all of which proves that they are superior to those that did the same deeds, but at a later time. Allah ﷻ said:

﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّكَ أَعْظَمَ دَرَجَةً مَنِ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾﴾

"And what is the matter with you that you spend not in the

[1] Related by Muslim, the Book of Knowledge, chapter "Whosoever Establishes a Good or Evil Practice"; *Hadeeth* number :1017. It is also related in the Book of *Zakaat*, chapter "Exhortation to Give Charity, Even if it Means Giving Half of a Date or a Good Word"; *Hadeeth* number : 1017.

*Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward). And Allah is All-Aware of what you do.'*  
(Qur'an 57: 10)

Commenting on the above mentioned Verse from *Soorah At-Tawbah*, Ibn Katheer said, "Here, Allah, the All-Mighty, informs us that He is well-pleased with the first to embrace Islam of the *Muhaajiroon* and the *Ansaar* and with those who followed them exactly (in faith). Therefore, destroyed is he who hates them or curses them, or he who hates and curses some of them. Of them, I am more particularly referring here to the chief of the Prophet's Companions ﷺ and the best of them: Abu Bakr ibn Abu Quhaafah ؓ, the truthful one and the best of the *Khalifaahs*. The forsaken group from the *Ar-Raafidaah* vilify the best of the Companions, hate them, and curse them – and we seek refuge in Allah from all of those actions. This proves that their minds and hearts are warped. And how can they claim to have faith in the Qur'an, when they curse those whom Allah ﷻ is well-pleased with? As for *Ahlu-Sunnah*, they supplicate for those whom Allah is pleased with, they curse those whom Allah and His Messenger ﷺ curse, they are supporters of those who are obedient slaves of Allah ﷻ, they make enemies of those who show enmity towards Allah – and they are followers, not innovators. It is for these reasons that the people of *Ahlu-Sunnah* are from the party of Allah; they are His believing slaves, and they are the successful ones."<sup>[1]</sup>

## 10) Being the people of ultimate success

Allah ﷻ said:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً﴾

<sup>[1]</sup> *Tafseer Ibn Katheer* (2/332).

عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

*“Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah’s Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful.” (Qur’an 9: 20)*

In his Tafseer of Allah’s saying:

﴿هُمُ الْفَائِزُونَ﴾

*“They are the successful.”*

Abu As-Sa’ood said, “This means that they are being singled out for ultimate success, as if to make clear that the successes of other people are limited in scope and degree.”<sup>[1]</sup> Allah ﷻ praises the *Muhaajiroon* by saying that they are worthy of ultimate and supreme success; success is described as being supreme because it is being granted by One Who is All-Mighty in His powers. Therefore, there is no form of success that is greater than the success that is promised to the *Muhaajiroon*. Their Lord ﷻ informs them that they will be successful in the Hereafter, meaning that they will enter Paradise and will be kept far away from the Hellfire. Allah ﷻ said:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ  
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ

﴿١٨٥﴾

*“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).” (Qur’an 3: 185)*

<sup>[1]</sup> Tafseer Abu As-Sa’ood (4/53).

## 11) True *Eemaan* (faith)

Another noble quality for which Allah ﷻ praises the *Muhaajiroon* is the trueness of their *Eemaan*. Allah ﷻ said:

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا  
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾﴾

“And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihaad), as well as those who gave (them) asylum and aid – these are the believers in truth, for them is forgiveness and Rizqun Kareem (a generous provision, i.e. Paradise).” (Qur’an 8: 74)

Allah, the All-Knowing, bears witness in this Verse that the *Muhaajiroon* are true believers. Therefore, the *Muhaajiroon* – after the Messenger of Allah ﷻ – are a practical and true embodiment of *Eemaan*, and as such they are role models for all Muslims. Allah ﷻ said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ  
زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ  
يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ  
كَرِيمٌ ﴿٤﴾﴾

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (i.e. the Verses) increase their faith; and they put their trust in their Lord (Alone); Who perform As-Salaat (Iqamat-as-Salaat) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades or dignity with their Lord, and forgiveness and a generous provision (Paradise).” (Qur’an 8: 2-4)

All of these noble qualities are practically embodied in the lives of the *Muhaajiroon*, which is why they are worthy of being described as true believers in the Qur’an.

## The Rewards That Are Promised To The Muhaajiroon

In different Verses of the Qur'an, Allah ﷻ mentioned some of the blessings that He ﷻ promised the *Muhaajiroon*, blessings that are comprehensive both of this life and the Hereafter. Some of those blessings are as follows:

1) An abundance of Allah's sustenance for them in this world.

Allah ﷻ said:

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ  
بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ  
عَافُوًّا رَحِيمًا﴾

*"He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful."* (Qur'an 4: 100)

One of the ways in which Allah ﷻ provided them with sustenance in this world is that He decreed for them a portion of the spoils of war. Allah ﷻ said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ  
اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

*"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)*

This Verse makes it clear that the *Muhaajiroon* receive a part of the spoils of war because they "were expelled from their homes and their property, seeking Bounties from Allah and to please Him."

Another way in which Allah ﷻ provided them with ample sustenance is that He ﷻ purified the hearts of the *Ansaar* from inclinations of miserliness; or in other words, He ﷻ caused their hearts to open up towards the *Muhaajiroon*. Allah ﷻ said:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

*“And (it is also for) those who, before them, had homes (in Al-Madeenah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.”*  
(Qur’an 59: 9)

Allah ﷻ promised the *Muhaajiroon* an abundance of provisions in this world, and that divine promise was of course fulfilled. In various parts of the Qur’an, Allah ﷻ makes known to the believers dangers that threaten their faith and their lives, yet, in other Verses, He ﷻ soothes and comforts them by reminding them of His guarantee of a good reward: that if they do deeds purely for Him, without associating partners with Him in worship, they will achieve a good life in this world, and Paradise in the Hereafter. But it is important to remember that the *Hirjah* (migration) that is legitimate in Islam is the *Hijrah* that is undertaken “in the way of Allah,” and not the *Hijrah* that is prompted by a desire for worldly riches or worldly pleasures, or in order to achieve safety from certain hardships. In short, whoever performs *Hijrah* in the way of Allah will find that the earth is vast and spacious; in no way will he feel that the earth is constricted, and, since Allah ﷻ will help him, he will always find means of achieving safety, provision, and a good life.

## 2) Atonement for their bad deeds and forgiveness for their sins.

Among the blessings that Allah ﷻ promised the *Muhaajiroon* was for their bad deeds to be atoned for and for their sins to be forgiven. Allah ﷻ said:

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ  
بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي  
وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾﴾

*“So their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards.”*  
(Qur’an 3: 195)

In a number of *Ahadeeth*, the Messenger of Allah ﷺ clarified that performing *Hijrah* is one of the best methods of making atonement for one’s sins, the following *Hadeeth* being a clear example in this regard. Ibn Shimaasah Al-Mahree related that he and some other people were present when ‘Amr Ibn Al-‘Aas ﷺ was on the verge of dying. ‘Amr ﷺ, according to ibn Shimaasah’s account, cried for a long time and had his face turned towards the wall. ‘Amr’s son began to say, “O my father, did not the Messenger of Allah ﷺ give you glad tidings of such and such a thing? Did not the Messenger of Allah ﷺ give you glad tidings of such and such a thing?” Amr ﷺ turned his head around and said, “Verily, the best preparation we can make is to bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. Indeed I went through three phases (throughout my lifetime). I remember when no one

despised the Messenger ﷺ more than I did, and nothing was more beloved to me than for me to be given an upper hand against him, so that I could then kill him. Had I died upon that state, I would have been from the people of the Hellfire. Then, when Allah ﷻ put Islam in my heart, I went to the Prophet ﷺ and said, 'Extend your right hand, so that I can pledge allegiance to you.' He extended his hand, but I held my hand back. He said, 'What is the matter with you, O Amr?' I said, 'I wanted to stipulate a condition.' He ﷺ said, 'What is it that you want to stipulate?' I said, 'That I should be forgiven (for my past misdeeds).' He ﷺ said, 'Did you not know that Islam destroys (in terms of bad deeds) what comes before it, that *Hijrah* destroys what comes before it, and that *Hajj* destroys what comes before it!' No one (during the second phase of my life) was more beloved to me than the Messenger of Allah ﷺ, and no one was more venerable and noble in my eyes than he was. And, out of veneration for him, I was not able to fill my eyes with him (i.e., I was not able to look directly at him). Were I to be asked to describe him, I wouldn't be able to do so, because I never filled my eyes with him (i.e., I never looked directly at him for long enough to be able to describe him). Had I died upon that state, I would have hoped to become from the dwellers of Paradise. Then (during the third phase of my life) I was entrusted with duties, and I do not know how I fared in fulfilling them. When I die, let neither *Naaihah* (a woman who weeps in a loud voice and verbally expresses her grief and anger during a funeral or over the grave of the deceased) nor fire accompany me. When you bury me, spread dirt all over me. Then stay around my grave for the time it takes to slaughter a camel and distribute its meat, so that I can seek comfort with you, and so that I can reflect on what I will discuss with the Messengers of my Lord (i.e., so that I can prepare to answer the questions of Munkar and Nakeer, the two angels who question a dead person in his grave)."<sup>[1]</sup>

<sup>[1]</sup> *Saheeh Muslim*, the Book of *Eemaan*, chapter "Islam Destroys what Comes Before it, and so do *Al-Hijrah* and *Al-Hajj*"; *Hadeeth* number: 121.

An-Nawawee said, "This *Hadeeth* establishes the great significance of Islam, *Hijrah*, and *Hajj*: each one of them destroys the evil deeds that preceded it. The *Hadeeth* also indicates that it is recommended for those who are present to speak in a positive tone to a person who is on the verge of dying, by making him have good thoughts about Allah ﷻ, by reminding him of those Verses of the Qur'an and *Ahadeeth* that inspire a sense of hope, by giving him glad tidings of what Allah ﷻ has prepared for the Muslims in terms of reward, and by mentioning to him some of his good deeds – so that he, at the point of dying, has good thoughts about Allah ﷻ. It is agreed upon that such manners (of speaking in a positive tone to the deceased) are recommended."<sup>[1]</sup>

3) They will enjoy an increase in ranking with their Lord.

As for those who have *Eemaan* (faith), who have performed *Hijrah*, and who have striven in the way of Allah with their wealth and their lives, Allah ﷻ has promised them that they will have with Him a very high ranking:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً  
عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ (٢٠)

"Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful." (Qur'an 9: 20)

Al-Fakhr Ar-Raazee said, "Indeed, those who are described as having these four qualities – *Eemaan*, *Hijrah*, fighting in the way of Allah with wealth, and fighting in the way of Allah with their very lives – are of the highest eminence and ranking among mankind. This is because man, in his entirety, has only three things: a soul, a body, and wealth. As for the soul, when it is divested of disbelief and when *Eemaan* (faith) permeates it, it

<sup>[1]</sup> Refer to *Sharh An-Nawawee Li-Saheeh Muslim*; refer as well to *Al-Hijrah Fil-Qur'an Al-Kareem* (pg. 138).

achieves a balanced and healthy state of being. As for the body and wealth, both suffer some form of loss through *Hijrah* (migration), and both are threatened by complete destruction through *Jihaad*. To be sure, both wealth and the soul are beloved to man, and so a man will not sacrifice them unless he is hoping to achieve something greater. Had not the pleasure of Allah ﷻ been greater in the eyes of the believers than their souls and wealth, they would not have chosen the Hereafter over a prosperous and luxurious life on earth. When a person achieves the four above-mentioned qualities, he ascends to the highest levels that a human being can reach, and to the earliest levels of angels. And as such, believers who have those four qualities are categorically better than all other human beings.”<sup>[1]</sup>

Some Muslims thought that, after Islam, the best deeds were to provide drinking water to pilgrims who came to Makkah and to maintain *Al-Masjid Al-Haraam* (in Makkah). But in the above-mentioned Verse, Allah ﷻ makes it clear that those who believe, make *Hijrah*, and strive in the way of Allah ﷻ with their wealth and lives are better and are of a higher ranking in the judgment of Allah ﷻ than anyone else. Those who have those four qualities are better than anyone else – even better than people who provide drinking waters to pilgrims and maintain *Al-Masjid Al-Haraam*. In the aforementioned Verse, Allah ﷻ didn't say that they are better than those who occupy themselves with the task of providing drinking water to pilgrims and maintaining *Al-Masjid Al-Haraam*, for had He ﷻ said that, some might have taken away the understanding that the superiority of those who have the aforesaid qualities is only in relation to those who maintain *Al-Masjid Al-Haraam* and provide water to pilgrims. So since Allah ﷻ didn't mention who it is they are superior to, we are meant to correctly conclude that they are categorically better than all other people.

4) Admittance into Paradise and an eternal existence therein.

<sup>[1]</sup> Refer to *At-Tafseer Ar-Raazee* (16/13).

One of the blessings that Allah ﷻ has prepared for the *Muhaajiroon* is Paradise, wherein they will live forever. Allah ﷻ said:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾﴾

“Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah’s Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allah is a great reward.” (Qur’an 9: 20-22)

In his *Tafseer* of these Verses, Ash-Shawkaanee mentioned a few interesting points: mercy, pleasure, and gardens are not mentioned in their definitive forms – so, for example, it is ‘mercy’, and not the mercy. This linguistic device is used to indicate that the said rewards are more than any human can possibly imagine. And in the last of these Verses, *Al-Khulood*, meaning eternity, and *Abad*, meaning forever, are mentioned side by side, not as a redundancy, but to stress and emphasize the point that they will dwell in paradise forever.<sup>[1]</sup> And this is a promise that Allah ﷻ made to both male believers and female believers. Allah ﷻ said:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾﴾

“Allah has promised the believers – men and women, – Gardens

<sup>[1]</sup> Refer to *Tafseer Fathul-Qadeer* (2/345), and *Al-Hijrah Fil-Qur’an Al-Kareem* (pg. 142).

*under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success."*  
(Qur'an 9: 72)

#### 5) Supreme success and the Good Pleasure of Allah ﷻ.

Among the blessings that Allah ﷻ promised the *Muhaajiroon* is that they will achieve supreme success:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ (٢٠)

*"Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful."* (Qur'an 9: 20)

And yet another reward, which is greatest and best of all, is that Allah ﷻ will be pleased with them. Allah ﷻ said:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (٧٢)

*"Allah has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success."*  
(Qur'an 9: 72)

The "Good Pleasure of Allah" is of the kind that is followed by the giving out of rewards, and by itself, "The Good Pleasure of Allah" is the greatest reward of all. In this life, believers are pleased with Allah ﷻ, which means that they are at peace with His blessings and that they are patient with His tests. In terms of being pleased, there is a wonderful sense of reciprocity between Allah ﷻ and His chosen slaves. We get a sense of what a great blessing that

reciprocity is when we reflect upon the fact that He is their Lord, the Most-High, and they are His created slaves.

These are some of the rewards that Allah ﷻ promised the *Muhaajiroon*, rewards that are given to them for the many sacrifices they made, and the many hardships they endured. First because of Allah's guidance, and then because of the strong faith and sincerity of the *Muhaajiroon*, the ignorant polytheists of Makkah were not able to destroy the message of Islam in those early days of the Prophet's mission. The more ignorance and arrogance the Quraish showed, the more the Muslims remained steadfast upon their faith and religion. Then, when the polytheists reached a high point in their aggression and persecution of the believers, Allah ﷻ gave the latter group permission to migrate to Makkah. Thus it was that they left their homes and their wealth, and they headed in the direction of Al-Madeenah, not out of fear of the polytheists or desire of worldly gain but because they were hoping for the mercy of Allah ﷻ, and because they desired His Favor and Good Pleasure. It is for these reasons that they became worthy of the favours that Allah ﷻ showered upon them in this world and the great rewards that He ﷻ has prepared for them for the Hereafter.

### **Threat Of Punishment For Those Who Remained Behind From The Hijrah**

The Qur'an is replete with promises of reward and threats of punishment, the purpose of which is to inspire hope and fear in people - hope that induces one to obedience and uprightness, and fear that both prevents one from sinning and motivates one to seek forgiveness and to repent for his sins. When the believer has in him just the right amount of hope and fear, he has achieved a very precise and desirable state of equilibrium; while in that state, he does not fall prey to hopelessness, nor does he brazenly perpetrate evil deeds. Because the early generations of Muslims had a close relationship with the Qur'an, they achieved the aforementioned state of equilibrium, and as a result enjoyed good

and productive lives. But now that people are far removed from the Qur'an, the individual, having nothing to hope for and nothing to fear, is lost; and by extension, morals in society have greatly degenerated. Muslims today can only become good and upright if they apply what the Muslims from the first generations applied. Muslims must therefore fear no one but Allah ﷻ, and at the same time, they must place their hopes in no one but Allah ﷻ. Among the punishments that Allah ﷻ promised those who remained behind from the *Hijrah* is an evil destination in the Hereafter. Allah ﷻ said:

﴿إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَا لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾﴾

*“Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find the abode in Hell – what an evil destination!” (Qur’an 4: 97)*

Imam Bukhaaree recorded the following narration from ibn ‘Abbaas ؓ: “Some Muslims were with the polytheists (in Makkah and during the Battle of Badr); they added to the numbers of polytheists (that fought) against the Messenger of Allah ﷺ. An arrow would be fired, and it would hit one of them (i.e., it would hit a Muslim who was with the polytheists) and kill him, or one of them would be struck (with a sword) and would thus be killed. Then Allah ﷻ revealed:

﴿إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ﴾

*“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers*

*even though emigration was obligatory for them).*'<sup>[1]</sup>

It is also related that ibn 'Abbaas ؓ said, "A group of people from the dwellers of Makkah embraced Islam, but they kept their Islam hidden (from the polytheists). The polytheists took them out with them on the Day of Badr, and some of them were hit (i.e., killed). The Muslims said, 'They were our companions, they were Muslims, and they were forced (to come out and fight), so ask forgiveness for them.' Then this (Verse) was revealed:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فِيْمَ كُنْتُمْ﴾

*"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them)..."*

This Verse was then written and sent to those Muslims who were still in Makkah, informing them that they had no excuse (to remain there). They left, and the polytheists then pursued and apprehended them; they gave the polytheists *At-Taqiwwah* (i.e., they kept their faith hidden and pretended to be one of them). In reference to them, this (Verse) was revealed:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾﴾

*"Of mankind are some who say: "We believe in Allah." But if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment; and if victory comes from your Lord, (the hypocrites) will say: Verily, we were with you (helping you)." Is not Allah Best Aware of what is in the breasts of the 'Alamin (mankind and jinn)." (Qur'an 29: 10)*

<sup>[1]</sup> Related by Bukhaaree, "the Book of *Tafseer*, chapter "Verily! As for those whom eth angels take (in death) while they are wronging themselves"; *Hadeeth* number: 4596.

The Muslims wrote to them (wrote to the Muslims in Makkah), informing them about this Verse. They left, and they lost hope of achieving anything that is good. Then this (Verse) was revealed in reference to them:

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا  
وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾﴾

*“Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.” (Qur’an 16: 110)*

In the aforementioned Verse from *Soorah An-Nisa*, Allah ﷻ said that those who remained behind from the *Hijrah* wronged their own selves. This means that those who embraced Islam in the land of disbelief but remained there wronged themselves by not performing *Hijrah*, for they prevented themselves from living in the land of Islam, a land in which they could have lived a good, noble, clean, and free existence. They forced themselves to live in the land of disbelief, a land in which life for them was base and humiliating. That Allah made a promise of “Hell - what an evil destination,” indicates that the Verse is referring to those who were truly tempted away from their religion.

The saying of Allah:

﴿جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

*“Hell - what an evil destination,”*

contained a severe warning for those who remained behind from the *Hijrah*. Fearing Allah’s punishment, the Companions ﷺ who were still in Makkah obeyed Allah’s command and joined up with their brothers in Al-Madeenah. So the threat mentioned in the previous Verse had a profound effect on the Prophet’s Companions ﷺ. Consider the example of Damrah ibn Jundub ﷺ: When:

﴿إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنْفُسِهِمْ﴾

*“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers),”*

was revealed, Damrah was still in Makkah. Despite the fact that Damrah was old and weak, he ﷺ said to his sons, “Carry me, for I am not one of the weak, and I am able to find my way (to Al-Madeenah). And verily, I will not spend this night in Makkah.” They carried him on a bier of sorts and headed with him in the direction of Al-Madeenah. In spite of his good intentions, Damrah ﷺ was not to complete his journey. He fell ill and died on the way at a place called At-Tan’eem. When the moment of death drew near, he struck his right hand over his left hand and said, “O Allah, this is for you, and this is for Your Messenger ﷺ” When news of Damrah’s death reached the Prophet’s Companions ﷺ, they said, “Would that he had died in Al-Madeenah!” The following Verse was then revealed:

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَمِجْ فِي الْأَرْضِ مُرَغَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾﴾

*“He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.” (Qur’an 4: 100)*

The story of Damrah ﷺ certainly affords us a great deal of insight about the generation of the Companions ﷺ, in terms of how quick they were to obey Allah’s commands; of how energetically and enthusiastically they did what was asked of them, regardless of their circumstances; and of how they wouldn’t seek out for

themselves excuses or the easy way out. Certain narrations indicate that Damrah ﷺ, before embarking upon his journey, was not only old, but was also sick. Yet he felt that as long as he had enough wealth to make the journey, through hiring people to carry him to Al-Madeenah, he no longer had an excuse to remain behind.

After Allah ﷻ threatened those who remained behind from the *Hijrah* with a severe punishment, He ﷻ in the very next Verse referred to those who were excused, those who had no choice but to remain in Makkah – those who were truly hindered from moving to Al-Madeenah. The old, the weak, women, and children – these, and others like them, had valid excuses to remain behind in Makkah, and as such, Allah ﷻ instilled into them a sense of hope for Allah's forgiveness and mercy. Allah ﷻ said:

﴿إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾ (٩٨) فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا ﴿٩٩﴾

*“Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.”* (Qur'an 4: 98-99)



# **The Pillars Of The New Islamic Country In Al-Madeenah**







## The Pillars Of The New Islamic Country In Al-Madeenah

From the moment he arrived in Al-Madeenah, the Messenger of Allah ﷺ began work on propping up the pillars of the new Islamic country upon solid foundations. Every step he ﷺ took involved establishing a stable and prosperous environment in Al-Madeenah.

With the birth of a new country come manifold problems and difficulties, and Al-Madeenah during the Prophet's lifetime was no exception. There were problems from within – such as a severe economic crisis facing those who had emigrated from Makkah – and from without – such as the polytheists in Makkah, who were clearly not going to leave the Muslims alone in Al-Madeenah. The Prophet ﷺ took immediate steps to deal with and rectify any problem that the Muslims faced. For example, the Prophet ﷺ established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*; thus harmony was established between the native inhabitants of Al-Madeenah and the newly arrived immigrants from Makkah; furthermore, the needs of the newly arrived immigrants were provided for by their generous hosts and brothers, the *Ansaar*. The Prophet ﷺ also quickly drew up what became both a constitution and a pact, the purpose of which was to organize cordial relations between all of the inhabitants of Al-Madeenah – Muslims, Jews, and polytheists; they were all one community under the rule of the Messenger of Allah ﷺ. To

protect the members of that community, the Prophet ﷺ prepared an army. To organize group worship and religious activities, the Messenger of Allah ﷺ built his *Masjid*. As for the noble Qur'an, newly revealed Verses still discussed themes such as the greatness of Allah ﷻ, the purpose of life, the importance of striving for Paradise, and the importance of avoiding deeds that lead to the Hellfire; but newly revealed Verses began to discuss one particular theme in more and more detail: Islamic jurisprudence. The Qur'an also began to discuss issues that had to do with the establishment of a new country and the duties that running that country entailed – such as performing *Daw'ah* to other nations and performing *Jihaad* in the way of Allah ﷻ.

In short, religious training and upbringing continued unabated in the Madanee phase of the Prophet's biography; but in addition to religious upbringing, the new situation of the Muslims – which involved the establishment of a country – called for dealing with a whole new set of issues. Religious upbringing as well as establishing a stable country: these were the two main concerns of life in Al-Madeenah. Since the Prophet ﷺ wisely dealt with both concerns, the newly formed Muslim country began to thrive and strengthen upon solid foundations.

# 2

## The First Pillar: The Construction Of The Prophet's *Masjid*

The first task that the Messenger of Allah ﷺ embarked upon in Al-Madeenah was the construction of his *Masjid*, thus making public the religious practices of Islam, which had for many years been suppressed. The *Masjid* was built mainly to establish prayers, which purified the hearts of believers and formed a link between them and their Lord. It is related in *Saheeh Bukhaaree* that the Messenger ﷺ entered Al-Madeenah riding his mount. People began to walk alongside him, until the Prophet's riding animal kneeled at the location which was to become the *Masjid* of the Messenger of Allah ﷺ. The location was already being used as a place of prayer for Muslim men. And it had previously been used as a place wherein dates were dried out, and the land belonged to two orphans, Sahl ؓ and Suhail ؓ, who were both living in the household of As'ad ibn Zuraarah ؓ. When the Prophet's riding animal knelt down to the ground, the Messenger of Allah ﷺ said, "This, *In Sha Allah* (Allah Willing), is the place (i.e., the place that is to become my *Masjid*)." The Messenger of Allah ﷺ then summoned the two young boys and negotiated with them the purchase of their land, in order to build upon it a *Masjid*. They said, "No, we will instead give it to you, O Messenger of Allah." The Messenger of Allah ﷺ refused to accept the land from them as a gift, and so he ﷺ ended up purchasing it

from them.<sup>[1]</sup> According to the narration of Anas ibn Maalik ؓ, the land consisted of date palm trees, the graves of polytheists, and the rubble of previously constructed edifices. Executing the Prophet's command, the Companions ؓ cut the date palm trees, exhumed the corpses of the polytheists, and levelled the rubble. During the construction efforts, the Prophet's Companions would call out, "O Allah, there is no good except for the good of the Hereafter, so help the *Ansaar* and the *Muhaajiroon*."<sup>[2]</sup>

The Messenger of Allah ﷺ worked alongside his Companions ؓ; he initiated the construction by striking a pickaxe into the foundation, which ended up being three arm spans in depth. Thereafter, the Muslims began to build the foundations with stones. The walls of the *Masjid* were slightly higher than the height of a man, and they were constructed from bricks that were mixed with dirt. In the northern part of the *Masjid*, a roof made of palm branches was constructed; the palm branches were supported on the stumps of date palm trees. That part of the *Masjid* was called *As-Suffah*. As for the rest of the *Masjid*, it was left open without a roof.

There were three doors to the *Masjid*: a door in the back of the *Masjid*; a door in the eastern part of the *Masjid*, from which the Messenger of Allah ﷺ entered; and a door called the Door of Mercy or the door of 'Aatikah, on the western side of the *Masjid*.

### **The Apartments Of The Prophet ﷺ**

Apartments were built for the Messenger of Allah ﷺ and his wives beside the *Masjid*. These apartments were in no way like the houses and castles of kings and rulers; rather, they were the apartments of one who is interested not in this world, but in the Hereafter. Just like the *Masjid*, the Prophet's apartments were

[1] Related by Bukhaaree, the Book of the *Ansaar's* Virtues, chapter "The Migration of the Prophet ﷺ and His Companions ؓ to Al-Madeenah; *Hadeeth* number: 3906.

[2] Related by Muslim, the Book of *Masjids* and Places of Prayer, Chapter "The Construction of the Prophet's *Masjid*"; *Hadeeth* number: 524.

built from clay, mud, and stones; and the roofs were built from palm branches. The courtyard adjacent to the apartments was small, and the roof of the apartments was low, so low, in fact, that a tall child or young man could touch the roof with his hand. Al-Hasan Al-Basree said, "I used to reach the first part of the roof of the Prophet's apartment with my hand."<sup>[1]</sup> Similarly, the interior of each apartment was simply and humbly furnished. This was not because there was a lack of resources in Al-Madeenah, or because tall buildings were not common there. On the contrary, Al-Madeenah was famous for tall buildings and castles. The more affluent members of Madeenah's society would live in castles, in order to show off their wealth during times of peace, and in order to use them as fortresses during times of war. The rich vied with one another so much in the construction of tall, extravagant buildings that they even used to name their homes and castles; for example, the castle of 'Abdullah ibn Ubai ibn Salool was called Muzaahim, and the castle of Hassaan ibn Thabit ؓ was called Faari'.

To be sure, the Prophet ﷺ was also able to build for himself an extravagant and beautiful castle. Had he merely suggested the idea to his Companions ؓ, they would have immediately built a castle for him. He ﷺ even could have used wealth from the Muslim treasury to build a castle for himself. But, of course, he didn't do so, so as to set a high and noble example for the people of his nation, showing them that it is better to be humble in this world and to strive for what is to come after death.

## **The Call To Prayer In Al-Madeenah**

The *Masjid* was built, and the timings for prayer were established, but not everybody made it on time to the *Masjid* for the congregational prayers. Some people were busy in the marketplace and were unaware of the fact that prayer had commenced; others were innocently sleeping. Therefore, there was a palpable need to announce to people the commencement of

---

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/36).

each prayer. The question that remained was how to go about doing that. The Messenger of Allah ﷺ consulted his Companions ؓ in the matter. Some people suggested that they should raise a flag at the time of prayer; people would see it and know that they should start making their way towards the *Masjid* for the congregation prayer. But this suggestion was rejected for the obvious fact that the flag wasn't going to benefit someone who was sleeping or someone who wasn't looking in the direction of the flag. Others suggested that a fire should be lit to announce the time of prayer, but this idea too was quickly rejected. It was also suggested that they use a horn, like the Jews, but the Prophet ﷺ rejected this idea as well, for he disliked imitating the People of the Book. A bell was also suggested, but it was rejected for the same reason that the horn was rejected. Finally, a group of people suggested that some among them should call out whenever the congregational prayer was about to begin. And this idea was accepted. Abdullah ibn Zaid ؓ, one of the callers to prayer, saw a dream while he was in between the states of wakefulness and sleep. In the dream, a person appeared before him and said, "Shall I not teach you words that you should say when you make the call for prayer?" Abdullah ؓ answered, "Yes." The person said, "Say twice: Allah is the greatest. Bear witness twice (i.e., bear witness that none has the right to be worshipped but Allah twice, and bear witness that Muhammad is the Messenger of Allah twice). Then twice say: Come to prayer. Then twice say: Come to success. Then magnify your Lord twice (i.e., by saying, 'Allah is the greatest'). Then say: None has the right to be worshipped but Allah." Upon waking up, Abdullah ؓ went to the Messenger of Allah ﷺ and informed him about his dream. "Indeed, it is a true dream," said the Prophet ﷺ. "Dictate it to Bilaal for indeed he has a sweeter voice than you do." It is related that while Bilaal ؓ was making the call to prayer, Umar ibn Al-Khataab ؓ was in his home. He, like everyone else in Al-Madeenah, heard Bilaal ؓ making the call to prayer, but for Umar ؓ the call had a particularly profound significance, for he too had seen a dream that was similar to the one seen by Abdullah ibn Zaid Al-Ansaaree ؓ. Umar ؓ then hurried

to the *Masjid* in order to inform the Messenger of Allah ﷺ about his dream.

Bilal ibn Rabaah ؓ became one of the callers of prayer in Al-Madeenah; the other caller was Abdullah ibn Umm Maktoom ؓ. In the call for morning prayer, Bilal ؓ added the words, "The Prayer is better than sleep," which he would say twice after saying, "Come to success." And the Messenger of Allah ﷺ approved of this practice. At first, the call to prayer would be made from an elevated place, but later on the minaret was built and used for the purpose of making the call to prayer.<sup>[1]</sup>

### **The First Sermon That The Messenger Of Allah ﷺ Delivered In Al-Madeenah**

In the first sermon he delivered in Al-Madeenah, the Messenger of Allah ﷺ stood up before the people, praised Allah ﷻ, and then said, "To proceed: O people, send forth (good deeds) for yourselves. You know, by Allah, that each one of you will be struck (by death). Then he (i.e., each one of you) will leave behind his sheep, which will be left without a shepherd. Then, without a translator, and without a veil separating (Allah) from him, his Lord ﷻ will say to him, 'Did not my Messenger come to you and convey to you (My message)? I gave you wealth and I bestowed favours upon you; then what did you send forth (i.e., in terms of deeds) for yourselves?' He will then look to his right and then to his left, and he will not see anything. Then he will look before him and all that he will see is the Hellfire. So whosoever is able to protect his face from the Hellfire even with part of a date (i.e., by giving it in charity), then let him do so. And whoever does not find (even part of a date to give in charity), then let him do so with a good word, for the (reward of a) good deed is multiplied ten times, and up until seven hundred times. And may peace, the mercy of Allah, and His blessings be upon you."

<sup>[1]</sup> Refer to *Noor Al-Yaqeen* by Al-Khudaree (pgs. 87, 88), to *Taareekh Khaleefah ibn Khayyaat* (p. 56), and to *Taareekh Daulatul-Islam* by Dr. Faayid Hamaad 'Aashoor and Sulaimaan Abu 'Azab (pg. 108).

Then the Messenger of Allah ﷺ gave another sermon, in which he ﷺ said: "Verily, all praise is for Allah. I praise Him and ask for His help. We seek refuge with Allah from the evil of our own selves, and from the evil of our deeds. He whom Allah guides none can lead astray. And he whom Allah leads astray none can guide. I bear witness that none has the right to be worshipped but Allah alone, and He has no partner. Indeed, the best speech is the Book of Allah, the Blessed, the Most High. Successful indeed is he in whose heart Allah adorns the Book of Allah and makes enter Islam after disbelief; and who chooses it (i.e., the Book of Allah) over all else from the speech of people. Verily, it (i.e., the Book of Allah) is the best, most complete, and most profound speech. Love those whom Allah loves, and love Allah with all of your hearts. And do not become bored with the speech of Allah and with His remembrance. And do not let your hearts become hard away from Him. Indeed, from everything that Allah created, He ﷻ has chosen and selected, so that Allah has named the best of deeds, the chosen one among His slaves, and the best of speech. And from everything people have been given (He has chosen and decreed) what is lawful and what is forbidden. So worship Him and do not associate any partner with Him; fear Allah as He truly deserves to be feared; be truthful to Allah by living up to the best (words) that you utter with your mouths; and love one another with the spirit of Allah (i.e., of Islam, of His decrees, etc.). Indeed, Allah becomes angry when His Covenant is broken (by one of His slaves). And peace be upon you."<sup>[1]</sup>

### As-Suffah

When the Qiblah was changed, by the command of Allah ﷻ, from Jerusalem to Makkah – which occurred six months after the Prophet ﷺ migrated to Al-Madeenah – the wall of the first Qiblah remained intact in the back of the Prophet's Masjid. That wall was in the northern part of the Masjid since Jerusalem was towards the

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (2/166, 167) and to *Sunan Al-Baihaqee* (2/524, 525).

north. The Prophet ﷺ ordered for that part of the *Masjid* to be covered by a roof, and that portion of the *Masjid* took on the name of *As-Suffah*. It was there that the poor Muslims gathered, which is why they became known as the People of *As-Suffah*. Ibn Hajr said, "As-Suffah is the place in the back portion of the Prophet's *Masjid*. It had a covering and was prepared so that estranged people could stay there, people who had neither homes nor families."<sup>[1]</sup>

### 1) The people of *As-Suffah*

Abu Hurairah ؓ said, "The people of *As-Suffah* were the guests of Islam; they had neither families nor wealth – nor anyone else – to which they could betake themselves." The early *Muhaajiroon* were provided with accommodations. Given the small to moderate number of early *Muhaajiroon*, the *Ansaar* were able to keep them as guests in their homes; they even shared their wealth with them. Then, as time went on, more and more *Muhaajiroon* arrived in Al-Madeenah, and the people of the *Ansaar* were no longer able to provide accommodations for them all. More and more people were entering into the fold of Islam, and consequently, more and more people migrated to Al-Madeenah. Some who came were rich while others were poor; some had families while others were unmarried. Those who could find no lodgings stayed in *As-Suffah*, in the Prophet's *Masjid*.

It appears from certain narrations that when a *Muhaajir* (singular of *Muhaajiroon*) would arrive in Al-Madeenah, he would first go to the Messenger of Allah ﷺ, who would then direct him to someone who would take care of him. If the Prophet ﷺ found no one to take care of a newly arrived *Muhaajir*, the latter would stay for a while in *As-Suffah*, at least until he found other accommodations. It is related in *Al-Musnad* that 'Ubadaah ibn As-Saamit ؓ said, "When a *Muhaajir* man went to the Messenger of Allah ﷺ, the Messenger of Allah ﷺ would send him to a man among us, whose duty it was to teach him the Qur'an. The

<sup>[1]</sup> Refer to *Fathul-Baaree*, in the explanation of *Hadeeth* number: 3581.

Messenger of Allah ﷺ sent a man to me; he stayed with me in my house, and I provided him with the same dinner that my family ate. Also, I would teach him the Qur'an."<sup>[1]</sup> Because the *Muhaajiroon* were the first to live in *As-Suffah*, it was ascribed to them, taking on the name, "The *Suffah* of the *Muhaajiroon*." But others stayed there as well; delegates from various tribes who came to Al-Madeenah and who entered into the fold of Islam also stayed in *As-Suffah*. Despite having wealth and homes, some people from the *Ansaar* even stayed in *As-Suffah*, desiring a simple life and a life of struggle. Among those *Ansaarees* who stayed in *As-Suffah* were the following: Ka'ab ibn Maalik Al-Ansaaree ؓ, Hanzalah ibn Abu 'Aamir Al-Ansaaree ؓ, and Haarithah ibn An-No'maan Al-Ansaaree ؓ.

## 2) Taking care of the people of *As-Suffah*.

The Prophet ﷺ himself took care of the people of *As-Suffah*, providing for both their spiritual and material needs. He ﷺ would visit them and ask after their welfare; he ﷺ particularly made it a point to visit those among them that fell ill. In short, he ﷺ would sit with them frequently, guiding them, comforting them, helping them, and teaching them. In terms of their material needs, it was through many means that the Prophet ﷺ made sure that they were provided for; among those means are the following:

- 1) If any charity money or food came to him, he ﷺ would send it to the people of *As-Suffah*, without taking anything from it for himself. And if he ﷺ received a gift, he ﷺ would send it to them and take a part of it for himself, thus making them partners with him in the consumption or use of that gift.<sup>[2]</sup>
- 2) Very often, the Prophet ﷺ would invite them to eat in one of his wives' apartments. 'Abdur-Rahmaan ibn Abu Bakr ؓ once

<sup>[1]</sup> *Al-Musnad* (5/324).

<sup>[2]</sup> Refer to *Al-Bukhaaree*, the Book of *Ar-Riqaaq*, chapter "What Kind of Life the Prophet ﷺ and His Companions ؓ Led, and How They Turned Away from the World"; *Hadeeth* number: 6452.

said, "Indeed, the people of *As-Suffah* were poor, and the Prophet ﷺ once said, 'Whoever has food that is sufficient for two, then let him take a third (poor person) back with him (to share his food). And whoever has food that is sufficient for four then let him take a fifth or sixth person (with him to share his food).' Abu Bakr ؓ took three (of them back with him), and the Prophet ﷺ took ten"<sup>[1]</sup> In another narration, Ya'eesh ibn Takhfah ibn Qais Al-Ghaffaree said, "My father was one of the people of *As-Suffah*. The Messenger of Allah ﷺ ordered (his Companions) to take care of them. A man would take one of them (back with him) to share his food; another man would take two of them (with him), until I remained as one of five men. The Messenger of Allah ﷺ said, 'Come,' and so we went with him to the house of 'Aishah ؓ."<sup>[2]</sup>

- 3) The Prophet ﷺ requested people to direct their charity wealth towards the people of *As-Suffah*. It is, for instance, related in *Al-Musnad* that when Fatimaah ؓ gave birth to Al-Hassan ؓ, the Prophet ﷺ ordered her to shave Al-Hassan's head, to weight his hair, and to then give silver equal to that weight to the people of *As-Suffah*.<sup>[3]</sup>
- 4) The Prophet ﷺ would give precedence to them over other people. When prisoner slaves were once given to the Prophet ﷺ, Fatimaah ؓ went to him and asked him for a servant. His response, as is related in the *Musnad* of Imam 'Ahmad, was, "By Allah, I will not give to the two of you (i.e., to Fatimaah ؓ and 'Alee ؓ) while I leave the people of *As-Suffah* to starve; rather I will sell them (the prisoner slaves), and I will spend the proceeds of the sale upon them (i.e., upon the people of *As-Suffah*)."<sup>[4]</sup>

<sup>[1]</sup> Related by Bukhaaree (3581) and Muslim (2057).

<sup>[2]</sup> Refer to *Al-Musnad* (3/429).

<sup>[3]</sup> Refer to *Al-Musnad* (6/390, 391).

<sup>[4]</sup> The original source of this *Hadeeth* is related in *Saheeh Bukhaaree* (3113).

### 3) Their dedication to knowledge, worship, and *Jihaad*

The people of *As-Suffah* were by no means idle paupers; to the contrary, by day they were students and warriors, and by night they were worshippers. They spent their time well, reciting the Qur'an, learning its meanings, remembering Allah ﷻ, and even learning how to read and write. One of them gave his bow as a gift to 'Ubaadah ibn As-Saimat ؓ because the latter would teach the people of *As-Suffah* both the Qur'an and how to read and write.<sup>[1]</sup> *As-Suffah*, to be sure, was an institute of higher learning; many of its students later became renowned for their knowledge – particularly for their memorization of the Prophet's *Ahadeeth*, Abu Hurairah ؓ and Hudhaifah ibn Al-Yamaan ؓ being two notable examples in this regard.

The people of *As-Suffah* would participate in *Jihaad*; in fact some of them were martyred on the day of Badr, such as Safwaan ibn Baidaa ؓ, Khuraim ibn Faatik Al-Asdee ؓ, Khubaib ibn Yasaaf ؓ, Saalim ibn 'Umair ؓ, and Haarithah ibn An-No'maan Al-Ansaaree ؓ; others among them were martyred during the Battle of Uhud, one example being Hanzalah Al-Ghaseel ؓ; yet others among them lived on to witness Al-Hudaibiyyah, two examples being Jurhud ibn Khuwailad ؓ and Abu Sareehah Al-Ghaffaaree ؓ; yet others, such as Thaqeef ibn 'Amr ؓ, were martyred at Khaibar; others, such as 'Abdullah Dhul-Bijaadain ؓ,<sup>[2]</sup> were martyred at Tabook; and yet others, such as Saalim Maula Abu Hudhaifah ؓ and Zaid ibn Al-Khattaab ؓ, were martyred at Al-Yamaamah.

Some Companions ؓ decided to stay in *As-Suffah* not out of necessity, but out of a desire to dedicate their lives to the pursuit of knowledge. One prominent example in this regard is Abu Hurairah ؓ, who ardently desired to always be in the company of the Messenger of Allah ﷺ. He ؓ wanted to make up for lost time, for he arrived in Al-Madeenah only after the conquest of Khaybar,

<sup>[1]</sup> *Sunan Abu Daawood* (2/237) and *Ibn Maajah* (2/730).

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/264).

in the year 7 H. Abu Hurairah ؓ strove hard to listen to as many of the Prophet's *Ahadeeth* as possible; he even served the Prophet ﷺ whenever there was an opportunity to do so. He not only memorized *Ahadeeth*, but he also witnessed many of the Prophet's actions. The only way he could have accomplished all of these things was to be near the house of the Prophet ﷺ, and so *As-Suffah* was the ideal place for him to live.

Later on in his life, Abu Hurairah ؓ said, "Indeed, you (i.e., certain people among you) say, 'Abu Hurairah relates a great deal of *Ahadeeth* narrations from the Messenger of Allah ﷺ.' And you also say, 'Why is it that the *Muhaajiroon* and the *Ansaar* do not relate as many *Ahadeeth* from the Messenger of Allah ﷺ as Abu Hurairah does?' Indeed, my brothers from the *Muhaajiroon* were occupied with conducting business transactions in the marketplace; meanwhile, I adhered closely to the Messenger of Allah ﷺ, being content to have simply enough to fill my stomach (i.e., all I wanted was enough food to eat, and the rest of my time I dedicated to the pursuit of knowledge). I was present when they were absent, and I memorized when they forgot. And my brothers from the *Ansaar* were occupied with work related to their wealth (i.e., their gardens, fields, property, and livestock). I, on the other hand, was a poor person from the poor people of *As-Suffah*. And I memorized when they forgot."<sup>[1]</sup> Here, Abu Hurairah ؓ clarified that he stayed in *As-Suffah* out of a desire to adhere to the Prophet's company. It is important to note here that Abu Hurairah ؓ had a place to live in Al-Madeenah, the place wherein his mother lived (it is related that Abu Hurairah ؓ asked the Prophet ﷺ to invoke Allah ﷻ to guide her). Furthermore, Abu Hurairah ؓ did not start out poor. The first day he went to the Prophet ﷺ in Khaybar, the Prophet ﷺ gave him a share from the spoils of war. And when he first came to Al-Madeenah, Abu Hurairah ؓ had a slave who served him, as is related in *As-Saheeh* (i.e., either in the compilation of *Saheeh Bukhaaree* or *Saheeh Muslim*). So the reason why he became poor was that he preferred

[1] *Saheeh Bukhaaree* (2047) and *Saheeh Muslim* (2492).

the company of the Prophet ﷺ and the pursuit of knowledge to material prosperity. Had he wanted, he could have lived in a normal home instead of *As-Suffah*.

The number of people who stayed in *As-Suffah* varied depending on circumstances; some left *As-Suffah* when they got married, some left when they earned enough wealth to have their own homes, and some became martyred in battle. And they increased in number whenever delegates from other tribes visited Al-Madeenah.

It is important to note that the people of *As-Suffah* didn't refuse to work, and so laziness was not a reason for their poverty. Az-Zamakhsharee mentioned that they would crush the pits of fruits during the day, and it appears that they did this in order to crush food for livestock. And since they were not people who owned any livestock, we can safely conclude that they worked in order to earn a living, albeit a humble one.<sup>[1]</sup>

#### **4) The number of people that lived in *As-Suffah* and their names**

As mentioned above, the number of people that lived in *As-Suffah* varied according to circumstances. It is said that under normal circumstances, approximately seventy men lived in *As-Suffah*, but there were periods during which many more people lived there. It is related that Sa'd ibn Ubaadah ؓ used to invite eighty of them to his house as guests; and if there were still more of them, other members of the *Ansaar* invited them to their homes. The following are some of the people who lived in *As-Suffah*:

- 1) Abu Hurairah ؓ
- 2) Abu Dharr Al-Ghiffaaree ؓ
- 3) Waathilah ibn Al-Asqa' ؓ
- 4) Qais ibn Tahfah Al-Ghiffaaree ؓ
- 5) Ka'ab ibn Maalik Al-Ansaaree ؓ

<sup>[1]</sup> Refer to *Al-Madeenah An-Nabawiyah Fajrul-Islam Wal-'Asr Ar-Raashidee* by Ash-Shurraab (1/222).

- 6) Sa'eed ibn 'Aamir ibn Hudhaim Al-Jumhee ❁
- 7) Salmaan Al-Faarisee ❁
- 8) Asmaa ibn Haarithah ibn Sa'eed Al-Aslamee ❁
- 9) Hanzalah ibn Abee 'Aamir Al-Ansaaree, "Ghaseel Al-Malaaikah" ❁
- 10) Haazim ibn Harmalah ❁
- 11) Haarithah ibn An-No'maan Al-Ansaaree An-Najjaaree ❁
- 12) Hudhaifah ibn Usaid Abu Sareehah Al-Ansaaree ❁
- 13) Hudhaifah ibn Al-Yamaan ❁
- 14) Jaariyah ibn Jameel ibn Shubbah ibn Qurt ❁
- 15) Ja'eel ibn Suraaqah Ad-Damree ❁
- 16) Jurhud ibn Khuwailid Al-Asdee ❁
- 17) Rufaa'ah Abu Lubaabah Al-Ansaaree ❁
- 18) 'Abdullah Dhul-Bijaadain ❁
- 19) Dakeen ibn Sa'eed Al-Muzanee (it is said that he was not Muzanee but Khath'amee) ❁
- 20) Khubaib ibn Yasaaf ibn 'Unaiyyah ❁
- 21) Khuraim ibn Aus At-Taaee ❁
- 22) Khuraim ibn Faatik Al-Asdee ❁
- 23) Khunais ibn Hudhaafah As-Sahmee ❁
- 24) Khabbaab ibn Al-Arat ❁
- 25) Al-Hakam ibn 'Umair Ath-Thamaalee ❁
- 26) Harmalah ibn Ayaas (it is said that his full name was, Harmalah ibn 'Abdullah Al-'Anbaree) ❁
- 27) Zaid ibn Al-Khattaab ❁
- 28) 'Abdullah ibn Mas'ood ❁
- 29) At-Tafaawee Ad-Dausee ❁
- 30) Talhah ibn 'Amr An-Nadree ❁
- 31) Safwaan ibn Baidaa Al-Faihree ❁
- 32) Suhaib ibn Sinaan Ar-Roomee ❁
- 33) Shaddaad ibn Usaid ❁

- 34) Shaqraan ؓ, *Maulaa* of the Prophet ﷺ
- 35) As-Saaib ibn Khallaad ؓ
- 36) Saalim ibn 'Umair ؓ, a member of the Aus, from the Banu Tha'labah ibn 'Amr ibn 'Auf clan
- 37) Saalim ibn 'Ubaid Al-Ashja'ee ؓ
- 38) Saalim, *Maulaa* Abu Hudhaifah ؓ
- 39) Safeenah ؓ, *Maulah* of the Prophet ﷺ
- 40) Abu Razeen ؓ
- 41) Al-Aghar Al-Muzanee ؓ
- 42) Bilaal ibn Rabaah ؓ
- 43) Al-Baraa ibn Maalik Al-Ansaaree ؓ
- 44) Thaubaan ؓ, *Maulaa* of the Prophet ﷺ
- 45) Thaabit ibn Wadee'ah Al-Ansaaree ؓ
- 46) Thaqeef ibn 'Amr ibn Shameet Al-Asdee ؓ
- 47) Sa'd ibn Maalik Abu Sa'eed Al-Khudree ؓ
- 48) Al-'Irbaad ibn Saariyah ؓ
- 49) Ghurfatul-Azdee ؓ
- 50) 'Abdur-Rahmaan ibn Qurt ؓ
- 51) 'Ubaadah ibn Khaalid Al-Ghaffaaree ؓ

Some researchers make an egregious error when they try to prove the legitimacy of what some ascetics and Sufis do, in terms of forsaking work and living a life of comfort and laziness, based, they say, on the examples of the people of *As-Suffah*. Abu Hurairah ؓ, who is perhaps best known among the people of *As-Suffah*, didn't continue to live there his entire life. He later went out into the world, and he even became governor of Bahrain during the Caliphate of 'Umar ibn Al-Khattaab ؓ. It is sufficient to point out here, as I did earlier, that the people of *As-Suffah* used their time well by worshipping Allah ﷻ, engaging in the pursuit of knowledge, and fighting in the way of Allah ﷻ. Ascetics who go to extremes should keep in mind the fact that the people of *As-Suffah* lived practical and productive lives, benefiting both themselves and others.

## Benefits, Lessons, and Morals

### 1) The Masjid is one of the most important pillars of an Islamic society

An Islamic society can achieve a sense of stability and coherence only if Islamic values and laws are applied, and only when the members of society have correct beliefs and apply Islamic manners. All of the above qualities are nurtured and developed in the Masjid. Allah ﷻ said:

﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾ (١٠٨)

“Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature].” (Qur’an 9: 108)

And in another Chapter of the Qur’an, Allah ﷻ said:

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَمْ فِيهَا بِالْعُدْوِ وَالْأَصَالِ﴾ (٣١) رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (٣٧) لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾ (٣٨)

“In houses (Masjids) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhaan, Iqamah, Salaat (prayers), invocations, recitation of the Qur’an]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale (business) diverts from the remembrance of Allah (with heart and tongue) nor from performing As-Salaat (Iqamat-as-

*Salaat) nor from giving the Zakaat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills."* (Qur'an 24: 36-38)

## **2) The *Masjid* is a symbol of the comprehensiveness of Islam**

The *Masjid* is a place of worship for the believers; in it, the believers remember Allah ﷻ, glorify Him, and praise Him. The *Masjid* is a sanctuary for every Muslim: As long as a Muslim preserves its sanctity and fulfills its rights, no one will bother or harm him, and he can peacefully worship his Lord.

- 1) The *Masjid* is a place of gathering for Muslims. And during the Prophet's lifetime, it was where delegates from foreign tribes would come to seek out guidance and learn more about Islam.
- 2) The *Masjid* is a kind of university as well; it is where students of knowledge gather to study the Qur'an and all of the Islamic sciences. The Prophet's *Masjid* is a place where foreigners can go to learn about their religion, so that they can then go back to their people as bearers of glad tiding, as warners, and as callers to the religion of Islam.
- 3) The *Masjid* is a sanctuary for those who have no place to stay and for those who are cut off from a journey; such people therefore do not need to rely on the favours of other human beings. No one may prevent such people from seeking out knowledge and guidance during their sojourn in the *Masjid*.
- 4) During the lifetime of the Prophet ﷺ, the *Masjid* was the military command centre of the Muslims. It was there that the banners of armies were handed out, and it was from there that orders were given for armies to march out for battle. During times of battle, the *Masjid* even served as a hospital, where the wounded would stay, thus making them easily accessible to the Prophet ﷺ whenever he ﷺ wanted to visit them. And the

*Masjid* also served as a political centre, where delegates from foreign lands would bring messages, and from where the Prophet ﷺ would send messengers to foreign lands.

### 3) Leading by example

It is an established fact that the Prophet ﷺ physically participated in the construction of his *Masjid*. Just as if he were a common man among them, he carried stones, transported bricks on his chest and shoulders, and dug into the earth with his two hands. He ﷺ was an ideal example of a just ruler who does not make a distinction between the rich and poor, between a ruler and his subjects. All are equal before Allah ﷻ; the only factor that distinguishes one Muslim from another is *Taqwa* – piety. In Islam, when one does a noble deed with a good intention, one receives reward from Allah ﷻ. And the Messenger of Allah ﷺ, just like any other Muslim, was seeking reward from Allah ﷻ. His participation in building his *Masjid* was just like the participation of every other Muslim, and not like the participation of a mayor or president who simply cuts the ribbon at the opening ceremony or lays down the first brick of the edifice. The Muslims were quite taken aback when they saw the Prophet ﷺ covered in dust as a result of working very hard. Seeing the Prophet's situation, Usaid ibn Hudair ؓ went to him and offered to carry the load that he was carrying. "O Messenger of Allah, give it to me," he ؓ said. The Prophet ﷺ answered, "Go and carry something else, for indeed, you are not poorer to Allah than I am."<sup>[1]</sup> Upon hearing what the Prophet ﷺ said to Usaid ؓ, the Prophet's Companions became even more motivated to work hard.

This was truly a singular example of the principle of leading by example. These days, if leaders and rulers offer to participate in actual physical work, they only do so for a photo shoot or as long as the camera is on them, in the hope that people will praise them for their humility and good character. Not only did the Prophet ﷺ work as hard as his followers, he ﷺ also pointed out that he was

<sup>[1]</sup> Refer to *Suwar Min Hayaat-Ar-Rasool* ﷺ by Ameen Duwaidaar, pg. 271.

more needy to Allah ﷻ and more desirous of His reward than was the person who offered to do his work for him. This had a profound effect on the Prophet's Companions, who began to recite a verse of poetry, which, roughly translated, is as follows: "If we remain seated while the Prophet ﷺ works, then we are truly following a misguided action."<sup>[1]</sup>

We learn from this story that practical training is not achieved merely through the giving of advice or through eloquent words; true, a good sermon does have a positive effect, but a leader or guide must moreover be a living, practical example for others. The Companions ﷺ were so moved that they began to say, "O Allah, indeed the (true and good) life is the life of the Hereafter, so help the *Ansaar* and the *Muhaajiroon*." They also began to recite, "What we are carrying is not like what we carry from Khaybar; this is more obedient to our Lord and purer."<sup>[2]</sup> This is referring to the fact that, in Al-Madeenah, people who carried dates and raisins from Khaybar to Al-Madeenah ranked very high among Al-Madeenah's inhabitants. In the above-mentioned saying, the Companions ﷺ made it clear that transporting those items from Khaybar was not even remotely as worthy a deed as carrying bricks for the construction of the Prophet's Mosque. And so they truly believed in the following saying of Allah ﷻ:

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

"Whatever is with you, will be exhausted, and whatever is with Allah (of good deeds) will remain." (Qur'an 16: 96)

#### 4) The wise leader discerns skills and talents in his followers and then gives them work accordingly

When a job needed to be done, the Prophet ﷺ wouldn't appoint someone at random; rather, he ﷺ looked for the person who was

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (1/496) and *Fathul-Baaree*, in the explanation of *Hadeeth* number, 3906.

<sup>[2]</sup> Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (2/249); also, refer to *Saheeh Bukhaaree* (3906) and to the commentary of Imam Ibn Hajar in *Fathul-Baaree*.

best qualified to carry out each specific task. This, of course, is a sign of true leadership. A weak leader, on the other hand, will hire relatives and friends for jobs they are not qualified to perform.

In regard to the building of his *Masjid*, the Prophet ﷺ did not choose relatives or close friends to do delicate, skilled work instead of hard labour. To the contrary, many prominent Companions ﷺ did the physical work, which involved carrying and moving bricks and stones; meanwhile, a new Muslim, who had only recently arrived in Al-Madeenah, was given a more delicate task, a task that involved skill more so than brute strength. He ﷺ - namely, Talq ﷺ - was given that task because he was better qualified for it than were the rest of the Prophet's Companions ﷺ. Talq ibn Al-Yamaamee Al-Hanafee ﷺ - who from his name it is clear that he is from Yamaamah, from the Al-Hanafee tribe - said, "I built the *Masjid* alongside the Messenger of Allah ﷺ, and he ﷺ would say (during the construction phase), 'Bring the Yamaamee (i.e., the man from Yamaamah - Talq ﷺ) closer to the clay, for he has the best touch among you (when it comes to mixing the clay).'" In another narration, Talq ﷺ said, "When I went to the Prophet ﷺ, his Companions ﷺ were building the *Masjid*, and it was as if he was not pleased with their work. I took a shovel and mixed the clay, and he seemed pleased by my work. He ﷺ then said, 'Leave the *Hanafee* (the man from the Hanafee tribe - Talq ﷺ) to work with the clay, for he is more precise and skilled than you are at working with clay.'" And in yet another narration, ibn Hibbaan related that Talq ﷺ said, "I said, 'O Messenger of Allah, shall I move (bricks, stones, etc.) as they move (bricks, stones, etc.)?' He ﷺ said, 'No, instead mix the clay for them, for you are more knowledgeable than they are when it comes to doing that (task).'"<sup>[1]</sup>

### 5) The Slogan of the Muslim Nation

The *Adhaan* (i.e., the call to prayer) importantly and quickly became the slogan of the new Muslim country in Al-Madeenah. The words of the *Adhaan* have always been of great significance,

<sup>[1]</sup> Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (2/252).

but they carried an extra special meaning during the Prophet's time – as well as during any period wherein an Islamic country is being established. How so? Well, the caller started by saying, "Allah is the Greatest, Allah is Greatest," making it clear that Allah ﷻ is greater than the false deities of Makkah, greater than Makkah's chieftains, and greater than all else. He would then say, "I bear witness that none has the right to be worshipped but Allah," which the Muslims did say in Makkah, but not always in the open and certainly not high up on a minaret so that everyone could hear. The caller openly declared that the only laws that were going to be followed in Al-Madeenah were the Laws and Commandments of Allah ﷻ. The caller would then say, "I bear witness that Muhammad is the Messenger of Allah," meaning that Allah ﷻ appointed him as leader of the Muslim nation, that his *Sunnah* must be applied, and that he must be followed and obeyed. The caller would then say, "Come to prayer, come to success," thus inviting people to become citizens of the new Muslim country, which was established to strengthen the relationship between a Muslim and His Creator, and between believers among themselves.

One better appreciates the significance of the publicly-made call to prayer when one considers that only a few months earlier, Muslims were secretly praying in the mountain-passes of Makkah, fearing been seen or found out by the Quraish. The public call to prayer, made for the first time after the Prophet ﷺ migrated to Al-Madeenah, shows that Islam is not completely applied and that Allah ﷻ is not optimally worshipped until Muslims establish a strong Islamic country that protects its citizens from their enemies. To be sure, Muslims today need to understand the profound meanings of the *Adhaan* and the significance of it being publicly made in a country that applies Allah's *Shariah*.

#### 6) The ruling for adorning and decorating *Masjids*

When people want to build a *Masjid*, there are two separate issues that arise concerning the appropriateness of building it nicely. The

first issue involves good, sensible architecture: making the foundation, pillars, roof, and edifice of the *Masjid* strong and firm. To do so, scholars mention, is desirable, for to properly construct a *Masjid* shows that people care about Allah's religion, a meaning that is indicated in the following Verse:

﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٧٨﴾﴾

*"Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure [i.e., who clean their private parts with dust (i.e., to be considered as soap) and water from urine and stools, after answering the call of nature]." (Qur'an 9: 108)*

Scholars also refer in this matter to the actions of 'Umar ؓ and 'Uthmaan ؓ, who both strove during their caliphates to improve, renovate, and expand the Prophet's *Masjid*.

The second issue involves decorating a *Masjid*, such as with gold, engravings, or ornaments. Scholars agree that to decorate a *Masjid* in the above-mentioned fashion is at the very least disliked. Beyond that particular consensus, they differ among themselves, with some saying that putting ornaments in a *Masjid* is *Haram* (forbidden), others saying that it is extremely disliked, and yet others saying that it is simply disliked. But even those who say that it is not *Haram* but simply disliked, agree that it is forbidden to decorate a *Masjid* with money that has been endowed or donated for the actual construction of the *Masjid's* edifice. The first person to decorate a *Masjid* was Al-Waleed ibn 'Abdul-Malik ibn Mirwaan. From the day he did so, people began to adorn *Masjids* in an extravagant manner, to the degree that many *Masjids* are now like museums, visited for admiration of architecture rather than for prayer and the remembrance of Allah ﷻ. Building *Masjids* in such a manner is of

course contrary to the guidance of the Prophet ﷺ. When *Masjids* began to be decorated, they lost the quality and aura of simplicity that the Prophet ﷺ taught us to seek out.

Therefore, those who extravagantly and wastefully adorn and decorate *Masjids* have fallen into great error. A person who enters into an extravagantly built *Masjid* hardly feels the humbleness one should feel when one is worshipping Allah ﷻ; often, the only thought that can enter one's mind is not related to the glorification or worship of Allah ﷻ, but to the genius of the architect who designed the *Masjid*.

The building of extravagant *Masjids* has an especially deleterious effect upon the poor, who outside of the *Masjid* are constantly reminded of other people's riches. In a simply adorned *Masjid*, a poor person finds comfort and solace. He has left the outside world and its reminders of his poverty and harsh circumstances, and he has entered into the world of the Hereafter and its bliss. But when a *Masjid* is extravagantly decorated, a poor person doesn't even have recourse to seek comfort in the *Masjid*; even inside of the *Masjid*, he sees gold engravings and is reminded of his difficult circumstances. It is certainly an indication of weak faith and of being away from Allah's religion when people forget about the true realities and teachings of Islam, and instead concentrate on the outward beauty of *Masjids*, whose first rows – never mind later rows – are not filled for the congregational prayers. Indeed, we belong to Allah and to Him is our return.

### 7) The Virtues of *Al-Masjid An-Nabawee* (the Prophet's *Masjid*)

One of the main reasons why the Companions ؓ became so attached to *Al-Masjid An-Nabawee* was that the Prophet ﷺ told them about its virtues, which can be summarized as follows:

#### a) *Al-Masjid An-Nabawee* was established upon piety:

Abu Sa'eed Al-Khudree ؓ said, "I entered upon the Prophet ﷺ in the home of one of his wives, and I said, 'O Messenger of Allah, which of the two *Masjids* had its foundation laid upon piety?' The

Prophet ﷺ took a handful of pebbles and struck the ground with them. He ﷺ then said, 'It is this *Masjid* of yours (i.e., *Al-Masjid An-Nabawee*).'<sup>[1]</sup> This *Hadeeth* constitutes a very strong proof in the matter, since it is recorded in *Saheeh Muslim*. A group of scholars mention, however, that the *Masjid* referred to in the following Verse is not *Al-Masjid An-Nabawee* but *Masjid Qubaa*:

﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾ (١٠٨)

"Never stand you therein. Verily, the *Masjid* whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e., who clean their private parts with dust [i.e., to be considered as soap) and water from urine and stools, after answering the call of nature]." (Qur'an 9: 108)

After mentioning the various scholarly views regarding this matter, Muhammad ibn Jareer At-Tabaree said in his *Tafseer*, "In my view, of the two opinions the correct one is that it is the *Masjid* of the Messenger ﷺ, mainly because of the authentic narration from the Messenger of Allah ﷺ in *Saheeh Muslim*."<sup>[2]</sup>

Some scholars pointed out that, even if the *Masjid* whose foundation was laid upon piety is in fact *Masjid Qubaa*, there is no contradiction between the above-mentioned Verse and the above-mentioned *Hadeeth* from *Saheeh Muslim*. That is because the foundations of both *Masjids* were established upon piety. ibn Taymiyyah (may Allah have mercy on him) championed this view, first stating that the above-mentioned Verse was revealed for *Masjid Qubaa*, and then saying, "But the ruling [mentioned in the Verse (i.e., that it was built upon piety)] applies to it and to what is more worthy than it – the

<sup>[1]</sup> *Saheeh Muslim*, the Book of *Hajj*, chapter, "Making it Clear that the *Masjid* Whose Foundations Were Built Upon Piety, was the *Masjid* of the Prophet ﷺ in *Al-Madeenah*"; *Hadeeth* number: 1398.

<sup>[2]</sup> Refer to *Tafseer At-Tabaree* (14/476, 479).

*Masjid* of Al-Madeenah. This interpretation guides our understanding of what is related in *As-Saheeh* (i.e., *Saheeh Muslim*) from the Prophet ﷺ. When he ﷺ was asked about the *Masjid* whose foundation was laid upon piety, he ﷺ said, 'This *Masjid* of mine.'<sup>[1]</sup> Elsewhere, ibn Taymiyyah wrote, "And so it is clear that both *Masjids* were built upon piety; nonetheless, the said description applies to the *Masjid* of Al-Madeenah to a greater and more complete degree, thus making it more deserving of the name, 'The *Masjid* whose Foundation was Built upon Piety.' At the same time, we must remember that it was *Masjid Qubaa* that prompted the revelation of the above-mentioned Verse."<sup>[2]</sup>

And in *Al-Fath*, Al-Haafiz ibn Hajar (may Allah have mercy on him) said, "The secret behind the Prophet's answer - in which he ﷺ said that it was his *Masjid* that was built upon piety - is that he ﷺ wanted to disabuse people of the idea that the said description applied specifically to *Masjid Qubaa* (to the exclusion of all other *Masjids*)."<sup>[3]</sup>

**b) The superiority of praying in the *Masjid* of the Prophet ﷺ:**

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "One prayer in this *Masjid* of mine is better than one-thousand prayers anywhere else, except for *Al-Masjid Al-Haraam*."<sup>[4]</sup>

**c) One may dedicate a journey to Visiting the Prophet's *Masjid*, *Al-Masjid Al-Haraam*, and *Masjid Al-Aqsaa*, but not to any other *Masjid*:**

Abu Hurairah ؓ reported that the Prophet ﷺ said, "The provisions of journey are not tied (onto a riding animal) except to three *Masjids*: *Al-Masjid Al-Haraam*, *Masjid Ar-Rasool* (i.e., *Al-Masjid An-Nabawee*), and *Masjid Al-Aqsaa*."<sup>[5]</sup> If one has to go to

[1] Refer to *Minhaaj As-Sunnah An-Nabawiyah* (7/74).

[2] Refer to *Majmoo' Al-Fataawah* (27/406).

[3] *Fathul-Baaree* (7/245).

[4] *Saheeh Bukhaaree*, chapter "The Superiority of Prayer in the *Masjids* of Makkah and Al-Madeenah"; *Hadeeth* number: 1190.

[5] *Saheeh Bukhaaree*, chapter "The Superiority of Prayer in the *Masjids* of Makkah and Al-Madeenah"; *Hadeeth* number: 1189.

Cairo or Istanbul or any other city for business or to visit relatives, one may go to one of the famous *Masjids* of that city. But in the above-mentioned *Hadeeth*, the Prophet ﷺ made it clear that it is forbidden to travel to a city primarily for the sake of visiting a particular *Masjid*, with the exception of three *Masjids*: *Al-Masjid Al-Haraam* in Makkah, *Masjid An-Nabawee* in Al-Madeenah, and *Masjid Al-Aqsaa* in Jerusalem. Therefore, one may pack up his suitcases and say that he is visiting Jerusalem for the purpose of visiting *Masjid Al-Aqsaa*, and the same goes for Makkah and Al-Madeenah; however, one may not do the same for any other *Masjid*; one must have another primary motive for visiting a given city, and once there, he may visit a specific *Masjid* if he wishes to do so.

**d) Ar-Rawdah in *Al-Masjid An-Nabawee*:**

Abu Hurairah ؓ reported that the Prophet ﷺ said, "What is between my house (i.e., the apartment of 'Aishah ؓ) and my pulpit is a garden from the gardens of Paradise; and my pulpit is upon my Basin."<sup>[1]</sup> The Prophet's Basin refers to his Basin on the Day of Resurrection. In his explanation of *Saheeh Muslim*, Imam An-Nawawee mentioned three interpretations of the phrase, "And my pulpit is upon my Basin." According to the first interpretation – which Al-Qaadee said is held by most scholars – the pulpit referred to is the actual pulpit of the Prophet ﷺ in this world. The proponents of the second interpretation say that the Prophet ﷺ has a pulpit over his Basin on the Day of Resurrection. And according to the third interpretation, "And my pulpit is upon my Basin," means that whoever goes beside the Prophet's pulpit to perform good deeds will drink from the Prophet's Basin on the Day of Judgment. And Allah ﷻ knows best.

**e) The superiority of learning and teaching in *Al-Masjid An-Nabawee*:**

Abu Hurairah ؓ reported that he heard the Messenger of Allah ﷺ say, "Whosoever enters this *Masjid* of ours to learn something

<sup>[1]</sup> *Saheeh Bukhaaree* (1196).

good or to teach it, is like one who fights in the way of Allah. And whosoever enters it for another purpose is like one who looks at that which does not belong to him.”<sup>[1]</sup>

**f) The Verse that was revealed about the people of *As-Suffah* and the poor members of the *Muhaajiroon*:**

Allah ﷻ said:

﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَاِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾﴾

“(Charity is) for *Fuqara* (the poor), who in Allah’s Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.” (Qur’an 2: 273)

In regard to the people mentioned in this Verse, ibn Sa’d related that ibn Ka’ab Al-Quradhee said, “They are the people of *As-Suffah*.”<sup>[2]</sup> And with his chains of narrations, *At-Tabaree* related from Mujahid and As-Siddee that they are the poor members of the *Muhaajiroon*.<sup>[3]</sup>

<sup>[1]</sup> Refer to *Al-Musannaf* by Abu Shaibah (2/371), (12/209), number: 12567. And Al-Haakim said about his narration of the *Hadeeth*: “This *Hadeeth* is authentic and fulfills the conditions of *Ash-Shaikhain* (i.e., Bukhaaree and Muslim), both of whom argued issues based on what is related by the narrators of this *Hadeeth*; nonetheless, neither Bukhaaree nor Muslim related it. Also, I know of no defect in it.” Adh-Dhahabee concurred with Al-Haakim’s judgment in the matter. Refer to *Talkhees Al-Mustadrak* (1/91).

<sup>[2]</sup> Refer to *At-Tabaqaat Al-Kubra* by Ibn Sa’d (1/255).

<sup>[3]</sup> Refer to *Tafseer At-Tabaree* (5/591) and to *As-Seerah An-Nabawiyah As-Saheehah* by Al-‘Umaree (1/269).

## Establishing Bonds Of Brotherhood Between The *Muhaajiroon* And The *Ansaar*

In the early days after his arrival in Al-Madeenah, the Prophet ﷺ strove to establish a strong and unified society. To be sure, building his *Masjid* went a long way towards achieving that aim, for the reasons outlined in the previous section. But perhaps no less important was the next step the Prophet ﷺ took: establishing bonds of brotherhood between the *Ansaar* (the native Muslim dwellers of Al-Madeenah) and the *Muhaajiroon* (those who migrated from Makkah to Al-Madeenah).

Though establishing those bonds was an important step, the principle of Islamic brotherhood was certainly not a new principle, but rather one that was stressed even during the Makkan phase of the Prophet's biography. In various ways, the Prophet ﷺ made it clear that Muslims must love one another for the sake of Allah ﷻ. For example, he ﷺ said, "Do not hate one another, do not be jealous of another, and do not plot against one another. And be slaves of Allah, brothers unto one another. And it is not permissible for a Muslim to cut off ties with his (Muslim) brother for more than three days."<sup>[1]</sup> He ﷺ also said, "The Muslim is the brother of the Muslim (i.e., of every other Muslim): He does not wrong him, nor does he surrender him [to those that will harm him (nor does he leave him alone to be harmed; rather,

---

<sup>[1]</sup> *Saheeh Bukhaaree* (6065) and *Saheeh Muslim* (2559).

he helps and defends him)]. And whosoever is there to help his brother in time of need, Allah will help him in his time of need.<sup>[1]</sup> And whoever relieves a Muslim from sorrow, Allah – ‘Azza wa Jall (the Possessor of might and majesty) – will relieve him from one of the sorrows of the Day of Resurrection. And whoever covers (the fault of) a Muslim, Allah will cover him (i.e., his faults) on the Day of Resurrection.”<sup>[2]</sup>

And in the Noble Qur’an, Allah ﷻ stressed the importance of brotherhood in Islam, saying:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾﴾

“And hold fast, all of you together, to the Rope of Allah (i.e., this Qur’an), and be not divided among yourselves, and remember Allah’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayaat (proofs, evidences, Verses, lessons, signs, revelations, etc.) clear to you, that you may be guided.” (Qur’an 3: 103)

And Allah ﷻ said:

﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾﴾

“And He has united their (i.e., believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly, He is All-Mighty, All-Wise.” (Qur’an 8: 63)

Some scholars have written about bonds of brotherhood that were

[1] Musnad Ahmad (7929).

[2] Saheeh Al-Bukhaaree (2442).

established in Makkah among the *Muhaajiroon* only. Al-Balaadhiree suggested that the Prophet ﷺ established bonds of brotherhood between Muslims prior to his migration to Al-Madeenah. Bonds of brotherhood, Al-Balaadhiree suggests, were established between the following pairs of Muslims: Hamzah ؓ and Zaid ibn Haarithah ؓ; Abu Bakr ؓ and 'Umar ؓ; 'Uthmaan ibn 'Affaan ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ; Az-Zubair ibn Al-'Awwaam ؓ and 'Abdullah ibn Mas'ood ؓ; 'Ubaidah ibn Al-Jarraah ؓ and Saalim, the freed slave of Abu Hudhaifah ؓ; Sa'eed ibn Zaid ibn 'Amr ibn Nufail ؓ and Talhah ibn 'Ubaidullah ؓ; the Prophet ﷺ himself and 'Alee ibn Abee Taalib ؓ.<sup>[1]</sup> Al-Balaadhiree, who died in the year 276 H, is considered to be the first Muslim writer or scholar to allude to bonds of brotherhood being established in Makkah. ibn 'Abdul-Barr (may Allah have mercy on him), who died in the year 463 H, referred to the same bonds of brotherhood, without explicitly saying that he learned about them from the writings of Al-Balaadhiree; ibn Sayyid An-Naas was yet another scholar who referred to bonds of brotherhood being established in Makkah. By way of Jamee' ibn 'Umair from ibn 'Umar ؓ, Al-Haakim related in *Al-Mustadrak* that the Messenger of Allah ﷺ established bonds of brotherhood between Abu Bakr ؓ and 'Umar ؓ, between Talhah ؓ and Az-Zubair ؓ, and between 'Abdur-Rahmaan ibn 'Auf ؓ and 'Uthmaan ؓ.<sup>[2]</sup> And ibn 'Abbaas ؓ said, "The Prophet ﷺ established bonds of brotherhood between Az-Zubair ؓ and ibn Mas'ood ؓ."<sup>[3]</sup>

ibn Al-Qayyim and ibn Katheer (may Allah have mercy on them both) maintained that no such bonds of brotherhood were established in Makkah. ibn Al-Qayyim wrote, "It has been said that the Prophet ﷺ established bonds of brotherhood a second time among the members of the *Muhaajiroon* exclusively (while they were in Makkah), taking 'Alee ؓ as a brother for himself ﷺ.

<sup>[1]</sup> *Ansaab Al-Ashraaf* by Al-Balaadhiree (1/270).

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyah As-Saheehah* (1/240).

<sup>[3]</sup> *Fathul-Baaree* (7/471).

However, only the first [establishing of bonds of brotherhood (i.e., the one that took place in Al-Madeenah, between the *Muhaajiroon* and the *Ansaar*)] is authentically established. The *Muhaajiroon* had enough of a link among themselves, in terms of being brothers in Islam, in terms of sharing the same homeland, and in terms of being blood relatives, so that there was no need to establish bonds of brotherhood between them. The same does not hold true of the relationship between the *Muhaajiroon* and the *Ansaar* (i.e., they were not as strongly linked as were the *Muhaajiroon* among themselves, so establishing bonds of brotherhood between them was highly beneficial and necessary)."<sup>[1]</sup>

Earlier books of *Seerah* do not refer to any bonds of brotherhood being established in Makkah. And when Al-Balaadhiree refers to the event, he says, "They said," without mentioning a chain of narration, and without even mentioning who 'they' are. His narration is therefore weak, which is compounded by the fact that some scholars have declared Al-Balaadhiree to be weak. Yet even if we suppose that bonds of brotherhood were established in Makkah, they were general in their implications, in that they promoted the Islamic meaning of brotherhood. But those bonds in no way involved the right to inherit wealth, as was true regarding the brotherhood that was established in Al-Madeenah.

### **The Bonds Of Brotherhood That Were Established In Al-Madeenah**

The Prophet ﷺ established bonds of brotherhood with the purpose of making his Companions ﷺ brothers unto one another in the most complete sense possible. This process of forming bonds of brotherhood helped erase all forms of prejudice and tribal zealotry; the only link that now united people was the link of Islam. Lineage, colour, and cultural background were concepts that no longer mattered; only one's character and level of piety could raise one in status and ranking.

<sup>[1]</sup> Refer to *Zaad Al-Ma'aad* (2/79).

The *Ansaar* deserve extra-special mention, considering the degree to which they acted selflessly and nobly in their dealings with the *Muhaajiroon*, which made them truly deserving of the praise they received in the following Verse:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“And those who before them, had homes (in Al-Madeenah) and had adopted the faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” (Qur’an 59: 9)

One notices in this Verse that Allah ﷻ bore witness to five qualities of the *Ansaar*:

- 1) Having had adopted the faith, they had homes in Al-Madeenah before the *Muhaajiroon* arrived there.
- 2) They loved those who emigrated to them.
- 3) They were not jealous of the *Muhaajiroon* for what they had been given from the booty of Banu An-Nadeer.
- 4) They gave the *Muhaajiroon* preference over their own selves, even though they were in need of the things they were giving.
- 5) They joined the ranks of the successful ones, because they were saved from their own covetousness.

The previous Verse contains various lessons, morals, and profound meanings, some of which are as follows:

- a) The word ‘*Ad-Daar*,’ or home, is used for Al-Madeenah; thus a parallel is drawn between a home and the city of Al-Madeenah, for just as one feels comfortable and safe and at peace in his home, the *Ansaar* felt the same way in Al-Madeenah.

- b) "Them" in "And those who before them" refers to the *Muhaajiroon*. The Verse therefore means that the *Ansaar* adopted the faith and made Al-Madeenah their home before the *Muhaajiroon* migrated to them. True, the *Muhaajiroon* adopted the faith before the *Ansaar*, but they did not have a 'home' in which they could live a peaceful and stable existence, free from fear of harm at the hands of Islam's enemies. So at a time when the *Muhaajiroon* had faith but no 'home' - i.e., prior to their migration - the *Ansaar* had both faith and a 'home,' in terms of a peaceful and stable existence in Al-Madeenah.
- c) It is interesting to note that before Allah ﷻ praises the *Ansaar* in the above-mentioned Verse, He ﷻ praises the *Muhaajiroon* in the preceding Verse, saying:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

*"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e., helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)*

Allah ﷻ praised the *Ansaar* for having a stable home in Al-Madeenah. He ﷻ praised the *Muhaajiroon* for the lack of the very same quality, since they left their home - Makkah - seeking the Pleasure of Allah ﷻ. At the end of the Verse, Allah ﷻ described them as being 'the truthful,' making it clear that they are the progenitors of all truthful people who came after them.

When Allah ﷻ said that the *Ansaar* had homes in Al-Madeenah prior to the arrival of the *Muhaajiroon*, He ﷻ was instilling into the *Ansaar* a sense of their duty towards their brothers who migrated to their city, leaving behind their homes and their wealth and seeking the Pleasure of Allah ﷻ.

And if the *Ansaar* had the distinction of having faith and a (stable) 'home' in Al-Madeenah, the *Muhaajiroon* had the distinction of

having had faith at a time when no one else had faith – not even the *Ansaar* – during the early years of the Prophet's *Da'wah* in Makkah.

In both of the above-mentioned Verses, Allah ﷻ praises both the *Muhaajiroon* and the *Ansaar*. So if the *Muhaajiroon* did well by leaving their homes and wealth because they wanted to please Allah ﷻ, the *Ansaar* did well to love those who emigrated to them, having no jealousy in their breasts for that which the *Muhaajiroon* had been given.

- d) Allah ﷻ said about the *Ansaar* that they “have no jealousy in their breasts for that which they (i.e., the *Muhaajiroon*) have been given (from the booty of Banu An-Nadeer).” This means that the *Ansaar* had reached the highest levels of sincerity and purity in their love for the *Muhaajiroon*. No matter how much they were in need themselves, the *Ansaar* gave preference not to their own needs but to the needs of the *Muhaajiroon*. And so Allah ﷻ first mentioned that the *Ansaar* “love those who emigrated to them,” and then mentioned the fruit of that love: “And give them (emigrants) preference over themselves.”
- e) At the end of the first Verse, Allah ﷻ highlighted the truthfulness of the *Muhaajiroon*, saying, “Such are indeed the truthful.” Then, at the end of the second verse, having first praised the *Ansaar* for their sincere love of and generosity towards the *Muhaajiroon*, Allah ﷻ highlighted an important reality about them: That they are among the successful ones. Allah ﷻ said, “And whosoever is saved from his own covetousness,” which the *Ansaar* were supremely saved from, “such are they who will be the successful ones.”

The mutual love between the *Ansaar* and the *Muhaajiroon* formed the basis of a strong and unified society in Al-Madeenah. It appears that, even while he ﷺ was busy working with his Companions ﷺ to build his *Masjid*, the Prophet ﷺ began the process of establishing bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*. The blessed *Masjid* was an

appropriate place, and their blessed work to build it was an appropriate time, to strengthen the bonds of brotherhood between the native inhabitants of Al-Madeenah and the newly arrived emigrants from Makkah. It also appears that the establishment of brotherly bonds between the *Muhaajiroon* and the *Ansaar* was a continual process, in that it began while the Prophet's *Masjid* was being built – between those who were present – and continued thereafter, to accommodate those who arrived in Al-Madeenah later on. The earlier group of Muslims who were joined in bonds of brotherhood consisted of about one-hundred Muslims, half of them from the *Muhaajiroon* and half of them from the *Ansaar*.

### ***The Names of Companions ؓ who Were Paired off as Brothers***

In the following list, the *Muhaajir* is mentioned first, followed by his appointed brother from the *Ansaar*:

- ◆ Abu Bakr As-Siddeeq ؓ and Khaarijah ibn Zuhair ؓ
- ◆ 'Umar ibn Al-Khattaab ؓ and 'Itbaan ibn Maalik ؓ
- ◆ Abu 'Ubaidah ibn Al-Jarraah ؓ and Sa'd ibn Mu'aadh ؓ
- ◆ 'Abdur-Rahmaan ibn 'Auf ؓ and Sa'd ibn Ar-Rabee'
- ◆ Az-Zubair ibn Al-'Awwaam ؓ and Salaamah ibn Salaamah ibn Waqsh ؓ
- ◆ Talhah ibn 'Ubaidullah ؓ and Ka'ab ibn Maalik ؓ
- ◆ Sa'eed ibn Zaid ؓ and Ubai ibn Ka'ab ؓ
- ◆ Mus'ab ibn 'Umair ؓ and Abu Ayyoob Khaalid ibn Zaid ؓ
- ◆ Abu Hudhaifah ibn 'Utbah ibn Rabee'ah ؓ and 'Abbaad ibn Bishr ibn Waqsh ؓ
- ◆ 'Ammar ibn Yaasir ؓ and Hudhaifah ibn Al-Yamaan ؓ
- ◆ Abu Dharr Al-Ghaffaaree ؓ and Al-Mundhir ibn 'Amr ؓ
- ◆ Haatib ibn Abee Balta'ah ؓ and 'Uwain ibn Saa'idah ؓ
- ◆ Salmaan ibn Faarisee ؓ and Abu Ad-Dardaa ؓ

- ◆ Bilaal ؓ, the *Muadhdhin* (caller to prayer) of the Messenger of Allah ﷺ, and Abu Ruwaihah 'Abdullah ibn 'Abdur-Rahmaan Al-Khath'amee ؓ

### *Lessons and Morals*

#### 1) Faith is what binds us together

What united Muslims together in Al-Madeenah was loyalty to Allah, to His Messenger ﷺ, and to the believers. The Prophet's Companions ؓ proved that there can be no stronger link between human beings than that of faith. From the very beginning of the Prophet's *Da'wah*, Muslims were made to understand that the bonds of faith are even stronger than the bonds of blood. Allah ﷻ made it clear that even though Noah's son was a part of Noah's family through blood, he was no longer truly from his family once he disbelieved in Allah ﷻ and abstained from following Allah's Prophet ﷺ. Allah ﷻ said:

﴿وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾ قَالَ يَنْفُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَأْذِنَ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّي أَخَافُ أَنْ تُكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾﴾

*“And Nooh (Noah) called upon his Lord and said, “O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges.” He said: “O Nooh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants.”*  
(Qur'an 11: 45, 46)

Allah ﷻ informed us that, for the believers, brotherhood and loyalty are concepts that are exclusive to believers among themselves. Allah ﷻ said:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾﴾

*“The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.” (Qur’an 49: 10)*

Allah ﷻ forbade Muslims from being loyal to disbelievers – to polytheists, Jews, and Christians – even if those disbelievers are their parents, brothers, or sons; and He ﷻ described those Muslims who show loyalty to disbelievers as being wrongdoers. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا  
الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾﴾

*“O you who believe! Take not for Auliya’ (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the Zaalimoon (wrongdoers, etc.).” (Qur’an 9: 23)*

And in another Chapter, Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ  
كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن  
كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ  
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ① إِن  
يَتَّفِقُوا يَكُونُوا لَكُمْ أَعْدَاءً وَيَسْطُرُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ  
② لَنْ تَنْفَعَكُم أَرْحَامُهُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ ﴿٣﴾﴾

*“O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, this Qur’an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in*

*My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allah). He will judge between you. And Allah is the All-Seer of what you do."*  
(Qur'an 60: 1-3)

Just as there are Verses that forbid Muslims from being loyal to disbelievers in general, there are Verses that forbid Muslims from being loyal to Christians and Jews in particular. Allah ﷻ said:

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ  
الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ  
وَلَا نَصِيرٍ ﴿١٢٠﴾﴾

*"Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allah (i.e., Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their Jews and Christians) desires after what you have received of Knowledge (i.e., the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper."*  
(Qur'an 2: 120)

In another Verse, Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا قَرِيبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ  
إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ  
وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدِ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾﴾

“O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! And how would you disbelieve, while to you are recited the Verses of Allah, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allah, (i.e. practically follows Islam – Allah’s religion, and obeys all that Allah has ordered), then he is indeed guided to a Right Path.” (Qur’an 3: 100)

And in yet another Verse, Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهِنَّ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾﴾

“O you who believe! Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers, etc.), they are but Auliya’ to one another. And if any amongst you takes them as Auliya’, then surely he is one of them. Verily, Allah guides not those people who are the Zaalimoon (polytheists and wrongdoers and unjust).” (Qur’an 5: 51)

Sayyid Qutub said in *Fee Dhilaal Al-Qur’an*:

“This command (referring to the commands in the above-mentioned Verses) is directed at the Muslim society of Al-Madeenah (during the Prophet’s lifetime), but at the same time, it is directed at every Muslim society, in any part of the world, until the Day of Resurrection. The command was particularly relevant because a complete separation had not as of then occurred between the Muslims and the Jewish inhabitants of Al-Madeenah. They still had between them alliances, ties of loyalty, friendships, and mutual business interests, all of which were naturally to be expected considering the historical, economical, and societal situation of Al-Madeenah prior to the advent of Islam. For the native Arab dwellers of Al-Madeenah and the Jewish inhabitants of Al-Madeenah had lived side by side for many years. The Jews were therefore well-placed to fulfill their role of plotting against Islam and its adherents, with different plots that were exposed in Verses of the Qur’an.

Verses of the Qur'an were revealed to establish the complete separation between Muslims and those who did not attach themselves to the Muslims. That separation did not, of course, forbid or prevent the showing of good manners in dealings with others, for that is always the defining characteristic of the Muslim. What it does forbid is the kind of loyalty in a person's heart that is specific to Allah, His Messenger ﷺ, and those who believe. Allah's saying, "They are but 'Auliya (friends, protectors, helpers, etc.) to one another," refers not to a specific era, but to all times, based on the nature of how things always are. They are not loyal to Muslims in any land or during any epoch. Therefore, Allah's saying, "They are but 'Auliya to one another," is not merely a turn of phrase, but a precise wording that describes a deep-rooted and timeless reality."<sup>[1]</sup>

Allah ﷻ also specifically forbade the believers from being loyal to the hypocrites, since two of the most prominent characteristics of the latter group are their loyalty to disbelievers and their hatred of Islam. Allah ﷻ said:

﴿بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَنُوتُ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾﴾

*"Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power, and glory with them? Verily, then to Allah belongs all honour, power, and glory."* (Qur'an 4: 138, 139)

The following Madanee Verse of the Qur'an further underscores the true relationship between the believers and their counterparts from the disbelievers and hypocrites:

﴿يَتَأْتِيَ النَّبِيَّ جَهْدُ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَعْلَظُ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾﴾

<sup>[1]</sup> Fee Dhilaal Al-Qur'an (2/911).

*“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.” (Qur’an 9: 73)*

Allah ﷻ even forbade Muslims from praying the funeral prayer for hypocrites and from standing over their graves:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا نَفْسٌ عَلَىٰ قَبْرِهِمْ ۗ إِنَّمَا بِاللَّهِ وَرَسُولِهِ مَمَاتُؤُهُمْ فَلْيَسْفُوتْ ۗ﴾ (٨٤)

*“And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Faasiqoon (rebellious, – disobedient to Allah and His Messenger ﷺ).” (Qur’an 9: 84)*

In the following Verse, Allah ﷻ outlined the only loyalty that is permissible in Islam:

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ۗ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ۗ﴾ (٥٦)

*“Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, – those who perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, and they bow down (submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.” (Qur’an 5: 55, 56)*

The Companions ﷺ understood that their loyalty was only for those who shared their beliefs; thus the brotherhood that was established between the *Muhaajiroon* and the *Ansaar* was preceded by a mutually shared set of beliefs. When two people hold divergent views and beliefs, they cannot – contrary to what anyone may say – become brothers in the true sense of the word, especially if their beliefs necessitate living according to a certain moral code in practical, everyday life. So in short, it was Islamic

beliefs that made true brotherhood possible between the *Muhaajiroon* and the *Ansaar*. The members of both groups were slaves of Allah ﷻ, and the only characteristic that raised some of them above others was piety.

## 2) Bonds of Brotherhood Were Based on Mutual Love for the Sake of Allah ﷻ

Muslims cannot succeed if their ranks are divided; a strong Muslim society is a unified society whose members love one another for the sake of Allah ﷻ. And that is why the Prophet ﷺ strove to inject meanings of brotherly love into the hearts of the *Muhaajiroon* and the *Ansaar* – and of all Muslims. The Prophet ﷺ said, “Verily, Allah ﷻ says on the Day of Resurrection, ‘Where are those who love one another by My Majesty (in obedience to Me and for My Majesty, and not for any worldly benefit)? Today I will shade them with My Shade, on the Day during which there is no shade except My Shade.’”<sup>[1]</sup>

In another *Hadeeth*, the Prophet ﷺ said, “Allah *Tabaraka wa-Ta’alah* (Blessed and Exalted is He!) said, ‘My Love is binding upon those who love one another for Me; My Love is binding upon those who join ties (by being kind to one another) for Me; and My Love is binding upon those who give one another for Me. Those who love one another for Me are (i.e., will be) upon pulpits made of light, and they will be envied by the Prophets, the Truthful Ones, and the Martyrs.’”<sup>[2]</sup>

The Prophet ﷺ exhorted his Companions ﷺ to show one another mutual love and respect: The rich must not be haughty with the poor, the leader must not be oppressive with his followers, and the strong must not be heavy-handed with the weak.

To be sure, the love that the Prophet ﷺ instilled into his Companions ﷺ had a profoundly positive effect on society in Al-

<sup>[1]</sup> *Saheeh Muslim*, the Book of Righteousness, Joining Ties of Relations, and Manners, chapter “The Superiority of Loving for the Sake of Allah ﷻ”; *Hadeeth* number: 2566.

<sup>[2]</sup> *Musnad Ahmad*, from the *Hadeeth* of Mu’aadh ibn Jabal ؓ (5/229).

Madeenah. Anas ibn Maalik ؓ said, "Of all members of the *Ansaar*, Abu Talhah ؓ had the most date-palm trees, and the most beloved of wealth to him was Bairuhaa (the name of a garden), which directly faced the *Masjid*. The Messenger of Allah ﷺ would enter it (i.e., Bairuhaa) and drink from (its) water, in which there was *Teeb* (the best kind of perfume)." Anas ؓ then read the following Verse:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ  
عَلِيمٌ﴾ (٩٢)

"By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e., Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well." (Qur'an 3: 92)

He ؓ then said that when this Verse was revealed, Abu Talhah ؓ stood up and said, "O Messenger of Allah, verily, Allah ﷻ says:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

"By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e., Paradise), unless you spend (in Allah's Cause) of that which you love."

And indeed, the most beloved of my wealth to me is Bairuhaa. I give it as charity for the sake of Allah. I hope to have its Reward from Allah. So give it, O Messenger of Allah, to whatever cause Allah guides you to." The Messenger of Allah ﷺ said, "That is wealth that will give (you) great profit! That is wealth that will give (you) great profit! I indeed heard what you said, and I indeed feel that you should give to (your) relatives." Abu Talhah ؓ said, "I will do so, O Messenger of Allah," after which he distributed the garden among his relatives and cousins.<sup>[1]</sup>

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah As-Saheehah* by Al-'Umaree (1/254); the actual *Hadeeth* is related in *Saheeh Bukhaaree*, in the Book of *Zakaat - Hadeeth* number: 1461.

There are innumerable instances in which the Prophet's Companions ﷺ made similar sacrifices for their brothers in faith; perhaps one of the best known examples is the sacrifice that Sa'd ibn Ar-Rabee' ﷺ was willing to make. 'Abdur-Rahmaan ibn 'Auf ﷺ said, "When we arrived in Al-Madeenah, the Messenger of Allah ﷺ established bonds of brotherhood between me and Sa'd ibn Ar-Rabee' ﷺ. Sa'd ibn Ar-Rabee' ﷺ said (to me), 'I am the wealthiest person among the *Ansaar*. I will give you one-half of my wealth and you may see which of my two wives you desire, and I will give her up for you (i.e., I will divorce her, so that you can marry her). When her period of waiting (during which she cannot marry) ends, marry her.'"

'Abdur-Rahmaan ﷺ said, "I have no need of any of that. Is there any marketplace in which there is (good) business?" Sa'd ﷺ said, "(Yes,) the marketplace of Qainuqaa'." Qainuqaa' was the name of a Jewish tribe, and the said marketplace was ascribed to them. 'Abdur-Rahmaan ﷺ went there and came back with cheese and (cooking) fat. He ﷺ then went there on a consistent basis. Not much time passed before 'Abdur-Rahmaan came with traces of yellowness (i.e., from coloured perfume) upon him. Seeing him, the Messenger of Allah ﷺ asked, "Have you gotten married?" 'Abdur-Rahmaan ﷺ said, "Yes." "With whom?" the Messenger of Allah ﷺ asked. 'Abdur-Rahmaan ﷺ said, "With a woman from the *Ansaar*." The Prophet ﷺ asked him how much dowry he gave her, and he answered, "The weight of a *Nawaat* (the name that was given to a quantity of gold, which was equal in worth to five dirhams)." The Prophet ﷺ then said, "Have a marriage banquet, even if it is a single sheep (that you serve)."<sup>[1]</sup>

Having read this story, one should gain an appreciation not only of Sa'd's generosity, but also of 'Abdur-Rahmaan's dignity, decency, and self-reliance. He was not the only *Muhaajir* who wanted to stand on his own two feet; to the contrary, all of them did, and many of them spent only a short while as guests in the homes of their *Ansaaree* brothers. As soon as they were able to

<sup>[1]</sup> *Saheeh Bukhaaree* (2048).

earn enough money, they bought their own homes and worked for their own upkeep; some prominent examples in this regard are Abu Bakr ﷺ, 'Umar ﷺ, and 'Uthmaan ﷺ.

### 3) Sincere Brotherhood

Brotherhood involved a duty that was even more important than offering financial help; it was the duty to enjoin good and forbid evil, to sincerely advise one's brother to apply the teachings of Islam. If the *Muhaajiroon* could offer their *Ansaaree* brothers no financial help, they could at least be sincere brothers to them, advising them to follow the Prophet's *Sunnah*, which is in fact what they did. A story involving Salmaan Al-Faarisee ﷺ clearly illustrates this point. Salmaan ﷺ had arrived in Al-Madeenah not from Makkah but from elsewhere, but still the Prophet ﷺ appointed him a brother from the *Ansaar*, namely, Abu Ad-Dardaa ﷺ.

One day, Salmaan ﷺ visited Abu Ad-Dardaa ﷺ, and upon arriving at the latter's house, Salmaan ﷺ saw Umm Ad-Dardaa ﷺ, Abu Dardaa's wife, wearing tattered clothes and looking in a disheveled state. He ﷺ said to her, "What is the matter with you?" She ﷺ answered, "Your brother Abu Ad-Dardaa does not need anything in this world (i.e., he is not interested in my appearance, and he does not come to me to fulfill his sexual needs)." Abu Ad-Dardaa ﷺ then came, prepared food for Salmaan ﷺ, and said to him, "Eat, for I am fasting." Salmaan ﷺ said, "I will not eat until you eat," upon which Abu Ad-Dardaa ﷺ ate. When it was night, Abu Ad-Dardaa ﷺ stood up, intending to perform the late-night prayer, but Salmaan ﷺ stopped him saying, "Go to sleep." Abu Ad-Dardaa ﷺ slept for a while but then woke up to pray, but again Salmaan ﷺ forbade him, saying to him, "Go to sleep." Finally, when it was the last part of the night, Salmaan ﷺ said, "Stand now (and pray)," and the both of them prayed. Salmaan ﷺ then said to him, "Verily, your Lord has a right over you; your soul has a right over you; and your family (wife) has a right over you, so give every possessor of a right his due right." Abu Ad-Dardaa ﷺ later went

to the Prophet ﷺ and told him what had happened between him and Salmaan ؓ, and the Prophet ﷺ told him, "Salmaan has spoken the truth."<sup>[1]</sup>

4) "No, so long as you give credit to them and supplicate to Allah for them."

Abu Hurairah ؓ reported that the people of the *Ansaar* ؓ said to the Prophet ﷺ, "Divide (our) date-palm trees between us and our brothers (from the *Muhaajiroon*)."<sup>[2]</sup> The Prophet ﷺ said, "No." They ؓ then said to the *Muhaajiroon*, "You save us the work (by taking care of the fields), and we will make you our partners in the fruit (that is harvested)." Everyone then said, "We hear and we obey."<sup>[2]</sup>

At first, the *Ansaar* asked the Prophet ﷺ to divide their wealth – which consisted of date-palm trees – between them and the *Muhaajiroon*. The Prophet ﷺ refused, not wanting the *Ansaar* to make such a great sacrifice as to give up ownership of their lands. The *Ansaar* of course didn't want to disobey the Prophet's command, but they still hoped to help their brothers from the *Muhaajiroon*, and so they went to them and basically made the following offer: You take care of our gardens (by doing any work that was necessary to maintain their date-palm trees) and we will give you a share of our harvest. When they made this offer, the Messenger of Allah ﷺ showed his approval, knowing that the *Muhaajiroon* would be taken care of, without the *Ansaar* having to give up their property. Once the Prophet ﷺ approved the offer, everyone – both the *Muhaajiroon* and the *Ansaar* – said, "We hear and we obey."<sup>[3]</sup>

In the end, the *Ansaar* worked their own gardens and gave a share of their fruits to the *Muhaajiroon*. Perhaps the *Muhaajiroon* did help tend the gardens of the *Ansaar*, but the *Ansaar* did most of the

<sup>[1]</sup> Related by Bukhaaree, the Book of Fasting, chapter "When One Makes an Oath Forcing His Brother to Break his Voluntary Fast"; *Hadeeth* number: 1967.

<sup>[2]</sup> *Al-Bukhaaree* (2325).

<sup>[3]</sup> Refer to *At-Taareekh Al-Islaamee* (4/30).

work. The *Muhaajiroon* were grateful, truly appreciating the generosity and kindness of the *Ansaar*. They went to the Prophet ﷺ and said, "O Messenger of Allah, we have not seen anyone like the people to whom we have come; we have not seen anyone who is more comforting when they have only a little, nor anyone who spends more generously when they have a lot (than the *Ansaar*). They do the work, and they share the fruits. It has reached the point where we think that they will take all of the reward (from Allah ﷻ)." The Prophet ﷺ said, "No, as long as you give them credit and supplicate to Allah - 'Azza Wa Jall (the Possessor of might and majesty) - for them."<sup>[1]</sup> That the *Muhaajiroon* were worried about rewards in Paradise shows just how much the affair of the Hereafter controlled their every thought and action. Wanting to reward the *Ansaar* for their generosity and unselfishness, the Prophet ﷺ decided to write a note of promise to them, giving them ownership of a great deal of land in Bahrain. Anas ibn Maalik ؓ said, "The Prophet ﷺ invited the *Ansaar*, in order to award them (land in) Bahrain. They said, 'No, unless you give a similar amount of land to our brothers from the *Muhaajiroon*.' The Prophet ﷺ said, 'If not (i.e., if you will not accept that land), then be patient until you meet me [in some narrations, 'until you meet me at (my) Basin (in the Hereafter')]. For indeed, after me (i.e., after my death), you will be the victims of (other people's) selfishness.'"<sup>[2]</sup>

When the Prophet ﷺ established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*, two important aims were achieved: First, the *Muhaajiroon*, who had left their wealth and homes and families behind in Makkah, found consolation at having found new families - brothers - who generously took care of their needs throughout the period of transition during which they worked to support themselves. And second, unity was achieved in the newly-formed Muslim country, an achievement of paramount importance, for without unity, a country cannot prosper.

[1] *Musnad Ahmad* (3/200, 201), and *Ibn Abee Shaibah* (9/68), number: 6561.

[2] *Saheeh Bukhaaree* (3794).

### 5) *Muhaajiroon* and *Ansaaree* Brother Inherited from One Another

When the Prophet ﷺ established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*, he ﷺ meant that they should be brothers in the truest sense of the word. Words and slogans were not enough; they had to fulfill all of the meanings that the word brotherhood entails – mutual love, sacrifice, compassion, and cooperation. And that is one of the main reasons why, in the early period that followed the Prophet's arrival in Al-Madeenah, paired brothers from the *Ansaar* and the *Muhaajiroon* inherited from one another.

Since the *Muhaajiroon* left behind in Makkah their homes, their wealth, and their families, extra care was needed to make sure they felt at home in Al-Madeenah. The *Ansaar* understood that it was their duty to share what they owned with their brothers from the *Muhaajiroon*, and to further impress upon the *Ansaar* the importance of sticking to that duty, Allah ﷻ revealed that paired *Ansaaree* and *Muhaajir* brothers should inherit from one another, as if to make clear that the bonds of brotherhood between them were stronger than the bonds of blood relations. Then, even when this legislation was abrogated, and only relatives inherited from one another, it was still bonds of Islamic brotherhood that enabled a person to inherit from his relative, for the Prophet ﷺ forbade Muslims from taking inheritance wealth from their disbelieving relatives.

Special circumstances – the newness of the *Muhaajiroon* in Al-Madeenah coupled with their newly impoverished circumstances – necessitated the above-mentioned legislation. But when the *Muhaajiroon* grew accustomed to life in Al-Madeenah, when they found ways of earning a living there, and when they gained a share of the booty on the Day of Badr, the laws of inheritance returned to their natural state – that people inherit based on their blood relation to the deceased. So after the first legislation was abrogated, if a man from the *Ansaar* died, it was his relatives, and not his brother from the *Muhaajiroon*, who inherited his wealth. Allah ﷻ said:

﴿وَالَّذِينَ ءَامَنُوا مِنۢ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولَٰئِكَ الْأَرْحَامُ  
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾﴾

*“And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allah) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.” (Qur’an 8: 75)*

Although this Verse abrogated the ruling for inheritance between paired brothers from the *Ansaar* and *Muhaajiroon*, all of the other duties of brotherhood remained binding upon them. Allah ﷻ said:

﴿وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ  
أَيْمَنُكُمْ فَأَتَوْهُمْ نَصِيْبُهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾﴾

*“And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiyah – wills, etc.). Truly, Allah is Ever a Witness over all things.” (Qur’an 4: 33)*

Explaining this Verse, ibn ‘Abbaas ﷺ said, “When the *Muhaajiroon* arrived in Al-Madeenah, a *Muhaajir* would inherit from an *Ansaaree* instead of the latter’s relatives, based on the bonds of brotherhood that the Prophet ﷺ established between the *Muhaajiroon* and the *Ansaar*. When,

﴿وَلِكُلِّ جَعَلْنَا مَوَالِي﴾

*“And to everyone, We have appointed heirs.”*

was revealed, the previous legislation became abrogated. Then Allah ﷻ said:

﴿وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَأَتَوْهُمْ نَصِيْبُهُمْ﴾

*“To those also with whom you have made a pledge (brotherhood),*

*give them their due portion (by Wasiyah – will, etc.).”*

No longer did a *Muhaajir* inherit from his *Ansaaree* brother, but the latter could bequeath a certain amount for him (though not more than one-third of his estate); also, the duties of helping and supporting one another, as well as being sincere to one another, remained binding upon them.”<sup>[1]</sup>

## 6) The Value of Hard Work

He is completely wrong who thinks that work and trade came to a grinding halt in Al-Madeenah with the advent of Islam. To the contrary, work continued and people continued to trade; the main difference, however, between their work and the work people do today in advanced societies, is that they raised work to an act of worship, while people work today only to fulfill their psychological and physical needs.

In the early days that followed their arrival to Al-Madeenah, the *Muhaajiroon* accepted help from the *Ansaar*. But only after a short while passed, they insisted on working and on earning a living; they refused to take advantage of the help that the *Ansaar* were all too willing to give. Some members of the *Muhaajiroon* occupied themselves in business; others worked as farmers; and all of them preferred the fatigue that came with working over being dependent upon their brothers from the *Ansaar*. Faith imbues a person with a sense of self-dignity that makes it near impossible – unless it is absolutely necessary – for him to be dependant upon another human being. A man of true faith knows that the upper hand (i.e., the giving hand) is better and more beloved to Allah ﷻ than the lower hand (i.e., the receiving hand). The Companions ﷺ understood and applied this principle in their lives, so that we can safely conclude that it was the concepts of both brotherhood and work that formed the cornerstones of society in Al-Madeenah Al-Munawwarah.

<sup>[1]</sup> Related by *Bukhaaree*, both in the Book of *Al-Kafaalah* (2292) and in the Book of *Tafseer* (4580).

## 7) The Dissolving of Racial Barriers

One of the hardest things to do in any multicultural society is to do away with tribalism or racism or any form of prejudice that divides the ranks of citizens. But the Prophet ﷺ succeeded in doing just that within a very short period of time, mainly through the implementation of one important policy: Appointing to each member of the *Muhaajiroon* a brother from the *Ansaar*. It must be remembered that Al-Madeenah consisted of many cultural groups: The *Ansaar*, which consisted of the Aus and Khazraj tribes, who had fought wars against each other for many years; the Quraish; Arabs from other tribes who embraced Islam and migrated to Al-Madeenah; non-Arabs who embraced Islam, such as Bilaal ibn Rabaah ؓ, who was originally from Abyssinia, and Suhaib Ar-Roomee, who had previously come to Makkah from the lands of the Romans. All of these became united under the banner of Islam. Today, perhaps more so than ever before, Muslims are afflicted with the diseases of racism and prejudice and nationalism. A person is first an Egyptian, a Pakistani, and so on, and then he is a Muslim, and not the other way around. We are one nation, yet we are divided into many countries; it is that division which weakens us. Prejudice has no limits for us these days; a man is prejudiced against not only those who are from a different country or province, but also those who are from a different city or village. We have forgotten what true brotherhood means, and we are prejudiced against those who do not have the same cultural background as we do, because we have strayed far away from the teachings of the Qur'an and of the Prophet's *Sunnah*.

Therefore, Muslims are in dire need of forming bonds of brotherhood similar to those that were formed between the *Muhaajiroon* and the *Ansaar*. As a nation, we cannot hope for our situation to improve unless we take on the same unselfish and sincere characteristics that the *Muhaajiroon* and the *Ansaar* embodied in their day-to-day lives. Empty talk of brotherhood, without actual brotherly feelings and actions, will not avail us in the least.

When a Muslim feels and knows that he is loved by his Muslim brothers – of all races, walks of life, and social classes – confident that they will help him in his time of need and that he will do the same for them, he will become a stronger and more determined individual. When such brotherly trust is lost – as it is today – then Muslims will be plagued with an identity crisis, as they cannot relate or trust the other adherents of their religion. Moreover, each Muslim will feel as though he is alone to face the plotting and rancor of Islam’s enemies, who have him cornered, so that he has no escape.

During the lifetime of the Prophet ﷺ, the enemies of Islam plotted against the Muslims, making many attempts to destroy them. Yet no Muslim felt that he was alone; no Muslim felt that he had been abandoned to the whims of the enemy. To the contrary, Muslims relied upon and trusted one another during both easy and difficult times. Few though they were in number, they overcame seemingly insurmountable odds. Many though we are in number, we are, as the Prophet ﷺ informed us, like the foam and filth that is carried on the surface of flood water.

### 8) A Final Word in this Section on Brotherhood and Unity

Brotherhood is a blessing from Allah ﷻ, a gift that He ﷻ bestows upon those slaves of His that are obedient and righteous. Allah ﷻ said:

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ  
وَبِالْمُؤْمِنِينَ ۝١٢ وَأَلْفَ بَيْتٍ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ  
بَيْتَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ۝١٣﴾

*“And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. And He has united their (i.e., believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.” (Qur’an 8: 62, 63)*

Mutual cooperation among Muslims, unselfishness, mercy, forgiveness, good manners, unity - these are the concomitants of true faith. Allah ﷻ said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

*"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy."* (Qur'an 49: 10)

A Muslim does not taste the sweetness of faith, unless he has first experienced the meaning of true brotherhood. The Prophet ﷺ said, "Whoever has in him three qualities, has tasted the sweetness of *Eemaan* (faith): Allah and His Messenger are more beloved to him than all else; he loves a person only for the sake of Allah; he hates to return to disbelief just as he hates to be thrown into the Fire."<sup>[1]</sup>

The following Verse beautifully depicts some of the qualities of the Prophet's Companions ﷺ, including their mutual mercy towards one another:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾ ﴾

*"Muhammad (ﷺ) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is*

<sup>[1]</sup> Saheeh Bukhaaree, the Book of *Eemaan* (faith), chapter "The Sweetness of faith"; Hadeeth number: 16.

*their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers – that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise).” (Qur’an 48: 29)*

They were “severe against disbelievers,” even if their parents, brothers, or sons were disbelievers; and they were merciful among themselves, and that is true brotherhood, the brotherhood that is based upon a mutually shared religion.

#### 9) Some of the Virtues of the *Ansaar*

**a) The Title that Allah ﷻ Bestowed upon Them:** Allah ﷻ and His Messenger ﷺ named the native Muslim inhabitants of Al-Madeenah the “*Ansaar*,” or “The Helpers.” Before the *Ansaar* pledged to obey and support the Prophet ﷺ and before they helped and comforted their brothers from the *Muhaajiroon*, they were not known by that title. Ghailaan ibn Jareer ؓ said, “I once said to Anas ؓ, ‘Were you generally known by the name, ‘The *Ansaar*,’ or did Allah ﷻ give you that name?’ He ؓ said, ‘Rather, it was Allah Who gave us that name.’”<sup>[1]</sup>

Regarding the virtues and superior qualities of the *Ansaar*, they are many, some of which are comprehensive to all members of the *Ansaar*, and some of which apply to specific members of the *Ansaar*. As for the former kind of virtues, Verses of the Qur’an were revealed to point them out:

**b) Allah ﷻ said of them that they are among the “believers in truth”:**

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا﴾

<sup>[1]</sup> Saheeh Bukhaaree (3776).

﴿أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾﴾

“And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihaad), as well as those who gave (them) asylum and aid; – these are the believers in truth, for them is forgiveness and Rizqun Kareem (a generous provision i.e., Paradise).” (Qur’an 8: 74)

- c) Allah ﷻ informed them that He ﷻ is well-pleased with them, and He ﷻ commended them for being well-pleased with Him:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ يُغْفِرُونَ لِمَن يَدْعُونَ إِلَى الْفِتْنَةِ أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١٠٠﴾﴾

“And the first to embrace Islam of the Muhajiroon (those who migrated from Makkah to Al-Madeenah) and the Ansaar (the citizens of Al-Madeenah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (Qur’an 9: 100)

- d) Allah ﷻ described them as being among the successful ones:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَن هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ شَحْنَنَفْسِهِ فَاُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“And those who, before them, had homes (in Al-Madeenah) and had adopted the Faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves, even though they were in

need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

*As for the Ahadeeth that speak about the superior qualities of the Ansaar, some of them are as follows:*

- e) **The Prophet's love for the Ansaar:** Anas ؓ said, "The Prophet ﷺ once saw a group of women and children coming from a wedding. The Prophet ﷺ stood up with a great deal of zeal and happiness, and said, 'You are among the most beloved of people to me.' He ﷺ repeated this phrase three times."<sup>[1]</sup>
- f) **Loving the Ansaar is a sign of faith; hating them, a sign of hypocrisy:** Al-Baraa ibn 'Aazib ؓ reported that he heard the Messenger of Allah ﷺ say, "As for the Ansaar, none loves them save the believer, and none hates them save the hypocrite. Whosoever loves them, Allah loves him. Whosoever hates them, Allah hates him."<sup>[2]</sup>
- g) **All Muslims must love the Ansaar:** Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Whoever loves the Ansaar, Allah loves him; and whoever hates the Ansaar, Allah hates him."<sup>[3]</sup>
- h) **The Prophet's desire to ascribe himself to the Ansaar:** Abu Hurairah ؓ reported that the Prophet ﷺ said, "Were the Ansaar to travel through a valley or a mountain-pass, I would have traveled in the valley of the Ansaar. And had it not been for the Hijrah (migration), I would have been a member of the Ansaar."<sup>[4]</sup>

<sup>[1]</sup> Saheeh Bukhaaree, in the Book of the Ansaar's Merits (3785) and also in the Book of Marriage, chapter "Women and Children Going to Attend a Marriage"; Hadeeth number: 5180.

<sup>[2]</sup> Saheeh Bukharee, the Book of the Ansaar's Virtues, chapter "Loving the Ansaar is a part of Eemaan (faith)"; Hadeeth number: 3783.

<sup>[3]</sup> Related by Ahmad (2/501), and by Al-Haithamee in *Mujma'uz-Zawaa'id* (10/39); the latter said, "Its chain is good."

<sup>[4]</sup> Saheeh Bukhaaree, the Book of the Ansaar's Merits (3779).

- i) **The Prophet ﷺ invoked Allah ﷻ to forgive them and their families:** To be sure, the Prophet's supplications are answered, and so the *Ansaar* were truly blessed when the Prophet ﷺ supplicated to Allah ﷻ for them. 'Abdullah ibn Al-Fadl related an incident that took place a number of years after the Prophet's death. He related that he heard Anas ibn Maalik ؓ say, "I became sad on account of those who were struck down at Al-Harrah." Al-Harrah was a battle that took place in the year 63 H, at a time when some of the Prophet's Companions ؓ were still alive. Prior to the battle, the people of Al-Madeenah withdrew their pledge of allegiance to Yazeed ibn Mu'aawiyah, because of the ill reports they received concerning his rule. Yazeed sent to them an army that was headed by a man named Muslim ibn 'Uqbah Al-Murree. That army defeated the people of Al-Madeenah, and as a result, many members of the *Ansaar* were killed. At the time, Anas ؓ was in Basrah, and when news of what happened reached him there, he became very sad on account of his *Ansaaree* brothers who were killed. Zaid ibn Arqam ؓ, who at the time was in Kufah, wrote to Anas ؓ, comforting him for their deaths. In the letter he sent, Zaid ibn Arqam ؓ wrote that he had heard the Messenger of Allah ﷺ say, "O Allah, forgive the *Ansaar* and the children of the *Ansaar*." ibn Al-Fadl, the narrator of this *Hadeeth*, was not sure whether the Prophet ﷺ also said, "And (forgive) the children of the *Ansaar's* children."<sup>[1]</sup> <sup>[2]</sup>
- j) **The Prophet ﷺ advised Muslims to treat kindly the members of the *Ansaar*:** To be sure, the people of the *Ansaar* made many sacrifices; their contribution to the propagation of Islam was great, and nothing, not even the most difficult of circumstances, prevented them from fighting in the way of Allah ﷻ. Allah ﷻ commended them for their steadfastness and bravery, saying:

<sup>[1]</sup> This addition is established in the narration of Muslim, in the Book of the Companions' Virtues, chapter "Some of the Virtues of the *Ansaar*"; *Hadeeth* number (2506, 2507).

<sup>[2]</sup> *Saheeh Bukhaaree* (4906).

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ  
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ  
إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾﴾

“Allah has forgiven the Prophet ﷺ, the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabook expedition etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.” (Qur’an 9: 117)

The Prophet ﷺ even wrote a declaration in which he exhorted Muslims to respect and honour the *Ansaar*. Anas ؓ reported that the Messenger of Allah ﷺ said, “The *Ansaar* are my *Karishee* (inner garment, i.e., those that are close to me and to whom I entrust my secrets) and my ‘*Aibah* (i.e., the elite, those that are sincere to me and who are trustworthy in preserving secrets). People will increase in numbers, while the *Ansaar* will decrease in numbers, so accept (gracefully) from the good-doer among them, and pardon the one among them who does wrong.”<sup>[1]</sup> In regard to the Prophet’s saying, “People will increase in numbers, while the *Ansaar* will decrease in numbers,” ibn Hajar (may Allah have mercy on him) said, “This alluded to what was to come, in terms of how Arab tribes and foreign peoples later entered into the fold of Islam, and greatly outnumbered the tribes of the *Ansaar* (the Aus and the Khazraj). So no matter how much the *Ansaar* multiplied they would always thereafter remain a small group in comparison to all other Muslims. There is, however, another possible meaning: That the *Ansaar* were going to literally decrease in numbers. This is a highly plausible meaning, for people today who can correctly be ascribed to the lineage of ‘Alee ibn Abee Taalib ؓ greatly outnumber those who are established

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of the *Ansaar*’s Merits; *Hadeeth* number: 3801.

descendants of the Aus and Khazraj tribes.”<sup>[1]</sup>

Anas ؓ also related that, one day, the Prophet of Allah ﷺ came out and was received by the *Ansaar* (and perhaps by others as well). He ﷺ said, “By the One Who has the soul of Muhammad in His Hand, I indeed love you. And verily, the *Ansaar* have fulfilled the duties that were binding upon them, and what remains is their recompense, so treat well those among them who do well, and forgive those among them who do wrong.”<sup>[2]</sup> The Prophet’s saying, “The *Ansaar* have fulfilled the duties that were binding upon them,” refers to the pledge they made on the night of Al-‘Aqabah. They pledged to give shelter to, protect, and help the Prophet ﷺ; and in return for doing that, they were promised the reward of Paradise. The Prophet ﷺ said the above-mentioned words because they fulfilled all of the articles of the ‘Aqabah Pledge.<sup>[3]</sup> And Abu Qataadah related that he heard the Messenger of Allah ﷺ say on the pulpit to the *Ansaar*, “Whoever rules over the *Ansaar*, let him treat well the good-doer among them, and let him forgive the one among them who does wrong. And whosoever causes them dismay has indeed caused dismay to the one who is (i.e., stands) between these two (perhaps he ﷺ was pointing to the edges of his pulpit, and Allah ﷻ knows best),” and he ﷺ then pointed to himself ﷺ.<sup>[4]</sup>

<sup>[1]</sup> *Fathul-Baaree*, the explanation of *Hadeeth* number: 3801.

<sup>[2]</sup> *Musnad Al-Imam Ahmad* (3/187).

<sup>[3]</sup> Refer to *Fathul-Baaree*, in the explanation of *Hadeeth* number: 3799.

<sup>[4]</sup> Refer to *Al-Hijrah An-Nabawiyah Al-Mubaarakah* (pg. 151).

# 4

## “The Book” Or “The Scroll” Or “The Constitution”

When the Prophet ﷺ performed *Hijrah* (migration), Al-Madeenah was populated by various groups: The Aus and Khazraj tribes, who together became known as the *Ansaar*; the Jewish inhabitants of Al-Madeenah, who were divided into three distinct tribes; and the newly arrived immigrants from Makkah. The Prophet ﷺ wrote a constitution of sorts, delineating each group's rights and duties. And included within the articles of that constitution were articles that related to the Jewish inhabitants of Al-Madeenah, for the Prophet ﷺ had concluded an agreement with them: That they were to safely and peacefully live under the banner of the newly-formed Muslim country if they promised to protect and defend the Muslims from external threats; and similarly, if the Jews were to be attacked by a third party, it would be the duty of the Muslims to protect and defend them. Older reference books call the said scroll “The Book” or “The Scroll.” More recent, present-day works refer to it as “The Constitution.”

In his book *As-Seerah An-Nabawiyah As-Saheehah*, Dr. Diyaa Al-'Umaree studied the various narrations in which “The Constitution” was related. And after studying the chains of those narrations, he said, “When those narrations are considered as a group, they strengthen one another to the degree that they are raised to the level of authentic *Ahadeeth*.”<sup>[1]</sup> Dr. Al-'Umaree also

---

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah As-Saheehah* by Al-'Umaree (1/275).

pointed out that the very style of "The Constitution" indicates its authenticity. "Its text," Dr. 'Umaree said, "consists of words and phrases that were commonly used during the era of the Messenger ﷺ but that have ever since been rarely used; to the degree that the text is incomprehensible except to those that are specialized in the study of that era. Furthermore, the document does not comprise of any text that praises or disparages an individual or a group (rather it is a straightforward constitution). So for these reasons one may say that it is an authentic, and not forged, document."<sup>[1]</sup> Also, the strong similarities between the style of the document and the style of the Prophet's letters lend it even more legitimacy.

## **The Lessons And Morals We Learn From The "The Document" (Or "The Constitution")**

### **1) The Gaining of a Precise Definition of "Al-Ummah," or "The Nation"**

In order to give itself a precise meaning, every newly-formed nation needs to define itself by answering a number of questions: What system of rule is it based on? What system of laws is it going to apply? Who are its citizens? Who are its allies (and, if need be, its enemies)? What are the rights of each citizen? These and similar questions are dealt with in the constitutions of modern-day countries. And as a first in Arabia, they were dealt with in the constitution that the Prophet ﷺ set down in writing once he ﷺ arrived in Al-Madeenah. It was a first in Arabia because prior to the advent of Islam, the term 'nation' was not known in Arabia. Groups and societies were formed based not on common citizenship or a common set of beliefs, but on family relationships - hence the coming together of tribes.

The Prophet ﷺ removed from people's minds the concept of tribal

<sup>[1]</sup> *Tandheemaat Ar-Rasool ﷺ Al-Idaariyyah Fil-Madeenah* by Saaleh Al-'Alee (pgs: 4, 5).

unity, replacing it with the concept of national unity, a unity that is based not on race or colour, but on religion – all adherents of Islam, regardless of their background, are citizens of the Muslim *Ummah* (nation). The constitution made it clear that “They are indeed one nation.” And the same point is emphasized in different Verses of the Qur’an; for example, Allah ﷻ said:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ۙ﴾ (٩٢)

“Truly! This, your *Ummah* [Shariah or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone).” (Qur’an 21: 92)

And Allah ﷻ made it clear that the Islamic nation is a just nation and that it is the best of nations:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ﴾ (١٤٣)

“Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you.” (Qur’an 2: 143)

Also, Allah ﷻ commended this nation for being a nation of action, for its members enjoin good and forbid evil. Allah ﷻ said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ (١١٠)

“You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-

*Ma'roof (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Faasiqoon (disobedient to Allah - and rebellious against Allah's Command)."* (Qur'an 3: 110)

The constitution highlighted some important duties of citizens: They help the wronged against an oppressor, they fulfill the rights of Islamic brotherhood, and they fulfill the rights of family relations as well as of neighbours. The two native tribes of Al-Madeenah, who had fought one another for decades, were fused into one entity: The *Ansaar* (the Helpers). And in a more general sense, the members of the *Ansaar* and the *Muhaajiroon* were fused into one entity as well, all of them being Muslims, and all of them being citizens of the Muslim *Ummah* (nation). They were united not by blood but by a common set of beliefs, and as such, they shared the same feelings, thoughts, and even *Qiblah* (direction to which they prayed). They no longer ruled according to handed-down customs, but according to the *Shariah*. In these points, they became distinguished from other peoples, distinguished from neighbouring Jews and other allies.

To be sure, the Prophet ﷺ intended to distinguish the citizens of the Muslim nation from the citizens of every other nation, to further give a unified and distinct identity to all Muslims, to bring them closer together, and to instill into them a sense of honour for who they are. At first Muslims shared a *Qiblah* with the People of the Book, but then it was changed from Jerusalem to Makkah. In many other instances, the Prophet ﷺ intentionally legislated practices that are different from those applied by the People of the Book - Jews and Christians. Jews did not perform prayer with their shoes on, and so the Prophet ﷺ gave permission to his Companions ﷺ to pray in their shoes. Jews did not dye their hair once it turned white; the Prophet ﷺ gave permission to Muslims to dye their hair with henna and *Katam* (a kind of plant that was

used for dyeing). Jews fasted on the day of 'Aashoorah; the Prophet ﷺ fasted that day as well, but at the end of his life, he declared his intention to fast both on the day of 'Aashoorah and on the day before it; some scholars mentioned that the Prophet ﷺ resolved to fast the extra day so as to be different from the Jews.

For the members of a nation to feel honoured by their citizenship, they must have their own practices. By imitating the members of another nation, they show discontent at who they are, and a desire to be what they are not. In so many words, they are saying, "We are ashamed of who we are, and we wish that we were more like the members of such and such nation." We of course have a sense of this today, when we see so many of our youth – and adults – impersonating famous people and the styles that are prevalent in other nations, thus implicitly admitting cultural inferiority.

The Prophet ﷺ legislated for Muslims to be different and to feel their cultural superiority. He ﷺ said, "Whoever imitates a people is one of them."<sup>[1]</sup> He ﷺ also said, "Do not imitate the Jews."<sup>[2]</sup> Many *Ahadeeth* convey a similar meaning.

In Islam, our cultural uniqueness does not act as a barrier between us and others; citizenship to the Muslim *Ummah* (nation) is not closed to those who are not born Muslims; to the contrary, citizenship is open to everyone, regardless of gender, race, cultural background, and even country – for the homeland of the Muslim nation is earth, which is why you will find Muslims living in every country.

The constitution clearly expressed that the Jewish inhabitants of Al-Madeenah were citizens of the Muslim nation. In one of the articles, it was written, "And those who follow us from the Jews: They have the right to be helped and they will not be wronged, and (we) will not support others against them." Even more clearly expressed, it is written in another article of the constitution that

<sup>[1]</sup> *As-Seerah An-Nabawiyah As-Saheehah* (1/293).

<sup>[2]</sup> *As-Seerah An-Nabawiyah As-Saheehah* (1/293).

“the Jews of Banu ‘Auf are a nation with the believers” And so we see that Islam considered those among the People of the Book who lived in Muslim lands to be citizens – “A nation with the believers” – as long as they fulfilled their obligations. According to the articles of the constitution, a different religious affiliation was not a reason to prevent one from becoming a citizen.

## 2) Final Authority in all Matters was with Allah ﷻ and His Messenger ﷺ

Judgment in all matters – trade disputes, religious issues, marital discord, crimes, etc. – was with Allah ﷻ and His Messenger ﷺ. In the constitution that the Prophet ﷺ set down in writing, it was clearly mentioned that, “No matter how much you disagree with one another regarding any matter, it comes back to Allah and to Muhammad ﷺ (for judgment).” The purpose behind this article is clear: It was to emphasize the fact that Al-Madeenah was to be ruled according to the *Shariah* and that the Messenger of Allah ﷺ was to be the leader of the newly-formed country.

The Prophet ﷺ was eager to establish Allah’s rule over his nation, for doing so, the Prophet ﷺ knew, was worship itself. Allah ﷻ said:

﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (١٠)

“The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him (i.e., His Monotheism), that is the (true) straight religion, but most men know not.” (Qur’an 12: 40)

Allah ﷻ said in this Verse, “The command (or the judgment) is for none but Allah,” a reality that applies to worship, to beliefs, to dealings, and to all else. Men, therefore, do not have the right to judge in any matter based on their personal desires or opinions. This is where Islam differs from all other religions: In other religions, worship is for whatever deity is worshipped, and day to

day, worldly affairs are under the dominion and rule of men; in Islam, however, worship is for Allah and the law of the land is the *Shariah* (i.e., all laws that Allah ﷻ legislated in the Qur'an or through the *Sunnah* of the Prophet ﷺ) of Allah ﷻ. Allah ﷻ said:

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ ۞ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۗ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۝۳ ﴾

*“Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah’s sake only, (and not to show-off, and not to set up rivals with Him in worship). Surely, the religion (i.e., the worship and the obedience) is for Allah only. And those who take Auliya’ (protectors and helpers) besides Him (say): “We worship them only that they may bring us near to Allah.” Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.” (Qur’an 39: 2, 3)*

And Allah ﷻ said:

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ حَصِيمًا ۝۱۰۵ ﴾

*“Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur’an) in truth that you might judge between men by that which Allah has shown you (i.e., has taught you through Divine Inspiration), so be not a pleader for the treacherous.” (Qur’an 4: 105)*

Therefore the Qur’an was revealed not just for worship, but for the application of the *Shariah* as well. So just as worship can be performed only in accordance with revelation, judgments in worldly and religious affairs can be rendered only in accordance

with divinely revealed law – or with that which has a basis in divinely revealed law. And, it must be remembered, establishing Allah’s Law on earth enables people to safely worship Allah ﷻ – for did not the Prophet’s Companions ﷺ have more freedom to practice their religion once they established Allah’s *Shariah* in Al-Madeenah than they did while they were being oppressed in Makkah. To establish Allah’s rule on earth makes it easier for people to fulfill the purpose for which they were created, to worship Allah ﷻ:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾

*“And I (Allah) created not the jinns and humans except they should worship Me (Alone).” (Qur’an 51: 56)*

In various articles of the constitution, the Jews of Al-Madeenah agreed that all judicial, legislative, and executive powers are with Allah ﷻ and His Messenger ﷺ. Nonetheless, Jews were not required to always seek judgment with the Prophet ﷺ, but rather only when there was an incident involving both them and Muslims. As for matters that pertained to themselves only, they were required to seek judgment in the Torah, and it was their own rabbis whose duty it was to judge between opposing litigants. If they wanted, however, they had the option of seeking judgment in their personal matters with the Prophet ﷺ. Whenever that happened, the Prophet ﷺ had the choice of agreeing to judge between them or of refusing and telling them to seek judgment with their own rabbis. Allah ﷻ said:

﴿سَمِعُونَ لِلْكَذِبِ أَكْثَرُونَ لِلسُّعْتِ فَإِنْ جَاءُوكَ فَأَحْكُم بَيْنَهُمْ أَوْ  
أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُم  
بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤١﴾﴾

*“(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with*

*justice between them. Verily, Allah loves those who act justly."*  
(Qur'an 5: 42)

The Jews of Al-Madeenah did in fact come to the Prophet ﷺ, asking him to judge between them in certain matters. One particular example involved a disagreement that broke out between the Banu An-Nadeer and Banu Quraizah tribes, two of the three Jewish tribes that inhabited Al-Madeenah. If a member of Banu An-Nadeer killed a member of Banu Quraizah, blood money had to be paid out; and vice-versa. The problem was that the Banu An-Nadeer tribe was more powerful than Banu Quraizah, and so when one of their members was killed by a Banu Quraizah tribesman, they asked for two times more blood money than they would pay if one of their tribesmen had killed a Banu Quraizah tribesman. With the advent of Islam in Al-Madeenah, Banu Quraizah refused to continue the practice of paying twice as much blood money as the Banu An-Nadeer tribe would pay; they asked that each tribe be required to pay an equal amount of blood money. The various Jews that were involved in this matter brought the case before the Prophet ﷺ, and the following Verse of the Qur'an was then revealed:

﴿وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ  
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ  
كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾﴾

*"And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zaalimoon (polytheists and wrongdoers – of a lesser degree)." (Qur'an 5: 45)*

The constitution also clearly stated the following: "Whenever an incident or a quarrel occurs between the parties involved in this document and it is feared that the situation will worsen, then it returns (for judgment) to Allah and to Muhammad, His

Messenger ﷺ.” Since he ﷺ was the Messenger of Allah ﷻ, since he was ordered to convey Allah’s *Shariah* to mankind, and since he was the living interpretation of Allah’s speech, the Prophet ﷺ had authority over all matters in Al-Madeenah. Furthermore, the Prophet ﷺ became leader by the consensus of all parties that were involved in the making of the constitution. The constitution even declared that, “None among them may leave without the permission of the Prophet ﷺ.” This article had a major impact on preventing people from going to Makkah or elsewhere and allying themselves with the Quraish or any other enemy tribe. Another article of the constitution was even more explicit in this regard: “Protection is not granted on behalf of the Quraish or anyone that supports the Quraish.” Finally, another interesting aspect of the constitution is that the name of no human being save that of the Messenger of Allah ﷺ is mentioned in it.

### 3) The Borders of the Newly-Formed Muslim Country

The following was written in the constitution: “Indeed, the inside of Yathrib (Al-Madeenah) is inviolable upon the parties involved in this document.” Inviolability for Al-Madeenah, as for Makkah, basically means that its trees may not be cut down, and its birds may not be killed. If this ruling applies to trees and birds, it applies with even more emphasis to wealth and to people’s lives. We have hitherto discussed how the constitution defined the term “*Ummah* (nation)” and specified its citizens; it also made clear the borders of that nation’s initial territory and borders – initial because it soon expanded at a very fast rate.

Al-Madeenah was initially the only territory of the newly-formed Muslim country. The Prophet ﷺ sent his Companions ﷺ out to place banners or markers to indicate the borders of Al-Madeenah from all directions. To the east and west, Al-Madeenah extends until, but not including, the two rocky lands that border it from those two directions. Its northern border is Mount Thaur, and its southern border is Mount ‘Aiy.

Then, with each conquest, the Muslim country expanded, until it

soon extended far towards the east and west – from the Atlantic Ocean to the west, to vast areas in western and southern Europe, to large areas in western and southern Asia, to China and Russia in the east, and to northern and central Africa.

So in short, the Prophet ﷺ outlined the initial, and not the final, borders of the Islamic nation. And at any rate, the borders of Islam are not limited by geographical boundaries, for Allah ﷻ said:

﴿قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾ (١٢٨)

“Moosa (Moses) said to his people: “Seek help in Allah and be patient. Verily, the earth is Allah’s. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqoon (the pious).” (Qur’an 7: 128)

#### 4) Freedom and the Rights of Man

The constitution declared the freedom of all citizens – including the Jewish inhabitants of Al-Madeenah who lived under the banner of the Islamic nation, for one of the articles of the constitution explicitly stated: “To Muslims is their religion, and to Jews is their religion.” And Allah ﷻ said:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (٢٥٦)

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.” (Qur’an 2: 256)

Islamic society was founded upon justice. In the newly-formed Muslim country, each individual, without having to spend any effort or money, was able to demand justice if he had been

wronged. Islam made it obligatory upon those in authority to establish justice among people, without showing prejudice based on gender, language, cultural background, level of wealth, or status in society.

When a Muslim judge sees two litigants, he is not supposed to notice friends or enemies, rich or poor people, laborers or rich businessmen; instead, he sees them as being two litigants between whom he must rule justly and fairly. Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَيْكُمْ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾﴾

*“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.”* (Qur’an 5: 8)

This Verse explicitly states that, just because one hates a people, one may not do them injustice; implicitly, this Verse informs us that, just because one loves a people, one may not take their side when they are in the wrong.

In another Verse, Allah ﷻ said:

﴿فَلِذَٰلِكَ فَادَعُٓ وَأَسْتَقِمْ كَمَا أُمِرْتُ وَلَا تَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾﴾

*“So unto this (religion of Islam, alone and this Qur’an) then invite (people) (O Muhammad ﷺ), and Istaqim [(i.e., stand firm and straight on Islamic Monotheism by performing all that is ordained by Allah (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: “I believe in*