

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 5

The Hijrah

Ebrahim Noor





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## The Hijrah

Ebrahim Noor

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
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إِنَّكَ حَمِيدٌ مَجِيدٌ



*For my mother & father*







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## Introduction

I begin in the name of Allāh **سُبْحَانَهُ وَتَعَالَى** Lord of the Worlds and sending Peace and Salutations on our beloved Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

Allāh **سُبْحَانَهُ وَتَعَالَى** took Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** on an amazing journey. One night whilst Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** was sleeping in the house of his cousin sister, Umm Ḥānī **رَضِيَ اللَّهُ عَنْهَا**, he was visited by Jibrīl **عَلَيْهِ السَّلَام** and some other Angels. He was taken to Al-Masjid al-Ḥarām where his heart was cleansed with Zamzam and filled with faith and wisdom. He then travelled to Al-Masjid al-Aqsā' on the back of an amazing animal called a Burāq. This animal could travel so fast, that it could cover the distance one can see, in a single step.

During this journey, Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** saw many amazing things. He was told to dismount and Pray Ṣalāh in 3 different locations. Sinai, near the tree of Mūsā' **عَلَيْهِ السَّلَام**, Midian, the land of Shu'ayb **عَلَيْهِ السَّلَام** and Bayt al-Laḥm, the birthplace of 'Īsā **عَلَيْهِ السَّلَام**.

When Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** arrived in Al-Masjid al-Aqsā', the Burāq was tethered to a wall. Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** then led all the Prophets of Allāh **سُبْحَانَهُ وَتَعَالَى** in Ṣalāh. A ladder was then brought down for him, and he climbed up to the Heavens.

Each time he would reach the entrance to a Heaven, the Gatekeeper would ask who he was and whether he had been called for. Jibrīl عَلَيْهِ السَّلَامُ would answer that it was Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that he had been called for.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ met many Prophets in the Heavens including 'Īsā عَلَيْهِ السَّلَامُ, Mūsā عَلَيْهِ السَّلَامُ and Ibrāhīm عَلَيْهِ السَّلَامُ. He made his way up to Sidrat al-Muntahā, the furthest Lote Tree. This was the boundary where nothing from above could go down, and nothing from below could go up. After this he went to Sarif al-Aqlām where he could hear the pens writing destiny. A throne was then brought for him, and he went to see Allāh سُبْحَانَهُ وَتَعَالَى.

On that night, Allāh سُبْحَانَهُ وَتَعَالَى gave Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 3 gifts. The final verses of Sūrah al-Baqarah, a promise that all Muslims would go to Heaven and 50 obligatory Ṣalāh in a day. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ now made his way down back to earth. He met Mūsā' عَلَيْهِ السَّلَامُ who asked him what Allāh سُبْحَانَهُ وَتَعَالَى had given him. When he heard that he had been given 50 Ṣalāh a day, he advised Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to ask Allāh سُبْحَانَهُ وَتَعَالَى to reduce the number. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went back up to Allāh سُبْحَانَهُ وَتَعَالَى and the number was reduced by 5.

On the way back down, Mūsā' عَلَيْهِ السَّلَامُ asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ how many Ṣalāh were obligatory now. Upon hearing the answer, he advised Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to go back to Allāh سُبْحَانَهُ وَتَعَالَى once again to get the number reduced. This continued until finally,

Allāh ﷻ made 5 Ṣalāh obligatory each day. Rasūlullāh ﷺ now continued down to earth but was told that the reward of the 5 would be equivalent to 50. Once back at Al-Masjid al-Aqṣā', Rasūlullāh ﷺ made his way back to Makkah on the Burāq.

The following morning, Rasūlullāh ﷺ told the Quraysh about the miraculous journey, but they refused to believe him. They questioned him about the features of Al-Masjid al-Aqṣā' and Allāh ﷻ brought down a vision of it so he could answer them. The Quraysh then asked Rasūlullāh ﷺ about the journey. He informed them of a caravan who had lost their camel which would soon be arriving in Makkah. When the caravan arrived, the Quraysh questioned them and what Rasūlullāh ﷺ had said was proven true, however the Quraysh still refused to believe.

Each year, people from all over Arabia would come to Makkah to perform Ḥajj. Rasūlullāh ﷺ now started to invite the pilgrims towards Islām. The Quraysh would encourage the people not to listen to Rasūlullāh ﷺ and among them was his own uncle Abū Lahab.

In the 11<sup>th</sup> year of Prophethood, a small group of people from the tribe of Khazraj, came to Makkah for pilgrimage. They had come from a town called Yathrib, which was located just over 200 miles to the north.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ invited these pilgrims from Yathrib to come and listen to what he had to say. The group agreed and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ presented Islām to them. He recited verses of the Divine Revelation and the visitors realised that this person was none other than the Prophet who had been mentioned in the Jewish Scriptures. They embraced Islām and became the newest members of the faith. They went back to Yathrib with the intention of calling others towards the truth.

A year passed by and during the season of Ḥajj in the 12<sup>th</sup> Year of Prophethood, 12 people now arrived from Yathrib. They met Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the blessed valley of Minā, in a place called Al-‘Aqabah, where they pledged allegiance on the blessed hand of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This was known as the first pledge of Al-‘Aqabah. On this occasion, 2 of the illustrious Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were sent back with them to Yathrib, ‘Abdullāh ibn Umm Maktūm and Mus‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُمَا. Their task was to teach the new Muslims about Islām.

It was now the 13<sup>th</sup> Year of Prophethood. Islām had been flourishing in Yathrib and a larger group of pilgrims now came for Ḥajj with many Muslims amongst them. They had agreed to meet Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Minā once again.

The uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abbās رَضِيَ اللهُ عَنْهُ accompanied him and spoke to the pilgrims from Yathrib, explaining what it

would mean if they gave Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ refuge. All the people who were enemies of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would now become their enemies as well. Their lives and the lives of their families would never be the same again.

The Muslims from Yathrib expressed their awareness of the potential consequences and wholeheartedly agreed to look after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They pledged allegiance with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and this became known as the second pledge of Al-‘Aqabah.

The other pilgrims from Yathrib were unaware of the intentions of the new Muslims. The Quraysh found out that something had happened, and when questioned, the pilgrims from Yathrib denied all knowledge of anything happening. Later on, when the Quraysh confirmed the incident had taken place, they went after the pilgrims, but by that time it was too late. They were already well on their way back home.

In Yathrib, As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ decided to make the Muslims congregate on a Friday to remember Allāh سُبْحَانَكَ وَتَعَالَى. He had seen how the Jews and Christians gathered on the day of Sabbath and Sunday respectively. Soon after, a letter was received from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ telling them to perform 2 units of congregational Prayer just after the middle of the day. And this was how the Jumu‘ah Prayer was established.



## The Place of Migration

In the same way Prophethood had been preceded by true dreams, the Hijrah – migration was also preceded by true dreams. In the dreams, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been shown the place where he would migrate but hadn't been told of its name. He had been shown that he was migrating towards a place which had many date palms and due to this, he thought it could be Al-Yamāmah or Hibr.

In one narration, the names of 3 places were mentioned through Revelation.

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 "إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَيُّ هَؤُلَاءِ الثَّلَاثَةِ نَزَلَتْ فِيهِ دَارُ هِجْرَتِكَ  
 الْمَدِينَةَ أَوْ الْبَحْرَيْنِ أَوْ قِنَسْرِينَ"<sup>1</sup>

Jarīr Ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said  
 “Verily Allāh has revealed to me, that whichever of these 3  
 places you go, will be the place of your migration. Al-Madīnah  
 (Yathrib), or Al-Baḥrayn or Qinnasrīn.”

<sup>1</sup> Jāmī‘ al-Tirmidhī 3923

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been given a clear indication of the places where he could possibly migrate. After the pledges of Al-‘Aqabah had taken place, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave his Companions رَضِيَ اللهُ عَنْهُمْ the order to migrate to Yathrib. The place of migration had now been decided, and it was going to be Yathrib or Madīnah as it would be later known.

When the Companions رَضِيَ اللهُ عَنْهُمْ received the command, they started to migrate secretly so the Quraysh would not know.



## The Migration Begins

The most famous migration in the history of mankind now began. Each person would leave behind their home, their families, and their wealth. They left it all behind and went to a place where they had no possessions, no fixed place to stay and knew nobody. They sacrificed everything for the sake of Allāh *سُبْحَانَهُ وَتَعَالَى*.

Each Companion *رَضِيَ اللَّهُ عَنْهُمْ* had a different story when it came to their migration. Each of them faced different obstacles and difficulties. The Quraysh were not going to make it easy for anyone to leave and would try their utmost best to stop them.

The Companions *رَضِيَ اللَّهُ عَنْهُمْ* didn't attain their lofty status automatically, but it was due to their actions, their sacrifices, and their obedience to Allāh *سُبْحَانَهُ وَتَعَالَى* and Rasūlullāh *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. They were the greatest Muslims to have ever lived.

Allāh *سُبْحَانَهُ وَتَعَالَى* Himself says

*رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ*<sup>2</sup>

“Allāh is well pleased with them, and they are well pleased with Him”

<sup>2</sup> Sūrah al-Bayyinah Verse 8

## The Family of Abū Salamah رَضِيَ اللهُ عَنْهُ

The first to migrate from the Companions رَضِيَ اللهُ عَنْهُمْ to Madīnah was the foster brother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abū Salamah ibn ‘Abd al-Asad al-Makhzūmi رَضِيَ اللهُ عَنْهُ. His name was ‘Abdullāh.

He made the intention to migrate with his wife and child. Abū Salamah رَضِيَ اللهُ عَنْهُ was ready to leave and put the saddle on the back of his camel. He put his wife Umm Salamah رَضِيَ اللهُ عَنْهَا on the camel with their child. This is the same Umm Salamah رَضِيَ اللهُ عَنْهَا who after her husband’s demise became the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The family were just about to leave when the polytheists found out and the family of Umm Salamah رَضِيَ اللهُ عَنْهَا arrived. They told Abū Salamah رَضِيَ اللهُ عَنْهُ that he had a choice. If he wanted to go, then he could do so, but he was not allowed to take their daughter with him. The family of Umm Salamah رَضِيَ اللهُ عَنْهَا took her by the hand and led her away from her husband and child.



The relatives of Abū Salamah رَضِيَ اللهُ عَنْهُ now arrived. They said that his child was from their family so could not be taken away. The child was then snatched away.

Abū Salamah رَضِيَ اللهُ عَنْهُ was now separated from his wife and child, and all three were separated from each other. His wife had been taken away by her family and their son had been taken away by his family. Abū Salamah رَضِيَ اللهُ عَنْهُ made his way to Madīnah alone.

## Umm Salamah رَضِيَ اللهُ عَنْهَا

Umm Salamah رَضِيَ اللهُ عَنْهَا faced great hardship during the period when she was separated from her husband and child. When the morning would arrive, she used to go to a place called Abṭaḥ and cry until the evening. This carried on for around a year until one of her cousins went to the Banū al-Mughayrah and told them to have pity on her. They finally gave Umm Salamah رَضِيَ اللهُ عَنْهَا permission to leave for Madīnah. The family of Abū Salamah رَضِيَ اللهُ عَنْهُ, the Banū al-Asad also returned her child.

Umm Salamah رَضِيَ اللهُ عَنْهَا mounted a camel and took her child in her lap. The mother and son then set off for Madīnah all alone. She reached Tan‘īm, on the outskirts of Makkah and came across ‘Uthmān ibn Ṭalḥāh رَضِيَ اللهُ عَنْهُ.

Upon seeing Umm Salamah رَضِيَ اللهُ عَنْهَا alone, ‘Uthmān رَضِيَ اللهُ عَنْهُ asked her where she was going? She replied that she was going to her husband who was in Madīnah. He asked her if there was anyone with her. She said:

لا والله الا الله وبنى هذا

“By Allāh, there is no one except Allāh and my child”

Upon hearing this, ‘Uthmān ibn Ṭalhāh رَضِيَ اللهُ عَنْهُ took pity on her and held the rein of her camel. He started to walk and whenever a place came for them to stop, he would set the camel down and



move away. When Umm Salamah رَضِيَ اللهُ عَنْهَا would dismount, he would go back and take the camel. He would tie it to a tree and lie down in its shade.

When the time would come for them to depart, he would bring the camel and once again move away. He would tell her to get on the camel and once mounted, he would take hold of the rein once more. They continued to travel like this in the direction of Madīnah.

### The Reunion

Qubā’ is a district on the southern outskirts of Madīnah. When the small party were approaching it, the houses of the Banū ‘Amr ibn ‘Awf became visible. ‘Uthmān ibn Ṭalhāh رَضِيَ اللهُ عَنْهُ informed Umm Salamah رَضِيَ اللهُ عَنْهَا that this was where her husband Abū Salamah رَضِيَ اللهُ عَنْهُ was residing.

‘Uthmān ibn Ṭalhāh رَضِيَ اللهُ عَنْهُ took Umm Salamah رَضِيَ اللهُ عَنْهَا to her husband. He then returned to Makkah. Umm Salamah رَضِيَ اللهُ عَنْهَا

would say that she hadn't seen anyone more noble than 'Uthmān ibn Ṭalhāh رَضِيَ اللهُ عَنْهُ.

The family of Abū Salamah رَضِيَ اللهُ عَنْهُ was finally reunited. For over a year they had been separated from each other, but now they were together once again. The journey of Umm Salamah رَضِيَ اللهُ عَنْهَا would have been made even more difficult if she had not met 'Uthmān ibn Ṭalhāh رَضِيَ اللهُ عَنْهُ. He took her all the way from Makkah to Madīnah, but never once did he treat her with anything other than the utmost respect.



## The Migration Gathers Pace

**M**ore and more Companions رَضِيَ اللهُ عَنْهُمْ were now migrating. ‘Āmir ibn Rabī‘ah رَضِيَ اللهُ عَنْهُ was next to migrate with his wife Laylā’ bint Abū Ḥaṭhmah رَضِيَ اللهُ عَنْهَا. Then Abū Aḥmad ibn Jahsh رَضِيَ اللهُ عَنْهُ and his brother ‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ also migrated with their families and locked their houses.

‘Utbah and Abū Jahl, two of the Qurayshi leaders were watching how the houses in Makkah were becoming empty and deserted. One by one, the people were leaving the city. ‘Utbah was affected by this and recited a couplet about the houses, saying no matter how long they remain inhabited, a day will come when they become a place of sadness. He then said that this was all the work of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who had divided them.





Other Companions رَضِيَ اللَّهُ عَنْهُمْ also migrated. Amongst them were:

| Male   | Female   |
|--|--|
| ‘Ukkāshah ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ             | Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا       |
| Shujā‘ ibn Wahb رَضِيَ اللَّهُ عَنْهُ                  | Umm Ḥabīb bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا    |
| ‘Uqbah ibn Wahb رَضِيَ اللَّهُ عَنْهُ                  | Judhāmah bint Jandal رَضِيَ اللَّهُ عَنْهَا    |
| Arbad ibn Ḥumayyirah رَضِيَ اللَّهُ عَنْهُ             | Umm Qays bint Miḥṣan رَضِيَ اللَّهُ عَنْهَا    |
| Munqidh ibn Nubātah رَضِيَ اللَّهُ عَنْهُ              | Umm Ḥabīb bint Thumāmah رَضِيَ اللَّهُ عَنْهَا |
| Sa‘īd ibn Ruqaysh رَضِيَ اللَّهُ عَنْهُ                | Āminah bint Ruqaysh رَضِيَ اللَّهُ عَنْهَا     |
| Muḥriz ibn Naḍlah رَضِيَ اللَّهُ عَنْهُ                | Sakhbarah bint Tamīm رَضِيَ اللَّهُ عَنْهَا    |
| Yazīd ibn Ruqaysh رَضِيَ اللَّهُ عَنْهُ                | Ḥannah bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا       |
| Qays ibn Jābir رَضِيَ اللَّهُ عَنْهُ                   |  |
| ‘Āmr ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ                  |  |
| Mālik ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ                   |  |
| Thaqf ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ                   |  |
| Ṣafwān ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ                  |  |
| Rabī‘ah ibn Aktham رَضِيَ اللَّهُ عَنْهُ               |  |
| Al-Zubayr ibn ‘Ubayd رَضِيَ اللَّهُ عَنْهُ             |  |
| Tammām ibn ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ              |  |
| Sakhbarah ibn ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ           |  |
| Muḥammad ibn ‘Abdullāh ibn Jaḥsh رَضِيَ اللَّهُ عَنْهُ |  |

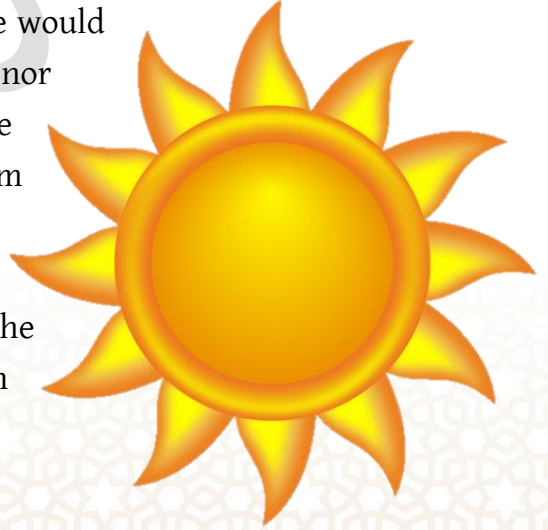


## ‘Umar & ‘Ayyāsh رَضِيَ اللهُ عَنْهُمَا

‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, along with ‘Ayyāsh ibn Abū Rabī‘ah al-Makhzūmī رَضِيَ اللهُ عَنْهُ now set off towards Madīnah with 20 other Companions رَضِيَ اللهُ عَنْهُمْ. Hishām ibn al-Āṣ رَضِيَ اللهُ عَنْهُ had also intended to migrate with ‘Umar رَضِيَ اللهُ عَنْهُ but the Quraysh prevented him from going.

‘Umar and ‘Ayyāsh رَضِيَ اللهُ عَنْهُمَا arrived in the locality of the Banū ‘Amr ibn ‘Awf in Qubā’. Abū Jahl ibn Hishām and his brother Ḥārith ibn Hishām (who later embraced) left Makkah and also arrived in Madīnah. ‘Ayyāsh رَضِيَ اللهُ عَنْهُ was their half-brother as they shared the same mother and also their cousin. At this time, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was still in Makkah.

Abū Jahl and Ḥārith spoke to ‘Ayyāsh رَضِيَ اللهُ عَنْهُ and said that his mother had taken an oath. She would never put a comb to her hair, nor would she seek shade from the sun, until she laid eyes upon him once again. Upon hearing this, the heart of ‘Ayyāsh رَضِيَ اللهُ عَنْهُ filled with sorrow, and he decided to return to Makkah with them.



On the way back, ‘Ayyāsh رَضِيَ اللهُ عَنْهُ was tricked by Abū Jahl and Hārith. He was bound and taken as a captive. He was then brought back to Makkah and imprisoned. ‘Ayyāsh رَضِيَ اللهُ عَنْهُ was now unable to leave for Madīnah.

### Al-Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ

Later on, when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Madīnah, he asked the Companions رَضِيَ اللهُ عَنْهُمْ, who would go and get ‘Ayyāsh and Hishām ibn al-Āṣ رَضِيَ اللهُ عَنْهُمَا for him. Al-Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ responded to the request.

Al-Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ travelled to Makkah and entered secretly into the city. He met a woman who was holding some food, and asked her where she was going with it? She replied that she was taking it to a couple of prisoners.

Al-Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ followed her until he reached the place where the two Companions رَضِيَ اللهُ عَنْهُمَا had been held captive. They had been held in a house which had no roof. When the evening arrived, he managed to get into the house. He took a stone and placed it under the shackles of the two Companions رَضِيَ اللهُ عَنْهُمَا. He then struck the shackles with his sword causing them to break.



The two prisoners were freed, and they all escaped the house. Al-Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ put them on his camel and led them all the way back to Madīnah.

### The Supplication of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

During the period when some of the Companions رَضِيَ اللهُ عَنْهُمْ had been imprisoned, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited the Qunūt in the morning Prayer and supplicated for their release. He used to say:

اللهم انج الوليد بن الوليد و سلمة بن هشام  
و عياش بن ابي ربيعة

“O Allāh, free Al-Walīd ibn al-Walīd and Salamah ibn Hishām and ‘Ayyāsh ibn Abū Rabī‘ah (رَضِيَ اللهُ عَنْهُمْ)”

Allāh سُبْحَانَهُ وَتَعَالَى answered his supplication and they all managed to escape captivity.



## The Companions of ‘Umar رَضِيَ اللهُ عَنْهُ

The following Companions رَضِيَ اللهُ عَنْهُمْ also migrated with ‘Umar رَضِيَ اللهُ عَنْهُ:

| Name   |
|--|
| Zayd ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ (the elder brother of ‘Umar رَضِيَ اللهُ عَنْهُ) |
| ‘Amr ibn Surāqah رَضِيَ اللهُ عَنْهُ   |
| ‘Abdullāh ibn Surāqah رَضِيَ اللهُ عَنْهُ  |
| Khunays ibn Ḥudhāfah al-Sahhamī رَضِيَ اللهُ عَنْهُ                                      |
| Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl رَضِيَ اللهُ عَنْهُ                                   |
| Wāqid ibn ‘Abdullāh al-Tamīmī رَضِيَ اللهُ عَنْهُ  |
| Khawlā’ ibn Abū Khawlā’ رَضِيَ اللهُ عَنْهُ  |
| Mālik ibn Abū Khawlā’ رَضِيَ اللهُ عَنْهُ  |
| Iyās ibn al-Bukayr رَضِيَ اللهُ عَنْهُ   |
| ‘Āqil ibn al-Bukayr رَضِيَ اللهُ عَنْهُ  |
| ‘Āmir ibn al-Bukayr رَضِيَ اللهُ عَنْهُ  |
| Khālīd ibn al-Bukayr رَضِيَ اللهُ عَنْهُ   |

Gradually, all the Companions رَضِيَ اللهُ عَنْهُمْ migrated to Madīnah. The only Muslims left in Makkah were Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr رَضِيَ اللهُ عَنْهُ and ‘Alī رَضِيَ اللهُ عَنْهُ. There were also a few more helpless Companions رَضِيَ اللهُ عَنْهُمْ who were either held captive or prevented from leaving.

## Dār an-Nadwah

The Quraysh had seen that the Companions رَضِيَ اللَّهُ عَنْهُمْ had mostly left and very soon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would also be leaving for Madīnah.

They gathered in Dār an-Nadwah, to decide what they should do next. Dār an-Nadwah was the house of their forefather Quṣay ibn Kilāb and all of the major decisions of the Quraysh used to take place there.

The Qurayshi nobles from all of the different tribes assembled in the renowned house.

- The Banū ‘Abd Shams were represented by ‘Utbah ibn Rabī‘ah, Shaybah ibn Rabī‘ah and Abū Sufyān ibn Ḥarb.
- The Banū Nawfal ibn ‘Abd Manāf were represented by Ṭu‘aymah ibn ‘Adiy, Jubayr ibn Muṭ‘im and Al-Ḥārith ibn ‘Āmir ibn Nawfal.
- The Banū ‘Abd ad-Dār ibn Quṣay were represented by Al-Naḍr ibn al-Ḥārith ibn Kalādah.
- The Banū Asad ibn al-‘Uzzā’ were represented by Abū al-Bakhtariy ibn Hishām, Zam‘ah ibn al-Aswad ibn al-Muṭṭalib and Ḥakīm ibn Ḥizām.
- The Banū Makhzūm were represented by Abū Jahl ibn Hishām.

- The Banū Sahm, were represented by Nubayah and Munabbih ibn al-Ḥajjāj.
- The Banū Jumah were represented by Ummayah ibn Khalaf.

### The Arrival of Iblīs

There was also another person present at the council. Iblīs arrived in the form of an old man and stood at the door. When the Quraysh saw him, they asked him, who he was. He said he was a Shaykh from Najd. He told them that he wanted to hear their conversation, and if possible, he could assist them with his advice. The Quraysh gave him permission to enter, and the meeting commenced.

### The Meeting

The Quraysh started to give their opinions, on what they should do with Rasūlullāh ﷺ. One person suggested that they should imprison him. Iblīs in the form of the Najdī old man replied that this was not a good idea. If his Companions found out, they would free him.

Another person said that Rasūlullāh ﷺ should be exiled. Iblīs replied that this opinion was unacceptable. If some people from another city are taken in by his words and accept him, they could be attacked.

Abū Jahl’s opinion was that they should neither imprison him nor exile him. One person should be chosen from each tribe, and they should kill Rasūlullāh ﷺ altogether. In this manner, his murder would be shared by all the tribes and the Banū ‘Abd Manāf, the family of Rasūlullāh ﷺ would not be able to fight with all the tribes. The Banū ‘Abd Manāf would have no choice but to accept blood money. All of the people in the meeting, including Iblīs favoured this opinion.

It was decided that this heinous crime would be carried out in that month. On one side the meeting came to an end with the decision to assassinate Rasūlullāh ﷺ and on the other side Jibrīl ﷺ arrived with Revelation to Rasūlullāh ﷺ.



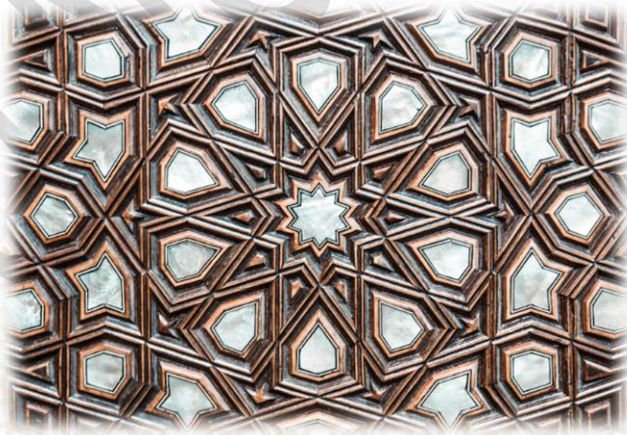


Allāh سُبْحَانَهُ وَتَعَالَى says:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ  
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ<sup>3</sup>

“And (recall) when the disbelievers were conspiring against you to hold you as a captive, or to kill you, or to expel you. They were planning, and Allāh was planning, and Allāh is the best planner.”

Jibrīl عَلَيْهِ السَّلَامُ came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him not to spend the night on his bed that he normally sleeps in. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told ‘Alī رَضِيَ اللَّهُ عَنْهُ to sleep on his bed and wrap his green Ḥaḍramī cloak over him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would then sleep in the cloak of ‘Alī رَضِيَ اللَّهُ عَنْهُ.



<sup>3</sup> Sūrah al-Anfāl Verse 30

## Permission to Migrate

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had become aware of the whole plot and was finally given permission by Allāh سُبْحَانَهُ وَتَعَالَى to migrate. He was also told to read this supplication:

وَقُلْ رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ  
مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا <sup>4</sup>

“And say, ‘O my Lord, make me enter a rightful entrance and make me exit a rightful exit, and grant me from Your Own a power, favoured (by You).’”

## The Companion

‘Alī رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked Jibrīl عَلَيْهِ السَّلَامُ,

‘Who will migrate with me?’

Jibrīl عَلَيْهِ السَّلَامُ replied ‘Abū Bakr رَضِيَ اللهُ عَنْهُ’.<sup>5</sup>

عَنْ عَابِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ لَقَلَّ يَوْمٌ كَانَ يَأْتِي عَلَى النَّبِيِّ  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَّا يَأْتِي فِيهِ بَيْتَ أَبِي بَكْرٍ أَحَدَ طَرَفِي النَّهَارِ  
فَلَمَّا أُذِنَ لَهُ فِي الْخُرُوجِ إِلَى الْمَدِينَةِ لَمْ يَرْعُنَا إِلَّا وَقَدْ أَتَانَا ظَهْرًا

<sup>4</sup> Sūrah al-Isrā’ Verse 80

<sup>5</sup> Mustadrak al-Ḥākim 3/5

فَخُبِّرَ بِهِ أَبُو بَكْرٍ فَقَالَ مَا جَاءَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي  
 هَذِهِ السَّاعَةِ إِلَّا لِأَمْرٍ حَدَثَ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لِأَبِي بَكْرٍ  
 " أَخْرِجْ مَنْ عِنْدَكَ " . قَالَ يَا رَسُولَ اللَّهِ إِنَّمَا هُمَا ابْنَتَايَ يَعْنِي  
 عَائِشَةَ وَأَسْمَاءَ . قَالَ " أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ "  
 قَالَ الصُّحْبَةَ يَا رَسُولَ اللَّهِ قَالَ " الصُّحْبَةَ " . قَالَ يَا رَسُولَ اللَّهِ إِنَّ  
 عِنْدِي نَاقَتَيْنِ أَعَدَدْتُهُمَا لِلْخُرُوجِ فَخُذْ إِحْدَاهُمَا قَالَ  
 " قَدْ أَخَذْتُهَا بِالثَّمَنِ " <sup>6</sup>

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates, “Rarely did the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fail to visit the house of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, either in the morning or evening. When he was given permission to leave for Madīnah, he came to our house all of a sudden at noon time and informed Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ said certainly the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has come for some urgent matter. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered, he said ‘Whoever is with you should leave from here’. Abū Bakr رَضِيَ اللَّهُ عَنْهُ said ‘O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it is only my two daughters here’ meaning ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and Asmā’ رَضِيَ اللَّهُ عَنْهَا.

<sup>6</sup> Ṣaḥīḥ al-Bukhārī 2138

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘I feel that I have been granted permission for migration (meaning he has been informed)’. Abū Bakr رَضِيَ اللهُ عَنْهُ said ‘I will accompany you, O Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ’. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘You will accompany me’. Abū Bakr رَضِيَ اللهُ عَنْهُ said ‘O Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I have two she camels which I have prepared for migration, so take one of them’. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said ‘I will take it for a price’.”

Abū Bakr رَضِيَ اللهُ عَنْهُ had already purchased two camels ready for the journey. Wāqidī mentions that the name of the camel which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took was Qaṣwā’. Ibn Ishāq mentions it was called Jud‘ā’, and this is the most correct opinion.





Figure 1 - The House of Abū Bakr رَضِيَ اللَّهُ عَنْهُ (Image courtesy of Binimad al-Ateeqi (Binimad.com))

## The Night Comes

The night arrived and darkness settled in. The assassins came to the house of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and surrounded it. As mentioned earlier, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had told his cousin brother, ‘Alī رَضِيَ اللهُ عَنْهُ to sleep on his bed and wrap himself in the green cloak of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told him not to worry as no one would be able to cause him any harm. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also instructed ‘Alī رَضِيَ اللهُ عَنْهُ to return all the goods which people had left in his trust.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out of his house with a handful of dust and recited the first few verses of Sūrah Yāsīn.

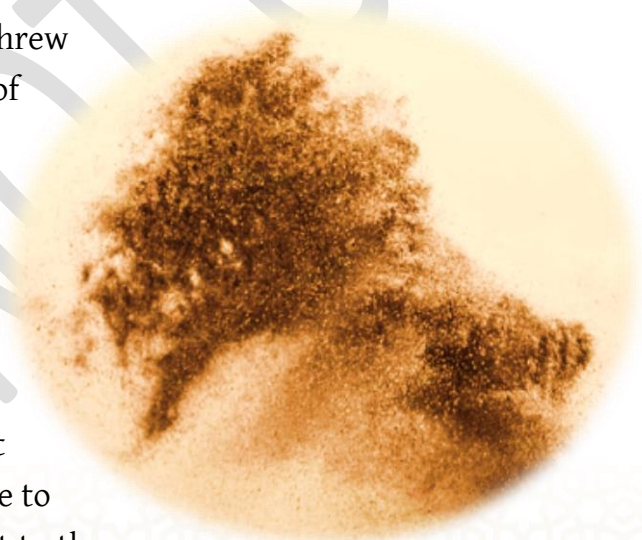
يُس (١) وَالْقُرْءَانَ الْحَكِيمِ (٢) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣) عَلَى  
صِرَاطٍ مُسْتَقِيمٍ (٤) تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ (٥) لِتُنذِرَ قَوْمًا مَّا  
أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (٦) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ  
فَهُمْ لَا يُؤْمِنُونَ (٧) إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى  
الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (٨) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ  
خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩)<sup>7</sup>

<sup>7</sup> Sūrah Yāsīn Verses 1-9

“Yāsīn (1) By the Qur’ān, that is full of wisdom, (2) You are truly one of the Messengers of Allāh, (3) (And you are) on a straight path (4) (This Qur’ān being) a Revelation from the All-Mighty, the Very-Merciful, (5) So that you may warn a people whose fathers were not warned, and hence, they are unaware. (6) The word has indeed come true about most of them, so they will not believe. (7) We have placed iron collars on their necks, so they are reaching up to their chins, and their heads are forced to remain upwards. (8) And We have placed a barrier in front of them and a barrier behind them, and (thus) they are encircled by Us; so, they do not see. (9)”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ threw the dust on the heads of the assassins and Allāh سُبْحَانَهُ وَتَعَالَى placed a barrier over their eyes.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went past them, yet none of them were able to see him. He then went to the house of Abū Bakr رَضِيَ اللهُ عَنْهُ and they both began one of the most memorable journeys ever undertaken, ‘The Hijrah’.



As they were leaving the blessed city, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ turned back and looked towards Makkah. He then said the following words:

وَاللّٰهُ اِنَّكَ لَحَيْرُ اَرْضِ اللّٰهِ  
وَاَحَبُّ اَرْضِ اللّٰهِ اِلَى اللّٰهِ  
وَلَوْلَا اَنِّي اُخْرِجْتُ مِنْكَ مَا خَرَجْتُ

“By Allāh! You are the best of Allāh's earth, and the most beloved of Allāh's earth to Allāh, and if it were not that I was expelled from you, I would not have left.”





## Asmā' رَضِيَ اللَّهُ عَنْهَا – The One with Two Belts

The eldest daughter of Abū Bakr رَضِيَ اللَّهُ عَنْهُ was Asmā' رَضِيَ اللَّهُ عَنْهَا. She had prepared some food for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and her father to take with them on their journey to Madīnah. As she was in a hurry, instead of using a rope, she tore her belt in two, and used the pieces of her belt to tie the food package.

In another narration by Ibn Sa‘ād, it says that she used one piece of her belt to tie the food package and the other to close the mouth of a waterskin. From that day she was known as ‘Dhawātul Naṭāqayn’- she of the two belts.

In Ibn Ishāq, it mentions when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ had left, a group of the Quraysh came and stopped at the door of Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Asmā' رَضِيَ اللَّهُ عَنْهَا went out and they asked her, “Where is your father, O daughter of Abū Bakr”. Asmā' رَضِيَ اللَّهُ عَنْهَا replied, “By Allāh, I don’t know where he is”. Abū Jahl then raised his hand and hit Asmā' رَضِيَ اللَّهُ عَنْهَا on her cheek.

الْأَنْعَاءُ

## Jabl Thawr

The two Companions made their way to the mountain of Thawr. This mountain is about 10km south east of Makkah as you can see in the map below. The mountain itself is 1,405 metres high, much higher than Ben Nevis which is the highest mountain in Britain.

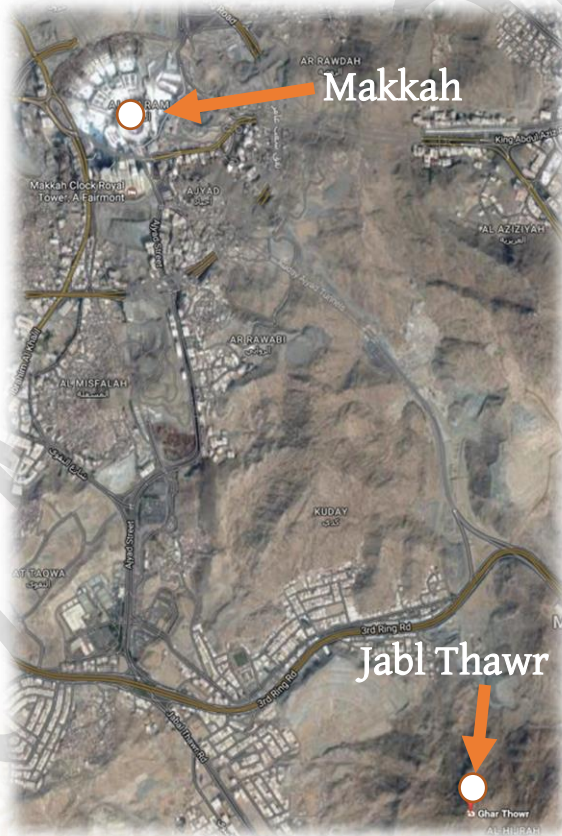


Figure 2 - Jabl Thawr

The journey was long and hard, in the darkness of the night. They now arrived at the mountain.



Figure 3 - Jabl Thawr

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ started to climb until they reached a cave. The cave was about 750 metres above sea level, so over halfway up the mountain. The cave had 2 entrances and a height of only 1.25 metres.



Figure 4 - The Cave

Meanwhile, back in Makkah, the assassins were still outside the house of Rasūlullāh ﷺ thinking he was inside. A man passed by them and asked, “Why are you standing and what are you waiting for?” The assassins told him that they were waiting for Rasūlullāh ﷺ and as soon as he comes out, they would kill him.

The man replied, “May Allāh ﷻ سُبْحَانَهُ وَتَعَالَى make you unsuccessful. Muḥammad ﷺ has thrown dust on your heads and passed by”.

The assassins had surrounded the house of Rasūlullāh ﷺ all night long but had not entered it. When the morning came, the assassins realised they had been fooled. They had thought that Rasūlullāh ﷺ was asleep in his bed but realized it was none other than ‘Alī رَضِيَ اللَّهُ عَنْهُ and Rasūlullāh ﷺ was nowhere to be seen! They said, “By Allāh, what that person said was true”. They asked ‘Alī رَضِيَ اللَّهُ عَنْهُ where Rasūlullāh ﷺ was, and he told them he didn’t know.

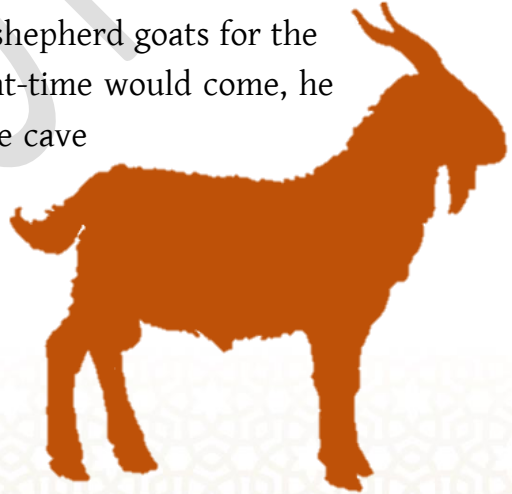


## The Time in the Cave

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ had reached the cave at night. Abū Bakr رَضِيَ اللهُ عَنْهُ went inside the cave first, to ensure there were no dangerous things inside like snakes. Once he checked the cave, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then entered.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ hid in the cave whilst the people in Makkah were looking for them. During the day ‘Abdullāh رَضِيَ اللهُ عَنْهُ, the son of Abū Bakr رَضِيَ اللهُ عَنْهُ would stay in Makkah and see what the Quraysh were up to. He would then go to the cave in the evening and update Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his father Abū Bakr رَضِيَ اللهُ عَنْهُ.

‘Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ was a slave who Abū Bakr رَضِيَ اللهُ عَنْهُ had freed. He used to shepherd goats for the people of Makkah. When night-time would come, he would bring his goats near the cave and give Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ milk from the goats.



## The Guide

In order to reach Madīnah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ needed a skilled guide to take them, by routes which were seldom used. ‘Abdullāh ibn Arīqaṭ was hired for this purpose. Even though he had not embraced Islām, both Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ placed their trust in him.

عَنْ عُقَيْلٍ قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ  
 أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ  
 قَالَتْ وَاسْتَأْجَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ رَجُلًا  
 مِنْ بَنِي الدِّيلِ هَادِيًا خَرِيَّتًا وَهُوَ عَلَى دِينِ كُفَّارٍ فُرَيْشٍ فَدَفَعَا إِلَيْهِ  
 رَاحِلَتَيْهِمَا وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ بِرَاحِلَتَيْهِمَا  
 صُبْحَ ثَلَاثٍ<sup>8</sup>

‘Ā’ishah رَضِيَ اللهُ عَنْهَا said, “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ hired a man from the tribe of Banū ad-Dīl as an expert guide and he was on the religion of the pagan Quraysh. They both gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the cave of Thawr”.

<sup>8</sup> Ṣaḥīḥ al-Bukhārī 2264

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had completely wrong footed the Quraysh. The assassins had spent the night watching his house and he had slipped away unnoticed. Secondly, they thought he had travelled north towards Madīnah and sent out search parties for him in that direction. Instead, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had turned south and gone the opposite way.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had also chosen the place of his hiding, and the time they would spend there before leaving for Madīnah. Finally, the path to Madīnah had also been chosen and it was a way not known by many people.



## The Web & the Nest

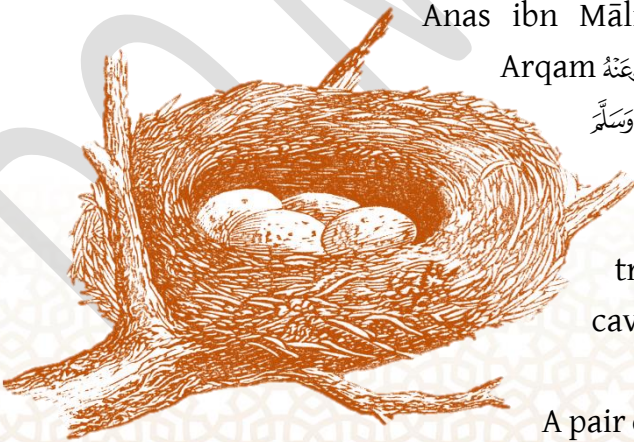
Hāfīz Dhahabī رَحْمَةُ اللَّهِ مENTIONS, Abū Bakr رَضِيَ اللَّهُ عَنْهُ first entered the cave followed by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Then by the will of Allāh سُبْحَانَهُ وَتَعَالَى, a spider spun a web over the mouth of the cave.

When the Quraysh found out that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not in his house, they sent people looking for him everywhere.

The search parties eventually even reached the cave, but upon seeing the web they did not enter it. How could someone be inside a cave when a web is covering the opening?



Abū Muṣ‘ab رَضِيَ اللَّهُ عَنْهُ narrates from various Companions including Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ and Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ that when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought refuge in the cave, Allāh سُبْحَانَهُ وَتَعَالَى commanded a tree to grow in front of the cave.



A pair of wild pigeons then came and laid some eggs in a nest. When the polytheists came



looking for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and reached the cave, they saw the birds' nest and turned back.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that Allāh سُبْحَانَهُ وَتَعَالَى had repelled them.

عَنْ أَنَسٍ عَنِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ قَالَ قُلْتُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَنَا فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لَأَبْصَرَنَا فَقَالَ " مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللهُ تَالِثُهُمَا " 9

Anas رَضِيَ اللهُ عَنْهُ narrates that Abū Bakr رَضِيَ اللهُ عَنْهُ said, “I said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when I was in the cave ‘If any of them looks under their feet, then they will see us’. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said ‘What do you think O Abū Bakr of two (persons), the third of whom is Allāh?’”

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw that Abū Bakr رَضِيَ اللهُ عَنْهُ was upset, he consoled him with the following words:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

“Do not grieve, Allāh is surely with us”

9 Ṣaḥīḥ al-Bukhārī 3653

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also supplicated for Abū Bakr رَضِيَ اللهُ عَنْهُ and Allāh سُبْحَانَهُ وَتَعَالَى answered his prayers. A special tranquillity then descended upon Abū Bakr رَضِيَ اللهُ عَنْهُ.

With regards to this, Allāh سُبْحَانَهُ وَتَعَالَى Revealed the following verse:

إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ  
 اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ  
 كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

“When they were in the cave, and he was saying to his Companion, “Do not grieve. Allāh is surely with us.” So, Allāh caused His tranquillity to descend on him, and supported him with troops that you did not see and rendered the word of the disbelievers humiliated. And the word of Allāh is the uppermost. Allāh is Mighty, Wise.”

<sup>10</sup> Sūrah at-Tawbah Verse 40

## The Journey Begins

For three nights, Rasūlullāh ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ stayed in the cave. The Quraysh had searched for Rasūlullāh ﷺ but were unsuccessful, even though a reward of 100 camels was offered to whoever found him. The search had now lost its momentum and on the morning of third day, ‘Abdullāh ibn Arīqaṭ arrived with the camels as was agreed.

The small group now started to make their way to Madīnah using a path which first took them towards the sea in a westerly direction.

Rasūlullāh ﷺ sat on one camel and on the other sat Abū Bakr رَضِيَ اللهُ عَنْهُ and his freed slave ‘Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ. ‘Abdullāh ibn Arīqaṭ sat on his camel and led the way.



## The Road to Madīnah

The map below shows the approximate route taken by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions to Madīnah.



Figure 5 - The Route of the Hijrah (Atlas Tārikhī page 151)

## Umm Maʿbad رَضِيَ اللهُ عَنْهَا

The small party continued north, avoiding the normal route. Just past Qudayd, they came across the tent of Umm Maʿbad.

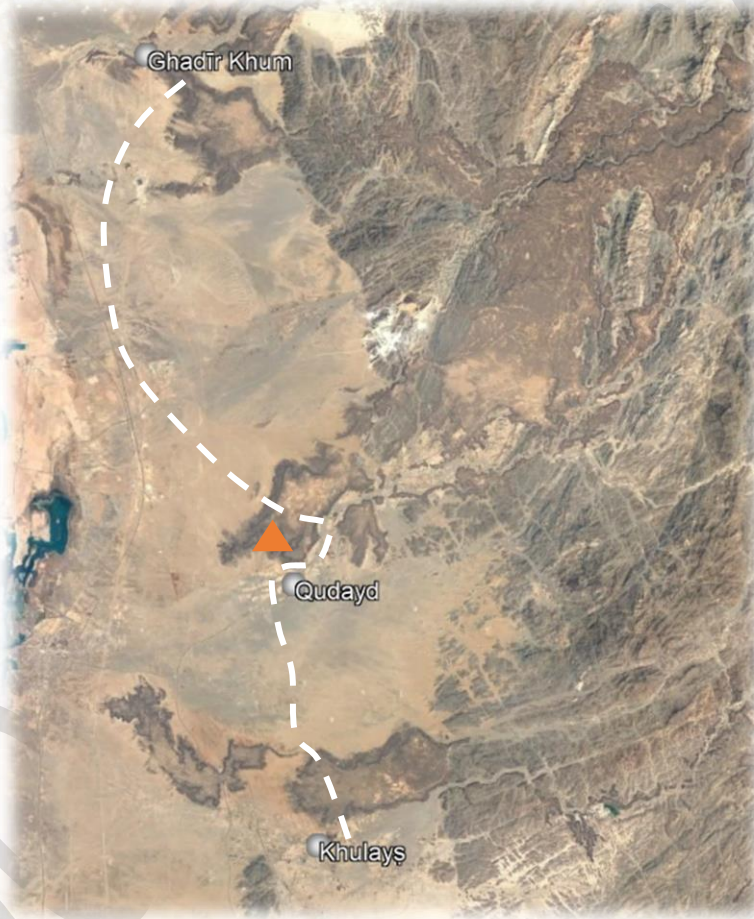


Figure 6 - The Tent of Umm Maʿbad

Umm Maʿbad was a respectable woman and a generous host. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions tried to purchase some dates and meat from her but were unable to do so.

The eyes of Rasūlullāh ﷺ then fell upon a goat which was tied up to one side of the tent. He asked about this goat, and Umm Ma‘bad said that this goat was lean and skinny, so it didn’t go out with the other goats to graze. Rasūlullāh ﷺ asked if there was any milk in the goat? The response of Umm Ma‘bad was how could there be milk in the goat? Rasūlullāh ﷺ then asked her if he could have permission to milk the goat. Umm Ma‘bad told Rasūlullāh ﷺ to go ahead.

Rasūlullāh ﷺ said ‘Bismillāh’ and placed his hands on the udders of the goat. They suddenly became full of milk, and he started to milk it. The milk kept coming out, until it filled a large bowl from which 8 to 10 people could drink.



Rasūlullāh ﷺ offered the milk first to Umm Ma‘bad. She drank until she was full. He then gave some to his Companions and finally he drank himself. Rasūlullāh ﷺ then milked the goat again until the bowl became full once more and gave it to Umm Ma‘bad. Umm Ma‘bad رَضِيَ اللَّهُ عَنْهَا pledged allegiance to Rasūlullāh ﷺ and then the small party left.

The husband of Umm Ma‘bad رَضِيَ اللَّهُ عَنْهَا, Abū Ma‘bad arrived in the evening with the rest of the goats. He was surprised to see the bowl of milk and asked where it had come from. Umm Ma‘bad رَضِيَ اللَّهُ عَنْهَا told him that a blessed man had passed by earlier in the

day and related the whole incident to him. Abū Ma‘bad asked his wife to describe him to her. After she had described him, Abū Ma‘bad understood she was talking about Rasūlullāh ﷺ and he would also present himself at his service. Abū Ma‘bad رَضِيَ اللَّهُ عَنْهُ also embraced Islām.

### Surāqah ibn Mālīk

The Quraysh had sent a proclamation that whoever kills or captures Rasūlullāh ﷺ or Abū Bakr رَضِيَ اللَّهُ عَنْهُ would receive 100 camels each.

Surāqah ibn Mālīk was sat with his people when someone came to him and said he had seen some men travelling on the path towards the sea. He thought to himself that this must be Muḥammad ﷺ and his small group.

Surāqah had realised it was Rasūlullāh ﷺ, but told the person who had informed him, that it must be some other people. The reason for this was that he didn’t want to alert anyone else from the Quraysh to the location of Rasūlullāh ﷺ, in case they capture him first and take the bounty.

After a while, Surāqah got up and told his servant to take his horse and tie it under a certain tree. He then took his spear and left the house from the back so nobody could see. He got on his horse and sped towards the party.

When Surāqah approached the group, Abū Bakr رَضِيَ اللهُ عَنْهُ saw him and said to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that they had been caught, this man had come looking for them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Abū Bakr رَضِيَ اللهُ عَنْهُ to not grieve as Allāh سُبْحَانَهُ وَتَعَالَى was with them.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and Surāqah's horse went knee deep into the stony terrain. Surāqah was stuck and said to Rasūlullāh



رَضِيَ اللهُ عَلَيْهِ وَسَلَّمَ, “I know this has happened because of your supplication, please supplicate for me to Allāh سُبْحَانَهُ وَتَعَالَى (that he is released) and I swear by Allāh that whichever person I see searching for you, I will make them turn back”.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh سُبْحَانَهُ وَتَعَالَى once again and the earth released the horse. Surāqah understood at that moment, that Allāh سُبْحَانَهُ وَتَعَالَى would make Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ successful.

Surāqah informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of the bounty on his head and presented to him the provisions for the journey he had with him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ didn't accept them but told him under no circumstance was he to tell anyone about them.



Surāqah returned to Makkah and anyone he met on the way searching for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he would turn them back saying there was no need for them to go in that direction as he had already been.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ carried on the journey north towards Madīnah with his small party. They eventually arrived at Qubā' which is a locality, 2 miles south of Madīnah.



Figure 7 - Qubā'

## The Anxious Wait

**N**ews of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ leaving Makkah had reached the people in Madīnah. The Anṣār would gather at a place called Ḥarrah each day to try and catch a glimpse of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to see if he was coming. They used to go to Ḥarrah in the morning and wait. They would then return to their houses at midday.

One day, the Anṣār had been waiting as normal and hadn't seen Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so they were making their way back to their houses. The first person to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was a Jewish person who was stood atop a mound. He had seen that the Anṣār were waiting eagerly for the arrival of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He shouted at the top of his voice:

يا بني قيلة هذا جدكم قد جاء

“O children of Qaylah<sup>11</sup>, the means of your blessed luck and happiness has arrived”

As soon as the Anṣār heard this call, they ran to greet Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was in the shade of a date palm. Abū Bakr رَضِيَ اللهُ عَنْهُ

<sup>11</sup> Qaylah was the name of the mother of Aws and Khazraj, who the Arab tribes in Madīnah were named after

was also with him and of similar age. Many of the Anṣār had never seen Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ before this.

The people started to crowd around the pair, but they didn't know which of the two was the blessed Prophet. It was only when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out of the shade. Abū Bakr رَضِيَ اللهُ عَنْهُ stood up and shaded him with his sheet. It was at this point they realised who was Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On that day, the call of the Takbīr could be heard all around the locality of the Banū 'Amr ibn 'Auf in Qubā'.



## Qubā'

**T**wo miles outside of Madīnah, towards the south lies a district called Qubā' where some families from the Anṣār used to reside. The largest tribe in Qubā' was the family of 'Amr ibn 'Auf. The leader of the tribe was Kulthūm ibn Hidm رَضِيَ اللهُ عَنْهُ.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Qubā', he stayed in the house of Kulthūm ibn Hidm رَضِيَ اللهُ عَنْهُ. Abū Bakr رَضِيَ اللهُ عَنْهُ stayed with Khubayb ibn Asāf رَضِيَ اللهُ عَنْهُ. The Anṣār came from all directions to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and present their greetings.

### The Migration of 'Alī رَضِيَ اللهُ عَنْهُ

'Alī رَضِيَ اللهُ عَنْهُ had stayed behind in Makkah after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had left for Madīnah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had entrusted him to return all the belongings which people had placed in trust with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

'Alī رَضِيَ اللهُ عَنْهُ remained in Makkah for 3 days and 3 nights. After returning everyone's items, he also now migrated to Madīnah. He reached Qubā' and stayed in the house of Kulthūm ibn Hidm رَضِيَ اللهُ عَنْهُ with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



## Masjid Qubā'

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Qubā' on a Monday and stayed there for 4 days. In this time, he laid the foundations of a Masjid.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ laid the first stone himself in the direction of the Qiblah, which was Al-Masjid al-Aqṣā' at the time. Then Abū Bakr رَضِيَ اللهُ عَنْهُ laid a stone, then 'Umar رَضِيَ اللهُ عَنْهُ laid a stone. After this, the rest of the Companions رَضِيَ اللهُ عَنْهُمْ also started laying stones.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ joined in with the Companions رَضِيَ اللهُ عَنْهُمْ in carrying the heavy stones. The Companions رَضِيَ اللهُ عَنْهُمْ used to tell him to not to carry them, but he refused. Even though Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was around 53 years of age at the time, he joined the Companions رَضِيَ اللهُ عَنْهُمْ in constructing the Masjid.



Figure 8 - Masjid Qubā'

## The Revelation

Whilst Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was staying in Qubā', Allāh سُبْحَانَهُ وَتَعَالَى sent the following Revelation related to this Masjid and the people of the locality:

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ  
فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ<sup>12</sup>

“In fact, the Masjid that was founded on Taqwā’ (piety) from the very first day has greater right that you stand in it. In it there are people who like to observe purity; and Allāh loves those observing purity.”

When this verse was revealed, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked the Banū ‘Amr ibn ‘Auf, what purity was Allāh سُبْحَانَهُ وَتَعَالَى talking about in their praise?

The Banū ‘Amr replied that after they perform Istinjā<sup>13</sup> with stones, they also use water. It could be that Allāh سُبْحَانَهُ وَتَعَالَى likes this action of theirs? Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ confirmed it was this action which Allāh سُبْحَانَهُ وَتَعَالَى referred to, when praising them. He then advised them to remain steadfast upon it.

<sup>12</sup> Sūrah at-Taubah Verse 108

<sup>13</sup> The method used to cleanse oneself after answering the call of nature

## The Merits of Masjid Qubā’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ didn’t remain in the district of Qubā’ for very long, however he used to come back to visit regularly, as we can see from the Ḥadīth below.

عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا  
 قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ  
 مَاشِيًا وَرَاكِبًا. وَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يَفْعَلُهُ<sup>14</sup>

‘Abdullāh ibn Dinār رَضِيَ اللهُ عَنْهُ narrates that Ibn ‘Umar رَضِيَ اللهُ عَنْهُ said, “The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to the Masjid of Qubā’ every Saturday (sometimes) walking and (sometimes) riding. And ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ عَنْهُ used to do the same.”



Figure 9 - Interior of Masjid Qubā’

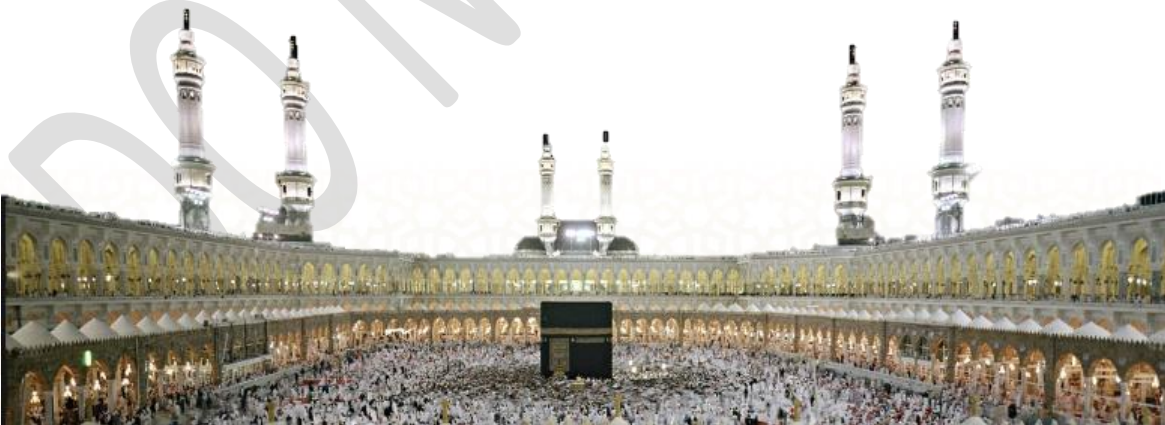
<sup>14</sup> Ṣaḥīḥ al-Bukhārī 1193

Another Ḥadīth mentions the virtue of praying Ṣalāh in Masjid Qubā’.

سَهْلُ بْنُ حُنَيْفٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
" مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَاءٍ فَصَلَّى فِيهِ صَلَاةً كَانَ لَهُ  
كَأَجْرِ عُمْرَةٍ " <sup>15</sup>

Sahl ibn Ḥunayf رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said  
“Whichever person purifies himself in his house (performs  
ablution) then goes to Masjid Qubā’ and prays Ṣalāh in there,  
they will get the reward of one ‘Umrah.”

May Allāh سُبْحَانَهُ وَتَعَالَى give us all the opportunity to visit Masjid  
Qubā’.



<sup>15</sup> Sunan ibn Mājah 1412



## The Duration of the Journey

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had made the long hard journey from Makkah to Madīnah. There is a difference of opinion regarding the date Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Qubā’.

Muḥammad ibn Ishāq رَحِمَهُ اللهُ mentions Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Qubā’ on Monday the 12<sup>th</sup> of Rabī‘ al-Awwal in the 13<sup>th</sup> year of Prophethood.

Some Scholars say that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Makkah on a Thursday, the 27<sup>th</sup> of Ṣafar. He spent 3 days in the cave of Thawr, and then started his journey towards Madīnah on Monday the first of Rabī‘ al-Awwal. They took the path towards the sea and arrived in Qubā’ one week later on Monday, the 8<sup>th</sup> of Rabī‘ al-Awwal.

## The Origin of the Islamic Calendar

The Islamic Calendar is based upon the Hijrah, the migration of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from Makkah to Madīnah. However, it was not established during the lifetime of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or the Khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ.

The most common opinion is that the beginning of the Islamic Calendar was decided during the time of ‘Umar رَضِيَ اللهُ عَنْهُ.<sup>16</sup> Before this, the years would be known by particular events, for example, the year in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born was known as the ‘Year of the Elephant’, due to the famous incident where Abraha marched on Makkah with his army, which included elephants.

Sha‘bī رَضِيَ اللهُ عَنْهُ and Muḥammad ibn Sirīn رَضِيَ اللهُ عَنْهُ mention, on one occasion Abū Mūsā’ al-‘Asharī رَضِيَ اللهُ عَنْهُ wrote a letter to ‘Umar



رَضِيَ اللهُ عَنْهُ, during the time when he was the Amīr al- Mu‘minīn – ‘The Commander of the Faithful’. In the letter, he mentioned that the letters of ‘Umar رَضِيَ اللهُ عَنْهُ reach

<sup>16</sup> Sīrate Muṣṭafā’ p228

him, but there were no dates on the letters. So, in the 17<sup>th</sup> year of Hijrah, ‘Umar رَضِيَ اللهُ عَنْهُ gathered the Companions رَضِيَ اللهُ عَنْهُمْ to discuss how to set a date, in other words, how to fix the Islamic Calendar.

The first point of discussion was when should the Islamic Calendar start from i.e., what should be the first year.

Some of the opinions were as follows:

- From the birth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- From the time Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received Prophethood
- From the time of the Hijrah – Migration to Madīnah
- From the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Regarding setting the date from the birth year of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Umar رَضِيَ اللهُ عَنْهُ didn’t like this opinion as this would resemble the way of the Christians, as their Calendar starts from when they believe ‘Īsā عَلَيْهِ السَّلَامُ was born.

Regarding setting the date from the year in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, ‘Umar رَضِيَ اللهُ عَنْهُ did not prefer this opinion either as the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was a blow to the Ummah, therefore it would not be appropriate to mark the start of the Calendar with this event.

After the discussion, ‘Umar رَضِيَ اللهُ عَنْهُ came to the decision that the start of the Islamic Calendar should be from the Hijrah. The reason behind this choice was that the Hijrah marked the time when the difference between falsehood and truth, Ḥaqq and Bāṭil became established, and it was the beginning of the rise and honour of Islām. All of the Companions رَضِيَ اللهُ عَنْهُمْ agreed with his opinion.

### The First Month

Now that the first year had been determined, how would they decide which month should be the first in the Islamic Calendar?

If analogical reasoning was used, the first month should be Rabī‘ al-Awwal, as this was the month in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migrated and entered the blessed city of Madīnah. However, the actual intention for migration was made by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the month of Muḥarram.

In the 13<sup>th</sup> year of Prophethood, the Anṣār had taken the pledge of allegiance with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the 10<sup>th</sup> of Dhul Ḥijjah which was the day of ‘Īd. At the end of that month, the Anṣār returned to Madīnah after completing the rituals of Ḥajj.

A few days later, in the month of Muḥarram, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made the intention to migrate to Madīnah and gave permission to the Companions رَضِيَ اللهُ عَنْهُمْ to also perform the Hijrah.

Therefore, it was decided that the first month of the Islamic Calendar should be Muḥarram.

This was the opinion which both ‘Uthmān and ‘Alī رَضِيَ اللَّهُ عَنْهُمَا gave to ‘Umar رَضِيَ اللَّهُ عَنْهُ. Other Companions رَضِيَ اللَّهُ عَنْهُمْ suggested that the year should start with the month of Ramaḍān, however ‘Umar رَضِيَ اللَّهُ عَنْهُ said it should be the month of Muḥarram, as this was the month in which the pilgrims return from Ḥajj. All the Companions رَضِيَ اللَّهُ عَنْهُمْ agreed with this decision.

محمد ﷺ

## Qubā' to Madīnah

**R**asūlullāh ﷺ left the district of Qubā' after 4 days, on the Friday and made his way north into Madīnah. He reached the area of the Banū Sālim ibn 'Auf where Jumu'ah Ṣalāh was prayed in a Masjid, in the bottom of the valley of Rānūnā'. This was the first Jumu'ah Ṣalāh and Khuṭbah in Madīnah. This Khuṭbah is also known as the Khuṭbah of Taqwah.

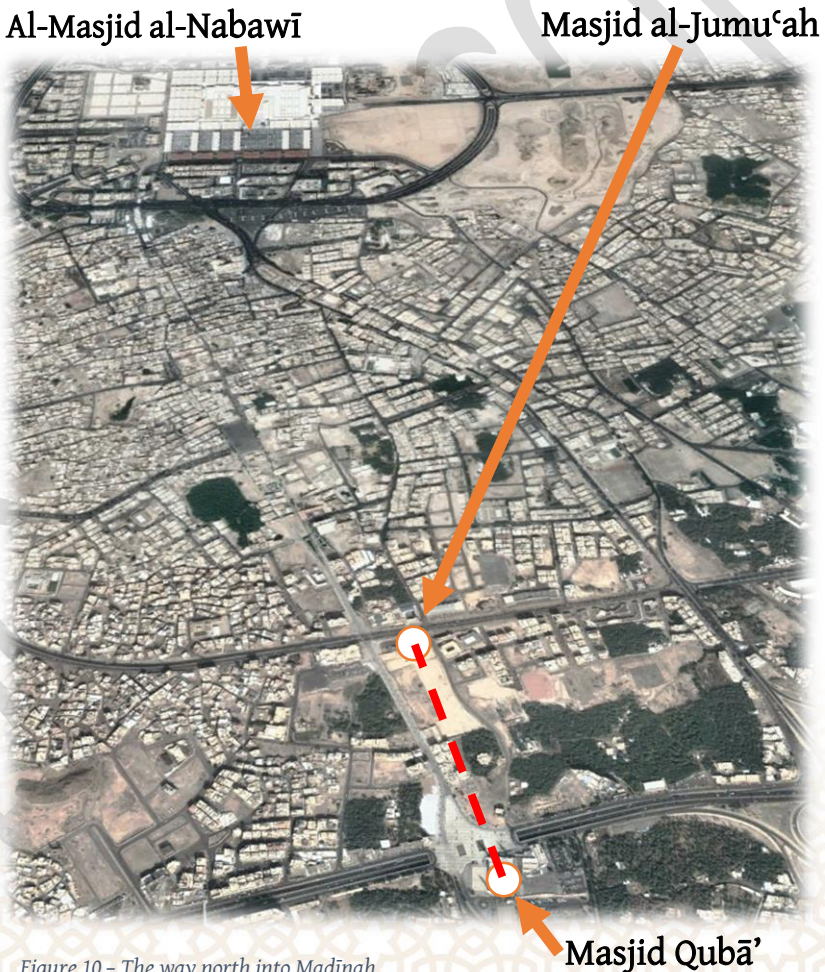


Figure 10 – The way north into Madīnah

## The Khuṭbah of Taḳwah

Rasūlullāh ﷺ had spent the first 13 years of his Prophethood in Makkah. During this time, the Muslims had been persecuted to a level where they had no choice but to migrate to Madīnah. Despite this, the first Khuṭbah which Rasūlullāh ﷺ delivered in Madīnah made no mention of this. The Khuṭbah only contained advice on piety, steadfastness, and preparation for the Hereafter.

Today, there is a Masjid in the place where Rasūlullāh ﷺ led the first Jumu‘ah Ṣalāh. It is known as Masjid al-Jumu‘ah and also Masjid al-Wādī’.



Figure 11 - Masjid al-Jumu‘ah

## Entering Madīnah

**A**fter completing Jumu‘ah Ṣalāh, Rasūlullāh ﷺ mounted his camel and Abū Bakr رَضِيَ اللهُ عَنْهُ sat behind him. Rasūlullāh ﷺ turned his camel in the direction of Madīnah and proceeded north.

The Anṣār were to his left and his right. In front of him and behind him. They were holding their weapons whilst accompanying Rasūlullāh ﷺ. As Rasūlullāh ﷺ entered the city, the girls had climbed onto the roof tops to catch a glimpse of the Messenger ﷺ and were singing this poem:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ نَيْبَاتِ الْوَدَاعِ

“The white moon of the 14<sup>th</sup> night has risen upon us from the valley of Wadā’”

وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا اللهُ دَاعٍ

“Gratitude is incumbent (necessary) on us, until there remains someone to supplicate to Allāh”

أَيُّهَا الْمَبْعُوثُ فِينَا جِئْتَ بِالْأَمْرِ الْمَطَاعِ

“O you who have been sent to us, have brought that which will be obeyed”



The girls from the Banū al-Najjar were also singing the following:

نَحْنُ جَوَارِمُ بَنِي النَّجَّارِ يَا حَبِذَا مُحَمَّدًا مِنْ جَارِ

“We are the girls from Banū al-Najjār, how excellent is Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a neighbour”

### The Invitations

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had no home in Madīnah. No place had been pre-determined by him in the city for him to stay, therefore every person wished that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would stay with them.

When a person is riding an animal, the direction it takes is determined by the way the reigns are pulled. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ let the reign of his camel completely loose in his hands. He did not direct the camel in any direction. The camel would only go where Allāh سُبْحَانَهُ وَتَعَالَى had commanded it to go.

Every person in Madīnah wished they could be the host of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so they would ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to stay with them. He would supplicate for them, then tell them to give his camel way.

‘Itbān ibn Mālik and ‘Abbās ibn ‘Ubadah رَضِيَ اللهُ عَنْهُمَا were from the Banū Sālim ibn ‘Auf, the locality in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had just read Jumū‘ah Ṣalāh. They asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to

stay with them so they could be of service. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

خَلُّو سَبِيلَهَا فَانْهَا مَأْمُورَةٌ

“Free her path, for indeed she (the camel) has been commanded”

They gave the camel way and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ carried on until he reached the locality of the Banū Bayāḍah. There he met Ziyād ibn Labīd and Farwah ibn ‘Amr رَضِيَ اللهُ عَنْهُمَا. They also repeated the same request asking Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to stay with them so they could be of service. Once again Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them to give his camel way as she had been commanded.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the locality of the Banū Sā‘adah and met Sa‘ad ibn ‘Ubādah and Al-Mandhar ibn ‘Amr رَضِيَ اللهُ عَنْهُمَا who also requested him to stay. Once more Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them to give his camel way.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then reached the locality of the Banū al-Ḥārith ibn Khazraj where he met Sa‘ad ibn al-Rabī‘, Khārijah ibn Zayd, and ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُمْ. Once again, they asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to stay with them and the reply was once again the same as before.

Rasūlullāh now reached the locality of the Banū ‘Adiy ibn al-Najjār who were from the family of Salmā’ bint ‘Amr, the great grandmother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Salmā’ had married

Hāshim, the great grandfather of Rasūlullāh ﷺ. Together they had a son called Shaybah, who was more famously known as ‘Abd al-Muṭṭalib, the paternal grandfather of Rasūlullāh ﷺ. Salīḥ ibn Qays, Abū Salīḥ and Usayrah ibn Abū Khārijah رَضِيَ اللَّهُ عَنْهُمْ asked Rasūlullāh ﷺ to stay with them. Once again, the reply was the same.

### The Camel Stops

Rasūlullāh ﷺ finally arrived at the locality of the Banū Mālik ibn al-Najjār. He reached a place where dates were being dried. The camel suddenly stopped, however Rasūlullāh ﷺ did not dismount from the camel, as it had not laid down its neck. After a while, the camel got up again and walked a short distance. It then sat outside the house of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. Again, Rasūlullāh ﷺ did not dismount. The camel got up once more and went back to the original spot where it had sat down and laid its neck on the floor. This is when Rasūlullāh ﷺ finally dismounted.



Rasūlullāh ﷺ enquired who this land belonged to. He was told that it belonged to Sahl and Suhayl ibn ‘Amr رَضِيَ اللَّهُ عَنْهُمَا, who were two orphans from the Banū al-Najjār. They were being looked after by Mu‘ādh ibn ‘Afrā’ رَضِيَ اللَّهُ عَنْهُ. The land was later purchased off these two orphans by Rasūlullāh ﷺ and would become the location of Al-Masjid al-Nabawī.

## The Banū al-Najjār

It had been a miracle of Allāh **سُبْحَانَهُ وَتَعَالَى** that the camel of Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** led him to the land of his relatives. The forefather of the Banū al-Najjār was the maternal uncle of ‘Abd al-Muṭṭalib, the grandfather of Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**.

It had been the desire of Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** that this would be the place where he would settle through which the Banū al-Najjār would gain honour and respect, however Allāh **سُبْحَانَهُ وَتَعَالَى** made him achieve this through a miraculous event.

It was Allāh **سُبْحَانَهُ وَتَعَالَى** who had chosen where he would stay by making his camel only stop in this locality. No Companion **رَضِيَ اللهُ عَنْهُمْ** would feel bad or get jealous, like they might have done if Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** had already determined a particular place to stay.

Furthermore, the fact that the house of Abū Ayyūb al-Anṣārī **رَضِيَ اللهُ عَنْهُ** was chosen, was also a miracle.

**ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ**<sup>17</sup>

“That is the bounty of Allāh; He gives it to whomsoever He Wills and Allāh is the Lord of the great bounty”

<sup>17</sup> Sūrah al-Ḥadīd Verse 21

## The Tubbā<sup>ḥ</sup> of Yemen

In Sīrate Muṣṭafā, it mentions that at one time a King of Yemen came past the lands of the blessed city of Madīnah. The ruler of Yemen also had a title like the Qayṣar of Rome and Kisrā of Persia. He was known as the Tubbā<sup>ḥ</sup>.

There were 400 Jewish Scholars of the Tawrah accompanying him on this journey. All the Scholars asked permission from the King that they be allowed to settle in this land.

The King asked them the reason for their request. They replied that they find in the Scriptures of the Prophets, that in the end of times, a Prophet will be born, his name will be Muḥammad, and this land will be the place of his migration.



The King gave them all permission to settle in these lands. He then prepared separate houses for each and every one of them, got all of them married and gave them great wealth. A special house was then prepared for Rasūlullāh ﷺ, so when the time comes and he migrates to this land, Rasūlullāh ﷺ could stay in this house.

The King then wrote a letter in the name of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in which the following was written:

I bear witness that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the True Messenger of Allāh. If my age reaches his age, then I will definitely be his helper and protector. I will strive against his enemies and will remove all sadness from his heart.

The King put a seal on the letter and gave it to one of the Scholars. He then said, “If you happen to be present at the time the Messenger comes, then give him this letter. Otherwise, give this letter to your children and give them the same bequest as I am giving to you”.

It was no coincidence that Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ was from the children of that Scholar and the house Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ initially stayed in, was the exact house the Tubbāc had prepared for his coming. The rest of the Anṣār, were the children of these 400 Scholars.

Shaykh Zayn al-Dīn Murāghī رَحْمَةُ اللَّهِ عَلَيْهِ mentions, if someone says that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ didn't stay in the house of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ but stayed in his own house, then this wouldn't be incorrect. Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ had merely stayed in this house waiting for the arrival of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ presented the letter from the King to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ibn Kathīr رَحْمَةُ اللَّهِ عَلَيْهِ mentions that the King passed away approximately 700 years before the Prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

There is a slight difference of opinion as to the exact location of the house. In the picture below which was taken some time ago, the location is marked as the building with a small white dome. Other opinions say that the location is the building to its left. Allāh سُبْحَانَهُ وَتَعَالَى knows best. This area is now part of the courtyard of Al-Masjid al-Nabawī on the front side.

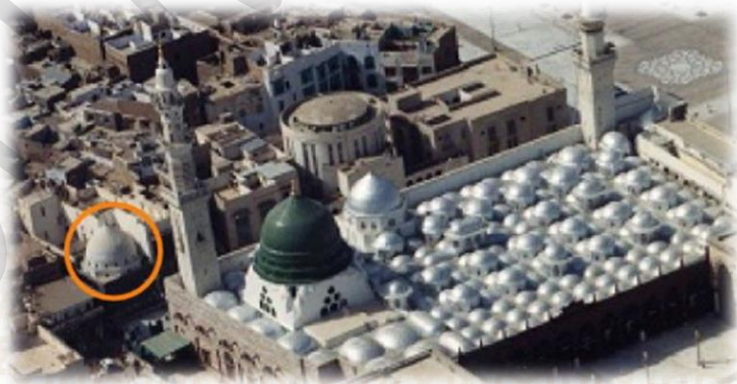


Figure 12 - The location of the house of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ

The approximate present-day location of the house of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ is just outside the Baqī door of Al-Masjid al-Nabawī, to the right as shown below:

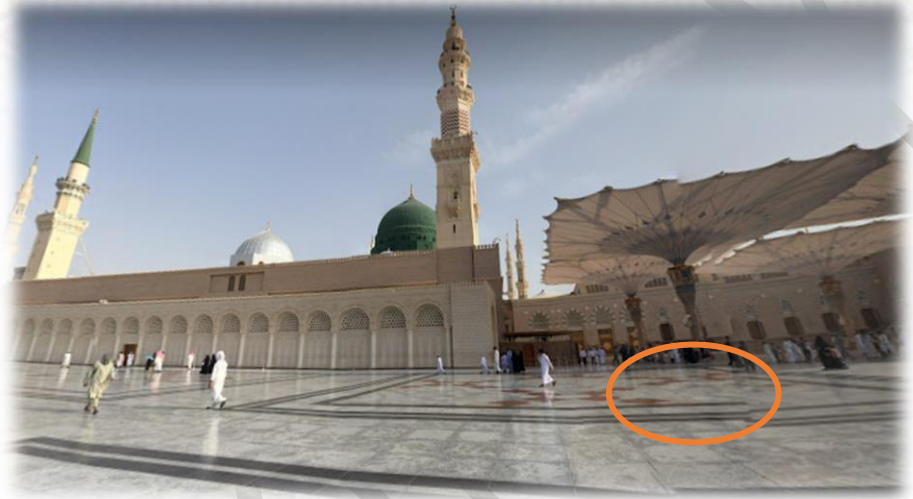


Figure 13 - Present day location of the house of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ

### The Host in Madīnah

Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ had a double storied house. He requested that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stay on the top floor and he would stay on the bottom. He didn't like the fact that he would be staying above Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, had the thought in mind, that many people would be coming to visit him. If he stayed upstairs, it may cause inconvenience for the family of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declined the offer and decided to stay on the bottom floor.

The real name of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ was Khālid ibn Zayd ibn Kulayb. He mentions a couple of incidents whilst Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was staying in his house. On one occasion, a utensil full of water broke whilst they were staying upstairs. To stop the water from going downstairs and causing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ any discomfort, they used their blanket to soak up the water. He mentions that he and his wife Umm Ayyūb رَضِيَ اللهُ عَنْهَا kept on trying to soak up the water. Apart from this blanket, they had no other covering.

Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ and his wife also used to prepare food for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ every day and send it to him. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would finish, he would send back the remainder of the food to them. Wherever Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ and his wife would see the signs of the fingers of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the food, they would eat from that very place to obtain blessing.



One day, they prepared some food which had onions and garlic in it. They then sent the food to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He returned the food and they noticed that there were no signs of his fingers in the food, it hadn't been touched.

Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ got worried and went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He asked him why he had sent back the food. There were no signs of his fingers in the food. He and his wife Umme Ayyūb, would eat from the same place he had eaten from, to gain blessing.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ that he had smelt onion and garlic in the food. As Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke to Angels, he refrained from eating this type of food. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ to eat it.



Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ mentions, after this incident, they never put onion or garlic into the food of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ever again.

## Eyup

Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ didn't stay in Madīnah for his whole life. Even when he was an old man, he went out with the Muslims to strive in the path of Allāh سُبْحَانَهُ وَتَعَالَى and eventually passed away in Constantinople, which is modern day Istanbul. He was part of the army which had fought against the Byzantines and during this campaign he fell and passed away.

He was buried near the city walls and today there is a Masjid built over his grave. The entire locality is also named after him. It is called Ayyūb or Eyup in Turkish. May Allāh سُبْحَانَهُ وَتَعَالَى accept the efforts of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ and his family and grant them the highest station in Jannah.



Figure 14 - Masjed Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ in Istanbul

## The Jewish Scholars of Madīnah

**W**hen Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, the Jewish Scholars came to meet him. They wanted to know if this was the Prophet whom they had been informed of in their Scriptures. Mūsā' عَلَيْهِ السَّلَامُ had informed them that a Prophet would come, and they knew the time for his arrival had approached. They were also aware of this Prophet's signs. Allāh سُبْحَانَهُ وَتَعَالَى guided many of them.

Some of the Scholars only had to see the blessed face of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and they embraced. Others would hear the words of the Holy Qur'ān and enter the fold of Islām. Others would ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ questions, and upon hearing the answers would embrace.

In a narration from Abū Hurayrah رَضِيَ اللهُ عَنْهُ, he mentions that when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, the Jewish Scholars gathered in Bayt al-Madāris, which was the name of their school. They decided to go to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and ask him some questions.



## Abū Yāsir ibn Akḥṭab

‘Urwah ibn Zubayr رَضِيَ اللهُ عَنْهُ narrates that the first Jewish Scholar to visit Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Abū Yāsir ibn Akḥṭab, the brother of Ḥayy ibn Akḥṭab. He came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and heard his words.

Abū Yāsir went back to his people and informed them, that this was the Prophet they had been waiting for. He had now arrived; therefore, they should bring faith upon him.

Abū Yāsir’s brother Ḥayy opposed him. Ḥayy was considered the senior within his people and the people used to follow him. He refused to accept the truth and the people followed him rather than listen to the advice of Abū Yāsir.

## Sūrah Yūsuf

In Faṭḥul Bāri, an incident is mentioned on the authority of Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ, that a Jewish Scholar went to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. At that time, he was reciting Sūrah Yūsuf. He asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who had taught him these words. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that Allāh سُبْحَانَهُ وَتَعَالَى had taught him.

The Jewish Scholar was amazed and went back to his people. He told them that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited the Qur’ān. This is a book similar to the Tawrah which was revealed to Mūsā عَلَيْهِ السَّلَامُ.

The Scholar then took a group of Jews and went to visit Rasūlullāh ﷺ. They saw the appearance and qualities of Rasūlullāh ﷺ and realized this was the Prophet whom they had been waiting for. They saw the ‘Seal of the Prophets’ in between the shoulder blades of Rasūlullāh ﷺ and they listened to the words of Sūrah Yūsuf with great attention. They were left astonished after listening to the words and they all entered into the fold of Islām.

الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا  
لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا  
أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ  
﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا  
وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾ قَالَ يَا بَنِيَّ لَا تَقْصُصْ  
رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ  
مُبِينٌ ﴿٥﴾

“Alif Lām Rā. These are verses of the enlightening Book. (1) We have sent it down, as an Arabic Qur’ān, so that you may understand. (2) By revealing this Qur’ān to you, we hereby narrate to you the best narrative, while before this you were among those unaware (of it). (3) It happened) when Yūsuf

(عَلَيْهِ السَّلَامُ) said to his father, ‘My father, I saw (in a dream) eleven stars and the sun and the moon; I saw them all fallen prostrate before me.’ (4) He said, ‘My son, do not relate your dream to your brothers, lest they should devise a plan against you. Surely, Satan is an open enemy for mankind.’” (5)

### رَضِيَ اللَّهُ عَنْهُ ‘Abdullāh ibn Salām

‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ was a great scholar of the Tawrah. He was from the descendants of Yūsuf عَلَيْهِ السَّلَامُ. His original name was Ḥussayn but after he embraced, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him the name ‘Abdullāh ibn Salām.

The incident when he met Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the first time is mentioned in the Ḥadīth below:

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ . وَقِيلَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَجِئْتُ فِي النَّاسِ لِأَنِّي نَظَرْتُ إِلَيْهِ فَلَمَّا اسْتَبَنْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمْتُ بِهِ أَنْ قَالَ

" يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا بِاللَّيْلِ  
وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ " <sup>18</sup>

‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ narrates, “When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, the people rushed to see him, and it was said Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has come. I also arrived with the people so I could see him. When I saw his face, I recognised, that this is not the face of a liar.

The first words he said was:

‘O People, spread greetings, offer food to people, pray Ṣalāh at night when people are sleeping, and you will enter Paradise in peace’”.

In other narrations of this Ḥadīth, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also advised to maintain ties with relatives.

In Dalāil Bayhaqī, ‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ mentions that he knew the name of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his qualities and his characteristics beforehand, but did not reveal this to anyone.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, he climbed upon a date palm and recited the Takbīr with happiness.

<sup>18</sup> Sunan Ibn Mājah 1334



‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ mentions that his aunt, Khālidah bint al-Ḥārith said, if he had heard news of Mūsā’ عَلَيْهِ السَّلَامُ he would not have been happier. He replied that this was also the brother of Mūsā’ عَلَيْهِ السَّلَامُ. He had come with the same religion Mūsā’ عَلَيْهِ السَّلَامُ had come with.

Khālidah bint al-Ḥārith then said, “Is this the same Prophet who we had been informed of, that he will arrive close to Qiyāmah?” ‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ replied that this was that Prophet. He then left his house and went to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and embraced Islām. After this, he returned home and presented Islām to his family who all embraced.

عَبْدُ اللَّهِ بْنِ سَلَامٍ

## Summary

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had dreamt of a land full of date palms before his migration. In a narration in Tirmidhī, three places were named with Madīnah being one of them.

Pilgrims from Yathrib (Madīnah) had arrived in Makkah during the season of Ḥajj for three consecutive years. They embraced Islām and took pledges with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in al-‘Aqabah. The place of migration had finally been decided.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now gave his Companions رَضِيَ اللهُ عَنْهُمْ permission to migrate. They left carefully and stealthily so no one could find out. If the Quraysh found out anyone was going, they would do their best to prevent them.

Many Companions رَضِيَ اللهُ عَنْهُمْ went through great difficulty when trying to migrate. Among them were Abū Salamah رَضِيَ اللهُ عَنْهُ and his family, ‘Ayyāsh رَضِيَ اللهُ عَنْهُ and Hishām رَضِيَ اللهُ عَنْهُ. All the Companions رَضِيَ اللهُ عَنْهُمْ were leaving behind everything they had ever worked for, their wealth and their families for the sake of Allāh سُبْحَانَهُ وَتَعَالَى.

The Quraysh now gathered in Dār an-Nadwah to decide what to do with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They hatched a plan to assassinate him, but Jibrīl عَلَيْهِ السَّلَامُ informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left ‘Alī رَضِيَ اللهُ عَنْهُ in his bed in his house, wrapped in his sheet. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then left without being noticed. He threw dust on the heads of the assassins and recited the first few verses of Sūrah Yāsīn. They were completely oblivious of his departure.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way to the house of his friend Abū Bakr رَضِيَ اللهُ عَنْهُ and they both left. The journey from Makkah to Madīnah, was not straight forward. The Quraysh sent people looking for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and even put a ransom on his head.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ had travelled south of the city to the mountain of Thawr. They then climbed high into the mountain and stayed in a cave for three nights. During their stay, ‘Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ, the freed slave of Abū Bakr رَضِيَ اللهُ عَنْهُ would pasture his animals close by and provide them with milk.

The Quraysh had even approached the opening of the cave during their search but turned back after seeing a spider had spun its web over the caves opening and a bird’s nest in front of the cave.

A guide by the name of ‘Abdullāh ibn Arīqat had been hired to take them to Madīnah. After three days, the small party left and took a route towards the sea before turning north. ‘Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ also accompanied them.

Along the way, many more miraculous events took place. Whilst visiting the tent of Umm Ma‘bad رَضِيَ اللهُ عَنْهَا, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ milked a lean goat. When Surāqah approached the party, his horse sank into the stony ground. Allāh سُبْحَانَهُ وَتَعَالَى protected the group and they finally arrived in Qubā’, which is a township just outside of Madīnah, to the south.

In Qubā’, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed with Kulthūm ibn Hidm رَضِيَ اللهُ عَنْهُ. ‘Alī رَضِيَ اللهُ عَنْهُ had stayed back in Makkah and returned all the belongings which had been entrusted to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He then joined Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Qubā’ and stayed with him.

During the stay of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Qubā’, the foundations of a Masjid were laid. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ put the first stone in place and then the other Companions رَضِيَ اللهُ عَنْهُمْ followed.

After four days, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to make his way into Madīnah. The time for Jumu‘ah arrived and he was in the locality of the Banū Sālim ibn ‘Auf. The first Khuṭbah and Jumu‘ah Ṣalāh in Madīnah took place. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then carried on moving north.

Everyone wanted to host Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, however he told all of them that the camel he was on had been commanded by Allāh سُبْحَانَهُ وَتَعَالَى and it would only stop where it had been commanded to do so. The camel finally stopped in the locality of the Banū al-Najjār who happened to be related to Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The area where the camel had stopped was being used to dry dates. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired about whom this land belonged to and was told that it belonged to two orphans by the names of Sahl and Suhayl ibn ‘Amr رَضِيَ اللَّهُ عَنْهُمَا. The land would later be purchased and become the location of Al-Masjid al-Nabawī.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed in the house of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ whilst his accommodation was being prepared. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed on the bottom floor to ensure the family of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ would not be disturbed. They would prepare food for him and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would return whatever was left of the food. The family would then eat from the same place to attain blessing.

Madīnah was also home to many Jewish Scholars. They had been informed in their Scriptures of the arrival of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Many of the Scholars came to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and embraced. Some only needed to see him to realise he was the true Prophet. Others would ask questions and upon hearing the answers would embrace. Others heard the blessed words of the Qur’ān and found guidance. Amongst the Jewish Scholars who embraced was ‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ who acknowledged that this was the Prophet who they had been waiting for. However, others refused to accept Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the Messenger and also encouraged other not to follow him, like Ḥayy ibn Akḥṭab.





Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh ﷺ. Following on from the pledges in Al-‘Aqabah, Madinah had been determined as the place of migration. Rasūlullāh ﷺ now commanded the Companions رضي الله عنهم to migrate and made preparations himself as well. This journey was known as the ‘Hijrah’. The fifth volume discusses the events leading upto the Hijrah as well as the journey itself.

“I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information.

We live in challenging times, and it is very important to instil the love of our beloved Prophet ﷺ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet ﷺ the role model. An important step to achieving this is to learn about the life of the Prophet ﷺ.” Dr Mufti Yusuf Shabbir

## Author

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