

Sīrah Series Part 11 – The Hijrah Part 2

Slide 1 – Title Slide

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلى آل وصحبه أجمعين أما بعد

رب اشرح لي صدري ويسري امرى واحلل عقدة من لسانى يفقهوا قوله

سبحانك لا علم لنا الا ما علمتنا أنت أنت العليم الحكيم

Slide 2

My dear respected 'Ulamā, elders, brothers and sisters listening at home, Assalāmu 'Alaykum Wa Rahmatullāhi Wa Barakātuhu, I begin by praising Allāh سُبْحَانَهُ وَتَعَالَى Lord of the Worlds and sending Peace & Salutations to our beloved Prophet Muḥammad ﷺ.

Welcome to Part 11 of the Sīrah of Muḥammad ﷺ series. Today we will Inshā'Allāh continue discussing the Hijrah to Madīnah.

Before we begin, let's go through some recap questions from the last session.

Slide 3– Recap Questions

Who was the first Companion who decided to migrate to Madīnah?

Abū Salamah رَضِيَ اللَّهُ عَنْهُ

What happened when he tried to migrate?

His wife and child were prevented from leaving with him

What was the name of the wife of Abū Salamah رَضِيَ اللَّهُ عَنْهَا?

Umm Salamah رَضِيَ اللَّهُ عَنْهَا

What was the name of the Companion who took Umm Salamah رَضِيَ اللَّهُ عَنْهَا to Madīnah?

'Uthmān ibn Ṭalhah رَضِيَ اللَّهُ عَنْهُ

Where were the family reunited?

In Qubā'

Who did Umm Salamah رَضِيَ اللَّهُ عَنْهَا marry after the demise of her husband?

Rasūlullāh ﷺ

Slide 4 – Recap Questions

When the Quraysh held a meeting to decide what to do with Rasūlullāh ﷺ, who also attended the meeting in the guise of a Najdi Shaikh?

Iblīs

What did the Quraysh decide to do with Rasūlullāh ﷺ?

Assassinate him

Who informed Rasūlullāh ﷺ of the plot?

Jibrīl ﷺ

Who did Rasūlullāh ﷺ tell to sleep in his bed in place of him?

‘Alī رضي الله عنه

Where did Rasūlullāh ﷺ go after he left his house?

To the house of Abū Bakr رضي الله عنه

What was the name of the elder daughter of Abū Bakr رضي الله عنه?

Asmā رضي الله عنها

Slide 5 – Recap Questions

Where did Rasūlullāh ﷺ and Abū Bakr رضي الله عنه hide for 3 days?

In a cave in Jabl Thawr

Who used to graze his animal near the cave and give them milk to drink?

‘Āmir ibn Fuhayrah رضي الله عنه

What was the name of the guide who was hired to take them to Madīnah?

‘Abdullāh ibn Arīqat

What did Allāh ﷺ do to stop anyone from detecting they were in the cave?

A spider spun a web on the opening of the cave, and a pair of wild pigeons laid some eggs in a nest

Slide 6 – The Journey Begins

For three nights, Rasūlullāh ﷺ and Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَسَلَّمَ 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 Arīqat 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 اللَّهُ تَعَالَى عَنْهُ وَسَلَّمَ and his freed slave ‘Āmir ibn Fuhayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

‘Abdullāh ibn Arīqat sat on his camel and led the way.

Slide 7 - The Road to Madīnah

The map below shows the approximate route taken by Rasūlullāh ﷺ and his Companions to Madīnah.

The Journey has started in Makkah, and they had moved south to Jabl Thawr.

They then travelled west and after Al-Ḥudaybiyah, turned east and crossed over the normal route between Makkah and Madīnah.

Slide 8 – The Road to Madīnah

They turned west once more and passed between Al-Rawda and Wādī Amaj. The small party continued north, avoiding the normal route.

Just past Wādī Qudays, they came across the tent of Umm Ma‘bad.

Slide 9 - Umm Ma‘bad رَضِيَ اللَّهُ تَعَالَى عَنْهَا

Umm Ma‘bad was a respectable woman and a generous host.

Rasūlullāh ﷺ 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?

Slide 10 – Umm Ma'bad رَضِيَ اللَّهُ عَنْهَا

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.

Slide 11 – Umm Ma'bad رَضِيَ اللَّهُ عَنْهَا

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.

Slide 12 – The Journey Continues

Rasūlullāh ﷺ and his Companions now resumed their journey towards Madīnah. Again avoiding the main route.

Slide 13 - Surāqah ibn Mālik

The Quraysh had sent a proclamation that whoever kills or captures Rasūlullāh ﷺ or Abū Bakr رضي الله عنه would receive 100 camels each.

Surāqah ibn Mālik 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.

Slide 14 - Surāqah ibn Mālik

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 رضي الله عنه saw him and said to Rasūlullāh ﷺ that they had been caught, this man had come looking for them.

Rasūlullāh ﷺ told Abū Bakr رضي الله عنه to not grieve as Allāh سُبْحَانَهُ وَتَعَالَى was with them.

Rasūlullāh ﷺ supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and Surāqah's horse went knee deep into the stony terrain.

Slide 15 - Surāqah ibn Mālik

Surāqah was stuck and said to Rasūlullāh ﷺ, "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 ﷺ 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 ﷺ successful.

Surāqah informed Rasūlullāh ﷺ of the bounty on his head and presented to him the provisions for the journey he had with him.

Rasūlullāh ﷺ didn't accept them but told him under no circumstance was he to tell anyone about them.

Slide 16 - Surāqah ibn Mālik

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

Slide 17 – Qubā'

Rasūlullāh ﷺ 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.

Slide 18 – Qubā'

In this slide we can see where Qubā is in relation to Al-Masjid al-Nabawī.

Slide 18 – The Anxious Wait

News of Rasūlullāh ﷺ 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 ﷺ 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 ﷺ so they were making their way back to their houses.

The first person to see Rasūlullāh ﷺ was a Jewish person who was stood atop a mound.

He had seen that the Anṣār were waiting eagerly for the arrival of Rasūlullāh ﷺ.

Slide 19 – The Anxious Wait

The Jewish man shouted at the top of his voice:

يا بني قيلة هذا جدكم قد جاء

“O children of Qaylah, the means of your blessed luck and happiness has arrived”

As soon as the Anṣār heard this call, they ran to greet Rasūlullāh ﷺ who was in the shade of a date palm.

Abū Bakr رضي الله عنه was also with him and of similar age.

Many of the Anṣār had never seen Rasūlullāh ﷺ before this.

The people started to crowd around the pair, but they didn't know which of the two was the blessed Prophet.

Slide 21 – The Banū ‘Amr ibn ‘Auf

It was only when Rasūlullāh ﷺ came out of the shade. Abū Bakr رضي الله عنه stood up and shaded him with his sheet.

It was at this point they realised who was Rasūlullāh ﷺ.

On that day, the call of the Takbīr could be heard all around the locality of the Banū ‘Amr ibn ‘Auf in Qubā’.

The largest tribe in Qubā’ was the family of ‘Amr ibn ‘Auf. The leader of the tribe was Kulthūm ibn Hidm رضي الله عنه.

When Rasūlullāh ﷺ arrived in Qubā’, he stayed in the house of Kulthūm ibn Hidm رضي الله عنه.

Abū Bakr رضي الله عنه stayed with Khubayb ibn Asāf رضي الله عنه. The Anṣār came from all directions to see Rasūlullāh ﷺ and present their greetings.

Slide 22 - The Migration of ‘Alī رضي الله عنه

‘Alī رضي الله عنه had stayed behind in Makkah after Rasūlullāh ﷺ had left for Madīnah.

Rasūlullāh ﷺ had entrusted him to return all the belongings which people had placed in trust with Rasūlullāh ﷺ.

‘Alī رضي الله عنه 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 رضي الله عنه with Rasūlullāh ﷺ.

Slide 23 - Masjid Qubā'

Rasūlullāh ﷺ arrived in Qubā' on a Monday and stayed there for 4 days.

In this time, he laid the foundations of a Masjid.

Rasūlullāh ﷺ laid the first stone himself in the direction of the Qiblah, which was Al-Masjid al-Aqṣā' at the time.

Then Abū Bakr رضي الله عنه laid a stone, then 'Umar رضي الله عنه laid a stone.

After this, the rest of the Companions رضي الله عنه also started laying stones.

Rasūlullāh ﷺ joined in with the Companions رضي الله عنه in carrying the heavy stones.

The Companions رضي الله عنه used to tell him to not to carry them, but he refused. Even though Rasūlullāh ﷺ was around 53 years of age at the time, he joined the Companions رضي الله عنه in constructing the Masjid.

Slide 24 - Masjid Qubā'

In this slide you can see a picture of what Masjid Qubā' looks like today.

Slide 25 - The Revelation

Whilst Rasūlullāh ﷺ was staying in Qubā', Allāh سُبَّحَانَهُ وَتَعَالَى sent the following Revelation related to this Masjid and the people of the locality:

لَمْسِجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ
فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَظَهَّرُوا وَاللَّهُ يُحِبُّ الْمُظَهِّرِينَ¹

"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."

Slide 26 - The Revelation

¹ Sūrah at-Tawbah Verse 108

When this verse was revealed, Rasūlullāh ﷺ 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 Istinja² with stones, they also use water. It could be that Allāh سُبْحَانَهُ وَتَعَالَى likes this action of theirs?

Rasūlullāh ﷺ confirmed it was this action which Allāh سُبْحَانَهُ وَتَعَالَى referred to, when praising them. He then advised them to remain steadfast upon it.

Slide 27 - The Merits of Masjid Qubā’

Rasūlullāh ﷺ 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 قُبَّاءِ كُلَّ سَبْتٍ مَاشِيًّا وَرَاهِيًّا.
وَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَفْعُلُهُ³

‘Abdullāh ibn Dīnār narrates that Ibn ‘Umar رضي الله عنهما said, “The Prophet ﷺ used to go to the Masjid of Qubā’ every Saturday (sometimes) walking and (sometimes) riding. And ‘Abdullāh ibn ‘Umar رضي الله عنهما used to do the same.”

Slide 28 - The Merits of Masjid Qubā’

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 قُبَّاءِ فَصَلَّى فِيهِ صَلَاةً كَانَ لَهُ كَأْجِرٌ عُمْرَةٌ“⁴

Sahl ibn Ḥunayf رضي الله عنهما narrates that Rasūlullāh ﷺ 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’.

² The method used to cleanse oneself after answering the call of nature

³ Ṣaḥīḥ al-Bukhārī 1193

⁴ Sunan ibn Mājah 1412

Slide 29 - The Duration of the Journey

Rasūlullāh ﷺ had made the long hard journey from Makkah to Madīnah.

There is a difference of opinion regarding the date Rasūlullāh ﷺ entered Qubā'.

Muhammad ibn Ishāq رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُ mentions Rasūlullāh ﷺ entered Qubā' on Monday the 12th of Rabi‘ al-Awwal in the 13th year of Prophethood.

Some Scholars say that Rasūlullāh ﷺ left Makkah on a Thursday, the 27th of Šafar.

He spent 3 days in the cave of Thawr and then started his journey towards Madīnah on Monday the first of Rabi‘ al-Awwal.

They took the path towards the sea and arrived in Qubā' one week later on Monday, the 8th of Rabi‘ al-Awwal.

Slide 30 - The Origin of the Islamic Calendar

The Islamic Calendar is based upon the Hijrah, the migration of Rasūlullāh ﷺ from Makkah to Madīnah.

However, it was not established during the lifetime of Rasūlullāh ﷺ or the Khilāfah of Abū Bakr رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُ.

The most common opinion is that the beginning of the Islamic Calendar was decided during the time of ‘Umar رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُ.⁵

Before this, the years would be known by particular events, for example, the year in which Rasūlullāh ﷺ 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.

Slide 31 - The Origin of the Islamic Calendar

Sha‘bī رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُ and Muhammad ibn Sirīn رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُ mention, on one occasion Abū Mūsā’ al-‘Asharī رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُ wrote a letter to ‘Umar رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُ, 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 رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُ reach him, but there were no dates on the letters.

⁵ Sirat Muṣṭafā’ p228

So, in the 17th year of Hijrah, 'Umar رضي الله عنه gathered the Companions رضي الله عنهم 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 ﷺ
- From the time Rasūlullāh ﷺ received Prophethood
- From the time of the Hijrah – Migration to Madīnah
- From the demise of Rasūlullāh ﷺ

Slide 32 - The Origin of the Islamic Calendar

Regarding setting the date from the birth year of Rasūlullāh ﷺ, 'Umar رضي الله عنه didn't like this opinion as this would resemble the way of the Christians, as their Calendar starts from when they believe 'Isā عليه السلام was born.

Regarding setting the date from the year in which Rasūlullāh ﷺ passed away, 'Umar رضي الله عنه did not prefer this opinion either as the demise of Rasūlullāh ﷺ 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 رضي الله عنه 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, Haqq and Bātil became established, and it was the beginning of the rise and honour of Islām.

All of the Companions رضي الله عنهم agreed with his opinion.

Slide 33 - 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 ﷺ migrated and entered the blessed city of Madīnah.

However, the actual intention for migration was made by Rasūlullāh ﷺ in the month of Muḥarram.

In the 13th year of Prophethood, the Anṣār had taken the pledge of allegiance with Rasūlullāh ﷺ on the 10th of Dhul Ḥijjah which was the day of Ḥaḍīd.

At the end of that month, the Anṣār returned to Madīnah after completing the rituals of Ḥajj.

Slide 33 - The First Month

A few days later, in the month of Muḥarram, Rasūlullāh ﷺ made the intention to migrate to Madīnah and gave permission to the Companions رَضِيَ اللَّهُ 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 Ramadān, 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.

Slide 35 - Qubā' to Madīnah

Rasūlullāh 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.

Slide 36 – Qubā to Madīnah

In this slide we can see the direction Rasūlullāh ﷺ travelled in when he left Qubā'

Slide 37 - The Khuṭbah of Taqwah

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’.

Slide 38 - Entering Madīnah

After completing Jumu‘ah Ṣalāh, Rasūlullāh ﷺ mounted his camel and Abū Bakr رَضِيَ اللَّهُ 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:

ظَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنَيَاتِ الْوَدَاعِ

“The white moon of the 14th night has risen upon us from the valley of Wadā”

وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا اللَّهُ دَاعِ

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

أَيُّهَا الْمَبْعُوثُ فِينَا حِثْتَ بِالْأَمْرِ الْمُطَاعِ

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

نَحْنُ جَوَارُ مِنْ بَنِي النَّجَّارِ يَا حَبَّدًا مُحَمَّدٌ مِنْ جَارٍ

“We are the girls from Banū al-Najjār,
how excellent is Muḥammad ﷺ as a neighbour”

Slide 39 - The Invitations

Rasūlullāh ﷺ 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 ﷺ 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 ﷺ 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 ﷺ had commanded it to go.

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

Slide 40 - The Invitations

‘Ibtān ibn Mālik and ‘Abbās ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُمَا were from the Banū Sālim ibn ‘Auf, the locality in which Rasūlullāh ﷺ had just read Jumu‘ah Ṣalāh.

They asked Rasūlullāh ﷺ to stay with them so they could be of service. Rasūlullāh ﷺ said:

خُلُو سَيِّلَهَا فَانْهَا مَأْمُورَةٌ

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

They gave the camel way and Rasūlullāh ﷺ carried on until he reached the locality of the Banū Bayādah.

There he met Ziyād ibn Labīd and Farwah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُمَا.

They also repeated the same request asking Rasūlullāh ﷺ to stay with them so they could be of service.

Once again Rasūlullāh ﷺ told them to give his camel way as she had been commanded.

Slide 33 - The Invitations

Rasūlullāh ﷺ reached the locality of the Banū Sā‘adah and met Sa‘ad ibn ‘Ubādah and Al-Mandhar ibn ‘Amr رَضِيَ اللَّهُ عَنْهُمَا who also requested him to stay.

Once more Rasūlullāh ﷺ told them to give his camel way.

Rasūlullāh ﷺ 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 اللَّهُ عَنْهُمْ.

Once again, they asked Rasūlullāh ﷺ 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 ﷺ.

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.

Salīt ibn Qays, Abū Salīt and Usayrah ibn Abū Khārijah رضي الله عنهم asked Rasūlullāh ﷺ to stay with them. Once again, the reply was the same.

Slide 42 - 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 رضي الله عنه.

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.

Slide 43 – The Banū al-Najjār

Rasūlullāh ﷺ enquired who this land belonged to.

He was told that it belonged to Sahl and Suhayl ibn 'Amr رضي الله عنهم, who were two orphans from the Banū al-Najjār.

They were being looked after by Mu'ādh ibn 'Afrah رضي الله عنه.

The land was later purchased off these two orphans by Rasūlullāh ﷺ and would become the location of Al-Masjid al-Nabawī.

It had been a miracle of Allāh سُبْحَانَهُ وَتَعَالَى that the camel of Rasūlullāh ﷺ 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 ﷺ.

Slide 44 - The Banū al-Najjār

It had been the desire of Rasūlullāh ﷺ 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 اللَّهُ عَنْهُ would feel bad or get jealous, like they might have done if Rasūlullāh ﷺ had already determined a particular place to stay.

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

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ^٦

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

Slide 37 - The Tubbā‘ of Yemen

In Sīrat 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 Qaysar of Rome and Kisrā of Persia. He was known as the Tubbā‘.

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.

⁶ Sūrah al-Ḥadīd Verse 21

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 ﷺ, in which the following was written:

Slide 47 - The Tubbā'c of Yemen

I bear witness that Muḥammad ﷺ 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 اللَّهُ عَنْهُ was from the children of that Scholar and the house Rasūlullāh ﷺ initially stayed in, was the exact house the Tubbā'c had prepared for his coming.

The rest of the Anṣār, were the children of these 400 Scholars.

Slide 39 – The House of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ

Shaykh Zayn al-Dīn Murāghī رَحْمَةُ اللَّهِ مَوْلَانَا mentions, if someone says that Rasūlullāh ﷺ 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 ﷺ.

When Rasūlullāh ﷺ came to Madīnah, Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ presented the letter from the King to Rasūlullāh ﷺ.

Ibn Kathīr رَحْمَةُ اللَّهِ تَعَالَى مَعَهُ mentions that the King passed away approximately 700 years before the Prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Slide 49 - The Location of the House

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. Allah سُبْحَانَهُ وَتَعَالَى knows best. This area is now part of the courtyard of Al-Masjid al-Nabawī on the front side.

Slide 50 – The Present Day 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 اللَّهُ عَنْهُ is just outside the Baqī door of Al-Masjid al-Nabawī, to the right as shown below:

Slide 51 - The Host in Madīnah

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ had a double storied house.

He requested that Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَنْهُ.

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

The real name of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ was Khālid ibn Zayd ibn Kulayb. He mentions a couple of incidents whilst Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was staying in his house.

Slide 52 - The Host in Madīnah

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 اللَّهُ عَلَيْهِ وَسَلَّمَ any discomfort, they used their blanket to soak up the water.

He mentions that he and his wife Umm Ayyūb رَضِيَ اللَّهُ عَنْهُمَا kept on trying to soak up the water. Apart from this blanket, they had no other covering.

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ and his wife also used to prepare food for Rasūlullāh ﷺ every day and send it to him.

When Rasūlullāh ﷺ would finish, he would send back the remainder of the food to them.

Wherever Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ and his wife would see the signs of the fingers of Rasūlullāh ﷺ in the food, they would eat from that very place to obtain blessing.

Slide 53 – The Host in Madīnah

One day, they prepared some food which had onions and garlic in it. They then sent the food to Rasūlullāh ﷺ.

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

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

Slide 54 - Eyup

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ 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 اللَّهُ عَنْهُ وَسَلَّمَ and his family and grant them the highest station in Jannah.

Slide 55 - The Jewish Scholars of Madīnah

When Rasūlullāh ﷺ 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' عليه السلام 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 ﷺ and they embraced.

Others would hear the words of the Holy Qur'ān and enter the fold of Islām. Others would ask Rasūlullāh ﷺ questions, and upon hearing the answers would embrace.

In a narration from Abū Hurayrah رضي الله عنه, he mentions that when Rasūlullāh ﷺ came to Madīnah, the Jewish Scholars gathered in Bayt al-Madāris, which was the name of their school.

They decided to go to Rasūlullāh ﷺ and ask him some questions.

Slide 56 - Abū Yāsir ibn Akhṭab

Urwah ibn Zubayr رضي الله عنه narrates that the first Jewish Scholar to visit Rasūlullāh ﷺ was Abū Yāsir ibn Akhṭab, the brother of Ḥayy ibn Akhṭab.

He came to see Rasūlullāh ﷺ 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.

Slide 57 - Sūrah Yūsuf

In Fathul Bāri, an incident is mentioned on the authority of Ibn 'Abbās رضي الله عنه, that a Jewish Scholar went to see Rasūlullāh ﷺ.

At that time, he was reciting Sūrah Yūsuf.

He asked Rasūlullāh ﷺ who had taught him these words. Rasūlullāh ﷺ replied that Allāh ﷺ had taught him.

The Jewish Scholar was amazed and went back to his people. He told them that Rasūlullāh ﷺ 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.

Slide 58- Sūrah Yūsuf

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.

الرِّتْلُكَ ءَايَتُ الْكِتَابِ الْمُبِينِ (١) إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ
نَحْنُ نَقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ
الْغَافِلِينَ (٢) إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي
سَيِّدِينَ (٣) قَالَ يَبْنَيَ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْرَاتِكَ فَيَكِيدُوا لَكَ كَيْدًا
إِنَّ الشَّيْطَانَ لِلنَّاسِ عَدُوٌّ مُّبِينٌ (٤)

“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)

Slide 59 - ‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ

‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ was a great scholar of the Tawrah.

He was from the descendants of Yūsuf . His original name was Ḥussayn but after he embraced, Rasūlullāh ﷺ gave him the name ‘Abdullāh ibn Salām.

The incident when he met Rasūlullāh ﷺ 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 .
وَقَبْلَ قَدِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَجِئْتُ فِي النَّاسِ لَأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَبَنْتُ وَجْهَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهٍ كَذَابٍ فَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ
" يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الظَّعَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ " ⁷

‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ narrates, “When Rasūlullāh ﷺ came to Madīnah, the people rushed to see him, and it was said Rasūlullāh ﷺ 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.

Slide 60 - ‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ

The first words Rasūlullāh ﷺ said were:

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

In other narrations of this Ḥadīth, Rasūlullāh ﷺ also advised to maintain ties with relatives.

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

When Rasūlullāh ﷺ came to Madīnah, he climbed upon a date palm and recited the Takbīr with happiness.

Slide 49 - ‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ

‘Abdullāh ibn Salām رَضِيَ اللَّهُ 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' عَيْنَهُ اللَّهُمَّ. He had come with the same religion Mūsā' عَيْنَهُ اللَّهُمَّ 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 رَجُلُهُ لَهُ عَنْهُ رَحْمَةٌ replied that this was that Prophet.

He then left his house and went to see Rasūlullāh ﷺ and embraced Islām.

After this, he returned home and presented Islām to his family who all embraced.

Slide 50 – Summary

Rasūlullāh ﷺ and Abū Bakr رَجُلُهُ لَهُ عَنْهُ رَحْمَةٌ left the cave of Thawr after 3 days.

They were accompanied by ‘Āmir ibn Fuhayrah رَجُلُهُ لَهُ عَنْهُ رَحْمَةٌ and the guide ‘Abdullāh ibn Arīqat.

Along the way, they met Umm Ma‘bad رَجُلُهُ لَهُ عَنْهُ رَحْمَةٌ and Rasūlullāh ﷺ performed a miracle when he milked a goat which didn’t normally give milk.

The Quraysh had placed a bounty on Rasūlullāh ﷺ and Surāqah ibn Mālik managed to find them.

Allāh ﷺ caused the feet of the horse to sink into the ground and Surāqah realised this was divine assistance.

The party arrived in the locality of Qubā.

Rasūlullāh ﷺ paid the foundation of a Masjid in the area

Slide 51 – Summary

Rasūlullāh ﷺ then continued north after a few days.

He led Jumu‘ah Ṣalāh in the area of the Banū Sālim ibn ‘Auf and delivered a sermon on Taqwah.

All the Anṣār wanted Rasūlullāh ﷺ to stay with him but he said his camel was commanded by Allāh سُبْحَانَهُ وَتَعَالَى.

The camel finally stopped in the area of the Banū al-Najjār on land owned by two orphans.

The camel also stopped outside the house of Abū Ayyūb al-Anṣārī رَجُلُهُ لَهُ عَنْهُ رَحْمَةٌ where Rasūlullāh ﷺ stayed whilst his residence was being built.

Many more people now came into the fold of Islām, including Jewish Scholars like ‘Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ.