

الحج والعمرة



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Sīrah of Muḥammad



محمد رسول الله

صلي الله عليه وسلم

Part 11 - The Hijrah - (II)

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 عَنْهُ ? **Umm Salamah** رَضِيَ اللَّهُ عَنْهَا

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

Uthmān ibn Ṭalḥah 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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** عَلَيْهِ السَّلَامُ

Who did Rasūlullāh ﷺ tell to sleep in his bed in place of him? **'Alī** رَضِيَ اللَّهُ عَنْهُ

Where did Rasūlullāh ﷺ go after he left his house?

To the house of Abū Bakr رَضِيَ اللَّهُ عَنْهُ

What was the name of the elder daughter of Abū Bakr رَضِيَ اللَّهُ عَنْهُ ?

Asmā رَضِيَ اللَّهُ عَنْهَا

Recap Questions

Where did Rasūlullāh ﷺ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ

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

'Abdullāh ibn Arīqat

What did Allāh سُبْحَانَهُ وَتَعَالَى 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

The Journey Begins

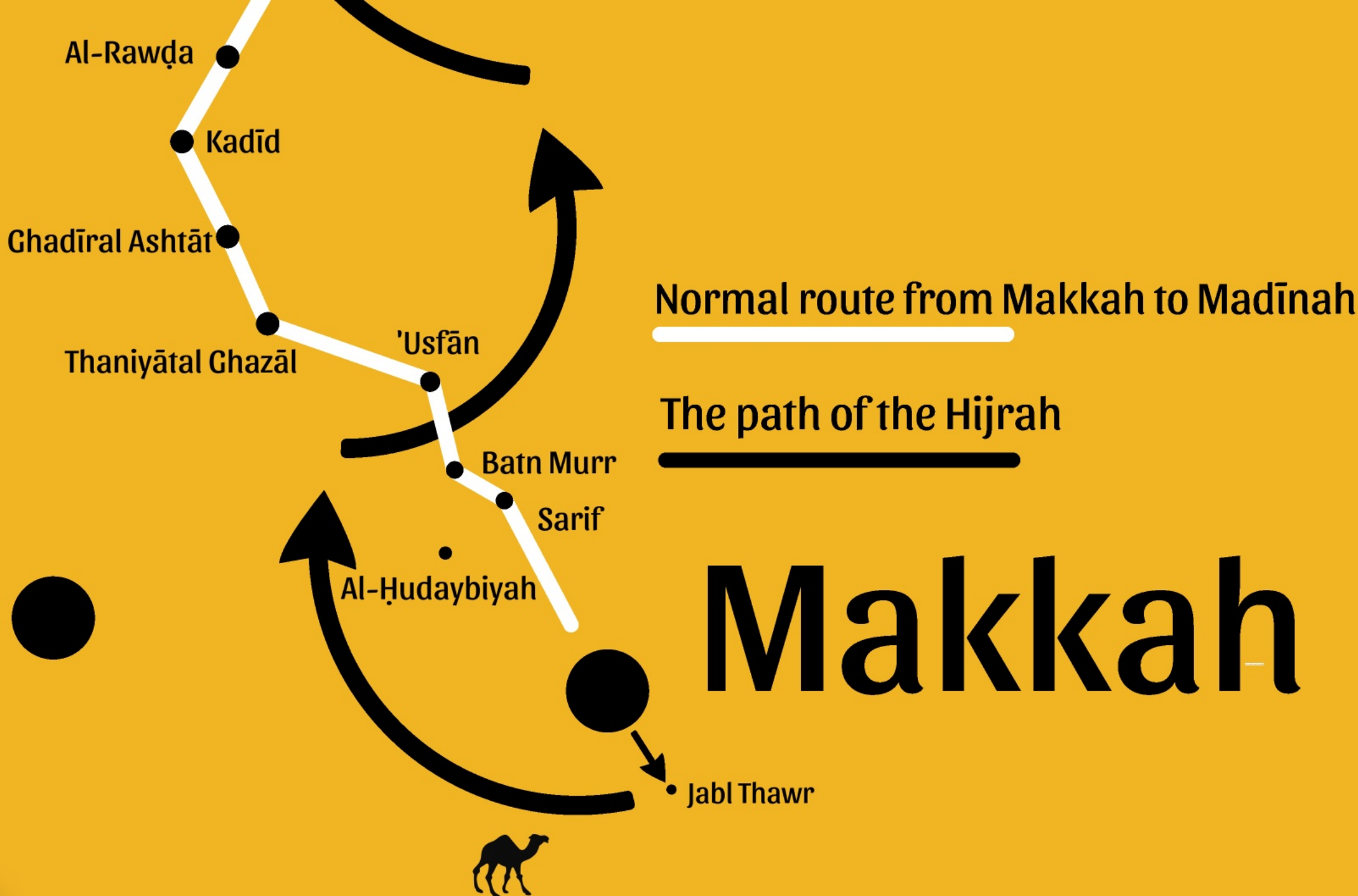
For three nights, Rasūlullāh ﷺ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ stayed in the cave

The Quraysh had searched for Rasūlullāh ﷺ but were unsuccessful, even though a reward of 100 camels was offered to whoever found him

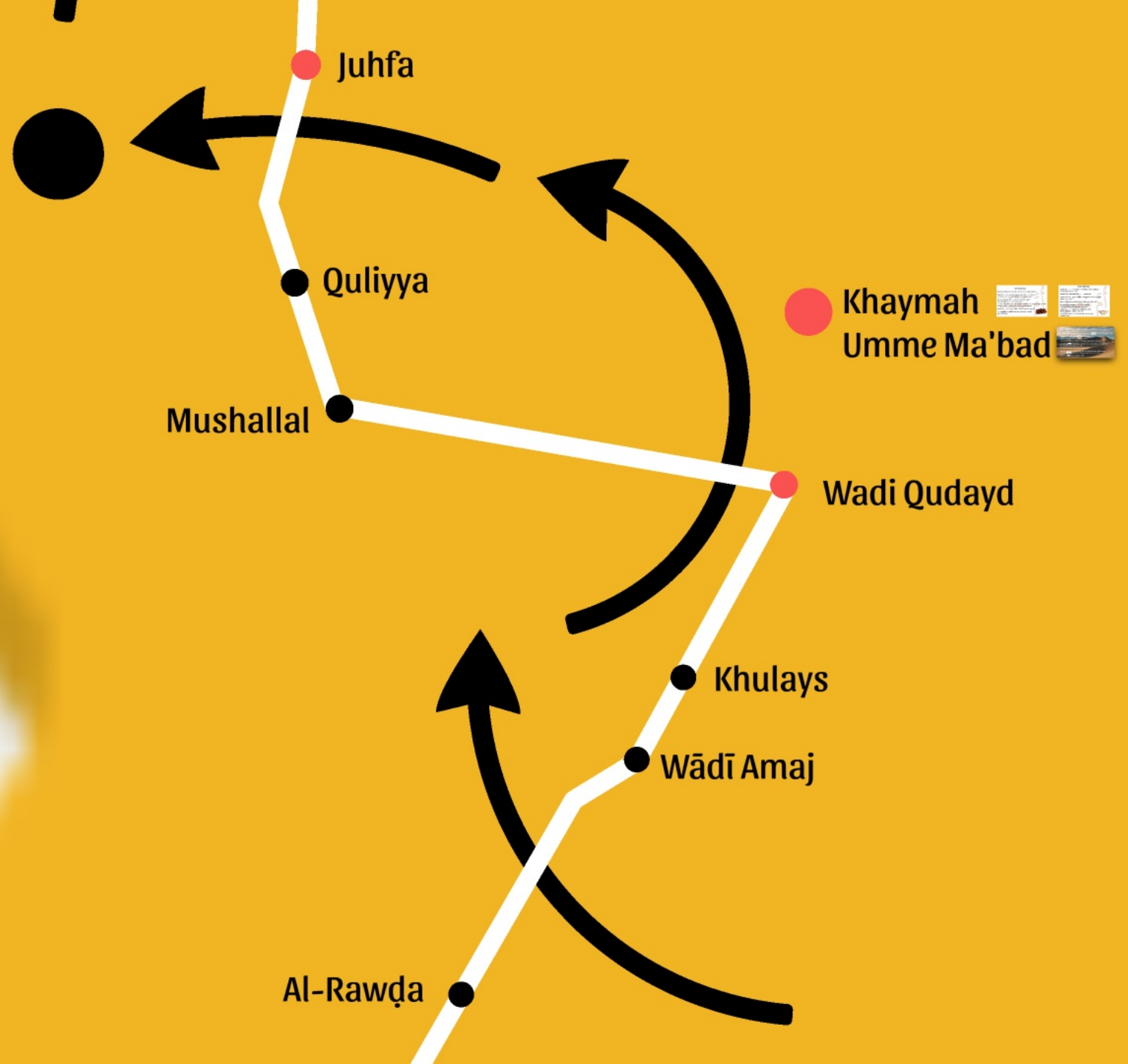
The search had now lost its momentum and on the morning of third day, 'Abdullāh ibn Arīqaṭ arrived with the camels as was agreed

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 اللَّهُ عَنْهُ and his freed slave 'Āmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ



Rābigh Raml



Umm Ma'bad

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?



Umm Ma'bad

Rasūlullāh ﷺ then asked Umm Ma'bad 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

Rābigh Raml

Thaniyātal Marāh

Badr

Juhfa

Quliyya

Mushallal

Khaymah
Umme Ma'bad

Wadi Qudayd

Khulays

Wādī Amaj

Al-Rawḍa

Kadīd



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 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

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 رَضِيَ اللَّهُ عَنْهُ saw him and said to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ they had been caught, this man had come looking for them

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told Abū Bakr رَضِيَ اللَّهُ عَنْهُ to not grieve as Allāh سُبْحَانَهُ وَتَعَالَى was with them

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and Surāqah's horse went knee deep into the stony terrain



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 ﷻ (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 ﷻ once again and the earth released the horse

Surāqah understood at that moment, that Allāh ﷻ 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



Surāqah ibn Mālik رَضِيَ اللَّهُ عَنْهُ

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



سُرَاقَةُ بْنُ مَالِكٍ

Madīnah



مبارك

Al Masjid al-Nabawī



Qubā'

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



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 رَضِيَ اللَّهُ عَنْهُ 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



The Banū 'Amr ibn 'Auf

It was only when Rasūlullāh ﷺ came out of the shade. Abū Bakr رَضِيَ اللَّهُ عَنْهُ 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 and their was Kulthūm ibn Hidm رَضِيَ اللَّهُ عَنْهُ

When Rasūlullāh ﷺ arrived in Qubā', he stayed in the house of Kulthūm ibn Hidم رَضِيَ اللَّهُ عَنْهُ

Abū Bakr رَضِيَ اللَّهُ عَنْهُ stayed with Khubayb ibn Asāف رَضِيَ اللَّهُ عَنْهُ . The Anṣār came from all directions to see Rasūlullāh ﷺ and present their greetings

The Migration of 'Alī رَضِيَ اللَّهُ عَنْهُ

'Alī رَضِيَ اللَّهُ عَنْهُ had stayed in Makkah after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had left for Madīnah

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had entrusted him to return all the belongings which people had placed in trust with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

'Alī رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



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 'At Masjid al-Aqsa' at the time.
Then 'Abd Rabbī' also laid a stone, then 'Umar' also laid a stone.
After this, the rest of the Companions also started laying stones.
Rasūlullāh ﷺ joined in with the Companions in carrying the heavy stones. The Companions used to tell him to stop carrying them, but he refused. One day, Rasūlullāh ﷺ was around 50 years of age at the time, he joined the Companions in constructing the Masjid.

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Then Abū Bakr رَضِيَ اللَّهُ عَنْهُ laid a stone, then 'Umar رَضِيَ اللَّهُ عَنْهُ laid a stone

After this, the rest of the Companions رَضِيَ اللَّهُ عَنْهُمْ also started laying stones

Rasūlullāh ﷺ joined in with the Companions رَضِيَ اللَّهُ عَنْهُمْ in carrying the heavy stones

The Companions رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ in constructing the Masjid



The Revelation

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

لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“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.”

[Sūrah at-Tawbah Verse 108]



The Revelation

When this verse was revealed, Rasūlullāh ﷺ asked the Banū 'Amr ibn 'Auf, what purity was Allāh ﷻ talking about in their praise?

The Banū 'Amr replied that after they perform Istinjā with stones, they also use water. It could be that Allāh ﷻ likes this action of theirs?

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

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 قُبَاءٍ كُلَّ سَبْتٍ مَاشِيًا وَرَاكِبًا.
وَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ

'Abdullāh ibn Dinār رَضِيَ اللَّهُ عَنْهُ narrates that Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ said,
“The Prophet ﷺ used to go to the Masjid of Qubā' every
Saturday (sometimes) walking and (sometimes) riding.
And 'Abdullāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُ used to do the same.”

[Ṣaḥīḥ al-Bukhārī 1193]

The Merits of 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 "

Sahl ibn Hunayf 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.”

[Sunan ibn Mājah 1412]



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 he entered Qubā’

Muḥammad ibn Ishāq رَحِمَهُ اللَّهُ mentions Rasūlullāh ﷺ entered Qubā’ on Monday the 12th of Rabī’ al-Awwal in the 13th year of Prophethood.

Some Scholars say that Rasūlullāh ﷺ left Makkah on a Thursday, the 27th 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 8th of Rabī’ al-Awwal



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 رَضِيَ اللَّهُ عَنْهُ

The most common opinion is that the beginning of the Islamic Calendar was decided during the time of 'Umar رَضِيَ اللَّهُ عَنْهُ

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



The Origin of the Islamic Calendar

Sha''bī رَحِمَهُ اللهُ and Muḥammad ibn Sirīn رَحِمَهُ اللهُ mention, on one occasion Abū Mūsā' al-'Aṣharī 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 him, but there were no dates on the letters

So, in the 17th 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



The Origin of the Islamic Calendar

The birth year of Rasūlullāh ﷺ - 'Umar رَضِيَ اللَّهُ عَنْهُ didn't like this opinion as this would resemble the way of the Christians, as their Calendar starts from when they believe 'Isā عَلَيْهِ السَّلَامُ was born

The demise of Rasūlullāh ﷺ - 'Umar رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ came to the decision that the start of the Islamic Calendar should be from the Hijrah

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 اللَّهُ 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 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 'Īd

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



The First Month

A few days later, in 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 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



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



Masjid Al-Jumu'ah

Qubā'



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'



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 him and were singing this poem:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ

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

وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا اللَّهُ 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”

نَحْنُ جَوَارِ مِنْ بَنِي التَّجَارِ يَا حَبْدَا مُحَمَّدٍ مِنْ جَارِ

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

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 ﷻ had commanded it to

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



The Invitations

'Itbān ibn Mālik and 'Abbās ibn 'Ubādah رَضِيَ اللَّهُ عَنْهُمَا were from the Banū Sālim ibn 'Auf, the locality in which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had just read Jumu'ah Ṣalāh

They asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to stay with them so they could be of service.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

خَلُّوْ سَبِيْلَهَا فَانْهَا مَأْمُوْرَةٌ

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

They gave the camel way and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ carried on until he reached the locality of the Banū Bayāḍah. **There he met Ziyād ibn Labīd and Farwah ibn 'Amr رَضِيَ اللَّهُ عَنْهُمَا**

They also repeated the same request asking Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to stay with them so they could be of service

Once again Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told them to give his camel way as she had been commanded

The Invitations

Banū Sā'adah → Sa'ad ibn 'Ubādah and Al-Mandhar ibn 'Amr رَضِيَ اللَّهُ عَنْهُمَا

Once more Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told them to give his camel way

Banū al-Ḥārith ibn Khazraj → Sa'ad ibn al-Rabī', Khārijah ibn Zayd, and 'Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُمْ

Once again, they asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to stay with them and the reply was once again the same as before

Rasūlullāh now reached the Banū 'Adiy ibn al-Najjār who were from the family of Salmā' bint 'Amr, the great grandmother of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Salmā' had married Hāshim, the great grandfather of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Together they had a son called Shaybah, who was more famously known as 'Abd al-Muṭṭalib, the paternal grandfather of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Salīṭ ibn Qays, Abū Salīṭ and Usayrah ibn Abū Khārijah رَضِيَ اللَّهُ عَنْهُمْ asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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



The Banū al-Najjār

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

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

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 ﷻ made him achieve this through a miraculous event

It was Allāh ﷻ 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

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

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

[Sūrah al-Ḥadīd Verse 21]

A satellite map of the Middle East, showing the Arabian Peninsula, the Red Sea, and the Persian Gulf. The land is depicted in shades of brown and tan, indicating arid terrain, while the water bodies are a deep blue. The map is centered on the region of Yemen and Saudi Arabia.

The Tubbā' 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 Kistrā 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

The Tubbā' of Yemen

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , so when the time comes and he migrates to this land, he could stay in this house.

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



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’ had prepared for his coming

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

The House of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ

Shaykh Zayn al-Dīn Murāghī رَحِمَهُ اللَّهُ 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 رَحِمَهُ اللَّهُ mentions that the King passed away approximately 700 years before the Prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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. Allāh ﷻ knows best. This area is now part of the courtyard of Al-Masjid al-Nabawī on the front side



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

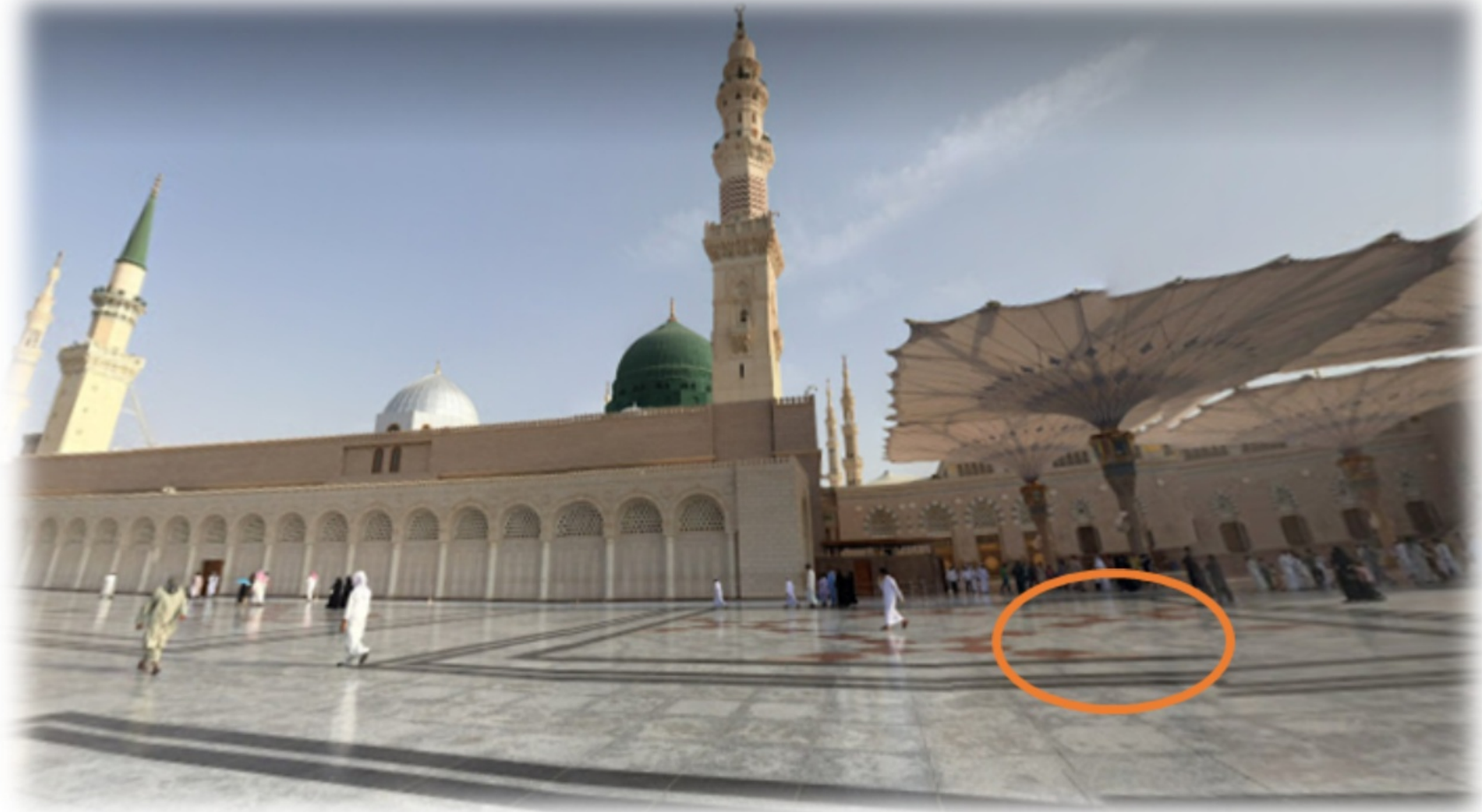
The Present Day Location of the House of Abū Ayyūb al-Anṣārī عليه السلام

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



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:



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

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 ﷺ any discomfort, they used their blanket to soak up the water

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

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ 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 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



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 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 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 to eat it

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

Eyup

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ 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 part of the 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



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' 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 his blessed face 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 رَضِيَ اللَّهُ عَنْهُ, 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



Abū Yāsir ibn Akhṭab

'Urwah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that the first Jewish Scholar to visit Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was Abū Yāsir ibn Akhṭab, the brother of Ḥayy ibn Akhṭab

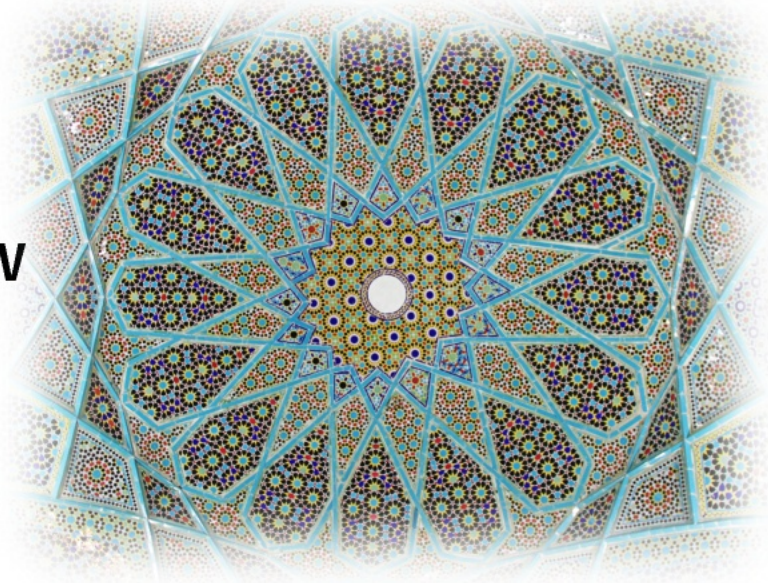
He came to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and heard his words

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 Faḥḥul Bārī, an incident is mentioned on the authority of Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ, that a Jewish Scholar went to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

At that time, he was reciting Sūrah Yūsuf

He asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who had taught him these words. He replied that Allāh سُبْحَانَهُ وَتَعَالَى had taught him

سُورَةُ يُوسُفَ

The Jewish Scholar was amazed and went back to his people. He told them that Rasūlullāh صَلَّى اللَّهُ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

They saw the appearance and qualities of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and realized this was the Prophet whom they had been waiting for

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

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ (١) إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٢)

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْءَانُ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ

الْغَفْلِينَ (٣) إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي

سَاجِدِينَ (٤) قَالَ يَبْنَئِي لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا

إِنَّ الشَّيْطَانَ لِلْإِنْسَنِ 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 (عليه السلام) 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)

They were left astonished after listening to the words and they all entered into the fold of Islām



'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 عَلَيْهِ السَّلَام . His original name was Hussayn 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 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 لَأَنْظُرَ 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 "

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

[Sunan Ibn Mājah 1334]

'Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ

The first words Rasūlullāh ﷺ said were:
 ‘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 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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**



'Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ mentions that his aunt, Khālidah bint al-Hārith 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-Hārith then said, “Is this the same Prophet who we had been informed of, that he will arrive close to Qiyāmah?”

'Abdullāh ibn Salām رَضِيَ اللَّهُ عَنْهُ replied that this was that Prophet

He then left his house and went to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and embraced Islām. After this, he returned home and presented Islām to his family who all embraced

عَبْدُ اللَّهِ بْنِ سَلَامٍ

Summary

Rasūlullāh ﷺ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ left the cave of Thawr after 3 days

They were accompanied by 'Āmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ and the guide 'Abdullāh ibn Arīqaṭ

Along the way, they met Umm Ma'bad رَضِيَ اللَّهُ عَنْهَا 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 سُبْحَانَهُ وَتَعَالَى 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 laid the foundation of a Masjid in the area

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 رَضِيَ اللَّهُ عَنْهُ 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

