

with his help, destroy both the Aus and the Khazraj, in spite of the fact that the latter two tribes outnumbered the Jews of Al-Madeenah. Allah ﷻ referred to their threats in the Noble Qur'an:

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ
اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾﴾

“And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them [the Taurat (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allah (for the coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers.” (Qur'an 2: 89)

Allah ﷻ decreed for six native inhabitants of Al-Madeenah to meet the Prophet ﷺ and embrace Islam at his hands. When they met him, they rejoiced, knowing that he ﷺ was indeed the Prophet that the Jews were threatening them about. From his noble character and demeanour, they realized that the awaited Prophet was not sent to elevate one nation – the Jews – above mankind, but rather to bring all of mankind out of darkness and into the light of pure Islamic Monotheism. Those six chosen delegates returned to Al-Madeenah and spread Islam throughout the houses of its inhabitants.

- 2) The first six delegates of the Khazraj fulfilled their covenant, inviting not only members of their own tribe, but also members of the very same tribe they fought wars against for many decades. That is the effect Islam has on true believers: it unites and heals the wounds of past enmity. And so in the following year, members of the Khazraj tribe returned to Makkah, bringing with them two members of the Aus tribe. The Khazraj and Aus tribes then became as one people, to the extent that most Muslims today don't even know that there were two native

tribes in Al-Madeenah; instead, they refer to all of Al-Madeenah's native dwellers as being the *Ansaar*, the "Helpers" who welcomed and honoured Muslim migrants from Makkah.

- 3) After the First Pledge of Al-'Aqabah, Mus'ab ibn 'Umair ؓ went to Al-Madeenah as a personal representative of the Messenger of Allah ﷺ. In the year that followed, Mus'ab ؓ worked day and night to invite people to Islam, to teach them the Qur'an, and to plan, along with the help of the Aus and Khazraj, for the soon-to-be-formed Muslim country. Perhaps never in history has an individual ambassador had such a huge impact in the span of just one year – and of course that was through the guidance and help of Allah ﷻ. The First Pledge of Al-'Aqabah involved a promise to act; Mus'ab ؓ helped facilitate action and the practical application of that pledge.

And the native dwellers of Al-Madeenah responded to Mus'ab's *Da'wah*; they too longed for the formation of a Muslim country and the arrival of the Prophet ﷺ to achieve that end – a sentiment that was echoed in the words of Jaabir ؓ: "For how long will we leave the Messenger of Allah ﷺ to go around and be driven away in the mountains of Makkah! For how long will we leave him to be terrified over there?"^[1]

In the thirteenth year of the Messenger of Allah's Prophethood, just prior to the *Hajj* season, Mus'ab ؓ returned to his native land and gave a detailed account to the Prophet ﷺ of the situation in Al-Madeenah. He ؓ explained how Islam had permeated the ranks of the Aus and Khazraj tribes and that they were ready for a new pledge; moreover, based on their numbers and unity, they were able to provide protection to the Messenger of Allah ﷺ.

Hajj season was near at hand, and a historically crucial meeting was about to take place. More than seventy Muslims from Al-Madeenah were coming to perform *Hajj*, and they were planning to secretly meet with the Messenger of Allah ﷺ.

^[1] Refer to *At-Tahaaluf As-Siyaasee* (pg. 71).

The Second Pledge Of Al-'Aqabah

Jaabir ibn 'Abdullah ؓ said, "We (i.e., the Muslims of Al-Madeenah) said: 'For how long will we leave the Messenger of Allah ﷺ to go around and be driven away in the mountains of Makkah! For how long will we leave him to be terrified over there?' And so seventy of our men left to meet him and reached him during the (*Hajj*) season. We made an appointment to meet him in the mountain-pass of Al-'Aqabah. (To ensure secrecy,) we went to him one or two men at a time, until we were all gathered with him. We said, 'O Messenger of Allah, upon what conditions shall we make a pledge to you?' He ﷺ said, 'Pledge to me that you will listen and obey, both when are active and lazy; that you will spend (for the cause of Islam), both in poverty and in richness; that you will enjoin good and forbid evil; that you will speak for the cause of Allah, fearing not, when you do something for Allah, the blame of a blamer; and that you will support me and protect me when I come to you, in the same way that you protect yourselves, your wives, and your children. And (if you fulfill these conditions,) you will have Paradise.' We stood up before him and made the (said) pledge to him. As'ad ibn Zuraarah ؓ - who was the youngest among them - took him by the hand and said, 'Go slowly, O people of Yathrib. We traveled such a far distance with our camels only because we knew that he is indeed the Messenger of Allah ﷺ; that to bring him out (of Makkah) today means parting from all Arabs, as well as the death of the best among you; and that you will be struck by swords. Either

you are people who will remain patient upon all of that, and your reward will be with Allah; or you fear that you will show cowardice (in light of all of the above-mentioned eventualities). So make clear which it is, for you will have a better excuse with Allah (if you make your intentions clear now, rather than make a promise now and break it later).' They said, 'Move out of the way, O As'ad, for by Allah, we will never leave, abstain from, or break the terms of this pledge.' We all stood up and made the (aforementioned) pledge to him. He ﷺ took a covenant upon us and mentioned the conditions (of the pledge), and he said that, in return for fulfilling those conditions, he would give us Paradise."^[1]

Because, as opposed to the First Pledge of Al-'Aqabah, the Second Pledge entailed a promise to support and defend the Prophet ﷺ, 'Ubaadah ibn As-Saamit ؓ called it the Pledge of War. Ka'ab ibn Maalik Al-Ansaaree ؓ, one of the 73 who visited the Prophet ﷺ, also gave an account of what took place during the taking of the second pledge. He ؓ said, "We left (Al-Madeenah) among the polytheistic pilgrims of our people. (When we arrived there,) we made an appointment to meet the Messenger of Allah ﷺ at Al-'Aqabah, in the middle of the days of At-Tashreeq. We kept our affair (and our meeting) a secret from the polytheists who came with us. On the appointed night, we slept in our campsite with our people. Then, when one-third of the night passed, we left our campsite in order to go to our appointment with the Messenger of Allah ﷺ. We left stealthily, concealing ourselves and moving just as quietly as doves move. When we finally gathered in the mountain-pass at Al-'Aqabah, we were a total of 73 men; and accompanying us were two of our women: Nusaibah bint Ka'ab ؓ and Asmaa bint 'Amr ؓ. We waited in the mountain-pass until the Messenger of Allah ﷺ came to us. Al-'Abbaas ibn 'Abdul-Muttalib ؓ came with him. Although he was still upon the religion of his people, Al-'Abbaas wanted to be present in the affair of his nephew to make sure that everything went well for

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (1/199).

him. When he (i.e., the Messenger of Allah ﷺ) sat down, the first person to speak was Al-'Abbaas ibn 'Abdul-Muttalib; he made it clear that the Messenger ﷺ was adequately protected by his people, the children of Haashim, but that he ﷺ still wanted to migrate to Al-Madeenah. In saying so, Al-'Abbaas wanted to make sure that the *Ansaar* (the Muslims of Al-Madeenah) would protect his nephew; and if they couldn't - Al-'Abbaas suggested - they should leave him be in Makkah. The *Ansaar* asked that the Messenger of Allah ﷺ speak and mention for himself and for his Lord any conditions he liked. The Prophet ﷺ said, 'I take a pledge from you that you will protect me from that which you protect your women and children.' Al-Baraa ibn Ma'roor ؓ took him by the hand and said, 'Yes, and by the One Who has sent you with the truth, we will protect you from that which we protect our *Uzur* (*Uzur* literally means clothing; what is intended here is women or souls, so that the meaning of his words is: We will protect you from that which we protect our women and our own selves). So take our pledge, O Messenger of Allah. By Allah, we are the people of war, and the people of weapons. We have inherited (these traits) one nobleman from another nobleman (through many generations).' Abul-Haitham ibn At-Tayyihaan ؓ cut him off and asked, "O Messenger of Allah, between us and people (i.e., the Jews) are ropes (i.e., a binding relationship, since we are neighbours), and we are about to break them (by following you). If we do this, and then Allah makes you victorious, will you maybe then return to your people and leave us (he was alluding to the fear that, if the Prophet ﷺ then left them, they would be left on their own to fight neighbouring Jewish tribes; in what followed, the Prophet ﷺ assured him that he would not, under any circumstances, leave them).' The Messenger of Allah ﷺ smiled and said, 'Rather, blood is blood, and destruction is destruction. I am from you, and you are from me. I will wage war against those whom you wage war against, and I will make peace with those whom you make peace with.' He ﷺ then said, 'Send to me from among yourselves twelve chiefs (or representatives), whose pledges will be binding upon

their people (i.e., upon the rest of you).’ They accordingly sent twelve chiefs, nine from the Khazraj and three from the Aus. (Afterwards) the Messenger ﷺ requested that they return to their campsite. (But before they did,) they heard the *Shaitaan* (the Devil) yell out a warning to the Quraish. Al-’Abbaas ibn ‘Ubaadah ibn Nadlah ؓ said, ‘By Allah, Who has sent you with the truth, if you want, we will pounce upon the people of Minaa (i.e., the Quraish) tomorrow with our swords.’ The Messenger of Allah ﷺ, said, ‘We were not commanded to do that; so instead, return to your belongings (i.e., your campsite).’ They returned to their belongings, and then in the morning, a group of leaders from the Quraish went to them, asking them about what they had heard regarding their pledge of allegiance to the Prophet ﷺ and their inviting him to migrate (to Al-Madeenah). The polytheists among the Aus and Khazraj (who knew nothing of what had transpired the night before) swore that they did no such thing; meanwhile, the Muslims among them looked at one another. The people of the Quraish stood up to leave, and among them was Al-Haarith ibn Hishaam ibn Al-Mugheerah Al-Makhzoomee, and he was wearing new sandals. Acting as if I wanted to participate with the people in what they were saying (i.e., in terms of swearing that they made no pledge), I said (to one of the leaders of the Aus or Khazraj), ‘O Abu Jaabir, are you not able to take – and you are one of our chiefs – sandals that are like the ones that this young man from the Quraish has?’ Haarith heard what I said. He then removed his sandals from his feet and flung them towards me; and he said, ‘By Allah, you will indeed wear them.’ Abu Jaabir said (to me), ‘Be silent! By Allah, you have angered this young man. Return to him his sandals!’ I said, ‘No, by Allah, I will not return them.’”^[1]

^[1] Refer to *Majma’ Az-Zawaaid* (2/42-46). In his commentary of *Al-Ghazaalee’s Fiqhus-Seerah*, Al-Albaanee – may Allah have mercy on him – said regarding the chain of this *Hadeeth*, “This chain is authentic.” And as is mentioned in *Al-Fath*, Ibn Hibbaan also ruled that it is authentic (7/475).

Lessons and Morals

- 1) The implications of the Second 'Aqabah Pledge were truly far-reaching, for it was the precursor of all ensuing victories for Islam. The situation was at a low-point for Muslims in Makkah; the Quraish showed no signs of letting up in their persecution of the Muslims, and the tribes of Arabia showed no willingness to help the Prophet's *Da'wah*. When the situation looked bleakest, Allah ﷻ blessed the Prophet ﷺ with helpers in Al-Madeenah, helpers who not only pledged to support and defend the Prophet ﷺ, but also acted on their promise, fulfilling all of the articles of their pledge. For decades, the native dwellers of Al-Madeenah had fought for profit, leadership, and power. Having faith in Allah ﷻ, they now fought just as they did before, but not for prestige, power, or leadership positions; rather, only to raise the Word of Allah ﷻ above all else.
- 2) We know that Abu Jahl and Abu Lahab would follow the Prophet ﷺ around and try to prevent him from inviting chiefs of Arab tribes to Islam. Therefore, the Prophet ﷺ had to plan beforehand whenever he ﷺ wanted to meet with the chief of a tribe, so as to avoid being followed and harassed by the two above-mentioned leaders of the Quraish. These are some of the precautionary measures the Prophet ﷺ and the delegates of Al-Madeenah took in preparing to meet for the Second Pledge of Al-'Aqabah:
 - a) So as to avoid being seen and found out, the people of the pledge planned their meeting with the Prophet ﷺ very carefully. After all, of the five-hundred or so pilgrims that came from Al-Madeenah, more than seventy of them came to make the Second Pledge of Al-'Aqabah; so the suspicion of the others was certainly going to be aroused if more than seventy of them disappeared at once. The appointed time of the meeting was on the second day of At-Tashreeq, after the passing of one-third of the night. Everybody would be in deep

sleep at that time. Furthermore the right-most mountain-pass was chosen as the meeting place, since it was far away from any other group of people. This prevented them from being accidentally seen by someone who might wake up in the middle of the night. Finally, they proceeded to the appointment one at a time, or in groups of two, so as to avoid arousing the suspicion of others.

- b) Both the time and place of the meeting were carefully guarded secrets. Al-'Abbaas ibn 'Abdul-Muttalib knew about the meeting and attended it to make sure that the pledge was in the best interests of the Prophet ﷺ. 'Alee ibn Abee Taalib ؑ also knew about the meeting; he acted as a lookout at the mouth of the mountain-pass. And Abu Bakr ؑ knew about the meeting as well; he ؑ acted as a lookout on the road that led to the meeting place. Other than these three, no other Muslim in Makkah knew about the meeting, even though the others could be trusted, for secrecy was of paramount importance if the planned meeting was going to be a success.
- c) Even after the Prophet ﷺ and the delegates took all possible precautions, something happened that was out of their control: *Shaitaan* (the Devil) announced their meeting to the Quraish. Rather than panic, the Prophet ﷺ remained calm, ordering the delegates to return to their campsite. He ﷺ refused to act hastily and attack the Quraish, knowing that he ﷺ was not commanded to do so by Allah ﷻ and that the time was not right to begin fighting. Then, on the following morning, when the Quraish came to interrogate Al-Madeenah's delegates, the Muslims among them remained silent, and one of them even had the presence of mind to say something that would divert Quraish's leaders from thoughts about the previous night's meeting.
- d) The Prophet ﷺ chose to meet the delegates during the last night of *Hajj*, which is the thirteenth night of Dhul-Hijjah. At the beginning of the next day, pilgrims were going to begin

their return journeys to their homelands. That would leave precious little time for the Quraish to take action even if they found out about the Pledge that Al-Madeenah's delegates made to the Prophet ﷺ.

- 3) All but the last of the pledge's articles were so comprehensive in scope that no one could later have an excuse not to fulfill them. It is easier to listen and obey when one is feeling active and healthy, and more difficult when one is feeling lethargic, weak, or lazy. The Prophet ﷺ ordered full obedience in both cases. Likewise, it is easier to spend for a good cause when one is rich, and more difficult when one's circumstances are straitened; and so the Prophet ﷺ stipulated that they spend for the cause of Islam in richness and in poverty. And finally, it is easier to order to what is good and to forbid evil when people will accept the advice that is given; and it is harder to do so when people will criticize or mock or blame the person who is advising them. Therefore, the Prophet ﷺ made it clear that, regardless of the audience and the circumstances, one must always order to what is good and forbid evil. As for the last article, some room for interpretation was left open – for an important wisdom, to test the faith of the *Ansaar*. According to the last article, the Muslims of Al-Madeenah pledged to support and protect the Prophet ﷺ; this could have loosely been interpreted to mean protecting the Prophet ﷺ within Al-Madeenah only. Yet the first big opportunity to militarily aid Islam did not involve protecting the Prophet ﷺ; rather, it involved leaving Makkah and overtaking the caravan of the Quraish and fighting outside of Al-Madeenah in the Battle of Badr. The *Ansaar* showed that they were ready and willing to fulfill the articles of the pledge, and to do even more. And so they told the Prophet ﷺ that they were willing to fight for the cause of Islam both inside of Al-Madeenah and abroad.
- 4) After the Prophet ﷺ finished enumerating the articles of the pledge, the leader of the delegates, Al-Baraa ibn Ma'roor ؓ, answered without hesitating in the least, saying, "Yes, and by

the One Who has sent you with the truth, we will protect you from that which we protect our *Uzur* (*Uzur* literally means clothing; what is intended here is women or souls, so that the meaning of his words is: We will protect you from that which we protect our women and our own selves). So take our pledge, O Messenger of Allah. By Allah, we are the people of war, and the people of weapons. We have inherited (these traits) one nobleman from another nobleman (through many generations)." There is an interesting story about Al-Baraa ibn Ma'roor ؓ that is worth mentioning here. When Al-Baraa ؓ left Al-Madeenah with his people (to go to Makkah), he ؓ said to them, "Verily, I have developed an opinion, and by Allah, I don't know whether you will agree with me regarding it or not." They asked, "And what is it?" He ؓ said, "I have come to the view that I will never show the Ka'bah my back; instead, I will pray towards it (thus making it his Qiblah instead of Jerusalem)." They said to him, "By Allah, the only information that has reached us regarding this matter is that the Prophet ﷺ prays to Ash-Sham (Syria and surrounding regions; but more specifically here, Jerusalem) only, and we do not want to act differently than he does." On their way to Makkah, whenever it would be time for prayer, the people of Al-Madeenah would face north, towards Jerusalem; meanwhile, Al-Baraa ؓ would face south, towards the Ka'bah. They continued in that manner until they reached Makkah. Upon entering *Al-Masjid Al-Haraam*, they saw the Messenger of Allah ﷺ, who was sitting down with his uncle, Al-'Abbaas. Seeing them approach, the Prophet ﷺ asked Al-'Abbaas, "Do you know these two men, O Abul-Fadl?" He said, "Yes, he is Al-Baraa ibn Ma'roor ؓ, chief of his people; and the other is Ka'ab ibn Maalik ؓ." The Prophet ﷺ said, "(Ka'ab) the poet?" Al-'Abbaas ؓ said, "Yes." When they met, Al-Baraa ؓ told the Prophet ﷺ about how he prayed during the trip to Makkah; he ؓ then said, "What do you think, O Messenger of Allah?" The Prophet ﷺ said, "You were upon a *Qiblah* (i.e., Jerusalem); would that you remained patient upon it." Al-Baraa ؓ then returned to praying towards

the *Qiblah* of the Messenger of Allah ﷺ - Jerusalem. On his deathbed, Al-Baraa ordered his people to turn him towards the direction of the Ka'bah. Al-Baraa ؓ died in the month of Safar, just one month before the Prophet ﷺ arrived in Al-Madeenah. Before dying, Al-Baraa bequeathed one-third of his wealth to the Prophet ﷺ. Though he ﷺ accepted the bequest, the Prophet ﷺ then returned the money to Al-Baraa's son. Al-Baraa ؓ was thus the first person to bequeath one-third of his wealth, a practice that later became common based on the guidance of the Prophet ﷺ. From the above-mentioned story about how Al-Baraa ؓ wanted to pray towards the Ka'bah, we see how firmly the Prophet's Companions ؓ adhered to the Prophet's commands. In belief and in practice, they rejected any opinion that was contrary to the guidance of the Prophet ﷺ. It was a principle they applied throughout their lives; what is so impressive is that they even applied it fully when they had just entered into the fold of Islam. In this context, it is important to note that Al-Baraa ؓ was a tribal leader and that the opinions of tribal leaders were tantamount to commands that had to be obeyed by every single member of the tribe. But once the people of Al-Madeenah embraced Islam, they knew that obedience to the Prophet ﷺ was of paramount importance, while obedience to anyone else - even a tribal leader - hinged upon conformity to the Prophet's *Sunnah* and commands.

- 5) We learn important lessons from the fact that the Prophet ﷺ asked the 70 or so delegates to choose 12 representatives from among themselves. First, by asking them to choose the delegates, instead of naming them himself, the Prophet ﷺ was promoting the Islamic concept of mutual consultation. Second, the delegates acted fairly by resorting to proportional representation, since more members of the Khazraj were present at the Pledge than were members of the Aus; in fact, there were three times more members of the Khazraj than there were of the Aus, which is why they chose to send nine representatives from the Khazraj and only three from the Aus.

Third, since he ﷺ was to remain in Makkah for a while longer, the Messenger of Allah ﷺ appointed the twelve representatives to manage the course of Islamic *Da'wah* in Al-Madeenah. In appointing the twelve delegates to take charge of matters in Al-Madeenah, instead of sending a representative from Makkah, the Prophet ﷺ perhaps did not want the Muslims of Al-Madeenah to feel like strangers who needed an outsider to watch over them; they were now a part of the Muslim nation; they were now the people of Islam, its protectors, and helpers.

- 6) In the end, the leaders of the Quraish came to know about the details of the Second Pledge of Al-'Aqabah. They wanted to pursue Al-Madeenah's delegates, but it was too late, for all but two of them were already well on their way back to their homeland. The two that remained behind – probably for personal business – were Sa'd ibn 'Ubaadah ؓ and Al-Mundhir ibn 'Amr ؓ. An angry mob consisting of members of the Quraish caught up with both of them at a place called Adhaakhir, which is situated not too far from Makkah. Al-Mundhir managed to escape, but not Sa'd ؓ; the angry mob took him, tied his hands behind his neck, and dragged him by his forelocks until they returned to Makkah. Once there, they began to beat him. Had the beating continued, Sa'd ؓ would probably have died as a result. But two members of the Quraish, Al-Haarith ibn Harb ibn Umayyah and Jubair ibn Mut'im, interceded on his behalf and rescued him. They helped Sa'd ؓ only because he would protect their caravans as they passed through Al-Madeenah. So if they were to harm Sa'd ؓ, they would no longer be able to pass through Al-Madeenah with their trading caravans, since Sa'd's relatives would be looking to exact revenge.

Sa'd ؓ did not in the least mind experiencing physical punishment at the hands of the Quraish; in fact, he felt honoured at being able to share in the hardships of his brother Muslims in Makkah. And he ؓ did not, of course, blame

Muslims for not being able to help him, for he knew that, given their weak situation, they could not protect even themselves.

- 7) When the Messenger of Allah ﷺ refused Al-'Abbaas ibn 'Ubaadah's offer to fight the Quraish, he ﷺ was teaching a very important lesson to all Muslims. He ﷺ said, "We were not ordered to do that; rather, return to your belongings (i.e., your campsite)." That lesson is this: it is not up to Muslims to decide when to fight their enemies; had that been the case, chaos and disorder would have resulted. Instead, they must fight only when Allah ﷻ commands them to fight, and they must then execute His Command according to the principles of the *Shariah*. Furthermore, they must not act spontaneously as individuals; rather, they must follow their leader and act as an organized group. Consider this: Had the Muslim delegates of Al-Madeenah disobeyed the Prophet's command and attacked the Quraish, they probably would have suffered a crushing defeat, and consequently the Muslims of Makkah would have suffered greatly. In fact, a migration to Al-Madeenah would probably not have taken place.
- 8) When men would pledge allegiance, the Prophet ﷺ would extend his hand. The man who was giving the pledge would then extend his hand and make his pledge. As for women - in regard to the two women who came and all other women afterwards - they would make a pledge in speech only, without the Prophet ﷺ shaking their hands. In fact, the Messenger of Allah ﷺ never in his life shook the hand of a stranger woman.

As for the Second Pledge of Al-'Aqabah, all of Al-Madeenah's delegates made the pledge; even the two women who came along made the "Pledge of War." And both of them fulfilled their pledge. As for Nusaibah bint Ka'ab (Umm 'Ammarah) ؓ, she was injured with 16 wounds during the Battle of Uhud. On the Day of Uhud, she went out with her husband, Zaid ibn 'Aasim ibn Ka'ab ؓ. She had with her a container of water,

from which she would provide drink to Muslim soldiers. When the Muslims were being defeated, and most of them were fleeing in various directions, a small number of them remained with the Messenger of Allah ﷺ, acting as a shield around him and protecting him from the blows of the Quraish. Nusaibah ؓ, even though she was a woman, was one of those people. She actually fought with a sword in order to protect the Prophet ﷺ, and as a result, she was inflicted with serious wounds. Later on, Nusaibah ؓ was present during the Ar-Ridwaan Pledge. And a few years later, Moosailamah "the Liar," chopped up her son's body, one limb at a time; yet that did not weaken her faith. Then she was with the Muslim army during the Battle of Al-Yamaamah; and again, she fought until she became inflicted with a total of 12 wounds; this time around, she lost her hand. And as for Asmaa bint 'Amr ؓ, she is from the Banu Salamah clan, and it is said that she is either the mother of Mu'aadh ibn Jabal ؓ or his cousin.

- 9) When one studies the lives of the Muslims who made the Second Pledge of Al-'Aqabah, one finds that, out of a total of seventy-three of them, about one-third were martyred either during the Prophet's lifetime or after his ﷺ death. Also, one finds that about half of them participated in all of the Prophet's battles; and that almost all of them – about seventy of them – participated in the Battle of Badr.

Based on these numbers, we can clearly see that the *Ansaar* fulfilled the covenants that they made with Allah ﷻ and His Messenger ﷺ. Some of them were martyred, and the rest that lived on participated in leading the Muslims to the many victories they enjoyed during the early golden years of Islam. Theirs were souls that were ready to sacrifice everything, seeking no reward in return other than Paradise. No one after them came even close to their achievements and their willingness to make sacrifices for the cause of Islam.

4

The Migration To Al-Madeenah

Paving The Way Towards Migration

The migration to Al-Madeenah did not occur in an instant; rather, it was preceded by preparations; and when it did take place, it occurred in stages. To be sure, the Prophet ﷺ planned for the migration to Al-Madeenah, and his planning involved two different kinds of preparations: one had to do with preparing those who were going to migrate to Al-Madeenah; and the other involved making preparations in the city to which they were to migrate.

1) Preparing the *Muhaajiroon* (those who ended up migrating to Al-Madeenah)

Their preparation involved years of spiritual training, much of which we have discussed in previous chapters. After all, the migration to Al-Madeenah was not an excursion or a leisure trip; instead, it was a trip that meant permanently leaving behind one's homeland, one's family, and one's wealth - not to mention the many fond memories of life spent in that land, the means of earning a livelihood, and so on. In short, the migration involved a great sacrifice; people who migrated had to be first convinced and satisfied that migrating to Al-Madeenah was in their best interests. They became satisfied through years of spiritual training at the hands of the Messenger of Allah ﷺ, but also

through realizing the reality of their situation in Makkah, for it was no longer possible – even if they wanted – to coexist with the Quraish in the same city. Brutal persecution left them with no choice but to leave Makkah permanently and to seek Allah’s Bounties elsewhere.

Qur’anic Verses that were revealed in Makkah taught the Companions ﷺ about the eventual need to migrate. The situation for Muslims in Makkah was very difficult indeed, and so Allah ﷻ reminded them that His earth is spacious, alluding to the fact that they could migrate elsewhere:

﴿قُلْ يٰٓعِبَادِ ٱللَّهِ ءَامِنُواْ ٱنْقُواْ رَبَّكُمْۖ لِلَّذِينَ أَحْسَنُواْ فِى هَذِهِ ٱلدُّنْيَا حَسَنَةٌ
وَٱرْضُ ٱللَّهُ وَٱسْعَةًۦٔ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝۱۰﴾

“Say (O Muhammad ﷺ): “O My slaves who believe (in the Oneness of Allah – Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah’s earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning.” (Qur’an 39: 10)

After this last Verse was sent down to the Prophet ﷺ, Soorah Al-Kahf was the next to be revealed. In Soorah Al-Kahf, Allah ﷻ mentioned the story of certain youths who believed in their Lord and migrated from their homeland to a cave. With the revelation of this story, the Prophet’s Companions ﷺ got a sense of how, at times, it is necessary to leave one’s family and country for the sake of one’s beliefs.

Then Verses were revealed which spoke explicitly about migration. Allah ﷻ said:

﴿وَٱلَّذِينَ هَٰجَرُواْ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظَلَمُواْ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً
وَلَآجِرُ ٱلْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝۴۱﴾ ﴿ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ۝۴۲﴾

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

And at the end of the same Chapter, Allah ﷻ emphasized the same Message, saying:

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

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

Also, the migration to Abyssinia was a practical form of training for some Companions ؓ, who learned firsthand what it meant to leave behind their homeland, families, and wealth.

2) Preparations in Yathrib (Al-Madeenah)

As bad as things were in Makkah, and as promising as the situation seemed in Al-Madeenah, the Prophet ﷺ didn’t migrate right away. In fact, it is interesting to note that the Prophet ﷺ waited for more than two years to leave Makkah and make Al-Madeenah his permanent home.

The Prophet ﷺ waited until he ﷺ was sure that he ﷺ had a wide following in Al-Madeenah, which is why sending Mus’ab ؓ as a Daa’ee to Al-Madeenah was so important. Beyond waiting for Islam to spread in Al-Madeenah, the Messenger of Allah ﷺ waited until the Muslims of Al-Madeenah showed signs of readiness, or rather eagerness, for him to migrate to them. And sure enough, during the talks that led to the Second Pledge of Al-‘Aqabah, Al-Madeenah’s Muslims showed ample readiness: Not only did they ask the Prophet ﷺ to come live among them, they

also showed that, right then and there, they were willing to fight the Quraish at Minaa. All they were waiting for was the Prophet's permission, and they would begin fighting immediately, but the Prophet ﷺ instead told them, "We were not commanded to do that." What is important in this context is that the native dwellers of Al-Madeenah showed that they were ready not only to welcome the Prophet ﷺ and Makkah's Muslims, but also to bear the responsibilities that that migration entailed.

Reflections On Certain Verses Of Soorah Al-'Ankaboot

Soorah Al-'Ankaboot is generally recognized as being one of the last Chapters of the Qur'an that was revealed during the Makkan phase of the Prophet's biography. Allah ﷻ began the Chapter by saying:

﴿الْم ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَقَدْ فْتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ ۝ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ ۝﴾

"Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test). Or those who do evil deeds think that they can outstrip Us (i.e., escape Our Punishment)? Evil is that which they judge!." (Qur'an 29: 1-4)

In terms of what relates to the Prophet's biography, there are three matters of particular interest in Soorah Al-'Ankaboot:

- 1) Even though the chapter is recognized as being "Makkan (i.e., it was revealed during the Makkan phase of the Prophet's biography)," it contains the mention of the word, "hypocrites."

It is known that hypocrisy mainly rears its ugly head when Muslims are strong, when a person who disbelieves on the inside outwardly claims to be a Muslim, fearing that not doing so will be detrimental to his personal interests. But during the Makkan phase of the Prophet's biography, it was the polytheists who were strong, so there was no reason for anyone to pretend to be a Muslim. So why were the hypocrites referred to in a Makkan Verse? Allah ﷻ said in Soorah Al-'Ankaboot:

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ﴾ (11)

“Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e., Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)].” (Qur'an 29: 11)

Scholars have suggested more than one explanation for this occurrence. For example, some scholars of *Tafseer* suggest that the above-mentioned Verse is Madanee (i.e., it was revealed during the Madanee phase of the Prophet's biography, the phase that consisted of everything that occurred in the Prophet's life after his migration to Al-Madeenah), but was placed in a Makkan Chapter. And Allah ﷻ knows best.

- 2) In Soorah Al-'Ankaboot, the command is given to argue with the People of the Book (i.e., Jews and Christians) with good words and in a good manner. Through that command, the Prophet's Companions ﷺ were being prepared for the next phase of the Prophet's *Da'wah*, one during which Muslims would be in close contact and proximity to People of the Book, namely, the three Jewish tribes that lived in Al-Madeenah. Allah ﷻ instructed Muslims to avoid being the first to show harshness in speech when dealing with People of the Book. Allah ﷻ said:

﴿وَلَا تَجِدُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ

لَمْ مُسْلِمُونَ ﴿٤٦﴾ وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَايَنَهُمُ الْكُتُبَ يُؤْمِنُونَ
بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾

“And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in a good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): ‘We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e., Allah), and to Him we have submitted (as Muslims).’ And thus We have sent down the Book (i.e., this Qur’an) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel) aforesaid] believe therein as also do some of these (who are present with you now, like ‘Abdullah bin Salam) and none but the disbelievers reject Our Ayaat [(proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e., Islamic Monotheism)].” (Qur’an 29: 46, 47)

3) In Verse 56 of Soorah Al-‘Ankaboot, Allah ﷻ says:

﴿يَنْعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾﴾

“O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone).” (Qur’an 29: 56)

Here, Muslims were being prepared to migrate elsewhere within Allah’s spacious earth; perhaps, and Allah ﷻ knows best, the Muslims of Al-Madeenah had already begun welcoming Muslims from Makkah after the first Pledge of Al-‘Aqabah. Regardless of whether this was the case or not, and regardless of exactly when Soorah Al-‘Ankaboot was revealed, the exhortation to migrate to Al-Madeenah is clearly understood from the above-mentioned Verse. It is as if it is being said in Verse 56: ‘If it is difficult for you to practice your religion in Makkah, then migrate elsewhere within Allah’s spacious earth – to Al-Madeenah in particular, where you can safely and openly practice your faith.’ Whenever

the issue of leaving one's homeland is raised, one begins to worry about how one can earn sustenance in a new and strange land. And that is why, a few Verses later, Allah ﷻ mentioned that His sustenance is not limited to a specific region of earth; rather, Allah ﷻ provides for His slaves wherever they may be. And in the end, the Prophet's Companions ﷺ who migrated to Al-Madeenah became wealthier and more prosperous than ever before, for only a short while after they migrated they became rulers and governors of various lands, having been blessed with conquest followed by conquest. Allah ﷻ said:

﴿وَكَايْنٍ مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿٦٠﴾﴾

"And so many a moving (living) creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower." (Qur'an 29: 60)

By reminding the believers about another reality, namely, the inevitability of death, Allah ﷻ implicitly exhorted them to struggle, to prepare for the Hereafter, and to migrate for the sake of Allah ﷻ. Allah ﷻ said:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾﴾

"Everyone shall taste the death. Then unto Us you shall be returned." (Qur'an 29: 57)

Understood within the context of the events that were taking place around the time when *Al-'Ankaboot* was revealed, this Verse means: 'You will die and will soon be held accountable for your deeds. You must therefore prepare for the Hereafter.' Implied in this Verse is an exhortation to migrate to Al-Madeenah, for when a person is certain that death can overtake him at any moment, he does not much mind leaving his homeland.

Ibn Katheer said that the above-mentioned Verse means: "Wherever you are, death will overtake you; so be obedient to Allah, and be in that place wherein where Allah ﷻ commands you

to be, since that is better for you. Death is inevitable; none can escape it; and then everyone must return to Allah ﷻ. If one is obedient to Allah ﷻ, He ﷻ will reward him with the best of rewards.”^[1]

In another Verse Allah ﷻ said:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّتَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾﴾

“And those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers. Those who are patient, and put their trust (only) in their Lord (Allah).” (Qur’an 29: 58, 59)

“Those who are patient” refers to those who remain patiently steadfast upon their religion; those who migrate to Allah, who part from their families, seeking Allah’s Countenance and His Reward.

The First Group Of Migrants

The leaders of the Quraish became furious once they learned about the Second Pledge of Al-‘Aqabah, a reaction that is not surprising considering the ramifications of that Pledge. And they of course vented their anger by increasing the intensity with which they persecuted the Prophet’s Companions ﷺ. ‘Aishah ﷺ said:

“When the seventy (delegates from Al-Madeenah) left the Messenger of Allah ﷺ, he ﷺ was delighted, for Allah ﷻ had just provided him with protection and with a people of war, of willingness (to fight and defend the Prophet ﷺ), and of courage. The polytheists attacked the Muslims with more intensity once they learned about their imminent departure (from Makkah).

^[1] Refer to *Tafseer Ibn Katheer* (3/359).

They bore down heavily upon the Prophet's Companions ﷺ, and they abused them (unconscionably). They did to them that which they never previously did, in terms of how they cursed and hurt them. The Companions ﷺ of the Messenger of Allah ﷺ complained about that to the Messenger of Allah ﷺ, and they asked him permission to migrate. He ﷺ said, 'I have been shown the place to which you will migrate; I saw a *Sabkhah* (salty land that yields little vegetation), full of date-palm trees, between *Labitain* (two areas of land that are replete with volcanic rocks). And had *As-Saraat* been a land of date-palm trees and *Sibaakh* (plural of *Sabkhah* - salty land that yields little vegetation), I would have said that it was it (i.e., that *As-Saraat* was the land to which you will migrate.' He ﷺ remained where he ﷺ was for a number of days, after which he went out to his Companions, clearly being happy (for some reason). He ﷺ said, 'I have been informed of the place to which you will migrate; it is Yathrib (i.e., Al-Madeenah). Whoever wants to leave (Makkah), then let him go there.' The people (i.e., the Muslims) begin to set out (for Al-Madeenah); they would coordinate (their departures); they would give comfort to one another; and they would leave, keeping news of their departure a secret. The first person from the Messenger of Allah's Companions ﷺ to reach Al-Madeenah was Abu Salamah ibn 'Abdul-Asad ﷺ; next to arrive after him was 'Aamir ibn Rabee'ah ﷺ, and with him was his wife, Laylaa bint Abee Hathmah ﷺ, the first woman-traveler to reach Al-Madeenah. Thereafter, one group followed by another, the Messenger of Allah's Companions ﷺ arrived in Al-Madeenah, and they stayed with the *Ansaar* (the native inhabitants of Al-Madeenah from the Aus and Khazraj tribes) in their homes. The *Ansaar* provided shelter for them, supported them, and comforted them. And prior to the Prophet's arrival in Al-Madeenah, Saalim ﷺ, the freed slave of Abu Hudhaifah ﷺ, would lead the *Muhaajiroon* (those who migrated to Al-Madeenah from Makkah) in prayer at Qubaa. When the Muslims began leaving for their migration to Al-Madenah, the Quraish became furious with them. A group from the *Ansaar* who pledged the last (i.e., the Second) Pledge to the

Messenger of Allah ﷺ returned to Al-Madeenah (along with the others); but then, when the first person to migrate set out for Qubaa, they (i.e., a few Muslims from Al-Madeenah) went to the Messenger of Allah ﷺ in Makkah, so that they could accompany his Companions ﷺ during their migration. Those were, therefore, *Muhaajiroon* from the *Ansaar* (they were from the *Ansaar* because they were native to Al-Madeenah, and they were *Muhaajiroon* in the sense that they made a journey from Makkah to Al-Madeenah). They were: Dhakwaan ibn 'Abd Qais ﷺ, 'Uqbah ibn Wahb ibn Kaldah ﷺ, Al-'Abbaas ibn 'Ubaadah ibn Nadlah ﷺ, and Ziyaad ibn Lubaid ﷺ. All (i.e., almost all) of the Muslims (of Makkah) went to Al-Madeenah; the only ones among them who remained behind in Makkah were the Messenger of Allah ﷺ, Abu Bakr ﷺ, 'Alee ﷺ, those who were put to trial (in their religion), those who were sick, and those who were too weak to leave."^[1]

What The Quraish Did To Harm Those Who Wanted To Migrate To Al-Madeenah, And The Difficulties That Some Companions ﷺ Consequently Faced

The leadership of the Quraish did all that was in their power to prevent Muslims from leaving Makkah. Neither did they let them practice their religion, nor did they allow them to leave. Here are some of the tactics that the Quraish resorted to, in order to prevent Muslims from migrating to Al-Madeenah:

1) They broke up families

Let us allow the Mother of the Believers, Umm Salamah Hind bint Abu Umayyah ﷺ, to explain in her own words the tragic story of her migration and the migration of her husband, Abu Salamah ﷺ: "When Abu Salamah ﷺ resolved to go to Al-Madeenah, he ﷺ put a saddle (and some provisions) on his camel for me, and carried me on top of it. And he ﷺ put my son, Salamah ibn Abu Salamah ﷺ, in my lap. Steering his camel, he then left with me. But when

^[1] Refer to *Tabaqaat ibn Sa'd* (1/325).

men from the clan of Banu Al-Mugheerah ibn Abdullah ibn 'Umar ibn Makhzoom (i.e., Umm Salamah's clan) saw him, they accosted him and said, 'This is your soul, regarding which you have overcome us (i.e., you believe in Islam, even though we tried to prevent you from doing so), but what about this female relative of ours (i.e., we have a right over her)? Why should we let you take her away to another land?' They pulled the reins of the camel away from his hand, and took me away from him. The children of Banu 'Abdul-Asad, the kinsfolk of Abu Salamah ؓ, became angry as a result, and they said, 'No, by Allah! If you take her away from our companion (i.e., relative), we will not leave our son (i.e., Salamah ؓ) with her.' The men from both clans pulled my son, Salamah ؓ, towards themselves (like a tug-of-war), until they ended up pulling off his hand. The children of Banu 'Abdul-Asad then went away with him; meanwhile, the children of Al-Mugheerah kept me in their custody, and my husband, Abu Salamah ؓ, went to Al-Madeenah. My husband, my son, and I were thus divided. I would go out every morning to Al-Abtah (a place that is situated between Makkah and Minaa), and I would sit there and cry until the evening. I continued doing that for an entire year – or for almost an entire year. Then, one day, a man from the children of my uncle – a man from the Banu Al-Mugheerah clan – passed by me and, seeing my situation, felt pity for me. He said to the children of Al-Mugheerah, 'Will you not allow this poor woman to leave. You have divided her from her husband and son!' And so they said to me, 'Go to your husband, if you want.' After that took place, the children of Banu 'Abdul-Asad returned my son to me. I saddled my camel and mounted it, and I took my son and placed him in my lap. Then I set out, going to my husband in Al-Madeenah. And I had no one from Allah's creatures with me. I said (to myself), 'I will go with whomever I find, until I reach my husband.' When I reached At-Tan'eem, I met 'Uthmaan ibn Talhah ibn Abee Talhah (who was still a polytheist), brother of the children of 'Abdud-Daar. He asked me, 'Where are you going, O daughter of Abu Umayyah?' I said, 'I want to go to my husband in Al-Madeenah.' He said, 'And is

anyone with you?' I said, 'No, by Allah; no one but Allah and this young son of mine.' He said, 'By Allah, I cannot then leave you (or he said a close approximation of this).' He took the reins of the camel, and set off with me. By Allah, I never accompanied any Arab man whom I think to be more honourable than him. If we reached a stopping place, he would make the camel kneel, and then he would move back, away from me (allowing me to descend in such a way that he could not see me). When I descended, he would then move away with my camel, remove from it its load, and tie it to a tree. Then he would move away from me, going to a tree, under which he would lie down. When it was almost time to leave again, he would go to my camel, saddle it and load it (with my supplies), and move it forward (towards me). Then he would move away from me and say, 'Mount it.' After I mounted it and sat upright upon it, he would come and take it by its reins. Then he would steer it until the next stopping place. He continued to do that with me, until he led me to Al-Madeenah. When he saw the town of Banu 'Amr ibn 'Auf at Qubaa, he said, 'Your husband is in this town,' and indeed, that is where Abu Salamah ؓ was staying. (He said,) 'Enter it upon the blessing of Allah,' after which he departed, returning back to Makkah. (And Umm Salamah used to say,) 'By Allah, I do not know of dwellers of any Muslim household that were afflicted with what the family of Abu Salamah was afflicted with. And I never saw a companion who was more honourable and noble than 'Uthmaan ibn Talhah.'"^[1]

This is just one example of how the Quraish resorted to cruel and inhuman tactics to achieve their aims. They tried to stop Abu Salamah ؓ from migrating by separating him from his wife and son. Before Abu Salamah's very eyes, his wife and son were being dragged away from him. Nonetheless, when *Eemaan* (faith) takes a strong hold over one's heart, it is impossible for one to choose anything or anyone over his faith, even if that means losing one's own son or wife. And so for the sake of Allah ﷻ, Abu Salamah ؓ

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (1/202, 203).

migrated in spite of the cruel tactics whose purpose it was to stop him from leaving Makkah. Such is the effect that *Eemaan* (faith) has when it reaches the depths of a person's heart. Umm Salamah's sacrifice was perhaps most poignant of all; without her son and husband, she did not lose hope, but instead waited patiently for relief.

'Uthmaan ibn Talhah's role in this story is telling from various angles, particularly because of the fact that, when this story occurred, he was still a polytheist; it was years later, before the Makkan conquest, that he actually embraced Islam. Umm Salamah ؓ knew that 'Uthmaan was a polytheist, but she still praised him for his noble, honourable, and chaste character. Not only did he sacrifice his time and refuse to allow a noble, chaste woman to travel alone; he also acted in a noble and modest manner that truly makes him deserving of admiration. What is perhaps most striking about his demeanour with Umm Salamah ؓ is that he knew that, by her going safely to Al-Madeenah, Quraish's leaders - himself included - were suffering one more loss in their war against Islam.

'Uthmaan ibn Talhah ؓ exemplified through his character the many virtues of Arabs; to be sure, they had faults, but they had many good qualities as well. How can that not be so when Allah ﷻ chose among them the Seal of all Prophets ﷺ and chose them to carry and convey the message of Islam?

Umm Salamah's story further illustrates how Allah ﷻ takes care of his obedient slaves. Once the time came for relief, Allah ﷻ not only softened the hearts of both Umm Salamah ؓ and Abu Salamah's relatives towards her, but also guided 'Uthmaan's heart to help her. That 'Uthmaan ؓ accompanied Umm Salamah ؓ was good for both her and him, for although 'Uthmaan ibn Talhah ؓ embraced Islam years later after the Treaty of Al-Hudaibiyah, it is very possible that his spiritual journey to the truth began in earnest during his corporeal journey with Umm Salamah ؓ to Al-Madeenah.

2) They resorted to kidnapping

Most of Quraish's efforts were concentrated upon preventing Muslims from leaving Makkah. For the most part, once a Muslim had made it to Al-Madeenah, the Quraish left him alone, feeling that he was out of their reach - but that was not always the case. On at least one occasion, they kidnapped a Muslim in Al-Madeenah and brought him back with them to Makkah. 'Umar ibn Al-Khattaab ؓ gives the following account of that kidnapping:

"When 'Ayyaash ibn Abee Rabee'ah ؓ, Hishaam ibn Al-'Aas ibn Waail As-Sahmee ؓ, and myself intended to migrate to Al-Madeenah, I made an appointment to meet them at the trees of Adaat (which is situated 12 miles away from Makkah), which belongs to Banu Ghaffaar, and which overlooks Sarif (the name of a valley). We said, "Whoever among us is not there in the morning, then it means that he has been hindered (from coming), so let the other two among us go on (with the migration)." In the morning (of the appointment), 'Ayyaash ibn Abu Rabee'ah ؓ and I were at the trees, and Hishaam ؓ was prevented from coming. He was put to trial, and he succumbed. When we reached Al-Madeenah, we stayed among the children of 'Amr ibn 'Auf at Qubaa. But Abu Jahl ibn Hishaam and Al-Haarith ibn Hishaam had set out in pursuit of 'Ayyaash ibn Abu Rabee'ah ؓ, who was their cousin from their father's side, and their half-brother from their mother. When they reached us in Al-Madeenah - and the Messenger of Allah ﷺ was still in Makkah, they spoke to 'Ayyaash ؓ and said, "Verily, your mother has vowed not to allow a comb to touch her head until she sees you and not to seek shade from the sun until she sees you. He felt compassion for her, and so I said to him, "O 'Ayyaash ؓ, by Allah, your people want only to tempt you away from your religion, so be wary of them. By Allah, if lice were to harm your mother, she would comb her hair; and if the heat of Makkah were to become severe upon her, she would seek shade." 'Ayyaash ؓ said, "I will fulfill the oath of my mother; and at any rate, I have wealth there which I will take."

I said, "By Allah, you indeed know that I am among the wealthiest of people among the Quraish. Don't go with them, and you will have half of my wealth." But he refused and insisted upon going with them. When I saw that he insisted upon going with them, I said to him, "If you must do what you will do, at least take this she-camel of mine, for indeed, it is a superior and biddable she-camel. Remain firm upon its back, and if you become suspicious of them (i.e., that they are plotting to assault you in some way), then use it to save yourself (by riding away)." He left with them, riding upon it. When they had reached part of the way, Abu Jahl said to him, "O my brother, by Allah, I find (the back of) my camel to be hard and rough. Will you not carry me behind you on this she-camel of yours?" 'Ayyaash ؓ said, "Certainly." At the same time, they both made their camels kneel to the ground, making it possible for Abu Jahl to switch camels. When they were upright upon the ground, Abu Jahl and Haarith attacked him, overcame him, and tied him up. They took him to Makkah and put him to trial (regarding his religion), and he succumbed. (Meanwhile, in Al-Madeenah) we would say, "Allah will accept neither obligatory deeds nor voluntary deeds nor repentance from those who succumbed. They are a people who knew Allah, but then returned to disbelief because of a calamity that afflicted them." And they (i.e., those who succumbed after being put to trial in their religion) would say the same thing to themselves. When the Messenger of Allah ﷺ reached Al-Madeenah, Allah ﷻ revealed these Verses regarding them, regarding what we said (about them), and regarding what they said to themselves:

﴿قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾ وَاٰنِيْبُوْا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَّرُوْنَ ﴿٥٤﴾ وَاَتَّبِعُوْا اَحْسَنَ مَا اُنزِلَ اِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ الْعَذَابُ بَغْتَةً وَاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٥٥﴾﴾

“Say: ‘O ‘Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true faith (Islamic Monotheism) to your Lord and submit to Him (in Islam), before the torment comes upon you, then you will not be helped. And follow the best of that which is sent down to you from your Lord (i.e., this Qur’an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!’”
(Qur’an 39: 53-55)

With my own hand, I wrote these Verses down on a scroll, and I sent the scroll to Hishaam ibn Al-‘Aas ؓ. Hishaam ؓ said, “When the scroll reached me, I began to read it at Dhee Tuwaa (one of the valleys of Makkah) but I could not understand the meaning of the Verses. And so I said, ‘O Allah, make me understand them.’ Then Allah ﷻ cast into my heart the understanding that they were indeed revealed for us, for what we would say within ourselves, and for what was being said about us. I went back to my camel, sat on it, and caught up with the Messenger of Allah ﷺ, who was by then in Al-Madeenah.”^[1]

By reflecting on this story, one perceives an intense battle of wits between ‘Umar ibn Al-Khattaab ؓ and Abu Jahl, the former being a strong and steadfast believer, and the latter being a die-hard polytheist. In the middle was ‘Ayyaash ؓ, who was a Muslim but not as strong a believer as ‘Umar ؓ, a weakness that Abu Jahl knew and used to his full advantage. From the very beginning, it was battle of strategies to win over ‘Ayyaash ؓ. ‘Umar ؓ began by coming up with a good plan to leave Makkah; Abu Jahl countered by actually going to Al-Madeenah and preying upon ‘Ayyaash’s love of his mother, and convincing him to return with him to Makkah. When ‘Ayyaash resolved to go

^[1] *Al-Majmaa’* by Al-Haithamee (6/61), and *Al-Hijrah An-Nabawiyah Al-Mubaarakah* (pg. 131).

back with Abu Jahl to Makkah, 'Umar ؓ, perceiving the imminent danger to 'Ayyaash's faith, offered to give him half of his wealth if he stayed. Then after 'Ayyaash ؓ refused 'Umar's offer, 'Umar ؓ told him to at least take his fast and dependable camel, so that, if the need should arise, he could escape from Abu Jahl and Haarith, and ride quickly back to Al-Madeenah. Even after he achieved his purpose of taking 'Ayyaash ؓ back with him to Makkah, Abu Jahl was not satisfied with the situation. Perhaps Abu Jahl realized that someone had lent 'Ayyaash ؓ an especially fast camel; or perhaps Abu Jahl wanted to ensure the success of his mission. Whatever the case, Abu Jahl played on 'Ayyaash's innocence and tricked him into getting off of his camel. In all of this, 'Umar ؓ displayed exemplary brotherhood by doing his utmost to save 'Ayyaash ؓ, even showing willingness to give up half of his wealth.

In the end, 'Ayyaash ؓ was overcome by his love and compassion for his mother; to fulfill his mother's oath, he returned to Makkah. His generous nature prevented him from taking 'Umar's wealth; despite 'Ayyaash's good intentions, 'Umar's judgment was sounder; it was as if 'Umar ؓ foresaw all that was going to happen if 'Ayyaash ؓ decided to go back to Makkah. He did in fact foresee what was going to happen, not through a miracle, but through guidance from Allah ﷻ and a sound understanding of Abu Jahl's evil intentions and 'Ayyaash's weak points.

Later on, no sooner were verses revealed that promised forgiveness to those who repented, than 'Umar ؓ inscribed those Verses on a scroll and sent it to 'Ayyaash ؓ and Hishaam ؓ, in a renewed bid to make them leave Makkah and come to Al-Madeenah. After all that happened, 'Umar ؓ did not lose hope with Hishaam ؓ and 'Ayyaash ؓ. Even though 'Ayyaash ؓ did not heed his advice, but instead did the opposite of what he advised, 'Umar ؓ did not then harbour a grudge against him. Instead, 'Umar ؓ continued to show 'Ayyaash ؓ the sincerity, love, and faithfulness of a true brother.

3) They imprisoned Muslims, so as to prevent them from leaving Makkah.

The Quraish resorted to this strategy much more frequently than they did the previous two strategies. Whenever the Quraish apprehended someone who was trying to migrate to Al-Madeenah, they would imprison him in one of their houses and put his arms and legs in chains; furthermore, they would set guards over the prisoners, so as to prevent them from escaping. At times, they would imprison a Muslim in a house that had no roof, an especially severe form of torture to which both 'Ayyaash ؓ and Hishaam ibn Al-'Aas ؓ were subjected. Not only did they endure long hours of lonely solitude; they also had to sit directly under the sun's heat, with no shade to protect them, in one of the hottest places on earth.

In employing the strategy of imprisonment, Quraish's leaders had two goals in mind. The first was to prevent Muslims from migrating to Al-Madeenah. And the second was to set an example of those they captured, so as to discourage other Muslims from attempting to leave Makkah. But not even this ruthless strategy prevented Muslims from migrating to Al-Madeenah, and even some imprisoned Muslims, such as 'Ayyaash ؓ and Hishaam ؓ, actually managed to escape and meet up with their Muslim brothers in Al-Madeenah.

After he migrated to Al-Madeenah, the Prophet ﷺ would make a special supplication during prayer for weak Muslims who were forced to remain in Makkah. Abu Hurairah ؓ reported that, when the Prophet ﷺ would raise his head from the bowing position of the final unit of prayer, he ﷺ would say, "O Allah, save 'Ayyaash ibn Abee Rabee'ah ؓ; O Allah save Salamah ibn Hishaam ؓ; O Allah, save Al-Waleed ibn Al-Waleed ؓ; O Allah, save those believers who are weak. O Allah, intensify Your punishment of Mudar (i.e., the Quraish); O Allah, set upon them years of draught that are similar to the years of draught of Yusuf ؑ (i.e., that occurred during the lifetime of Yousuf ؑ)." [1]

[1] Related by Bukhaaree, the Book of Invoking for Rain, *Hadeeth* number: 1006.

The Muslims did not give up when 'Ayyaash ؓ was kidnapped; to the contrary, the Messenger of Allah ﷺ sent one of his Companions ؓ on a mission to free 'Ayyaash ؓ. That Companion ؓ went to Makkah and, showing much resourcefulness and intelligence, managed to reach the house in which 'Ayyaash ؓ and Hishaam ؓ were being held captive and unshackled them. He ؓ then completed the rescue mission by taking them back with him to Al-Madeenah Al-Munawwarah.

4) They stripped people of their wealth.

Whenever one of the Prophet's Companions ؓ left Makkah, he was risking his well-being, if not his very life. Under such emergency conditions, one had precious little time or opportunity to gather all of one's wealth and take it along during one's journey. In the end, the people of the Quraish usurped all of the wealth that the Muslims had left behind. Suhaib ibn Sinaan An-Namaree ؓ experienced losing all of his wealth, but in a slightly different manner, one that showed his strong faith in Allah ﷻ and his dedication to the cause of Islam.

Suhaib ؓ was not a native dweller of Makkah. Originally, he was from the tribe of An-Namar ibn Qaasit. When the Romans attacked Suhaib's tribe, they captured Suhaib ؓ, who was still a young boy at the time, and enslaved him. Suhaib ؓ learned the language of his captors; and as he grew up, he was bought and sold many times over, until finally, 'Abdullah ibn Jud'aan, one of Makkah's chieftains, purchased him. Suhaib ؓ was well-liked by 'Abdullah ibn Jud'aan, so much so that the old chieftain soon freed him. Although Suhaib ؓ was now a free man, he owed his allegiance to 'Abdullah ibn Jud'aan, so he never enjoyed the status of Makkah's native dwellers. Nonetheless, Suhaib ؓ made the best of his situation and entered into a successful career as a businessman, soon becoming very wealthy, even by the standards of Quraish's nobility.

So when Suhaib ؓ wanted to leave, Quraish's nobles became furious that a foreigner who had risen among their ranks should

now decide to leave them and take his wealth with him. Abu 'Uthmaan An-Nahdee – may Allah have mercy on him – related that, when Suhaib ؓ wanted to migrate to Al-Madeenah, the people of Makkah said to him, “You came here a poor, insignificant person. Then, while you stayed among us, your wealth increased and has reached the high amount it has reached. Then you decide to leave with your own self and your wealth. By Allah, that will not happen.”

Suhaib ؓ said, “Suppose I leave my wealth here (for you), will you then step aside and allow me to leave?” They said, “Yes,” and so he gave them his entire store of wealth. News of this reached the Prophet ﷺ, who said, “Suhaib has profited! Suhaib has profited!”^[1]

'Ikrimah – may Allah have mercy on him – related a slightly different account, one that does not necessarily contradict the previous account, but rather adds details and context to it. He reported that, when Suhaib left for his migration to Al-Madeenah, the people of Makkah pursued him. When they were about to catch up to him, he ؓ took out his quiver and removed from it 40 arrows. He ؓ then said, “You will not reach me until I place in each man among you an arrow (and he was renowned for his skill as an archer), and then I will resort to my sword. Indeed, you know that I am a man who has left behind two *Qainahs* (a *Qainah* perhaps refers to a large amount of wealth). You may have them (if you do not try to stop me from continuing on my journey).”^[2] 'Ikrimah said, “The following Verse was (then) revealed to the Prophet ﷺ:

﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ
بِالْعَبَادِ﴾ (٢٠٧)

“And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to His (slaves).”
(Qur'an 2: 207)

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (1/477).

^[2] It is a *Mursal* narration that Al-Haakim related (3/398).

When the Prophet ﷺ saw him, he ﷺ said, "Abu Yahyaa (i.e., Suhaib) has profited from the transaction," and he ﷺ then recited to him the (above-mentioned) Verse.

Wonderful Hospitality

The *Ansaar* opened their homes and their hearts to the *Muhaajiroon*, sharing with them their wealth, their homes, and their food. Many of the *Ansaars'* homes were used to accommodate members of the *Muhaajiroon*; these are some examples:

- 1) The house of Mubashir ibn 'Abdul-Mundhir ibn Zanbar at Qubaa. A number of *Muhaajiroon* stayed there: 'Umar ibn Al-Khattaab ؓ; his family; some of his fellow clansmen; his daughter, Hafsa ؓ, and her husband ؓ; and 'Ayyaash ibn Abee Rabee'ah ؓ.
- 2) The house of Khubaib ibn Isaaf. Khubaib ؓ was the brother of Balhaarith ibn Al-Khazraj, and his house was situated in As-Sunh. Those who stayed with him were Talhah ibn 'Ubaidullah ibn 'Uthmaan ؓ, his mother ؓ, and Suhaib ibn Sinaan ؓ.
- 3) The house of As'ad ibn Zuraarah, which was situated among the homes of the Banu An-Najjaar clan. It is said that Hamzah ibn 'Abdul-Muttalib ؓ stayed in As'ad's house.
- 4) The house of Sa'd ibn Khaithamah. Khaithaman ؓ was the brother of the Banu An-Najjaar, and his house was called the Bachelors' House, since unmarried *Muhaajiroon* men stayed there.
- 5) The house of 'Abdullah ibn Salamah at Qubaa. All of the following *Muhaajiroon* ؓ stayed there under the hospitality of 'Abdullah ibn Salamah ؓ: 'Ubaidah ibn Al-Haarith ؓ; his mother, Sakheelah ؓ; Mistah ibn Uthaathah ibn 'Abbaad ibn Al-Muttalib ؓ; At-Tufail ibn Al-Haarith ؓ; Tulaib ibn 'Umair ؓ; and Al-Husain ibn Al-Haarith ؓ.
- 6) The house of the Banu Jahjabaa clan. The host there was

Mundhir ibn Muhammad ibn 'Uqbah ﷺ, and his *Muhaajiroon* guests were Az-Zubair ibn Al-'Awaam ﷺ; his wife, Asmaa bint Abu Bakr ﷺ; Abu Sabrah ibn Abee Ruhm ﷺ; and Abu Sabrah's wife, Umm Kulthoom bint Suhail ﷺ.

- 7) The house of the Banu 'Abdul-Ashhal clan; the host there was Sa'd ibn Mu'aadh ibn An-No'maan ﷺ. And his *Muhaajiroon* guests were Mus'ab ibn 'Umair ﷺ and his wife, Hamnah bint Jahsh ﷺ.
- 8) The house of the Banu An-Najjaar clan; the host there was Aus ibn Thaabit ibn Al-Mundhir ﷺ. And his guests were 'Uthmaan ibn 'Affaan ﷺ and his wife, Ruqayyah bint Allah's Messenger ﷺ.

True, the *Muhaajiroon* left behind their homes and wealth; but the *Ansaar* did not let them remember that reality, bestowing upon them such wonderful hospitality as made them feel welcome and at ease in their new surroundings.

What is truly striking about the *Muhaajiroons'* early days in Al-Madeenah is that, even though many people – from different tribes and backgrounds – shared the same home, one cannot find in any history book even a single example of a difference of opinion or quarrel that took place in those houses. Imagine the chaos that results when women from different families and backgrounds have to share the same house for months at a time; yet that is precisely what happened in Al-Madeenah, minus the chaos. To the contrary, the meanings of sacrifice, sharing, and loftiness pervaded Al-Madeenah's streets and homes. Peace reigned in that fledgling country even before the Messenger of Allah ﷺ arrived there. Everyone worked for the benefit of everyone else. Throughout the annals of history, no immigrant population has ever lived in such harmony with the native dwellers of a land as did the *Muhaajiroon* with the *Ansaar*. And it was nothing other than Islam and faith in Allah ﷻ that brought them together.

We must keep in mind that it was many *Ansaarees*, and not just a few among them, who opened their doors to guests from the

Muhaajiroon. Furthermore, the *Muhaajiroon* stayed on as guests not for days but for months, and so on a daily basis throughout that period, their *Ansaaree* hosts spent their wealth and gave their time in the service of their guests.

We must also remember that the *Muhaajiroon* had previously set an example for the *Ansaar*, in terms of how to sacrifice wealth and comfort for the cause of Islam. For the *Muhaajiroon* had not previously been poor; to the contrary, they owned wealth and houses; yet they left all of that behind in Makkah, seeking the pleasure of Allah ﷻ. They were as the Qur'an described them to be:

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

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

The Prophet ﷺ had not as of then migrated, and so Al-Madeenah was under the leadership of the 12 chosen representatives from the Second Pledge of Al-'Aqabah and the more prominent members of the *Muhaajiroon*.

One of the outstanding features of the new Muslim society was a lack of distinction according to class or rank or tribe. The most telling example of this new reality was the fact that Saalim ﷺ, the freed slave of Abu Hudhaifah ﷺ, was leading the Muslims in prayer. He ﷺ deserved to lead because he ﷺ knew the most Qur'an. We must remember that others more wealthy and of nobler lineage were present in Al-Madeenah; tribal chieftains of the *Ansaar* and many of Makkah's most prominent members were in Al-Madeenah, yet they chose a freed slave to lead them in prayer, showing that it was piety and knowledge, not wealth and status, that they valued most.

It behooves us to compare the two lands of migration, Abyssinia and Al-Madeenah. The main distinction between the two lands was that – and this was something new to the *Muhaajiroon* – the *Muhaajiroon* were able to spread Islam throughout Al-Madeenah, whereas the Muslims in Abyssinia were more akin to political refugees than to propagators of their religion. True, Muslims in Abyssinia enjoyed the freedom to practice their religion; nonetheless, they were strangers and were isolated from Abyssinia's Christian society. If they had a palpable impact on Abyssinia's people, it was an impact that was incomplete and lacked comprehensiveness. To be sure, the Muslims in Abyssinia enjoyed a better atmosphere than they had enjoyed in Makkah, but still, they weren't free to spread the message of Islam. Meanwhile, the *Muhaajiroon* enjoyed both freedoms: the freedom to practice their religion and the freedom to spread it to others. And so no sooner did the Muslims in Abyssinia hear news about the migration to Al-Madeenah than they headed there themselves, either directly or through Makkah – except for those who were ordered to remain there. Only one city or country had as of then become a completely Islamic society, and that was Al-Madeenah Al-Munawwarah.

Why Al-Madeenah Was Chosen As The Starting Point And Capital City Of The Muslim Nation

None but Allah ﷻ knows the many wisdoms behind Al-Madeenah being chosen as the place of migration for the Prophet ﷺ and as the stronghold of Islam. Even so, we may still, with our limited knowledge, explore and discuss at least some of the reasons why Al-Madeenah was ideally suited to the cause of Islam.

For one thing, Al-Madeenah, much more so than any other city in Arabia, was blessed with natural barriers that prevented armies from easily entering it. To its west, Al-Madeenah was bordered by an area of land that is called Harratul-Wabraa; and to its east, by a similar area of land that is called Harratul-Waaqim. Both

Harratul-Wabraa and Harratul-Waaqim are replete with black, volcanic rocks; the surface of both areas is jagged, rough, and rocky. And so during the lifetime of the Prophet ﷺ, no army, especially one that had horses and camels, could have launched an attack on Al-Madeenah from either its eastern or western fronts. The southernmost part of Al-Madeenah was filled with crowded gardens of date-palm trees, so that to attack Al-Madeenah from its southern front was like bringing an army through a forest or a jungle rather than through a wide-open field. The northern border of Al-Madeenah was exposed and was thus the only direction from which a foreign army could launch an attack. This geographical reality served the Muslims well, particularly during the Battle of Khandaq. When the Muslims found out that an army of 10,000 soldiers was marching towards them, they dug trenches all along the northern front of Al-Madeenah, thus effectively preventing that army from entering their city.

Also, the native dwellers of Al-Madeenah from the Aus and Khazraj tribes were excellently suited – by nature, disposition, and character – to bear the monumental task of defending Islam and spreading it to the far corners of the earth. They were noble in character and brave on the battlefield; they were accustomed to and loved freedom, for they never gave tributes or paid taxes to any king or foreign ruler.

The Prophet ﷺ was even related to one of the native subtribes of Al-Madeenah, the Banu An-Najjaar clan. The Prophet's grandfather was 'Abdul-Muttalib, and 'Abdul-Muttalib's mother was a woman from the Banu An-Najjaar clan. Her name was Salmaa bint 'Amr and she had married the Prophet's great grandfather, Haashim. When 'Abdul-Muttalib was born, Haashim left him with his mother in Al-Madeenah; then, while 'Abdul-Muttalib was still a child, his uncle, Al-Muttalib, came and took him back with him to Makkah. It must be remembered that blood relations among Arab tribes were highly honoured; from that perspective, it is interesting to note that, when the

Prophet ﷺ first arrived in Al-Madeenah, he ﷺ stayed as a guest of Abu Ayyoob Al-Ansaaree ؓ, a member of the 'Adee ibn An-Najjaar clan – and therefore a distant relative of the Prophet ﷺ.

Another more subtle advantage of Al-Madeenah was that, once the *Ansaar* and *Muhaajiroon* became inextricably linked to one another through the bonds of Islamic brotherhood, all Arabs became symbolically united. That is because all Arabs are descended from one of two forbears, 'Adnaan and Qahtaan. The *Muhaajiroon* were descendants of 'Adnaan; and the *Ansaar*, of Qahtaan. And so the 'Adnaan and Qahtaan Arabs – or at least some of them in those early days of Islam – became united under the banner of Islam. This is especially striking considering how, during pre-Islamic times, the children of 'Adnaan and of Qahtaan were, if not enemies, then at least rivals, competing with one another for the achievements they considered to be important. Once they became Muslims, *Shaitaan* (the Devil) was no longer able to arouse bitterness between them, as he used to do by reminding them of their different ancestries.

Some Of The Merits And Virtues Of Al-Madeenah

The city of Al-Madeenah gained honour and status once the Prophet ﷺ migrated to it, to the degree that it became superior to all places in the world, with the exception of Makkah Al-Mukarramah. Among Al-Madeenah's virtues are the following:

1) Its many Names:

It is a well-known feature of the Arabic language that, when one is important or honoured, one becomes known by many names; and this applies to people and things, and even to the Creator, Allah ﷻ, Whom Muslims acquaint themselves with by remembering His 99 names as well as their implications and meanings. Consider the great importance of the Day of Judgment and how it is mentioned throughout the Qur'an and *Sunnah* by different names. And we have hitherto discussed the various names of the Prophet ﷺ.

Now, among places, no city is known by more names than Al-Madeenah Al-Munawwarah; in fact, no city has even a quarter of the number of names that Al-Madeenah has, a statistic that at the very least underscores Al-Madeenah's status among the world's cities. Scholars have researched this issue and have counted as many as 100 names for Al-Madeenah.^[1] These names have been listed by the following scholars: Az-Zarkashee, in *Ai'laam Al-Masaajid Bi-Ahkaam Al-Masaajid*; Al-Maj Al-Fayroz-Aabaadee, author of the famous *Al-Muheet Dictionary*; Noor Ad-Deen As-Samhoodee, in *Wafaa Al-Wafaa Bi-Akhbaar Daar Al-Mustafaa*; and Muhammad ibn Yusuf as-Saalihee, in *Subul-Al-Huda War-Rashaad Fee Seerati Khair-il-'Ibaad*.

The Most Famous of those Names

a) Yathrib. Allah ﷻ said:

﴿وَإِذْ قَالَتْ طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾﴾

“And when a party of them said: “O people of Yathrib (Al-Madeenah)! There is no stand (possible) for you (against the enemy attack)! Therefore go back!” And a band of them ask for permission of the Prophet ﷺ saying: “Truly, our homes lie open (to the enemy).” And they lay not open. They but wished to flee.” (Qur'an 33: 13)

Al-Yathrib was the name by which Al-Madeenah was known prior to Islam; however, it is related that, at some point during the Madanee period of the Prophet's biography, the Prophet ﷺ forbade people from using the name Yathrib for Al-Madeenah. True, the word 'Yathrib' is used in the Qur'an, but only as part of a quotation, to relate what the hypocrites said.

b) Taabah. Al-Baraa ibn 'Aazib ؓ reported that the Messenger of Allah ﷺ said, “Whoever calls Al-Madeenah 'Yathrib,' then let

[1] Refer to *Al-Hijrah An-Nabawiyah Al-Mubaarakah*, pg. 155. This is the most important of reference books that deal with the virtues of Al-Madeenah.

him ask for forgiveness from Allah ﷻ; for indeed, it is nothing other than Taabah.” According to another narration, the Prophet ﷺ said, “It is Taabah, it is Taabah, it is Taabah.”^[1]

- c) Al-Madeenah, which is the most famous name for the city of the Messenger of Allah ﷺ. Madeenah in Arabic means city; but if it is preceded by the letters *Alif* and *Laam* (Al-Madeenah, or ‘the City’), then it is automatically understood that, of all of the cities of the world, Al-Madeenah Al-Munawwarah is being referred to. In many Verses of the Qur’an, “Al-Madeenah” is mentioned. For example, Allah ﷻ said:

﴿وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى
النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ
عَظِيمٍ ﴿١٠١﴾﴾

“And among the Bedouins round about you, some are hypocrites, and so are some among the people of Al-Madeenah, they exaggerate and persist in hypocrisy, you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.” (Qur’an 9: 101)

And in another Verse, Allah ﷻ said:

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَن رَّسُولِ
اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا
نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ
وَلَا يَنَالُونَ مِنَ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾﴾

“It was not becoming of the people of Al-Madeenah and the

^[1] Related by Ahmad (4/285), and Ash-Shawkaanee declared it to be weak in *Fathul-Qadeer* (4/268).

Bedouins of the neighbourhood to remain behind Allah's Messenger (Muhammad ﷺ when fighting in Allah's Cause) and (it is not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allah, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the Muhsinoon (doers of good, i.e., those who perform good deeds totally for Allah's sake only without any show-off or to gain praise or fame, etc., and they do them in accordance with the Sunnah (legal ways) of Allah's Messenger, Muhammad ﷺ)." (Qur'an 9: 120)

The word "Al-Madeenah" is often made into a compound name when it is coupled with adjectives, such Al-Mubaarakah (the Blessed), Al-Munawwarah (the Illuminated), and Al-Musharrafah (the Honored); therefore, one says, "Al-Madeenah Al-Mubaarakah," "Al-Madeenah Al-Munawwarah," "Al-Madeenah Al-Musharrafah," or some other similarly apposite phrase.

2) The Prophet's love of Al-Madeenah Al-Munawwarah

The Messenger of Allah ﷺ invoked his Lord, saying, "O Allah, make Al-Madeenah beloved to us, (with a love) that is like, or greater than, our love of Makkah."^[1] And Anas ؓ reported that, when the Prophet ﷺ would come back from a journey and would see the walls of Al-Madeenah, he ﷺ would spur his animal to go faster out of love for Al-Madeenah.

Prior to the Prophet's migration, Al-Madeenah was known for its fever, which would particular hit those who visited it from abroad. 'Aishah ؓ reported that, when the Messenger of Allah ﷺ reached Al-Madeenah, Abu Bakr ؓ and Bilaal ؓ fell ill (with Al-Madeenah's fever). And when Bilaal's fever would temporarily leave him, he ؓ would raise his voice and say, "O Allah, curse Shaibah ibn Rabee'ah, 'Utbah ibn Rabee'ah, Umayyah ibn Khalaf

^[1] *Al-Hijrah An-Nabawiyah Al-Mubaarakah* (pg. 157).

– just as they have expelled us from our land (and forced us) to (go to) a land of plague.” The Messenger of Allah ﷺ then said, “O Allah, make Al-Madeenah beloved to us, (with a love) that is like, or greater than, our love of Makkah. O Allah, bless us in our *Saa'* and our *Mudd* (measurements used for trade), and make Al-Madeenah well and healthy for us, and transfer its fever to Al-Juhfah.”^[1]

3) The Prophet's special supplication for Al-Madeenah

'Anas ؓ reported that the Prophet ﷺ said, “O Allah, place in Al-Madeenah twice the blessings that You have placed in Makkah.”^[2] In another *Hadeeth*, Abu Hurairah ؓ said, “When people would see the first fruit (of the season), they would bring it to the Prophet ﷺ. Then when the Prophet ﷺ took it, he ﷺ would say, ‘O Allah, bless us in our fruits; bless us in our city; bless us in our *Saa'* (measurement that was used for trade); and bless us in our *Mudd* (measurement that was used for trade; one *Mudd* is equal to the amount of two handfuls, and one *Mudd* is one-quarter the size of a *Saa'*). O Allah, indeed, Ibraaheem is Your slave, Your *Khaleel* (a special honoured distinction for which Allah ﷻ chooses whomsoever He wills), and Your Prophet. And indeed, I am Your slave and Prophet. Verily, He supplicated to You for Makkah; and verily, I am supplicating to You for Al-Madeenah, with what is similar to what he supplicated to You for Makkah, and with it a supplication that is similar to it (i.e., the previous supplication).”

4) Protection from Ad-Dajjal (the Antichrist) and from Plagues

Allah ﷻ charged certain angels with the duty of guarding Al-Madeenah, so that when Ad-Dajjal appears on earth, he will not be able to enter it. In fact, when he will be outside of Al-

^[1] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, *Hadeeth* number: 1889.

^[2] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, *Hadeeth* number: 1885.

Madeenah, not only will he be prevented from entering it himself, but also his brother disbelievers and hypocrites inside of Al-Madeenah will be thrown out to him.

Al-Madeenah is also protected from plagues, for in the above-mentioned supplication, the Prophet ﷺ invoked Allah ﷻ to make it a healthy place. One of the obvious implications of that supplication is that the inhabitants of Al-Madeenah do not become afflicted with plague.

5) The Virtues of living patiently in Al-Madeenah

Sa'd ibn Abee Waqqaas ؓ reported that the Messenger of Allah ﷺ said, "Al-Madeenah is better for them, if they were only to know! No one leaves it, desiring to be away from it, except that Allah replaces him – in it – with someone who is better than him. And no one remains steadfast through the harshness and difficulties of living there, except that I will be an intercessor – or a witness – for him on the Day of Resurrection."^[1]

6) The Virtues of Dying in Al-Madeenah

Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "Whosoever is able to die in Al-Madeenah, let him do so, for I will indeed intercede for the one who dies there."^[2] And 'Umar ibn Al-Khattaab ؓ used to invoke Allah ﷻ, saying, "O Allah, bless me to die as a martyr for Your Cause (i.e., the cause of Islam), and make my death take place in the city of Your Messenger ﷺ."^[3] Allah ﷻ answered 'Umar's supplication, for 'Umar ؓ was martyred in the *Mihrab* of the Messenger of Allah ﷺ, while he ؓ was leading Muslims in the *Fajr* (morning) prayer.

^[1] Related by Muslim, the Book of *Hajj*, chapter, "The Superiority of Al-Madeenah"; *Hadeeth* number: 1363.

^[2] Related by Ahmad (2/74, 104), with an authentic chain; and Ibn Hibbaan declared it to be authentic (3741).

^[3] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, *Hadeeth* number: 1890.

7) Al-Madeenah is the gathering place of *Eemaan* (faith)

Al-Madeenah is a city wherein *Eemaan* (faith) gathers and gains strength; evil, on the other hand, has a weak and unstable presence in Al-Madeenah. Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Verily, Al-*Eemaan* (faith) enters (joins, unites in, gathers in, returns to) Al-Madeenah, just as a snake enters (joins, unites in, gathers in, returns to) its lair."^[1] And in another *Hadeeth*, the Prophet ﷺ said, "By the One Who has my soul in His Hand, none leaves it (i.e., Al-Madeenah), desiring to be away from it, except that Allah ﷻ replaces him - in it - with one that is better than him. Lo! Verily, Al-Madeenah is like the bellows: it removes filth. The Hour will not come to pass until Al-Madeenah expels its evil ones (evil inhabitants), just as the bellows expels filth from iron."^[2]

8) Al-Madeenah expels evil deeds

Zaid ibn Thaabit ؓ reported that the Messenger of Allah ﷺ said, "Verily, it (i.e., Al-Madeenah) is *Taybah*; it expels sins, just as fire expels filth from silver."^[3]

9) Allah ﷻ protects Al-Madeenah from those Who Plot Against it and its Inhabitants

Sa'd ibn Abee Waqqaas ؓ reported that the Messenger of Allah ﷺ said, "No one plots against the people of Al-Madeenah except that he dissolves, just as salt dissolves in water."^[4] And the Prophet ﷺ said in another *Hadeeth*, "Al-Madeenah is *Haram* (inviolable, sanctified), so whosoever practices in it a *Hadath* (a sin

^[1] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, chapter, "Al-*Eemaan* Enters Al-Madeenah"; *Hadeeth* number: 1876.

^[2] Related by Muslim, the Book of *Hajj*, chapter "Al-Madeenah Expels its Evil Ones"; *Hadeeth* number: 1381.

^[3] Related by Bukhaaree, the Book of *Al-Maghaazee*, chapter, "The Battle of Uhud"; *Hadeeth* number: 4050.

^[4] Related by Bukhaaree, the Book of Al-Madeenah's Virtues, chapter "The Sin of Those Who Plot Against Al-Madeenah's Inhabitants"; *Hadeeth* number: 1877.

or an evil deed that is not common and that is not recognized in the *Sunnah*) or gives shelter to a *Muhdith* (one who practices a *Hadath*), then upon him is the curse of Allah, the angels, and all of mankind; on the Day of Resurrection, neither obligatory deed nor voluntary deed will be accepted from him.”^[1]

10) Al-Madeenah’s inviolability

Based on revelation from Allah ﷻ, the Prophet ﷺ declared Al-Madeenah to be inviolable, and so blood is not shed in it, weapons are not carried inside of it, no one within it is to be frightened, its trees are not cut, and so on. The Prophet ﷺ said, “Verily, Ibraaheem declared Makkah to be inviolable and he supplicated for it, and I have declared Al-Madeenah to be inviolable, just as Ibraaheem declared Makkah to be inviolable. And I have supplicated for its *Mudd* and *Saa* (measurements that are used in trade), with an invocation that is similar to the one that Ibraaheem ﷺ made for Makkah.”^[2]

In another *Hadeeth*, the Messenger of Allah ﷺ said, “This is a mountain (i.e., Mount Uhud) that loves us and that we love. O Allah, Ibraaheem indeed declared Makkah to be inviolable, and I indeed declare inviolable that which lies between its Laabitai (Laabitai are the two rocky areas of land that border Al-Madeenah from its east and west; and so the Prophet ﷺ was referring here to Al-Madeenah).” And in yet another *Hadeeth*, the Prophet ﷺ said about Al-Madeenah, “Its fresh grass is not to be cut; its quarries are not to be repelled (or prevented from grazing); its lost items are lawful only for those who identify them (by announcing that they have lost them and by describing them); and it is not fitting for its trees to be cut, unless a man wants to provide feed for his camel.”^[3]

^[1] Related by Bukhaaree, the Book of Trade, chapter “The Blessings of the Prophet’s *Saa’* and *Mudd’*”; *Hadeeth* number: 2129.

^[2] Related by Bukhaaree, the Book of *Al-Maghaazee*, chapter “Uhud is a Mountain that Loves Us and that We Love”; *Hadeeth* number : 4084.

^[3] Related by Ahmad (1/119).

These are some of the virtues that made the Prophet's Companions become strongly attached to Al-Madeenah. They yearned to migrate to it, and once there, they wished to live in it. Once many strong believers were gathered and united in Al-Madeenah, they began to set their sights beyond its borders, working to spread Islam to the far corners of the earth.



**The Migration Of The Prophet ﷺ
And Of His Companion,
Abu Bakr As-Siddeeq رضي الله عنه**



I

The Failed Plans Of The Polytheists, And The Prophet's Preparations For Migration

The Abortive Attempt Of The Polytheists To Assassinate the Prophet ﷺ

The Quraish perceived the danger of their situation when, despite their reprehensible use of force and violence, they were not able to prevent the Prophet's Companions ﷺ from migrating to Al-Madeenah. The Quraish had two main fears: First, they feared that, with the Muslims now in Al-Madeenah, the trading caravans of the Quraish, which had to pass through Al-Madeenah, would be placed in extreme danger. Second, they feared that they would lose the political clout and power that they had wielded for so many years within the Arabian Peninsula. For these reasons, the leaders of the Quraish gathered together in the House of An-Nadwah; they needed to consult one another in order to arrive at some solution to their problems and to find some way of destroying the leader of their enemies. This meeting of theirs is referred to in the following Verse:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ
وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾﴾

"And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out

(from your home, i.e., Makkah); they were plotting and Allah too was plotting; and Allah is the Best of those who plot.”
(Qur’an 8: 30)

Commenting on this Verse, Ibn ‘Abbaas ؓ said, “One night, the leaders of the Quraish gathered in Makkah in order to consult one another. Some of them said, ‘When he (i.e., the Prophet ﷺ) wakes up, tie him up with ropes.’ Others among them said, ‘No, kill him.’ And yet others among them said, ‘No, banish him (from Makkah).’ Allah ﷻ made all of that known to the Prophet ﷺ, and so ‘Alee ؓ spent that night on the bed of the Prophet ﷺ. Meanwhile, the Prophet ﷺ left (for his journey). In the morning, they raided his home but found only ‘Alee ؓ; they then knew that Allah ﷻ had thwarted their plot. They said, ‘Where is this companion of yours?’ He ؓ said, ‘I do not know.’ And so they followed his trail. When they reached the mountain, they became confused, and so they climbed it (in order to have a better view of the surrounding lands). When they passed by the cave, they saw a spider’s web over its door, and they said, ‘Had he entered here, the spider would not have spun its web over its door.’ The Prophet ﷺ spent three days in the cave.”^[1]

In his *Tafseer* of the above-mentioned Verse – and in a broader sense, of all Verses that speak about the plotting of the polytheists against the Prophet ﷺ – Sayyid Qutb, may Allah have mercy on him, said, “It is a reminder about how things were in Makkah, before the situation improved for the Muslims. This Verse inspires a sense of confidence and certainty about the future and points to the planning, wisdom, and Almightyness of Allah regarding his commands and decrees. The Muslims of that generation, who were first to be addressed by the Qur’an, knew how things really were in Makkah and Al-Madeenah, with the knowledge of those who lived, saw, experienced, and witnessed the epic events that took place during that period. In order to make them prepared for

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/181), and to *Al-Fath*, in which Ibn Hajar declared its chain to be *Hasan* (acceptable) – in the explanation of *Hadeeth* number: 3905.

the present and appreciative of the peace and tranquility that they were enjoying in Al-Madeenah, it was enough to remind them about their immediate past, for not only were they saved from the plotting of the polytheists, but also they overcame them in the end. The polytheists plotted to tie up the Messenger of Allah ﷺ and imprison him until death; they contemplated killing him in order to immediately rid themselves of him; they also contemplated banishing him from Makkah altogether. They plotted and discussed all of these options and finally agreed to kill him. Their plot was especially insidious in that, instead of appointing one man among themselves to kill the Prophet ﷺ, they appointed many strong young men, one from each clan. If only one of them were to kill the Prophet ﷺ, the Prophet's clan, Banu Haashim, would exact revenge against that individual and probably against his entire clan; and all-out war would probably have erupted. Instead, with their plan, the blood of the Prophet's life would be spread among the various clans of the Quraish; that being the case, Banu Haashim would not be able to fight them all and would have to be satisfied with accepting blood money from them, and the matter would have ended there.

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾﴾

"They were plotting and Allah too was plotting; and Allah is the Best of those who plot." (Qur'an 8: 30)

This Verse depicts a terrifying reality, for what can weak, pathetic human beings do to counteract the complete power and might of Allah, the Almighty, Who has full control over his slaves. And Allah is Ever Encompassing all things."^[1]

The Prophet ﷺ Prepares To Migrate

'Aishah ؓ, the Mother of the Believers, said, "The Messenger of Allah ﷺ would unerringly come to the house of Abu Bakr ؓ at one of the two ends of the day, either in the morning or in the

^[1] Refer to *Dhilaal Al-Qur'an* (3/1501).

evening; that is, until the day on which the Messenger of Allah ﷺ was given permission to migrate and to leave Makkah and its inhabitants. The Messenger of Allah ﷺ came to us at noon-time, at an hour during which he ﷺ would normally not come to us (it was the time of the day during which people would customarily take a nap). When Abu Bakr ؓ saw him, he ؓ said, 'The Messenger of Allah ﷺ didn't come to us at this hour except because of something (important) that has happened.' When the Messenger of Allah ﷺ entered, Abu Bakr ؓ moved back and gave him space to sit on his bed. The Messenger of Allah ﷺ sat down, and at the time, no one was there with Abu Bakr ؓ except for me and my sister, Asmaa bint Abu Bakr ؓ. The Messenger of Allah ﷺ said, 'Remove from my presence those that are with you.' Abu Bakr ؓ said, 'O Messenger of Allah, they are none other than my two daughters. What is the matter? May my father and mother be sacrificed for you!' He ﷺ said, 'Verily, permission has been granted to me to leave and migrate.' Abu Bakr ؓ said, 'Companionship, O Messenger of Allah (i.e., does this mean that I will be your companion for the migration!).' The Prophet ﷺ said, 'Companionship.' Before I saw Abu Bakr ؓ cry that day, I never thought that anyone cried out of happiness. Abu Bakr ؓ then said, 'O Prophet of Allah, verily here are two mounts; I have indeed prepared them for this very occasion.' They hired Abdullah ibn Uraiqit – a man from Banu Ad-Dail ibn Bakr, who was a polytheist, and whose mother was a woman from Banu Sahm ibn 'Amr – to be their guide during the journey. They gave him their mounts, which remained with him, while he prepared them for the appointed time (of handing them over to the Prophet ﷺ and Abu Bakr ؓ)."^[1]

In a long *Hadeeth* that is recorded in *Saheeh Bukhaaree*, 'Aishah ؓ said, "One day, while we were seated in the house of Abu Bakr ؓ, someone said to Abu Bakr ؓ at high noon, 'Here is the Messenger of Allah ﷺ with his head covered; it is an hour during which he has not previously come to us.' Abu Bakr ؓ said, 'May my father

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Katheer (2/233-234).

and mother be sacrificed for him! By Allah, nothing other than an important matter has brought him to us at this hour.' The Messenger of Allah ﷺ said to Abu Bakr ؓ, 'Remove (from here) those that are with you.' Abu Bakr ؓ said, 'They are none other than your family.' The Prophet ﷺ said, "Verily, permission has been given to me to leave.' Abu Bakr ؓ (expectantly) said, 'Companionship, may my father be sacrificed for you, O Messenger of Allah!' The Messenger of Allah ﷺ said, 'Yes.' Abu Bakr ؓ said, 'May my father be sacrificed for you, O Messenger of Allah! Then take one of these two mounts that belong to me.' The Messenger of Allah ﷺ said, 'For its price (i.e., I will only take it if you allow me to pay you its price).' So we prepared the mounts for their journey as quickly as we could, and we made for them a *Sufrah* (a mat that is used for eating) in a bag. Asmaa bint Abu Bakr ؓ cut a piece of her band off and tied it to the mouth of the bag, which is the reason she was named, "The One with the Band." Then the Messenger of Allah ﷺ and Abu Bakr ؓ went to a cave in Mount Thaur, where they remained in hiding for three nights. Abdullah, the son of Abu Bakr ؓ, who was a young boy endowed with intelligence and understanding, would spend the nights with them. He would leave them at early dawn, so that in the morning he would be with the Quraish in Makkah, acting as if he had spent the night there. He would not hear of any plot that was contrived against them except that he absorbed it and went with news of it to them (i.e., to the Prophet ﷺ and Abu Bakr ؓ) when darkness mixed (in the sky). Aamir ibn Fuhairah, the servant of Abu Bakr ؓ, would herd a *Minhah* of sheep (a *Minhah* refers to an animal that is borrowed for the benefit of its milk), and bring the herd to them (i.e., to the Prophet ﷺ and Abu Bakr ؓ) one hour after 'Eesha. They would have the benefit of *Risl* at night – the milk of the said herd and its *Radweef* – until Aamir ibn Fuhairah steered them away with a call during the last part of the night, when the darkness of the night mixes with the light of the morning. He did this on each of the three nights. The Messenger of Allah ﷺ and Abu Bakr ؓ hired a man from Banu Ad-Dail; he was from Banu Abd ibn Ade'e, and he was a guide and a *Khireet* –

a *Khireet* is an expert guide. He had an alliance with the family of Al-'Aas ibn Waail As-Sahmee, and he was upon the religion of the disbelieving Quraish. But still, they trusted him and handed over to him their mounts, and made an appointment to meet him at the cave of Thaur after the passing of three nights. So on the morning following the third night he was to come with their mounts. Travelling with them (on their journey) were Aamir ibn Fuhairah and their guide, who led them along the pathways of the seaside."^[1]

The Messenger ﷺ Leaves For The Cave

Other than 'Alee ibn Abee Talib ؓ, Abu Bakr As-Siddeeq ؓ and the family of Abu Bakr ؓ, no other person knew that the Messenger of Allah ﷺ left when he did. As for Alee ؓ, the Messenger of Allah ﷺ ordered him to stay behind in order to return to people the valuable items that they had entrusted to him. It is a well-known fact that whenever anyone feared over a valuable item - fearing loss or theft or otherwise - that person would entrust the item to the Messenger of Allah ﷺ, knowing fully well that he was a paragon of both truthfulness and trustworthiness.

After they met at an appointed time, the Messenger ﷺ and Abu Bakr ؓ left from a small opening behind Abu Bakr's house. Here we see yet another example of how the Prophet ﷺ and Abu Bakr ؓ took all possible pains to keep their journey a secret, so as to avoid being followed by the Quraish and prevented from their blessed journey. Three nights after they arrived at the cave, they had an appointment with their guide, Abdullah Ibn Uraiqat.

The Prophet's Supplication When He Left Makkah

It is related that, when the Prophet ﷺ was leaving Makkah, he ﷺ invoked Allah ﷻ, saying, "All praise is for Allah, Who created me, prior to which time I was non-existent. O Allah, help me

^[1] Related by Bukhaaree, the *Virtues of the Ansaar*, chapter "The Hijrah (migration) of the Prophet ﷺ and the Companions ؓ to Al-Madeenah"; *Hadeeth* number: 3905.

overcome the terror of the world, the vicissitudes of time, and the hardships of the nights and days. O Allah, be my Companion on my journey, and my Successor over my family (A successor is one who succeeds another due to the latter's absence or death); and bless me in that which You have provided for me; make me humble to (and for) You; make me upright in character; make me beloved to You; and do not make me dependent upon people. O Lord of the weak ones, and O my Lord: I seek refuge with Your Noble Countenance, for which the heavens and earth shine, and with which darkness is dispelled, and upon which the matter of the first ones and the last ones becomes good (and upright) – from Your anger befalling me and from Your wrath descending upon me. I seek refuge with You from the termination of Your Favour (upon me), from the suddenness of Your wrath, from the departure of the good health that You bless (me) with, and from all (forms of) Your wrath. It is Your Right that I should strive to please you as much as I am able to. There is neither might nor power except with You.”^[1]

When he ﷺ was about to leave Al-Hazwarah in the marketplace of Makkah, the Messenger of Allah ﷺ stopped and said, “By Allah, you are indeed the best of Allah's lands, and the most beloved of Allah's lands to Allah. And had I not been expelled from you, I would not have left (you).”^[2]

Imam Ahmad related from Ibn 'Abbaas ؓ that, “The Polytheists followed the trail of the Messenger of Allah ﷺ. Then when they reached the mountain – Mount Thaur – they became confused, and so they climbed the mountain (to search it and to gain a better view of surrounding lands). Upon passing the cave (wherein which the Prophet ﷺ and Abu Bakr ؓ were hiding), they saw upon its door a spider's web. And they said, ‘Had he entered here, a spider would not have woven (a web) over its door.’”^[3] Allah's

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Katheer (3/230-234).

^[2] Related by At-Tirmidhee, the Book of Virtues, chapter “The Superiority of Makkah” (5/722).

^[3] *Musnad Imam Ahmad* (1/348).

'soldiers' work against falsehood and for the truth; and the danger of one of those 'soldiers' is not known by its size, for consider the spider in this story, the small birds that destroyed the army of Abraha, or even the small microbes that the eye cannot see but that can destroy an entire population. Allah ﷻ said:

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْذَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ﴾
 ﴿٣١﴾

“And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur’an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel)] and that the believers may increase in faith (as this Qur’an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: “What Allah intends by this (curious) example?” Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.” (Qur’an 74: 31)

Allah’s Care And Protection Of His Messenger ﷺ

Despite all of the material steps that the Messenger of Allah ﷺ took to ensure secrecy for his migration, he ﷺ in no way depended or relied upon the efficacy of his own efforts; to the contrary, he ﷺ relied and depended completely upon Allah ﷻ, hoping for His help and support. Allah ﷻ said:

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ
سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾﴾

"And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madeenah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." (Qur'an 17: 80)

When the pursuing polytheists surrounded the cave, the Prophet ﷺ and Abu Bakr ؓ could see them from where they were hiding. The Messenger of Allah ﷺ then comforted Abu Bakr ؓ and informed him that Allah ﷻ would help them out of their difficult situation. Abu Bakr ؓ later said, "While I was in the cave, I said to the Prophet ﷺ, 'If one of them were to look underneath his feet, he would see us.' He ﷺ said, 'What do you think, O Abu Bakr, about two, when Allah is their third?'" The following is related in another narration: "Be quiet, O Abu Bakr, two and Allah is their third."^[1]

Allah ﷻ said:

﴿إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتُهُ عَلَيْهِ وَأَيَّدُوهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾

"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he ﷺ said to his Companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allah is with us." Then

^[1] Related by Bukhaaree, the Book of the Companions' Virtues, chapter "The Superiority and Virtues of the Muhaajiroon"; Hadeeth number: 3653.

Allah sent down his Sakinah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise." (Qur'an 9: 40)

In his commentary of this Verse, At-Tabaree said, "Here, Allah ﷻ informs the Prophet's Companions ﷺ that it is He, and not them, Who is the guarantor of His Messenger's success and victory over the enemies of His religion. Allah ﷻ reminds them of how He saved the Prophet ﷺ when he was greatly outnumbered. So in effect, He is saying to them: O believers, regardless of whether or not you help My Messenger when he asks you for help, I will help him. The Prophet ﷺ told Abu Bakr ﷺ not to be sad or afraid because he knew that Abu Bakr ﷺ was afraid that the Quraish would find out where they were. And so the Messenger of Allah ﷺ said to him: Do not be sad (or afraid), for indeed, Allah is with us and will help us, so that the polytheists will not find us. Also, it is as if Allah ﷻ is saying: Allah ﷻ helped him against his enemies when he was afraid and greatly outnumbered, then how is it that He will forsake him and make him dependant upon you when He has strengthened him and increased the number of his followers."^[1]

Also commenting on the above-mentioned verse, Dr. Abdul-Kareem Zaidan said, "In this Verse, Allah ﷻ relates that the Prophet ﷺ said, 'Surely Allah is with us.' In another Verse, in the course of discussing those who fear Allah and are good-doers, Allah ﷻ said:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ (١٢٨)

"Truly Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers)." (Qur'an 16: 128)

^[1] Tafseer At-Tabaree (10/135).

In the latter Verse, Allah ﷻ mentions that He is with those who fear Him and those who are good-doers, but in the former Verse no similar stipulation of a quality or of a deed – fearing Allah, doing good deeds, etc. – is made. Therefore, Allah being with the Messenger ﷺ and his Companion ﷺ is of a higher level than Allah ﷻ being with those who fear Him and those who are good-doers. That Allah ﷻ is with the Messenger ﷺ and his Companion ﷺ means that He helps them with signs and miracles.”^[1]

Sayyid Qutb also commented on the above-mentioned Verse, saying, “This refers to when the Quraish lost patience with Muhammad ﷺ, as is always the case when the tyrannical dark forces of evil are faced with the truth. Not being able to ward off the truth, the leaders of the Quraish plotted against the Prophet ﷺ and agreed to rid themselves of him by killing him. But Allah ﷻ informed him of their plot and inspired him with the command that he should leave Makkah, taking with him no army of helpers, but rather a single Companion ﷺ. The superior material strength of the polytheists over the Prophet ﷺ was obvious and clear. But then what was the end result? Despite the fact that, materially speaking, the Quraish were stronger and that they outnumbered the Prophet ﷺ and his Companion ﷺ, Allah ﷻ blessed the Prophet ﷺ with victory, helping him with forces that the human eye cannot see. The polytheists were then faced with humiliation and defeat, and Allah ‘Made the word of those who disbelieved the lower most, while it was the Word of Allah that became the upper most.’ This was a reminder (to the Prophet’s Companions ﷺ) of Allah’s help for his Messenger ﷺ at a time when all odds were against him, a reminder that Allah ﷻ was fully able to send the Prophet ﷺ to another people, to those who would not tarry and linger when it came to helping him ﷺ.”^[2]

^[1] *Al-Mustafaad Min-Qisas-ul-Qur’an* (2/100).

^[2] Refer to *Fee Dhilaal Al-Qur’an* (3/1656).

The Tent Of Umm Ma'bad On The Path Towards Al-Madeenah

Three nights after they entered the cave, the Messenger of Allah ﷺ and Abu Bakr ؓ exited from it and began their journey towards Al-Madeenah. By that time, very few polytheists were still searching for the Prophet ﷺ, for most of them assumed that he ﷺ was already beyond their reach. Hitherto we mentioned that the Prophet ﷺ and Abu Bakr ؓ hired a man from Banu Ad-Dail, whose name was Abdullah ibn Uraiqit. Although he was a polytheist, they had trusted him with their mounts and had made an appointment to meet him at the cave three days after they had first entered it. True to his word, he showed up at the appointed time and then proceeded to lead them along roads that were unknown and unused, thus making it less probable for them to be apprehended by the disbelieving Quraish.

On his way to Al-Madeenah, the Prophet ﷺ passed by Umm Ma'bad in Qudaid. Umm Ma'bad's full name is 'Aatikah bint Ka'ab Al-Khuzaa'iyah, and Qudaid was an area in which the Khuzaa'ee tribe lived. Umm Ma'bad's brother was Khunais ibn Khalid Al-Khuzaa'ee; it was he who related Umm Ma'bad's story. His narration of her story is related by many narrators, and thus has been recorded in many books of *Seerah*. In regard to Umm Ma'bad, ibn Katheer said, "Her story is well-known and is related through many chains that strengthen one another." The narration of Khalid ibn Khunais ؓ, who was a Companion of the Messenger of Allah ﷺ, is as follows:

"When the Messenger of Allah ﷺ left Makkah, he left with the intention to migrate to Al-Madeenah. Accompanying him were the following: Abu Bakr ؓ; Abu Bakr's servant, 'Aamir ibn Fuhairah ؓ; and their guide, Abdullah ibn Uraiqit Al-Laithee. They passed by the tent of Umm Ma'bad Al-Khuzaa'iyah; Umm Ma'bad was an old yet strong and hardy woman. She was sitting down with her arms folded over her knees outside of her tent. They asked her whether she had meat and dates that they

could purchase from her, but they got none of that from her. The provisions of her people had run out, and they were living through a period of drought. The Messenger of Allah ﷺ saw a sheep at the side of the tent and said, 'What about this sheep, O Umm Ma'bad?' She said, 'It is, despite being weak, the sole sheep that is left behind (after the drought).' The Prophet ﷺ said, 'Does it contain any milk?' She said, 'It is weaker than that (i.e., no, it contains no milk).' The Prophet ﷺ asked, 'Do you give me permission to milk it?' She said, 'Yes, may my mother and father be sacrificed for you! Certainly, if you find milk in it, then milk it.' The Messenger of Allah ﷺ made a supplication for it and passed his hand over its udder. He ﷺ mentioned Allah's Name, and invoked for Umm Ma'bad to be blessed in her sheep. The sheep then opened its legs, getting in a position to be milked, and milk began to come out (from its udder). The Prophet ﷺ asked for a container to be brought to him, one that was large enough to feed a group of people. He then milked a large quantity of milk into it, milk that continued to flow until it became filled to the top. He ﷺ then gave Umm Ma'bad milk to drink, and she drank until she became fully satisfied. He ﷺ then gave his Companions to drink, until they became fully satisfied. The Prophet ﷺ was the last of them to drink. Next, they began to drink over and over again until they all became fully satisfied. And then the Prophet ﷺ milked the sheep into the container for a second time, until it became filled to the top again. They left the sheep (and the container) with her, completed the transaction (by paying her), and then departed from her. Umm Ma'bad did not have to wait long before her husband, Abu Ma'bad, returned to her, herding back with him a number of emaciated she-goats, which were so weak that they hobbled from one side to another. When Abu Ma'bad saw the milk, he became amazed and asked, 'Where did you get this milk from, O Umm Ma'bad. The sheep (we own) is far from pastureland and has not given birth, and there is no other milk-bearing sheep in the house.' She said, 'No, by Allah, (you are right). But what happened is that a blessed man passed by us, and such and such was his situation.' Abu Ma'bad said, 'O Umm

Ma'bad, describe him for me.' She said, 'I saw a man who was patently handsome and whose face was radiant; and he had good manners. He was not skinny or emaciated, and he can overall be described as being handsome. His eyes were *Da'aj* (i.e., the black part of his eyes was extremely black, and the white part of them was extremely white), and his eyelashes were long. His voice was not strident, his neck was long, and his beard was thick. The hairs of his eyebrows were thin and long, and both eyebrows were joined together. If he remained silent, then there was a sense of dignity about him; and if he spoke he would be covered by beauty and radiance. Seen at a distance, he is the most handsome and magnificent of people. And from up close, he is the sweetest and best of people. His speech is sweet and positively true; he speaks moderately, neither too much nor too little. He is of medium-height; neither is he taller than most people nor is he so short as to be disparaged (for being short). He ﷺ was the most radiant of the three in appearance and the most esteemed as well. He had companions who surrounded him. If he spoke, they listened attentively. And if he commanded, they hurried to execute his command. He is such that people should serve him and gather around him. He does not frown, and he is certainly not in the least linked to ignorance.' Abu Ma'bad said, 'By Allah, he is the companion of the Quraish whose affair had been mentioned to us I have indeed resolved to become his companion, and I will indeed achieve that goal if I find a way to do so.'"^[1]

Suraaqah Ibn Maalik Joins In The Hunt For The Messenger Of Allah ﷺ

Throughout the gathering places of Makkah, the leaders of the Quraish announced that they were offering a reward for anyone who brought back the Prophet ﷺ, dead or alive. The reward that they offered was no paltry sum; it was one-hundred camels, which in those times was considered a great deal of wealth. News

^[1] Refer to *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 107).

of the reward spread not only throughout the precincts of Makkah, but also to the many tribes that lived in areas close to Makkah. As soon as he heard about the said reward, Suraaqah ibn Maalik ibn Jo'shum decided to do whatever he could to find and apprehend – and kill, if necessary – the Messenger of Allah ﷺ. He was, however, not the only one that was looking to gain the reward; many others also joined in the hunt, which is why it was of course wise for the Prophet ﷺ to remain in the cave of Thaur for a number of days. Little did Suraaqah know that, although he went out seeking the blood of the Prophet ﷺ, he would return as a follower of the Prophet ﷺ, doing all that was in his power to protect him from the Quraish.

'Abdur Rahman ibn Maalik Al-Mudlijee, nephew of Suraaqah ibn Maalik, related on the authority of his father that Suraaqah said:

"Messengers from the disbelieving Quraish came to us and offered a reward to anyone who came back with the Messenger of Allah ﷺ or Abu Bakr ؓ; the reward was to be given to anyone who killed or captured either of the two. While I was sitting down with some of my fellow Banu Mudlij clansmen, a man came to us and said, 'O Suraaqah, I have just seen shades of blackness along the seaside (i.e., he saw figures in the distance that appeared to him as shades of blackness). I think that they were Muhammad ﷺ and his Companions ؓ.' I knew that it was indeed them (that the man saw), and I said to him, 'Indeed it is not them (he wanted to trick the man, so that he could get the reward all for himself); what you saw were such and such people. Go forth with our spies.' I then stayed in that gathering for an hour, after which I stood up, entered (my home), and ordered my female servant to take my horse to the other side of the hillside and to restrain it there for me. Meanwhile, I took my spear and went out with it from the back exit of my house. I let my spear's blade drag on the ground, and I lowered its higher (i.e., other) end. When I reached my horse, I mounted it. I spurred it to go fast, so that I could reach them (more quickly). When I had almost reached them, my horse

stumbled, and I fell off of it. I stood up, reached down with my hand to my quiver, and took out from it *Al-Azlaam* (glasses that were used in pre-Islamic times; upon them was written either, 'Do,' or, 'Don't do'; based on what was written on the randomly chosen glass, one would decide upon what course of action to take). I asked to be told by the *Al-Azlaam* what I should do: whether I should harm them or not. What came out was the answer I disliked (i.e., not to harm them). I mounted my horse and disobeyed the *Al-Azlaam*. My horse brought me nearer until I could hear the recitation of the Messenger of Allah ﷺ, who did not turn around; Abu Bakr ؓ, on the other hand, turned around frequently. The two forelegs of my horse sank into the ground, and continued to do so until the horse was knee-deep (into the ground); I fell off of the horse and then proceeded to prod it (into getting its forelegs out of the ground). It rose, but barely got its forelegs out. When it had straightened up in an upright position, the remains (of earth) on its hands formed shining smoke in the sky I (again) asked for guidance from *Al-Azlaam*, and (again) what came out was the answer I disliked. I called out to them, asking for a promise of safety. They stopped, and I rode my horse until I reached them. When I had earlier been prevented (over and over again) from reaching them, it occurred to me that the affair of the Messenger of Allah ﷺ (i.e., Islam) will become victorious. I said to him, 'Verily, your people have placed a reward over you,' and I informed them about what the people (i.e., the Quraish) wanted to do with them. I offered them provision and equipment, but they took nothing from me; nor did they ask me (for anything), except, that is, when he ﷺ said, 'Keep our matter a secret (i.e., don't tell anyone where we are).' I asked him to write for me on a scroll a guarantee of safety. He ﷺ ordered 'Aamir ibn Fuhairah ؓ to write it, and 'Aamir then wrote it down (for me) on a piece of leather. The Messenger of Allah ﷺ then resumed his journey.'"^[1]

There is a famous story about Suraaqah that has been related by Ibn 'Abdul-Barr, Ibn Hajar, and others. In Ibn 'Abdul-Barr's

^[1] Related by Bukhaaree.

narration, it is related that the Messenger of Allah ﷺ once said to Suraaqah ibn Maalik ؓ, "How shall it be with you when you wear the two bracelets of Kisra?" Years later, during the caliphate of 'Umar ؓ and just after the Muslims conquered the lands of Persia, Kisra's two bracelets, belt, and crown were brought to 'Umar ؓ. 'Umar ؓ sent for Suraaqah ibn Maalik ؓ, and when the latter came, 'Umar ؓ attired him in the two bracelets. Suraaqah ؓ was a hirsute man, having an especially hairy forearm. After 'Umar ؓ instructed Suraaqah ؓ to raise his hands, 'Umar ؓ said, "Allah is the Greatest. All praise is for Allah, Who has removed them from Kisra ibn Hurmuz, the one who used to say, 'I am the lord of mankind,' and has made Suraaqah ibn Maalik ibn Jo'sham - a Bedouin from the Banu Mudlij clan - put them on." 'Umar ؓ raised his voice with these words, instructed Suraaqah ؓ to climb a riding animal, and paraded with him through the streets of Al-Madeenah, while the people surrounded him. Meanwhile, Suraaqah ؓ also raised his voice, repeating the words of 'Umar Al-Faarooq ؓ: "Allah is the Greatest. All praise is for Allah, Who has removed them from Kisra ibn Hurmuz and has made Suraaqah ؓ ibn Jo'sham - a Bedouin from the Banu Mudlij clan - put them on."

He Whom Allah Guides None Can Lead Astray; A Final Word On Suraaqah Ibn Malik ؓ

At first, Suraaqah ؓ wanted to capture the Messenger of Allah ﷺ dead or alive, in order to gain a reward of one-hundred camels. How quickly things changed, though, when he soon ended up doing the opposite of what he had set out to do; he even helped draw the attention of the polytheists away from the Messenger of Allah ﷺ. For if he came across another mercenary who was also pursuing the Prophet ﷺ, he would say to him, "You are now free of his face," ostensibly telling the man that it was too late to capture the Prophet ﷺ, but inwardly hoping to dissuade him from continuing on his pursuit. When Suraaqah ؓ was finally sure that the Prophet ﷺ had reached Al-Madeenah Al-

Munuwaarah, he began to tell people about his story and about what had happened to his horse when he had been in close pursuit of the Prophet ﷺ. News spread about his encounter with the Prophet ﷺ and about what he did afterwards to draw people's attention away from the Prophet ﷺ, until he became the topic of discussion in all of Makkah's social circles. The leaders of the Quraish feared that Suraaqah's story would inspire some of Makkah's inhabitants to embrace Islam. They dared not physically harm Suraaqah ؑ, for he was the leader of a strong clan, but Abu Jahl did respond nonetheless by sending verses of poetry to the people of Banu Mudlij, condemning Suraaqah ؑ for his actions. Suraaqah ؑ responded by sending back verses of poetry in which he censured Abu Jahl for knowing that Islam was the religion of Truth but still refusing to become a Muslim; in his poem, Suraaqah ؑ also stated that the time was near when people would race in throngs to the Prophet ﷺ in order to join the ranks of his followers.

The Ansaar Gather To Welcome The Messenger Of Allah ﷺ

After hearing about the Messenger of Allah's departure from Makkah, Madeenah's Muslim population would go out every morning to wait for him at Al-Harrah, Al-Harrah being a land that borders Al-Madeenah and that is known for its rocky terrain. Every morning, they would continue to wait for him until the heat of high-noon forced them to return to their homes. On the last of those days, after they had waited for the entire morning, they returned to their homes. Meanwhile, a Jewish man noticed something in the distance while he was perched above one of the castles of the Jews. What he saw in the distance was the travelling party of the Messenger of Allah ﷺ, each member of which was wearing a white garment. The Jewish man knew that he was seeing people, for as they advanced, mirages were disappearing. Not being able to control himself, the Jew said as loud as he could, "O group of Arabs, here comes your grandfather whom you have

been waiting for." The Muslims raced to their weapons and then set out to meet the Messenger of Allah ﷺ in the open terrain of Al-Harrah. He led them towards the right, until he stopped with them in the district of the 'Amr ibn 'Auf clan. This was on a Tuesday in the month of Rabee 'Al-Awwal. Abu Bakr ؓ stood up for the people, and meanwhile, the Messenger of Allah ﷺ sat down and remained quiet. The people of the *Ansaar* – specifically those who had never before seen the Messenger of Allah ﷺ – began to greet Abu Bakr ؓ (thinking that he was in fact the Messenger of Allah ﷺ). But then when the sun came over the Messenger of Allah ﷺ so that he was no longer protected by shade, Abu Bakr ؓ went and shaded him with his robe. Everybody then knew which of the two the Messenger of Allah ﷺ was. The Messenger of Allah ﷺ remained in the district of Banu 'Amr ibn 'Awf for somewhere between thirteen to nineteen nights. During that period, the Muslims built the *Masjid* that was established upon piety – *Masjid Quba*. The Messenger of Allah ﷺ prayed in that *Masjid*, after which he climbed his riding animal (getting ready to set out for Al-Madeenah).

After the Prophet ﷺ had spent a number of days in Quba and wanted to move on towards Al-Madeenah, he sent for the *Ansaar*. They came and greeted both the Prophet ﷺ and Abu Bakr ؓ. And they said, "Ride in safety and with (our) obedience (to you)." The Prophet of Allah ﷺ and Abu Bakr ؓ climbed their mounts, and (for protection) they were surrounded by weapons. When the Prophet ﷺ finally arrived in Al-Madeenah, someone who witnessed his arrival said, "The Prophet of Allah ﷺ has come, The Prophet of Allah ﷺ has come." The people began to look towards him and say, "The Prophet of Allah ﷺ has come."

It was a day of happiness and joy, a day that was unprecedented in the history of Al-Madeenah. People attired themselves in their best clothing, as if it was a national holiday; in fact, it was a holiday and a day of exuberant celebration, for it was the day on which Islam physically moved from its narrow sphere in Makkah – narrow not because of the city but because of its inhabitants – to

the spaciousness of Al-Madeenah, from which it soon spread to the various corners of the globe. The people of Al-Madeenah graciously received Allah's great favour upon them. They were thankful that their land was being appropriated for the service of Islam. It was with the knowledge of these blessings that the people of Al-Madeenah left their homes in a state of joy and happiness, all the while saying, "O Messenger of Allah, O Muhammad, O Messenger of Allah."^[1]

The following is related by Imam Muslim: "When the Messenger of Allah ﷺ entered Al-Madeenah, the men and women climbed to the top of their houses, and the children and servants scattered about in the streets, calling out, 'O Muhammad, O Messenger of Allah, O Muhammad, O Messenger of Allah!'"^[2]

After this hospitable and joy-filled reception, which remains unparalleled in the annals of history, the Messenger of Allah ﷺ continued to march forward until he reached the house of Abu Ayyoub Al-Ansaaree ؓ. Within a long narration that is related by Anas ؓ, the Prophet ﷺ asked, "Which of the houses of our family is closest?"

Abu Ayyoub ؓ said, "Mine is, O Prophet of Allah. Here is my home, and here is my door." The Prophet ﷺ said, "Go and prepare for us a *Maqeel* (a *Maqeel* is a place in which one takes a noon nap)." The Messenger of Allah ﷺ then remained a guest in the house of Abu Ayyoub ؓ until the construction of his *Masjid* and homes was completed.

This marked the end of the migration of the Prophet ﷺ and his Companions ؓ to Al-Madeenah. But the migration of the Prophet ﷺ did not mark the end of the goals and purposes that the migration itself signified. The Prophet's safe arrival in Al-Madeenah was a harbinger of good things to come. His arrival signified the end of one phase of his *Da'wah* and the beginning of

^[1] Refer to *Al-Hijrah Fil-Qur'an Al-Kareem* (pg. 353).

^[2] Related by Muslim, chapter "Concerning the *Hadeeth of Hijrah* (migration)"; *Hadeeth* number: 2009.

an entirely new phase. The establishment of a Muslim country, which was realized with the migration of the Prophet ﷺ, enabled the development of a wonderfully civilized and advanced society, one that was established upon faith, piety, goodness, and justice. Because this new country was established on these principles, it was soon able to overcome the two greatest empires of the time: the Persian and the Roman Empires.

Benefits, Lessons, and Morals

1) The struggle between truth and falsehood is as old as it is lasting in this world

That, in this world, the struggle between truth and falsehood is perpetual and lasting is from the *Sunan* (ways) of Allah ﷻ regarding his creation. Allah ﷻ said:

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾﴾

“Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allah.” For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of Allah is mentioned much, would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.” (Qur’an 22: 40)

Despite the fact that the said struggle often repeats itself throughout history, its eventual end is known:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾﴾

“Allah has decreed: “Verily, it is I and My Messengers who shall be the victorious.” Verily, Allah is All-Powerful, All-Mighty.” (Qur’an 58: 21)

2) The enemies of Islam constantly plot against those who call upon others to embrace the truth

When someone invites his people to embrace the teachings of Islam, his opponents will fight him in any way they can, either through imprisoning him, killing him, or banishing him from their lands. It is upon the *Daa'ee* (one who invites unto the way of Allah) to seek refuge with Allah ﷻ from their harm and to place his complete trust upon Allah ﷻ; it is also upon him to know that evil plots encompass none save those who make them. Allah ﷻ said:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾﴾

"And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning: and Allah is the Best of the planners."
(Qur'an 8: 30)

One of the ways in which the people of falsehood wage war against their enemies is to use wealth to tempt weak souls, using them as a means to achieve their ends. That is why the leaders of the Quraish offered a sum of one-hundred camels to anyone who came back to them with the Messenger of Allah ﷺ, either dead or alive. Many greedy and weak souls went out to gain that award. One such person, Suraaqah ؓ, went out to gain that paltry, worldly sum – which, if he had achieved it, would have been the cause of his destruction – but instead came back, by the blessings of Allah, with the greatest acquirement possible for man: *Eemaan* (faith). Hitherto used as a tool to capture the Prophet ﷺ, Suraaqah ؓ became an instrument through which the Prophet ﷺ remained protected, for Suraaqah ؓ then tried his utmost to throw others off the Prophet's track. Allah ﷻ said:

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْرَجُونَ ﴿٣٦﴾﴾

“Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.”
(Qur’an 8: 36)

3) It is a Muslim’s Duty to plan and take action to achieve his goals

When one studies the migration of the Prophet ﷺ to Al-Madeenah, one is struck by two important aspects of his journey: First, the detailed planning behind the Prophet’s departure from Makkah and journey towards Al-Madeenah; and second, the practical, necessary actions that the Prophet ﷺ took to make sure that he achieved his goal of safely arriving in Al-Madeenah. Therefore, one should understand that planning is a part of the Prophet’s *Sunnah*, which means that a Muslim should have an effective and practicable plan for everything that is required of him in life. Those who do not plan the affairs of their lives, but rather pride themselves in their spontaneity and impulsiveness, end up hurting themselves as well as other Muslims.

In regard to when the Prophet ﷺ began to prepare for his journey to Al-Madeenah, one should notice the following:

To make sure that he would safely arrive in Al-Madeenah, the Prophet ﷺ made a detailed plan for his trip. In fact, every aspect of the Prophet’s journey was well-planned in advance; for example:

- a) The Prophet ﷺ visited Abu Bakr ؓ at that part of the day when it is hottest, a time during which people normally do not come out of their homes. He ﷺ came at that time so as to avoid being seen by Quraish’s leaders or their spies.
- b) So as to avoid being recognized, the Prophet ﷺ concealed his identity while he was going to Abu Bakr’s house. In one narration, it is mentioned that the Prophet ﷺ had wrapped his head and most of his face up in some cloth.
- c) The Prophet ﷺ ordered Abu Bakr ؓ to remove from his

presence anyone that was inside of his house. And then when he ﷺ spoke, the only thing he mentioned was that they were going to depart for Al-Madeenah; he ﷺ made no mention of the direction or the roads they were going to take to complete their journey.

- d) They left during the night, from the back door of Abu Bakr's house.
- e) One of the main precautions that the Prophet ﷺ took was that he travelled by unused and unknown roads. In doing so, he sought the help of one who had expert knowledge about desert pathways. The person the Prophet ﷺ hired was a polytheist; nonetheless, the Prophet ﷺ knew that he could be trusted. This proves that as long as an expert in a given area of knowledge was trustworthy, the Messenger of Allah ﷺ did not hesitate to rely on his knowledge, regardless of his faith.

The Prophet ﷺ chose trustworthy and skilled people to help him complete his journey. We should note that the people he chose were trustworthy relatives of either himself or of Abu Bakr ؓ or people who were qualified for a single important task. That the Prophet ﷺ chose the right people for each specific task made the overall success of the journey all the more likely.

It was an excellent ploy to have 'Alee ibn Abee Taalib ؓ sleep in the place of the Messenger of Allah ﷺ. The disbelievers ended up being completely deceived, thinking throughout the night and the morning that the Prophet ﷺ was sleeping in his bed. Since someone, namely 'Alee ؓ in particular, was sleeping in the bed of Prophet ﷺ, the Prophet ﷺ was able to leave unnoticed in the dark hours of the night. When the plotting disbelievers woke up in the morning, their eyes remained fixed on the bed of the Messenger of Allah ﷺ, and they had no doubt that the Prophet ﷺ was still sleeping. There was, after all, some person who was still sleeping and rolled up in a blanket, and they had no reason to believe that that person was anyone other than the Prophet ﷺ.

The heroes of the Prophet's migration are as follows:

- 1) 'Alee ؑ: He remained behind and slept in the bed of the Prophet ﷺ to confuse the polytheists, to return the wealth that people had entrusted to the Prophet ﷺ, and to then wait for the right moment to begin his journey towards Al-Madeenah.
- 2) 'Abdullah ibn Abu Bakr ؑ: In the early days of the *Hijrah*, while the Prophet ﷺ was in the cave with Abu Bakr ؑ, Abdullah ؑ gathered intelligence and kept a close eye on the movements of the enemy.
- 3) Asmaa Dhaat-An-Nitaaqain ؑ: It was she who carried provisions from Makkah to the cave, having to do so in a stealthy and careful manner, in order to avoid being seen by those polytheists who were searching for the Prophet ﷺ in order to kill him.
- 4) 'Aamir ibn Fuhairah ؑ: He was a simple and trustworthy shepherd who would give meat and milk to the Prophet ﷺ and Abu Bakr ؑ while they were in the cave; he also contributed to the Prophet's mission by erasing his and Abu Bakr's ؑ footprints, which would otherwise have been noticed by those who were searching for them.
- 5) 'Abdullah ibn Uraiqit: Throughout the journey, he acted as a trustworthy and skilled guide.

Based on what I have hitherto mentioned, it is clear that the Prophet ﷺ did all that was physically possible to successfully go from Makkah to Al-Madeenah without being apprehended by the enemy. His plan was both detailed and intricate; in short, he made preparations for all possible contingencies. Despite the fact that the plan was detailed, it was not overly complicated, in that he used the exact number of people that were necessary for the mission, no more and no less. Having done all that he could to ensure the success of his journey, the Prophet ﷺ placed his complete trust in Allah ﷻ, knowing fully well that Allah ﷻ would protect him from the enemy.

4) In order to achieve one's goals, one must plan and strive and work

It is compulsory in Islam for one to do all that is Islamically lawful in order to achieve his goals. This does not mean, however, that one will actually end up achieving all of his goals, for success ultimately depends upon Allah's Decree and command. So in addition to the physical steps one takes in order to achieve his goals, one must place his complete trust upon Allah ﷻ. Taking reasonable, practical steps and depending upon Allah: these are the two ingredients of success, and if a person is lacking in either of them, his level of *Tawakkul* (trust in Allah ﷻ) is deficient.

The Messenger ﷺ did all that was humanly possible when he prepared for his migration to Al-Madeenah; at the same time, however, he depended completely upon Allah ﷻ, invoking Him and asking Him to make his journey a successful one. Then, the Prophet's prayers were answered: the polytheists could not see him in the cave, Suraaqah ؓ was prevented from approaching him, and so on from the various ways in which Allah ﷻ protected him ﷺ.

5) A Muslim must have faith in the miracles with which Allah ﷻ blessed the Prophet ﷺ

During the migration of the Prophet ﷺ, miracles occurred that remind us of Allah's care and protection of His Messenger ﷺ. One such miracle was how – at least as is recorded in certain narrations – a spider wove its web over the mouth of the cave in which the Prophet ﷺ was hiding. Another miracle occurred when the Messenger ﷺ passed by the tent of Umm Mu'bad, in terms of how a great deal of milk came out of a weak, emaciated sheep. And yet another miracle occurred when Suraaqah ؓ was prevented from advancing towards the Prophet ﷺ when he had the intention of killing the Prophet ﷺ or at the very least capturing him. There is even another miracle that is related to Suraaqah ؓ: the Prophet ﷺ promised him that he would one day wear the two bracelets of Kisra, the Emperor of Persia – something that seemed near impossible at the time, but that actually ended up happening

years later during the caliphate of 'Umar ibn Khattaab ؓ. The point here is that as Muslims, we should not shy away from discussing and appreciating such miracles. As long as a miracle is established in the authentic *Sunnah* of the Prophet ﷺ, we should believe in it, mention it in circles of knowledge, and point out to the people that it is from the signs of Prophethood.

6) It is permissible for a Muslim to seek the help of a trustworthy disbeliever

As long as one has good reason to trust a particular disbeliever, one may receive his help. In our study of the Prophet's migration, we came across how he ﷺ and Abu Bakr ؓ hired a polytheist to be their guide. They entrusted him with their riding animals and made an appointment to meet him three days later at the cave of Thaur. To be sure, they had entrusted him with very sensitive information; therefore, it was obvious that the Prophet ﷺ and Abu Bakr ؓ trusted him implicitly, in spite of his faith.

Some disbelievers and sinners can be trusted with one's private affairs based on some quality that they possess. For example, a Muslim might trust a disbeliever because he is a close relative, because he has known him for a long time, because he is a good neighbour, because he is morally upright, or because of any other similar reason. Basically, it is a matter of judgement that is left to the intelligence and intuition of the individual Muslim who is seeking help from a particular disbeliever.

7) Women played an important role in the *Hijrah* (migration)

In regard to the migration to Al-Madeenah, many female Muslims are remembered for their sacrifices for and contributions to Islam. One example is 'Aishah bint Abu Bakr As-Siddeeq ؓ, who preserved for us the story of the Prophet's migration, kept it memorized, and then conveyed it to the Muslim nation, so that we can now easily find it recorded in the books of *Hadeeth*. We also should remember the example of Umm Salaamah ؓ, who endured many hardships and made many sacrifices before she was finally able to make the journey to Al-Madeenah. And Asmaa

Dhaat-'An-'Nitaqain ؓ deserves special mention, for it was she who went with food and drink to the cave, and as a result endured physical harm for the cause of Islam. She ؓ herself relates a part of that story: "When the Messenger of Allah ﷺ and Abu Bakr ؓ left, a group of people from the Quraish came to us, and among them was Abu Jahl ibn Hishaam. They stood at the door of Abu Bakr's home, and I went out to meet them. They said, 'Where is your father, O daughter of Abu Bakr?' I said, 'By Allah, I do not know where my father is.' Abu Jahl – who was evil and wicked – struck me with a hard slap on my face, which resulted in my earrings falling off. Then they left."^[1]

In the way that she preserved the Prophet's secret and in the way she remained firm and steadfast in the face of an oppressive tyrant, 'Aasma ؓ taught a profound lesson to all Muslim men and women. Her steadfastness did not stop there, however; when her grandfather, Abu Quhaafah, later visited her, he said, "By Allah, I indeed think that he (i.e., Abu Bakr ؓ) has caused you grief by taking along with him all of his wealth." Abu Quhaafah was blind, and so 'Aasma ؓ said to him, "No, indeed! O my father, place your hand on this wealth." Upon placing his hand on the object she put before him, he said, "That is fine then. If he has left this to you, then he has indeed done well by you." When she later recounted this incident, 'Aasma ؓ said, "No, by Allah, he did not leave anything for us; I did that simply because I wanted to appease the old man."^[2] 'Aasma ؓ had placed stones in front of Abu Quhaafah, so that when he placed his hands on them, he would think that he was touching gold.

With a single stroke, 'Aasma ؓ was able to cover for her father ؓ and console the heart of her blind grandfather, all without lying, for her father had in fact left behind for her the said stones, so that she could use them to comfort her grandfather. But he had left behind more than the stones: he left behind *Eeman* (faith) in Allah,

^[1] Refer to *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 126).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (2/102). The chain of the narration is authentic.

which not even mountains could have managed to have shaken. Both father ﷺ and daughter ﷺ were at a level of faith that was not affected by either paucity or abundance of wealth. Abu Bakr ﷺ instilled into his family a desire and determination for higher purposes, so that they cared not for trifling things. It was thus that he established a model Muslim household, one that has rarely, if ever, been paralleled through the annals of history.

'Aasma ﷺ and her sisters ﷺ remained for a while in Makkah, without in the least complaining about their poor financial situation. Then the Prophet ﷺ sent Zaid ibn Haaritha ﷺ and Abu Raafai' ﷺ to Makkah, having given them two camels and five hundred dirhams for the journey. They ended up bringing back to Al-Madeenah Fatimaah ﷺ and Umm Qulthum ﷺ, two of the Prophet's daughters; Sawdaah bint Zum'ah ﷺ; Usamaah ibn Zaid ﷺ and his mother Baraakah ﷺ, who is known by the *Kunyah*, Umm Aiman ﷺ; and joining them on the journey were also Abdullah ibn Abu Bakr ﷺ and the family of Abu Bakr ﷺ, among whom were 'Aishah ﷺ and 'Aasma ﷺ. When they arrived in Al-Madeenah, they were provided with accommodations in the house of Haarithah ibn An-No'maan ﷺ.

8) The Polytheists would deposit their valuables with the Messenger of Allah ﷺ

There is perhaps no better example of blatant self-contradiction than the actions of the Quraish: On the one hand, if they feared theft or loss, they would entrust their valuable items to the care of the Messenger of Allah ﷺ; and on the other hand, they disbelieved in him, they waged war against him, and they plotted to kill him. Despite the fact that they outwardly accused him of being a liar, a magician, and a madman, they found no one among themselves who was more trustworthy and truthful than he was, for it is well known that they would not entrust their valuable items to anyone except him. This proves that their disbelief didn't stem from inner doubt as to his truthfulness; rather, it was only because of their pride, arrogance, and fear of losing their power and authority that they disbelieved in him. Allah ﷻ said:

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ
بِعَايَتِ اللَّهِ يَجْحَدُونَ﴾

“We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur’an) of Allah that the Zaalimoon (polytheists and wrongdoers) deny.” (Qur’an 6: 33)

And of course they were right in trusting no one save the Prophet ﷺ: Despite the hardships he was enduring, despite the fact that he had precious little time to save his own life, despite the urgency of his situation – for he knew that they were preparing to kill him – the Messenger of Allah ﷺ incorporated into his plan the idea of returning the wealth that was entrusted to him. In such circumstances, a person forgets his own wealth and worldly things, never mind the wealth of others. Yet the Prophet ﷺ did exactly the opposite by appointing ‘Alee ؑ with the task of giving people back the valuable items that they had entrusted him with.

9) A Muslim tries to be independent from the favours of other people

The Messenger of Allah ﷺ said that he would not ride on the riding animal that Abu Bakr ؓ was offering him unless he paid its full price. The lesson from this is clear: Those who carry with them the message of Islam should never be dependant upon any human being, for they should be givers of goodness in all things. Even if, due to difficult circumstances, they cannot be on the giving end, they at least make it a point not to be on the receiving end, which is why the Prophet ﷺ insisted on paying for the riding animal. What the Prophet ﷺ did is a real life translation of the saying of Allah ﷻ:

﴿وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾﴾

“No reward do I ask of you for it (my message of Islamic Monotheism); my reward is only from the Lord of the Alamin (mankind, jinn and all that exists).” (Qur’an 26: 109)

Those who convey the teachings of Islam to others are the bearers of glad tidings; it is not befitting for them to extend their hands to ask for help from anyone but Allah ﷻ. As much as a *Daa'ee* is able to, he should seek out means of gaining sustenance without being dependant upon people.

10) The *Daa'ee* (One who invites others to Islam) avoids taking wealth from other people

When Suraaqah ؓ offered material and financial assistance to the Prophet ﷺ, the Prophet ﷺ politely refused to take anything from his wealth. Suraaqah ؓ had said, "Here is my quiver; take some arrows from it. And indeed you will pass by my camels and sheep at such and such place, so take from them whatever you need." The Messenger of Allah ﷺ said, "I have no need of taking anything from that."^[1] When one who calls others to the teachings of Islam refuses to take what is in the hands of people, people will love him. And conversely, when he greedily desires what is in the hands of people, people will be repelled by him. Truly, this is a profound lesson for all those who strive to spread the message of Islam.

11) The Prophet's Companions ؓ were loving, loyal, and well-trained followers

The Prophet's exemplary training of his Companions ؓ can clearly be discerned in the actions of Abu Bakr As-Siddeeq ؓ and 'Alee ibn Abee Taalib ؓ. When Abu Bakr ؓ intended to migrate to Al-Madeenah, the Messenger of Allah ﷺ said to him, "Do not rush, for perhaps Allah will provide you with a (travelling) companion." What effect did these simple words have on Abu Bakr ؓ? After Abu Bakr ؓ left the Prophet's company, he began to plan and prepare for the impending journey to Al-Madeenah. He bought two riding animals, kept them in his home, and fed them well in preparation for the upcoming long and arduous

^[1] *Al-Musnad* (1/3), with the analysis of Ahmad Shaakir. The wording of Bukhaaree is as follows: "I offered them provision and equipment, but they refused to take anything from me"; *Hadeeth* number: 3906.

journey. The following is related in the narration of *Saheeh Bukhaaree*, "And he fed the two mounts that were with him with leaves of *As-Sumor* (a kind of tree) for four months."^[1] With his characteristic far-sightedness – and we must remember that he was being trained to be the leader of the Muslims after the Prophet's death – Abu Bakr ؓ knew that the actual migration was going to be fraught with difficulties. He also knew that he could be ordered to leave at a moment's notice, and for this reason he made the necessary preparations, in terms of arranging for riding animals and provisions. When the Messenger of Allah ﷺ finally came and informed him that Allah ﷻ had given him permission to leave and migrate to Al-Madeenah, Abu Bakr ؓ became so happy that he began to cry. 'Aishah ؓ later said: "By Allah, before that day, on which Abu Bakr ؓ cried, I never thought that anyone actually cried from being happy." For someone to become so overjoyed and so happy that he begins to cry is indeed the pinnacle of happiness for human beings.

Abu Bakr ؓ became overjoyed because he understood the implications of being the Prophet's Companion on his journey to Al-Madeenah: Of all human beings, or more particularly of all of the Prophet's Companions, Abu Bakr ؓ was going to have the honour of being the sole companion of the Prophet ﷺ for at least the thirteen to nineteen days it was going to take to complete the journey. He also knew that it was going to be a very dangerous mission and that he was going to have the sole honour of sacrificing his very own life if any opportune situation should arise. What greater honour could one hope for in this world?

When Abu Bakr ؓ was afraid in the cave of Thaur, he was showing his sincere love for Allah and His Messenger ﷺ. He feared that the polytheists would see them, being afraid not for his own life, but for the life of the Prophet ﷺ. Had Abu Bakr ؓ feared death, he would not have accompanied the Prophet ﷺ on so dangerous a trip, in which it was more likely than not that the

^[1] Related by Bukhaaree (3905).

Prophet ﷺ would be captured by the enemies. If such an outcome were to come to pass, he ﷺ knew that at the very least his punishment at the hands of the polytheists would be death. So Abu Bakr ﷺ was afraid not for himself, but for the life of the Prophet ﷺ and for the future of Islam.

During the migration journey, Abu Bakr ﷺ had other occasions to show his loyalty, foresightedness, and obedience. They were met on the way by a man who asked, "Who is this man that is with you?" Abu Bakr ﷺ quickly answered, "He is a guide: He is guiding me to the way." The questioner of course assumed that Abu Bakr ﷺ meant that he was guiding him through the pathways of the desert, and that is what Abu Bakr ﷺ wanted him to understand from his statement. What he really meant was that the Prophet ﷺ was guiding him to the way of goodness. By using this play on words, Abu Bakr ﷺ was trying to conceal the identity of the Prophet ﷺ, for he of course knew that the polytheists were trying to locate him and capture him. In using a play on words, Abu Bakr ﷺ managed to maintain the secrecy of their mission, and he also managed to avoid lying, for the Prophet ﷺ was truly his guide to the ways of goodness.

In regard to the Prophet's migration to Al-Madeenah, we cannot forget the loyalty and sacrifice of 'Alee ibn Abee Talib ﷺ. For the cause of Islam, he was willing to sacrifice his life and protect the life of his leader. It is always the case that the true and sincere follower tries to protect the life of his leader since he knows that with his death their cause will weaken. 'Alee ibn Abee Talib ﷺ knew fully well that it was possible that the polytheists would end up killing him with their swords, but he didn't mind that outcome, since it was enough for him that the Messenger of Allah ﷺ, the Seal of Prophets, should be saved.

12) To be an ideal leader requires knowledge, wisdom, and many sacrifices

In the previous section, we saw just how much Abu Bakr ﷺ loved the Messenger ﷺ; the rest of his Companions loved him in a

similar manner. Their love flowed forth from their hearts and was not corrupted by hypocrisy or any desire for worldly benefit. One of the reasons they loved him so much was his character and his qualities of leadership. He stayed awake so that they could sleep, he worked hard so that they could rest, and he stayed hungry so that they could have their fair share of food. If they had cause to be happy, he would be happy for them; and if they had cause to be sad, he would be sad for them. If one deals with people in the same manner that the Prophet ﷺ dealt with his Companions ﷺ, one will not only get reward for following the *Sunnah* of the Prophet ﷺ, but also one will earn the love of people, especially if he is a leader or a person of authority in the Muslim *Ummah*. A true leader is not one who is merely able to physically force people to do what he wants them to do, but rather he is one who, before anything else, leads the souls of people and is able to deal with them in a good manner. Therefore, the goodness of the followers of a leader is proportionate to the goodness of the leader himself. And the more a leader sacrifices for his followers, the more they will love him. The Prophet ﷺ was both merciful and compassionate to his followers. He ﷺ migrated to Al-Madeenah only after most of his Companions ﷺ had already migrated, and the only people who still remained behind were those who were weak, those who were put to trial in their religion, and those who had specific duties related to the mission of the Prophet's migration.

13) During the Prophet's journey to Al-Madeenah, Buraidah Al-Aslamee ﷺ as well as his travelling party, embraced Islam

No matter how hard the circumstances and no matter how great the danger, a Muslim who is sincere and knows his duty takes advantage of every single opportunity to convey to others the message of Islam. Consider the example of Yousuf ﷺ who, upon being wrongly imprisoned, gathered with his fellow inmates and invited them to Islam. Allah ﷻ said:

﴿قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ ۗ قَبْلَ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا﴾

مِمَّا عَلَّمَنِي رَبِّيَ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ
 كَافِرُونَ ﴿٣٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَتْ لَنَا أَنْ
 نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ
 لَا يَشْكُرُونَ ﴿٣٨﴾ يَصْحَبِي السِّجْنِ أَرْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَّاحِدُ الْقَهَّارُ
 ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا
 مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْفَئِمَّةُ وَلَكِنَّ
 أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ ﴿

“He said : “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the Kan’anyyun of Egypt who were polytheists and used to worship the sun and other false deities). And I have followed the religion of my fathers – Ibraaheem (Abraham), Ishaq (Isaac) and Ya’qoob (Jacob) and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah and to us and to mankind, but most men thank not. (i.e. they neither believe in Allah, nor worship Him). O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged) – you and your fathers – for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.” (Qur’an 12: 37-40)

Soorah Yousuf is Makkan, meaning that it was revealed before the Prophet ﷺ migrated to Al-Madeenah. And we know that Allah ﷻ ordered his Messenger Muhammad ﷺ to follow the way of previous Prophets ﷺ and Messengers ﷺ in the way they invited others to Islam, which is why we find that during the Prophet’s

migration from Makkah to Al-Madeenah – while he was being pursued by polytheists who wanted to kill or capture him – he did not forget his mission and his message. On his way to Al-Madeenah, the Prophet ﷺ met a man named Buraidah ibn Al-Husaib Al-Aslamee ؓ, who was travelling with other members of his tribe. The Prophet ﷺ stopped to invite them to Islam; and as a result, they believed and embraced Islam.

Ibn Hajar Al-‘Asqalaanee, may Allah have mercy on him, said, “On his way to migrating to Al-Madeenah, the Prophet ﷺ met Buraidah ibn Al-Husaib ibn Abdullah ibn Haarith Al-Aslamee, and he invited him to embrace Islam. Buraidah ؓ ended up fighting sixteen battles alongside the Messenger ﷺ. And after his first encounter with the Prophet ﷺ, Buraidah became one of the *Du‘aat* of Islam (i.e., a caller to Islam). It was at his hands that Allah ﷻ opened the doors of guidance for his tribe. The Prophet ﷺ said, “Aslam (i.e., the tribe of Buraidah ؓ): May Allah protect them and keep them safe; and Ghafaar (a name of another tribe): May Allah forgive them (here, the translation of this *Hadeeth* reads as a supplication, but some scholars have interpreted it as meaning a statement of fact, so that the *Hadeeth* means: Aslam: Allah has made them safe and has protected them; Ghafaar: Allah has forgiven them). Lo! Verily, I did not say these words, but rather it was Allah Who said them.”^[1]

14) On the way to Al-Madeenah, two thieves embraced Islam at the hands of the Messenger of Allah ﷺ

When the Prophet ﷺ had nearly completed his migration to Al-Madeenah, he ﷺ saw two thieves and, rather than avoid them, approached them. He presented to them the teachings of Islam, and as a result, they pronounced the Testimony of Faith and entered into the fold of Islam. He ﷺ then asked them what their names were, and they said, “We are *Al-Muhaanaan* (literally meaning, the two humiliated or despised ones).” It is more

^[1] Related by Muslim, the Book of the Companions’ Virtues, *Hadeeth* number: 2516.

common than not that names in the Arabic language convey some meaning, most of the time positive, but at times negative. As Muslims, we should name our children with names that connote positive meanings, and it is for this reason that the Prophet ﷺ said to the two thieves, "Rather you are *Al-Mukramaan* (the two honoured ones)." The Prophet ﷺ then ordered them to come to him in Al-Madeenah.^[1] From this narration we see the extent to which the Prophet ﷺ strove to convey the teachings of Islam. We also have a proof in this narration that people will quickly embrace Islam if they come across someone who straight-forwardly and sincerely represents the truth. We also learn from this narration that the Prophet ﷺ always tried to preserve the reputations of Muslims, to be sensitive to their feelings, and to honour them and give them higher hopes for the future. In telling them that their names were now *Al-Mukramaan*, the Prophet ﷺ was, in effect, telling them that they were honoured by Islam and should therefore strive to lead honourable lives.

15) Also along the way, the Messenger of Allah ﷺ met Az-Zubair ؓ and Talhah ؓ

On his way to Al-Madeenah, the Messenger of Allah ﷺ met Az-Zubair ibn Al-'Awaam ؓ who, along with a party of Muslim businessmen, was returning from Ash-Sham (Syria and surrounding regions). During that meeting, Az-Zubair ؓ attired the Messenger of Allah ﷺ and Abu Bakr ؓ in white garments. Their meeting is recorded in the compilation of *Saheeh Bukharee*.^[2] Similarly some compilers of the Prophet's biography relate that Talhah ibn 'Ubaidullah ؓ also met them as he was returning from Ash-Sham, and also gave them garments to wear.^[3]

^[1] *Al-Fathul-Rabbaanee* by As-Saa'aate (20/289).

^[2] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (1/495). The actual *Hadeeth* is related in *Saheeh Bukhaaree*, in the Book of the *Ansaars'* Merits; *Hadeeth* number: 3906.

^[3] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 181).

16) Commonly shared correct beliefs have a potent effect on removing enmity from the hearts of people

Having correct Islamic beliefs plays an important role in removing enmity and in uniting the hearts and souls of people. In the previous sections, we have come across how correct Islamic beliefs helped unite the Aus and Khazraj tribes. Years of conflict and strife were removed from the collective memories of Al-Madeenah's inhabitants, simply because they were now brothers in faith, sharing the same religion and set of beliefs. Similarly, we saw how the native inhabitants of Al-Madeenah, the *Ansaar*, welcomed the *Muhaajiroon* with open hearts. They followed up that welcome with displays of brotherhood that have rarely, if ever, been paralleled in the annals of history. The members of the *Ansaar* were not related to the members of the *Muhajiroon*; for the most part, the *Muhajiroon* were foreigners and strangers coming to live in Al-Madeenah, so there was no worldly motive that prompted the *Ansaar* to help the *Muhajiroon*. The only reason they helped them, therefore, was that they were brothers in faith. It is from this perspective that we can appreciate the reason why the enemies of Islam work so hard to corrupt or distort correct Islamic beliefs in the minds of Muslims, why they strive day and night to find rallying concepts, such as nationalism and patriotism, to be alternatives to correct Islamic beliefs.

17) The *Muhajiroon* and the *Ansaar* became overjoyed when the Prophet ﷺ arrived in Al-Madeenah

The inhabitants of Al-Madeenah were so happy when the Prophet ﷺ arrived safely in Al-Madeenah that the women and children poured out into the streets to welcome him. The men left their jobs, and even the servants were out in numbers to participate in the joyous occasion. The Jews of Al-Madeenah showed a similar outward display of happiness, though, of course, on the inside they were far from happy. On the one hand, the Muslims were happy because the Prophet ﷺ, who had brought them from the darkness of disbelief to the light of 'Eeman (faith), was now safely among them; on the other hand, the Jews of Al-Madeenah did not

embrace Islam, even though they knew that the Prophet ﷺ was the awaited Prophet that was mentioned in their scriptures, so they had every reason to feel very distressed about how things were turning out. The political framework in Al-Madeenah was certainly going to change, and the Jews had every reason to believe, that at least for them, the change was going to weaken their position. In previous years, everyone was fighting one another: the Aus were fighting the Khazraaj, the Khazraaj were fighting with the Aus, and the Aus and Khazraaj were fighting with the Jews. The Jewish tribes of Al-Madeenah were left with no choice – since they refused to embrace Islam – but to wait and see how things were going to turn out and to plot against the Prophet ﷺ and the Muslims.

From the way that the *Muhajiroon* and the *Ansaar* welcomed the Messenger of Allah ﷺ we learn that it is legislated in Islam to welcome leaders and scholars when they arrive from abroad. The Muslims welcomed the Prophet ﷺ with expressions of joy and happiness, and doing the same for scholars is permissible, for scholars are the inheritors of the Prophets. And by extension, we learn that it is legislated and encouraged in Islam for Muslims to honour scholars and righteous people.

18) The Prophet's migration bears comparison to his miraculous night journey to the heavens

The Prophet's migration to Al-Madeenah was performed through conventional means – in terms of walking and riding on a normal mount – and not with the help of any miraculous means of transport. This is because the Prophet's migration to Al-Madeenah was not specific to him but rather was a journey undertaken by his Companions ﷺ as well. It might seem to some that the Prophet ﷺ needed *Al-Buraaq* (the super-fast riding animal that the Prophet ﷺ rode upon during the night of his miraculous journey) more so during his migration than during his miraculous night journey, for during his migration, his life was in great danger, and so he needed to quickly and safely make the journey from Makkah to Al-Madeenah. But had his journey from Makkah

to Al-Madeenah been achieved through miraculous means, he would not have set an example for others who had to make the same journey and who were consequently placing themselves in danger. The Prophet's miraculous journey to Jerusalem and the Heavens was altogether different: first, it was a journey that was specific to him; no one else from his nation was to make the same journey. Second, from its beginning to its end, the miraculous night journey of the Prophet ﷺ represented a great honour that Allah ﷻ was bestowing upon him. During that journey, Allah ﷻ allowed the Prophet ﷺ to see much from the unseen world and some of His greater signs. Since from its beginning until its end, the Prophet's night journey was filled with various miracles, it was befitting that the means of conveyance he was using to go from Makkah to Jerusalem and then to the Heavens should be miraculous in nature.

Conversely, all believers, and not just the Prophet ﷺ, were required to migrate from Makkah to Al-Madeenah, and so it was appropriate for the Prophet ﷺ to experience the same difficulties that they did, so as to set an example for them. Perhaps this – and Allah knows best – is the reason why the Prophet ﷺ traveled with conventional means during his migration and with miraculous means of conveyance during his night journey to the Heavens. Concerning the migration of the Muslims to Al-Madeenah, Allah ﷻ said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾﴾

“Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, – these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty or protection to them until they emigrate, but if they seek your help

in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do." (Qur'an 8: 72)

19) The Prophet's *Da'wah* was characterized by a gradual step-by-step process

When the Prophet ﷺ met with the delegates of the *Ansaar* for the first time, he ﷺ did no more than give an outline of Islam's teachings and recite the Qur'an to them. When they returned to Makkah the following year, he ﷺ made them take the woman's pledge of allegiance, which involved having faith in Allah ﷻ and His Messenger ﷺ, performing deeds of worship, and adopting certain noble characteristics. Then when they returned the year after that, they made the Second Pledge of Al-'Aqabah, which involved a pledge to support the Prophet ﷺ, provide him with protection, and perform *Jihaad*.

It is important to note here that the pledge to make war took place only two years after the '*Ansaar* delegates met with the Prophet ﷺ for the first time, which means that they were being prepared and trained for two whole years. So in this matter, as with other matters pertaining to the religion, the Prophet ﷺ proceeded with his adherents in a slow, gradual manner. In the first pledge of allegiance, the new adherents of Islam pledged to have faith and follow the teachings of Islam, and in the second pledge, they pledged to protect and defend the Prophet ﷺ. The pledge to fight implied fighting outside of Makkah, for considering the situation of the Muslims at the time, Makkah was not a suitable place for war; the Muslims needed their own land which they could identify with as their stronghold and country. Therefore, it was from the mercy of Allah ﷻ upon his slaves that He ﷻ made it obligatory on them to fight only when they had a land of their own which would serve as their stronghold.

The two pledges of Al-'Aqabah consisted of three components: *Eeman* (faith), which was a component of the first pledge; and *Hijrah* (migration) as well as *Jihaad*, which were the main

components of the second pledge. With these three components – faith in Allah, *Hijrah*, and *Jihaad* – the existence of Islam can materialise on a community level. These three components are mentioned together in the following Verse:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا لَكُمْ مِّنْ وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾﴾

“Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, – these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do.” (Qur’an 8: 72)

And in another Verse, Allah ﷻ said:

﴿وَالَّذِينَ ءَامَنُوا مِن بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولَٰئِىَ الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾﴾

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

20) The Muslims of Makkah made a tremendous sacrifice by migrating to Al-Madeenah

The migration of the Prophet ﷺ and his Companions ﷺ from their homeland to a new city was, to be sure, a great sacrifice – a sacrifice that is deeply felt in these words of the Prophet ﷺ: “By

Allah, indeed you (here the Prophet ﷺ is addressing the city of Makkah) are the best part of Allah's earth, and the most beloved part of Allah's earth to Allah. And had I not been expelled from you, I would not have left (you)."^[1]

In a narration that is related by Bukhaaree, 'Aishah ؓ said, "At the time when the Messenger of Allah ﷺ arrived in Al-Madeenah, it was that part of Allah's earth which was most afflicted by fever, and impure water flowed in its valley. And so his Companions ؓ (here referring to those that had migrated from Makkah) became afflicted in Al-Madeenah with hardship and disease, yet Allah ﷻ protected his Prophet ﷺ from all of that. Abu Bakr ؓ, Aamir ibn Fuairah ؓ, and Bilaal ؓ, all of whom were staying in the same house, became afflicted with fever. I asked the Messenger ﷺ for permission to visit them, and he granted me permission. I entered upon them to visit them - and this was before *Hijaab* was made obligatory upon us - and I found them to be afflicted with a fever whose degree of severity none knows about but Allah ﷻ." 'Aishah ؓ related that she then asked each of the three sick patients how he was doing, and each one of them gave an answer in which he expressed the pain he was feeling. After she left them, 'Aishah ؓ informed the Messenger of Allah ﷺ about their condition. He ﷺ said, "O Allah, make Al-Madeenah beloved to us, just as you have made Makkah beloved to us, or even more so. And transfer its fever to Johfah (the name of a place that is situated somewhere between Makkah and Al-Madeenah), O Allah, bless us with its *Mudd* and *Saa'* (*Mudd* and *Saa'* are two measurements that were used for buying and selling in Al-Madeenah; one *Mudd* is equal to two handfuls, and it takes four *Mudds* to make up a *Saa'*)."^[2]

Allah ﷻ then answered the supplication of His Prophet ﷺ: Muslims were thereafter protected from the fever that was

^[1] Related by At-Tirmidhee, the Book of Virtues (5/722), chapter "The Superiority of Makkah"; *Hadeeth* number: 3925.

^[2] Related by Bukhaaree, the Book of Supplications, chapter "The Supplication to Remove Plague and Pain"; *Hadeeth* number: 6372.

particular to Al-Madeenah, and Al-Madeenah became an excellent, healthy, and disease-free place for those who visited it or migrated to it.

21) The Prophet ﷺ bestows honour upon Umm Ma'bad ؓ

It has been related that Umm Ma'bad ؓ began to prosper after the Prophet ﷺ visited her; with the passing of every day, her flock of sheep continued to grow. Then one day, she brought a part of her flock to Al-Madeenah. Once there, she passed by Abu Bakr ؓ. Seeing Abu Bakr ؓ and recognizing him, her son said, "O my mother, here is the man who was with the blessed one." She approached Abu Bakr ؓ and said, "O slave of Allah, who is the man that was with you?" He ؓ said, "And do you really not know who he is?" She ؓ said, "No." He ؓ said, "He is the Prophet of Allah." Abu Bakr ؓ then took her to the Prophet ﷺ. The Messenger of Allah ﷺ bestowed honour upon her by providing her with food and giving her gifts. According to one narration, she gave the Messenger of Allah ﷺ some cheese and some Bedouin clothing. He ﷺ attired himself in the clothing she gave to him, and he ﷺ then gave her some gifts as well. One narrator said that he was sure that he heard him (perhaps he is referring here to Abu Bakr ؓ) say, "And she embraced Islam." The author of *Al-Wafaa* said, "Both she and her husband migrated to Al-Madeenah. Her brother, Khunais, also embraced Islam and was martyred during the day of the Makkah conquest."^[1]

22) Abu Ayyoub Al-Ansaaree ؓ typified the Companions' love for the Messenger of Allah ﷺ

Abu Ayyoub Al-Ansaaree ؓ said, "When the Messenger of Allah ﷺ stayed with me as a guest in my house, he stayed in the lower floor; meanwhile Umm Ayyoub ؓ and I stayed in the upper floor. I said to him, 'O Prophet of Allah - may my mother and father be held ransom for you - I indeed hate and consider it a great impertinence for me to be above you while you are below me, so

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (1/489, 490).

climb up and stay in the upper floor, and we will descend and stay in the lower floor.' He ﷺ said, 'O Abu Ayyoub, it is indeed easier upon us, as well as upon those who visit us, for us to remain in the lower part of the house.' (During his visit,) one of our large containers of water broke. Umm Ayyoub ؓ and I took a piece of velvet that belonged to us – and we had no other covering – and we used it to dry up the water, fearing that drops of water would fall down on the Messenger of Allah ﷺ and would as a result harm him."^[1]

23) As soon as he arrived in the newly-formed Muslim country, 'Alee ؓ began to enjoin good and forbid evil

After he returned to people the valuable items they had entrusted to the Messenger of Allah ﷺ, 'Alee ؓ migrated to Al-Madeenah and reached Qub'ah only two or three days after the Messenger of Allah ﷺ had arrived there. 'Alee ؓ stayed at Qub'ah for two nights, after which, on a Friday, he set out with the Prophet ﷺ towards Al-Madeenah. But during his stay at Qub'ah, 'Alee ؓ noticed a seemingly strange incident. He witnessed a man going to a woman's house in the middle of the night; that woman was Muslim and unmarried. The man knocked on her door, she came out to him, he offered something to her, and she took it from him. 'Alee ؓ later said, "I became doubtful about what he was doing, and so I went to her and said, 'O female slave of Allah, who is this man who knocks on your door every night and gives you something – I don't know what it is – and yet you are a Muslim woman who has no husband?'" She said, "He is Sahl ibn Hunaif ؓ. He knows that I am a woman who is all alone, and so when it becomes dark, he goes to the idols that his people worship and he breaks them. He then brings pieces of those idols to me and says: use these as firewood." During the days that he was in Iraq, and after Sahl ibn Hunaif ؓ died while he was with him in Iraq, 'Alee ؓ would relate this story."^[2]

^[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree (1/220).

^[2] Refer to *Muhammad Rasoolullah*, by Muhammad As-Saadiq 'Urjoon (2/421).

24) The Prophet's migration was, to be sure, a pivotal moment in the history of mankind

The Prophet's migration to Al-Madeenah Al Munawwarah was perhaps the most significant occurrence in the history of mankind. Islam later spread far and wide throughout the earth, and the starting point of its spreading was the city of the Messenger of Allah ﷺ, Al-Madeenah Al-Munawwarah. Other than the historical lessons we learn from this, we should gain an appreciation of how important it is for Muslims to have their own country, one that applies the teachings of Islam, and one from which Islam can spread to other lands.

25) *Hijrah* (migration) is from the ways of the noble Messengers ﷺ

To migrate from one land to another for the sake of Allah ﷻ was not something new during the lifetime of the Messenger of Allah ﷺ; rather, it was a practice that was applied by previous Prophets ﷺ and Messengers ﷺ as well. The reason why many of them migrated was very similar to the reason why the Prophet ﷺ migrated: when a land is no longer suitable to the spreading, or the very survival, of Islam, one may travel to another land where Islam will be more readily accepted – or in some cases, at least tolerated. In the Noble Qur'an, examples are given of how certain Messengers ﷺ, as well as their followers, had to migrate from one land to another; thus it is made clear to us that, just as it was necessary in previous times, *Hijrah* (migration) is necessary for Muslims whenever their existence becomes threatened, whenever they become subjected to humiliation, and whenever their very faith is put at risk.

These are some of the lessons and morals we can derive from the story of the Prophet's migration to Al-Madeenah. I leave it to the reader to infer and derive other lessons – for there are certainly many more – from this tremendously important event.

2

Native Makkan Muslims: Those Among Them That Migrated And Those Among Them That Remained Behind

As has been made amply clear in the previous section, the Prophet's blessed migration from Makkah to Al-Madeenah is the single most important event that took place in the history of Islam. Before the Prophet's *Hijrah* (migration), it is true that the Muslims conveyed the message of Islam to others, but they had no political clout, no army that could prevent their enemies from harming them. After the *Hijrah*, a Muslim country was established. The citizens of that country took it upon themselves to spread the message of Islam both within the lands of the Arabian Peninsula and beyond.

Throughout the centuries, the Prophet's *Hijrah* has had a major impact on the branches of knowledge that are related to the Noble Qur'an; for example, Muslim scholars distinguish between Makkan and Madanee Verses, Makkan Verses meaning Verses that were revealed before the Prophet's *Hijrah*, even if some of them were actually revealed outside of Makkah; and Madanee Verses referring to anything that was revealed after the Prophet's *Hijrah*, even if some of those Verses were revealed outside of Al-Madeenah. Given the differences between Makkan Verses and Madanee Verses, the student of the Qur'an is better able to appreciate different patterns, messages, themes, wordings, and expressions that are particular to each stage of the Prophet's

Da'wah; additionally, the student gains a stronger understanding of the Prophet's biography, since he is able to appreciate the context within which different Verses of the Qur'an were revealed.

Due to the importance of *Hijrah* (migration), believers are encouraged in the Qur'an to migrate to Al-Madeenah: in some Verses, those who migrated are praised for various qualities; in other Verses, those who migrated are promised a great reward; and in yet other Verses, those who remained behind, without an excuse for doing so, are threatened with punishment.

The Muhaajiroon Are Praised For Their Good Qualities And Deeds

In the Noble Qur'an, Allah ﷻ praised the *Muhaajiroon* for their good and superior qualities. That is because they were banished from their homes, deprived of their wealth, persecuted at the hands of their own family members, and then banished from their homeland – all because they said, "Our lord is Allah." These are some of the main qualities for which the *Muhaajiroon* were praised:

1) Sincerity

Allah ﷻ said:

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

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

The saying of Allah ﷻ, "Seeking Bounties from Allah, and to please him," proves that the only reason why they were banished from their homes and stripped of their wealth was because they