

Lessons From The Biography Of The Prophet (صلى الله عليه وسلم)
Taught by: Abū ‘Ammār ‘Alī Ḥudhayfah (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 16

17th Dhū Al-Qa‘dah 1445

25th May 2024

Class 16: The different kinds of hijra in Islām and the hijra of the sahaba

Shaykh Abū ‘Ammār ‘Alī Ḥudhayfī (حفظه الله) started with a brief review of the previous lesson. He spoke about how the jinn (the creatures of fire or spirits) were prevented from eavesdropping upon any news that came down from the heavens after the revelation came down upon Muḥammad (صلى الله عليه وسلم). The Shaykh (حفظه الله) went into detail regarding the speech of the scholars regarding the jinn and so on.

Today in shā’ Allāh we will enter a new phase regarding the biography of the prophet (صلى الله عليه وسلم) titled,

‘The Command of Allāh to the prophet (صلى الله عليه وسلم) to openly call the people to Islām (open da‘wah to everybody).

After the prophet (صلى الله عليه وسلم) resided in Makkah for three years calling the people secretly, the statement of Allāh (سبحانه و تعالى) came down upon him in which Allāh (سبحانه و تعالى) told him through this āyah.

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“Therefore proclaim openly (Allāh's Message Islāmīc Monotheism) that which you

are commanded, and turn away from Al-Mushrikīn (polytheists, idolaters, and disbelievers).” [Sūrah Al-Hijr 15: 94]

Based on this āyah the prophet (صلى الله عليه وسلم) knew that Allāh (سبحانه و تعالی) was commanding him to start calling each and every individual openly to Islām.

The harm from Quraysh increased after the prophet (صلى الله عليه وسلم) started preaching openly.

Ibn Al Qayyim (رحمه الله) said in his well known book, Zād Al-Ma‘ād that after the prophet (صلى الله عليه وسلم) called the people secretly for three whole years, the above mentioned āyah came down upon him from Allāh (سبحانه و تعالی) saying, ‘call the people oh Muḥammad with what you have been commanded and turn away from the polytheists.’ Ibn al Qayyim (رحمه الله) said, ‘after these āyāt were revealed to the prophet (صلى الله عليه وسلم), he started openly calling everybody to Islām. He broadcasted his da‘wah and made it known to the people of Quraysh that he was calling to Islām. Yet at the same time, the harm and torment from the people of Quraysh was severe upon him and his companions (رضى الله عنهم) when he started calling openly to Allāh (سبحانه و تعالی).

The prophet (صلى الله عليه وسلم) openly called everyone to Islām

In another place in Zād Al-Ma‘ād, Ibn Al-Qayyim mentioned when Allāh revealed that āyah, the prophet (صلى الله عليه وسلم) started calling people to Allāh, regardless of whether they were young or old, male or female, whether they were free or they were in servitude or were owned by somebody, whether they were red skinned or black skinned or whatever race they were, whether they were from the jinn or from mankind.

The prophet’s (صلى الله عليه وسلم) family used to protect him against Quraysh.

The open call to Islām led to so much hardship upon him and his companions and so much enmity and hatred from the people of Quraysh. The harm of the people of Quraysh was so severe upon the prophet (صلى الله عليه وسلم) and his companions, yet the prophet (صلى الله عليه وسلم) was protected by his own family. His own family used to defend him and go between him and the people of Quraysh. They would not give him up to the people of Quraysh so they can have their way with the prophet (صلى الله عليه وسلم) or do to the prophet (صلى الله عليه وسلم) what they did to his companions. The

prophet (صلى الله عليه وسلم) saw his own companions being tortured out in the open and harmed in all kinds of ways. Upon the command of Allāh (سبحانه و تعالى), the prophet (صلى الله عليه وسلم) commanded his companions to migrate to Abyssinia, the present day of Ethiopia.

The prophet (صلى الله عليه وسلم) commanded his companions to make hijrah.

He (صلى الله عليه وسلم) told them that in the land of Abyssinia there is a king that is known not to oppress or transgress against anybody. He (صل الله عليه وسلم) told his companions (رضى الله عنهم) to go to the king of Abyssinia and stay in his land until Allāh (سبحانه و تعالى) made a way out for them as mentioned by Ibn Al-Qayyim (رحمه الله) in his book Zād Al-Ma'ād. A group of the ṣaḥābah first went by land in the month of Rajab during the fifth year. This was two years after the prophet (صلى الله عليه وسلم) made his call public and known to all of Quraysh in Makkah. Incidentally, the harm and torture was continuous during those two years prior to the ṣaḥābah migrating to Abyssinia.

The ṣaḥābah went during the month of Rajab in the fifth year after the prophet (صلى الله عليه وسلم) started calling the people to Islām. When they came to the sea, they hired a boat or a vessel to take them across the water to Abyssinia, present-day Ethiopia. There, they would be safe from the torture and harm of the people of Quraysh.

The two kinds of hijrah – migration in Islām.

- 1. Hijrah from a land of fear to a land of safety.** The land of fear at the time was Makkah where the people of Quraysh were tormenting whoever came into Islām and the land of safety was Abyssinia. Somebody might say that during those days, Makkah as well as Abyssinia were both lands of disbelief, how could that be a hijrah? How could that be considered as a migration in Islām? As the Shaykh (حفظه الله) said, there is hijrah from a land of fear to a land of safety. This was the case with the hijrah of the companions from Makkah to Abyssinia. At that time Makkah was a land of disbelief and fear. Abyssinia was a land of safety, even though it was still a land of disbelief.

2. **Hijrah from the land of disbelief to the land of Islām.** This was the case with the migration of the believers from Makkah to Madīnah. The land of disbelief at the time was Makkah and Madīnah was the land of Islām.
3. **Hijra from the land of wickedness, evil and sin to a land of obedience and to the pleasure of Allāh.** According to the sharī'ah it is moving from a land where sins are practiced openly to a land where the obedience of Allāh is prevalent. The evidence for this is the story in the ḥadīth about a man who killed 99 souls. Eventually he was directed to a scholar after he killed the worshipper that told him there is no repentance for you. But when he was directed to a scholar, the scholar said, 'yes there is repentance for you, but your land is a land of evil, sin and disobedience. So you have to migrate to a land of obedience or a land of good.

The linguistic meaning of hijrah.

According to the Arabic language, hijrah or migration is to move from one place, land or nation to another. But in Islām, according to the sharī'ah, there are three kinds of hijrah. The first is hijrah from a land of fear to a land of safety as was the case with the ṣaḥābah when they were commanded to leave Makkah and go to Abyssinia to escape the torment and torture of the disbelievers. The second type of hijrah is from the land of disbelief to the land of Islām as was the case when the prophet (صلى الله عليه وسلم) and the companions migrated from Makkah to Madīnah. And the third kind of hijrah or migration is from the land of wickedness, evil and obedience to a land of good, like the case of the migration of the killer who killed 99 souls as you all know the story.

The hijrah that is not legislated in Islām

As for what people say nowadays, that somebody migrated to Europe from the land of Islām, then this scenario is not legislated in Islām. This is not a hijrah in any shape or form. This is not a migration according to the religion of Allāh. But yes, according to the language, a muslim who left the land of belief and Islām, no matter what it is, and went to the land of disbelief, like Europe or America etc, he did not emigrate according to the

sharī'ah. It is only correct according to the language but according to the religion of Allāh, this is absolutely wrong.

The ṣaḥābah (رضى الله عنهم) of the prophet (صلى الله عليه وسلم) immigrated to Abyssinia twice.

The first hijrah was when the believers migrated from Makkah to Abyssinia. There were 12 men and 4 women and that was already mentioned and covered as we talked about earlier. Ibn Al-Qayyim (رحمه الله) actually mentioned the names of all the 12 men and the 4 women in his famous book Zād Al-Ma'ād – 'The provisions of the traveler.' Keep in mind that the book Zād Al-Ma'ād is fundamentally a book of sīrah, a book on the biography or the history of Islām and the life of the prophet (صلى الله عليه وسلم). But in certain chapters Ibn al-Qayyim also mentioned some chapters related to fiqh.

That was the first immigration in the history of Islām. It happened during the month of Rajab in the fifth year after the prophet (صلى الله عليه وسلم) started calling people to Islām. The companions that went to Abyssinia stayed there for three months, i.e, the month of Rajab, Sha'bān followed by Ramaḍān and then they returned to Makkah. They came back to Makkah in the month of Shawwāl in the fifth year.

The disagreement amongst the scholars regarding why the companions went back to Makkah.

1. **The companions in Abyssinia heard that Quraysh had entered Islām.** When they came back to Makkah, they found out that this was not correct. Quraysh had not entered into Islām. This is the main reason and the correct one. This was the opinion of Ibn Al-Qayyim (رحمه الله), and it is the most famous amongst the scholars.

Ibn Al-Qayyim (رحمه الله) said in his book Zād Al-Ma'ād, that the companions were told that Quraysh entered Islām but that was a lie. When they came back to Makkah, it reached them that the affair of the Muslims was more severe than what they left behind. They found out that the Muslims were suffering even more

than before the three-months prior to when they left Makkah. So a group of the Ṣaḥābah went back to Abyssinia and did not enter Makkah. Another group of Ṣaḥābah entered Makkah and faced a lot of torture and torment at the hands of the disbelievers.

- 2. It was said that the weak Muslims are no longer being tortured by the disbelievers, especially after ‘Umar Ibn Al-Khaṭṭāb (رضى الله عنه) and Hamzah ibn ‘Abdul Muṭṭalib (رضى الله عنه) entered into Islām.** The correct understanding here, according to what is authentic is that the main reason the companions came back from Abyssinia to Makkah is that they were told Quraysh had entered into Islām. The second reason, which is not correct, is that the companions in Abyssinia were told that the tyrants of Quraysh have stopped torturing the companions after ‘Umar Ibn Al-Khaṭṭāb (رضى الله عنه) and Hamzah ibn ‘Abdul Muṭṭalib (رضى الله عنه) became Muslim. However that is not correct because Hamzah ibn ‘Abdul Muṭṭalib (رضى الله عنه) became Muslim in the sixth year and in some narrations it was said that he became a Muslim near the end of the fifth year now.

A correction in the movie Al-Risālah – The Message.

There is a correction in a movie that was made about the prophet (صلى الله عليه وسلم) I believe back in the seventies called Al-Risālah or The Message. It is a famous movie amongst the Arabs and it was translated into English. The matter of the ṣaḥābah who left Makkah was addressed in that film and how they went to Abyssinia. However, in that film they also made the false claim that all of the companions left the prophet (صلى الله عليه وسلم) behind in Makkah except Hamzah (رضى الله عنه) as well as the direct family members of the household of the prophet (صلى الله عليه وسلم). In other words, they claim that the only ones that protected the prophet (صلى الله عليه وسلم) was his family, Ahlul Bayt, the direct family members of the prophet (صلى الله عليه وسلم) and nobody else. But this is actually one of those deceptions that this movie was pushing. The reason the movie Al-Risālah was out of context on many occasions or opposed the correct incidents from the biography of the prophet (صلى الله عليه وسلم) and the history of Islām is because it was reviewed by the shuyūkh from the Shī‘ah in Lebanon. The Shī‘ah

shuyūkh interjected the movie with so many deceptions to serve their own agenda as usual. One of those deceptions was that they did not mention Abu Bakr Al-Şiddīq (رضى الله عنه) or ‘Umar Ibn Al-Khaṭṭāb (رضى الله عنه) at all in the movie. What is most important here is that Hamzah became Muslim later after the companions came back from Abyssinia to Makkah or maybe after the Şaḥābah went to Abyssinia.

The second time the ṣaḥābah migrated to Abyssinia is when all of the Muslims were told by the prophet (صلى الله عليه وسلم) to emigrate to Abyssinia. At that time there were 83 men and 18 women. Remember that in the first hijrah there were only 12 male companions and 18 female companions.

Quraysh attempted to bribe Al-Najāshī

When Quraysh saw that so many of the companions left Makkah, Quraysh sent Amr Ibn Al-‘Ās and ‘Abdullāh ibn Al-Rubī‘ah after them with so many gifts for the king of Abyssinia, Al-Najāshī so that the king of Abyssinia would surrender those Muslims to Amr Ibn Al-‘Ās and ‘Abdullāh ibn Al-Rubī‘ah. However, what happened was absolutely the opposite. Al-Najāshī, the king of Abyssinia, refused to surrender those Muslims that came to his land. This was because Al-Najāshī (رحمه الله) who became Muslim himself, was a man of wisdom and intellect.

How Hamzah Ibn ‘Abdul Muṭṭalib was related to the prophet (صلى الله عليه وسلم).

Hamzah Ibn ‘Abdul Muṭṭalib Ibn ‘Abd Manāf, which was his full name when he became Muslim, was the uncle of the prophet (صلى الله عليه وسلم) and he was also a brother to the prophet (صلى الله عليه وسلم) through breastfeeding as they were both breastfed by Thuwaybah a slave woman owned by Abū Lahab, another uncle of the prophet (صلى الله عليه وسلم). Hamzah ibn ‘Abdul Muṭṭalib was also related to the prophet (صلى الله عليه وسلم) in another way and that was on his mothers side. Umm Hamzah was Ḥālah bint Uḥayyib.

Hamzah was born four years before the prophet (صلى الله عليه وسلم) in one narration, but the authentic and correct opinion is that Hamzah was born two years before the prophet (صلى الله عليه وسلم). Ibn ‘Abd Al-Barr (رحمه الله) in his book, Al-Isti‘āb, actually refuted that

Hamzah was born four years before the prophet (صلى الله عليه وسلم) and he stated the correct opinion that he was only born two years before the prophet (صلى الله عليه وسلم).

How Hamzah Ibn ‘Abdul Muttalib became Muslim.

The reason Hamzah Ibn ‘Abdul Muṭṭalib become Muslim was narrated in a famous story. It is said that Abū Jahl, the uncle of the prophet (صلى الله عليه وسلم) cursed the prophet while Hamzah was absent. Hamzah was on a hunting trip going after what we call gazelle in Arabia which is like a deer in the states. Sometimes Hamzah would go out hunting wild beasts like lions and tigers and the like. When Hamzah came back from his hunting trip, a woman said to him, ‘Oh father of ‘Imārah (that was his nickname, Hamzah Abū ‘Imārah), did you hear what Abū Jahl said and did to the son of your brother?’ Meaning to the prophet (صلى الله عليه وسلم). Then Hamzah asked the woman, did anybody see him? Meaning did anybody see Abū Jahl saying or doing what you are claiming? The woman then directed him to a group of men from the people of Quraysh.

Hamzah went to that group of men while Abū Jahl was sitting amongst them. Hamzah gathered his bow in his hand and hit Abū Jahl in his head with his bow and said to Abū Jahl, ‘take this bow and take the sword in your other hand and be a witness that I bear witness that there is no lord to be worshipped in truth except Allāh and I bear witness that Muḥammad (صلى الله عليه وسلم) is the messenger of Allāh.’

There is a correction that I overlooked which is that Hamzah told Abū Jahl, ‘and I bear witness that Muḥammad is the messenger of Allāh and he came with the truth from Allāh.’ This narration was mentioned in many different ways, however, the authentic story of how Hamzah became a Muslim is as follows:

The real story of Hamzah Ibn ‘Abdul Muṭṭalib reverting to Islām

Hamzah became a Muslim in Makkah. That is correct and he is from the elders of the Ṣaḥābah. He was from the first generation of those who became companions. Those narrations that claim that Hamzah became a Muslim just for the sake of protecting the prophet (صلى الله عليه وسلم) or out of feeling some kind of zeal or anger for the prophet (صلى الله عليه وسلم) because of what happened to the prophet (صلى الله عليه وسلم), all of these narrations are not correct. What is correct is that Hamzah became a Muslim upon

conviction and upon full understanding of the religion of Allāh (سبحانه و تعالی). That Hamzah became Muslim just for the sake of Himya or because of having strong emotions for the prophet (صلى الله عليه وسلم) is not correct and there is no authentic proof or evidence for that.

The merits of Hamzah Ibn ‘Abdul Muttalib.

After Hamzah became a Muslim, he was nicknamed the Lion of Allāh or Asadullāh or Asad Al-Rasūl, the Lion of the messenger of Allāh. This narration regarding the nickname of Hamzah came in many different ways in the history of Islām.

Hamzah (رضى الله عنه) witnessed and took part in the first battle of Badr and did very well in that battle. But he was killed in the battle of Uḥud. And that is the end of our class today.

The different kinds of hijra in Islām and the hijra of the sahaba

Shaykh Abū ‘Ammār ‘Alī Ḥudhayfī (حفظه الله) started with a brief review of the previous lesson. He spoke about how the jinn (the creatures of fire or spirits) were prevented from eavesdropping upon any news that came down from the heavens after the revelation came down upon Muḥammad (صلى الله عليه وسلم). The Shaykh (حفظه الله) went into detail regarding the speech of the scholars regarding the jinn and so on.

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are commanded, and turn away from Al-Mushrikīn (polytheists, idolaters, and disbelievers).” [Sūrah Al-Hijr 15: 94]

Based on this āyah the prophet (صلى الله عليه وسلم) knew that Allāh (سبحانه و تعالی) was commanding him to start calling each and every individual openly to Islām.

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The prophet (صلى الله عليه وسلم) openly called everyone to Islām

In another place in Zād Al-Ma‘ād, Ibn Al-Qayyim mentioned when Allāh revealed that āyah, the prophet (صلى الله عليه وسلم) started calling people to Allāh, regardless of whether they were young or old, male or female, whether they were free or they were in servitude or were owned by somebody, whether they were red skinned or black skinned or whatever race they were, whether they were from the jinn or from mankind.

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- 4. Hijrah from a land of fear to a land of safety.** The land of fear at the time was Makkah where the people of Quraysh were tormenting whoever came into Islām and the land of safety was Abyssinia. Somebody might say that during those days, Makkah as well as Abyssinia were both lands of disbelief, how could that be a hijrah? How could that be considered as a migration in Islām? As the Shaykh (حفظه الله) said, there is hijrah from a land of fear to a land of safety. This was the case with the hijrah of the companions from Makkah to Abyssinia. At that time Makkah was a land of disbelief and fear. Abyssinia was a land of safety, even though it was still a land of disbelief.

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The ṣaḥābah (رضى الله عنهم) of the prophet (صلى الله عليه وسلم) immigrated to Abyssinia twice.

The first hijrah was when the believers migrated from Makkah to Abyssinia. There were 12 men and 4 women and that was already mentioned and covered as we talked about earlier. Ibn Al-Qayyim (رحمه الله) actually mentioned the names of all the 12 men and the 4 women in his famous book Zād Al-Ma'ād – 'The provisions of the traveler.' Keep in mind that the book Zād Al-Ma'ād is fundamentally a book of sīrah, a book on the biography or the history of Islām and the life of the prophet (صلى الله عليه وسلم). But in certain chapters Ibn al-Qayyim also mentioned some chapters related to fiqh.

That was the first immigration in the history of Islām. It happened during the month of Rajab in the fifth year after the prophet (صلى الله عليه وسلم) started calling people to Islām. The companions that went to Abyssinia stayed there for three months, i.e, the month of Rajab, Sha'bān followed by Ramaḍān and then they returned to Makkah. They came back to Makkah in the month of Shawwāl in the fifth year.

The disagreement amongst the scholars regarding why the companions went back to Makkah.

3. **The companions in Abyssinia heard that Quraysh had entered Islām.** When they came back to Makkah, they found out that this was not correct. Quraysh had not entered into Islām. This is the main reason and the correct one. This was the opinion of Ibn Al-Qayyim (رحمه الله), and it is the most famous amongst the scholars.

Ibn Al-Qayyim (رحمه الله) said in his book Zād Al-Ma'ād, that the companions were told that Quraysh entered Islām but that was a lie. When they came back to Makkah, it reached them that the affair of the Muslims was more severe than what they left behind. They found out that the Muslims were suffering even more

than before the three-months prior to when they left Makkah. So a group of the Ṣaḥābah went back to Abyssinia and did not enter Makkah. Another group of Ṣaḥābah entered Makkah and faced a lot of torture and torment at the hands of the disbelievers.

4. **It was said that the weak Muslims are no longer being tortured by the disbelievers, especially after ‘Umar Ibn Al-Khaṭṭāb (رضى الله عنه) and Hamzah ibn ‘Abdul Muṭṭalib (رضى الله عنه) entered into Islām.** The correct understanding here, according to what is authentic is that the main reason the companions came back from Abyssinia to Makkah is that they were told Quraysh had entered into Islām. The second reason, which is not correct, is that the companions in Abyssinia were told that the tyrants of Quraysh have stopped torturing the companions after ‘Umar Ibn Al-Khaṭṭāb (رضى الله عنه) and Hamzah ibn ‘Abdul Muṭṭalib (رضى الله عنه) became Muslim. However that is not correct because Hamzah ibn ‘Abdul Muṭṭalib (رضى الله عنه) became Muslim in the sixth year and in some narrations it was said that he became a Muslim near the end of the fifth year now.

A correction in the movie Al-Risālah – The Message.

There is a correction in a movie that was made about the prophet (صلى الله عليه وسلم) I believe back in the seventies called Al-Risālah or The Message. It is a famous movie amongst the Arabs and it was translated into English. The matter of the ṣaḥābah who left Makkah was addressed in that film and how they went to Abyssinia. However, in that film they also made the false claim that all of the companions left the prophet (صلى الله عليه وسلم) behind in Makkah except Hamzah (رضى الله عنه) as well as the direct family members of the household of the prophet (صلى الله عليه وسلم). In other words, they claim that the only ones that protected the prophet (صلى الله عليه وسلم) was his family, Ahlul Bayt, the direct family members of the prophet (صلى الله عليه وسلم) and nobody else. But this is actually one of those deceptions that this movie was pushing. The reason the movie Al-Risālah was out of context on many occasions or opposed the correct incidents from the biography of the prophet (صلى الله عليه وسلم) and the history of Islām is because it was reviewed by the shuyūkh from the Shī‘ah in Lebanon. The Shī‘ah

shuyūkh interjected the movie with so many deceptions to serve their own agenda as usual. One of those deceptions was that they did not mention Abu Bakr Al-Şiddīq (رضى الله عنه) or ‘Umar Ibn Al-Khaṭṭāb (رضى الله عنه) at all in the movie. What is most important here is that Hamzah became Muslim later after the companions came back from Abyssinia to Makkah or maybe after the Şaḥābah went to Abyssinia.

The second time the şaḥābah migrated to Abyssinia is when all of the Muslims were told by the prophet (صلى الله عليه وسلم) to emigrate to Abyssinia. At that time there were 83 men and 18 women. Remember that in the first hijrah there were only 12 male companions and 18 female companions.

Quraysh attempted to bribe Al-Najāshī

When Quraysh saw that so many of the companions left Makkah, Quraysh sent Amr Ibn Al-‘Ās and ‘Abdullāh ibn Al-Rubī‘ah after them with so many gifts for the king of Abyssinia, Al-Najāshī so that the king of Abyssinia would surrender those Muslims to Amr Ibn Al-‘Ās and ‘Abdullāh ibn Al-Rubī‘ah. However, what happened was absolutely the opposite. Al-Najāshī, the king of Abyssinia, refused to surrender those Muslims that came to his land. This was because Al-Najāshī (رحمه الله) who became Muslim himself, was a man of wisdom and intellect.

How Hamzah Ibn ‘Abdul Muṭṭalib was related to the prophet (صلى الله عليه وسلم).

Hamzah Ibn ‘Abdul Muṭṭalib Ibn ‘Abd Manāf, which was his full name when he became Muslim, was the uncle of the prophet (صلى الله عليه وسلم) and he was also a brother to the prophet (صلى الله عليه وسلم) through breastfeeding as they were both breastfed by Thuwaybah a slave woman owned by Abū Lahab, another uncle of the prophet (صلى الله عليه وسلم). Hamzah ibn ‘Abdul Muṭṭalib was also related to the prophet (صلى الله عليه وسلم) in another way and that was on his mothers side. Umm Hamzah was Ḥālah bint Uḥayyib.

Hamzah was born four years before the prophet (صلى الله عليه وسلم) in one narration, but the authentic and correct opinion is that Hamzah was born two years before the prophet (صلى الله عليه وسلم). Ibn ‘Abd Al-Barr (رحمه الله) in his book, Al-Isti‘āb, actually refuted that

Hamzah was born four years before the prophet (صلى الله عليه وسلم) and he stated the correct opinion that he was only born two years before the prophet (صلى الله عليه وسلم).

How Hamzah Ibn ‘Abdul Muttalib became Muslim.

The reason Hamzah Ibn ‘Abdul Muṭṭalib become Muslim was narrated in a famous story. It is said that Abū Jahl, the uncle of the prophet (صلى الله عليه وسلم) cursed the prophet while Hamzah was absent. Hamzah was on a hunting trip going after what we call gazelle in Arabia which is like a deer in the states. Sometimes Hamzah would go out hunting wild beasts like lions and tigers and the like. When Hamzah came back from his hunting trip, a woman said to him, ‘Oh father of ‘Imārah (that was his nickname, Hamzah Abū ‘Imārah), did you hear what Abū Jahl said and did to the son of your brother?’ Meaning to the prophet (صلى الله عليه وسلم). Then Hamzah asked the woman, did anybody see him? Meaning did anybody see Abū Jahl saying or doing what you are claiming? The woman then directed him to a group of men from the people of Quraysh.

Hamzah went to that group of men while Abū Jahl was sitting amongst them. Hamzah gathered his bow in his hand and hit Abū Jahl in his head with his bow and said to Abū Jahl, ‘take this bow and take the sword in your other hand and be a witness that I bear witness that there is no lord to be worshipped in truth except Allāh and I bear witness that Muḥammad (صلى الله عليه وسلم) is the messenger of Allāh.’

There is a correction that I overlooked which is that Hamzah told Abū Jahl, ‘and I bear witness that Muḥammad is the messenger of Allāh and he came with the truth from Allāh.’ This narration was mentioned in many different ways, however, the authentic story of how Hamzah became a Muslim is as follows:

The real story of Hamzah Ibn ‘Abdul Muṭṭalib reverting to Islām

Hamzah became a Muslim in Makkah. That is correct and he is from the elders of the Ṣaḥābah. He was from the first generation of those who became companions. Those narrations that claim that Hamzah became a Muslim just for the sake of protecting the prophet (صلى الله عليه وسلم) or out of feeling some kind of zeal or anger for the prophet (صلى الله عليه وسلم) because of what happened to the prophet (صلى الله عليه وسلم), all of these narrations are not correct. What is correct is that Hamzah became a Muslim upon

conviction and upon full understanding of the religion of Allāh (سبحانه و تعالیٰ). That Hamzah became Muslim just for the sake of Himya or because of having strong emotions for the prophet (صلى الله عليه وسلم) is not correct and there is no authentic proof or evidence for that.

The merits of Hamzah Ibn ‘Abdul Muttalib.

After Hamzah became a Muslim, he was nicknamed the Lion of Allāh or Asadullāh or Asad Al-Rasūl, the Lion of the messenger of Allāh. This narration regarding the nickname of Hamzah came in many different ways in the history of Islām.

Hamzah (رضى الله عنه) witnessed and took part in the first battle of Badr and did very well in that battle. But he was killed in the battle of Uḥud. And that is the end of our class today.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم