

Lessons From The Biography Of The Prophet (صلى الله عليه وسلم)
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 19

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Class 19: The migration From Makkah to Madīnah.

A brief review of the previous class: In the previous class we talked about the two Bay‘ah, the two contracts (pledges) that the companions had with the prophet (صلى الله عليه وسلم). The first Bay‘ah at Al-‘Aqabah and the second Bay‘ah. In the first one, as we mentioned, 12 men from the Anṣār of Madīnah came to meet the prophet (صلى الله عليه وسلم). In the second one, there were almost 70 ṣaḥābā (رضى الله عنهم). We also mentioned how many women joined them in both Bay‘ah. Today, we are going to talk about the hijrah, or the migration of the prophet (صلى الله عليه وسلم), to Madīnah.

The Anṣār prepared the city of Madīnah for the New Muslims.

A short while after the prophet (صلى الله عليه وسلم) had the Bay‘ah with the Ṣaḥābah, him (صلى الله عليه وسلم) and his companions (رضى الله عنهم) prepared for the migration to Madīnah from Makkah. Some of the companions of the messenger (صلى الله عليه وسلم) went to Madīnah before him, and some went to Madīnah after him. Those who went before the prophet (صلى الله عليه وسلم) did so upon an order from the prophet (صلى الله عليه وسلم) so that they would be able to teach the new Muslims in Madīnah and spread Islām amongst the people of Madīnah. So much so that when the prophet (صلى الله عليه وسلم) arrived in Madīnah, he found the circumstances were very appropriate for the Muslims to settle

down in Madīnah. The prophet (صلى الله عليه وسلم) left Makkah on a Monday during the last three nights of the month of Şafar as Ibn Ḥazm (رحمه الله) said.

So the prophet (صلى الله عليه وسلم) migrated to Tiba, as it was known at the time which is present day Madīnah, and he was 53 years old. There is no doubt regarding the age of the prophet (صلى الله عليه وسلم) when he left Makkah to Madīnah. It was also on a Monday after 12 nights had passed in the month of Rabīʿ Al-Awwal that the prophet (صلى الله عليه وسلم) reached al-Madīnah at the time of Ḍuḥá or the time before Ḍuhr, after sunrise.

When did the prophet (صلى الله عليه وسلم) arrive in Madīnah after the hijrah?

Some of the scholars differed regarding the time the prophet (صلى الله عليه وسلم) entered Madīnah. Some of them said it was on a Monday during the month of Şafar, about a week after he left Makkah. That was one opinion. The second opinion among the scholars was that he entered Madīnah on the 12th day of Rabīʿ Al-Awwal. That is actually a statement according to a group of scholars like Ibn Ishāq (رحمه الله) as well as Ibn Ḥazm (رحمه الله) and Ibn Al-Qayyim (رحمه الله) mentioned that in his book Zād Al-Maʿād. This is closer to what is correct as Shaykh ʿAlī Al-Ḥudhayfī (حفظه الله) said, and this is in ṣaḥīḥ Al-Bukhārī narrated by Zubayr ibn al-Awwām who said that the prophet (صلى الله عليه وسلم) entered Madīnah on Monday the 12th of Rabīʿ Al-Awwal.

Shaykh ʿAlī Al-Ḥudhayfī (حفظه الله) continued by saying that the prophet (صلى الله عليه وسلم) lived in Madīnah after his migration from Makkah for 10 years and these years were blessed years full of striving and hard work. These were years that were full of putting effort towards the religion of Allāh (سبحانه و تعالی) and striving in reaching out to the people far and wide with Islām as well as full of mighty, huge efforts on the side of the prophet (صلى الله عليه وسلم) and the companions (رضى الله عنهم).

The prophet (صلى الله عليه وسلم) strove even harder in the path of Allāh (سبحانه و تعالی) once he reached Madīnah.

Once the prophet (صلى الله عليه وسلم) reached Madīnah, he would alternate between worshipping Allāh (سبحانه و تعالی), spreading and conveying Islām, jihād or fighting for the sake of Allāh, defending the Muslims, teaching the Muslims and giving them fatwa or

verdicts, as well as reminding them of Allāh (سبحانه و تعالی). These were only a few efforts amongst many other mighty efforts of the prophet (صلى الله عليه وسلم). It is amazing how much the prophet did in those 10 years. If you gathered many men, they would not be able to do what the prophet (صلى الله عليه وسلم) did during those 10 years.

All of the prophets (صلى الله عليه وسلم) efforts were blessed by Allāh (سبحانه و تعالی).

Every ounce of his efforts (صلى الله عليه وسلم) were blessed by Allāh during those times. Whether these efforts were as a caller to Islām, or rectifying the affairs of the people, or a mufti, or in giving fatāwá, or reciting and teaching the Qur'ān to his companions (رضى الله عنهم). We know that the prophet (صلى الله عليه وسلم) lived for 63 years. He spent 53 years of his life before the migration in Makkah and 10 years in Madīnah after the migration.

Ibn 'Abbas (رضى الله عنهما) said the prophet (صلى الله عليه وسلم) was sent as a messenger at the age of 40. He stayed in Makkah for 13 years receiving the revelation from Allāh until he was commanded by Allāh at the age of 53 to migrate to Madīnah. He died in Madīnah 10 years later at the age of 63 and this is agreed upon in ṣaḥīḥ Muslim as well as ṣaḥīḥ Al-Bukhārī.

The prophet (صلى الله عليه وسلم) established the ṣalāh of the resident upon his arrival in Madīnah.

During the first year after the migration to Madīnah the prophet (صلى الله عليه وسلم), the first thing he did was pray the prayer of the resident. Meaning he prayed every single ṣalāh as if he was resident in Madīnah. He did this as soon as he reached Madīnah. As 'Ā'ishah (رضى الله عنها) narrated, before the prophet (صلى الله عليه وسلم) came to Madīnah, him and the companions were only commanded to pray two Rak'āh for every ṣalāh. This narration is actually marfū'ah, meaning it can be traced directly back to the prophet (صلى الله عليه وسلم). The Ṣalāh was made compulsory upon the prophet of Allāh (صلى الله عليه وسلم) two Rak'āh at a time. Rak'atayn, rak'atayn.

After the migration to Madīnah, the rest of the Rak'āt were added, so each ṣalāh was completed in Madīnah. The first thing that the prophet (صلى الله عليه وسلم) completed was the ṣalāh al-rubā'iyah – the prayers with four Rak'āh. These specific ṣalāh; the ṣalāh of

Zuhr, the ṣalāh of ‘Aṣr, and the ṣalāh of ‘Ishā‘ were prayed in full, four Rak‘āh each. Ṣalāt al-Fajr stayed two Rak‘āh and Ṣalāt al-Maghrib stayed three Rak‘āh.

Ṣalāt Al-Jumu‘ah was established in Madīnah.

After the prophet (صلى الله عليه وسلم) arrived in Madīnah, he prayed Ṣalāt al Jumu‘ah for the first time in Madīnah and that is the most authentic opinion on that. After Ṣalāt al-Jumu‘ah he started praying as if he was a resident in Madīnah, meaning praying each ṣalāh with the complete number of Rak‘āh that were legislated after that Ṣalāt al-Jumu‘ah.

The area in Qubā’ where the prophet (صلى الله عليه وسلم) prayed was made into a Masjid: Masjid Qubā’.

After the prophet (صلى الله عليه وسلم) migrated to Madīnah, he first ended up near the area of Qubā’. Qubā’ was from the part of the land that was owned by Amr ibn ‘Auf. The prophet (صلى الله عليه وسلم) stayed there for several nights and several days. While he was there, he taught the people there and put down the foundations for Masjid Qubā’ in this land. Allāh (سبحانه و تعالى) mentioned that Masjid Qubā’ was a Masjid that was founded upon Taqwá from the first day. The prophet (صلى الله عليه وسلم) prayed in it as well as the companions. It was the first Masjid ever built by the Muslims. Masjid Qubā’ was built before Al-Masjid al-Nabawī, the prophet’s Masjid.

The believers prayed in Masjid Qubā’ behind the prophet (صلى الله عليه وسلم) towards Baytul Maqdis, present-day Jerusalem. The Anṣār and the Muhājirīn (رضى الله عنهم) prayed behind the prophet (صلى الله عليه وسلم). Later on, after the prophet (صلى الله عليه وسلم) arriving in Madīnah, after putting the foundation for Masjid Qubā’, he started building his own Masjid, the prophet’s Masjid as we all know it.

The location of Masjid Al-Nabawī.

The location of the prophet’s (صلى الله عليه وسلم) Masjid is where the prophet’s (صلى الله عليه وسلم) camel sat down. The prophet (صلى الله عليه وسلم) said in the Ḥadīth, ‘leave her (the camel), she is commanded,’ meaning she is commanded by Allāh (سبحانه و تعالى). The land where the prophet’s Masjid was built was owned by the sons of Mālik bin Al-Najjār.

This exact location was owned by two boys, Sahl and Suhayl that were orphans under the care of Al As‘ad Ibn Zurārah (رضى الله عنه).

We are going to go a little bit into lineage here. The prophet’s (صلى الله عليه وسلم) grandfather ‘Abdul Muṭṭalib was the product of his father. Meaning the great grandfather of the prophet (صلى الله عليه وسلم) Hāshim married from the Anṣār, specifically from the tribe of Banu Najjār. Banu Najjār lived in the area where the prophet’s Masjid was built. When the prophet (صلى الله عليه وسلم) built his Masjid in this area, he said, ‘those are my maternal uncles,’ because they came through his grandfather ‘Abdul Muṭṭalib since ‘Abdul Muṭṭalib married from their women.

Two orphan boys from the Ansār wanted to donate land to build Masjid Al-Nabawī.

The land where the prophet’s (صلى الله عليه وسلم) Masjid was built was owned by two orphans, Sahl and Suhayl. These two orphans were initially taken care of by Al As‘ad Ibn Zurārah (رضى الله عنه). Initially when they found out that the prophet (صلى الله عليه وسلم) wanted their land to build a masjid upon, they refused to sell the land to him. They wanted to donate the land to the prophet (صلى الله عليه وسلم) and said to the prophet (صلى الله عليه وسلم), our land is for Allāh. But the prophet (صلى الله عليه وسلم) insisted on buying the land from them and after that he started the construction of the prophet’s Masjid.

That land had a few gravesites from the people of Shirk. The land also had some date palms as well as some holes and so on. The prophet (صلى الله عليه وسلم) commanded the companions to take the graves of the mushrikīn out of there and move them somewhere else. He also commanded for all the date palms to be cut down and for all of the holes to be leveled with the ground, thereby preparing the site for construction as we say in the West.

The construction of Masjid Al-Nabawī started with three doors and other basic things.

After that, the companions of the prophet (صلى الله عليه وسلم) started building the Masjid with date palms. He (صلى الله عليه وسلم) made three doors for the Masjid. Two doors were for the men and one door for the women. It was constructed in such a way that the

women would never have to be crowded by the men. The women were not to be crowded or interfered with by the men.

The prophet (صلى الله عليه وسلم) understood the importance of the Masjid in a Muslims life.

The pillars of the Masjid were made of palm trees and the ceiling was made from the branches of the date palms after they were prepared for the task. The construction of the prophet's Masjid shows us how the prophet (صلى الله عليه وسلم) paid great attention to building the Masājid and how the Masjid plays a huge role in the lives of the Muslims. This is because it is only in the Masājid that the Muslims can be cultivated, educated, and meet each other upon righteousness and piety. It is only in the Masājid that the Muslims can consult each other and help one another, and learn from one another. These are just some of the many benefits of being in the Masjid.

There is no other place in Islām that is more blessed than the Masjid.

The prophet (صلى الله عليه وسلم) said, ‘**the best of places to Allāh (سبحانه و تعالی), are the Masājid of Allāh and the worst of places to Allāh are the marketplaces.**’ We all know that the first Masājid have great virtue one above the other. For example,

1. Al-Masjid Al-Ḥarām in Makkah has the highest virtue amongst all of the Masājid all over the earth,
2. followed by the prophet's Masjid,
3. followed by Masjid Al-Aqsa in present-day Jerusalem.

After these three Masājid, the rest of the Masājid in the world vary amongst one another, depending on how much authentic knowledge and how much of the sunnah of the prophet (صلى الله عليه وسلم) is taught in them. It may be that a Masjid has a lot of sunnah being taught in it and consequently has more blessings from Allāh (سبحانه و تعالی) and it may be that a Masjid is used to teach bid'ah or innovations and consequently this Masjid has much less virtue than the Masājid upon the sunnah.

Ibn Hajar (رحمه الله) said, 'it may be that a marketplace is better than some of the Masājid, because in some of the marketplaces, there are Muslims who command the good and forbid the evil. And in some of the Masājid, there might be innovations taking place there, or they may have grave sites, or it might be that matters of shirk or polytheism take place there.' Again, the first things that the prophet (صلى الله عليه وسلم) established in Madīnah were the Masājid, Masjid Qubā', followed by the prophet's (صلى الله عليه وسلم) Masjid.

The benefits derived from the construction of Masjid Al-Nabawī.

1. **The Masjid should never be built upon any kind of grave**, even if the grave belongs to people of shirk or polytheism.
2. **The site (the land) where a masjid is to be built must be cleaned** in a way that the land is prepared correctly for the construction and building of the Masjid.
3. **Ibn Taymiyyah (رحمه الله) mentioned that the Masājid should never coincide with graves in Islām.** A masjid should never be made in the same place as a grave site in Islām. Even if those graves are graves of the people of shirk that have no value for the Muslims and have no prohibition whatsoever for their people, being the people of Shirk. Yet, we cannot build a Masjid upon those graves. These graves must be moved. There are some Muslims who spit upon the graves of the Christians. Some Muslims built upon land that contained some graves of the Christians and these graves are still there. That is not permissible in Islām.
4. **After the prophet (صلى الله عليه وسلم) built the Masjid, he built the rooms for his wives.** At that time, the prophet (صلى الله عليه وسلم) had only two wives, Sawdah (رضى الله عنها) who he married after the death of Khadījah (رضى الله عنها), and 'Ā'ishah (رضى الله عنها). He built a room for each one of them next to the Masjid. **From this, we learn that it is better that when a man has multiple wives, he should build separate rooms or places for them.** If the two wives are pleased to live in one house, it is still highly recommended to have a separate room within

the house for each wife, or an independent room for each wife. But if the wife wanted a house far away from her co-wife, there is no harm to fulfill that request for both wives. The prophet (صلى الله عليه وسلم) was known to build a separate room for each one of his wives as he married later on. As Allāh (سبحانه و تعالى) mentioned in the āyah,

﴿ إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴾

“Indeed, those who call you (O Muḥammad) from behind the chambers (of your wives)—most of them do not comprehend (due to overwhelming ignorance of Allāh’s religion).” [Sūrah Al-Ḥujarāt 49: 4]

When the Muslims migrated back from Abyssinia to Madīnah, after the migration of the prophet (صلى الله عليه وسلم) to Madīnah, the number of Muslims that migrated from Abyssinia to Madīnah to meet the prophet (صلى الله عليه وسلم) there was less than half of those who migrated in the second hijrah to Abyssinia.

The prophet (صلى الله عليه وسلم) established the brotherhood between the Muhājirīn and the Ansār.

The Muhājirīn who came from Makkah to Madīnah were mostly from Quraysh and other than Quraysh.

Some lessons derived from the hijrah to Madīnah.

1. **The first of those who migrated with the prophet (صلى الله عليه وسلم) were the best of the companions (رضى الله عنهم).** As Allāh (سبحانه و تعالى) said about them

﴿ وَالسَّابِقُونَ السَّابِقُونَ ﴾

“And the first to embrace Islām of the Muhājirūn (those who migrated from Makkah to Al-Madīnah) and the Anṣār (the citizens of Al-Madīnah who helped and gave aid to the Muhājirūn).” [Sūrah Al-Tawbah: 100]

The Muhājirūn were the first who went to Madīnah before anybody else. The virtue of the rest of the companions after that depends on their various levels as mentioned in the books of Sunnah.

2. **The Anṣār who received the prophet (صلى الله عليه وسلم) and the Muhājirūn in Madīnah belonged to the two Anṣār tribes, namely Al-‘Aws, and Al-Khazraj, amongst other tribes.**

The categories of the companions and their ranks must be clear in the minds of the believers for many reasons.

3. **One of the benefits that we learn from the sīrah of the prophet (صلى الله عليه وسلم) is that the hypocrites (the munāfiqīn) that appeared amongst the Muslims, the likes of Ibn Salūl were actually from the tribes of Al-Anṣār, from the tribes of Al-‘Aws and Al-Khajraj. Because Al-Muhājirūn who came with the prophet (صلى الله عليه وسلم) from Makkah to Madīnah, were true, honest and truthful. Al-Anṣār were praised by Allāh (سبحانه و تعالی). Do not forget that part. And the prophet (صلى الله عليه وسلم) said in a Ḥadīth that loving the Anṣār is from the signs of īmān and hating the Anṣār is a sign of nifāq or hypocrisy. Yet Allāh (سبحانه و تعالی) destined for the hypocrites to come from the Anṣār.**
4. **The prophet (صلى الله عليه وسلم) established a brotherhood between the believers that came from Makkah and those that were in Madīnah as he did between ‘Abdurrahmān Ibn ‘Awf (رضى الله عنه) from the Muhājirūn and Sa‘d from Al-Anṣār. He also made Salmān (one of the Muhājirūn) brother to Abū Dardā’ from Al-Anṣār (رضى الله عنهما).**

The importance of brotherhood in the Muslim society.

During the time the prophet (صلى الله عليه وسلم) spent in Madīnah, the prophet (صلى الله عليه وسلم) focused mainly on two very important affairs. **The first was establishing the Masājid**, and building and constructing the mosques. The second was Al-Mu‘ākhā Bayna Al-Mu‘minīn - making the believers brothers to one another.

As for the Masājid, we all know that they have a great and mighty status amongst the believers, especially when it comes to establishing connections between the believers. Especially in strengthening the ties of brotherhood amongst the believers. This is because in reality, brotherhood is the foundation in building a Muslim society.

Brotherhood has a great status and a great role in spreading love amongst the believers and rectifying their affairs. As a consequence of this, you find amongst the believers, that they preferred their brothers to their own selves. Consequently, Allāh (سبحانه و تعالی) made them a reason for the spread of Islām far and wide and made them strive in fighting the enemies of Islām and spreading this beautiful religion. You find from amongst the believers in Madīnah that he would love his brother so much more so than his own self. He may love his brother so much that he would prefer him beyond his own children and his own family. And of course this kind of brotherhood has a huge effect upon the believers.

The prophet (صلى الله عليه وسلم) made the believers brothers to one another on two occasions.

- 1. The first happened when the prophet (صلى الله عليه وسلم) was still in Makkah.** He made the believers brothers to one another. Those who ended up migrating with him from Makkah to Madīnah later on, as was the case with ‘Abdur-Raḥmān ibn ‘Awf and ‘Alī ibn Abī Ṭālib as well as Sa‘d ibn Abī Waqqās, (رضى الله عنهم), as mentioned in many narrations in the books of Ḥadīth. Regarding this kind of brotherhood, it was never narrated in the sunnah that the prophet (صلى الله عليه وسلم) did that in Makkah. And we are going to explain why.
- 2. As for the second brotherhood that took place, which was actually the only one that took place at the hands of the prophet (صلى الله عليه وسلم), it happened in Madīnah between Al-Muhājirūn and Al-Anṣār.**

In other words, the first brotherhood where the prophet (صلى الله عليه وسلم) made the believers brothers to one another in Makkah was never authenticated in the books of the sunnah and the only one that was authentic is the second brotherhood that happened in Madīnah between Al-Muhājirūn and Al-Anṣār. Why is this? As the scholars of the sunnah said, no narration whatsoever mentions this kind of brotherhood in Makkah. Because the connection amongst the believers in Makkah was fundamentally based upon the fact that they were all from the tribe of Quraysh. They were all raised in Makkah, meaning they all grew

up in Makkah together. So there was no need to make them brothers to one another. As for the believers in Madīnah, the prophet (صلى الله عليه وسلم) had to make them brothers to one another, as was mentioned by Ibn Taymiyyah (رحمه الله) as well as Ibn Al-Qayyim (رحمه الله), as well as Al-Hafiz Ibn Kathir (رحمه الله) in his book, Al-Bidāyah Wa Al-Nihāyah. That is actually what has become known amongst the people of the sunnah regarding Al-Mu'ākhā, the brotherhood amongst the believers in Madīnah.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

