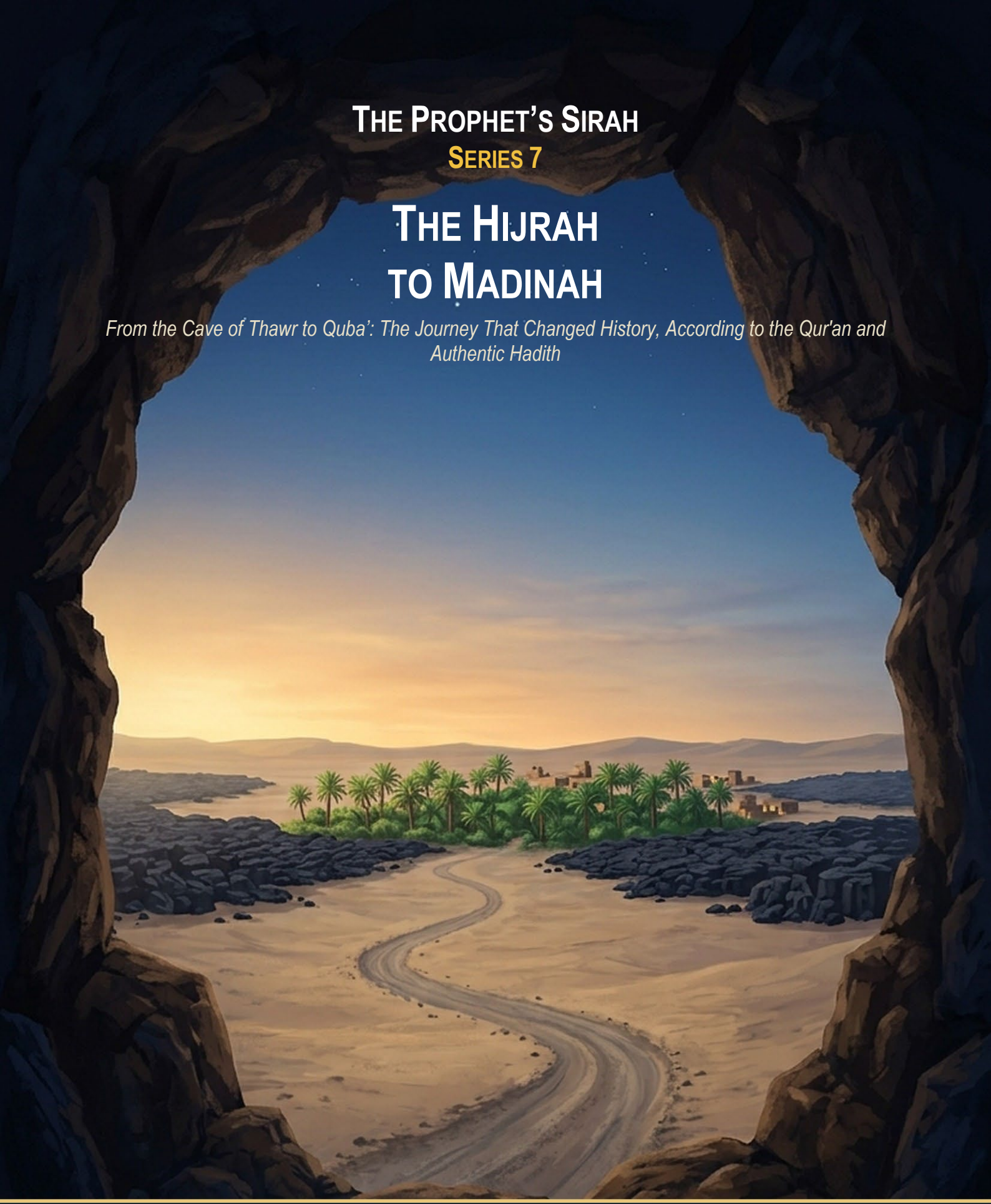
THE PROPHET'S SIRAH

SERIES 7

THE HIJRAH TO MADINAH

From the Cave of Thawr to Quba': The Journey That Changed History, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا

"And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."."

SURAH AL-ISRA' 17:80

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ACKNOWLEDGEMENT

All praise is due to Allah, who aided His Messenger when he was driven from his homeland, "one of two", and sent down tranquillity upon him in the cave. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This seventh book of The Prophet's Sirah tells of the hijrah to Madinah: from the burning midday at Abu Bakr's house, three nights in the Cave of Thawr and the journey along the coastal road, to the welcome at Quba' and the building of the Prophet's Mosque. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **the view from inside a rocky cave on a hilltop** as **dawn breaks**. From the cave mouth lies **a vast desert valley** and **a dusty road** winding far to the north, towards **a green oasis of date palms** between **two tracts of black rock** on the horizon.

The cave stands for the Cave of Thawr, where the Messenger of Allah ﷺ and Abu Bakr hid for three nights; the winding road stands for the long journey of the hijrah; and the date-palm oasis between two black rock fields is Madinah, as shown to him in a dream: "a land of date palms between two tracts of black rock" (Sahih al-Bukhari 3905). The light of dawn symbolises the start of a new era — the Hijri calendar.

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE HIJRAH TO MADINAH

The sixth book of The Prophet's Sirah ended with ***the Second Pledge of al-'Aqabah***: the people of Yathrib pledged to defend the Messenger of Allah ﷺ as they defended their own families. The door had opened. This seventh eBook tells of ***the hijrah*** — the emigration of the Messenger of Allah ﷺ and the Companions from Makkah to Madinah — the journey that became ***the start of the Islamic calendar***.

The story of the hijrah is recorded in great detail in ***Sahih al-Bukhari***, especially through the long hadith of 'A'ishah رضى الله عنها, who witnessed the events in her father Abu Bakr's house. Alongside it are many popular stories — the spider, the doves, Umm Ma'bad and the song "Tala'a al-badru" — whose reports are ***assessed one by one*** in this eBook.

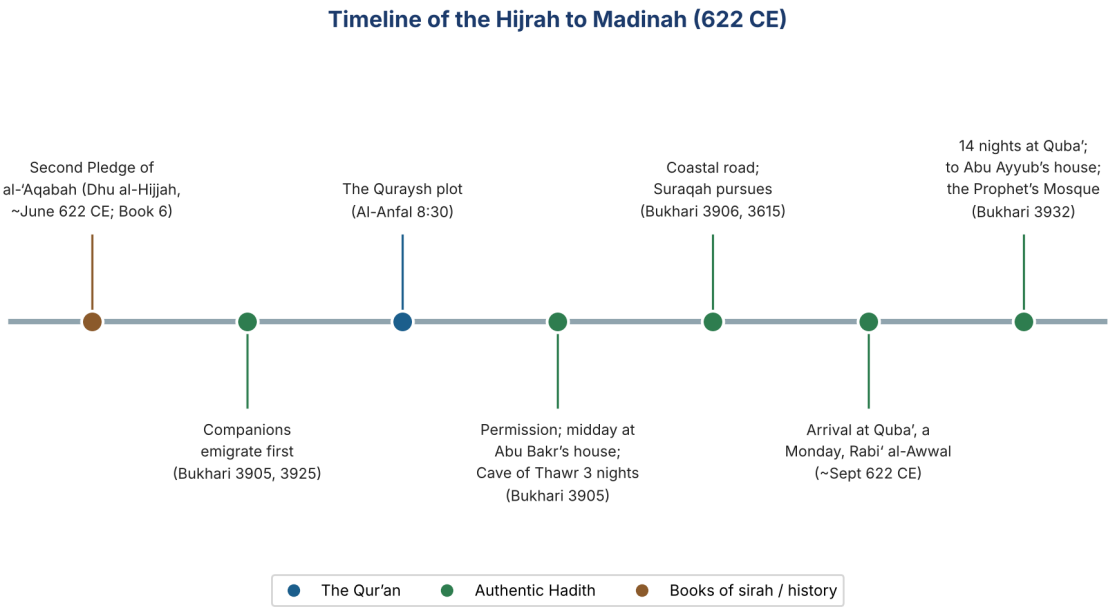


Figure 1: Timeline of the hijrah to Madinah.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah is placed in brown "Sirah Note" boxes, and historical facts come with source links.

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AFTER 'AQABAH: WHY THE HIJRAH?

For thirteen years in Makkah, the Muslims were tortured, boycotted and humiliated. Many had already emigrated to Abyssinia (Book 4). After the Second Pledge of al-'Aqabah, Allah opened ***a homeland*** ready to receive Islam and His Messenger. The hijrah was not flight, but ***moving in order to build***.

Allah says of those who emigrate: ***"whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance"***Tafsir Ibn Kathir 4:100.

Allah also promises a reward in this world and the next: ***"We will surely settle them in this world in a good place"***. Ibn Kathir mentions that this verse concerns the Companions who emigrated after being persecuted in MakkahTafsir Ibn Kathir 16:41.

THE MEANING OF HIJRAH

The Messenger of Allah ﷺ taught that the worth of a hijrah depends on ***intention***: ***"Actions are only by intentions… Whoever's emigration is to Allah and His Messenger, his emigration is to Allah and His Messenger"*** (Sahih al-Bukhari 1). He also said: ***"The emigrant is the one who abandons what Allah has forbidden"*** (Sahih al-Bukhari 10).

KIND OF HIJRAH	EXPLANATION
Hijrah of place	Moving from a place that prevents worship to a safe place — as to Abyssinia and Madinah.
Hijrah of deeds	Leaving sin and what Allah forbids — open to every Muslim in every age.
Hijrah of the heart	Moving one's love and hope from other than Allah to Allah.

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THOSE WHO WENT AHEAD

The Messenger of Allah ﷺ did not emigrate alone, nor first. He told the Companions to go ahead, in small groups and quietly. Al-Bara' ibn 'Azib رضى الله عنهما narrated: the first to reach Madinah were ***Mus'ab ibn 'Umayr and Ibn Umm Maktum***, then ***Bilal, Sa'd and 'Ammar ibn Yasir***, then ***'Umar ibn al-Khattab with twenty Companions***, and only then the Prophet ﷺ (Sahih al-Bukhari 3925).

SIRAH NOTE: UMM SALAMAH: A YEAR OF WEEPING AT AL-ABTAH

Ibn Ishaq narrated from ***Umm Salamah*** رضى الله عنها that when her husband, Abu Salamah, set out to emigrate with her and their son, her clan (Banu al-Mughirah) seized her, while Abu Salamah's family seized the child. Abu Salamah continued alone.

Umm Salamah said she went out every morning to al-Abtah and wept until evening, ***for nearly a year***, until her family took pity and let her go. Her son was returned, and ***'Uthman ibn Talhah*** — not yet a Muslim — escorted her all the way to Quba' with perfect courtesy, then returned to Makkah.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Companions' emigration.

SIRAH NOTE: SUHAYB AR-RUMI: "YOUR TRADE HAS PROFITED"

The books of sirah and tafsir say ***Suhayb ibn Sinan*** was stopped by Quraysh from emigrating with his wealth. He handed over all his wealth to them as a ransom for himself. When he reached Madinah, the Messenger of Allah ﷺ is reported to have said: ***"Your trade has profited, O Abu Yahya."***

Some exegetes link it to the verse "And of the people is he who sells himself, seeking means to the approval of Allah" (Al-Baqarah 2:207). The chain of this story is disputed, but it is well known in the books of sirah.

REFERENCES:
Ibn Kathir, Tafsir 2:207. https://tafsir.app/ibn-katheer/2/207

The lesson: a leader ***makes sure his followers are safe first***. The Messenger of Allah ﷺ stayed in Makkah — the most dangerous place — until most of the Companions had left.

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ABU BAKR WAITS

The hadith of 'A'ishah رضى الله عنها relates that the Messenger of Allah ﷺ was ***shown the place of emigration in a dream***: a land of date palms between two tracts of black rock (*harrah*). That is Madinah, flanked by two black lava fields to its east and west.

Abu Bakr رضى الله عنه prepared to emigrate, but the Messenger of Allah ﷺ said: ***"Wait, for I hope to be given permission."*** Abu Bakr understood — he would accompany him. He ***held himself back***, and for ***four months*** fed his two camels on samur leaves so they would be strong for the long journey.

THE PREPARATION OF A TRUE FRIEND

ABU BAKR'S ACTION	LESSON
Postponing his own emigration	Putting the Messenger ﷺ before his own safety.
Feeding two camels for four months	Careful preparation before the time comes.
Offering a camel for free	Generosity without being asked.
Preparing his family to help	The whole family takes part in the cause.

The Messenger of Allah ﷺ accepted the camel ***for a price***. Scholars explain that he wanted his hijrah to be ***entirely from his own means***, so that its reward would be complete — even though Abu Bakr was the person who had done the most for him with his wealth (Sahih al-Bukhari 3654).

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THE PLOT AT DAR AN-NADWAH

When Quraysh saw the Companions leaving one after another, and learned that Madinah had become a refuge, they grew afraid. The Qur'an records the three options they discussed:

Allah says: ***"But they plan, and Allah plans. And Allah is the best of planners"***Tafsir Ibn Kathir 8:30.

QURAYSH'S PROPOSAL (8:30)	MEANING
"restrain you"	Imprison him in chains.
"kill you"	Kill him — the proposal finally chosen.
"evict you"	Expel him from Makkah.

SIRAH NOTE: THE MEETING AT DAR AN-NADWAH

Ibn Ishaq narrated that the Quraysh leaders gathered at ***Dar an-Nadwah***, their council hall. After the proposals to imprison and expel were rejected, ***Abu Jahl*** proposed that each clan choose a strong young man, and that they all strike him at once, so that his blood would be ***shared among all the clans*** and Banu 'Abd Manaf could not seek revenge.

Ibn Ishaq also mentions ***Iblis coming disguised as an old man from Najd*** and backing the plan. This detail is found only in the books of sirah, ***not in the authentic hadith books***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the hijrah of the Messenger ﷺ.

Ibn Kathir, Tafsir 8:30. https://tafsir.app/ibn-katheer/8/30

The lesson: human plotting is always ***under Allah's plan***. While Quraysh planned a murder, Allah was planning ***a state***.

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THE NIGHT OF THE SIEGE: 'ALI IN THE BED

A very well-known story says that on the night of the siege, ***'Ali ibn Abi Talib*** رضى الله عنه slept in the bed of the Messenger of Allah ﷺ, covered with his cloak, while the young men of Quraysh waited outside. The Messenger of Allah ﷺ left without their noticing.

> **SIRAH NOTE: ASSESSING THE REPORT OF 'ALI IN THE BED**
>
> This story is narrated by ***Imam Ahmad in al-Musnad*** from Ibn 'Abbas رضى الله عنهما, in the tafsir of Al-Anfal 8:30. The same report also mentions ***the spider*** at the cave mouth (see chapter 9).
>
> ***Grading:*** Ibn Hajar (Fath al-Bari) and Ibn Kathir (al-Bidayah wan-Nihayah) graded its chain ***hasan***; Ahmad Shakir noted a dispute over its chain; al-Albani and the editors of al-Musnad graded it ***da'if***. So it is ***disputed***.
>
> The sirah (Ibn Ishaq) also says 'Ali stayed in Makkah ***three days*** to ***return the items people had entrusted*** to the Messenger of Allah ﷺ, then followed to Madinah.
>
> **REFERENCES:**
> Musnad Ahmad 3251; Ibn Kathir, al-Bidayah wan-Nihayah 3/222.

TRUST KEPT EVEN WITH ENEMIES

The most moving detail in this story is ***the entrusted items***. The people of Makkah who were his enemies still ***kept their valuables with him***, because they knew him as ***al-Amin*** (Book 2). On the night they planned to kill him, he made sure their property was returned.

> **SIRAH NOTE: THE DUST AND SURAH YA-SIN**
>
> Ibn Ishaq says the Messenger of Allah ﷺ walked out past the young men, sprinkling dust on their heads and reciting the opening of Surah Ya-Sin up to verse 9: "and covered them, so they do not see". This story is ***only in the books of sirah*** and its chain is not firm.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah.

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AN EXTRAORDINARY MIDDAY

The ***most authentic and detailed*** account of the hijrah is narrated by 'A'ishah رضى الله عنها, then a girl in Abu Bakr's house. She witnessed the moment the Messenger of Allah ﷺ came with the great news:

HADITH — SAHIH AL-BUKHARI, NO. 3905

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمْ أَعْقِلْ أَبَوَىَّ قَطُّ إِلاَّ وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلاَّ يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم طَرَفَىِ النَّهَارِ بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ، حَتَّى بَلَغَ بَرْكَ الْغِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ وَهْوَ سَيِّدُ الْقَارَةِ. فَقَالَ أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ فَقَالَ أَبُو بَكْرٍ أَخْرَجَنِي قَوْمِي، فَأُرِيدُ أَنْ أَسِيحَ فِي الأَرْضِ وَأَعْبُدَ رَبِّي. قَالَ ابْنُ الدَّغِنَةِ فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لاَ يَخْرُجُ وَلاَ يُخْرَجُ، إِنَّكَ تَكْسِبُ الْمَعْدُومَ، وَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنَا لَكَ جَارٌ، ارْجِعْ وَاعْبُدْ رَبَّكَ بِبَلَدِكَ. فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ، فَطَافَ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ، فَقَالَ لَهُمْ إِنَّ أَبَا بَكْرٍ لاَ يَخْرُجُ مِثْلُهُ وَلاَ يُخْرَجُ، أَتُخْرِجُونَ رَجُلاً يَكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَلَمْ تُكَذِّبْ قُرَيْشٌ بِجِوَارِ ابْنِ الدَّغِنَةِ، وَقَالُوا لاِبْنِ الدَّغِنَةِ مُرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيُصَلِّ فِيهَا وَلْيَقْرَأْ مَا شَاءَ، وَلاَ يُؤْذِينَا بِذَلِكَ، وَلاَ يَسْتَعْلِنْ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغِنَةِ لأَبِي بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذَلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلاَ يَسْتَعْلِنُ بِصَلاَتِهِ، وَلاَ يَقْرَأُ فِي غَيْرِ دَارِهِ، ثُمَّ بَدَا لأَبِي بَكْرٍ فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ وَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ، فَيَنْقَذِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ، وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلاً بَكَّاءً، لاَ يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ، وَأَفْزَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ، فَقَدِمَ عَلَيْهِمْ. فَقَالُوا إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ بِجِوَارِكَ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، فَأَعْلَنَ بِالصَّلاَةِ وَالْقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا فَانْهَهُ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ

أَبَى إِلاَّ أَنْ يُعْلِنَ بِذَلِكَ فَسَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقِرِّينَ لأَبِي بَكْرٍ الاسْتِعْلاَنَ. قَالَتْ عَائِشَةُ فَأَتَى ابْنُ الدَّغِنَةِ إِلَى أَبِي بَكْرٍ فَقَالَ قَدْ عَلِمْتَ الَّذِي عَاقَدْتُ لَكَ عَلَيْهِ، فَإِمَّا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ، وَإِمَّا أَنْ تَرْجِعَ إِلَىَّ ذِمَّتِي، فَإِنِّي لاَ أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكْرٍ فَإِنِّي أَرُدُّ إِلَيْكَ جِوَارَكَ وَأَرْضَى بِجِوَارِ اللَّهِ عَزَّ وَجَلَّ. وَالنَّبِيُّ صلى الله عليه وسلم يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِلْمُسْلِمِينَ إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لاَبَتَيْنِ. وَهُمَا الْحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ الْمَدِينَةِ، وَرَجَعَ عَامَّةُ مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قِبَلَ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي. فَقَالَ أَبُو بَكْرٍ وَهَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ قَالَ نَعَمْ. فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمُرِ وَهُوَ الْخَبَطُ أَرْبَعَةَ أَشْهُرٍ. قَالَ ابْنُ شِهَابٍ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ لأَبِي بَكْرٍ هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُتَقَنِّعًا ـ فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا ـ فَقَالَ أَبُو بَكْرٍ فِدَاءٌ لَهُ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلاَّ أَمْرٌ. قَالَتْ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَأْذَنَ، فَأُذِنَ لَهُ فَدَخَلَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لأَبِي بَكْرٍ أَخْرِجْ مَنْ عِنْدَكَ. فَقَالَ أَبُو بَكْرٍ إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. قَالَ فَإِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ. فَقَالَ أَبُو بَكْرٍ الصَّحَابَةُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَعَمْ. قَالَ أَبُو بَكْرٍ فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ إِحْدَى رَاحِلَتَىَّ هَاتَيْنِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالثَّمَنِ. قَالَتْ عَائِشَةُ فَجَهَّزْنَاهُمَا أَحَثَّ الْجِهَازِ، وَصَنَعْنَا لَهُمَا سُفْرَةً فِي جِرَابٍ، فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا فَرَبَطَتْ بِهِ عَلَى فَمِ الْجِرَابِ، فَبِذَلِكَ سُمِّيَتْ ذَاتَ النِّطَاقِ ـ قَالَتْ ـ ثُمَّ لَحِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلِ ثَوْرٍ فَكَمَنَا فِيهِ ثَلاَثَ لَيَالٍ، يَبِيتُ عِنْدَهُمَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ وَهْوَ غُلاَمٌ شَابٌّ ثَقِفٌ لَقِنٌ، فَيُدْلِجُ مِنْ عِنْدِهِمَا بِسَحَرٍ، فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ، فَلاَ يَسْمَعُ أَمْرًا يُكْتَادَانِ بِهِ إِلاَّ وَعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذَلِكَ حِينَ يَخْتَلِطُ الظَّلاَمُ، وَيَرْعَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ،

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فَيُرِيحُهَا عَلَيْهِمَا حِينَ يَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَبِيتَانِ فِي رِسْلٍ وَهُوَ لَبَنُ مِنْحَتِهِمَا وَرَضِيفِهِمَا، حَتَّى يَنْعِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذَلِكَ فِي كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلاَثِ، وَاسْتَأْجَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ، وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ هَادِيًا خِرِّيتًا ـ وَالْخِرِّيتُ الْمَاهِرُ بِالْهِدَايَةِ ـ قَدْ غَمَسَ حِلْفًا فِي آلِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ فَأَمِنَاهُ، فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ بِرَاحِلَتَيْهِمَا صُبْحَ ثَلاَثٍ، وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ وَالدَّلِيلُ فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاحِلِ.

TRANSLATION:

'A'ishah رضى الله عنها, the wife of the Prophet ﷺ, related that for as long as she could remember, her parents had followed Islam, and not a day passed without the Messenger of Allah ﷺ visiting them morning and evening. (The opening part about Abu Bakr setting out for Abyssinia and the protection of Ibn ad-Dughunnah is summarised.) The Messenger of Allah ﷺ told the Muslims: **"I have been shown the place of your emigration: a land of date palms between two tracts of black volcanic rock."** So many emigrated to Madinah. Abu Bakr also prepared to emigrate, but the Messenger of Allah ﷺ said to him: **"Wait, for I hope to be given permission."** Abu Bakr held back to accompany him, and fed his two camels on samur leaves for four months. 'A'ishah said: One day, as we sat in Abu Bakr's house in the burning heat of midday, someone said: "There is the Messenger of Allah ﷺ coming with his head covered, at an hour he never used to come."

Abu Bakr said: "By Allah, he has not come at this hour except for some great matter." He asked permission, entered and said: **"Send out whoever is with you."** Abu Bakr replied: "They are only your family, O Messenger of Allah." He said: **"I have been given permission to leave."** Abu Bakr asked: "Shall I accompany you, O Messenger of Allah?" He said: **"Yes."** Abu Bakr said: "Take one of these two camels of mine." He said: **"For a price."** 'A'ishah said: We prepared their provisions quickly and put food in a leather bag. ***Asma' bint Abi Bakr*** cut a piece of her waistband and tied the mouth of the bag with it, and for this she was called ***Dhat an-Nitaq***. Then the Messenger of Allah ﷺ and Abu Bakr reached a cave on ***Mount Thawr*** and stayed there ***three nights***. ***'Abdullah ibn Abi Bakr***, a sharp-witted youth, spent the nights with them and left before dawn, so that by morning he was among Quraysh in Makkah as though he had slept there. He listened to every plot against them and brought it to them when it grew dark. ***'Amir ibn Fuhayrah***, Abu Bakr's freed slave, grazed sheep near them and brought them over after nightfall, so they spent the nights with fresh milk. The Messenger of Allah ﷺ and Abu Bakr hired a man of Banu ad-Dil as ***an expert guide***, though he still followed the religion of the Quraysh disbelievers. They trusted him, handed him their two camels and arranged to meet at the cave of Thawr after three nights. They set out with 'Amir ibn Fuhayrah and the guide, who ***took them along the coastal road***.

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CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from al-Layth, from 'Uqayl, from Ibn Shihab, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the emigration of the Prophet ﷺ and his Companions to Madinah, Hadith No. 3905. The opening part is summarised.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3905

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STRIKING DETAILS

DETAIL IN THE HADITH	LESSON
Coming at ***burning midday***, when people rest	Choosing a time when the streets are empty; wise planning.
Coming ***with his head covered***	Hiding from Quraysh's watchers.
"Send out whoever is with you"	Keeping secrets; only those who need to know are told.
Abu Bakr weeping for joy (Ibn Ishaq)	A chance to sacrifice is a blessing, not a burden.
"For a price"	Emigrating with one's own means; not burdening others.
A polytheist guide	One may employ a trustworthy, skilled non-Muslim.

'A'ishah does not mention the date, but the books of sirah say he left at ***the end of Safar***, in the 14th year of prophethood, and reached Quba' in ***Rabi' al-Awwal***.

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ASMA' DHAT AN-NITAQAYN

In Abu Bakr's family, everyone had a role. ***Asma' bint Abi Bakr*** رضى الله عنها, 'A'ishah's elder sister, was charged with preparing the provisions. When there was no rope to tie the food container, she acted quickly:

HADITH — SAHIH AL-BUKHARI, NO. 3907

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، وَفَاطِمَةَ، عَنْ أَسْمَاءَ، رضى الله عنها صَنَعْتُ سُفْرَةً لِلنَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ حِينَ أَرَادَا الْمَدِينَةَ، فَقُلْتُ لأَبِي مَا أَجِدُ شَيْئًا أَرْبُطُهُ إِلاَّ نِطَاقِي. قَالَ فَشُقِّيهِ. فَفَعَلْتُ، فَسُمِّيَتْ ذَاتَ النِّطَاقَيْنِ.

TRANSLATION:

Asma' رضى الله عنها said: **"I prepared provisions for the Prophet ﷺ and Abu Bakr when they intended to go to Madinah. I said to my father: 'I find nothing to tie it with except my waistband.' He said: 'Split it (in two).' So I did, and for that I was called Dhat an-Nitaqayn (the one with two waistbands)."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Abi Shaybah, from Abu Usamah, from Hisham, from his father ('Urwah) and Fatimah bint al-Mundhir, from Asma' رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3907.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3907

'A'ishah's hadith (No. 3905) says ***Dhat an-Nitaq*** (the one with the waistband), while Asma' herself says ***Dhat an-Nitaqayn*** (the one with ***two*** waistbands): one to wear and one to tie the provisions. Both are true; it is only a difference of expression.

SIRAH NOTE: THE COURAGE OF ASMA'

Ibn Ishaq narrated from Asma' that after he and Abu Bakr left, a group of Quraysh including ***Abu Jahl*** came to their house. When Asma' answered she did not know where her father was, Abu Jahl ***slapped her face*** so hard that her earring flew off.

Ibn Ishaq also mentions her blind grandfather, ***Abu Quhafah***, not yet a Muslim, worrying that Abu Bakr had taken all the money. Asma' placed ***stones*** where the money was kept, covered them with a cloth and put her grandfather's hand on it so that he would be at ease.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah.

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The lesson: women had ***a vital role*** in the greatest event in Islamic history. Asma' was pregnant at the time, yet according to the books of sirah she climbed to the Cave of Thawr bringing provisions.

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THE CAVE OF THAWR: "ALLAH IS WITH US"

The Messenger of Allah ﷺ and Abu Bakr did not head north (towards Madinah) but ***south***, to ***Mount Thawr***. Quraysh's hunters would surely search the road to Madinah first. There they hid in a cave for ***three nights***. Allah records that moment in the Qur'an:

SURAH AT-TAUBAH 9:40

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى
ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ
وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ
ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

Translation: Sahih International — quran.com/9:40

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"WHAT DO YOU THINK OF TWO…?"

The hunters reached the mouth of the cave. Abu Bakr himself described that tense moment:

HADITH — SAHIH AL-BUKHARI, NO. 3653

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي بَكْرٍ ـ رضى الله عنه ـ قَالَ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم وَأَنَا فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا. فَقَالَ مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا.

TRANSLATION:

Abu Bakr رضى الله عنه said: I said to the Prophet ﷺ while I was in the cave: "If one of them looked down at his feet, he would see us." He said: **"What do you think, O Abu Bakr, of two whose third is Allah?"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Sinan, from Hammam, from Thabit, from Anas, from Abu Bakr رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Hadith No. 3653. Also narrated by Muslim (No. 2381).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3653

His words match the verse ***"Do not grieve; indeed Allah is with us"***. Ibn Kathir explains that ***Allah's being with them*** here is a special presence — help, protection and support — for His Messenger and his companionTafsir Ibn Kathir 9:40.

ABU BAKR'S WORRY

Abu Bakr ***was not worried for himself***. Scholars explain that his worry was for ***the safety of the Messenger of Allah*** ﷺ and the future of the call. The title ***"his companion"*** in this verse is Qur'anic proof of Abu Bakr's standing as ***the Messenger's companion in the cave*** — the only Companion whose companionship is stated clearly in the Qur'an.

PHRASE IN VERSE 9:40	LESSON
"one of two"	Only two men facing all of Quraysh — yet Allah was with them.
"Do not grieve"	A leader's calm reassures his followers.
"Allah sent down His tranquillity"	Tranquillity (sakinah) is Allah's gift, not a human trick.
"angels you did not see"	Allah's help comes in unexpected forms.
"the word of Allah — that is the highest"	The final outcome of the hijrah: Islam prevails.

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THE SPIDER AND THE DOVES: WHAT IS AUTHENTIC?

Almost every Muslim child has heard of ***the spider spinning its web*** and ***a pair of doves laying eggs*** at the mouth of the Cave of Thawr, so that Quraysh thought no one was inside. What is the status of this story?

STORY	SOURCE AND GRADING
A spider spins its web at the cave mouth	Musnad Ahmad 3251 (Ibn 'Abbas). Ibn Hajar and Ibn Kathir: chain hasan. Al-Albani and the editors of al-Musnad: da'if. ***Disputed.***
Two doves lay eggs at the cave mouth	Ibn 'Asakir; Ibn Kathir said: "gharib jiddan" (very strange) with this chain. ***Weak.***
Abu Bakr said: "If they looked down at their feet…"	Sahih al-Bukhari 3653; Sahih Muslim 2381. ***Authentic.***

Al-Albani wrote that ***there is no authentic hadith*** about the spider and doves at the cave, even though the story is very well known. Ibn Hajar and Ibn Kathir, however, accepted the spider report as hasan. So the spider story may be told ***with its status explained***, while the doves story should not be told as fact.

WHAT IS CERTAIN: ALLAH'S PROTECTION

What ***is certain*** is what the Qur'an and authentic Hadith state: the hunters ***stood right above the cave***, so close that had they looked down at their feet they would have seen them, yet ***Allah blinded them***. The real miracle is the calm of the Messenger of Allah ﷺ and Allah's promise: ***"indeed Allah is with us"***.

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THE HIJRAH TEAM

'A'ishah's hadith shows that the hijrah was ***carefully planned teamwork***. Each person was given a task suited to their ability:



Figure 2: The hijrah team and their roles.

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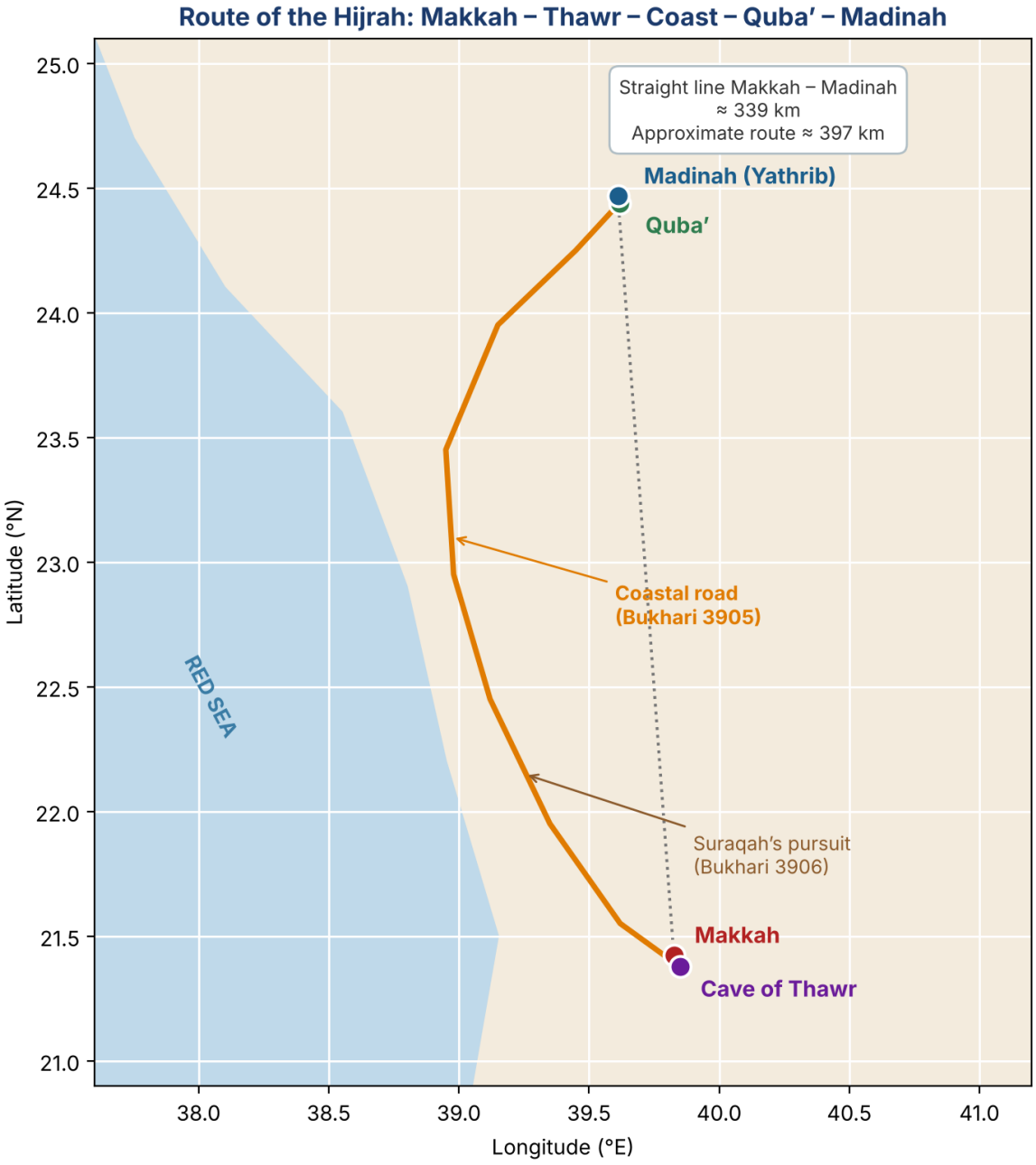
PERSON	ROLE AND SOURCE
'Abdullah ibn Abi Bakr	A sharp youth; spent nights at the cave and returned before dawn; listened to Quraysh's plots and reported them at night (Bukhari 3905).
'Amir ibn Fuhayrah	Abu Bakr's freed slave; grazed sheep to the cave; provided fresh milk (Bukhari 3905). Sirah books: his sheep erased 'Abdullah's tracks.
Asma' bint Abi Bakr	Prepared provisions; two waistbands (Bukhari 3905, 3907).
The guide from Banu ad-Dil	A trustworthy, skilled polytheist; kept the camels; led them along the coast (Bukhari 3905). Sirah books name him 'Abdullah ibn Urayqit.
'Ali ibn Abi Talib	Slept in his bed and returned the trusts (disputed report; sirah books).

The lesson: ***reliance on Allah does not mean not planning***. The Messenger of Allah ﷺ relied on Allah more than anyone, yet he planned every detail: timing, direction, provisions, intelligence, covering tracks and a guide. Only after every effort did he say: ***"Allah is with us."***

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THE COASTAL ROAD AND THE SHEPHERD

After three nights, the guide arrived with the two camels, and the four of them set off — the Messenger of Allah ﷺ, Abu Bakr, 'Amir ibn Fuhayrah and the guide. They did not take the usual caravan road, but ***the coastal road*** that few travelled:



Schematic map; the exact route cannot be determined. Approximate coordinates and coastline.

Figure 3: The hijrah route from Makkah to Madinah (schematic map).

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THE SHADE OF A ROCK AND A SHEPHERD'S MILK

Abu Bakr related one episode of that journey to 'Azib and his son, al-Bara':

HADITH — SAHIH AL-BUKHARI, NO. 3615

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا أَحْمَدُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ أَبُو الْحَسَنِ الْحَرَّانِيُّ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ جَاءَ أَبُو بَكْرٍ ـ رضى الله عنه ـ إِلَى أَبِي فِي مَنْزِلِهِ، فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ ابْعَثِ ابْنَكَ يَحْمِلْهُ مَعِي. قَالَ فَحَمَلْتُهُ مَعَهُ، وَخَرَجَ أَبِي يَنْتَقِدُ ثَمَنَهُ، فَقَالَ لَهُ أَبِي يَا أَبَا بَكْرٍ حَدِّثْنِي كَيْفَ صَنَعْتُمَا حِينَ سَرَيْتُمَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ أَسْرَيْنَا لَيْلَتَنَا، وَمِنَ الْغَدِ حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، وَخَلاَ الطَّرِيقُ لاَ يَمُرُّ فِيهِ أَحَدٌ، فَرُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ، لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ فَنَزَلْنَا عِنْدَهُ، وَسَوَّيْتُ لِلنَّبِيِّ صلى الله عليه وسلم مَكَانًا بِيَدِي يَنَامُ عَلَيْهِ، وَبَسَطْتُ فِيهِ فَرْوَةً، وَقُلْتُ نَمْ يَا رَسُولَ اللَّهِ، وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ. فَنَامَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا مِثْلَ الَّذِي أَرَدْنَا فَقُلْتُ لِمَنْ أَنْتَ يَا غُلاَمُ فَقَالَ لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ أَوْ مَكَّةَ. قُلْتُ أَفِي غَنَمِكَ لَبَنٌ قَالَ نَعَمْ. قُلْتُ أَفَتَحْلُبُ قَالَ نَعَمْ. فَأَخَذَ شَاةً. فَقُلْتُ انْفُضِ الضَّرْعَ مِنَ التُّرَابِ وَالشَّعَرِ وَالْقَذَى. قَالَ فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الأُخْرَى يَنْفُضُ، فَحَلَبَ فِي قَعْبٍ كُثْبَةً مِنْ لَبَنٍ، وَمَعِي إِدَاوَةٌ حَمَلْتُهَا لِلنَّبِيِّ صلى الله عليه وسلم يَرْتَوِي مِنْهَا، يَشْرَبُ وَيَتَوَضَّأُ، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَكَرِهْتُ أَنْ أُوقِظَهُ، فَوَافَقْتُهُ حِينَ اسْتَيْقَظَ، فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ ـ قَالَ ـ فَشَرِبَ، حَتَّى رَضِيتُ ثُمَّ قَالَ أَلَمْ يَأْنِ لِلرَّحِيلِ. قُلْتُ بَلَى ـ قَالَ ـ فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ، وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ، فَقُلْتُ أُتِينَا يَا رَسُولَ اللَّهِ. فَقَالَ لاَ تَحْزَنْ، إِنَّ اللَّهَ مَعَنَا. فَدَعَا عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَارْتَطَمَتْ بِهِ فَرَسُهُ إِلَى بَطْنِهَا ـ أُرَى فِي جَلَدٍ مِنَ الأَرْضِ، شَكَّ زُهَيْرٌ ـ فَقَالَ إِنِّي أُرَاكُمَا قَدْ دَعَوْتُمَا عَلَيَّ فَادْعُوا لِي، فَاللَّهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ. فَدَعَا لَهُ النَّبِيُّ صلى الله عليه وسلم فَنَجَا فَجَعَلَ لاَ يَلْقَى أَحَدًا إِلاَّ قَالَ كَفَيْتُكُمْ مَا هُنَا. فَلاَ يَلْقَى أَحَدًا إِلاَّ رَدَّهُ. قَالَ وَوَفَى لَنَا.

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TRANSLATION:

Al-Bara' ibn 'Azib رضى الله عنهما said: Abu Bakr came to my father and bought a saddle… My father said: "O Abu Bakr, tell me what the two of you did when you travelled by night with the Messenger of Allah ﷺ." Abu Bakr said: **"We travelled all night and the next day until midday, when the road was empty and no one passed. Then a long rock appeared with shade beneath it, not yet reached by the sun. We stopped there. I levelled a place for the Prophet ﷺ to sleep and spread a hide, and said: 'Sleep, O Messenger of Allah, and I will watch around you.' He slept and I went out to keep watch. Suddenly a shepherd came with his sheep… I asked: 'Do your sheep have milk?' He said: 'Yes.' 'Will you milk for us?' 'Yes.' I told him to clean the udder of dust, and he milked a little into a vessel. I had a water-skin I carried for the Prophet ﷺ to drink from and make wudu'. I came to him, not wanting to wake him, but he had already woken. I poured water on the milk until its bottom was cool, and said: 'Drink, O Messenger of Allah.' He drank until I was content… Then we set off, and Suraqah ibn Malik pursued us. I said: 'We have been overtaken, O Messenger of Allah.' He said: 'Do not grieve; Allah is with us.'"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Yusuf, from Ahmad ibn Yazid al-Harrani, from Zuhayr ibn Mu'awiyah, from Abu Ishaq, from al-Bara' ibn 'Azib, from Abu Bakr رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Virtues, chapter on the signs of prophethood, Hadith No. 3615. Translation summarised; the Suraqah part is discussed in the next chapter.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3615

This hadith shows ***Abu Bakr's love and service***: he levelled a sleeping place, kept watch, had the milk cleaned of dust and cooled it with water. He could not bear to wake the Messenger of Allah ﷺ from his sleep.

Scholars discuss how they drank milk from someone else's sheep. Ibn Hajar explains that it was the Arab custom of the time to ***allow travellers to drink from the herds***, and the shepherd himself agreed to milk for them.

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SURAQAH IBN MALIK

Quraysh offered a reward of ***a hundred camels*** for each — the Messenger of Allah ﷺ and Abu Bakr — dead or alive. A skilled tracker from Banu Mudlij, ***Suraqah ibn Malik ibn Ju'shum***, followed them. He himself told what happened:

HADITH — SAHIH AL-BUKHARI, NO. 3906

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ مَالِكٍ الْمُدْلِجِيُّ ـ وَهْوَ ابْنُ أَخِي سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ ـ أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ، سَمِعَ سُرَاقَةَ بْنَ جُعْشُمٍ، يَقُولُ جَاءَنَا رُسُلُ كُفَّارِ قُرَيْشٍ يَجْعَلُونَ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ دِيَةَ كُلِّ وَاحِدٍ مِنْهُمَا، مَنْ قَتَلَهُ أَوْ أَسَرَهُ، فَبَيْنَمَا أَنَا جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي بَنِي مُدْلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حَتَّى قَامَ عَلَيْنَا وَنَحْنُ جُلُوسٌ، فَقَالَ يَا سُرَاقَةُ، إِنِّي قَدْ رَأَيْتُ آنِفًا أَسْوِدَةً بِالسَّاحِلِ ـ أُرَاهَا مُحَمَّدًا وَأَصْحَابَهُ. قَالَ سُرَاقَةُ فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ إِنَّهُمْ لَيْسُوا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فُلاَنًا وَفُلاَنًا انْطَلَقُوا بِأَعْيُنِنَا. ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ فَأَمَرْتُ جَارِيَتِي أَنْ تَخْرُجَ بِفَرَسِي وَهْىَ مِنْ وَرَاءِ أَكَمَةٍ فَتَحْبِسَهَا عَلَىَّ، وَأَخَذْتُ رُمْحِي، فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَخَطَطْتُ بِزُجِّهِ الأَرْضَ، وَخَفَضْتُ عَالِيَهُ حَتَّى أَتَيْتُ فَرَسِي فَرَكِبْتُهَا، فَرَفَعْتُهَا تُقَرِّبُ بِي حَتَّى دَنَوْتُ مِنْهُمْ، فَعَثَرَتْ بِي فَرَسِي، فَخَرَرْتُ عَنْهَا فَقُمْتُ، فَأَهْوَيْتُ يَدِي إِلَى كِنَانَتِي فَاسْتَخْرَجْتُ مِنْهَا الأَزْلاَمَ، فَاسْتَقْسَمْتُ بِهَا أَضُرُّهُمْ أَمْ لاَ فَخَرَجَ الَّذِي أَكْرَهُ، فَرَكِبْتُ فَرَسِي، وَعَصَيْتُ الأَزْلاَمَ، تُقَرِّبُ بِي حَتَّى إِذَا سَمِعْتُ قِرَاءَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ لاَ يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الالْتِفَاتَ سَاخَتْ يَدَا فَرَسِي فِي الأَرْضِ حَتَّى بَلَغَتَا الرُّكْبَتَيْنِ، فَخَرَرْتُ عَنْهَا ثُمَّ زَجَرْتُهَا فَنَهَضَتْ، فَلَمْ تَكَدْ تُخْرِجُ يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً، إِذَا لأَثَرِ يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ الدُّخَانِ، فَاسْتَقْسَمْتُ بِالأَزْلاَمِ، فَخَرَجَ الَّذِي أَكْرَهُ، فَنَادَيْتُهُمْ بِالأَمَانِ فَوَقَفُوا، فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي نَفْسِي حِينَ لَقِيتُ مَا لَقِيتُ مِنَ الْحَبْسِ عَنْهُمْ أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهُ إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ الدِّيَةَ. وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ، وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالْمَتَاعَ، فَلَمْ يَرْزَآنِي وَلَمْ يَسْأَلاَنِي إِلاَّ أَنْ قَالَ أَخْفِ عَنَّا. فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي كِتَابَ

أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فُهَيْرَةَ، فَكَتَبَ فِي رُقْعَةٍ مِنْ أَدِيمٍ، ثُمَّ مَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَقِيَ الزُّبَيْرَ فِي رَكْبٍ مِنَ الْمُسْلِمِينَ كَانُوا تِجَارًا قَافِلِينَ مِنَ الشَّأْمِ، فَكَسَا الزُّبَيْرُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَبَا بَكْرٍ ثِيَابَ بَيَاضٍ، وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ مَخْرَجَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ مَكَّةَ، فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الْحَرَّةِ فَيَنْتَظِرُونَهُ، حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ، فَانْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوَوْا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودَ عَلَى أُطُمٍ مِنْ آطَامِهِمْ لأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ يَا مَعَاشِرَ الْعَرَبِ هَذَا جَدُّكُمُ الَّذِي تَنْتَظِرُونَ. فَثَارَ الْمُسْلِمُونَ إِلَى السِّلاَحِ، فَتَلَقَّوْا رَسُولَ اللَّهِ صلى الله عليه وسلم بِظَهْرِ الْحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الاِثْنَيْنِ مِنْ شَهْرِ رَبِيعٍ الأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَامِتًا، فَطَفِقَ مَنْ جَاءَ مِنَ الأَنْصَارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُحَيِّي أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّمْسُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ رَسُولَ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ، فَلَبِثَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَنِي عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً وَأُسِّسَ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم، ثُمَّ رَكِبَ رَاحِلَتَهُ فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ صلى الله عليه وسلم بِالْمَدِينَةِ، وَهْوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ، وَكَانَ مِرْبَدًا لِلتَّمْرِ لِسُهَيْلٍ وَسَهْلٍ غُلاَمَيْنِ يَتِيمَيْنِ فِي حَجْرِ أَسْعَدَ بْنِ زُرَارَةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ هَذَا إِنْ شَاءَ اللَّهُ الْمَنْزِلُ. ثُمَّ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْغُلاَمَيْنِ، فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالاَ لاَ بَلْ نَهَبُهُ لَكَ يَا رَسُولَ اللَّهِ، ثُمَّ بَنَاهُ مَسْجِدًا، وَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْقُلُ مَعَهُمُ اللَّبِنَ فِي بُنْيَانِهِ، وَيَقُولُ وَهُوَ يَنْقُلُ اللَّبِنَ هَذَا الْحِمَالُ لاَ حِمَالَ خَيْبَرْ هَذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ. وَيَقُولُ اللَّهُمَّ إِنَّ الأَجْرَ أَجْرُ الآخِرَهْ فَارْحَمِ الأَنْصَارَ وَالْمُهَاجِرَهْ. فَتَمَثَّلَ

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بِشِعْرِ رَجُلٍ مِنَ الْمُسْلِمِينَ لَمْ يُسَمَّ لِي. قَالَ ابْنُ شِهَابٍ وَلَمْ يَبْلُغْنَا فِي الأَحَادِيثِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَمَثَّلَ بِبَيْتِ شِعْرٍ تَامٍّ غَيْرِ هذه الآيات

TRANSLATION:

Suraqah ibn Ju'shum said: **"Messengers of the Quraysh disbelievers came to us offering, to whoever killed or captured the Messenger of Allah ﷺ and Abu Bakr, a reward equal to the blood-money (a hundred camels) for each of them. While I sat in a gathering of my people, Banu Mudlij, a man came and said: 'O Suraqah, I have just seen some figures on the coast; I think they are Muhammad and his companions.' I knew it was them, but I said: 'It is not them; you saw so-and-so and so-and-so who set out before us.' I sat a while, then went home and told my slave-girl to ready my horse behind a hill. I took my spear and left by the back door… I spurred my horse until I came near them; then it stumbled and I fell. I drew my divining arrows to see whether I should harm them or not, and the answer I disliked came out. I rode again, until I could hear the recitation of the Messenger of Allah ﷺ — he did not turn around, while Abu Bakr turned often — when suddenly** *my horse's forelegs sank into the ground up to the knees*, **and I fell… When it rose, dust like smoke rose from the tracks of its legs into the sky. I drew the arrows again, and the answer I disliked came out. So I called out to them offering safety, and they stopped. I rode up to them, and it occurred to me — since I had been held back from them — that** *the cause of the Messenger of Allah ﷺ would prevail*. **I told him of the reward his people had offered and their plans, and offered them provisions, but they took nothing. He only said: 'Keep our matter secret.' I asked him to write me a letter of safety; he told 'Amir ibn Fuhayrah, who wrote it on a piece of leather."** Ibn Shihab said: 'Urwah ibn az-Zubayr related that the Messenger of Allah ﷺ met ***az-Zubayr*** in a caravan of Muslim traders returning from Sham, and az-Zubayr gave him and Abu Bakr white garments. When the Muslims of Madinah heard he had left Makkah, ***they went out every morning to the Harrah to wait for him***, until the midday heat drove them home. One day a Jew on top of his fortress saw the Messenger of Allah ﷺ and his companion in white emerging from the mirage, and shouted: "O Arabs! Here is your great man whom you have been waiting for!" The Muslims rushed to meet him at the Harrah. He turned right and stopped among ***Banu 'Amr ibn 'Awf***, on ***a Monday in the month of Rabi' al-Awwal***. Abu Bakr stood receiving the people while the Messenger of Allah ﷺ sat silent; those who had never seen him greeted Abu Bakr, until the sun fell on him and Abu Bakr shaded him with his cloak — then they recognised the Messenger of Allah ﷺ. He stayed among Banu 'Amr ibn 'Awf some ten-odd nights and ***founded the mosque established on piety***, and prayed in it. Then he mounted his camel, and the people walked with him until ***it knelt at the site of the Mosque of the Messenger of Allah ﷺ in Madinah***. That place was a date-drying yard belonging to ***Sahl and Suhayl***, two orphans in the care of As'ad ibn Zurarah. He said: **"This, in sha Allah, is the dwelling."** He called the two boys to agree a price, but they said: "No, we give it to you as a gift, O Messenger of Allah." Then he built it as a mosque. He himself ***carried bricks***, reciting: **"O Allah, the true reward is the reward of the Hereafter; so have mercy on the Ansar and the Muhajirun."**

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CHAIN OF NARRATION: Narrated by Imam al-Bukhari with the chain of the previous hadith (No. 3905) up to Ibn Shihab: from 'Abd ar-Rahman ibn Malik al-Mudliji, from his father (Malik ibn Ju'shum), from Suraqah ibn Ju'shum رضى الله عنه; and the second part from Ibn Shihab, from 'Urwah ibn az-Zubayr.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the emigration of the Prophet ﷺ and his Companions to Madinah, Hadith No. 3906. Part of the translation is summarised.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3906

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THREE REPORTS ABOUT SURAQAH

NARRATION	MAIN DETAILS
Bukhari 3906 (Suraqah himself)	His horse stumbled, then its forelegs sank to the knees; divining arrows; a letter of safety written by 'Amir ibn Fuhayrah.
Bukhari 3615 (Abu Bakr)	He prayed, and the horse sank to its belly; Suraqah asked for prayer and promised to turn back the pursuers.
Bukhari 3911 (Anas)	"At the start of the day he was the Prophet's enemy, and at its end his protector."

These reports complement each other. Most remarkable is Suraqah's change: he set out to ***capture*** him, but returned as ***a protector*** who turned other pursuers back. According to the books of sirah, Suraqah embraced Islam some years later, after the conquest of Makkah and the battle of Hunayn.

SIRAH NOTE: THE BRACELETS OF KISRA

A famous story says the Messenger of Allah ﷺ said to Suraqah: "How will you be when you wear the bracelets of Kisra?" — and in 'Umar's time the Persian king's bracelets were placed on him. This story is narrated ***mursal*** (with a broken chain) and is ***not in the authentic hadith books***. It may be told as a sirah report, with its status explained.

REFERENCES:

Ibn Hajar, al-Isabah, biography of Suraqah ibn Malik.

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THE TENT OF UMM MA'BAD

The books of sirah narrate that on the way, the hijrah party stopped at the tent of an elderly woman of Khuza'ah named ***Umm Ma'bad***. They asked whether she had food to sell, but it was a time of drought and she had nothing.

SIRAH NOTE: THE STORY OF UMM MA'BAD'S GOAT

The Messenger of Allah ﷺ saw a goat too weak to follow the flock. He asked permission, stroked its udder mentioning Allah's name and praying, and ***its milk flowed***. He gave Umm Ma'bad milk until she was full, then his companions, then drank last himself, and milked again until a vessel was full for her.

When her husband, Abu Ma'bad, returned and asked, Umm Ma'bad described her guest in ***the most famous physical description of the Prophet*** ﷺ in Arabic literature: a radiant face, beautiful character, a resonant voice and well-ordered speech.

Grading: Narrated by al-Hakim (al-Mustadrak), at-Tabarani and al-Bayhaqi. Al-Hakim graded its chain authentic; Ibn Kathir said the story is narrated through ***many routes that strengthen one another***. Some other researchers weakened its chains. So it is ***disputed***, but accepted for telling in matters of sirah.

REFERENCES:

HadithAnswers, "The famous description of Nabi ﷺ by Ummu Ma'bad". https://hadithanswers.com/the-famous-description-of-nabi-sallallahu-alayhi-wa-sallam-by-ummu-mabad-radiyallahu-anha/

The lesson: even while being hunted, the Messenger of Allah ﷺ ***took nothing without permission***, and ***drank last***. As he said in another hadith: ***"The one who serves others drink is the last of them to drink"*** (Sahih Muslim 681).

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WAITING AT THE HARRAH

In Madinah, news that the Messenger of Allah ﷺ had left Makkah arrived first. The second part of hadith

Bukhari 3906 describes the ***longing*** of its people: every morning they went out to ***the Harrah*** — the black rock field on the city's edge — and waited until the midday heat drove them home.

One day, after they had gone home, ***a Jew*** on top of his fortress caught sight of two men in white emerging from the mirage, and shouted: ***"O Arabs! Here is your great man whom you have been waiting for!"*** The Muslims took up their arms and rushed out to welcome him.

A MONDAY

He reached Quba' on ***a Monday***, in Rabi' al-Awwal (Bukhari 3906). Monday had a special place in his life. Asked about fasting on Mondays, he said: ***"That is the day I was born, and the day I was sent (or revelation came to me)"*** (Sahih Muslim 1162).

ABU BAKR SHADES HIM

Many people of Madinah had never seen the Messenger of Allah ﷺ. They greeted Abu Bakr, the older man, thinking he was the Prophet. When the sun fell on him, ***Abu Bakr rose and shaded him with his cloak*** — and only then did the people know who the Messenger of Allah ﷺ was. Abu Bakr would not let the mistake last a moment longer.

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"THIS MAN GUIDES ME ON THE WAY"

Anas ibn Malik رضى الله عنه, then a boy in Madinah, described the arrival of the Messenger of Allah ﷺ and one very wise answer of Abu Bakr:

HADITH — SAHIH AL-BUKHARI, NO. 3911

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَقْبَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِلَى الْمَدِينَةِ وَهْوَ مُرْدِفٌ أَبَا بَكْرٍ، وَأَبُو بَكْرٍ شَيْخٌ يُعْرَفُ، وَنَبِيُّ اللَّهِ صلى الله عليه وسلم شَابٌّ لاَ يُعْرَفُ، قَالَ فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ فَيَقُولُ يَا أَبَا بَكْرٍ، مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ فَيَقُولُ هَذَا الرَّجُلُ يَهْدِينِي السَّبِيلَ. قَالَ فَيَحْسِبُ الْحَاسِبُ أَنَّهُ إِنَّمَا يَعْنِي الطَّرِيقَ، وَإِنَّمَا يَعْنِي سَبِيلَ الْخَيْرِ، فَالْتَفَتَ أَبُو بَكْرٍ، فَإِذَا هُوَ بِفَارِسٍ قَدْ لَحِقَهُمْ، فَقَالَ يَا رَسُولَ اللَّهِ، هَذَا فَارِسٌ قَدْ لَحِقَ بِنَا. فَالْتَفَتَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَقَالَ اللَّهُمَّ اصْرَعْهُ. فَصَرَعَهُ الْفَرَسُ، ثُمَّ قَامَتْ تُجْمْحِمُ فَقَالَ يَا نَبِيَّ اللَّهِ مُرْنِي بِمَا شِئْتَ. قَالَ فَقِفْ مَكَانَكَ، لاَ تَتْرُكَنَّ أَحَدًا يَلْحَقُ بِنَا. قَالَ فَكَانَ أَوَّلَ النَّهَارِ جَاهِدًا عَلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم، وَكَانَ آخِرَ النَّهَارِ مَسْلَحَةً لَهُ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَانِبَ الْحَرَّةِ، ثُمَّ بَعَثَ إِلَى الأَنْصَارِ، فَجَاءُوا إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَسَلَّمُوا عَلَيْهِمَا، وَقَالُوا ارْكَبَا آمِنَيْنِ مُطَاعَيْنِ. فَرَكِبَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ، وَحَفُّوا دُونَهُمَا بِالسِّلاَحِ، فَقِيلَ فِي الْمَدِينَةِ جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ صلى الله عليه وسلم. فَأَشْرَفُوا يَنْظُرُونَ وَيَقُولُونَ جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ. فَأَقْبَلَ يَسِيرُ حَتَّى نَزَلَ جَانِبَ دَارِ أَبِي أَيُّوبَ، فَإِنَّهُ لَيُحَدِّثُ أَهْلَهُ، إِذْ سَمِعَ بِهِ عَبْدُ اللَّهِ بْنُ سَلاَمٍ وَهْوَ فِي نَخْلٍ لأَهْلِهِ يَخْتَرِفُ لَهُمْ، فَعَجِلَ أَنْ يَضَعَ الَّذِي يَخْتَرِفُ لَهُمْ فِيهَا، فَجَاءَ وَهْىَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ اللَّهِ صلى الله عليه وسلم ثُمَّ رَجَعَ إِلَى أَهْلِهِ، فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم أَىُّ بُيُوتِ أَهْلِنَا أَقْرَبُ. فَقَالَ أَبُو أَيُّوبَ أَنَا يَا نَبِيَّ اللَّهِ، هَذِهِ دَارِي، وَهَذَا بَابِي. قَالَ فَانْطَلِقْ فَهَيِّئْ لَنَا مَقِيلاً. قَالَ قُومَا عَلَى بَرَكَةِ اللَّهِ. فَلَمَّا جَاءَ نَبِيُّ اللَّهِ صلى الله عليه وسلم جَاءَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، وَأَنَّكَ جِئْتَ بِحَقٍّ، وَقَدْ عَلِمَتْ يَهُودُ أَنِّي سَيِّدُهُمْ وَابْنُ سَيِّدِهِمْ، وَأَعْلَمُهُمْ وَابْنُ أَعْلَمِهِمْ، فَادْعُهُمْ فَاسْأَلْهُمْ عَنِّي قَبْلَ

أَنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ، فَإِنَّهُمْ إِنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِيَّ مَا لَيْسَ فِيَّ. فَأَرْسَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَأَقْبَلُوا فَدَخَلُوا عَلَيْهِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا مَعْشَرَ الْيَهُودِ، وَيْلَكُمُ اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنَّكُمْ لَتَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ حَقًّا، وَأَنِّي جِئْتُكُمْ بِحَقٍّ فَأَسْلِمُوا. قَالُوا مَا نَعْلَمُهُ. قَالُوا لِلنَّبِيِّ صلى الله عليه وسلم قَالَهَا ثَلاَثَ مِرَارٍ. قَالَ فَأَىُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلاَمٍ. قَالُوا ذَاكَ سَيِّدُنَا وَابْنُ سَيِّدِنَا، وَأَعْلَمُنَا وَابْنُ أَعْلَمِنَا. قَالَ أَفَرَأَيْتُمْ إِنْ أَسْلَمَ. قَالُوا حَاشَا لِلَّهِ، مَا كَانَ لِيُسْلِمَ. قَالَ أَفَرَأَيْتُمْ إِنْ أَسْلَمَ. قَالُوا حَاشَا لِلَّهِ، مَا كَانَ لِيُسْلِمَ. قَالَ يَا ابْنَ سَلاَمٍ، اخْرُجْ عَلَيْهِمْ. فَخَرَجَ فَقَالَ يَا مَعْشَرَ الْيَهُودِ، اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَ بِحَقٍّ. فَقَالُوا كَذَبْتَ. فَأَخْرَجَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: **The Prophet of Allah ﷺ came to Madinah with Abu Bakr riding behind him. Abu Bakr was an older man who was well known, while the Prophet of Allah ﷺ looked young and was not known. When someone met Abu Bakr, he would ask: 'O Abu Bakr, who is this man in front of you?' Abu Bakr would answer: 'This man guides me on the way.'** The listener thought he meant the road, but Abu Bakr meant ***the way of goodness***. (The Suraqah episode is mentioned briefly.) Then the Prophet of Allah ﷺ stopped at the edge of the Harrah and sent word to the Ansar. They came, greeted him and said: **"Ride on, safe and obeyed."** They surrounded him with their weapons. The word spread in Madinah: **"The Prophet of Allah has come! The Prophet of Allah has come!"** People came out to look. He went on until he stopped beside ***the house of Abu Ayyub***... He asked: **"Which of our kinsfolk's houses is nearest?"** Abu Ayyub said: "Mine, O Prophet of Allah; this is my house and this is my door." (The hadith continues with the story of ***'Abdullah ibn Salam***, the Jewish scholar who embraced Islam that day.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad, from 'Abd as-Samad, from his father ('Abd al-Warith), from 'Abd al-'Aziz ibn Suhayb, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3911. Translation summarised.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3911

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A TRUE AND WISE ANSWER

Abu Bakr answered: ***"This man guides me on the way."*** The answer was ***true*** — the Messenger of Allah ﷺ does guide to the way of goodness — but listeners took it to mean an ordinary guide, keeping his identity safe while still on the road. Scholars call this ***ta'rid***: true words with two meanings, used out of need without lying.

'ABDULLAH IBN SALAM EMBRACES ISLAM

The same hadith tells of ***'Abdullah ibn Salam***, chief and rabbi of the Jews of Madinah, who hurried to him carrying dates he had just picked. He listened to him and ***bore witness***. He asked him to question his people about him before they knew he had become Muslim. They praised him as "our chief and son of our chief, our most learned and son of our most learned". When he came out and declared his Islam, they immediately said: "You are lying!"

The lesson: truth is measured by ***evidence***, not by who states it. Those who praised 'Abdullah ibn Salam before his Islam reviled him the moment he chose the truth.

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QUBA': THE FIRST MOSQUE

The Messenger of Allah ﷺ stopped at the village of ***Banu 'Amr ibn 'Awf*** in Quba', in the upper (southern) part of Madinah. There he ***founded the first mosque*** in Islam. 'Urwah says he stayed ***some ten-odd nights*** (Bukhari 3906), while Anas says ***fourteen nights*** (Bukhari 3932). Both agree, since "ten-odd" includes fourteen.

Allah praises ***"A mosque founded on righteousness from the first day"***. Ibn Kathir explains that the context of this verse (Masjid Dirar at Quba') shows it refers to ***the Quba' Mosque***, and in an authentic hadith the Messenger of Allah ﷺ said it also of ***the Prophet's Mosque*** (Sahih Muslim 1398); both were founded on pietyTafsir Ibn Kathir 9:108.

The virtue of the Quba' Mosque continued after that: Ibn 'Umar رضى الله عنهما related that the Prophet ﷺ ***visited the Quba' Mosque every Saturday***, walking or riding (Sahih al-Bukhari 1193).

> **SIRAH NOTE: THE FIRST FRIDAY PRAYER**
>
> The books of sirah say that on the way from Quba' to Madinah, he led ***the first Friday prayer*** with the Muslims in the settlement of ***Banu Salim ibn 'Awf***, in the valley of Ranuna', and delivered his first Friday sermon there.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah; al-Mubarakpuri, ar-Raheeq al-Makhtum.

The lesson: the first thing the Messenger of Allah ﷺ built in a new place was ***a mosque***. The mosque is the centre of the Muslim community — a place of worship, knowledge and brotherhood.

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THE HOUSE OF ABU AYYUB

From Quba', the Messenger of Allah ﷺ rode his camel into Madinah, surrounded by the leaders of ***Banu an-Najjar*** — the maternal kin of his grandfather, 'Abd al-Muttalib. Anas ibn Malik رضى الله عنه still remembered the scene:

HADITH — SAHIH AL-BUKHARI, NO. 3932

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ،. وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، حَدَّثَنَا أَبُو التَّيَّاحِ، يَزِيدُ بْنُ حُمَيْدٍ الضُّبَعِيُّ قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ، نَزَلَ فِي عُلْوِ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ ـ قَالَ ـ فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ ـ قَالَ ـ فَجَاءُوا مُتَقَلِّدِي سُيُوفِهِمْ، قَالَ وَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، قَالَ فَكَانَ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، قَالَ ثُمَّ إِنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ، فَجَاءُوا فَقَالَ يَا بَنِي النَّجَّارِ، ثَامِنُونِي حَائِطَكُمْ هَذَا. فَقَالُوا لاَ، وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ. قَالَ فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خَرِبٌ، وَكَانَ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالْخَرِبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، قَالَ فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ ـ قَالَ ـ وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً. قَالَ قَالَ جَعَلُوا يَنْقُلُونَ ذَاكَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم مَعَهُمْ يَقُولُونَ اللَّهُمَّ إِنَّهُ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: **When the Messenger of Allah ﷺ arrived in Madinah, he stopped in the upper part of Madinah among the clan called Banu 'Amr ibn 'Awf, and stayed with them fourteen nights. Then he sent for the leaders of Banu an-Najjar, and they came wearing their swords. It is as if I can still see the Messenger of Allah ﷺ on his camel, Abu Bakr behind him and the leaders of Banu an-Najjar around him, until he dismounted in the courtyard of Abu Ayyub.** He used to pray wherever the time of prayer reached him, even in sheepfolds. Then he ordered the mosque to be built. He sent for the leaders of Banu an-Najjar and said: **"O Banu an-Najjar, name me the price of this garden of yours."** They

said: "No, by Allah, we seek its price only from Allah." In it were graves of polytheists, uneven ground and date palms. He ordered the graves dug up, the ground levelled and the palms cut; the palm trunks were lined up as the qiblah wall, with stone posts on both sides of the door. The Companions carried stones reciting verses, and the Messenger of Allah ﷺ was with them: **"O Allah, there is no good but the good of the Hereafter; so help the Ansar and the Muhajirun."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari through two chains: from Musaddad, from 'Abd al-Warith; and from Ishaq ibn Mansur, from 'Abd as-Samad, from his father ('Abd al-Warith) — from Abu at-Tayyah Yazid ibn Humayd ad-Duba'i, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the arrival of the Prophet ﷺ and his Companions in Madinah, Hadith No. 3932. Also narrated by Muslim (No. 524).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3932

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SIRAH NOTE: "LET HER GO; SHE IS UNDER COMMAND"

The books of sirah say each Ansar clan he passed held his camel's rein and invited him to stay with them. He replied: ***"Let her go, for she is under command."*** The camel went on until ***it knelt at a date-drying yard*** belonging to two orphans, near the house of Abu Ayyub al-Ansari.

Authentic hadith (Bukhari 3906) confirms the camel knelt at the site of the Prophet's Mosque, and he said: "This, in sha Allah, is the dwelling."

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah.

THE COURTESY OF ABU AYYUB

The Messenger of Allah ﷺ stayed in the house of ***Abu Ayyub al-Ansari*** رضى الله عنه until the mosque and his rooms were built. He chose to live on the ground floor so visitors could reach him easily, while Abu Ayyub and his wife were upstairs. Abu Ayyub ***could not bear to be above the Messenger of Allah*** ﷺ, so they moved downstairs and he moved up (Sahih Muslim 2053).

The lesson: ***honouring the Messenger of Allah*** ﷺ is not only words, but shows in things as small as where one sleeps. According to the history books, Abu Ayyub lived to old age and died as a fighter beneath the walls of Constantinople.

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BUILDING THE PROPHET'S MOSQUE

The ground where the camel knelt became the site of ***the Prophet's Mosque***. Authentic hadiths describe its building in detail:

BUILDING DETAIL	SOURCE
A date-drying yard belonging to Sahl and Suhayl, two orphans	Bukhari 3906
Banu an-Najjar refused payment: "We seek its price only from Allah"	Bukhari 3932
Polytheists' graves dug up, ground levelled, palms cut down	Bukhari 3932
Palm trunks became the qiblah wall; stone posts beside the door	Bukhari 3932
The Messenger of Allah ﷺ carried bricks himself	Bukhari 3906
'Ammar carried two bricks at a time	Bukhari 447
Verse: "O Allah, there is no good but the good of the Hereafter…"	Bukhari 3906, 3932

The qiblah at that time still faced ***Jerusalem***, and changed to the Ka'bah about sixteen or seventeen months later (Sahih al-Bukhari 40).

A LEADER WHO WORKS ALONGSIDE

The Messenger of Allah ﷺ did not merely give orders. He ***carried bricks with the Companions***, reciting verses to lift their spirits. Abu Sa'id al-Khudri رضى الله عنه related that the Companions carried one brick each, but ***'Ammar ibn Yasir carried two***, and he wiped the dust off him (Sahih al-Bukhari 447).

This was the birth of a community praised by Allah — the Ansar, who ***"They love those who emigrated to them"***. The story of the brotherhood of the Muhajirun and Ansar will be told in the next bookTafsir Ibn Kathir 59:9.

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MADINAH'S FEVER AND HIS PRAYER

Madinah was then known for ***epidemic fever***. Soon after arriving, several Companions fell ill, including Abu Bakr and Bilal. 'A'ishah رضى الله عنها visited them:

HADITH — SAHIH AL-BUKHARI, NO. 3926

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلاَلٌ ـ قَالَتْ ـ فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ يَا أَبَتِ كَيْفَ تَجِدُكَ وَيَا بِلاَلُ، كَيْفَ تَجِدُكَ قَالَتْ فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلاَلٌ إِذَا أُقْلِعَ عَنْهُ الْحُمَّى يَرْفَعُ عَقِيرَتَهُ وَيَقُولُ أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلٌ وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مَجَنَّةَ وَهَلْ يَبْدُوَنْ لِي شَامَةٌ وَطَفِيلٌ قَالَتْ عَائِشَةُ فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا، وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ.

TRANSLATION:

'A'ishah رضى الله عنها said: When the Messenger of Allah ﷺ came to Madinah, ***Abu Bakr and Bilal fell ill with fever***. I went in to them and asked: "Father, how do you feel? Bilal, how do you feel?" When the fever seized Abu Bakr, he would recite: "Every man greets the morning among his family, while death is nearer to him than the strap of his sandal." When the fever left Bilal, he would raise his voice: "Would that I could spend one more night in the valley (of Makkah), with idhkhir and jalil grass around me; would that I could one day drink the water of Majannah, and see again the hills of Shamah and Tafil!" I went to the Messenger of Allah ﷺ and told him, and he prayed: **"O Allah, make us love Madinah as we love Makkah, or more. O Allah, make it healthy, bless its sa' and mudd (measures), and move its fever to al-Juhfah."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik, from Hisham ibn 'Urwah, from his father ('Urwah), from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Hadith No. 3926. Also narrated by Muslim (No. 1376).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3926

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LONGING FOR MAKKAH

Bilal's verses express ***an emigrant's longing*** for home: idhkhir and jalil grass, the water of Majannah, and the hills of Shamah and Tafil. The hijrah was not easy; it meant leaving homeland, family and memories. Islam does not deny that feeling — the Messenger of Allah ﷺ himself prayed that Allah would ***grow love for Madinah*** in their hearts.

HIS PRAYER	ITS EFFECT
"Make us love Madinah as Makkah, or more"	Madinah became the city Muslims love most after Makkah.
"Make it healthy"	The epidemic fever gradually disappeared.
"Bless its sa' and mudd"	Blessing in its people's food and provision.
"Move its fever to al-Juhfah"	Al-Juhfah, then inhabited by non-Muslims, became the fever-stricken place.

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THE HIJRI CALENDAR

The hijrah was so great an event that the Companions made it ***the starting point for counting the years*** of the Muslim nation. Sahl ibn Sa'd رضى الله عنه said:

HADITH — SAHIH AL-BUKHARI, NO. 3934

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ مَا عَدُّوا مِنْ مَبْعَثِ النَّبِيِّ صلى الله عليه وسلم وَلاَ مِنْ وَفَاتِهِ، مَا عَدُّوا إِلاَّ مِنْ مَقْدَمِهِ الْمَدِينَةَ.

TRANSLATION:

Sahl ibn Sa'd رضى الله عنه said: **"They (the Companions) did not count the years from the sending of the Prophet ﷺ, nor from his death; they counted only from his arrival in Madinah."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Maslamah, from 'Abd al-'Aziz (ibn Abi Hazim), from his father (Abu Hazim), from Sahl ibn Sa'd رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the beginning of the calendar, Hadith No. 3934.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3934

The Hijri calendar was set in the time of ***Caliph 'Umar ibn al-Khattab*** رضى الله عنه, around the 17th year after the hijrah (638 CE). The Companions discussed several options — the Prophet's birth, his mission, his death — but chose ***the hijrah***, because it separated the era of weakness from the era when Islam stood as a community. ***Muharram*** was made the first month, as the month when people returned from hajj.

MATTER	DETAILS
Year count	Starts from the year of the hijrah (Bukhari 3934).
Set by	'Umar ibn al-Khattab, around 17 AH / 638 CE (Wikipedia).
First month	Muharram (history books).
1 Muharram 1 AH	Equal to 16 July 622 CE in the Julian calendar (Wikipedia).
This eBook's year	2026 CE / 1448 AH

Source: Wikipedia, "Hijrah".

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The lesson: every time we write the Hijri year, we ***remember the sacrifice*** of the Messenger of Allah ﷺ and the Companions. This nation measures its history not by victories in war, but by ***sacrifice for faith***.

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POPULAR STORIES AND THEIR STATUS

The hijrah is surrounded by many popular stories. Some are authentic, some disputed, and some weak or found only in the books of sirah. The following figure and table summarise them:

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Status of the Hijrah Stories

Authentic (14)

- Dream of the land of date palms
- Midday at Abu Bakr's; the camel paid for
- Asma' and the two waistbands
- Three nights in the Cave of Thawr
- "Two whose third is Allah"
- 'Abdullah, 'Amir and the guide
- The shepherd and the milk
- Suraqah's horse sinks
- Waiting at the Harrah
- "This man guides me on the way"
- 14 nights at Quba'; Quba' Mosque
- Abu Ayyub's house; the Prophet's Mosque
- Madinah's fever and his prayer
- The calendar begins with the hijrah

Disputed (2)

- 'Ali in his bed; the spider at the cave
- The tent of Umm Ma'bad

Weak (2)

- Doves nesting at the cave
- The song "Tala'a al-badru 'alayna"

Sirah books only (5)

- Iblis disguised as a Najdi elder
- Throwing dust & reciting Ya-Sin
- 'Umar emigrating openly
- Suhayb: "Your trade has profited"
- Kisra's bracelets promised to Suraqah

Grades based on the hadith books and scholars' assessments (see the relevant chapters).

Figure 4: The status of the hijrah stories.

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THE SONG "TALA'A AL-BADRU 'ALAYNA"

The song ***"Tala'a al-badru 'alayna, min thaniyyat al-wada'"*** is very famous as the welcoming song of the people of Madinah. It is narrated by al-Bayhaqi in Dala'il an-Nubuwwah and others, but ***its chain is broken***, as explained by al-'Iraqi and Ibn Hajar. Some scholars, including Ibn al-Qayyim, held that it was sung when he ***returned from Tabuk***, since Thaniyyat al-Wada' lies towards Sham, not towards Makkah.

What is ***authentic*** about that welcome is the cry ***"The Prophet of Allah has come!"*** (Bukhari 3911), and al-Bara's words that he never saw the people of Madinah rejoice at anything as they rejoiced at the coming of the Messenger of Allah ﷺ (Sahih al-Bukhari 3925).

STORY	STATUS AND SOURCE
Dream of the land of emigration; midday at Abu Bakr's; 3 nights in Thawr	Authentic — Bukhari 3905
Asma' and the two waistbands	Authentic — Bukhari 3905, 3907
"Two whose third is Allah"	Authentic — Bukhari 3653; Muslim 2381
The shepherd and milk; Suraqah	Authentic — Bukhari 3615, 3906, 3911
Waiting at the Harrah; arrival on a Monday	Authentic — Bukhari 3906
Quba', Abu Ayyub's house, the Prophet's Mosque	Authentic — Bukhari 3906, 3932
Madinah's fever; the Hijri calendar	Authentic — Bukhari 3926, 3934
'Ali in the bed; the spider	Disputed — Musnad Ahmad 3251
Umm Ma'bad	Disputed — al-Hakim, at-Tabarani
Doves at the cave	Weak — Ibn 'Asakir (gharib jiddan)
The song "Tala'a al-badru"	Weak — broken chain (al-Bayhaqi)
Iblis as a Najdi elder; dust & Ya-Sin; Kisra's bracelets	Sirah books only (Ibn Ishaq; mursal reports)
'Umar emigrating openly, challenging Quraysh	Sirah books only; weak chain. Authentic: 'Umar came with twenty men (Bukhari 3925)

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YATHRIB BEFORE ISLAM

Before the Messenger of Allah ﷺ arrived, the city later known as al-Madinah al-Munawwarah was called Yathrib. The name is mentioned once in the Qur'an, on the tongues of the hypocrites during the Battle of the Trench: "O people of Yathrib" (Al-Ahzab 33:13). The Messenger of Allah ﷺ himself named it Madinah: "I was commanded (to emigrate) to a town that will overcome other towns. They call it Yathrib, but it is al-Madinah" (Sahih al-Bukhari 1871).

A LAND OF LAVA, VALLEYS AND WELLS

Yathrib was not a desert town like Makkah. It was a fertile oasis on the Hijaz plateau, flanked by two fields of black lava rock called ***harrah*** — Harrah Waqim to the east and Harrah al-Wabrah to the west. In the Hadith the area between these two harrahs is called "labatain", and the Messenger of Allah ﷺ made the land between them a sanctuary (Sahih al-Bukhari 1873). That is why, in the days before his arrival, the people of Madinah waited for him at al-Harrah every morning (Bukhari 3906).

Several valleys (wadis) carried rainwater through the city, and its groundwater lay close to the surface. Yathrib was therefore known for its date groves and wells. Among those named in authentic Hadith is the garden of Bairuha', owned by Abu Talhah, facing the Prophet's Mosque; the Messenger of Allah ﷺ used to go into it and drink its good water (Sahih al-Bukhari 1461). Its people were farmers and craftsmen, not caravan traders like Quraysh.

AWS AND KHAZRAJ

The Arab population of Yathrib consisted of two large tribes, ***Aws*** and ***Khazraj***. They were kin, both descended from Qailah and originally from Yemen according to the genealogists. Yet for generations they fought one another out of inherited vendettas. Banu al-Najjar, the maternal family of 'Abd al-Muttalib, was a branch of Khazraj — which is why the Messenger of Allah ﷺ had family ties in Madinah (see the chapter The House of Abu Ayyub).

The last and most devastating war between them was the ***Battle of Bu'ath***, around 617 CE, a few years before the Hijrah. Aws won, many leaders on both sides were killed, and both tribes grew weary of bloodshed (Wikipedia, "Yawm al-Bu'ath"). 'A'ishah رضى الله عنها saw a great wisdom behind that event:

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HADITH: THE DAY OF BU'ATH

'A'ishah رضى الله عنها said: "The Day of Bu'ath was a day that Allah brought about beforehand for His Messenger ﷺ. The Messenger of Allah ﷺ came (to Madinah) when their groups had split apart and their chiefs had been killed and wounded. Allah brought it about beforehand for His Messenger ﷺ so that they would enter Islam."

Grade: SAHIH — Sahih al-Bukhari 3777.

Allah reminded the Ansar of this blessing: "And remember the favour of Allah upon you — when you were enemies and He brought your hearts together and you became, by His favour, brothers" (Ali 'Imran 3:103). Ibn Kathir mentions that the context of this verse concerns Aws and Khazraj, who had often fought each other and were then united by Islam (Tafsir Ibn Kathir 3:103).

THE JEWISH TRIBES

Yathrib was also home to several Jewish tribes. The largest were ***Banu Qaynuqa'*** (goldsmiths and traders in the city market), ***Banu al-Nadir*** and ***Banu Qurayzah*** (owners of date groves and fortresses in the south). In the Battle of Bu'ath, Qurayzah and al-Nadir were allied with Aws, while Qaynuqa' sided with Khazraj (Wikipedia). They were People of the Book and often spoke of a prophet who would be sent; that is why Aws and Khazraj were not strangers to the idea of prophethood. How they came to Yathrib is told in various uncertain reports and is not discussed here.

GROUP	BRIEF DESCRIPTION
Aws	Arab tribe; victors at Bu'ath. Among its later leaders: Sa'd ibn Mu'adh.
Khazraj	Arab tribe; includes Banu al-Najjar (family of Abu Ayyub). Among its later leaders: Sa'd ibn 'Ubadah.
Banu Qaynuqa'	Jewish tribe; goldsmiths and the market; allies of Khazraj.
Banu al-Nadir	Jewish tribe; groves and fortresses; allies of Aws.
Banu Qurayzah	Jewish tribe; groves and fortresses; allies of Aws.

LESSON

Allah prepared the land of the Hijrah before His Messenger arrived: two tribes weary of war, an oasis able to receive newcomers, and a community used to hearing about prophethood. The unity of Aws and Khazraj under Islam proves that decades of hatred can be extinguished when hearts are joined by faith.

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PLACES ON THE HIJRAH ROUTE

The authentic Hadith name the main places of the Hijrah but do not give distances. The distances below are modern estimates from geographical sources and are stated as approximations only. The Prophet's actual route did not follow the usual road: from the Cave of Thawr south of Makkah, the guide led them towards the Red Sea coast, then north through rarely travelled valleys, before turning east towards Quba'. The journey took about eight days after leaving the cave (AramcoWorld, "Hijrah: A Journey that Changed the World").

PLACE	LOCATION / DISTANCE (APPROX.)	EVENT AND SOURCE
House of Abu Bakr, Makkah	In the Masfalah area of Makkah (now within the Masjid al-Haram development)	He came at midday; they left by the back door — Bukhari 3905
Cave of Thawr (Jabal Thawr)	About 4 km south of the Masjid al-Haram; summit around 750 m above sea level	Three nights in hiding — Bukhari 3905; At-Tawbah 9:40
The coastal road (sahil)	West towards the Red Sea coast, then north	The guide took the coastal road — Bukhari 3905
Qudaid (tent of Umm Ma'bad)	On the road between Makkah and Madinah, in Khuza'ah territory (exact distance uncertain)	Story of Umm Ma'bad's goat — al-Hakim (disputed)
Territory of Banu Mudlij	Along the coastal road north of Makkah	Suraqah ibn Malik gives chase — Bukhari 3906
Al-Harrah and Quba'	Quba' about 3.5 km south of the Prophet's Mosque	The people of Madinah wait; the first mosque — Bukhari 3906; At-Tawbah 9:108
Banu Salim ibn 'Awf (Masjid al-Jumu'ah)	About 1 km from Quba', 2.5 km from the Prophet's Mosque	The first Friday prayer — Ibn Hisham
House of Abu Ayyub	Next to the site of the Prophet's Mosque (now within the mosque grounds)	The camel kneels; he stays there — Bukhari 3911, 3932

Sources for distances: Discover Makkah, "Mount and Cave of Thawr"; Wikipedia, "Quba Mosque"; Islamic Landmarks, "Masjid Jummah".

THE CAVE OF THAWR

Mount Thawr (Jabal Thawr) lies south of Makkah, in the opposite direction to Madinah. The climb to the cave near its summit is steep and rocky; even today it takes a healthy adult about an hour. This shows how hard the journey was for the Messenger of Allah ﷺ and for Abu Bakr, who was then over fifty, and how heavy was the task of Asma', who carried provisions every night.

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QUBA' AND MASJID AL-JUMU'AH

Quba' was the settlement of Banu 'Amr ibn 'Awf (of the Aws tribe) south of Madinah. After some days there, he moved on to the heart of the city. In the settlement of Banu Salim ibn 'Awf the time of Jumu'ah came, and he led the first Friday prayer with the Muslims in that valley. The mosque now known as Masjid al-Jumu'ah or Masjid Bani Salim was built on that spot. These details come from the books of Sirah (Ibn Hisham; al-Rahiq al-Makhtum), not from Sahih al-Bukhari.

LESSON

The direction of the Hijrah journey — south first, then to the coast, then north — was careful planning to mislead the enemy. Knowing these places brings the Sirah to life, but no special act of worship is prescribed at them except Masjid Quba', whose virtue is established in authentic Hadith.

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PEOPLE OF THE HIJRAH

The Hijrah is not the story of one person alone. Many played a part — men and women, old and young, Muslims and non-Muslims. The table below summarises those mentioned in this eBook.

PERSON	ROLE	SOURCE
Abu Bakr al-Siddiq	Companion of the Hijrah; prepared two camels and waited four months	Bukhari 3905; At-Tawbah 9:40
'Ali ibn Abi Talib	Slept in the Prophet's bed; returned the items held in trust	Books of Sirah; Musnad Ahmad 3251 (disputed)
Asma' bint Abi Bakr	Carried provisions; "Dhat an-Nitaqayn"	Bukhari 3905, 3907
'A'ishah bint Abi Bakr	Witness at Abu Bakr's house; narrator of the Hijrah Hadith	Bukhari 3905
'Abdullah ibn Abi Bakr	Spent the nights at the cave and brought news of Quraysh	Bukhari 3905
'Amir ibn Fuhayrah	Abu Bakr's shepherd; erased the tracks and supplied milk	Bukhari 3905
'Abdullah ibn Uraiqit	Skilled guide from Banu al-Dil, not yet Muslim but trustworthy	Bukhari 3905 (name from the books of Sirah)
Suraqah ibn Malik	Bounty hunter turned protector; later embraced Islam	Bukhari 3906
Umm Ma'bad al-Khuza'iyyah	Woman who received the party at her tent	Al-Hakim; al-Bayhaqi (disputed)
Mus'ab ibn 'Umair	First caller to Islam to reach Madinah before the Hijrah	Bukhari 3925
Kulthum ibn al-Hidm	The Prophet's host at Quba'	Books of Sirah (Ibn Hisham)
Abu Ayyub al-Ansari	The Prophet's host in Madinah	Bukhari 3911; Muslim 2053
'Abdullah ibn Salam	Jewish scholar who embraced Islam as soon as he arrived	Bukhari 3911

LESSON

The success of the Hijrah came from the cooperation of many people, each with their own role. Some were brave, some kept secrets, some brought food and some knew the roads. In the work of da'wah today too, everyone has a contribution to make.

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TIMELINE OF THE HIJRAH

The dates below follow the books of Sirah, especially al-Rahiq al-Makhtum. Scholars differ on some dates, particularly the day he left Makkah and the day he arrived at Quba'. What is agreed: he arrived in Madinah on a Monday in the month of Rabi' al-Awwal.

TIME	EVENT	SOURCE
Dhul-Hijjah, 13th year of prophethood	Second Pledge of al-'Aqabah at Mina	Part 6; books of Sirah
Muharram – Safar	The Companions emigrate in small groups	Bukhari 3925; books of Sirah
End of Safar	The plot at Dar an-Nadwah; the siege of his house	Al-Anfal 8:30; books of Sirah
The same night	He and Abu Bakr leave for the Cave of Thawr	Bukhari 3905
Three nights	Hiding in the Cave of Thawr	Bukhari 3905
The fourth day	Setting out by the coastal road with the guide	Bukhari 3905
On the way	The shepherd; Umm Ma'bad; Suraqah	Bukhari 3615, 3906; al-Hakim
Monday, Rabi' al-Awwal (622 CE)	Arrival at Quba'; stay with Banu 'Amr ibn 'Awf	Bukhari 3906
A few days at Quba'	Building Masjid Quba'	Bukhari 3906; At-Tawbah 9:108
Friday	First Friday prayer at Banu Salim; entry into Madinah	Books of Sirah
Thereafter	Stay at the house of Abu Ayyub; building the Prophet's Mosque	Bukhari 3906, 3932
Around 17 AH (638 CE)	'Umar establishes the Hijri calendar	Bukhari 3934; Wikipedia

Note: Bukhari 3906 says he stayed with Banu 'Amr ibn 'Awf "some ten-odd nights", and the narration of Anas (Bukhari 3932) says fourteen nights, while Ibn Ishaq says four days. This is an example of the difference between authentic Hadith and Sirah reports; the stronger is the narration of Sahih al-Bukhari.

LESSON

The timeline shows that the Hijrah was not a hasty act. It unfolded in stages over months: the pledge, the emigration of the Companions, Abu Bakr's preparations, then the Prophet's own journey. Great change requires long planning and patience.

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FREQUENTLY ASKED QUESTIONS ABOUT THE HIJRAH

1. WHY DID THE MESSENGER OF ALLAH ﷺ NOT EMIGRATE EARLIER?

He was waiting for Allah's permission. Abu Bakr asked permission to emigrate, and he said: "Wait, for I hope to be given permission" (Bukhari 3905). He also made sure the Companions arrived safely first.

2. WHY DID HE LEAVE AT NIGHT AND HEAD SOUTH?

To mislead Quraysh. They expected him to head north, towards Madinah. The Cave of Thawr lies south of Makkah, in the opposite direction (Bukhari 3905).

3. HOW LONG DID HE STAY IN THE CAVE OF THAWR?

Three nights, as in the Hadith of 'A'ishah (Bukhari 3905). 'Abdullah ibn Abi Bakr spent the nights with them and returned to Makkah before dawn.

4. ARE THE STORIES OF THE SPIDER AND THE DOVES AT THE CAVE AUTHENTIC?

No. The spider story is narrated in Musnad Ahmad with a disputed chain, while the dove story is weak. What is certain is Allah's protection, as He says in At-Tawbah 9:40 (see the chapter The Spider and the Doves).

5. WHO WAS THE GUIDE OF THE HIJRAH, AND WAS HE A MUSLIM?

A man from Banu al-Dil who knew the roads well, and at that time he still followed the religion of Quraysh (Bukhari 3905). The books of Sirah name him 'Abdullah ibn Uraiqit. This shows that it is permissible to employ a trustworthy non-Muslim.

6. HOW DID SURAQAH BECOME A PROTECTOR?

His horse's legs sank into the ground several times as he approached the party. He asked for safety and promised to keep their news secret. He went back and turned away anyone searching in that direction (Bukhari 3906).

7. WHEN, AND ON WHAT DAY, DID HE ARRIVE?

On a Monday in the month of Rabi' al-Awwal (Bukhari 3906). He was also born, sent as a prophet and passed away on a Monday. The exact date within the month is disputed in the books of Sirah.

8. WHAT WAS THE FIRST MOSQUE BUILT IN ISLAM?

Masjid Quba', which Allah praised as a mosque "founded on righteousness" (At-Tawbah 9:108). Praying in it is recommended; he used to visit it every Saturday (Bukhari 1193).

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9. WHERE WAS HIS FIRST FRIDAY PRAYER?

In the settlement of Banu Salim ibn 'Awf, between Quba' and Madinah, according to the books of Sirah. Masjid al-Jumu'ah now stands on that spot.

10. WHY DID HIS CAMEL KNEEL IN THE LAND OF BANU AL-NAJJAR?

He said: "Leave her, for she is under command" — the camel walked by Allah's command. She knelt at the site that later became the Prophet's Mosque, near the house of Abu Ayyub. He stayed at the house of Abu Ayyub (Bukhari 3906, 3911; Muslim 2053). The wording "for she is under command" comes from the books of Sirah.

11. WHY DOES THE ISLAMIC CALENDAR BEGIN WITH THE HIJRAH, NOT THE PROPHET'S ﷺ BIRTH?

The Companions did not count from his birth, his commissioning or his death, but from his arrival in Madinah (Bukhari 3934). The Hijrah was the starting point of the Muslim community and state. Muharram was made the start of the year because it is the first month after the Hajj season, according to the history books.

12. DOES HIJRAH STILL EXIST TODAY?

The Hijrah from Makkah to Madinah ended after the Conquest of Makkah: "There is no Hijrah after the Conquest, but jihad and intention" (Bukhari 2783). Yet the wider meaning of Hijrah remains: "The emigrant is one who abandons what Allah has forbidden" (Bukhari 10).

LESSON

These questions show how important it is to distinguish the authentic from the merely popular. The authentic story of the Hijrah is beautiful enough and moving enough for faith, without the need to add weak narrations.

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LESSONS AND CONCLUSION

The hijrah to Madinah carries ***lessons*** that never grow old:

EVENT	LESSON
The Companions emigrate first	A leader safeguards his followers.
Abu Bakr waits four months	Loyalty and careful preparation.
The trusts returned	Trust is kept even with enemies.
Meticulous planning	Reliance on Allah begins with effort.
"Allah is with us"	Calm is born of certainty in Allah.
Asma' and 'A'ishah	Women play a great role in the call.
A polytheist guide	Using the expertise of trustworthy people of any faith.
Suraqah becomes a protector	Today's enemy may be tomorrow's friend.
The mosque built first	The mosque is the core of the community.
The prayer for Madinah	Loving the place where we serve, for Allah's sake.

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CONCLUSION

The hijrah began with ***a burning midday*** at Abu Bakr's house and three nights in ***a narrow cave***, and ended with ***cries of joy*** in Madinah and ***the first bricks*** of the Prophet's Mosque. Two hunted men in the Cave of Thawr became the foundation of a nation that counts its years from that journey. True is the promise of Allah: ***"the word of Allah — that is the highest."***

In sha Allah, the series **The Prophet's Sirah** will continue with ***building the Madinan community***: the brotherhood of the Muhajirun and Ansar, the Charter of Madinah and the change of qiblah. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

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CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

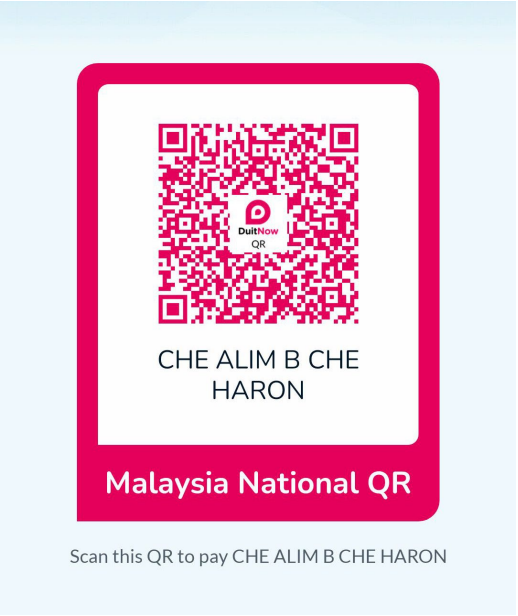
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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