

Allah (swt) Informed His Messenger (saw) of the Place of Hijrah

(Translation)

<https://www.al-waie.org/archives/article/19469>

Al-Waie Magazine Issue 456

In its thirty-ninth year, Muharram 1446 AH, corresponding to August 2024 CE.

The news of the Prophet's Hijrah, among previous nations:

The migration of the Prophet (saw) according to the Christians, to a land between two lava fields: Imam Ahmad narrated, as reported by Ibn Abbas from Salman Al-Farsi (ra) regarding his state before Islam and his journey, moving from one bishop to another in search of the true religion until he reached the last bishop. The bishop advised him about the Prophet of Islam, saying to him, "The time of a Prophet has come. He is sent with the religion of Abraham. He will emerge in the land of the Arabs, migrating to a land between two lava fields (a land with black stones) with palm trees between them. He has signs that are unmistakable: he accepts gifts, but does not eat from charity, and between his shoulders is the seal of Prophethood. If you can reach that land, then do so."

The migration of the Prophet (ra) according to the Jews, to Taibah (Yathrib which became Madinah): Al-Darimi narrated from Ibn Abbas (ra) that he asked Ka'b Al-Ahbar: How do you find the description of the Messenger of Allah (saw) in the Torah? Ka'b replied: We find him as Muhammad, the son of Abdullah, born in Mecca, who migrates to Taibah, and his reign will be in ash-Sham. He is not vulgar, nor does he raise his voice in the markets, nor does he repay evil with evil, but he pardons and forgives. His Ummah are the praisers; they praise Allah in every condition, magnify Allah on every high place, perform ablution on their limbs, and tie their garments around their waists. They stand in their prayer as they stand in their battles, their humming in their masajid is like the humming of bees, and their Adhaan caller's voice can be heard in the sky... (Another narration adds: His birth is in Mecca, his migration is in Taibah, and his reign will be in ash-Sham).

Allah (swt) informing His Messenger (saw) of the place of Hijrah:

Al-Bukhari narrated from Aisha, may Allah be pleased with her, that the Prophet (saw) said to the Muslims, «إِنِّي أَرَيْتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ وَهُمَا الْحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قَبْلَ الْمَدِينَةِ، وَرَجَعَ عَامَةً» **"I have been shown the place of your migration, a land of palm trees between two lava fields, which are the Harrahs. So those who migrated did so towards Medina, and most of those who had migrated to the land of Abyssinia returned to Medina."**

Al-Nasai narrated from Anas Ibn Malik that the Messenger of Allah (saw) said, «أَتَيْتُ بَدَايَةَ» **فَوْقَ الْحَمَارِ وَدُونَ الْبِغْلِ، خَطْوَهَا عِنْدَ مَنْتَهَى طَرَفِهَا، فَرَكِبْتُ وَمَعِيَ جِبْرِيْلُ عَلَيْهِ السَّلَامُ، فَسَرْتُ، فَقَالَ: أَنْزَلَ فَصْلًا، فَفَعَلْتُ، فَقَالَ: تَدْرِي أَيْنَ صَلَّيْتُ؟ صَلَّيْتُ بِطُورِ سَيْنَاءَ، حَيْثُ كَلَّمَ اللَّهُ مُوسَى، ثُمَّ - يَعْنِي - قَالَ: أَنْزَلَ فَصْلًا، فَفَعَلْتُ، فَقَالَ: تَدْرِي أَيْنَ صَلَّيْتُ؟ صَلَّيْتُ بِبَيْتِ لَحْمٍ، حَيْثُ وُلِدَ عِيسَى. ثُمَّ دَخَلْتُ بَيْتَ الْمَقْدِسِ، فَجَمَعَ لِي الْأَنْبِيَاءُ، فَقَدَمَنِي جِبْرِيْلُ حَتَّى أَمَمْتَهُمْ، ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الدُّنْيَا» **"I was brought before a creature larger than a donkey but smaller than a mule, with a stride as far as its sight could reach. I rode it, and with me was Gabriel (as). We set off, and he said: 'Dismount and pray,' so I did. He then said, 'Do you know where you prayed? You prayed at Taibah, and it is the place of Hijrah.' Then he said, 'Dismount and pray,' and I prayed. He said, 'Do you know where you prayed? You prayed at Mount Sinai, where Allah spoke to Musa.' Then he said, 'Dismount and pray,' and I prayed. He said, 'Do you know where you prayed? You prayed at Bethlehem, where Esa was born.' Then I entered Jerusalem, where the Prophets (as) were gathered for me, and Gabriel brought me forward until I led them in prayer. Then he ascended with me to the lowest heaven."****

The Messenger (saw) permitted his Companions (ra) to migrate to Medina: Ibn Sa'd narrated in his "Tabaqat" from Aisha (ra)، **لما صدر السبعون من عند رسول الله صلى الله عليه وسلم طابت نفسه، وجعل البلاء يشتد على المسلمين من المشركين لما يعلمون من الخروج، فقد جعل الله له منعة وقومًا أهل حرب وعدة ونجدة، وجعل الأذى فشكا ذلك أصحاب رسول الله صلى الله عليه وسلم فضيقوا على أصحابه وتعبتوا بهم، ونالوا ما لم يكونوا ينالون من الشتم والأذى. فشكا ذلك أصحاب رسول الله صلى الله عليه وسلم واستأذنوه في الهجرة، فقال: «قد أخبرت بدار هجرتكم وهي يثرب، فمن أراد الخروج فليخرج إليها» فجعل القوم يتجهزون** **«When the seventy men had returned from the Messenger of Allah (saw) his heart was reassured, for Allah had granted him mana'ah (protection) and a people of war, strength, and valor. The affliction upon the Muslims from the mushrikeen intensified as they knew of their impending departure. The mushrikeen tightened their grip on the Companions (ra), harassed them, and inflicted upon them insults and harm that they had not previously experienced. The Companions of the Messenger of Allah (saw) complained about this and sought his permission to migrate. He said: "I have been informed of your Hijrah destination, it is Yathrib. Whoever wishes to leave should go there." The people then began to prepare, coordinate, support each other, and depart, keeping their plans hidden.»**

The permission of Allah (swt) for His Prophet (saw) to make Hijrah:

The Messenger of Allah (swt) remained in Mecca after his Companions (ra) from among the muhajiroon had left, waiting for permission to make Hijrah. No one stayed behind with him except those who were detained or subjected to persecution, except for Ali Ibn Abi Talib (ra) and Abu Bakr (ra). Abu Bakr (ra) would often seek permission from the Messenger of Allah (saw) to make Hijrah, but the Prophet (saw) would say to him **«لا تعجل لعل الله أن يجعل لك صاحبًا»** **«Do not be hasty; perhaps Allah will grant you a companion.»** This made Abu Bakr (ra) hopeful that he would be that companion.

When the mushrikeen saw that the Companions (ra) of the Messenger of Allah (saw) had prepared and left, taking with them their families, children, and wealth to join the tribes of Aws and Khazraj, they were overcome with gloom and sorrow. They became deeply anxious and worried like never before, for a great and real danger had become apparent to them, threatening their idol-worshipping and economic existence. They were aware of the powerful influence of the personality of the Prophet Muhammad (saw), combined with his complete leadership and guidance. They knew of his Companions' (ra) determination, steadfastness, and willingness to sacrifice in his cause. They also knew of the Nussrah, strength and protection offered by the tribes of Aws and Khazraj, and the rational and peaceful inclinations of the wise among them, especially after they had tasted the bitterness of civil wars for many years. Additionally, they recognized the strategic location of Medina in relation to the trade route along the Red Sea coast from Yemen to Syria. The people of Mecca conducted trade with Syria to the tune of about a quarter million dinars in gold annually, not including what was traded by the people of Taif and other regions. It was well known that the security of this trade depended on the stability of that route.

Thus, the grave danger that lay in the establishment of the Islamic Dawah in Yathrib was clear to the Quraysh, and the potential confrontation of its people against them. The mushrikeen felt the increasing threat to their existence and began to search for the most effective means to eliminate this threat, which stemmed solely from the bearer of the Islamic message, Muhammad (saw). On Thursday, the 26th of Safar in the 14th year of Prophethood, corresponding to the 12th of September in the year 622 CE, about two and a half months after the Great Pledge of Aqabah, the Meccan parliament (Dar an-Nadwa) held the most critical meeting in its history early in the day. All the representatives of the Quraysh tribes attended this meeting to discuss a decisive plan to quickly eliminate the bearer of the Islamic message and extinguish its light once and for all.

The prominent figures at this critical meeting representing the Quraysh tribes included:

1. Abu Jahl Ibn Hisham, from the tribe of Banu Makhzum.
2. Jubayr Ibn Mut'im, Tu'aymah Ibn 'Adi, and al-Harith Ibn 'Amir, from the tribe of Banu Naufal Ibn Abd Manaf.

3. Shaybah and Utbah, the sons of Rabi'ah, and Abu Sufyan Ibn Harb, from the tribe of Banu Abd Shams Ibn Abd Manaf.

4. Al-Nadr Ibn al-Harith, from the tribe of Banu Abd al-Dar.

5. Abu al-Bukhturi Ibn Hisham, Zama'ah Ibn al-Aswad, and Hakim Ibn Hizam, from the tribe of Banu Asad Ibn Abd al-Uzza.

6. Nubayh and Munabbih, the sons of al-Hajjaj, from the tribe of Banu Sahn.

7. Umayyah Ibn Khalaf, from the tribe of Banu Jumah.

As they arrived at Dar al-Nadwa at the appointed time, they were met by Iblis, who had taken on the form of an elderly man draped in a cloak. He stood at the door, and when they asked, "Who is this elder?" he replied, "An elder from Najd, who has heard of your meeting and has come to join you to hear what you say and perhaps offer you some advice." They agreed, saying, "Very well, come in," and he entered with them. The parliamentary discussion and the unanimous agreement on a treacherous decision to kill the Prophet (saw) followed. Once the meeting was complete, proposals and solutions were presented, and a lengthy discussion ensued. Abu al-Aswad said, "Let us expel him from among us and banish him from our land. We will not care where he goes or where he ends up, and we will restore our affairs and unity as they were." The Najdi elder said, "No, by Allah, this is not a sound opinion for you. Haven't you seen how captivating his speech is, how sweet his words are, and how he wins over the hearts of men with what he brings? By Allah, if you do this, you will not be safe from him joining with one of the Arab tribes, who will then march against you until they overpower you in your own land. You must consider another plan."

Abu al-Bukhturi then proposed, "Let us imprison him in chains, lock him behind a door, and wait for what befell others like him—poets like Zuhayr and al-Nabighah—to happen to him until he meets the same fate." The Najdi elder again intervened, "No, by Allah, this is not a sound opinion for you. If you imprison him as you say, his matter will still reach his companions behind the door you have closed against him. They will soon overpower you and take him from your hands, then they will overwhelm you until they defeat you in your own land. This is not a sound plan for you; consider another."

After rejecting these two proposals, the assembly was presented with a wicked suggestion that was unanimously agreed upon. This proposal was put forth by the most notorious criminal of Mecca, Abu Jahl Ibn Hisham. He said, "By Allah, I have an idea that none of you have yet considered." They asked, "What is it, O Abu al-Hakam?" He replied, "I suggest that we take a strong, noble, and respected youth from each tribe, arm each of them with a sharp sword, and then they all strike him as one man, killing him. Thus, we will be rid of him, and his blood will be spread across all the tribes. The Banu Abd Manaf will not be able to fight all of their people, and they will have to accept blood money from us, which we will pay." The Najdi elder said, "This is the right opinion, and there is no other opinion but this." The Meccan parliament unanimously agreed on this wicked proposal, and the representatives returned to their homes, determined to implement this decision immediately.

In "Al-Bidaya wa'l-Nihaya" by Ibn Kathir, it is mentioned, Jibra'eel (Gabriel) (as) came to the Messenger of Allah (saw) and said to him, «لا تَبْتَ هَذِهِ اللَّيْلَةَ عَلَى فَرَاشِكَ الَّذِي كُنْتَ تَبْتَ عَلَيْهِ» **“Do not sleep on your bed tonight as you usually do.”** When night fell and darkness set in, the Quraysh gathered at his (saw) door, waiting to ambush him as he slept. When the Messenger of Allah (saw) saw their position, he said to Ali Ibn Abi Talib, «نَمْ عَلَى فَرَاشِي وَتَسَجَّ» **“Sleep on my bed and wrap yourself in this green Hadhrami cloak of mine. Sleep in it, for nothing harmful will reach you from them.”** The Messenger of Allah (saw) used to sleep in that cloak when he slept.

Ibn Ishaq narrated: Yazid Ibn Abi Ziyad told me from Muhammad Ibn Ka'b al-Quradhi, who said: When they gathered for him, and among them was Abu Jahl, he said while they were at the door: "Muhammad claims that if you follow him, you will be the kings of the Arabs

and non-Arabs, then after your death, you will be resurrected, and gardens like the gardens of Eden will be made for you. However, if you do not follow him, there will be slaughter among you, and after your death, you will be resurrected, then you will be thrown into a fire in which you will be burned.”

Then the Messenger of Allah (saw) came out, took a handful of dust in his hand, and said, «نعم أنا أقول ذلك، أنت أحدهم» **“Yes, I say that, and you are one of them.”** Allah then took away their sight so they could not see him, and he began to sprinkle that dust on their heads while reciting these verses, «يَسَ ۙ وَالْفُرْعَانَ ۚ الْحَكِيمِ ۚ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۚ ۳ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۚ ... وَجَعَلْنَا مِنْ بَيْنِ ۙ ۹» **“Ya-Sin. By the wise Quran, indeed you are among the messengers, on a straight path... And we have put a barrier before them and a barrier behind them, and covered them so they do not see”** [Ya-Sin: 1-9]

Not a single one of them remained except that he had dust on his head. Then the Prophet (saw) turned and went to where he intended. A person who had not been with them came and said, “What are you waiting for here?” They said, “Muhammad.” He said, “May Allah make you fail! By Allah, Muhammad has already gone out, and not a single one of you remains except that he has put dust on his head. He has gone to take care of his business! Don’t you see what has happened to you.?”

Each of them then placed his hand on his head and found dust on it. They looked inside and saw Ali (ra) on the bed, wrapped in the green cloak of the Prophet (saw) and they said, “By Allah, this is Muhammad sleeping, wrapped in his cloak.” They remained there until morning. When Ali (ra) got up from the bed, they said, “By Allah, he told us the truth about what he had told us.”

Regarding the journey of the Prophet (saw) from Mecca to Medina, Aisha (ra) narrated, “I never remembered my parents except that they were practicing the religion, and not a day passed without the Messenger of Allah (saw) coming to us at the two ends of the day, in the morning and in the evening... At that time, the Prophet (saw) was still in Mecca. He said to the Muslims, «إِنِّي أُرِيثُ دَارَ هَجْرَتِكُمْ، ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ» **“I have been shown the place of your migration, a land of palm trees between two lava fields.”** These lava fields are the Harrahs. So, those who migrated, did so towards Medina, and most of those who had migrated to Abyssinia returned to Medina. Abu Bakr prepared to migrate to Medina, and the Messenger of Allah (saw) said to him, «عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤَدَّنَ لِي» **“Wait, for I hope that I will be given permission [to make Hijrah].”** Abu Bakr (ra) asked, “Do you expect that, may my father be sacrificed for you?” He said, «نَعَمْ» **“Yes.”** So Abu Bakr (ra) held back himself to be the companion of the Messenger of Allah (saw) and he prepared two camels by feeding them samur leaves, a type of acacia, for four months.

Aisha (ra) continued, “One day, while we were sitting in the house of Abu Bakr at midday, someone said to Abu Bakr, ‘Here comes the Messenger of Allah (saw) with his face covered, at a time he usually does not come.’ Abu Bakr (ra) said, ‘May my father and mother be sacrificed for him; by Allah, he must have come for an important matter.’ The Messenger of Allah (saw) asked for permission to enter, and when he was granted it, he entered. He said to Abu Bakr (ra) «أَخْرِجْ مَنْ عِنْدَكَ» **“Send out those who are with you.”** Abu Bakr (ra) replied, ‘They are your family, may my father be sacrificed for you, O Messenger of Allah.’ The Prophet (saw) said, «فَإِنِّي قَدْ أُدِنَ لِي فِي الْخُرُوجِ» **“I have been given permission to leave.”** Abu Bakr asked, “Is there my companionship, O Messenger of Allah, may my father be sacrificed for you?” The Prophet (saw) replied «نَعَمْ» **“Yes.”** Abu Bakr said, ‘Take one of these two camels of mine, O Messenger of Allah (saw), may my father be sacrificed for you.’ The Messenger of Allah (saw) said, «بِالْئَمْنِ» **“Only for its price.”** Aisha said, ‘We then prepared them as quickly as we could and made a provision for their journey in a bag. Asma bint Abu Bakr cut a piece from her belt and tied it around the mouth of the bag, hence she was called “Dhat al-Nitaqayn” (the One with Two Belts).’

She continued to say, “Then the Messenger of Allah (saw) and Abu Bakr (ra) set out and reached a cave on Mount Thawr, where they hid for three nights. During these nights,

Abdullah Ibn Abu Bakr (ra), who was a young, clever, and quick-witted man, would stay with them, departing before dawn to be among the Quraysh in Mecca, as if he had spent the night there. He would listen to whatever plans the Quraysh had against them and would come back with the news by nightfall. Meanwhile, Amir Ibn Fuhayrah, the freed slave of Abu Bakr (ra), would graze a flock of sheep near them, and at nightfall, he would bring them the sheep to provide them with milk. Amir would do this every night during those three nights, and he would call them in the early morning before dawn. The Messenger of Allah (saw) and Abu Bakr (ra) hired a man from the Banu al-Dil, who was from the tribe of Banu Abd Ibn Adi, as a guide. He was skilled in navigation and, although he was on the religion of the Quraysh, they trusted him and handed over their two camels to him. They agreed to meet him at the cave of Thawr after three nights, with their camels on the morning of the third day. Then Amir Ibn Fuhayrah and the guide took them along the coastal route.”

Ibn Ishaq reported, “Then they, the Prophet (saw) and Abu Bakr (ra), headed to a cave on Mount Thawr, a mountain located at the lower part of Mecca, and they entered it. Abu Bakr (ra) instructed his son Abdullah to listen to what the people were saying about them during the day and then come to them in the evening to inform them of the news of that day. Abu Bakr (ra) also instructed his servant, Amir Ibn Fuhayrah, to graze his sheep during the day and then bring them to the cave in the evening.

Abdullah Ibn Abu Bakr (ra) would spend the day with the Quraysh, listening to their plans and what they were saying about the Messenger of Allah (saw) and Abu Bakr (ra). In the evening, he would go to the cave to inform them of the news. Amir Ibn Fuhayrah would graze his sheep along with the other shepherds of Mecca, and in the evening, he would bring Abu Bakr's sheep to the cave, where they would milk them and slaughter them as needed. When Abdullah (ra) left the cave in the morning to return to Mecca, Amir Ibn Fuhayrah would follow his tracks with the sheep to cover them.

Ibn Ishaq also mentioned that Asma bint Abu Bakr (ra) would bring them food in the evening, providing them with what they needed. Asma narrated, “When the Messenger of Allah, peace be upon him, and Abu Bakr left, a group from the Quraysh, including Abu Jahl Ibn Hisham, came to our house and stood at the door of Abu Bakr. I went out to them, and they asked, ‘Where is your father, O daughter of Abu Bakr?’ I replied, ‘I do not know, by Allah, where my father is.’ Abu Jahl, who was vile and wicked, then raised his hand and slapped my cheek so hard that my earring fell off, and then they left.”

It is reported by Abu Nu'aym through the narration of Ibrahim Ibn Sa'd from Muhammad Ibn Ishaq that when the Messenger of Allah, peace be upon him, left Mecca to make Hijrah for Allah, intending to go to Medina, he said, «الحمد لله الذي خلقني ولم أكن شيئاً، اللهم أعني على هول الدنيا، وبوائق الدهر، ومصائب الليالي والأيام، اللهم اصحبني في سفري، واخلفني في أهلي، وبارك لي فيما رزقتني، ولك فذللي، وعلى صالح خلقي فقومي، وإليك رب فحيتي، وإلى الناس فلا تكني. رب المستضعفين، وأنت ربي، أعوذ بوجهك الكريم الذي أشرقت له السماوات والأرض، وكشفت به الظلمات، وصلح عليه أمر الأولين والآخرين، أن تحل علي غضبك، وتنزل بي سخطك، أعوذ بك من زوال نعمتك، وفجأة نعمتك، وتحول عافيتك، وجميع سخطك، لك العتبي عندي خير ما استطعت، لا حول ولا قوة إلا بك»
“Praise be to Allah who created me when I was nothing. O Allah, help me against the terrors of this world, the calamities of time, and the misfortunes of nights and days. O Allah, accompany me on my journey, take care of my family in my absence, bless me in what You have provided me, humble me before You, correct my character, make me beloved to You, and do not leave me to the mercy of others. Lord of the oppressed, you are my Lord. I seek refuge in Your noble face, by which the heavens and the earth were illuminated, darkness was dispelled, and the affairs of the first and the last were set right, that Your anger should descend upon me or Your wrath should befall me. I seek refuge in you from the removal of your blessings, the sudden onset of your punishment, the change of your protection, and all that displeases you. To you belongs all praise to the best of my ability. There is no power nor strength except through you.”

وآخر دعوانا أن الحمد لله رب العالمين.

“Praise be to Allah, the Lord of all the worlds.”