

Prophet's Migration and Arrival in Madina

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Migration to Medina -1

Ali bin Ibrahim, Shaykh Tusi, Shaykh Tabarsi, Ibn Shahr Ashob etc. have narrated through reliable chains about the migration of the Messenger of Allah (S) that when the Quraish infidels saw that the cause of the Prophet gained ground daily, and that all their plots to overthrow it availed nothing, and when they were informed of the Prophet's league with the Ansaris, they assembled at Darul Nadwa to deliberate what was to be done.

They had an old custom of assembling at this place for consultation whenever any calamity befell them, and no one under forty years of age was admitted into the council of Darul Nadwa. Here forty of the old Quraish chiefs now met, and Satan, the accursed in the form of an old man, attempted to enter. The door keeper stopped him, and demanded who he was. He replied that he was an old man of Najd tribe, and added, "You have need of my experience; on hearing that you were assembling to overthrow this man, I came to give my advice on the subject."

The door-keeper told him to enter. Ayyashi etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Quraish summoned a man from each tribe and they moved to Darul Nadwa so that they may think of some solution against the Messenger of Allah (S). When they reached there they found an old man standing there and he requested them to allow him to join them. People asked: "Who are you?" He replied: "I am an old man of Mudhir tribe. I have a very good suggestion on the topic of your discussion." They admitted him also. It is narrated in reliable traditions that Satan four times assumed a human shape, and one was this occasion of Darul Nadwa consultation. Thus they gathered at Darul Nadwa and began to deliberate. Abu Jahl introduced the business saying, "O Quraish, among all the Arab tribes there are no one nobler than ourselves.

We are the people of the house of God, and twice a year, men come to us on pilgrimage from the utmost bounds of the earth, and they all honor us. We are in the house, and no one can molest or injure us. Such has always been our state, till Muhammad bin Abdullah took birth and grew up among us. We called him Amin, for His probity, calmness and truth, but when he arrived at maturity, and was in great esteem among us, he proclaimed himself the Messenger of Allah, and claims that he was a Prophet and he receives communications from heaven.

Next he imputed to us stupidity, reviled and degraded our gods, corrupted our youths, and sowed division among our people. He declares that our departed ancestors are in Hell and all

this is very troublesome to us. In reference to him I have a suggestion.” “What is it?” inquired the council. Abu Jahl continued, “Let us send a man to kill him secretly, and if the Bani Hashim demand the price of blood, we will pay the ransom tenfold.”

“This is a miserable plan,” said Satan. “Why?” they inquired. “Because,” he resumed, “whoever slays Muhammad will certainly be put to death, and who of you will consent to be killed on this account? When Muhammad is slain, the Bani Hashim and their patrons of the tribe of Khuzah, will retaliate and never consent that the slayer of Muhammad should walk the earth. From this cause, in the sacred place there will be fighting among you till you all kill one another.”

Aas bin Wail, Umayyah bin Khalaf and Ubayy bin Khalaf proposed to build a prison in such a manner that no one could approach the Prophet, who should be shut up in it, and food thrown in to him through an aperture till he died like Zuhair, Nabaqa and Imrul Qays. “This plan,” said Satan, “is worse than the other, for the Bani Hashim will never consent to such a thing, at the season of pilgrimage they will appeal to the assembled Arab tribes, and procure his release.

Have you another plan?” concluded Satan. Atba, Shaibah and Abu Sufyan answered, “We will expel him from our country and attend to the worship of our own gods in peace.” Another tradition says that they proposed to bind the Prophet on a furious camel, and enrage the animal by piercing him with spears, that he might rush away and tear his rider to pieces among the mountains. “This project is worse than either of the others,” said Satan.

“If Muhammad leaves your country alive, as he is more beautiful and eloquent than any other man, by the sweetness of his tongue, and the plausibility of his address, he will deceive all the Arab tribes, and bringing against you such armies of horse and foot as you cannot withstand, will annihilate you.” Being now at their wit’s end, they said to Satan, “O Shaykh, what is your advice in this matter?”

“My scheme,” said he, “is that from every tribe agreeing in your object, you select one or more persons, and bring over one man of the Bani Hashim to join you, and let the whole company thus appointed to take their weapons and all at once put him to death, that his blood may be so widely diffused that the Bani Hashim will be utterly unable to demand penalty for it, because they cannot oppose all the tribes.

Should they require the price of blood, then pay them the ransom three-fold.” “We will give ten ransoms,” replied the council; adding the Shaykh of Najd has proposed the right plan. Shaykh Tusi says Abu Jahl offered this scheme, and that it was approved by Satan; whichever way it was, this plan was agreed on, and the council broke up. Of the Bani Hashim, Abu Lahab was :brought into this plot. The Almighty Allah then revealed this verse, warning the Prophet

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

And when those who disbelieved devised plans against you that they might confine you or slay” you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.”[1]

Having made the arrangement to rush into the Prophet’s house at night and kill him, they came to the sacred Masjid, and whistled and clapped their hands and jumped about the Kaaba. As :the Almighty Allah says

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً

And their prayer before the House is nothing but whistling and clapping of hands...”[2]

At night the party came to assassinate the Prophet, but Abu Lahab would not consent to their entering till the next morning, saying, “There are women and children here, and they must not be harmed. Guard Muhammad the whole night and we will enter the house in the morning.” Shaykh Tabarsi has narrated through authentic chains of narrators from Hind bin Abi Hala and Ammar Yasir etc. that when the Quraish had completed their plot for killing the Prophet, Jibraeel descended and gave him information of the matter, and revealed to him the divine command to flee to Medina. The Prophet called Ali, and imparted to him the tidings of Jibraeel, and added, “The Almighty Allah commands me tonight to escape to Medina. Tonight I will camp in the cave of Thawr; sleep in my place, so that it may not be known I have gone. Do you have any suggestion?” Amirul Momineen (a.s.) inquired, “O Prophet of Allah (S), will your safety be secured by my sleeping in your place?” On being answered in the affirmative, Ali was happy and he thanked Allah for the privilege of exposing his own life to save that of the Prophet, and fell in adoration, and this was the first prostration of thanksgiving that was made in Islam.

Ali laid the side of his face on the ground, and when he raised his head, he said, “Go wherever Allah has commanded you; let me be your sacrifice. Order what you please, and on my life I will do it, and in this and in ever other matter I supplicate for Taufeeq of my Lord.” The Prophet replied, “Allah will make you resemble me: then sleep on my carpet, and put my Khizarmi sheet over you. Know that the Almighty Allah tries his friends in proportion to their faith and their rank, therefore the trials and calamities of prophets are greater than all others, and those most like them receive the next degree of trial.O brother, Allah has tried you, and he tries me on your account, as He tried Ibrahim, the friend, and his son Ismail. It is more grievous to me thus to expose you to the daggers of my enemies, than it was for Ibrahim to lay down Ismail to slay

him. Your perfect readiness to be exposed is greater than Ismail's voluntary submissiveness to the knife of his affectionate father. Endure faithfully, O brother, for the mercy of God is close to those that do well."

Saying this, the Prophet embraced Ali, with flowing tears both parted, and Jibrael led the Prophet out of the house which the Quraish had already surrounded. The Prophet recited this :verse

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see."[3]

The Almighty Allah had sent a sleep upon them, so they did not perceive the Prophet's departure; and he cast a handful of dust at them, saying: "Ugly be your faces! Doing thus by your own Prophet." One tradition says they were awake, and Allah covered their eyes that they did not see. Jibrael now directed the Prophet to go to mount Thawr, and conceal himself in the cave. Meanwhile Ali was lying in the Prophet's place and cover. In that period the houses of Mecca were without doors, and the walls were low. The Quraish infidels therefore saw Ali, and mistaking him for the Prophet, threw stones at him. Both Shias and Sunnis relate that the following verse was revealed in commendation of Ali on the night he :exposed his life to save that of the Prophet

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

And among men is he who sells himself to seek the pleasure of Allah..."[4]

According to continuous Shia and Sunni reports, this verse was revealed in the honor of Imam Ali (a.s.), because he had sacrificed his life for the Messenger of Allah (S). Thalabi and Ahmad bin Hanbal, and Ghazzali in Ihya and other Shia and Sunni traditions scholars and exegetes declared that: On that night when Imam Ali (a.s.) slept in the bed of the Messenger of Allah (S), the Almighty Allah revealed to Jibrael and Mikaeel that He has made them as brothers of each other. And your ages are greater than each other. Which of you will dedicate his life to the other? None of them agreed to it. The Almighty Allah revealed to them: "Why can't you be like Ali Ibn Abi Talib (a.s.)? I made him the brother of Muhammad and he is sleeping in his bed after dedicating his life to him. So go to the earth and protect Ali from his enemies. So they came down and Jibrael sat at Ali's head and Mikaeel at his foot and said: "Good cheers for you of son, Abu Talib, who can be like you? That the Almighty Allah boasts about you to the angels?

Then the Almighty Allah revealed the above verse in honor of Imam Ali (a.s.). Akhtab Khwarizmi who is a Sunni tradition scholar has narrated that the Messenger of Allah (S) said: "The morning next after I was in the cave, Jibrael came to me overjoyed and I asked him what has made him happy? He replied: "Why I should not be happy when the Almighty Allah honored your brother, successor and the Imam of the Ummah last night, and He was proud of him and He said: O angels, look at My proof after My Prophet how he is risking his life for the Prophet. Then Jibrael says: I prostrated in thanksgiving and I testify O Allah, that he is the chief of Your creatures and the Master of all Your creation. Thus when the Prophet was departing for the cave of Thawr, he met Abu Bakr and took him along, through fear of exposure of the secret, or for some other reason. Hind Abi Hala also went with the Prophet, who on arriving at the cave, retained Abu Bakr and sent back Hind on some business. Another tradition is, that Abu Bakr saw the Prophet departing, and pursued him, who, apprehending it was one of the Quraish, hastened on, but struck his blessed foot against a stone and bruised it. He was much troubled at being pursued, till at length Abu Bakr came up and the Prophet took him along from sheer necessity.

Shaykh Tusi has narrated from Umm Hani, sister of Imam Ali (a.s.) that when the Almighty Allah commanded his Messenger to migrate, His Eminence, made Amirul Momineen (a.s.) sleep on his bed and himself recited the first verses of Surah Yasin and left his house throwing a handful of dust on the idolaters so that they might not see him.

Umm Hani says: The Holy Prophet (S) came to my place and in the morning said: "O Umm Hani, Jibrael has informed me that the Almighty Allah has protected Ali (a.s.) from the enemies. The Prophet departed for the Cave of Thawr in the darkness of dawn, remained there for three days and on the fourth day departed for Medina.

It is mentioned in the previous narrations that when morning dawned, the Quraish infidels drew their swords and ran upon Amirul Momineen (a.s.), Khalid bin Walid being in advance of the rest. That lion of God, Ali, leaped up, and seizing Khalid by the arm, wrung it so that he bellowed like a camel.

He then caught the sword of Khalid, and presented so bold a front to his assailants, that they all fled. When he had driven them out and they knew it was Ali, they said to him, "We have nothing to do, with you, where is Muhammad?" He replied,

"Did you entrust him to me? You wished to expel him, and he has gone away himself."

Qutub Rawandi has narrated that Ibn Kawwa, the Khariji, once asked Amirul Momineen (a.s.) where he was when Abu Bakr was in the Cave of Thawr. Imam Ali (a.s.) said: "I was sleeping in the bed of the Messenger of Allah (S) after having dedicated my life on him. When the Quraish

came with drawn swords, and did not see the Prophet, they were infuriated and they began to penalize me.

Tied me up in chains and cast me in a room and then they locked the house. After that they appointed a woman to guard me and departed in pursuit of the Holy Prophet (S). I heard a voice: "O Ali." At once all the discomfort disappeared. Again a voice said: "O Ali." All the chains

fell away at this voice. Again a voice said: "O Ali." All the doors opened and I came out.

It is mentioned in Tafsir Imam Hasan Askari (a.s.) that Allah sent His revelation to His Eminence (S): O Muhammad, after Durood and salaam, Allah says that Abu Jahl and Quraish have planned to kill you and I command you, make Ali sleep on your bed. And He said: Ali's status is like that of Ibrahim Khalillullaah and Ismail Zabihullaah.

He will sacrifice himself on you and make his soul a shield of your soul. And Allah orders you to take Abu Bakr with you. If he is friendly with you and helps you and remains firm on his covenant, he will be your friend in the hereafter. Thus His Eminence (S) asked Ali: Ali, do you agree that if they search for me and I am not found and they find you, the ignorant people may attack and kill you. Ali (a.s.) replied: Allah's Messenger, I accept it gladly that my soul should be a shield of your soul and it be sacrificed for your brother, a close relative or an animal, if it will be beneficial to you. I like to spend my life only for your service and for your help and to fight your enemies. If it is not so, I don't want to be alive for a moment in the world. Hearing Ali's words, His Eminence (S) said: O Abul Hasan, angels of the divine tablets have told me about your argument and informed that such a reward has been prepared for you that no eye has seen and no ear has heard and no one has imagined it.

After that His Eminence (S) asked Abu Bakr, do you agree to stay with me and suppose the enemies search for me and also search for you and come to know that you have only encouraged me in the claim of Prophethood and because of me, you have to suffer?

He said: O Prophet, if I get a long life and always remain in severe difficulties and not get peaceful death and any kind of peace, and all this happens because of your love, I prefer it very much than if I were to get rulership to go against you and spend my life in pleasure; Allah's Messenger, my family and children be sacrificed on you.

His Eminence (S) said: If Allah finds your heart as your tongue, He will make you to me just as ears, eyes and head are for the body, and just as soul is necessary for the body; in the same way as Ali is for me. And Ali (a.s.) is more than this, due to his excellence.

O Abu Bakr, one who makes a covenant with Allah and does not break it and does not make any changes in it and is not jealous to one whose excellence Allah has mentioned; that person will be in Paradise with me. And when you follow the way that Allah likes and do not adopt the

wrong way with which He is displeased; when Allah raises you in Qiyamat, you will be considered eligible for Allah's Wilayat and earn our companionship in Paradise.

Then he said: Abu Bakr, look up. When he looked at the sky, he saw angels of fire riding fire horse with spears in their hands and one of them says: O Muhammad, allow us to cut your enemies into pieces. His Eminence (S) said: Abu Bakr, now put your ear on the ground. When he put his ears on the ground, he heard that the earth was calling: O Muhammad, allow me to attack your enemies. Then said: Now look at the mountain and listen. When he did so, he heard the mountain saying: O Muhammad, allow us to destroy your enemies. Then His Eminence (S) said: Now listen to the sea; and the waves came before him saying: O Muhammad, allow us to destroy your enemies, we shall obey you. After that he heard the sky and the earth and the seas all calling out aloud: Your Lord did not command you to hide in the cave because you are unable to fight your enemies, but because Allah wants to test your patience and toleration so that He can distinguish between your pure men and women. O Muhammad, those who fulfill your covenants, will be your neighbor in Paradise and those who break them, shall be companions of Iblis in the lowest stage of Hell. After that His Eminence (S) asked Ali (a.s.): O Ali, you are for me like ears, eyes and head for the body and soul of the body. You are as beloved to me as a person suffering from the disease of thirst loves cold water. Then said: O Abul Hasan, cover yourself with my sheet. When disbelievers come to you, Allah will send His help and on account of this, you will escape from their hands. At last when Abu Jahl and other infidels came with their swords drawn, Abu Jahl said: Don't kill a sleeping person. First throw a stone and awaken him and then kill him. They started throwing big stones taking aim. When these infidels did thus, Ali (a.s.) lifted the sheet from his head and asked: What are you doing?

When these accursed saw him, they came to know that he was Ali. Seeing this, Abu Jahl said to his companions: Did you see that Muhammad made him sleep in his place and fled from here, so that we remain busy and he can escape. Don't say anything to Ali (a.s.), because he is deceived by him so that he himself may be killed and Muhammad be saved. If it is not so, why didn't he sleep in his own place?

When Allah was the helper according to his thinking, Ali (a.s.) said to him: O Abu Jahl, are you talking about me? It is not so, because Allah gave me so much sense that if it is to be given to all the senseless people of the world, they will all become intelligent. And Allah has given me so much strength that if it is distributed among all weak people of the world, they all would become brave and strong. And Allah has given me such tolerance that if it is distributed among all the foolish people of the world, they all would become magnanimous. If the Prophet had not

commanded me that I should not make any fight till I meet him, indeed there would have been a great fight between you and me and I would have killed you. O Abu Jahl, shame on you. When the sky, the earth, seas and mountains asked permission from His Eminence (S) to destroy you, he did not allow them and continued to be kind and hospitable to you so that all of you who are destined to bring faith may do so. Believers are born from loins and wombs of infidel men and women and by eliminating you, Allah doesn't like to deprive them from His mercy and blessings. If this had not been kept in view, Allah would have destroyed you all, because Allah is great and you are helpless.

Allah does not make you helpless and then forces you to believe, but whatever He commands you, He also gives strength to you and ends your excuses too. Hearing the discourse of Ali (a.s.), Abul Batri bin Hassham became furious and pulled out the sword to attack him. Suddenly he saw the mountain move towards him and the earth split to crush him. He saw waves of the sea coming to drown him in the sea and the sky came down to crash upon him. Seeing this, his sword fell from his hand and he became unconscious. The people carried him away. Abu Jahl consoled them and to cast aspersion on the incident said: He was having cholera, that is why he becomes unconscious; and nothing else. When Ali (a.s.) came to the Holy Prophet (S), His Eminence (S) said: O Ali (a.s.) when you argued with Abu Jahl that night, Allah raised your voice and sent it to Paradise. The treasurers and Houries of heaven asked: Who is he, that he is so obedient to Muhammad (S) at this time? The people of Mecca falsified him and drove him away.

They were told: He is his deputy and he slept in his place to make his soul a shield to save him and sacrificed his soul for him. The treasurer of Paradise requested: O Allah, make me his treasurer. The Houries of Paradise said: O Allah make us his wives. Allah said: "You are for him, his chosen friends and devotees, and he shall divide you by My command among those whose well being he knows very well. Do you agree?" They said: "Yes, our Lord and Master, we are happy."

It is mentioned in reliable traditions that when the Quraish realized that the Prophet had escaped, they sent people in all direction to seek him out and the accursed Abu Jahl ordered them to have it announced in the surroundings of Mecca that one who apprehends Muhammad and brings him to them or informs of his whereabouts will be rewarded with a hundred camels. Then he summoned Abu Bakr Zakhzai who was an expert in reading spoor and he said: "This is the day of proving your expertise.

If you can do this today, we shall be obliged to you forever. Detect the footprints of Muhammad and follow them so that we can pursue him." When Abu Bakr saw the prints he at

once recognized them to belong to Muhammad. He said: "They are like the facsimiles of the prints that are present at Maqam Ibrahim. And the other set of footprints belong to Abi Qahafa or his son." So they followed the footprints till the entrance of the cave.

They saw that it was barred by a cobweb and pair of pigeons had built a nest. According to another report, a pair of partridge had built a nest and laid eggs in it. The guide said: "They have come till here but not entered the cave. If they had done so, the cobweb would have been broken and the birds have flown away. Either they went up to the sky or sunk into the earth."

The Almighty Allah sent an angel who stood guard at the entrance of the cave. He said that there was no one there and they must look for him in the mountain passes. According to yet another report, when the Messenger of Allah (S) entered the cave, he called for a tree and it stood at the entrance of the cave and the Almighty Allah sent the pigeons and spider to build their dwellings. According to the report of Ibn Shahr Ashob, when the Prophet reached the cave, its entrance was so narrow that no one could enter it.

But by the power of Allah it became so wide that the Holy Prophet (S) entered it mounted on a camel. Then it narrowed down once again and at that time a tree grew up by the command of Allah at the entrance of the cave. Ahle Sunnat have narrated that Abu Bakr was very much worried of the Quraish and the Messenger of Allah (S) continued to comfort him as the :Almighty Allah has mentioned it in the Holy Qur'an

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he" being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest..."[5]

It is narrated from Imam Muhammad Baqir (a.s.) that 'word of the infidels' implies the atheistic statement of a person who has no relation with Faith. The Almighty Allah only sent down tranquility on the Prophet and wherever tranquility is mentioned in Qur'an, the Almighty Allah has also included the believers in it. But since here there was no believer with the Prophet, that is why tranquility is restricted to the Prophet.[6]

It is mentioned in Basairud Darajat from Imam Muhammad Baqir (a.s.) that when the idolaters set out in pursuit of the Prophet, Imam Ali (a.s.) feared lest they harm the Prophet in some way, Imam Ali (a.s.) climbed Mount Thabir while the Holy Prophet (S) was on Mount Hira.

The Holy Prophet (S) saw him asked: "O Ali, what is the problem?" He replied: "May my parents be sacrificed on you, I feared lest the idolaters cause harm to you, so I followed you." The Holy Prophet (S) said: "Hold my hand." Mount Thabir joined mount Hira due to the miracle of the Prophet. Imam Ali (a.s.) stepped on mount Hira and Thabir returned to its position. Ayyashi has narrated from Imam Zainul Abideen (a.s.) that Lady Khadija passed away a year before migration and Abu Talib passed away after a year. When the two supporters of the Prophet passed away, it became difficult to remain in Mecca. The Messenger of Allah (S) complained to Jibraeel about his travails.

The Almighty Allah revealed to the Prophet: Leave this place as the people here are oppressors and go to Medina since you have no supporter in Mecca now and fight Jihad with the idolaters. At that time the Messenger of Allah (S) migrated to Medina. And Shaykh Tusi and Shaykh Tabarsi have narrated through authentic chains of narrators that the Holy Prophet (S) stayed in the cave for three days and Imam Ali (a.s.) used to bring him food and water. And he arranged for three camels for the Holy Prophet (S), Abu Bakr and Ajir, the guide. The Holy Prophet (S) left Imam Ali (a.s.) in Mecca to restore the trusts of people, because the Quraish during the period of Jahiliyya used to consider the Holy Prophet (S) honest and trustworthy, referring to him as Muhammad the Amin.

In the same way, whoever visited Mecca during Hajj kept his belongings with the Prophet and after the declaration of prophethood also they considered him honest and trustworthy. The Messenger of Allah (S) told Amirul Momineen (a.s.): Every morning and night announce in public that whoever has any trust with the Prophet should come and take it. And return the trusts to them openly. "And O Ali, I appoint you as my representative for my daughter and entrust both of you to Allah. And prepare camels for myself and Fatima Zahra and my mother Fatima binte Asad and those from Bani Hashim, who want to migrate." Along with this he made many recommendations and said: "When you are free from all this, prepare to migrate to Allah and His Messenger and when you receive my communication you must depart without any delay."

After that the Messenger of Allah (S) turned his attention to Medina. When Abdullah bin Ariqat came near the cave to steal sheep, the Holy Prophet (S) asked him: "Will you take care of me if I entrust my life to you and take us to Medina from an unknown route?" Ibn Ariqat said: "Seeing the cobweb and nest of pigeons I realized that you are the Messenger of Allah and I believed in you. I will protect you and I will accompany you wherever you go."

The Holy Prophet (S) said: "I want to go to Medina." He said: "I will take you there most readily through such a route that no one will see you." So they set out for Medina. And Shaykh Tusi

has narrated that the Holy Prophet (S) migrated to the cave on the thirteenth year of Besat in the thirteenth night of Thursday, in the month of Rabiul Awwal. And Amirul Momineen (a.s.) slept in his bed the same night. And he set out to Medina on the night of the fourteenth. On the way, many miracles occurred at his hands which were mentioned in the chapters of miracles. And Kulaini has narrated through good chains from Imam Ja'far Sadiq (a.s.) that when the Prophet set out from the cave to go to Medina, Quraish announced a reward of a hundred camels on his head. Surakha bin Malik bin Jatham came out in his search. When he came near, the Holy Prophet (S) prayed: "O Allah, save me from the mischief of Surakha in any way you like." Surakha's horse sunk in the ground and he leaped from the beast to save himself. He came running to the Holy Prophet (S) and said: "O Muhammad, I understood that this calamity has come from your side. Please pray that the Almighty Allah saves my horse. I swear by my life that if I cannot give you any benefit I will cause you no harm also." The Prophet prayed and his horse was saved. But again he wished to act against the Prophet and again the horse sunk and this happened thrice. After the third time, he said: "You can take my camels and slaves.

I will now return and will not allow anyone to follow you." The Holy Prophet (S) said: "I have no need of your things." According to Qutub Rawandi, when the Messenger of Allah (S) escaped the idolaters of Quraish and fled to Medina and on the way reached the encampment of Umm Mabad, Abu Bakr, Umar, Amir bin Fahera and Abdullah Ibn Arihat were with him. Umm Mabad was sitting outside her tent when the Prophet approached her to sell some dates and meat. She said nothing was available. The Prophet saw a goat tied in a corner and asked what was wrong with her. She said because of weakness she could not accompany the flock. The Prophet asked if it produced milk? She replied that she has not produced any milk since so many years.

The Holy Prophet (S) said: "Allow me to milk her." She said, "May my parents be sacrificed on you, you may take anything that is in her udders. The Prophet drew his hand over the udders and prayed: "O Allah, give her barakat (increase)," and immediately milk flowed from her. The Prophet called for a vessel, which could satiate many persons and began to milk her till the vessel was full.

He gave it to Umm Mabad who drank it to satiation, then he gave to his companions, who also became satiated and after all had drunk, he himself took some of it remarking: "The leader must come last." Then he milked her again till the vessel was full and the people drank from it again and left Mabad the rest.

When her husband, Abu Mabad returned home, he asked from where that milk had come, Umm

Mabad narrated the whole incident. Abu Mabad said: "He must be the same Prophet who has appeared in Mecca." He came to Medina with his family and became a Muslim. Shaykh Tusi has narrated through authentic chains that when the Messenger of Allah (S) came to Medina, first he halted at Quba with the tribe of Amr bin Auf. Abu Bakr said: "O Prophet, please proceed to Medina as the people are waiting for you." The Prophet replied: "I will not enter Medina till my brother, Ali and my daughter, Fatima do not arrive."

As much Abu Bakr insisted as much the Prophet declined. At last Abu Bakr left the Prophet in Quba and proceeded to Medina. The Holy Prophet (S) sent a communication to Imam Ali (a.s.) through Abu Waqid Lubni to join him as soon as possible. When Imam Ali (a.s.) received this communication, he prepared to migrate and told the weak believers to leave Mecca quietly with minimum luggage and gather at Zituwa at night.

And he took with him Fatima Zahra, his mother, Fatima binte Asad and Fatima binte Zubair bin Abdul Muttalib and set out from Mecca. Some have narrated that the daughter of Zubair named Ziya-a and Ayman son of Umm Ayman, a freed slave of the Holy Prophet (S) and Abu Waqid set out with Amirul Momineen (a.s.). Abu Waqid began to drive the camels of the ladies fast. Imam Ali (a.s.) said: "O Abu Waqid, be gentle to the ladies and drive their camels slowly as ladies are delicate and weak." Abu Waqid said: "I fear that the idolaters of Mecca may come out in our pursuit. The Imam said: "Don't worry, because the Holy Prophet (S) has told me that they will cause me no harm." Thus Abu Waqid drove the ladies' camels and Imam Ali (a.s.) was reciting a war poem:

Other than Allah there is no deity and helper.

So don't worry about anyone else.

Because the Almighty Allah is caretaker of all your affairs.

When Imam Ali (a.s.) reached near the desert, ten armed riders of Quraish came to him and one of them was Jina, slave of Harith bin Umayyah. He was very daring. When Amirul Momineen (a.s.) saw him, he told Ayman and Abu Waqid to make the camels sit and make the ladies alight from the camels. Then he pulled out the sword and turned to the idolaters. They said: "Do you think you will be able to take the women? Bring them back." Imam Ali (a.s.) said: "What will you do if I don't?" They said: "We will break your head." Saying this, they moved to the ladies' camel. Amirul Momineen (a.s.) scolded them and Jina attacked him. The Imam deflected his blow and attacked him on his shoulder and he fell down dead. Then Imam Ali (a.s.) sat on the horse and leaped on the group like a hungry lion, reciting the following war poem:

Give way to one who fights Jihad in the way of Allah.

By Allah, I am not frightened of anyone else, except for One God.

At last the idolater turned saying: "O son of Abu Talib, let us go, we have no concern with you."

Imam Ali (a.s.) said:

"Now I go to Medina openly to meet my brother, the Messenger of Allah (S). One who wants to irrigate the earth with his blood should come near to me."

Then he said to Ayman and Abu Waqid to drive the camels and he set out from there with a great dignity and camped in the desert. He halted there for a night and all night remained busy in prayers, standing sitting and lying down. Next morning he prepared to traverse the second stage of the journey and in this way reached the illuminated Medina. Before that the Almighty :Allah revealed the following verses in his praise

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

Most surely in the creation of the heavens and the earth and the alternation of the night and" the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire: Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust: Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous. Our Lord! and grant us what Thou hast promised us by Thy apostles; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise. So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward."^[7]

It is mentioned in a reliable tradition that when the Messenger of Allah (S) migrated to Medina,

the poor Muslims who were harassed by the idolaters of Mecca, they fled one by one and joined the Prophet. But defenseless Muslims were bitterly persecuted by the infidels of Mecca; some being put to death, and others compelled to say blasphemous things against the Prophet.

Among were Ammar, and his father Yasir, and his mother, Sumayyah, and Suhaib, and Bilal, and Khabab, who had attempted to flee, but fell into the hands of the idolaters, and were compelled to revile the Prophet. Ammar, knowing if he did not do this, he should certainly be killed, said what they bade him in religious dissimulation, but faith remained firm in his heart. His father and mother, refusing to blaspheme the Prophet, were martyred by the most cruel tortures, and were, it is said, the first martyrs to Islam. When tidings of this reached Medina, some said that Ammar had become an infidel, but the Prophet denied the report, and declared that Ammar from head to foot was full of faith, and that faith was mingled with his very flesh and blood.

When at length Ammar escaped to the Prophet, he wept, and said, "O Messenger of Allah (S), I have suffered the greatest trials; they would not withdraw their hands from me, till I spoke unworthy things of you and praised their idols." The Prophet wiped away Ammar's tears with his hand, saying, "No fault is attached to you; if you should be in such circumstances again, repeat what you have said."

And Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Meccans forced Ammar to utter the word of infidelity even though his heart was :faithful. So the Almighty Allah revealed the following verses

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

He who disbelieves in Allah after his having believed, not he who is compelled while his heart" is at rest on account of faith..."[8]

The Holy Prophet (S) said: "O Ammar, if the idolaters force you again, you may repeat what you said, as the Almighty Allah exempted you from it."

2- Prophet's arrival in Medina

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that three months after the allegiance of Aqbah, the Prophet fled to Medina, which he entered on Monday, the twelfth of Rabiul Awwal. Before his arrival, the Ansaris, used to go out everyday and gaze on the road in expectation of his arrival. The day he came, a party had been out with this view, most of whom, after waiting some time in vain returned home. At length he arrived at the site of the Masjid Shajarah, and

inquired the way from the tribe of Bani Amr bin Auf and followed that road. A Jew, from the walls of his fort, saw three riders going in the direction of Bani Amr, and shouted, "O you Muslims, the man you desire has come, bringing great fortunes to you."

This announcement was echoed through Medina, and men, women and children, filled with joy, ran out to meet the Prophet, who, by divine direction, proceeded to Quba, where he dismounted and was soon surrounded by the tribe of Bani Amr bin Auf. He became the guest of Kulthum, a worthy man.

The tribe of Aws all met him, but as the fire of war and carnage still blazed between them and the Khazraj, the latter tribe, through fear, were to a man prevented from meeting him. As night came on, Abu Bakr left the Prophet and entered the city, but he remained at Quba, in the house of Kulthum. After the Prophet had performed evening and night prayers, Asad bin Zurarah, clad in armor, came in, and excused himself for not appearing sooner to pay his respects, on account of the hostility raging between his tribe and that of Aws.

The Prophet then addressed the chiefs of Aws tribe, inquiring who of them would guarantee Asad's safety. They replied, "O Messenger of Allah (S), our own safety is in your keeping, do you then be his security." "No," he replied, "one of you must give him protection." Awim bin Saidah and Saad bin Khathima agreed to give protection. So they began to visit the Prophet and sit in his audience till the Prophet entered Medina.

Ibn Shahr Ashob narrates that fifty-three years of the Prophet's life had passed when he fled to Medina; he remained three days in the cave, or, as one tradition says, six days, and that on Monday, the twelfth, or, by another account, the eleventh of Rabiul Awwal, he entered Medina.

This was the first year of the Hijrat but its era is dated from the month Mohurrum. First the Holy Prophet (S) stayed in the house of Kulthum bin Hadam, then he shifted to Khathima, of the Aws tribe. Three days, or, according to some reports, twelve days later, on Ali's arrival, he entered Medina. During his stay at Quba, he built a Masjid there. People of Medina used to visit him. When somewhat more than a month of the Hijrat had passed, the length of prayers was increased. Eight months after the Hijrat, the Prophet constituted brotherhood between believers; and in this first year of Hijrat, Azan was established.

Kulaini has narrated through authentic chains of narrators that Saad bin Musayyab asked Imam Zainul Abideen (a.s.):

"What was the age of Amirul Momineen (a.s.) when he embraced Islam?" Imam (a.s.) said: "Keep quiet, he was never a disbeliever? Ali was ten years old when the Prophet assumed the prophetic office, and at that day also he was not a disbeliever but apparently he preceded

others by three years in believing and praying.

And the first prayer he performed with the Prophet was two rakats, at noon. Which was only two rakats in the first ten years and the Muslims performed only two rakats in every prayer, which law continued till the Hijrat. The Prophet left Mecca on the first day of Rabiul Awwal, leaving Imam Ali (a.s.) in Mecca to complete some errands, which none but he could perform, and he left Mecca on Thursday, 1st Rabiul Awwal in the thirteenth year of Besat and arrived at Medina on Monday, the twelfth of the month after meridian (Zawal) and halted at Quba and performed two rakats each of the Zuhr and Asr prayers.

The Prophet remained, for more than ten days and according to one account, fifteen days with Bani Amr bin Auf, who offered to build him a Masjid if he would dwell with them, but he refused, saying, "I only wait here the arrival of Ali bin Abi Talib. I have told him to join me at the soonest. And I will not decide about my permanent stay till he does not arrive.

And if Allah wills, he will soon be here." When Amirul Momineen (a.s.) arrived the Holy Prophet (S) was staying in house of Amr bin Auf. As soon as Imam Ali (a.s.) arrived, the Holy Prophet (S) took him and came to Bani Auf and that day was Friday and the Sun was just rising. The

Prophet marked a spot for a Masjid for them and fixed the prayer direction. He prayed two rakats of Friday prayer there and then entered Medina. When he came with him, and mounted on the same she-camel he had rode from Mecca, the Prophet entered Medina on Friday, having started at sunrise, and stopped with Bani Salim bin Auf till afternoon prayers. Every clan of the Ansaris came out and besought him to become their guest, but he replied, "Open a way for my camel; she is under divine guidance, and will go to the place Allah has appointed for me."

At the same time he threw down the reins, and let the camel take her own course. "Here she stopped," said Imam Zainul Abideen (a.s.), pointing to the door of the Prophet's Masjid, where prayers over the dead are recited. The camel lay down and the Prophet dismounted. Abu Ayyub Ansari, anticipating the rest, seized and carried the Prophet's things to his house, and had the Prophet for his guest till houses were built for him and Ali (a.s.).

The narrator asked the Imam, "Was Abu Bakr also with the Prophet when he entered Medina, if not, where he had separated from the Prophet?" Imam (a.s.) explained that when the Holy Prophet (S) was waiting for Ali at Quba Abu Bakr wanted to go ahead and not wait for Ali. Hence Abu Bakr was angry that the Prophet waited for Ali before entering Medina, and conceived great jealousy for him. This was the first enmity that was expressed against Ali (a.s.) and this was the first opposition to the Prophet that Abu Bakr expressed.

The Holy Prophet (S) remained in Quba waiting for Amirul Momineen (a.s.). So he left the Messenger of Allah (S) and came to Medina. The narrator asked: "When did the Holy Prophet (S) marry Fatima to Ali (a.s.)." "Ali married Fatima the year after Hijrat, when she was nine years old. She was the Prophet's only child by Khadija, after his assumption of the prophetic office. Khadija passed away one year before Hijrat and Abu Talib expired a year later. When both these personalities left the world, the Holy Prophet (S) was much aggrieved and he found it dangerous to remain in Mecca. When he complained to Jibraeel, the Almighty Allah commanded him to leave the place and go to Medina and after that he can take up arms against the idolaters. It was then that he performed the Hijrat." The narrator asked since when the daily prayers became obligatory as they are recited this day. Imam (a.s.) said: When Islam gained strength in Medina, the Almighty Allah made Jihad obligatory on Muslims and the Holy Prophet (S) by the command of Allah added seven rakats to daily prayers. Two rakats each were added to Zuhr, Asr and Isha prayers and one rakat was added to Maghrib prayer. And the Morning Prayer remained as it was. This was so, because the angels of the day and the night both used to be present with the Prophet, so the Almighty :Allah says

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

and the morning recitation; surely the morning recitation is witnessed."[9]...

Imam Zainul Abideen (a.s.) said: It means that at the time of Morning Prayer, angels who note down the deeds of the night as well the angels who note down the deeds of the day, both are present there.

According to another report, it is mentioned that Imam Ja'far Sadiq (a.s.) said: "Recite more prayers in Masjid Quba, because it is the first Masjid in which the Prophet first prayed on his way to Medina. And it is mentioned in another good tradition that the Almighty Allah says: it is the Masjid whose foundation is laid on piety since the first day. And in another correct report it is said that: The Holy Prophet (S) reached Medina and drew a line with his foot around the city and said:

"O Allah, don't bless those who sell the houses of Medina."

Shaykh Tabarsi etc. have narrated that Aws and Khazraj tribes had numerous idols before accepting Islam, which they used to worship and each of their nobles had an idol at home, to which they applied fragrance, sacrificed animals and prostrated. When twelve persons from Ansars paid allegiance to the Prophet and returned to Medina, they threw out the idols and those who obeyed them, all threw away the idols from their homes.

And when seventy persons paid allegiance and came to Medina, and after the Prophet's arrival among them, the faith spread to that degree that Saad bin Rabiah and Abdullah bin Rawaha went about and broke all the idols that remained in the tribe of Khazraj. Prophet entered Medina one or two days after the coming of Ali (a.s.) on a Friday. The tribe of Amr bin Auf gathered and collectively prayed to him to lodge with them as they possessed glory and honor. "We will support you with our lives and wealth." The Prophet said: "Leave my she-camel, it will halt at the place the Almighty Allah has commanded her." When Aws and Khazraj learnt of the Prophet's arrival in Medina, they armed themselves and rushed out to welcome him and collected around the she-camel of the Prophet. Wherever the Prophet went, people welcomed him and pleaded him to lodge with them, but the Holy Prophet (S) said to them: The she-camel is pre-ordered by the Almighty Allah." When the Messenger of Allah (S) reached Bani Salim tribe, it was the time of decline of the sun from its meridian. They had constructed a Masjid before the Prophet's arrival. They also asked him to stay with them but when the she-camel halted at the gate of the Masjid, the Holy Prophet (S) alighted and entered it. Recited the sermon and performed the prayer with a hundred followers. Then he came out again and mounted the camel, leaving the rein free. The she-camel was moving according to the command of Allah. When the Messenger of Allah (S) passed Abdullah bin Ubayy, he did not ask the Prophet to stay with him; rather he placed a cloth on his nose as a lot of dust arose by the crowd of Ansaris. He said: "Don't stay here. Go to those who are involved in your help and who have called you here." So the Almighty Allah as a miracle of the Holy Prophet (S) sent ants on the people of Abdullah's tribe that destroyed their homes and they had to flee the area. Saad bin Ubadah said: "O Messenger of Allah (S), don't pay any heed to this accursed man, because before your arrival, we had decided to appoint him as our ruler; but since we cancelled that decision he is talking this nonsense due to jealousy. O Prophet, please stay with us. We will provide you with army, wealth and glory and anything that you may need." The Holy Prophet (S) did not incline to anyone. His she-camel continued to move on and lay down at a place where presently the Prophet's mosque stands. In that time there was only a compound wall which belonged to two orphans of Khazraj tribe under the guardianship of Asad bin Zurarah. The she-camel halted at the door of Abu Ayyub, whose name was Khalid bin Zaid. The Prophet alighted and the people surrounded him, each of whom wanted him to stay in his place. But Ayyub's mother took the Prophet's luggage inside and the matter was decided. When people insisted, the Holy Prophet (S) said: "A man is with his luggage," and he entered the house of Abu Ayyub.

And Asad bin Zurarah took the Prophet's camel to his house. Ibn Shahr Ashob has narrated from Salman what when the Messenger of Allah (S) reached Medina, people clung to the rein of his camel to take him to their homes. The Holy Prophet (S) said: "Leave the she-camel as she is ordered by the Almighty Allah and wherever she halts, I will stay at that place." Since she halted at the door of Abu Ayyub, he called his mother to open the door, for the Prophet had come to them. She being blind, lamented the loss of her sight that she could not see him. The Prophet drew his hand over her eyes and her sight was restored. This was his first miracle in Medina.

Ali bin Ibrahim has narrated that three tribes of Jews lived in Medina. These tribes were the Bani Quraiza, Bani Nuzayr and Bani Qinqaa. When the Messenger of Allah (S) came to Medina, they approached him and asked: "To what do you invite?" He replied: "Testify to the Oneness of Allah and my prophethood.

I am the one who is described in Taurat and the scholars have informed you that I will migrate from Mecca to this terrain. And a Rabbi from Shaam had told you that he has abandoned wine and other pleasures and all luxuries are destroyed because a prophet will be raised in this area. He will emerge from Mecca and migrate to this city. He will be the last prophet and the best of them. He will be riding a mule, don old garments and feel satiated on dry loaves of bread. There will be redness in his eyes and the seal of prophethood will be engraved between his shoulders. He will undertake armed resistance without caring for anyone. He will be extremely of good nature. His kingdom will stretch to every accessible place." Jews said: "We know all this and that is why we have come here to make peace with you on the condition that neither we will support nor oppose you.

And we promise that we will not support your enemies and not harass your supporters. You will, in return, not oppose our supporters till we can see how your mission progresses." The Holy Prophet (S) accepted these conditions and a document was prepared with these stipulations. It was also mentioned that if they violated any of the terms, it would be lawful to shed their blood, captivate their women and children and seize their property.

Huyy bin Akhtab signed this on behalf of Bani Nuzayr. When he returned home, his brothers asked how he found Muhammad. He replied: "He is the same whose descriptions we have seen in the scriptures and heard from the scholars. But I will remain his perpetual enemy, because prophethood is transferred from the progeny of Ishaq to the progeny of Ismail due to him and we can never render obedience to the progeny of Ismail.

Kaab bin Asad signed on behalf of Bani Quraiza and Mukhairiq on behalf of Bani Qinqaa. The latter was the wealthiest of all. He asked: "Do you know that he is the same Prophet? Come let

us go and embrace faith on his hands and gain from Taurat as well as Qur'an." But his followers did not agree.

The Prophet performed prayers a number of times in the house of Abu Ayyub. He then directed Asad bin Zurarah to buy a certain plot of land for him. Asad went to negotiate the business with the two orphans that owned it, and who immediately declared it a present to the Prophet. He refused to receive it without paying its value, and the bargain was at length closed by the payment of ten gold coins.

The Prophet ordered bricks to be made on the ground, and stones were brought to lay the foundation of a Masjid, he toiling with the rest in this laborious work. Usaid bin Khuzayr seeing him carrying a heavy stone, said to him, "Let me carry it, O Messenger of Allah (S)." "No," he replied, "You go and bring another." When the foundation was brought up to the level of the ground, they then built walls of sun-dried brick.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that the walls were at first the thickness of a single brick's width, but on the increase of the Muslims, the Masjid was enlarged, the walls being made a brick and a half in thickness. On a further increase of members, they besought the Prophet to allow another enlargement of their place of worship, when he ordered the walls to be built two bricks thick, in that style in which the joints of one layer are covered by the bricks of the next course.

As the heat became oppressive, the Muslims petitioned for a roof to the Masjid. The Prophet ordered date-posts to be set up to support date-rafters, and a thatch of date-leaves and grass. When the rainy season commenced, the Muslims proposed to protect themselves by a clay roof, but the Prophet ordered the roof to be of wood, bound together like that Musa made, adding, "more than this, I cannot do for the Masjid;" and it remained in that state till he left the world.

The walls, before the roof was put on, were the height of a man. When the shadow of the wall extended one cubit noon prayers were performed, and on the further extension of a cubit, the afternoon prayers were offered. Shaykh Tabarsi and other tradition scholars have narrated that after the erection of the Masjid, the Prophet ordered houses to be built around it for himself and Ali and the rest of the Muhajireen; and they all had their doors open towards the Masjid. A house was marked for His Eminence, Hamza also and its door opened in the Masjid. People used to come into the mosque from their homes. Jibraeel now descended and said to the Prophet, "Allah commands you to order all the doors opening towards the Masjid to be closed up, except your own and that of Ali."

Companions were unhappy due to this and Hamza was also angry at this order, and said, "Ali is

younger than myself, and is my nephew." The Prophet replied, "Do not be vexed, my uncle, for it is not my doing, but the Almighty Allah has commanded it." "I am satisfied," replied Hamza, "and commit myself to Allah and the Prophet."

It is related in Tafsir Majmaul Bayan, that when Islam was spreading in Medina, before the Hijrat, the Ansaris said among themselves, "The Jews have a day, Saturday, on which they assemble weekly for worship, and the Christian, also have a day for the same purpose, namely, Sunday. Let us likewise have a fixed day for assembling to worship, and rendering thanksgiving to Allah."

Accordingly the Holy Prophet (S) appointed Friday, which, in those times, was called Uruya, which day received the name Friday, from its being the day for religious convocation. At this period, Asad bin Zurarah led the prayers of the Muslims, gave them a discourse and exhortation, and sacrificed a sheep for them, which served the party for breakfast and dinner, as they were but few in number.

Subsequently, the Almighty Allah sent the verse relating to Friday. But the first Friday kept by the Muslims was that of Asad, and the first observed by the Prophet was after his arrival at Medina. He came to Quba on Monday, where he laid the foundation of a Masjid and remained till Friday, when he started for Medina and performed the Friday prayers at the Masjid of Bani Salim, which is in the midst of the valley.

It is mentioned in reliable books that among the events of the first year of Hijrat is the incident of the wolf that testified to the prophethood of the Prophet as was mentioned previously. The same year the Holy Prophet (S) sent Zaid bin Harith and Abu Rafe to Mecca to bring Saudah binte Rabiah, wife of the Prophet and his daughters. He married Ayesha the same year. There was addition to units in daily prayers.

The Messenger of Allah (S) also established brotherhood between the believers and himself adopted the brotherhood of Ali Ibn Abi Talib (a.s.). It is narrated from Amirul Momineen (a.s.) that when the Messenger of Allah (S) established brotherhood between believers and Muhajireen, people did not inherit on the basis of their relations, they used to inherit on the basis of their brotherhood. When Islam became strong, the Almighty Allah revealed the verse of inheritance and the previous command stood cancelled.

And it is narrated that in that time, the fast of Ashur of Mohurram became obligatory. Salman, the Farsi, in this year became a Muslim, as will be explained in the coming pages. As did Abdullah bin Salam, a Rabbi, who having proposed a number of questions to the Prophet, and receiving convincing answers, embraced faith. Abdullah admitted that Jews were a pack of liars and "if they come to know that I have embraced Islam they will make allegations against

me also.

“Conceal me, therefore,” said he; “call them here and ask them what my reputation is among them.” They testified that Abdullah was of the very highest respectability, as was his father before him, both for virtue and wisdom. “If he becomes a Muslim,” inquired the Prophet, “will you also embrace Islam?” “May God keep him from that?” exclaimed the Jews. “Come forth, Abdullah,” said the Prophet. He did so, saying, “I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah (S).” Immediately the Jews denounced him and his father as the most wicked and stupid of their tribe. Azan was formulated the same year. During this year, Bara bin Maroor a chief of Medina, Asad bin Zurarah and Kulthum bin Hadam passed away, while two of the Meccan infidels, Aws bin Wail and Walid bin Mughira, went to Hell.

References

- [1]. Surah Anfal 8:30
- [2]. Surah Anfal 8:35
- [3]. Surah Yasin 36:9
- [4]. Surah Baqarah 2:207
- [5]. Surah Taubah 9:40
- [6]. The author says: This verse is sufficient to prove his lack of faith since he was fearful in spite of being in the company of the Holy Prophet (S), and Amirul Momineen (a.s.) slept under the shade of swords but didn't worry. This was so disconcerting to the Prophet that the Almighty Allah deprived him from tranquility, which is a necessary part of faith as mentioned in Basairud Darajat etc. from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that when Abu Bakr was terrified in the cave, the Messenger of Allah (S) tried to comfort him and said: I can see Ja'far and his companions in a ship that is sailing in the sea. And I can see a group of Ansar sitting at home and making conversation. He said: Please show them to me also. The Holy Prophet (S) drew his hand over his eyes and he saw as the Prophet had said and he said to himself: “Now I testify that you are a magician!” And Qutub Rawandi has narrated that when the infidels of Quraish reached outside the cave, Abu Bakr became very restless and he wanted to come out and join them as he was secretly in league with them. Meanwhile a Quraishite sat down to urinate in the direction of the cave. Abu Bakr said: This man has seen us. The Holy Prophet (S) will never allow him to see. If he had seen us, he would not have opened his fly in front of us. And don't worry, Allah is with us. They can render no harm to us. When he was not assured with this also and he tried to come out from there, the

Holy Prophet (S) kicked the other side of the cave and a door opened. There was a sea nearby in which a ship was ready. The Holy Prophet (S) said: Now keep quiet. If they enter from this entrance, we will escape from the other side and board the ship. He was thus compelled to keep quiet.

[7]. Surah Aale Imran 3:190-195

[8]. Surah Nahl 16:106

[9]. Surah Isra 17:78