

14. HIJRAH

“*Hijrah*” or migration to Madinatul Munawwara was the most painful event in the lives of the Companions of the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam). The Holy Prophet (Sallallahu Alaihi Wassallam) himself says: “*The Hijrah experience was very hard.*”¹

The Hijrah was such a bitter experience that moved even those Sahaba who could bear many hardships in the past. A Bedouin came to Madinatul Munawwara after migrating from his home. He went to the Beloved Habbeeb (Sallallahu Alaihi Wassallam) and accepted his Bai’at. It was simply a coincidence that he fell ill after entering into Bai’at. He insistently dissolved the Bai’at. The Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) said: “*Madina is just like the oven of the goldsmith that thrown out the dirt and sets aside pure gold.*”²

The Companions of the Holy Prophet (Sallallahu Alaihi Wassallam) were pure gold who were purified in the fire of long hardships in Madinatul Munawwara. They tolerated those hardships wholeheartedly.

When the Sahaba migrated to Madinatul Munawwara, they found the climate quite adverse to what they were accustomed to in Makkatul Mukarrama. Many of them fell seriously ill. Sayyiduna Bilaal used to cry when the memories of the valleys, springs and hills of Makkatul Mukarrama haunted him. He expressed his wail in poetry. “*Should I spend a night in the plane where Adhkharr and Jalil (two grasses of Makkatul Mukarrama) surrounded me all over? Will I be able to quench my thirst from the springs of Mujnah hills? Will I be able to see again the Shamamah and Tufail hills?*”

Sayyiduna Shaddad bin Usaid, after his migration to Madinatul Munawwara fell seriously ill. The Holy Prophet (Sallallahu Alaihi Wassallam) visited him and asked him how he was. He said: “*I am sick. I will recover if I drink the water of Bathaan*”. The Beloved Habbeeb

¹ Bukhari

² Bukhari

(Sallallahu Alaihi Wassallam) said: *“Who prevents you to drink that water?”* He said: *“Hijrah”*. The Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) said: *“Go (to that place). You will be a Muhaajir wherever you live”*.³

The hardest obstacles could not deter the Sahaba from Hijrah. The pagans of Makkatul Mukarrama had put chains in the feet of Sayyiduna Abu Jindal, but he appeared in the Muslim camp when the Treaty of Hdaybiah was being negotiated. The agreement had a clause that Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam) had to send back any Muslim who goes to Madinatul Munawwara. But since the agreement was not by then finalized, the Beloved Habbe (Sallallahu Alaihi Wassallam) allowed Abu Jindal to stay. But Abu Jahl objected and said: *“First you have to send him back to Mecca”*. Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam) agreed to send him back. Abu Jindal said: *“O Muslim Brethren! Shall I be sent back to apostates although I have come to you after embracing Islam? Don't you see my sufferings?”* However, Abu Jindal was sent back to Makkatul Mukarrama as per the agreement. But he again fled from Makkatul Mukarrama and joined the group of Muhajireen that was formed by Sayyiduna Abu Baseer and who were living by the seashore.⁴

Sayyiduna Suhaib decided to migrate. The pagans obstructed him by saying: *“You had come to Makkatul Mukarrama as a pauper. Mecca gave you riches. We will not allow you to go with the wealth of our city”*. Sayyiduna Suhaib said: *“Will you allow me to go if I surrender my wealth to you?”* They agreed. Suhaib left his wealth with the pagans and left Makkatul Mukarrama.⁵

In fact, the Companions of the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) enjoyed the very thought that they come out of the darkness of paganism and entered the shining ring of Islam. Sayyiduna Abu Hurayra was tired along the long journey to Madinatul

³ Usdul-Ghaaba

⁴ Bukhari

⁵ Tabqaat

Munawwara, yet he said: *“How long and atrocious is this night. But the only solace is that I got rid of the City of pagans.”*⁶

After the Victory of Makkatul Mukarrama, peace prevailed all over the Arabia and everybody was free to follow Islamic faith. Yet, some Muslims yearned for migration. Some people set out from Yemen with the intention of migrating to Madinatul Munawwara. They reached Jaufah where they got the news that the Holy Prophet (Sallallahu Alaihi Wassallam) has passed away.⁷

The Companions of the Beloved Habbeeb (Sallallahu Alaihi Wassallam) did not migrate for the sake of safety of their lives and wealth. The very objective of the Hijrah was the safety of faith and freedom of worshipping **Allah**. Sayyidah Ayesha says: *“Muslims rushed to the Holy Prophet (Sallallahu Alaihi Wassallam) to avoid a Fitna in their religion. The love for migration so much increased that the Sahaba rushed to the Holy Prophet (Sallallahu Alaihi Wassallam) if they found a slightest thing uncompromising to their faith at their native place.”*

Sayyiduna Abu Lubabah bin Abdul Mundhir once punished himself in repentance of a sin. When Allah accepted his repentance, he came to the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) and said: *“O Apostle of Allah (Sallallahu Alaihi Wassallam)! I wish to leave the place where I committed a sin. I wish to join your company after giving in alms my belongings in the way of Allah and His Messenger.”*⁸

Wherever the Sahaba saw anything wrong, they used to leave that place and set out to Madinatul Munawwara. Once during the Battle of Rome, Sayyiduna Ubadah bin Samit Ansaari saw that people were selling gold pieces for guineas and silver for Dirhams. He said: *“You people are practicing usury. Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam) has said we should buy gold for an equal quantity of gold”*. Sayyiduna Mua’iyyah said: *“In my opinion the condition of usury applies only in borrowings”*. Sayyiduna Ubadah said: *“I am narrating a Hadith and you are expressing your opinion. Allah willing, I will not stay*

⁶ Bukhari

⁷ Bukhari

⁸ Muatta Imam Maalik, Kitaabul Imaan

at a place where you rule over me.” On his way back Sayyiduna Ubadah straightway came to Madinatul Munawwara. ⁹

The yearning for the reward in the Hereafter had made the land of Hijrah, Madinatul Munawwara very dear to the Sahaba. When Sayyiduna Uthman was surrounded by hostile people, his friends advised him to escape to Syria where he could enjoy the support of Ameer Mua'wiyah. Sayyiduna Uthman said: *“I will never bear separation from the land of Hijrah and my attendance to the Court of the Holy Prophet (Sallallahu Alaihi Wassallam).”* ¹⁰

Sayyiduna Sa'd Ibne-Abi Waqqas fell seriously ill in Makkatul Mukarrama. He lost all hopes to recover. The only pain he had in his heart was that he was to die far from Madinatul Munawwara at a place he had already migrated from. ¹¹

Sayyiduna Abdullah bin Omar used to pray: *“O Allah! May the death not come to me at Mecca?”* When he was on his death bed at Makkatul Mukarrama, he called his son Salim and said: *“After my death, take my body out of the limits of Haram and bury over there, for I do not like to be buried at a place from where I have already migrated.”* ¹²

Sayyiduna Abdur Rahmaan bin Awf very often visited Makkatul Mukarrama but he never stayed in his ancestral house where he used to stay during his pre-Islamic days and which he left and migrated to Madinatul Munawwara. ¹³

9 Ibne-Maaja

10 Musnad Ibne-Hambal

11 Muslim, Kitaabul Wasaya

12 Tabqaat

13 Tabqaat