


Migration to madina pdf

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Exploring an objective explanation of the basis for the opposition Muhammad Key points, as Islam spreads in Mecca, the ruling tribes began to oppose Muhammad's sermon and his condemnation of idolatry. The Kuraish tribe controlled the Kaaba and drew their religious and political power from their polytheistic shrines, so they began to persecute Muslims, and many of Muhammad's followers became martyrs. When Muhammad Khadija's wife and uncle Abu Talib died in 619 AD, Abu Lahab took over the leadership of the Banu Hashim clan and withdrew the protection of the clan from Muhammad. In 622 AD, Muhammad and his followers migrated to Yatrib in Hijri to escape persecution by renaming the city of Medina after the prophet. One of the first things Muhammad did to ease long-standing grievances between the Medina tribes was a draft document known as the Constitution of Medina. One of the outstanding families of Mecca and part of the Tribe of Kuraish. The Mecca of the birthplace of Muhammad and the site of the first revelation of muhammad the Koran, this city is considered the holiest city in the religion of Islam. Hijra Migration or the journey of the Islamic prophet Muhammad and his followers from Mecca to Medina in June 622 AD Destination Medina Muhammad during Hijri, which became the base of power of Islam in the first century (renamed from Yatrite). During the first three years of his ministry, Muhammad preached Islam privately, mostly among his close relatives and close acquaintances. According to Muslim tradition, Muhammad Khadija's wife was the first to believe that he was a prophet. It was followed by Muhammad Ali's 10-year-old cousin, Ibn Abi Talib, a close friend of Abu Bakr and a foster son. According to the Islamic faith, in the fourth year of Muhammad's prophecy, around 613, God ordered him to make his spread of this monotheistic faith public. Muhammad's earliest teachings were marked by his insistence on one God, condemnation of polytheism, faith in the latter judgment and its compensation, and social and economic justice. Most Meccans ignored and abused him, although some of them became his followers. There were three main groups of early converts to Islam: the younger brothers and sons of the great merchants; people who had fallen out of the first rank in their tribe or had failed to reach it; and weak, mostly unprotected foreigners. Opposition in Mecca According to Ibn Sade, one of Mohammed's associates, the opposition in Mecca began when Muhammad uttered poems denouncing idolatry and polytheism. However, the Koran claims that it began when Muhammad began public preaching. As Islam spread, Muhammad threatened the local tribes and rulers of Mecca because their wealth depended on the Kaaba. Muhammad's sermon was particularly offensive to his own tribe of Kuraish, for they guarded and drew their own political and and power from their polytheistic shrines. The ruling tribes of Mecca perceived Muhammad as a danger that could cause tensions similar to the rivalry between Judaism and Bedouin polytheism in Yatriba. Powerful merchants in Mecca tried to persuade Muhammad to abandon his sermon, inviting him to enter the inner circle of merchants and a profitable marriage. However, Muhammad rejected both proposals. The last aya from the sura of Al-Najm in the Koran. Muhammad's message of monotheism challenged the traditional social order in Mecca. The Kuraish tribe controlled the Kaaba and drew their religious and political power from their polytheistic shrines, so they began to persecute Muslims, and many of Muhammad's followers became martyrs. At first, the opposition was limited to ridicule and sarcasm, but later escalated into active persecution, which forced some converts to migrate to neighboring Abyssin (now Ethiopia). Frustrated by the speed with which Muhammad was gaining new followers, Kuraish offered to adopt a general form of worship that had been condemned by the Koran. Muhammad himself was protected from physical harm while he belonged to the Ban Hashim clan, but his followers were unlucky. Sumaya bint Habbab, a slave to the prominent Mecca leader Abu Jal, is known as the first martyr of Islam; her master killed her with a spear when she refused to give up her faith. Bilal, another Muslim slave, was tortured by Omeia ibn Khalaf, who laid more and more stones on his chest to force his conversion until he died. The deaths of Khadija and Abu Talib in 619 AD, Muhammad Khadija's wife and uncle Abu Talib died in 619 AD, the year that became known as the Year of Sorrow. After The Death of Abu Talib, Abu Lahab became the leader of the Banu Hashim clan. Shortly thereafter, Abu Lahab withdrew the clan's defense of Muhammad, endangering him and his followers. Muhammad took the opportunity to find a new home for himself and his followers. After several unsuccessful negotiations, he found hope with some men from Yatrib (later called Medina). The Arab population of Yatrib was familiar with monotheism and was ready for the appearance of the prophet, because there was also a Jewish community. They also hoped, with the help of Muhammad and a new faith, to gain supremacy over Mecca; Yatrib envied its importance as a place of pilgrimage. Converts to Islam came from almost all Arab tribes in Medina; by June next year, seventy-five Muslims had arrived in Mecca for a pilgrimage and a meeting with Muhammad. A delegation from Medina, consisting of representatives of the twelve important Medina clans, invited Muhammad as a neutral outsider as the chief arbiter for the entire community. In Yatribe (Medina) mainly there were fighting with the participation of and Jewish residents for about a hundred years to 620. Repeated killings and disagreements over the resulting claims, especially after the Battle of Bouyta, in which all the clans participated, made it clear that tribal perceptions of blood feuds and the eye beyond could no longer be able-bodied unless there was one person capable of adjudicated in controversial cases. The delegation from Medina promised itself and his fellow citizens to accept Muhammad into their community and physically protect him as their own. Hijra in 622 AD Hijra is the migration of Muhammad and his followers from Mecca to Medina, 320 kilometers (200 miles) to the north, in 622 AD Muhammad ordered his followers to emigrate to Medina until almost all of them left Mecca. Traditionally, the Meccans, alarmed by the departure, planned to kill Muhammad. In June 622, when he was warned of the plot, Muhammad slipped out of Mecca with his companion Abu Bakr. On the night of his departure, Muhammad's house was besieged by the designated people of Kuraisha. It is said that when Muhammad left his house, he read a verse from the Koran and threw a handful of dust towards the besieged, which prevented them from seeing him. When He learned of Muhammad's escape, they announced a large reward for bringing him back to them, dead or dead, and to the persecutors scattered in all directions. After an eight-day trip, Muhammad entered the outskirts of Medina, but did not enter the city directly. He stopped at a place called Cuba, a few miles from the main city, and founded a mosque there. After fourteen days in Tooth, Muhammad began in Medina, participating in his first Friday prayer on the way, and upon arrival in the city was greeted heartily by his people. Hijra and other early Muslim migrations. Hijri is the migration or journey of the Islamic prophet Muhammad and his followers from Mecca to Yatrib, which he later renamed Medina in 622 AD. Muhammad in Medina Among the first things Muhammad did to alleviate long-standing grievances among the tribes of Medina was a draft document known as the Constitution of Medina, creating a kind of union or federation among the eight tribes of Medina and Muslim emigrants from Mecca. The document identifies the rights and responsibilities of all citizens, as well as the relationships of different communities in Medina (including between the Muslim community and other communities, particularly Jews and others). The community defined in the Constitution of Medina, umma, had a religious view, also formed on the basis of practical considerations, and essentially retained the legal forms of the old Arab tribes. The first group of pagan converts to Islam in Medina were clans that did not produce great leaders for themselves, but suffered from the military of other clans. This was followed by the general acceptance of Islam by the pagan population of Medina, with a few exceptions. Reconciliation and consolidation of the Islamic State around 628 AD, the nascent Islamic State was somewhat consolidated when Muhammad left Medina to make a pilgrimage to Mecca. Kuraish intercepted him along the way and made a pact with the Muslims. Although the terms of the Hudaibia treaty may have been unfavourable to the Muslims of Medina, the Koran declared it a clear victory. Muslim historians suggest that the treaty mobilized contact between the pagan Meccans and the Muslims of Medina. The treaty demonstrated that Kuraish recognized Muhammad as equal and Islam as a growing force. Muhammad's flight from Mecca to Medina is redirected here. For other purposes, see Islamic HegiraDateThursday, May 13 - Friday, May 28, 622 622 Julian Calendar1-LocationHijaz, Arabian Peninsula. Migration; Hijra; HijratParticipantsMuhammad and his followers Utkomrenamine Yatrib as City (Prophet) (Medina); The feud between the Aus and Khazraj tribes ended; Muhammad made a political leader and united the new Muslims Part series onMuhammad life in Mecca Migration in Medina life in Medina Farewell Pilgrimage of the Vehi and recording career First revelation Military career Diplomatic career Conquest mecca Hadith Miracles Koran Istra and Mi'raj Splitting the moon Miracles of Muhammad Views Jews Christians Continuity Event Gadir Humm Hadith (Pen and Paper) Saqifah Ahl al-Bayt Sahab Story Glory Durud Naat Mawlid Perspectives of Islamic Muhammad and Bible Jewish Medieval Christian Historical Criticism Associated with al-Masjid al-Nabawi Possession Print Islam portal Biography portaltve Hegira (medieval Latin transliteration, as well as Arabic: هجرة , Hijra or Hijra, 6 6 means departure or migration) is the journey of the Islamic Prophet Muhammad and his followers from Mecca to Yatrib, later renamed it Medina, in the year 622. In May 622, after being warned of a plot to assassinate him, Muhammad secretly left his home in Mecca to emigrate to Yatrib. 320 km north of Mecca, with his companion Abu Bakr. Yatrib was soon renamed Madynat al-Nabi (Arabic: مدينة النبي, literally City of the Prophet), but soon al-Nabi was dropped, so its name is Medina, which means city. Hijra is also identified with the beginning of the Islamic calendar, which was set on July 16, 622 in the Julian calendar or July 19, 622 in the Gregorian calendar. First article Hegira Home: Migration in Abyssinia First Hijra dates from 61510 or Rajab (September-October) 613 12 when a group of Muslims advised Muhammad to avoid persecution in Mecca at the court of the Christian monarch (Negus) of the Kingdom of Aksum, located in present-day Ethiopia and Eritrea, Aham ibn Abdjar. Muhammad himself did not join this emigration. In the same year, his followers fled from The leading tribe of Mecca, Kuraisha, who sent emissaries to Ethiopia to return them to the Arabian Peninsula. However, Negus refused to send them back. In 620, during the pilgrimage season of 620, Muhammad met with six people of banu Hazraj from Medina, told them about the doctrines of Islam and read parts of the Koran. Impressed by this, six converted to Islam, and during the Pilgrimage of 621, five of them brought seven more with them. The twelve informed Muhammad of the beginning of the gradual development of Islam in Medina and took an official oath of allegiance at the hands of Muhammad, promising to accept him as a prophet, worship only one God, and renounce sins, including theft, adultery, and murder. This is known as al-Aqaba's First Promise. At their request, Muhammad sent Musab ibn Umyre with him to teach them the teachings of Islam. Biographers (20) who? recorded the significant success of Mus'ab ibn 'Umar in preaching the message of Islam and attracting people under the auspices of Islam in Medina. The following year, during the pilgrimage of 622 people, a delegation of some 75 Muslims, Banu Aus and Khazraj from Medina, arrived, and in addition to reaping official promises, they also assured Muhammad of their full support and protection if the latter moved to their land. They invited him to come to Medina as an arbiter to reconcile between hostile tribes. This is known as the second promise in Al-Aqaba and was a political-religious success that paved the way for the immigration of him and his followers to Medina. Following promises, Muhammad encouraged his followers to migrate to Medina, and within two months almost all of Mecca's Muslims migrated to Medina. At the beginning of the seventh century Medina was inhabited by two types of population: Jewish and pagan Arabs. The Jews there were three main clans - Banu ei, Banu Nadir, and Banu Kuraiza. Arab pagans had two tribes - Banu-aus and Hazraj. At that time the Jews there had an advantage with their large settlement and huge property. Before the meeting between Muhammad and six men from Medina in 620, there was a battle between Aus and Khazraj, known as the Battle of Bouath, in which many leading men on both sides were killed, leaving Yatrib in a disorderly state. Traditional rules of law and order have become dysfunctional, and without a neutral person with considerable power over things, stability seemed unlikely. Since The Pagan Arabs of Medina lived in close proximity to the Jews, they gained some knowledge of the scriptures, and heard the Jews waiting for the arrival of the future prophet. It was because of this knowledge taken along with their need for a judge that the six men who met Muhammad in the pilgrimage season 620 readily accepted his message that the Jews should not steal the march over them. Migration According to Muslim tradition, after receiving divine instruction to leave Mecca, Muhammad began to prepare and informed Abu Bakr of his plan. On the night of his departure, Muhammad's house was besieged by Kuraisha men who planned to kill him in the morning. At that time, Muhammad possessed various properties of Kuraisha, transferred to him in trust: so he handed them over to Ali and ordered him to return them to the owners and asked him to lie on the bed, assuring him of God's protection. Ibn Katar says that when Muhammad left his house, he read the ninth verse of Sura I Sin of the Koran and threw a handful of dust in the side of the besieged, causing the besieged to be unable to see him. Muhammad soon joined Abu Bakr, left the city, and took refuge in a cave outside the city. The next morning, the besieged were disappointed to find Ali on Muhammad's bed. Deceived and thwarted by Muhammad's plan, they searched for him in the city, and some of them eventually reached the threshold of the cave, but success eluded them. When the Kuraishi learned of Muhammad's escape, they announced a heavy reward for bringing Muhammad back to them, dead or alive. Unable to resist this temptation, the pursuers are scattered in all directions. After three days, Muhammad and Abu Bakr resumed their journey and were continued by Surak bin Malik. But every time he approached Muhammad's party, his horse stumbled, and he finally gave up his desire to capture Muhammad. After an eight-day journey, Muhammad entered the outskirts of Medina on May 24, 622, but did not enter the city directly. He stopped at a place called Tooth, a few miles from the main city, and founded a mosque there. After a four-day stay in Tooth, Muhammad, along with Abu Bakr, continued Medina, took part in their first Friday prayers along the way, and upon arrival in the city, were greeted heartily by his people. The dates of the events of the Muslim year during which the Hijri took place were designated the First Year of the Islamic calendar by Umar in 638 or 17 AD (anno hegirae - in the year of hijri). The following table lists the dates of the various Hijri Muhammad events mentioned by Muhammad

Hamidullah, F.A. Shamsi and Fazlur Rehman Sheikh in their works. Fazlur Rehman listed other dates of Muhammad's arrival in Tooth in his work, proposed by modern scholars, ranging from May 31, 622 to November 22, 622. Julian's Day and muhammad Hamidullah's Islamic Date and The Islamic Dates of F.A. Julian and Islamic datesby Fazlur Rehman Sheikh 1 Not supported by sources - see Comment below Events Day 1Thursday 13 May 62226 Safar AH 1 9 September 62226 Safar AH 1 17 June 622 1 Rabi al-Awwal AH 1 Conference leaders Kuraish and Muhammad departure from his home Day 5Mondai May 17 May 62 21 Rabi al-Awwal 13 September 6221 Rabi al-Awwal 21 June 622 5 Rabi al-Awwal Departure from the cave Taur Day 12Mondai 24 May 6228 Rabi Al-Awwal 20 September 6228 Rabi al-Awwal 28 June 62212 Rabi al-Awwal Arrival on Tooth Day 16Fride May 28 62212 Rabi al-Awwal 24 September12 Rabi'al-Awwal July 216 Rabi al-Awwal Entry to Yatrib (Medina) Day 26Monday 4 October22 Rabbi al-Awwal seies in Medina Berna , claims that historians generally claim that Muhammad fled Mecca at the beginning of the third month of the Arab year, Rabi`u-l-awwal. They don't agree with the exact day. According to Ibn Ishaq, it was the first or second day of the month; A more accurate definition can be made from the dates of surrounding events. The meeting, at which Kuraish agreed to kill Muhammad, took place on Thursday, September 26, safar. Muhammad left his home on the same night and spent three nights, Friday, Saturday and Sunday in the cave. He left Mecca on Monday, 1 Rabbi l. The journey to Medina took a week, and he arrived at Tooth 'on Monday, 8 Rabbi 'l. He stayed there for four days and entered Medina on Friday, 12 Rabi'l. These dates discuss al-Biruni, Alvi, Ibn Saad, Abu Jaafar and Ibn Hisham. Hypothetical dates in the retro-calculated Islamic calendar, extended back in time, differ from actual dates, as they did in the Julian calendar. The annual Hijri holiday has long been designated 1 Muharram, the first day of the Muslim year, forcing many writers to confuse the first day of the hijra year with the hijra itself, erroneously stating that the hijra occurred on 1 Muharram AH 1 9 (which will be April 19, 622 in the Fazlur Rehman Sheikh system) or even a hypothetical Gregorian date from the retro calculation of 26 Rabbi l in AH 1 to 16 July 622 (not to 622 to be confused with Julian on July 16, 622 , a retro-calculated date of the beginning of the normal hijri calendar system), even though the first visit to Medina for Friday prayer actually occurred 12 Rabbi l (i.e. May 28, 622). When the tablit Islamic calendar invented by Muslim astronomers is extended back in time, it changes all these dates by about 118 days or four lunar months, since the first day of the year during which hijra occurred, 1 Muharram AH 1, will be mistakenly accepted from Friday 19 March 622 to Friday 16 July 622. Muslim Hijri dates are dates recorded in the original lunar-solar Arabic calendar that have never been converted into a purely lunar calendar, taking into account the four inter-calendar months inserted over the next nine years before the inter-calendar months banned for the year of the last Hajj of Muhammad (AH 10). Muhammad's followers suffered from poverty after fleeing persecution in Mecca and migrating with Muhammad to Medina. Their Meccanians persecuted their wealth and property left in Mecca. Beginning in January 623, some Muslims resorted to the tradition of raiding Mecca caravans that traveled along the east coast of the Red Sea from Mecca to Syria. Community life is essential to survival in desert conditions because people need support to combat a harsh environment and way of life. Thus, the tribal group was encouraged by the need to act as a unit. This unity was based on the connection of kinship with blood. (Clarification is needed). The people of Arabia were either nomadic or sedentary, the first constantly traveling from one place to another in search of water and pastures for their herds, while the latter settled and focused on trade and agriculture. The survival of nomads also depended in part on raids on caravans or oases, so they did not consider it a crime. See also The Battle of Badr List of Islamic Terms in the Arabic prophetic biography Of Muhammad's Expeditions Links: b c d Sheikh, Fazlur Rehman (2001). A chronology of prophetic events. London: Ta-Ha Publishers Ltd. 51-52. Ibn Ishak, Muhammad (1955). Syrat Rasul Allah Ibn Ishaq - the life of Muhammad. Translated by Alfred Guillaume. Oxford: Oxford University Publishing House. 88-89. ISBN 978-0196360331. Karen Armstrong (2002). Islam: A short story, page 11. ISBN 081296618X. - Haikal, Hussain (1976), the life of Muhammad, Islamic Book Foundation, page 217-18, ISBN 978-9839154177 - Dates of epochal events, Nuttall Encyclopedia. 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