

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The 1st Emigration in Al-Islam

It was in the face of the aforementioned persecution, oppression and forced seclusion that the Messenger of Allah, may Allah bless him and grant him peace said,

((لَوْ خَرَجْتُمْ إِلَى أَرْضِ الْحَبَشَةِ فَإِنَّ بِهَا مَلِكًا لَا يَظْلِمُ عِنْدَهُ أَحَدٌ وَ هِيَ
أَرْضٌ صِدْقٌ حَتَّىٰ يَجْعَلَ اللَّهُ لَكُمْ فَرَجًا مِمَّا أَنْتُمْ)) [1]

“If you (all) would leave and go to Abyssinia (*ard ul-habasha*) (it would be better for you). For verily, in it (i.e. Abyssinia) there is a king (*malik*) that does not do injustice to or oppress (*la yadhlimu*) anyone. And it is a friendly country (*ardun sidqun*). Therefore, seek protection with him until Allah brings about some relief from Himself for you.” [2]

فَخَرَجَ عِنْدَ ذَلِكَ الْمُسْلِمُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ
سَلَّمَ إِلَى أَرْضِ الْحَبَشَةِ ، مَخَافَةَ الْفِتْنَةِ وَ فِرَارًا إِلَى اللَّهِ بِدِينِهِمْ ،
فَكَانَتْ أَوَّلَ هِجْرَةٍ كَانَتْ فِي الْإِسْلَامِ [3]

With that, the Muslims from among the companions of the Messenger of Allah left to go to Abyssinia (*ard ul-Habasha*); fearing the persecution (*al-fitnah*) and fleeing to Allah with their way of life/Religion (*bi deenihim*). This was the first migration (*hijrah*) in Al-Islam. [4]

The first of the companions to migrate to the African continent were: [1] ‘Uthman ibn ‘Affaan with his wife Ruqayya - the daughter of the Prophet, may Allah bless him and grant him peace, [2] Abu Hudhayfa ibn ‘Utba with his wife Sahla - the daughter of Suhayl, [3] Az-Zubayr ibn Al-Awwam, [4] Mus’ab ibn ‘Umayr, [5] Abdur-Rahmaan ibn ‘Auf, [6] Abu Salama ibn ‘Abdul Asad with his wife Umm Salama - the daughter of Abu Umayya ibn Mugheera, [7] ‘Uthman ibn Maz’uun, [8] ‘Amir ibn Raabee’a with his wife Layla - the daughter of Abu Hathma ibn Hudhaafa, [9] Abu Sabra ibn Abu Ruhm ibn

‘Abdul ‘Uzzaa ibn Abu Qays, [10]Suhayl ibn Baydaa’5[5]. This migration took place in the month of Rajab6[6] in the fifth year of Prophethood.

They sneaked out of Makkah under the heavy curtain of a dark night and headed for the sea where two boats happened to be sailing for Abyssinia (Ethiopia), their destination. News of their intended departure reached the ears of Quraysh, so some men were dispatched in their pursuit, but the believers had already left Shuaibah Port towards their secure haven when they were received warmly and accorded due hospitality.

In Ramadan7[7] of the same year, the Prophet, may Allah bless him and grant him peace, went into the Holy Sanctuary where there was a large host of Quraysh polytheists, including some notables and celebrities. Suddenly he began reciting Suurah An-Najm (Chapter 53 – The Star). The awe-inspiring Words of Allah descended unawares upon them and they immediately got stunned by them. It was the first time for them to be shocked by the truthful Revelation. It had formerly been the favorite trick of those people who wished to dishonor Revelation, not only not to listen to it themselves but also to talk loudly and insolently when it was being read, so that even the true listeners may not be able to hear. They used to think that they were drowning the Voice of Allah; in fact, they were piling up misery for themselves, for Allah’s Voice can never be silenced,

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ

“And those who disbelieve say: Listen not to this Qur’an, and make noise in the midst of its (recitation) that you may overcome.8[8]”

When the unspeakably fascinating Words of Allah came into direct contact with their hearts, they were entranced and got oblivious of the materialistic world around them and were caught in a state of full attentiveness to the Divine Words to such an extent that when the Prophet, may Allah bless him and grant him peace, reached the stormy heart-beating ending:

فَاسْجُدُوا لِلَّهِ وَعَبُدُوا

“So fall you down in prostration to Allah and worship Him (Alone).”9[9]

The idolaters, unconsciously and with full compliance, prostrated themselves in absolute god-fearing and stainless devotion. It was in fact the wonderful moment of the Truth that cleaved through the obdurate souls of the haughty and the attitude of the scoffers. They stood aghast when they perceived that Allah’s Words had conquered their hearts and done the same thing that they had been trying hard to annihilate and exterminate. Their co-polytheists who had not been present on the scene reproached and

blamed them severely; consequently they began to fabricate lies and calumniate the Prophet, may Allah bless him and grant him peace, alleging that he had attached to their idols great veneration and ascribed to them the power of desirable intercession. All of these were desperate attempts made to establish an excusable justification for their prostrating themselves with the Prophet, may Allah bless him and grant him peace, on that day. Of course, this foolish and iniquitous slanderous behavior was in line with their life-consecrated practice of telling lies and plot hatching.

News of this incident was misreported to the Muslim emigrants in Abyssinia (Ethiopia). They were informed that the whole of Quraysh had embraced Islam so they made their way back home. They arrived in Makkah in Shawwal¹⁰[10] of the same year. When they were only an hour's travel from Makkah, the reality of the situation was discovered. Some of them returned to Abyssinia, others sneaked secretly into the city or went in publicly but under the tutelage of a local notable. However, due to the news that transpired to the Makkans about the good hospitality and warm welcome that the Muslims were accorded in Abyssinia (Ethiopia), the polytheists got terribly indignant and started to mete out severer and more horrible maltreatment and tortures to the Muslims. Thereupon the Messenger of Allah, may Allah bless him and grant him peace, deemed it imperative to permit the helpless creatures to seek asylum in Abyssinia (Ethiopia) for the second time. Migration this time was not as easy as it was the previous time, for Quraysh was on the alert to the least suspicious moves of the Muslims. In due course, however, the Muslims managed their affairs too fast for the Quraysh to thwart their attempt of escape. The group of emigrants this time comprised of the following believers:¹¹[11] [1] Ja'far ibn Abu Taalib who took his wife Asmaa' the daughter of 'Umays ibn Al-Nu'maan, [2] 'Uthmaan ibn 'Affaan with his wife Ruqayya, [3] 'Amr ibn Sa'eed ibn Al-'Aas with his wife Faatimah the daughter Safwaan ibn Umayya ibn Muharrith ibn Khumal ibn Shaqq ibn Raqaba ibn Mukhdij Al-Kinaani and his brother [4] Khaalid with his wife Umayna the daughter of Khuzaa'a, [5] 'Abdullah ibn Jahsh and his brother [6] 'Ubaydullah with his wife Umm Habeebah the daughter of Abu Sufyaan ibn Harb, [7] Qays ibn 'Abdullah with his wife Baraka the daughter of Yasaar, a freedwoman of Abu Sufyaan and [8] Mu'ayqeeb ibn Abu Faatimah, [9] Abu Hudhayfa ibn 'Utba, [10] Abu Musa Al-Ash'ari whose name was 'Abdullah ibn Qays, [11] 'Utba ibn Ghazwaan ibn Jaabir ibn Wahb ibn Naseeb, [12] Al-Zubayr ibn Al-'Awwaam, [13] Al-Aswad ibn Nawfayl, [14] Yazeed ibn Zama'a, [15] 'Amr ibn 'Umayya ibn Al-Haarith, [16] Tulaayb ibn 'Umayr, [17] Mus'ab ibn 'Umayr, [18] Suwaybit ibn Sa'd, [19] Jahm ibn Qays with his wife Umm Harmala the daughter of 'Abdul Aswad of Khuzaa'a and his two sons 'Amr and Khuzayma, [20] Abu'l Ruum ibn 'Umayr ibn Haashim, [21] Firaas ibn Al-Nadr ibn Al-Haarith, [22] 'Abdur-Rahmaan ibn 'Auf, [23] 'Aamir ibn Abu Waqqaas (Abu Waqqaas was Maalik ibn Uhayb), [24] Al-Muttalib ibn Azhar with his wife Ramla the daughter of 'Auf ibn Dubayra. She bore his son 'Abdullah in Abyssinia. [25] 'Abdullah ibn Mas'uud and his brother [26] 'Utba, [27] Al-Miqdaad ibn 'Amr ibn Sa'd ibn Zuhayr ibn Lu'ayy ibn Tha'laba ibn Malik ibn Al-Shareed ibn Abu Ahwaz ibn Abu Faa'ish ibn Duraym ibn Al-Qayn ibn Ahwad ibn Bahraa' ibn 'Amr ibn Al-Haaf ibn Qudaa'a (He used to be called Miqdaad ibn Al-Aswad ibn 'Abdu Yaquhuuth ibn Wahb ibn

'Abdu Manaaf ibn Zuhra because he had adopted him before Islam and taken him into his tribe). [28] Al-Haarith ibn Khaalid with his wife Rayta the daughter of Haarith ibn Jabala. She bare his son Musa in Abyssinia and his daughters 'Aa'isha, Zaynab and Faatima. [29] 'Amr ibn 'Uthmaan ibn 'Amr. [30] Abu Salama ibn 'Abdul-Asad with his wife Umm Salama the daughter of Abu Umayya ibn Al-Mugheera. She bare him a daughter, Zaynab, in Abyssinia. (His name was 'Abdullah and his wife's name was Hind.) [31] Shammaas ibn 'Uthmaan ibn Al-Shareed, [32] Habbaar ibn Sufyaan ibn 'Abdul Asad and his brother [33] 'Abdullah. [34] Hishaam ibn Abu Hudhayfa ibn Al-Mugheera, [35] Salama ibn Hishaam, [36] 'Ayyaash ibn Abu Rabee'a, [37] Mu'attib ibn 'Auf of Khuzaa'a who was called 'Ayhaama. [38] 'Uthmaan ibn Maz'uun and his son [39] Al-Saa'ib, his two brothers [40] Qudaama and [41] 'Abdullah, [42] Haatib ibn Al-Haarith with his wife Faatimah the daughter of Al-Mujallil and his two sons Muhammad and Al-Haarith and his brother [43] Hattaab with his wife Fukayha the daughter of Yasaar, [44] Sufyaan ibn Ma'mar with his two sons [45] Jaabir and [46] Junaada with his wife Hasana who was their mother, and their brother on their mother's side [47] Shurahbeel ibn 'Abdullah, [48] 'Uthmaan ibn Rabee'a ibn Uhbaan ibn Wahb ibn Hudhaafa, [49] Khunays ibn Hudhaafa, [50] 'Abdullah ibn Al-Haarith ibn Qays ibn 'Adeey ibn Sa'd ibn Sahn, [51] Hishaam ibn Al-'Aas ibn Waa'il ibn Sa'd ibn Sahn, [52] Qays ibn Hudhaafa, [53] Abu Qays ibn Al-Haarith, [54] 'Abdullah ibn Hudhaafa, [55] Al-Haarith ibn Al-Haarith, [56] Ma'mar ibn Al-Haarith, [57] Bishr ibn Al-Haarith and a brother from his Tamimite mother called [58] Sa'eed ibn 'Amr, [59] Sa'eed ibn Al-Haarith, [60] Al-Saa'ib ibn Al-Haarith, [61] 'Umayr ibn Ri'aab ibn Hudhayfa ibn Muhashshim, [62] Maymiya ibn Al-Jazaa', [63] Ma'mar ibn 'Abdullah, [64] 'Urwa ibn 'Abdul-'Uzzaa, [65] 'Adeey ibn Nadla ibn 'Abdul-'Uzzaa and his son [66] Al-Nu'maan, [67] 'Aamir ibn Rabee'a with his wife Laylaa, [68] Abu Sabra ibn Abu Ruhm with his wife Umm Khulthuum the daughter of Suhayl ibn 'Amr, [69] 'Abdullah ibn Makhrama ibn 'Abdul-'Uzzaa, [70] 'Abdullah ibn Suhayl, [71] Saleet ibn 'Amr ibn 'Abdu Shams and his brother [72] Al-Sakraan with his wife Sauda the daughter of Zama'a ibn Qays ibn 'Abdu Shams, [73] Malik ibn Zama'a ibn Qays with his wife 'Amra the daughter of Al-Sa'dee ibn Waqdaan ibn 'Abdu Shams, [74] Haatib ibn 'Amr ibn 'Abdu Shams, [75] Sa'd ibn Khaula, [76] Abu 'Ubayda ibn Al-Jarraah who was 'Aamir ibn 'Abdullah ibn Al-Jarraah, [77] Suhayl ibn Baydaa' who was Suhayl ibn Wahb ibn Rabee'a ibn Hilaal ibn Uhayb ibn Dabb (but he was always known by his mother's name, she being Da'd the daughter of Jahdam ibn Umayya ibn Zarib ibn Al-Haarith and was always called Baydaa'), [78] 'Amr ibn Abu Sarh ibn Rabee'a, [79] 'Iyaad ibn Zuhayr ibn Abu Shaddaad ibn Rabee'a ibn Hilaal ibn Uhayb ibn Dabba ibn Al-Haarith (it is said that this is wrong and that Rabee'a was the son of Hilaal ibn Maalik ibn Dabba), [80] 'Amr ibn Al-Haarith, [81] 'Uthmaan ibn 'Abdu Ghanm ibn Zuhayr, [82] Sa'd ibn 'Abdu Qays ibn Laqeet and his brother, [83] Al-Haarith.12[12] These are the names and numbers of

those who migrated to Abyssinia. The numbers of emigrants vary depending on the source because some scholars do not include women and young children in their count. Also the scholars differ or are not sure if ‘Ammar ibn Yaasir was among them.

[1] As-Seerah an-Nabwiyyah of Ibn Hishaam pg 201

[2] A. Quillaume, The Life of Muhammad: A Translation of Ibn Ishaq’s Sirat Rasul Allah (Oxford University Press, 1990), 146.

[3] As-Seerah an-Nabwiyyah of Ibn Hishaam pg 201

[4] A. Quillaume, The Life of Muhammad: A Translation of Ibn Ishaq’s Sirat Rasul Allah (Oxford University Press, 1990), 146.

[5] Ibid.

[6] 7th month on the Islamic calendar

[7] 9th month on the Islamic calendar, the month of obligatory fasting for the Muslims

[8] Qur’an 41:26

[9] Qur’an 53:62

[10] 10th month on the Islamic calendar

[11] Safi-ur-Rahman Al-Mubarakpuri, Ar-Raheeq Al-Makhtuum (The Sealed Nectar)(Dar-us-Salam Publications, 1996), 100.

[12] A. Quillaume, The Life of Muhammad: A Translation of Ibn Ishaq’s Sirat Rasul Allah (Oxford University Press, 1990), 146-148.