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Professor (Kazakhstan, Turkestan), email: casimavci@hotmail.com***THE PROPHET'S MIGRATION FROM MECCA TO MEDINA WITH ITS CAUSES
AND CONSEQUENCES**

Abstract. The migration of Prophet Muhammad (pbuh) from Mecca to Medina is considered one of the most significant events in Islamic history. This event took place in the year 622 and marked the beginning of a new era for the Muslim community. The primary reason for the migration was the inability of Muslims to practice their religion freely in Mecca. For thirteen years, the call to Islam faced strong opposition from the polytheists, and Muslims were subjected to oppression and violence. Therefore, Prophet Muhammad (pbuh) decided to migrate to Medina. The choice of Medina as the destination for migration was based on several factors. Firstly, there was a need for a unifying authority due to the hostilities between the Arab and Jewish tribes living in the city. Secondly, Prophet Muhammad (pbuh) had familial ties with the Khazraj tribe in Medina. Thirdly, as a result of the Pledges of Aqaba, the people of Medina had accepted Islam and were ready to support the Prophet (pbuh). Additionally, Medina's proximity to Mecca was also an important factor. During the migration, Prophet Muhammad (pbuh) took carefully planned precautions. He traveled at night, used unfamiliar routes, and relied on a trustworthy guide to reach Medina safely. The Hijrah became a significant turning point not only in Islamic history but also in world history. Muslims were able to practice their religion freely. In Medina, the Prophet (pbuh) established a bond of brotherhood between the Muhajirun (Emigrants) and the Ansar (Helpers) and founded a new Islamic state based on the Constitution of Medina. The migration laid the foundation of Islamic civilization and contributed to the spread of the religion. This article examines the Hijrah, along with its causes and consequences, based on classical sources and scholarly research.

Keywords: The Prophet, Hijrah, migration, Mecca, Medina, polytheists, Muhajirun, Ansar

Жасим Авжи*Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті және Мармара университеті. PhD., профессор (Қазақстан, Түркістан қ.), e-mail: casimavci@hotmail.com***Себептері мен салдарлары тұрғысынан Хз. Пайғамбардың Меккеден Мәдинаға хижреті**

Аңдатпа. Хз. Пайғамбардың (с.а.у.) Меккеден Мәдинаға хижреті – ислам тарихындағы ең маңызды оқиғалардың бірі саналады. Бұл оқиға 622 жылы орын алып, мұ-

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сылман қауымы үшін жаңа дәуірдің басталуын білдірді. Хижреттің негізгі себебі – мұсылмандардың Меккеде өз діндерін еркін ұстана алмауы еді. Он үш жыл бойы исламға шақыру көпкұдайшылардың қатаң қарсылығына тап болып, мұсылмандар қысым мен зұлымдыққа ұшырады. Осыған байланысты Хз. Пайғамбар (с.а.у.) Мәдинаға қоныс аударуға шешім қабылдады. Мәдина хижрет орны ретінде бірнеше себепке байланысты таңдалды. Біріншіден, қалада араб және яһуди тайпалары арасында ұзақ уақыттан бері жалғасқан дұшпандық қарым-қатынастар бір орталықтан басқарылатын биліктің қажеттілігін тудырды. Екіншіден, Хз. Пайғамбардың (с.а.у.) Мәдинадағы Хазраж тайпасымен туыстық байланысы болды. Үшіншіден, Ақаба серттері нәтижесінде мәдиналықтар исламды қабылдап, Хз. Пайғамбарды (с.а.у.) қолдауға дайын екенін білдірді. Бұған қоса, Мәдинаның Меккеге салыстырмалы түрде жақын орналасуы да маңызды факторлардың бірі болды. Хижрет кезінде Хз. Пайғамбар (с.а.у.) жан-жақты жоспарланған сақтық шараларын қолданды. Ол түнде сапар шегіп, аз белгілі бағыттарды таңдады және сенімді жолбасшының көмегіне жүгініп, Мәдинаға қауіпсіз жетті. Хижрет ислам тарихындағы ғана емес, жалпы әлем тарихындағы маңызды бетбұрыстардың бірі болды. Мұсылмандар өз діндерін еркін ұстануға мүмкіндік алды. Мәдинада Хз. Пайғамбар (с.а.у.) мұһажирлер мен ансарлар арасында бауырластық орнатып, Мәдина келісімінің негізінде жаңа ислам мемлекетін құрды. Хижрет ислам өркениетінің негізін қалап, діннің таралуына ықпал етті. Бұл мақалада хижреттің себептері мен салдарлары классикалық дереккөздер мен ғылыми зерттеулер негізінде қарастырылады.

Кілт сөздер: Хз. Пайғамбар, хижрет, көшу, Мекке, Мәдина, мүшріктер, мухажирлер, ансар.

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Sebeup ve Sonuqlariyla Hz. Peygamber'in Mekke'den Medine'ye Hicreti

Özet. Hz. Peygamber'in (s.a.v.) Mekke'den Medine'ye hicreti, İslam tarihinin en önemli olaylarından biri olarak kabul edilir. Bu olay 622 yılında gerçekleşmiş ve Müslüman toplumu için yeni bir dönemin başlangıcını simgelemiştir. Hicretin temel nedeni, Mekke'de Müslümanların dinlerini özgürce yaşayabilmelerinin mümkün olmamasıydı. On üç yıl boyunca İslam'a davet, müşriklerin sert tepkisiyle karşılandı ve Müslümanlar baskı ve şiddete maruz kaldı. Bu nedenle Hz. Peygamber (s.a.v.) Medine'ye hicret etmeye karar verdi. Medine'nin hicret yeri olarak seçilmesi birkaç faktöre dayanıyordu. İlk olarak, şehirde yaşayan Arap ve Yahudi kabileleri arasındaki düşmanlıklar sebebiyle birleştirici bir otoriteye ihtiyaç duyulmaktaydı. İkinci olarak, Hz. Peygamber'in (s.a.v.) Medine'deki Hazrec kabilesi ile akrabalık bağları vardı. Üçüncü olarak, Akabe biatları sonucunda Medineliler İslam'ı kabul etmiş ve Hz. Peygamber'i (s.a.v.) desteklemeye hazır hale gelmişti. Bunlara Medine'nin Mekke'ye nispeten yakın olmasını da eklemek gerekir. Hicret sırasında Hz. Peygamber (s.a.v.) titizlikle planlanmış tedbirler aldı. Gece yolculuğu yapmak, bilinmeyen güzergâhları tercih etmek ve güvenilir bir rehber kullanmak gibi yöntemlerle Medine'ye güvenli bir şekilde ulaştı. Hicret, İslam tarihi açısından dünya tarihini de etkileyen büyük bir dönüm noktası olmuştur. Müslümanlar dinlerini özgürce yaşayabilme fırsatı bulmuşlardır. Medine'de Hz. Peygamber (s.a.v.), Muhacirler ve Ensar arasında kardeşlik tesis etmiş, Medine Vesikası temelinde yeni bir İslam devleti kurmuştur. Hicret, İslam medeniyetinin temelini oluşturmuş ve dinin yayılmasına katkı sağlamıştır. Bu makalede hicret, sebep ve sonuçlarıyla birlikte klasik kaynaklar ve araştırmalar temelinde ele alınmaktadır.

Anahtar Kelimeler: Hz. Peygamber, hicret, göç, Mekke, Medine, Müşrikler, Muhâcirîn, Ensâr

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Причины и последствия переселения Пророка из Мекки в Медину

Аннотация: Переселение пророка Мухаммеда из Мекки в Медину считается одним из важнейших событий в истории ислама. Это событие произошло в 622 году и ознаменовало начало новой эпохи для мусульманской общины. Основной причиной хиджры было то, что мусульмане не могли свободно исповедовать свою религию в Мекке. В течение тринадцати лет призыв к исламу встречал жесткое сопротивление со стороны многобожников, а мусульмане подвергались притеснениям и насилию. По этой причине пророк Мухаммед принял решение переселиться в Медину. Выбор Медины в качестве места переселения был обусловлен несколькими факторами. Во-первых, существовавшие в городе враждебные отношения между арабскими и иудейскими племенами создавали необходимость в объединяющей власти. Во-вторых, пророк Мухаммед имел родственные связи с племенем Хазрадж в Медине. В-третьих, после клятв в Акабе жители Медины приняли ислам и были готовы поддержать пророка. Также стоит отметить, что Медина находилась относительно недалеко от Мекки. Во время переселения пророк Мухаммед предпринял тщательно продуманные меры предосторожности. Он путешествовал ночью, выбирал неизвестные маршруты и пользовался услугами надежного проводника, чтобы безопасно достичь Медины. Хиджра стала важнейшей вехой не только в истории ислама, но и в мировой истории. Мусульмане получили возможность свободно исповедовать свою религию. В Медине пророк установил братские отношения между мухаджирами (переселенцами) и ансарами (помощниками) и основал новое исламское государство на основе Мединской конституции. Хиджра заложила основы исламской цивилизации и способствовала распространению религии. В данной статье хиджра рассматривается с точки зрения ее причин и последствий, основываясь на классических источниках и научных исследованиях.

Ключевые слова: Пророк, миграция, переселение, Мекка, Медина, многобожники, мухаджиры, ансары.

Introduction

The word “Hijra” is derived from the Arabic root h-j-r, meaning “to abandon, separate, or cut ties.” It generally refers to migration from one place to another, but in Islamic terminology, it specifically denotes migration for religious purposes. Most notably, it refers to the Prophet Muhammad’s migration from Mecca to Medina in 622 CE (Önköl, 1998: XVII, 458).

The Qur’an mentions that many prophets faced persecution when delivering their divine messages and were even forced to migrate. Prophet Abraham left his homeland for Palestine, Egypt, and eventually settled in Canaan (Önköl, 1998: XVII, 458. See Al-Ankabut 29:24, 26, *innî muhâcirun ilâ rabbî*; As-Saffat 37:99, *innî zâhibûn ilâ rabbî*). Prophet Moses led the Israelites out of Egypt, escaping the oppression of Pharaoh (Yunus 10:90; Taha 20:77-78; Al-Shu‘ara 26:52-67). Similarly, Prophets Lot and Shu‘ayb had to flee due to opposition from their communities (Al-A‘raf 7:88; Hud 11:81; Al-Hijr 15:65). Prophet Muhammad’s forced migration from Mecca follows this pattern, making Hijra a common experience among prophets.

Research Materials and Methods

This study is based on primary Islamic sources, including the Qur’an and Hadith collections, as well as classical biographical (sira) and historical works. Additionally, modern research on the subject has been consulted. The article is structured into subsections covering the causes of Hijra, the Prophet’s journey, its outcomes, and the role of the Muhajirun and Ansar. Various accounts

from classical sources are analyzed, and differing scholarly opinions are referenced where relevant.

Results and Discussion

Causes of the Hijra

Between the first revelation in 610 CE and the Hijra in 622 CE, several key developments led to the migration. During this period, known as the Meccan phase of Islam, Prophet Muhammad preached monotheism and called people to abandon idol worship. However, the Meccan elite strongly opposed his message, fearing a disruption to their religious and economic dominance. The Ka'ba, originally rebuilt as a monotheistic sanctuary by Prophet Abraham, had been filled with idols, and the Meccans were unwilling to abandon their ancestral traditions.

Moreover, Meccan society was deeply rooted in tribal loyalty (al-asabiyyah) and class distinctions. Islam's emphasis on equality and brotherhood threatened this social structure. As Islam gradually gained followers, the Quraysh intensified their persecution, resorting to verbal abuse, physical assaults, and even executions. The first martyrs of Islam, Sumayyah and Yasir, were tortured to death by Abu Jahl (Sarıçam, 2003: 91-95; Avcı, 2016: 47-67).

In response, the Prophet advised some Muslims to seek refuge in Abyssinia (Ethiopia), where the Christian king Negus granted them asylum. Despite Meccan attempts to extradite them, the king refused (Öztürk, 2015: 112-113). Meanwhile, the situation in Mecca worsened. The Quraysh imposed a social and economic boycott on the Muslims for three years, depriving them of trade and social interactions. The Prophet's wife Khadijah and his uncle Abu Talib, his two greatest supporters, passed away short after this boycott, in 620 CE. This year became known as the "Year of Sorrow" ('Am al-Huzn).

Seeking new allies, the Prophet traveled to Ta'if, but was met with hostility and driven out. However, in Mecca, he found unexpected support from a group of Medinan pilgrims. In the First and Second Pledges of Aqaba, many Medinans accepted Islam and pledged to support him. After the Second Pledge, the Quraysh escalated their oppression, prompting the Prophet to allow his followers to migrate.

Reasons for Choosing Medina as the Destination

1. Proximity to Mecca: Unlike Abyssinia, Medina was close enough to maintain connections with Mecca, a vital religious and economic hub (Baladhuri, 1959: I, 257).

2. Lack of Central Authority: Medina's tribal divisions created a power vacuum that made it more receptive to a unifying leader.

3. Tribal Connections: The Prophet's grandfather, Abdul Muttalib, had maternal ties to the Hazraj tribe, providing a social foothold.

4. Population Potential: Medina was one of the largest settlements in Hijaz, making it a strategic location for spreading Islam.

5. Support from Local Muslims: The pledges of the Medinan Muslims ensured a secure base for the Prophet's mission (Demircan, 2000: 92-93; Avcı, 2016: 113-114).

The Beginning of the Migration to Medina

The first people to migrate from Mecca to Medina were 'Āmir ibn Rabī'a and his wife Laylā bint Ḥasmeh. Later, other companions also started to leave Mecca in groups. Among the early emigrants were 'Ammār ibn Yāsir and Bilāl al-Ḥabashī. It is important to note that some companions had already traveled to Medina before the pledges of 'Aqaba. These included Abū Salama al-Makhzūmī and his wife Umm Salama, who migrated before the Pledges of 'Aqaba, and Muṣ'ab ibn 'Umayr and 'Abdullah ibn Umm Maktūm, whom the Prophet had sent after the First Pledge of 'Aqaba to teach Islam in Medina (Demircan, 2000: 96-97; Önköl, 1998: XVII, 460).

Most Muslims migrated in secrecy and through mutual agreement. However, 'Umar ibn al-Khaṭṭāb took a different approach. After performing ṭawāf (circumambulation) of the Ka'ba and praying two rak'ahs, he openly announced his migration and challenged the Quraysh. He then left

Mecca with a caravan of twenty people, including his brother Zayd, his wife, and his son ‘Abdullah. The Quraysh were unable to confront ‘Umar.

In general, migration was carried out secretly, as the Quraysh polytheists did not even want to allow Muslims to leave Mecca. They imposed various difficulties, tried to prevent the migration as much as possible, and even imprisoned some Muslims. Among the companions who faced obstacles during the migration were Abū Salama and his wife Umm Salama, Suhayb ibn Sinān, ‘Abdullah ibn Suhayl, Walīd ibn Walīd, Salama ibn Hishām, Hishām ibn ‘Ās, and ‘Ayyāsh ibn Rabī‘a (Ibn Hishām, 1955: I-II, 468-469, 475-476; Ibn Sa‘d, 1968: III, 228, 406; Balādhurī, 1959: I, 258; Köksal, 1987: VI, 25, 137-138; Avcı, 2016: 116-122).

The emigrating Muslims lost all their movable and immovable properties except what they could carry. Their polytheist relatives confiscated these belongings. Although the Muslims endured great hardships during migration, further difficulties awaited them. In Medina, they had to leave behind the material means that would have facilitated their lives. This led to financial struggles for a period after migration.

After migration was permitted, most of the Prophet’s companions moved to Medina in a short time. The only ones left behind were the Prophet, Abū Bakr and their families, ‘Alī and his mother Fāṭima bint Asad, as well as those who were either unable to migrate or were prevented from leaving.

The Prophet’s Migration

Witnessing that the Muslims were making unprecedented sacrifices by leaving their homes and properties for the sake of their faith, the Quraysh polytheists became concerned that the Prophet might also migrate and pose a greater threat to them by gathering his followers in Medina. To determine a course of action, they convened at Dār al-Nadwa. No members of the Banū Hāshim clan, to which the Prophet belonged, were included in the meeting. While some suggested imprisoning or exiling the Prophet, these options were rejected as ineffective. Eventually, Abū Jahl proposed assassinating him, with representatives from each tribe participating in the act to prevent the Banū Hāshim from seeking revenge (Ibn Hishām, 1955: I-II, 480-482; Balādhurī, 1959: I, 259-260; Ṭabarī, 1986: II, 370-372; Demircan, 2000: 109).

The Qur’ān refers to this plot and how Allah foiled it: "Remember when the disbelievers plotted against you to imprison you, kill you, or expel you. They planned, but Allah also planned. And Allah is the best of planners." (Al-Anfāl 8:30)

Having been informed of the assassination plot through divine revelation and granted permission to migrate, the Prophet (Ibn Hishām, 1955: I-II, 482; Ibn Sa‘d, 1968: I, 227) immediately took action. At midday, when everyone was resting, he secretly went to Abū Bakr’s house.

Abū Bakr was with his daughters Asmā’ and ‘Ā’isha, who was engaged to the Prophet at the time. The Prophet expressed his desire to speak privately, but Abū Bakr reassured him that his daughters could be trusted. The Prophet then informed him that they would be migrating that night. Abū Bakr had previously sought the Prophet’s permission to migrate, but the Prophet would always tell him, “Do not be hasty. Perhaps Allah will grant you a companion.” (Ibn Hishām, 1955: I-II, 480; Ṭabarī, 1986: II, 369).

Upon receiving the news, Abū Bakr, who had already prepared two camels for four months, was overwhelmed with joy. He offered the Prophet his camel named Qaṣwā’, but the Prophet accepted it only on the condition of paying for it. Meanwhile, Asmā’ and ‘Ā’isha prepared provisions for the journey (Ibn Hishām, 1955: I-II, 486; Ibn Sa‘d, 1968: I, 229; Ṭabarī, 1986: II, 379).

The Prophet and Abū Bakr hired a trustworthy but polytheist guide named ‘Abdullah ibn Urayqit. According to their arrangement, ‘Abdullah would bring the camels and meet them at the base of Mount Thawr after three days (Ibn Sa‘d, 1968: I, 229; Balādhurī, 1959: I, 260).

That night, the Prophet instructed ‘Alī to sleep in his bed to deceive the Quraysh. He covered ‘Alī with his green Yemeni cloak and entrusted him with returning the belongings that the Meccans

had entrusted to him. Knowing the imminent danger, 'Alī accepted the task (Ibn Sa'd, 1968: I, 228; Balādhurī, 1959: I, 260).

The Quraysh surrounded the Prophet's house, waiting to ambush him as he stepped out. However, he recited verses from Sūrat Yā-Sīn, threw a handful of dust at them, and walked past them unnoticed: "And We placed a barrier before them and a barrier behind them, so We covered them, and they could not see." (Yā-Sīn 36:9)

After leaving his house, the Prophet went directly to Abū Bakr's house. The two companions discreetly exited through the back door and began their journey on the night of 26 Šafar (September 9, 622). Instead of heading north toward Medina, they first traveled south to the Cave of Thawr to mislead their pursuers.

They remained in the cave for three days while Abū Bakr's son 'Abdullah brought news, his daughter Asmā' delivered food, and their freed servant 'Āmir ibn Fuhayra assisted them. Meanwhile, the Quraysh searched intensively for the Prophet, even reaching the cave entrance. However, seeing a spider web covering the entrance and pigeons nesting there, they assumed that no one was inside and left (Ibn Sa'd, 1968: I, 228-229; Balādhurī, 1959: I, 260-261; Hamidullah, 2003: I, 163).

While hiding in the cave, Abū Bakr whispered, "O Messenger of Allah, if they look down, they will see us!" The Prophet reassured him: "Do not grieve; indeed, Allah is with us." (At-Tawbah 9:40)

After three days, their guide arrived, and they set off towards Medina using an unfamiliar route to avoid being tracked (Ibn Hishām, 1955: I-II, 491).

The Quraysh had announced a reward of 100 camels for anyone who captured the Prophet and Abū Bakr, dead or alive. One of those who set out to claim this bounty was Suraqa ibn Mālīk from the Mudlij tribe, a skilled tracker.

As the Prophet and Abū Bakr were traveling toward Medina, they passed through Kudayd, the land of the Mudlij tribe. A tribesman who saw a group of travelers approaching mentioned this to Suraqa while he was sitting with his companions. The man speculated that it might be Muḥammad and his companions. However, Suraqa, seeking the reward for himself, dismissed the claim and suggested they were simply people searching for lost camels. He then secretly went home, armed himself, and mounted his horse to pursue the Prophet.

As Suraqa approached, Abū Bakr anxiously said, "O Messenger of Allah! He has caught up with us!" The Prophet calmly replied, "Do not worry; indeed, Allah is with us." (At-Tawbah 9:40) and prayed, "O Allah, protect us from his harm!"

Just as Suraqa was about to reach them, his horse stumbled, and its front legs sank into the sand. Despite his efforts, he could not free the horse. Realizing that he was facing divine intervention, Suraqa became convinced that the Prophet was no ordinary man. He pleaded for safety and asked the Prophet to pray for his release. When the Prophet did so, Suraqa's horse was freed.

In awe, Suraqa requested a written guarantee of protection for the future, which was granted on the Prophet's instruction by either Abū Bakr or his servant 'Āmir ibn Fuhayra (Ibn Hishām, 1955: I-II, 489-490; Bukhārī, 1981: "Manāḳīb al-anṣār", 45).

Suraqa also offered supplies for the journey, but the Prophet declined, asking only that he keep their location secret and mislead anyone else who came searching for them. Suraqa complied and later diverted other pursuers in different directions. As Anas ibn Mālīk put it, "Suraqa started the day as an enemy of Allah's Messenger, but by the end of the day, he had become his defender." (Ibn Hishām, 1955: I-II, 489-490; Bukhārī, 1981: "Manāḳīb al-anṣār", 45; Balādhurī, 1959: I, 263; Ünal, 2010: XXXVIII, 161).

The Prophet's Longing for Mecca

As the caravan continued toward Medina, they reached a place called Juhfa, a point where the migration route intersected with the main trade route. From there, the Prophet looked back at Mecca with deep emotion and said:

"O Mecca! By Allah, you are the best and most beloved land to me. If my people had not forced me to leave, I would never have departed from you." (Aḥmad ibn Ḥanbal, 1981: IV, 305; Tirmidhī, 1981: "Manâḳib", 69).

At that moment, a Qur'anic revelation was sent down, giving him the promise of return: "Indeed, He who has made the Qur'an binding upon you will certainly return you to a place of return. Say, 'My Lord knows best who has brought guidance and who is in clear error.'" (Al-Qaṣaṣ 28:85).

Arrival at Qubā and the Construction of Qubā Mosque

The Muslims in Medina had heard that the Prophet had left Mecca, but they became anxious due to the delay in his arrival. Every morning, they would go to the outskirts of the city and wait for him, returning home when the heat became unbearable.

On Monday, 8 Rabī' al-Awwal (September 20, 622), as they had just returned to their homes, a Jewish man on a three-story rooftop spotted a caravan approaching. Recognizing that it was the awaited guest, he shouted to announce the arrival. The Muslims rushed to welcome the Prophet at Ḥarra.

The Prophet stopped at Qubā, a village about three kilometers from Medina, where he stayed as a guest in the home of Kulthūm ibn Hidm, a respected elderly Muslim who had recently embraced Islam. However, for meeting with the Muslims and teaching Islam, The Prophet preferred the house of Sa'd ibn Khaythama, who was unmarried, and his home, known as Bayt al-'Uzzāb (House of the Unmarried), served as a residence for unmarried Muhājirūn.

The Prophet stayed in Qubā for four days (or, according to some sources, fourteen days, Ibn Sa'd, 1968: I, 235-236; Bukhārī, 1981, "Manâḳib al-anṣār", 46). During this time, he oversaw the construction of Qubā Mosque, the first mosque built in Islam. The Qur'an refers to this mosque in the verse: "A mosque founded upon piety from the first day is more worthy for you to worship in." (At-Tawbah 9:108).

It is reported that the Prophet himself laid the first stone of the mosque, followed by Abū Bakr. Meanwhile, 'Alī, who had remained in Mecca to return the Prophet's entrusted belongings, traveled by night and hid during the day until he reached Qubā and joined the Prophet (Ibn Hishām, 1955: I-II, 492-493; Ibn Sa'd, 1968: I, 233, 236).

First Friday Prayer at Rānūnā'

On Friday, 12 Rabī' al-Awwal (September 24, 622), the Prophet left Qubā for Medina, escorted by the Anṣār carrying swords. When the time for the Friday prayer arrived, he stopped at the valley of Rānūnā' and delivered the first-ever Friday sermon (khutbah). He then led the first Friday prayer (Jumu'ah) with a congregation of about one hundred people.

In his sermon, the Prophet praised Allah and reminded people that they would all be held accountable on the Day of Judgment. He emphasized that wealth and status would be of no benefit in the Hereafter, urging people to prepare for the afterlife by engaging in righteous deeds, regardless of how small they may be (Ibn Hishām, 1955: I-II, 500-501).

Entering Medina

After the Friday prayer, the Prophet continued toward Medina, where the people eagerly awaited his arrival. The city was filled with an atmosphere of celebration and joy. Everyone, young and old, lined the streets, expressing their happiness with songs and music.

Women and children played drums and sang: "Tala'al-Badru alaynâ min saniyyat al-Wadâ'...etc.)

"The full moon has risen upon us,
From the valley of al-Wadâ',
We must thank Allah,
As long as the call to Allah continues,
O Messenger sent to us,

You have brought honor to our city!" (al-Halabî, 2013: II, 58; Köksal, 1987: I, 25; Avcı, 2016: 137)

Everyone wanted the Prophet to stay at their house and eagerly invited him as he passed. Some even tried to lead his camel toward their homes. However, the Prophet asked them to let the camel walk freely, saying that he would stay wherever it stopped.

The camel eventually stopped at a plot of land owned by two orphan brothers, Sahl and Suhayl, who were under the care of Mu'ādh ibn 'Afrā' (or, according to some reports, As'ad ibn Zurārah). They offered the land as a gift, but the Prophet insisted on purchasing it. The land was later used for the construction of the Prophet's Mosque (Masjid an-Nabawī).

The Prophet then stayed as a guest at the home of Abū Ayyūb al-Anṣārī (Khālid ibn Zayd). Abū Ayyūb and his wife Umm Ayyūb hosted the Prophet for seven months until the completion of the mosque (Ibn Hishām, 1955: I-II, 498-499; Ibn Sa'd, 1968: I, 236-237).

Thus, the period of suffering in Mecca came to an end, and a new chapter began in Islamic history: the Medina era. The city, once called Yathrib, was renamed Ṭāba or Ṭayba, meaning "pure" or "pleasant." It later became known as Madīnat an-Nabī (The City of the Prophet) or simply Madīna (The City).

Consequences of the Hijrah

1. The Prophet carefully planned his migration journey, taking all possible security measures. This included having 'Alī sleep in his place to deceive the Quraysh, initially traveling south instead of north to confuse his enemies, hiding in the Cave of Thawr for a few days, hiring 'Abdullah ibn Urayqit as a guide because of his knowledge of the terrain, traveling at night, and using less-traveled routes. Through these actions, he demonstrated the importance of careful planning and strategy in achieving one's goals.

2. The Hijrah is one of the greatest examples of the sacrifices made by the Prophet's companions. The sacrifices of Abū Bakr and 'Alī in particular are noteworthy. Abū Bakr supported the Prophet with his wealth, his life, and his family, while the Anṣār of Medina eagerly competed to host the Prophet and opened their homes to the Muhājirūn, exemplifying unparalleled selflessness.

3. The Hijrah was a turning point that transformed the weak and oppressed Muslims of Mecca into a strong and dignified community. The Qur'an describes this transformation: "And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His help, and provided you with good things so that you might be grateful." (Al-Anfāl 8:26).

4. The obstacles preventing the spread of Islam were largely eliminated after the Hijrah. In Mecca, the polytheists had used every possible method to suppress the Prophet's activities. After the migration, however, he was able to spread Islam freely, both in and beyond Medina, and by the end of his life, Islam had become dominant in the Arabian Peninsula.

5. The Hijrah introduced the concepts of Muhājirūn and Anṣār into Islamic history. The first Muslims who emigrated to Medina demonstrated their willingness to sacrifice everything for Allah, engaging in struggle with their lives and wealth. Their Medinan supporters, the Anṣār, assisted them and continued to serve Islam alongside them. This created a unique example of solidarity rarely seen in history.

6. Immediately after the Hijrah, the Prophet established a bond of brotherhood between the Muhājirūn and the Anṣār. This was a significant step toward building a society based not on tribal lineage but on faith. The aim was to unite people from different backgrounds and strengthen their ties.

7. Medina, previously a modest town in the Ḥijāz region, became a city that influenced the course of world history. It served as the center of the Islamic world during the time of the Prophet and the first three caliphs.

8. The Prophet's arrival in Medina ended the long-standing hostilities between the Aws and Khazraj tribes. These rival factions united around the Prophet, stabilizing Medina and transforming it into the most significant political center in the region.

9. Before the Hijrah, the Jews of Medina played an active role in the conflicts between the Aws and Khazraj. Only a few Jews embraced Islam after the Prophet's arrival. Shortly after the migration, the Prophet established the Constitution of Medina, a treaty that recognized the Jewish tribes as a distinct community with the right to preserve their own religious practices while remaining allies of the Muslim state. This agreement laid the foundation for the first Islamic state. However, this peace did not last, as some Jewish tribes later betrayed the agreement, leading to their eventual expulsion from Medina.

10. The Quraysh, who had previously failed to suppress the Prophet in Mecca, found themselves facing a greater challenge after the Hijrah. Until then, their opposition to Islam had been a local issue. However, after the migration, it became a broader conflict involving multiple tribes. This complicated matters for the Quraysh. After engaging in battles such as Badr, Uhud, and Khandaq, the Muslims ultimately achieved victory with the conquest of Mecca in 630 CE, restoring the Ka'ba as a monotheistic sanctuary.

11. The Muslims who migrated to Medina gained an economic advantage in their struggle against the Meccan polytheists. Medina was strategically located on the trade route between Mecca and Syria, allowing the Muslims to exert economic pressure on their adversaries.

12. The Prophet's migration to Medina was a pivotal moment in world history. The devoted Muslims he nurtured carried Islam far beyond Arabia after his passing. Recognizing the significance of this event, the early Muslims, under the leadership of 'Umar ibn al-Khaṭṭāb, established the Islamic calendar based on the Hijrah, marking it as the decisive point that distinguished truth (haqq) from falsehood (bāṭil) (Demircan, 2000: 152-157; Demircan, 2015: 72-74; Önköl, 1998: DİA, XVII, 460-461; Fayda, 2020: DİA, XXX: 413-414; Avcı, 2016: 140-142).

The Nature of the Hijrah and the Virtue of the Muhājirūn and Anṣār

The Qur'an contains many verses about the Muhājirūn and Anṣār, including the following: "Indeed, those who have believed and emigrated and struggled in the cause of Allah with their wealth and their lives, and those who gave shelter and aided them—it is they who are truly believers. For them is forgiveness and a noble provision." (Al-Anfāl 8:74).

"As for those who have believed, emigrated, and striven in the cause of Allah, and those who gave refuge and aided them—it is they who are the true believers. For them is forgiveness and a noble provision." (Al-Anfāl 8:74-75).

The Prophet greatly valued both groups. Addressing the Anṣār, he once said, "If there were no honor in being a Muhājir, I would have loved to be one of the Anṣār." (Aḥmad ibn Ḥanbal, 1981: II, 315; Muslim, 1981: "Zakāt", 139).

During the early years in Medina, migration to the Prophet was considered an obligation of faith. The Qur'an criticized those who failed to migrate despite having the means to do so: "Indeed, those whom the angels take in death while wronging themselves will be asked: 'What was your condition?' They will say, 'We were oppressed in the land.' The angels will respond, 'Was Allah's earth not spacious enough for you to emigrate therein?' For such, their refuge is Hell—what an evil destination! Except for those who are truly weak and helpless—men, women, and children who have no means or way out. For these, it is hoped that Allah will forgive them, for Allah is ever Pardoning and Forgiving. And whoever emigrates for the cause of Allah will find many safe havens and abundance on earth. And whoever leaves his home as an emigrant to Allah and His Messenger, then death overtakes him, his reward is guaranteed with Allah. And Allah is ever Forgiving and Merciful." (An-Nisā' 4:97-100).

At that time, those who embraced Islam were expected to migrate to Medina. The Prophet even made it a condition of allegiance (bay'ah), requiring those who pledged loyalty to him to migrate (Bukhārī, 1981: "al-Maghāzī", 53; Muslim, 1981: "Birr", 6).

After the conquest of Mecca, the Prophet declared, "There is no more Hijrah after the conquest, but there remains Jihad and sincere intention." (Tirmidhī, 1981: "Siyar", 3).

Finally, the Prophet emphasized that the true essence of Hijrah was sincerity in seeking Allah's pleasure: "Indeed, actions are judged by intentions, and each person will be rewarded according to their intention. Whoever migrates for Allah and His Messenger, his migration is for Allah and His Messenger. But whoever migrates for worldly gain or to marry a woman, then his migration is for what he migrated for." (Bukhārī, 1981: "Bed al-Wahy", 1; Muslim, 1981: "Imārah", 155).

He also defined the true Muhājir as: "The true Muslim is the one from whose tongue and hands other Muslims are safe, and the true Muhājir is the one who abandons what Allah has forbidden." (Bukhārī, 1981: "Imān", 7; Muslim, 1981: "Imān", 71-72).

Conclusion

The migration (*Hijrah*) of the Prophet Muhammad and his followers from Mecca to Medina in 622 CE was a significant turning point in history. The primary reason for the Hijrah was the inability of Muslims to freely practice their faith and worship in Mecca. The polytheistic Meccans were deeply attached to their ancestral religious beliefs and traditions, which were rooted in tribalism, social status, and power hierarchies. In contrast, the core message of Islam, brought by the Prophet, was the doctrine of *Tawḥīd*—the oneness of Allah—which had been preached by all prophets since Adam. As a consequence, the Prophet called upon people to abandon polytheism (*shirk*), replacing kinship-based loyalty with faith-based brotherhood and advocating *taqwā* (piety) instead of tribal or social superiority.

Despite the Prophet's persistent efforts, the Quraysh not only refused to accept Islam but also subjected him and his followers to persecution and oppression. After thirteen years of struggle in Mecca, where practicing Islam had become nearly impossible, the Prophet and his companions migrated to Medina, where conditions were more favorable. Several factors influenced the selection of Medina as the destination for the Hijrah: its strategic distance, allowing continued connection with Mecca; the existing power vacuum due to conflicts between Arab and Jewish tribes; the Prophet's ancestral connection to Medina through his grandfather 'Abd al-Muṭṭalib's mother from the Khazraj tribe; and, most importantly, the significant number of Medinans who had embraced Islam and pledged their support to the Prophet.

Fully aware that the Meccan polytheists would attempt to prevent the Muslims from emigrating, the Prophet meticulously planned his journey. His strategic measures included having 'Alī sleep in his bed to deceive the Quraysh, departing at night with Abū Bakr, initially traveling southward to the Cave of Thawr instead of heading directly north to Medina, hiring 'Abdullah ibn Urayqit as a guide despite his polytheistic beliefs due to his expertise in navigation, and traveling through less-frequented routes under the cover of darkness.

The Hijrah had profound implications for both Islamic and world history. First and foremost, it provided Muslims with the freedom to practice their faith without persecution. The Prophet established a strong sense of brotherhood between the *Muhājirūn* (Meccan emigrants) and the *Anṣār* (Medinan supporters), the latter offering financial and moral support to ease the difficulties of migration. Through the *Constitution of Medina*, the Prophet united Muslims, Jews, and polytheistic Arabs under a common political framework, ensuring peaceful coexistence while being recognized as the leader of the emerging state.

The conflicts between Muslims and the Quraysh escalated following the migration, leading to the battles of Badr, Uḥud, and Khandaq. Eventually, in the eighth year of the Hijrah (630 CE), the Muslims achieved ultimate victory with the conquest of Mecca. The Ka'ba was purified of idols and restored as a sanctuary of monotheism. During the ten years in Medina, the principles of Islamic faith, worship, morality, and social conduct were established through the Prophet's exemplary leadership. His political, military, religious, economic, and cultural initiatives laid the foundation of Islamic civilization, serving as a model for future generations. The adoption of the Hijrah as the starting point of the Islamic calendar during the caliphate of 'Umar further underscores its significance.

Following the Prophet's era, Islam expanded rapidly. Within a century, Muslim rule extended from North Africa and al-Andalus in the west to the borders of China in the east. The enduring influence of Islamic governance, culture, and civilization, spanning over fifteen centuries, originated in Medina—made possible by the Hijrah. Thus, the Hijrah was not merely a pivotal event in Islamic history but also a transformative moment in world history.

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