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The Treaty of Aqabah, The Messenger of The Hijrah

Hicretin Habercisi Olarak Akabe
Biatları'nın Yeri ve Önemi

Hatice Uluiřık*



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* PhD, Artvin Çoruh University Faculty of Theology, Faculty of Theology, Department of Siyar al-Nabi and Islamic History /Dr. Öğretim Üyesi, Artvin Çoruh Üniversitesi İlahiyat Fakültesi, İlahiyat Fakültesi, Siyer-i Nebi ve İslam Tarihi Ana Bilim Dalı, haticeuluisik@artvin.edu.tr ORCID: 0000-0002-9347-4680

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Abstract

The city of Yathrib (Medina), which has the biggest role in the formation and statehood of the religion of Islam, and its people, consisting of two Arab tribes named Aws and Khazraj, have great importance for Islamic history. The Prophet (pbuh) started negotiations with the surrounding tribes in the face of the oppression and persecution of the Quraysh and preferred the hajj seasons in which he could reach large masses. Especially after the death of his wife, Khadija, and his uncle, Abu Talib, who guarded and protected him, the Prophet (pbuh) increased his meetings and had the opportunity to meet with the people of Yathrib in a place called Aqabah. As a result of this meeting, the people of Yathrib gradually adopted Islam, called Muslims in Mecca, especially the Messenger of Allah, to their cities, and swore that they would protect them at the risk of their lives and open up their houses to the end. Following this promise, the Prophet (pbuh) and his companions left their homes, where they were born and grew up, and migrated to Yathrib, a city they had never known, where they could practice their religion freely and be sure that they would be safe.

Keywords: Sirah, Aqabah, Yathrib, Mecca, Treaty.

Öz

İslam dininin teşekkül ve devletleşme aşamasında en büyük paya sahip olan Yesrib (Medine) şehri ve Evs ve Hazrec isimli iki Arap kabilesinden oluşan halkı, İslam tarihi açısından büyük önem arz etmektedir. Hz. Peygamber Kureys'in baskı ve eziyetleri karşısında civar kabilelerle görüşmelere başlamış bunun için de büyük kitlelere ulaşabileceği hac mevsimlerini tercih etmiştir. Bilhassa eşi Hz. Hatice ve onu koruyup kollayan, himaye eden amcası Ebu Talib'in vefatı üzerine Hz. Peygamber görüşmelerini sıklaştırmış ve Akabe denilen mevkide Yesrib halkı ile görüşme fırsatı bulmuştur. Bu görüşme sonucunda Yesrib halkı peyderpey İslamiyet'i benimsemiş, başta Allah Resulü olmak üzere Mekke'de yaşayan Müslümanları şehirlerine davet ederek onları canları pahasına koruyacaklarına ve yuvalarını sonuna kadar açacaklarına dair yemin etmişlerdir. Hz. Peygamber ve sahabiler bu vadin akabinde doğup büyüdüğü yurtlarını terk ederek hiç bilmedikleri bir şehre, sırf dinlerini özgürce yaşayabilecekleri ve güven içinde olacaklarından emin oldukları Yesrib'e hicret etmişlerdir.

Anahtar Kelimeler: Sirah, Aqabah, Yathrib, Mecca, Treaty.

A. Seeking Protection and the Visit to Ta'if

When the Prophet (pbuh) lost his uncle Abu Talib and his wife Khadija, the oppression of the mushriks increased. He went to Ta'if with Zayd ibn Harithah, thinking that they would guard and protect themselves. He invited them to Islam, but they neither protected nor sheltered him. On top of that, they treated the Prophet (pbuh) worse than his tribe did. However, he did not give up and stayed in Ta'if for ten days, by continuing to invite people to Islam.^[1] In this expedition, the people of Taif provoked the city's rabble against him. "Oh! Allah, I complain to you about my weakness and my lack of respect for people. Oh! Forgiving Allah. You are the Lord of despicable and despised combines; you are my Lord... To whom do you leave me? To the people who are bad spoken, bad-faced; or the enemy involved in my job? If you do not have wrath against me, if you are willing to do so, I will never mind the misfortunes and sufferings that I have suffered. If this misfortune and torment on me do not come from your wrath, I would tolerate it from my heart. However, believe that your appetite is desirably more spacious-wide and wider. I take refuge in your light which is the source of the world, and hereafter issues from your wrath; I will expect your forgiveness until you are satisfied! Divine, all power and strength are only in you..."^[2]

The Prophet came to Ta'if three days before the end of Shawwal in the tenth year of his Prophethood and returned to Mecca on Tuesday, which coincides with the 23rd of Dhu al-Qaeda.^[3]

When the Messenger of Allah returned to Mecca, he sent a member of the Khuza'ah tribe to Suhayl ibn Amr to convey his request to be under his protection. Suhayl refused this request. Thereupon, he sent him to Mut'âm ibn Adi. He accepted the protection.^[4]

B. Events Before the Treaties of Aqabah

Aqabah is the place where the Prophet met with the people of Yathrib before he migrated to Medina to preach Islam and at the same time seek protection from them. There are many places called Aqabah in the Arabian Peninsula. The place of the treaties of Aqabah made by the Prophet (pbuh) with the people of Yathrib is the region within the borders of Mina, three kilometres away

[1] Ibn Kathir, Abu al-Fida Imad ad-Din Ismail al-Omar b Kathir el-Qurashi Al-Dimashqi, *al-Bidaya wa'n-Nihaya*, (Ürdün: Beytü'l-Efkâri'i-Devliyye), 1/425-426.

[2] Ibn Hisham, Abu Muhammad Abd al-Malik, *as-Sirah an-Nabawiyyah*, (Beyrut: Dâru Ibn Hazm, 2006), 193; al-Jawzi, Abu al-Faraj Ibn ul-Qayyim, Ibn al-Jawzi al-Hanbali, *Zaad al-Ma'ad*, trans. Şükrü Özen, H. Ahmet Özdemir, Mustafa Erkekli, (İstanbul: İklim Yayınları, 1989), 3/52.

[3] al-Baladhuri, Ahmad ibn Yahya ibn Jabir, *Ensabu'l-Eşraf*, trans. Hikmet Akdemir, (İstanbul: İlk Harf Yayınları), 1/416.

[4] al-Baladhuri, 1/417.

from the Masjid al-Haram in Mecca. Later, a mosque was built on the place of treaties, which still endures today.^[5] Although there were many superstitions in the beliefs of the Arabs of Jahiliyyah (Days of Ignorance), they were fulfilling the pilgrimage obligation since Abraham. By circumambulating the Kaaba, they were sacrificing for the idols, and finally, they came to Aqaba and completed their worship.

Two Arab tribes named Aws and Khazraj belonging to the tribe of Qahtani, and three Jewish tribes called Banu Nadir, Banu Qaynuqa, and Banu Qurayza were living in Medina. While the Jews were generally engaged in agriculture, the Arab tribes were mostly engaged in trade and crafts.^[6] On the one hand, the wars between Aws and Khazraj continued for years, and consequently, they became so poor and weak that they needed the Jews and, on the other hand, the Jews constantly threatened them by taking advantage of the conflict between Aws and Khazraj and made life difficult for the people of Yathrib.

The Muslims of Makkah went to the Prophet (pbuh) and asked him how long they would live in Mecca under these unbearable conditions upon the increase of persecution, torture, and oppression against Muslims.^[7] In the direction of these demands, the Prophet (pbuh) began to meet with people from the surrounding tribes more frequently during the pilgrimage seasons and told them about Islam. On the one hand, his uncle Abu Lahab, who was an unbeliever, denied the Prophet on all occasions, on the other hand, his uncle Abu Talib, who raised him, did not stop protecting his nephew despite all the insistence and threats of the mushriks, even though he was not a Muslim.^[8]

The Prophet (pbuh) had the opportunity to meet with the Kindah tribe and the Banu Haneefah tribe. Members of this tribe did not accept the invitation of the Prophet, and they abused him. When they met with the tribe of Amir bin Sa'saa (Banu Amir), he said to the Prophet: "If we give the oath of allegiance to you in this matter and God will give you victory over your opponents, will you hold us your position thereafter?" "This is God's affair," answered the Prophet, "He holds it to whoever He desires." Thereupon, they said, "We will make our necks the target of whatever is thrown at you, and when God gives you triumph it goes to others? Nay, we are not in need for your affair," rejected them.^[9] The Prophet (pbuh) met with the Ka'b b. Rabia tribe of the same tribe.

[5] Önkal, Ahmet, "Akabe Biatları", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, (İstanbul: TDV Yayınları, 1989), 1/211.

[6] Apak, Adem, *İslam Tarihi 1, (Hz. Muhammed (sav) ve Dönemi)*, (İstanbul: Ensar Neşriyat, 2006), 171.

[7] adh-Dhahabi, Shams ad-Din, *Tarikh al-Islam ve Wafayat al-Mashahir wa'l-A'lam*, thk. Ömer Abdüsselam Tedmuri, (Beyrut: 1990), 2/201.

[8] al-Baladhuri, 1/497.

[9] İbnü'l-Athir, *Kamil*, 2/92; İbn Kathir, 1/425.

Although they did not respond to the Prophet, they accepted to protect him. He even said to the Messenger of Allah: “No one can harm you while you are with us. No one can be warmed by our fire without our knowledge” The Prophet settled with them for a while. He talked to his people and did business with them. One day, Baihara b. Firas al-Qushayrih came to them and asked who the Prophet was. When they gave information about the Prophet, Baihara said: “I did not see anyone returning to his hometown with something more terrible and troublesome than you at this festival. So, you are going against all the tribes and you are not afraid of the Arabs shooting arrows from a single bow. If his tribe and relatives would be treated with kindness or generosity by him, they would have been happier than anyone else and would not have denied him and fired him. You, on the other hand, take care of him, shelter him and help him.” Thereupon, they stopped protecting the Prophet and asked him to return to his tribe.^[10]

Despite all these problems, the Prophet (pbuh) continued to meet with the tribes, including Kindah, Kalb, Banu Amir, Ghassan, Banu Kharith, Banu Murra, Banu Haneefah, Banu Sulaym, and Banu Abbas.^[11]

C. The First Meeting with Ansar

Festivals were organized during the hajj seasons during the period of jahiliyyah, poetry competitions, and commercial activities were held in there. These festivals occupied an important place in Arab life. The Prophet (pbuh) also used to come to fairs every year during the hajj season, recited the Qur’an to people, and talked about Islam to them. He said to these people, “Protect me so that I can preach the religion of Allah”.^[12] The Prophet always met with the tribes at night because when the mushriks saw or heard that the Prophet was meeting with anyone, they immediately engaged in counter-propaganda and prevented him from preaching Islam. In 620, the 11th year of Nubuwwah, the Messenger of Allah met with six people from the Khazraj tribe living in Yathrib at night.^[13] When the Prophet (pbuh) first saw and asked them: “Who are you?”. “We are from Khazraj,” they replied. Prophet asked, “Aren’t you all neighbors with the Jews, they replied “yes”. Then the Prophet said that he wanted to talk to them. The people of Khazraj allowed it. The Prophet told them about Islam. They said to each other, “O

[10] Ibn Kathir, 1/428.

[11] Ibn Hisham, p. 193.

[12] Ibn Sa’d, Muḥammad ibn Sa’d ibn Mani al-Baṣri al-Hashimi, *Kitabū’t- Tabakâti’l-Kebîr*, ed. Adnan Demircan, trans. Musa Kazım Yılmaz, (İstanbul: Siyer Yayınları, 2014), 1/204.

[13] Sallâbî, Ali Muhammed, *Siyer-i Nebî*, trans. Mustafa Kasadar, Sadullah Ergin, Şerafettin Şenaslan, (İstanbul: Ravza Yayınları, 2017), 1/392.

community! By Allah, this is the Prophet by whom the Jews threatened us. Let's accept him before they do." They accepted the call of the Messenger of Allah.^[14] After confirming the Prophet, he said: "We have left our people who are alienated from one another and are full of hatred for one another. How I hope they might meet you and unite under your leadership. We will soon return among them and invite them to religion. Should this ever become the case, you will be the strongest man". The names of these six people who met with the Prophet (pbuh) in Aqabah are as follows: Abu Umame As'ad Ibn Zurarah, Avf b. Kharith from Banu Najjar, Rafi b. Malik, Qutba b. Amir b. Hadidah, Uqbah b. Âmir and Jabir b. Ri'ab.^[15]

D. Reasons for Ansar to Believe in the Prophet (Pbuh)

There are some explanations for the people of Yathrib to believe in the Prophet (pbuh). The most important one is that the people of Yathrib could no longer endure the economic pressures of the Jews with whom they lived, because the Jews were provoking the Aws and Khazraj tribes living there on all occasions and dragging them into a constant state of war. While they were struggling with conflicts, they were also getting stronger in the economic and social field, thus they were making the Arabs dependent on them.

The reason which brought the Khazraj tribe to Mecca was to ask for an alliance from the Quraysh against the Aws tribe.^[16] Even Anas b. Rafi, who accepted the Prophet 's invitation to Islam, said: "How strange! "We came here to ask for an alliance from the Quraysh against our enemies. However, now we are returning by making the Quraysh our enemies."^[17]

They hoped that the presence and dominance of someone new would be better for them because neither the Aws tribe wanted to accept the leadership of the Khazraj nor the Khazraj tribe wanted to accept the leadership of someone from the Aws tribe. Thus, as a consequence of their meeting with the Prophet (pbuh), they said to him: "We are now abandoning our people. There was no such thing as a tribe because of the enmity and evil among them. We hope that God will bring them together with you. We will tell them about this religion that we accept, if they gather around this religion and come together, there will be no one stronger and more devoted than you."^[18]

[14] Ibn Hisham, p. 371-372.

[15] al-Zurqani, Abu Abdullah Abd al-Baqi, *Sharh al-Mawahib al-Ladunniyyah*, Dâru'l-Kütübi'l-İlmiyye, (Beyrut: 1992), 2/74-76; Sallâbi, 1/402; Gadban, Münir Muhammed, *Muhtasar Fikhu's-Sîre*, çev. Mehmet Aydemir, (İstanbul: Ravza Yayınları, 2015), p.183-184.

[16] Apak, *İslam Tarihi* 1, 173.

[17] al-Baladhuri, 1/418.

[18] Ibn Hisham, p. 372.

Another factor that enabled the people of Yathrib to believe in the Prophet (pbuh) was that they heard that a Prophet would come among the Jews. Jews used to say to themselves on all occasions: "Surely, a Prophet shall be sent soon, his time is near, and we will follow him and kill you. They were saying, "We will kill you with his help, just like people of Aad and Iram were killed." When the Prophet preached Islam to them, the Ansar understood that Muhammad was the Prophet that the Jews often spoke of.^[19]

Although the local people of Medina were pagans, the Jews they lived with believing in a divine religion. Even though the Torah was falsified and forged, there were much good news about "the last divine religion" and "the last Prophet". With the expectation that a Prophet would emerge from them, the Jews constantly expressed this, boasted about it, and even threatened the Arabs. Therefore, Arabs were not far from a new religion and belief in Prophet's. It was another factor that influenced their adoption of Islam.^[20]

All these made it easier for the people of Yathrib to convert to Islam. However, the most crucial point was undoubtedly the effective speech, conversation, determination, tolerance, and attraction of the Prophet (pbuh) that influenced people. Indeed, the mushriks knew that whoever he talked to, he was convinced and declared his loyalty to the Prophet. They even broke off relations with their families for this cause. Therefore, they were constantly trying to prevent the Prophet from meeting with anyone and sabotaging the conversation. Although six people initially believed, their full embrace of Islam and their deep devotion to the Prophet made it easier for the people around them to become Muslims. Consequently, calling people to Islam activities, which began with six people and went beyond the borders of Mecca, would give results at short notice and Islam would spread rapidly.

E. The First Treaty of Aqabah

The Prophet (pbuh) had not met with six people from the Ansar by pledging. As usual, he went to Aqabah in Mina at night and met six people from Khazraj and told them about Islam. This group promised that they would preach Islam to their tribe and return the next year, and then they left Mecca.^[21]

The first person from the Khazraj who became Muslim was Abu Umama As'ad bin Zurarah b. 'Udas b. 'Ubaid b. Tha'laba b. Ghanm b. Malik b. al-Najjar.^[22] The others were Abu'l Haytham b. Tayyehan, Avf. b. Kharith b. Riffa b. Sawad b. Malik, b. Ghanm b. Malik b. Najjar, Rafi b. Malik b. Ajlan b. Amir b. Zurayq

[19] Ibn Hisham, p. 372; Ibnü'l-Athir, al-Kamil, 2/210; Ibn Kathir, 1/431

[20] Sallâbi, 1/408-409.

[21] Azzam, Laila, Aisha Gouverneur, *The Life of The Prophet Muhammad*, p. 39.

[22] Ibn Sa'd, 1/205.

az-zurki Qutba b. Amir b. Hadidah b. Amr. Ghanm, Uqbah b. Âmir Nabi b. Zayd ibn Harran, Jabir b. Abdullah b. Ri'ab b. Numan b. Sinan.^[23] These six people sent Muaz b. Afraa and Rafi b. Malik as envoys to Yathrib and demanded someone to teach them Islam and fiqh^[24]. The Prophet (pbuh) sent Mus'ab b. Umair with them to Yathrib^[25]. Mus'ab had been a guest in the house of As'ad b. Zurarah in Medina and stayed here during this period. The people of Yathrib kept their word and came to Mecca with twelve people the next year. These people were As'ad b. Zurarah also known as Abu Umame, Avf b. Harith, sons of Harith b. Rufaa, also known as Afra, and his brother Mu'az, Rafi b. Malik b. Ajlan, Zakwan bin Abd-i-Qais, Ubadah ibn el-Samit İbn Qais, Yazid b. Sa'lebe, Abbas b. Ubadah. Nadle, Uqbah b. Amir b. Nabi and Qutba b. amir b. Hadida (10 people from Khazraj), Abu'l Haytham b. Tayyehan, whose name is Malik, and Usaym b. Sâ'ide was from Aws tribe.^[26]

Later, when talking about his allegiance to Aqaba, Ubadah ibn el-Samit said: "I was one of the Naqibs who gave the ('Aqaba) Pledge of Allegiance to Allah's Messenger . We were twelve people. We gave the pledge of allegiance to the Messenger of Allah like the allegiance of women. We gave the pledge of allegiance to him that we would not worship anything other than Allah, would not steal, would not commit illegal sexual intercourse, would not kill our children, would not accuse an innocent person and would not to be disobedient (when ordered) to do good deed."^[27]

The Prophet (pbuh) recited the 35th verse of Surah Ibrahim to these 12 people who accepted Islam^[28] and said to them: "If you keep up with your promise, there is Paradise for you. If you violate any of these terms, this is God's affair. He forgives whom he wishes to forgive and punishes whom he wishes to punish. Since this pledge of allegiance does not include issues related to war and conflict, it is called "women's pledge of allegiance" (Bey'atu'n-Nisa).^[29] Muslims from the Ansar would secretly come to Mecca to meet with the Prophet, and after having faith in God, they would return to Medina and preach the message of Islam to their family. Thus, Islam had entered every house.^[30]

[23] al-Zurqani, 2/77-78.

[24] Bayhaqi, Abu Bekir Ahmad b. Hüseyin b. Ali, *Dala'il al-Nubuwwa wa Ma'rifat Ahwal Sahib al-Shari'ah*, (Beyrut 1985), 2/177.

[25] Taberi, Abu Jafar Muhammad b. Jarir, *Tarih-i Taberi*, trans. M. Faruk Gürtunca, (İstanbul: Sağlam Yayinevi), 3/115; al-Zurqani, 2/83.

[26] Ibn Hisham, 198; Bayhaqi, 2/254.

[27] al-Zurqani, 2/81.

[28] "And (remember) when Abraham said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols."

[29] Ibn Hisham, p. 198; al-Baladhuri, 1/422.

[30] Ibn Hibban, Abu. Hatim Muhammed b. Hibban, *es-Sîretü'n-Nebeviyye ve Ahbâru'l Hulefâ*, trans. Harun Bekiroğlu, (Ankara: 2017), 83.

After the Ansar returned to Medina, discussions continued about who would lead the prayer. In the direction of the requests of the Ansar, the Prophet (pbuh) sent Mus'ab to Medina for the second time to teach the people of Yathrib the Qur'an, Islam, and fiqh. After the Ansar returned to Medina, discussions continued about who would lead the prayer. In the direction of the requests of the Ansar, the Prophet sent Mus'ab to Medina for the second time to teach the people of Yathrib the Qur'an, Islam, and fiqh. In this process, Mus'ab b. Umair always led the prayers. With the efforts of Mus'ab and Yathrib Muslims, Sa'd b. Muaz and Usaid b. Hudair, who were the leaders of the tribe, also converted to Islam.^[31] Their conversion to Islam was gladly welcomed in Medina.^[32] Sa'd went to his people and invited them to believe in Allah and His Messenger. He said that if they did not accept, he would not talk to them again. All of his tribe, male and female, became Muslims before evening.^[33] Mus'ab continued to preach at full speed. All of the Ansar converted to Islam, except for the sons of Umayya b. Zaid, the sons of Wail and Khalaf.

It was As'ad b. Zurarah gathered Muslims for the first Friday prayer in Medina. Muslims were forty people at that time. Then, Ka'b Ibn Malik prayed to Abu Umama every Friday during the recitation of adhan.^[34]

F. The Second Treaty of Aqabah

As Islam spread among the Ansar, 72 people,^[35] two of whom were women, came to Aqaba one by one during the pilgrimage season the following year to meet with the Prophet (pbuh) secretly, according to their promise. (Women: Nusaybah bint Ka'ab Umm al Ammarah and Asma' Ummu Amr bint Adi).

Uwaim b. Sa'idah, Sa'd b. Haysama and a few people from Ansar who came to Mecca arrived at the place where the Prophet was and said, "O Messenger of Allah! We have a meeting council. We are not few. We agreed to stand by you. We will support you in everything. If necessary, we sacrifice our lives. We will protect you as we protect ourselves from enemies. When should we meet?" His uncle, Abbas, who was with the Prophet, said to them: "Among your pilgrims, there are some (mushriks of Yathrib who did not agree with you.)"^[36]

[31] Sallabi, 1/404-407.

[32] Ibn Abd al-barr, (d. 463), *al-Isti'ab fi Ma'rifah al-Ashab*, (Beirut: Dâru'l-Kütübü'l-İlmiyye), 2/602; Ibn Hajar, al-Askalani, *al-Isabah fi Tamyiz al-Sahabah*, (Beirut: 1328), 2/37; adh- Dhahabi, 2/197-198; Ibn Kathir, 1/432; Ibnü'l-Athir, Abu Hasan Izz al-din Ali b. Muhammad (630), *al-Kamil fi't-Tarikh*, Riyad: Beytü'l-Efkârî'l-Devliyye, 2/215-216.

[33] Ibn Abd al-barr, 1/193; Ibnü'l Athir, Abu'l Hasan Izz al-din Ali b. Muhammed b. Abd al-karim. *Usd al-ghabah fi marifet al-Sahabe*. thk. Muhammed İbrahim el-Bennâ. Dâru'l-Fikr, 1/112.

[34] Ibn Hisham, 199; Ibn Hibban, 85.

[35] al-Baladhuri, 1/425-442.

[36] While there were 72 Muslims in the convoy from Yathrib, there were about five hundred mushriks. See: Sallabi, 1/415.

Reduce your visit here until the pilgrims leave. Keep this a secret, too.” Indeed, the Prophet promised to meet with them on the night of the last hajj caravan’s departure from Mecca, at the foot of the Aqaba Hill, provided that they would not wake up those who fell asleep and would not wait for those who did not come.^[37] Abbas, the uncle of the Prophet, was also in these meetings, and although he was not a Muslim, he kept watch for his nephew and attempted to prevent anything from happening to him.^[38] Abbas, the uncle of the Prophet, was also in these meetings, and although he was not a Muslim, he kept watch for his nephew and attempted to prevent anything from happening to him. Abbas said to the people of Yathrib, “O people of Khazraj (Aws and Khazraj were also addressed in this manner)! You know the esteem and power in which we hold Muhammad, and we have protected him from his enemies. But he has resolved to turn to you and bind himself to you. So, if you think you can keep your promises to him and protect him, the burden will be upon you. But if you fear that you will betray him and fail in your obligations, then leave him now. They said: “We listened to you,” They turned to the Prophet: “O Messenger of Allah! What assurance do you want from us for yourself and your Lord?” they said. Thereupon, the Prophet recited the Qur’an and then said: “You shall protect me even as you protect your women and children.” Bara b Ma’rur seized his hands and said, “By Allah, we will protect you as we protect our women and children...”^[39] Then Abu Haytham b. et-Tayyehan said, “O Messenger of Allah! There are agreements between us and the Jews which we would then sever. If Allah grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (i.e., the Quraish)?^[40] The Prophet smiled and replied, ‘No, it would never be, your blood will be my blood. In life and death, I will be with you and you with me. I will fight who you fight, and I will make peace with those whom you make peace with’ and asked them to choose twelve representatives from among them. These twelve would represent their tribe. As a result, nine representatives from Khazraj and three from Aws were selected.^[41]

Abu Umame As’ad b. Zurara, the representative of sons of Malik b Najjar, Bara b. Ma’rur and Abu Jabir b Abdullah, the representatives of sons of Salamah, Mundzir b Amr b Hunays, and Sa’d b. Ubadah, the representatives of the sons of Sa’ide, Rafi b. Malik b. Ajlan, the representative of the sons of Zurayq b.

[37] al-Baladhuri, 1/446-47; Ibnü'l Athr, *Usd al-ghabah*, 1/207; adh-Dhahabi, *Târihu'l-İslâm*, 2/204.

[38] al-Baladhuri, 1/446; Ibn Hazm, *Cevâmiu's-Sîre (Siyer'in Özü)*, trans. Mehmet Salih Arı, (İstanbul: 2004), 52; Irving, Washington, *Hiz. Muhammed*, trans. Rukiye Erulaş, (İstanbul: 2012), p. 103.

[39] Ibn Hisham, 200; Ibnü'l-Athir, *Usd al-ghabah*, 1/207; Gadban, 179.

[40] al-Tabari, 3/116.

[41] adh-Dhahabî, *Tarikhul-İslâm*, 2/201; Apak, *İslam Tarihi* 1, 175.

Amir, Abdullah b Rawaha and Sa'd b er-Rebi, the representatives of the sons of Harith b. al-Khazrej, Ubadah b. es-Samit, representative of Avf b. al-Khazrej, Usaid b. Hudhair and Abu'l Haytham b. Tayyehan, the representatives of the sons of Abdulashal, Sa'd b. Haysama. [42] The Prophet (pbuh) said to these representatives: "You are the guarantors of your people, just as the disciples were guarantors of theirs before Jesus, Son of Mary. I, for my part, am the guarantor of my people."^[43]

Abbas b. Ubadah from Ansar said: "O people of Khazraj! Are you fully aware of what you are about to covenant with this man? You are about to covenant with him to make war against all sorts of men without discrimination. If you have any fear that, should you lose your wealth and should your leaders fall by the sword, withdraw from this covenant. For if you do not and then betray your oath, you will have lost this world as well as the next. But if you feel certain that you can stand by him and fulfill this oath, then go ahead and covenant with him. He is, by God, the best gain in this world and in the next."^[44]

Ansar answered together, "We take him despite all threats to property, wealth, and murders of our honorable ones. Tell us, O Prophet of God, what will be our reward' if we remain true to this oath?" Muhammad answered, "Paradise." They stretched out their hands to him, and he to them, and the covenant was concluded. The Ansar pledged allegiance to the Prophet.^[45] They would listen to the orders/commands of the Prophet (pbuh) in adversity and prosperity, in pleasure and displeasure, obey the people they appointed, not question the administration of the ruler they would appoint, and not hesitate to be criticized by any critic of condemnatory about the religion of Allah wherever they were. [46] The Prophet (pbuh) did not shake hands with the two Companions (women) were among the Muslims and said that he accepted their pledge of allegiance verbally.^[47]

Abbas b. Ubadah said to the Prophet (pbuh): O Messenger of Allah, we are powerful enough to put the people of Mina to our swords tomorrow, if you desire." Prophet (pbuh) said "We have not been commanded to follow that course. Now, back to your camps." They went back to sleep until morning. In the morning, the Quraysh came to the caravan of Yathribs to meet with the people of Yathribs about the possible consequences of a military agreement that cannot be repaired. When they said "O people of Khazraj, it transpired

[42] Ibn Hibban, 93-94.

[43] Ibn Hisham, 205.

[44] Ibn Hisham, 205-208.

[45] Ibnü'l-Athir, *Kamil*, 2/217.

[46] Ibn Hibban, 91.

[47] Ibn Hajar, 4/418.

to us that you have come here to conclude a treaty with Muhammad to fight against us and take him with you, those who were mushriks among the Yathribs and those who were unaware of the Muslims denied the news with their oaths, saying: By Allâh, we do really hold in abhorrence any sort of fight between Arab Tribes. ^[48] Even Abdullah b. Ubaid said, “How could they attempt such a thing without my knowledge? ^[49]” There were 500 people in the Medina pilgrimage caravan, 72 of which were Muslims. ^[50]

G. The Mushriks Follows the Ansar

When the Quraysh realized that some of the people of Yathrib gave the pledge of allegiance to the Prophet (pbuh), the Yathribs had already left Mecca. They immediately followed behind them and began to look for those who gave their pledge of allegiance, and they caught up with two of the Ansar. These people were Mundzir b. Amr and Sa’d b. Ubadah, the representatives chosen by the Prophet. They could not catch Mundzir, but Sa’d was captured by the mushriks and brought him back to Mecca, dragging him by his long hair and beating him. Sa’d was subjected to several pressures and tortures. Finally, a man took pity on him and asked if there was anyone from Quraysh who owed him a favor of good neighbourliness or had a covenant between them. If there was such a person, he could provide assurance of safety to Sa’d and avoid further persecution. Sa’d said that he had a commercial agreement with two people. This man went to the people whom Sa’d mentioned and found them near the Kaaba. He told them, “A man of Khazraj, who says that there is a bond of protection between you, was being beaten in the valley and is calling upon you.” They asked who was beaten. When they learned that he was Sad b. Ubadah, they said, “He used to protect us against oppression his own country.” Together they went to Sa’d and saved him. ^[51] When the Muslims realized that Sa’d was not in the caravan, they were consulting about going back and looking for him. Then Sa’d arrived at the caravan. Thus, the entire caravan reached Medina. ^[52]

H. Life in Medina

Besides the Arabs, a large number of Jewish communities were living in Medina. Aws and Khazraj, the Arab tribes, were always at war with one

[48] Ibn Hibban, 94; Ibnü'l-Athir, *Kamil*, 2/217-218.

[49] Ibn Sa'd, 1/210.

[50] Ibn Sa'd, 1/208; Hamidullah, *Muhammed, Islam Peygamberi*, trans. Mehmet Yazgan, (İstanbul: 2003), 1/142.

[51] İbn Hisham, 206.

[52] İbnü'l-Jawzi, 3/73.

another, and the tribe of Aws generally won against the Khazraj. This group of six people, who met the Prophet for the first time, was also from Khazraj. The Prophet had a matrilineal kinship to Khazraj. Therefore, there was always a relationship between Mecca and Medina. For example, Abbas, the uncle of the Prophet, knew the people of Medina closely as he had commercial relations with its people. In fact, when he was with his nephew in Aqaba, he stated that he could not recognize the people who would give the pledge of allegiance to the Prophet and said that they were young. The Prophet's father was buried in Medina, and he came to these lands to visit his father's grave together with his mother. The Jews of Medina constantly underestimated the Aws and Khazraj tribes due to their lack of knowledge about the Prophet and emphasized that a Prophet would emerge from among them. The Jews of Medina constantly underestimated the Aws and Khazraj tribes due to their lack of knowledge about the Prophet and emphasized that a Prophet would emerge from among them. The mushriks of Madina felt very uncomfortable with this situation of the Jews. As mentioned before, these kinds of reasons inclined the people of Medina to the Prophet. So, they wanted to get an edge over the Jews.^[53]

There had been the war of Bu'ath between Aws and Khazraj not long ago. Therefore, the parties still nurtured hostility towards each other. They did not even dare to enter each other's neighborhood. The tension between them did not come to an abrupt end even after Islam. These tribes did not want to pray behind each other. When the Prophet (pbuh) came to Quba, those who hosted him were the sons of Amr b. Awf from the Aws tribe. When the Prophet asked where As'ad b Zurarah was, they said, "He killed someone from our tribe in the battle of Bu'ath. That is why he cannot dare to come here". A few hours later, at the end of the night, the arrival of As'ad by covering his face surprised the messenger of Allah. As'ad expressed his love for the Messenger of Allah by saying to the Prophet: "You are in a place, but how can I not come to greet you even if it costs my life?" The Prophet asked the people of Aws for assurance of safety for As'ad, who spent the night with him. In the face of this unexpected request, the people of Aws hesitated. The Prophet (pbuh) made great efforts. In the end, they all together said that they gave him an assurance of safety. After that day, As'ad was able to visit the Prophet comfortably whenever he wanted. ^[54]

[53] Hamidullah, 1/137-138.

[54] Hamidullah, 1/139.

I. The Quraysh Gather against the Prophet (pbuh) and Muslims

When the Muslims began to migrate secretly, a group of Meccans soon gathered to discuss the situation because the mushriks were very afraid that the Muslims would become stronger in Yathrib and take Mecca out of their hands. Assassination attempt on the Prophet was accepted among many ideas. The task was also given to a group with one member from each tribe.^[55] Thus, the entire tribe would have taken responsibility, but it did not go as it planned. The Prophet's aunt Ruqayyah Bint Abi Safiyy Hashim, who learned about the assassination attempt, notified the Prophet. The Prophet immediately went to Abu Bakr and brought forward the date of migration and said that they should leave Mecca as soon as possible. Because the Prophet did not say anyone other than Abu Bakr, did not choose the route followed by the mushriks, and hid for a while in the Cave of Thawr, they could be able to reach Medina safely.

J. First Steps for Hijrah

The Messenger of Allah and many Companions, such as Abu Bakr, emigrated at night. Some of them did not feel the need to hide it. For example, Omar, Ayyash ibn Rabi'ah and Hisham b. Abi'l as agreed to set out together. Since Abu Jahl could not say anything to Omar, he confronted Ayyash and said that his mother had vowed that she would not comb her hair, nor take shelter from the sun until she saw him. Ayyash was very upset when he learned this. Although Omar said it was a ruse, Ayyash, who loved his mother very much, gave up emigration. Having reached his goal, Abu Jahl immediately caught Ayyash and had him chained. Hisham, too, was chained and imprisoned by the mushrik family, who learned that he was preparing for the hijrah. These two Companions were imprisoned, chained to their feet until the Prophet secretly sent a man to rescue them.^[56]

While powerless Muslims were committed to prison to prevent them from hijrah, the properties of some Companions were confiscated by the mushriks. When Suhaib al-Rumi accepted Islam and wanted to migrate to Medina, the Meccan mushriks went to him and said, "You were very poor when you came to us, then you became rich because of us. Now you want to go with this fortune. No, you can never do this". Suhaib asked if they would let him go if he left all his property. The mushriks allowed him to go. This attitude of his was very pleasing to the Prophet (pbuh).^[57] Even a verse was revealed about him.^[58]

[55] al-Tabari, 3/117.

[56] Hamidullah, 1/144-45.

[57] Hamidullah, 1/145-46

[58] And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves. al-Baqarah 2/207.

G. Ansar Waits for the Messenger of Allah

The Prophet (pbuh) stayed in Quba for a while during his journey in strict confidence and built the first mosque there in Islamic history during his stay. Albeit the broiling hot of the sun, the people of Yathrib waited for the Prophet outside the city for days. When they first saw him and his companion, there was great enthusiasm in the city. They rushed to him with great longing. At first, they were not sure who the Messenger of Allah was, as most had never seen the Prophet (pbuh).^[59] They understood who the Prophet was, who was shaded under the date tree with Abu Bakr, because Abu Bakr got up to shade him.

The Prophet entered Medina in 622 on the 12th day of Rabiul-Awwal.^[60] Ansar competed with each other to have the honor of hosting the Prophet (pbuh) in their house, and they embraced both the Messenger of Allah and the Meccan Muslims who emigrated.

Conclusion

The treaties of Aqaba have great importance in Islamic history, as they are the first steps for Hijrah. With these steps, Muslims would be able to establish a city-state in a short time, command many places and increase their population. In this context, the tribes of Aws and Khazraj are of great value in the eyes of Islam. The Prophet (Pbuh) and the Muslims will leave behind the years of Mecca, which passed with persecution, torture, and deprivation, migrate to a place they have never known and will become brothers with people they did not know before.

The Prophet (Pbuh) had been inviting different tribes to Islam for a long time. However, the time spent in Mecca was getting harder for the Messenger of Allah and the Muslims after the death of his wife Khadija, who supported him the most, and his uncle Abu Talib, who patronized him by protecting. The Prophet (Pbuh) resorted to going to a new place and demanded protection from people alongside conveying the message. Although these talks were sometimes prevented by the mushriks and remained inconclusive due to the refusals, he patiently continued his search. Again, a meeting at night with people he didn't even know who they were, ended up a result that would change the fate of all Muslims. This meeting, which was considered as protection for one side and salvation for the other, enabled the people of Yathrib to be passionately attached to the Messenger of Allah, and as a result of the pledge of allegiance and the guarantee they gave to the Prophet (Pbuh), the Muslims decided to emigrate altogether. Thus, Muslims will no longer be an oppressed, despised, and excluded minority and will become a state that can make decisions, dominate, and be obeyed.

[59] Khalife b. Khayyat, *Tarihu Halffe b. Hayyât*, trans. Abdulhalik Bakır, (Ankara: 2001), 79.

[60] Khalife b. Khayyat, 80.

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