

The Impact of Prophetic Hijrah on the Societies of Makkah and Madinah

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Abstract

The aim of Hijrah is philosophically viewed as a way to spread Islam wisely. This was by Allah's guidance and directive amidst the very bitter atmosphere in Makkah at that time against the early followers of the Islamic religion brought by the Rasulullah (pbuh). The prophetic Hijrah observed from the way it impacted Makkah and Madinah's societies can be construed as a very important event that provided us with a variety of messages. It also acts as a reflection of our contributions to da'wah and the roles we can assume as good Muslims, by looking at what the Rasulullah (pbuh) and his companions had themselves sacrificed in the Hijrah. In short, Al-Hijra is the time when the Prophet Muhammad (pbuh) and his followers moved from Makkah to Madinah, where they set up the first Islamic state. Islam needed to expand and spread in the world, so the migration resulted in the expansion and preservation of Islam and Muslims. The Rasulullah (pbuh) migrated to Madinah when his enemies in Makkah mistreated him and his followers. It is a fact that the early Muslims in Makkah were greatly troubled by the unbelievers of Quraisy, the tribe of the Prophet (pbuh). The Rasulullah's (pbuh) popularity in his da'wah efforts to invite his people to Islam was seen as threatening by the people in power in Makkah. The context of Hijrah was seen as urgent and timely as the unbelievers in Makkah had escalated the persecution against Muhammad (pbuh) and his followers. This persecution and a directive from Allah were the main reasons for the migration.

Keywords: philosophy; prophetic Hijrah; Islamic State, da'wah.

Introduction

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provided us with a variety of messages. It also acts as a reflection of our contributions to da'wah and the roles we can assume as good Muslims, by looking at what the Rasulullah (pbuh) and his companions had themselves sacrificed in the Hijrah. Hijrah is the migration or journey of the Prophet Muhammad (pbuh) and his followers from Makkah to Yathrib, a city to the north of Makkah, later renamed by him to Madinah, in the year 622 (Brill, 2002).

This event marks the first year of the Islamic calendar and represents the starting point of the Muslim era. In short, Al-Hijra is the time when the Prophet Muhammad (pbuh) and his followers moved from Makkah to Madinah, where they set up the first Islamic state. Islam needed to expand and spread in the world, so the migration resulted in the expansion and preservation of Islam and Muslims.

The Rasulullah (pbuh) migrated to Madinah when his enemies in Makkah mistreated him and his followers. It is a fact that the early Muslims in Makkah were greatly troubled by the unbelievers of Quraisy, the tribe of the Prophet (pbuh). The Rasulullah's (pbuh) popularity in his da'wah efforts to invite his people to Islam was seen as threatening by the people in power in Makkah. The context of Hijrah was seen as urgent and timely as the unbelievers in Makkah had escalated the persecution against Muhammad (pbuh) and his followers. This persecution and a directive from Allah were the main reasons for the migration (Al-Faruque 2002). A coincidental reason was the invitation from Madinah's leaders for Prophet Muhammad (pbuh) to adjudicate in the disputes between the clans residing in the city.

The context

The aim of Hijrah is philosophically viewed as a way to spread Islam wisely. This was by Allah's guidance and directive amidst the very bitter atmosphere in Makkah at that time against the early followers of the Islamic religion brought by the Rasulullah (pbuh). The atmosphere at that time was full of opposition, insults, suspicions, severe allegations, torture and cruelty that came from the Quraisy unbelievers against the group who had embraced Islam, who were the early companions of Rasulullah (pbuh). The Quraisy infidels were so

insistent and sentimental in defending the teachings of their ancestors, leading to this violent opposition. They felt the dignity of their people was damaged by the presence of the new teachings brought by Muhammad (pbuh). Conversely, the community in Madinah, despite being in perpetual conflict with each other, later received Islam. Most of the people of the Aus and Khazraj, the two major tribes in Madinah, embraced Islam with the Prophet's effective and wise da'wah. Islam turned the warring communities of Madinah into a unified community. Due to this Islamic brotherhood, they looked forward to the presence of the Rasulullah (pbuh) and his followers if they wanted to migrate to Madinah.

The event of Hijrah in fact had changed the world after that forever. It highlighted the perseverance of the Rasulullah (pbuh) and the early Muslims through the difficult times. The Hijrah marked the beginning of the Islamic calendar known as the Hijri calendar. It was also after the Hijrah that the laws of Allah could be established, bringing justice and peace in the first Islamic State (Danner, 1999). As an important and significant event in Islamic history, Hijrah demonstrates that for people with faith, there is hope for ease after difficulties. There was also a great unity model among Muslims of different backgrounds. The brotherhood between the Muhajirun and Ansar was formed thus practically displaying Islam's system of brotherhood and equality. The Hijrah had also marked the beginning of the Islamic State under the leadership of Rasulullah (pbuh) which then became a reference for all state governance everywhere in the future.

Philosophical perspectives

Philosophically, the aim of Hijrah is not to run away from problem which may occur in the process of giving da'wah, but rather to establish the resolve in solving the problem. Running away actually implies the decision to stop the *da'wah* from being done. However, by doing this the problem in society will never be addressed, and continues to exist. What is the problem? Many people still have no *Iman* (the unbelievers), and this can be seen in their temperament, attitude and behaviour. Significantly, *Hijrah* as a movement carried out by the Prophet Muhammad (Peace be upon him) and his

companions from Makkah to Madinah, aimed to keep, maintain and uphold the message of Allah, in the form of Islamic *aqeedah* and *shari'a*, in order to achieve the mercy and pleasure of Allah SWT (Crone, 1994). This move, as we can see in the *seerah*, later brought a great impact to the success of the Islamic *da'wah* which was increasingly evolving. Hence the fundamental problem that has led to the migration has been solved. In fact, the *Hijrah* brought a significant impact not just to the Islamic world but also to world civilisation. There were a lot of lessons and guidance that can be inferred by studying the origin of the *Hijrah*. It did not merely signify a final destination for Makkah Muslims, but was also the beginning of a continuous effort to establish a strong and resilient *ummah*.

The Hijrah narrative

Here is a brief description of the migration of Rasulullah (peace be upon him) from Makkah to Madinah. There were two Arab tribes - Aus and Khazraj who lived in Madinah. Both came from the same ancestry but there had never been good relations between them. They were involved in fights and even had war, killing each other; the worst was at Bu'aath a place at Madinah city, where both had incurred vast casualties. They came to an agreement for a ceasefire, which provided an opportunity for them to look for allies to secure extra strength. The Khazraj allied with Yahudi people in Madinah. On the other hand, the Aus tried to look for other Arab tribes who would group up with them; headed by Abul-Haisar and Iyas bin Mu'aadz they make their way to Makkah with the intention to form an alliance with the Quraisy tribe who was a strong, influential and respected tribe among the Arabs.

Rasulullah optimised all opportunities to convey *da'wah* to those who came to Makkah to visit the Ka'bah and who believed in Allah. Rasulullah met the Aus tribe when he knew they came and asked them what their intention of coming to Makkah was, as well as the situation of Madinah and its people. Without delay, he made his *da'wah* to them by offering them something far better and more important than what the tribe wanted to achieve in Makkah on their trip. When they asked him what it was Rasulullah replied by saying, "I am a prophet

and a messenger of Allah, sent to all of His servants on this earth to invite them to believe and worship Him, and not to associate anything with Him, and I have been supplied by Him with a scripture that contains the teachings and the demand to follow the straight path which is blessed by Him”, at the same time he read a few verses from the Qur'an.

Upon hearing these verses, Ilyas openly told his group that what Muhammad said was really true, that there was something better and more important than what they had aimed for in their trip to Makkah. However Abul-Haisar was against him and he threw a handful of sand at Ilyas, who was the youngest in the group. In a different situation, a group of Khazraj tribe came to Makkah in the same year, during the pilgrimage season. Rasulullah met them and held some discussions with them, besides that he also gave them information about the religion of Islam which had been revealed by Allah to him, accompanied by the reading of several holy verses from *Al-Qur'anul Karim*.

Impressed by the statement of the Prophet and by the verses of the Koran they heard, they said to one another, “This is the prophet whom our ally the Jews have predicted will arrive, so don't let them overtake us”. After holding a discussion, the group of Khazraj tribe at last agreed to believe in the message of Islam, and to follow Islamic teaching completely. A leader of the group told Rasulullah that they had left their people in a state of hostility among the tribes, but with the demands of this religion that they will bring with them they can reunite despite the long hostilities and they could remain in brotherhood.

They went back to Madinah and asked their people to follow them, to believe in and devote to Allah and His Messenger. As it turned out the Islamic *da'wah* they brought from Makkah was accepted by the residents of the city of Madinah from the Khazraj tribe and also the Aus tribe. Hence, within a short time this Islamic teaching was widespread and had entered into almost all houses. Rasulullah s.a.w felt very happy and grateful to hear the news of the spread of Islam in the city of Madinah which was supported by the tribe of Aus and

Khazraj, the two strongest tribes in the city. This situation offset the stubborn attitude of the Quraish towards Rasulullah, with their cruel oppression and disturbances towards the followers of the Prophet. Also towards other Arab tribes who lived in Makkah and within its surroundings who also had discriminated against Rasulullah and his followers.

A year later came the time that was awaited by Rasulullah (peace be upon him) - the Hajj season where crowds came to Mecca. There were twelve people from Madinah, two from the tribe of Aus and ten from the tribe of Khazraj. They met Rasulullah (peace be upon him) to strengthen their Islam and give *bai'ah* to him in following the teaching of Islam. In fulfilling Rasulullah's (peace be upon him) intention to meet them again, they promised to meet Rasulullah (peace be upon him) again in the next year's Hajj Season. This arrangement was to be kept secret from the knowledge of the Quraisy people.

On the way home, Rasulullah (peace be upon him) took along with him his companion named Mush'ab bin Umair to teach Muslims in the city of Madinah the foundations of Islam, *Shari'ah* and the holy verses of the Qur'an. The spread of Islam in Madinah preached by Aus and Khazraj leaders created peaceful and harmonious atmosphere among the tribes that used to be hostile, who killed and who hated each other. They worked together to preach even to the other Arab tribes in and around Madinah. Amazingly, many have converted to Islam with this work.

As promised, the following year there were delegation of Aus and Kazraj (70 men and 2 women) who came to Makkah during the Hajj season to meet Rasulullah (peace be upon him). This meeting which had been decided in the previous year was to be held secretly in a place called Al-Aqabah at midnight, on the second day of Tasyriq (12 Dhulhijah) (Brill, 2002). During the meeting, Rasulullah (peace be upon him) was accompanied by his own uncle, Abbas bin Abdulmuthalib, and even though he still had not embrace Islam he still wanted to ensure that Muhammad (peace be upon him) would be protected and treated with respect on the land of the others. Rasulullah (peace be upon him) also asked for protection from them, Al-Barra'

bin Ma'rur who was the delegate's spokesman replied with guarantees - to safeguard the Prophet's (peace be upon him) safety as they would safeguard the safety of their own families, their wives and children.

Clearly the delegates had expressed their willingness to keep their promises and *bai'ah* as best as possible to protect, assist and accompany Rasulullah (peace be upon him) in his duty to carry out *da'wah* to uphold the religion of Islam even if it required sacrifice of life and property. Thereafter, they asked Rasulullah (peace be upon him) what they would get for this, and Rasulullah (peace be upon him) briefly answered 'Heaven'. Before the secret meeting ended, Abul-Haitam of the Kazraj tribe stood up and stated the agreement the Kazraj had with the Jews, and their intention to break the ties. They sought guarantees from the Rasulullah (peace be upon him) if the Rasulullah (peace be upon him) together with them could defeat his own people, would the Rasulullah (peace be upon him) return to his people. Rasulullah (peace be upon him) said: "No, not at all. My blood is your blood and since I have become one with you, your enemy is my enemy and your friend is my friend" (Razwy, 2015) .

Eventually, the news of the secret meeting was known by the people of Makkah and had reached the ears of Quraysh leaders. Their anxiety about the meeting indicated that Islam had begun to spread in Madinah and had been accepted by the Aus and Khazraj tribes. Thus the Prophet Muhammad (Peace be upon him) had gained new supporting forces for his efforts in spreading the religion of Islam. This caused more disturbances for the Muslims perpetrated by the Quraisy polytheists through various physical and mental torments, and the opportunity to worship and preach were increasingly narrowed and hindered. Seeing how his companions suffered greatly- oppressed by the ruthless and cruel Quraisy polytheists, Rasulullah (peace be upon him) suggested that they should leave the city of Makkah and to emigrate to Madinah, where they would be accepted and accommodated by their religious brothers and sisters with open arms (Danner, 2010) .

The Rasulullah's (peace be upon him) advice was accepted and obeyed by the companions as they were facing threats that had increasingly become dangerous ever since the news of the secret meeting at Al-aqabah was revealed. So they secretly emigrated to Madinah, group after group leaving the household, property and relatives to save their *Iman* and *aqidah*. This is a great blow to the Quraisy leaders when they found out about this smooth and open movement from Makkah to Madinah. They feared that if they did not take immediate action, then the influence of Rasulullah (peace be upon him) and his *da'wah* would be widespread, which will further diminished the influence of the Quraisy tribe, apart from the position, religion and customs that they had practiced over the years.

To cope with the dangers that they faced, the leaders and intellectuals of the Quraisy converged in Darunnadwah for an important meeting. One of them gave an opening speech expressing his disappointment when the Rasulullah (peace be upon him) and his companions who had continued to persevere and who did not give up, although their *da'wah* was rejected by them as well as other Arab tribes. He continued by saying that they had once felt happy with Abu Thalib, the uncle of Rasulullah (peace be upon him) who had died, as he was the only person they respected from the Rasulullah's (peace be upon him) family, and he was the reason that prevented them from doing anything bad to his nephew. But when Abu Talib no longer existed, Rasulullah (peace be upon him) had allied with the Aus and Khazraj tribes, both of whom were renown Arabic tribes in the battlefield.

Even the two tribes who were once hostile had been united by Rasulullah (peace be upon him) and together they eventually formed a very powerful force. He further added that the followers of Rasulullah (peace be upon him) had migrated to Madinah, surely Rasulullah (peace be upon him) would also go there too, then imagined Rasulullah (peace be upon him) moving his *da'wah* center there, where he established his forces, and then later attacked them in retribution to what they have done to Rasulullah (peace be upon him)

and his companions. Then the man suggested that they took immediate action upon Rasulullah (peace be upon him) before he moved to Madinah and become stronger with the help of the Aus and Kahzraj.

Several proposals were voiced after the opening speech but all were rejected, except the one proposed by Abu Jahal bin Hisyam, a Quraisy leader who hate Rasulullah (peace be upon him) intensely. He proposed a collective murder towards Rasulullah (peace be upon him) which should be carried out simultaneously by young men sent by each Arab tribe who lived in Makkah (Talib, 2017). In this way the family of Bani Abdi Manaf, that is the family of Rasulullah (peace be upon him) had no reason to avenge the blood of a certain tribe and would had to be satisfied by just receiving some money as ransom. This evil design was known by Rasulullah (peace be upon him) through *wahyu* which came together with an order to emigrate to Madinah following the footsteps of his companions who were already there. This order from Allah to him to immediately emigrate was conveyed to his best friend Abu Bakar Asshiddiq whom he invited to accompany him on his journey. This had indeed been the dream and desire of Abu Bakar, who could not get consent every time he asked for them to emigrate together with the companions who had departed earlier, but was instead told to wait for another opportunity.

Abu Bakar was very happy and quickly provided two camels. He had also prepared everything that was needed as a provision for the trip that was to be carried out at night. On the night that the Prophet knew of the evil plan of Quraisy to be carried out, he had ordered Ali bin Abi Talib to sleep in his bed using his coat as a blanket (Sallabi , 2014) . Then when it was late at night, Rasulullah (peace be upon him) came out of his house moving past the youths who formed a guard line around his house waiting for the right moment to execute the planned murder. The young men fell asleep when Rasulullah (peace be upon him) sprinkled a handful of sand on their heads while reading the Suratul Yasin verses 1-9 as he moved past them.

When the young men awake, they immediately checked the bed of Rasulullah (peace be upon him) and they really believed the man sleeping there was Rasulullah (peace be upon him). They were then ready to kill Rasulullah (peace be upon him) collectively. They had waited for Rasulullah (peace be upon him) to go out to behead Rasulullah (peace be upon him) with their swords. Each sword was marked with the named of the tribe that they represented. But when dawn came emitting a little sunlight, they realised that the person who was being watched and guarded overnight was not Rasulullah (peace be upon him). So they ran to the Quraisy leaders who had planned the murder to report the situation.

As the Rasulullah (peace be upon him) came out of his house that night, he immediately went to Abu Bakar's house. Abu Bakar was indeed waiting. They went out through the back door of Abu Bakar's house. They both walked to a hill called the Thaur that had a cave on its slope. The two of them entered the cave temporarily hiding from the hunting of the Quraish youths who were now uncertain after failing in their task of killing Rasulullah (peace be upon him). The Quraisy leaders were very disappointed and very upset with the escape of Rasulullah (peace be upon him). Abu Jahal immediately went to Abu Bakar's house seeking information about Rasulullah (peace be upon him), but Abu Bakar had disappeared.

Asma, Abu Bakar's daughter was slapped hard on her face when she simply shook her head when she was asked by Abu Jahal where her father went and with whom when he left the house. Then he led the group through the gaps of the city to track Rasulullah (peace be upon him) until they arrived at the slope of the Thaur hill. But the mouth of the cave where Rasulullah (peace be upon him) and Abu Bakar were in was clearly curtained with spider webs and two pigeon nests, thus it did not come to the mind of Abu Jahal and the others that there were people inside. Abu Jahal and Rasulullah's (peace be upon him) opponents then offered a reward of one hundred camels for those who

succeeded in finding Rasulullah (peace be upon him). A young man named Suragah bin Malik took this challenge in order to claim the reward being offered.

The Rasulullah (peace be upon him) and Abu Bakar stayed for three days and three nights in the cave. Every night Asma came to deliver food, Amir bin Fuhairah brought fresh goat's milk, and Abdullah, Abu Bakar's son went back and forth to the cave to bring news about the situation in the city and the search for Rasulullah (peace be upon him), including the news about the reward. While they were in the cave, every time Abu Bakar heard human footsteps and sounds, he felt sad and anxious. These emotions were his concern for Rasulullah (peace be upon him) whom he loved more than he loved himself.

Sadness and fear were clearly visible on Abu Bakar's face for Rasulullah (peace be upon him) in order to calm him said, "Do not be sad and fearful, indeed Allah is with us. He will protect us from the hunting of the *musyrikin*." After the pursuit of the Quraysh was stopped and the Meccans had despaired, Rasulullah (peace be upon him) and Abu Bakar came out of the cave. Abdullah bin Uraiqah was waiting for them outside with two camels which had been prepared earlier by Abu Bakar, they then began their journey to Madinah.

Shortly thereafter, Suragah bin Malik suddenly caught up from behind on horseback with a spear. For the desired reward he enthusiastically rode his horse as fast as possible in pursuit of Rasulullah (peace be upon him). However, as he closed the distance between him and Rasulullah (peace be upon him), at a distance when he was ready to throw the spear, his horse's foot suddenly sank into the mud overthrowing both the rider and the galloping horse. Concurrent with that, a heavy wind blew and spread dust and smoke around him obscuring his view. Suragah realised that the incident was a sign that Rasulullah (peace be upon him) and Abu Bakar were both protected by a supernatural power, hence, that he humbly begged Rasulullah (peace be upon him) to forgive him and to release his horse, and

promised not to pursue Rasulullah (peace be upon him) anymore. He also promised to return to Makkah and not to disclose to the Makkah *musyrikin* about the journey of Rasulullah (peace be upon him) (Manshawi , 2013) .

The Rasulullah (peace be upon him) forgave Suragah and prayed to Allah to release the horse. The horse suddenly stood upright again. Suragah therefore returned to Makkah with his promise to keep what he had experienced to himself. The residents of Madinah, especially the Muslims from the tribe of Aus and Khazraj after hearing the news of the departure of Rasulullah (peace be upon him) from Makkah were prepared to wait, with some of them going out to the city's border every day in anticipation and did not go home before sunset. After a few days of waiting, the day arrived when Rasulullah (peace be upon him) set foot in a place called Quba' and he was there for three days and three nights residing in the house of Amr bin Auf to relieve twelve days of physical strain riding on camels through the barren desert. Before continuing his journey to the city of Madinah, Rasulullah (peace be upon him) had established the famous Quba mosque, the first mosque that was built by him (Brill, 2002) .

Rasulullah (peace be upon him) with Abu Bakar then entered the center of Madinah amidst a rousing welcome from the residents who were singing songs of welcome and reciting poems. The leaders of the Bani Aus and Khazraj scrambled to hold the reins of Rasulullah's (peace be upon him) camels, each of them expecting Rasulullah (peace be upon him) to live in their respective home (Al-Tabari, McDonald & Wat,1998). After some occurrence, shortening the story, Rasulullah (peace be upon him) descended from the camel to stay at Abi Aiyub's house (Brill, 2002) . A few days later Rasulullah (peace be upon him) summoned his companions who had migrated from Makkah (who were later known as Muhajirin) and Muslim companions who were indigenious in Madinah (later known as Ansar)

to gather, and established ties of brotherhood between the two groups (Razwy, 2015).

Summary

Hence, this is the events in chronological order of the *Hijrah* from Makkah to Madinah. However, there are also other things that need to be highlighted. The *Hijrah* of Rasulullah (peace be upon him) to Madinah offers important lessons in leadership. When Makkah Muslims migrated to Madinah, they were welcomed by Madinah Muslims. The Prophet Muhammad's leadership was able to unite two Muslim communities, who originally were of different sects and religious beliefs, just on the basis of faith. His position as the leader in Madinah stemmed from the essence of power bestowed on him by society and also through divine authority.

The Prophet took the position of leadership as a trust from the people of Madinah and also from Allah. Therefore, a lesson to be learnt from this is the importance of upholding trust and justice among leaders. Other lessons from hijrah is when the Prophet brought together different tribes, cultures and religions. The people of Madinah were taught to be more kind, compassionate and giving towards one another. The kinship formed between Makkah Muslims and Madinah Muslims, the end of intertribal conflicts between the tribes of Aus and Khazraj, and the acceptance of other religious communities as part of Madinah society, paved the way for the establishment of a strong and stable nation under the leadership of the Prophet Muhammad (Peace be upon him).

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