An Anniversary of Fourteen Centuries of the Advent of Islam to Africa

The International Conference

ISLAM IN AFRICA

L'Anniversaire de Quatorze Siècles de l'Islam en Afrique

La Conférence Internationale

ISLAM EN AFRIQUE

26-27 Nov 2006

6-7 Thu-al Gaida1427

9th Book - Conference Papers

9ème LIVRE - ESSAIES
The first Islamic Immigration: Immigration to Abyssinia

Dr. Rizig Ahmed Hajar

Preface:

Abyssinia is considered to be the first state, after Hijaz and the Arabian semi-Peninsula, which was acquainted with Islam, the first asylum for Muslims, where Muslims led a secure and tranquil life under the prolonition both the Abyssinian king a Naghachi-who was notorious for his equity and hospitality to foreigners.

The relation between Abyssinia and the Arabian Semi-Peninsula is very ancient, for Abyssinia is the nearest region to Arabia particularly its southern parts. Arabian emigrants, particularly the inhabitants of the south (the Yemenes and the Hadharimats) constituted a great part of the population fabric of this African plateau. Southern Arabs were famous for their long experience in trading and travelling across the oceans. Further, the nearness of Eden Bay and Bat at Mandeb straight to East Africa facilitated commercial transaction. Furthermore, huge emigration waves have kept flowing into the Abyssinian region and flooded it with the Semitic Arabs through out extensive eras, so that these Semites have constituted, as afore-mentioned, a prominent racial element in the Abyssinian ethnic composition.

These factors, among others that we will deal with later, have contributed to making of Abyssinia a most

*Cairo University, Dar Alulum Faculty.*
favorable abode for Muslim emigrants who were running away from the tyranny of the Kuffar (unbelievers) of Mecca. These Quriaish masters have persisted in torturing the armless Muslims and have made it impossible for them to maintain peaceful co-existence between the contending parties. Hence Muslims ran away with their Islam to the tolerant Naghachi of Abyssinia.

We intend to survey the relationship between Abyssinia and Arabia in the pre-Islamic era as well as after the rise and spread of Islam. Muslims could not relapse into paganism or abandon monotheism: there is no God but Allah and Mohammad (S.A.W) is the seal of apostles. Mohammed is sent for all and sundry, from here to doomsday.

In the first chapter of this study we are trying to reveal the historical and social background for the choice of our prophet (S.A.W.) of Abyssinia as a political asylum for believers in Islam.

As to chapter two, titled ‘Emigration to Abyssinia’ we mean to portray the preliminaries and genuine cases for this emigration. Then we will tackle the events and eventualities of the first emigration. We will analyze them together with the second emigration to Abyssinia.

In chapter three, however, we will try to expand the consequences or results as far as the spread of Islam is concerned and the development of the stand point of the Arab pagans vis-à-vis their Muslim natives to conclude, we will lay our emphasis upon the most important findings of the study.
Chapter One: Abyssinia and its Relations with the Arabian Peninsula

1- In ancient Times

It has been historically established that strong relations have been maintained between Abyssinia and East Africa, in general, and the Arabian Peninsula, in particular, long ago.

Anthropologists claim that the inhabitants of Africa, particularly the Eastern regions, are of Semitic and hamitic origins. They have emigrated, since older times, to East Africa, from the Arabian Peninsula, particularly and precisely from the Southern regions.

The Arabian semi-Peninsula, for the anthropologists, is like a human dam where huge human waves have kept flooding with human immigrations since times immemorial. These immigrations have flown towards Africa across Bab al Mandab straight. The shore of Abyssinian eastern coasts have been great because of their nearness to the southern Arabian Peninsula other immigration waves have flown through Sinai semi-Peninsula (1).

The ‘Gala’ tribes are considered to be mostly of Hamitic origin they have immigrated to Abyssinia by crossing Babal Marbab straight and Eden Bay. They swept Abyssinia, filling its south and flooding regions like al-arus, ‘Harrar’, in the east. They reached ‘Dyssa’ river, in the west. They climbed the invincible plateau in the states of ‘shwah’, ‘alo-llo’ to – Lama, ‘gadrowa’ and ‘Mansha’. Coming across a fertile land, they shifted to agriculture, as a mode of earning their living because of intermingling with Semites.
The relations *between* Arabs and *Africans* (Abyssinians in particular) can be traced to very remote eras: it is difficult for historians to define precisely their starting point in history.

Arabs crossed the Eastern Coast of Africa, particularly from the coastal regions facing the Eastern African regions. Some of them settled down for good in these African regions where their trade flourished. They have founded Arabian Emirates in East Africa. Explorers who visited East Africa, Arabs and non-Arab alike, admitted that these Emirates in East Africa reflected a high degree of grandeur and civilization of their Arabs establishers.

A collection of favorable (geographical, social, political, economic) factors have contributed to strengthening the Arabian-African relations, their continuance and flourishing. These favorable factors facilitated the amalgamation of the Arabian immigrants into the original ethnic fabric of most of the inhabitants of Abyssinia and the rest of East Africa. This is why Abyssinians themselves often used to declare that they were the descendants of Kush, the second son of Prophet Noah (A.S) on the contrary, Al-Mas’udi advocates that Abyssinians were the offspring’s of Kush, son of Kan’an. AlMas’udi continues Noah’s children have scattered themselves on the globe. Kush went west wards, crossed the Nile. Then part of them roamed between the East and the West. They have mixed with the original inhabitants and have thus become “Makir; “Mashkir” Berber’ and the rest of the Negro groups.

The Arabian shoots were thus engrafted and the Abyssinian ethic fabric and their neighbors in the regions
of East Africa. This brought about the transfer of Arabian customs, activities and convictions into these regions. (4)

Geographical neighborhood is one of the prominent factors, which contributed to encouraging immigration from the southern Arabian semi-Peninsula to Eastern African Coastal countries.

The distance between Zanzibar and the Eden Bay does not exceed 1700 miles and the distance between Zanzibar and Masqat is nearly 2200 miles. The next door neighbors, to quote Copland, had to extend their activities and trade and transfer their civilization to the Eastern coasts of Africa.

Again, the climate factor has contributed to consolidating these relations: the winds blowing from the North and the Northern East and inversely at specific times, facilitated business transactions Arab sailors, with the passage of time, have acquired experience in the timings and directions of the winds, so that their journeys from the semi peninsula to the African coast, how long they would stay on this coast, etc. all this by now is well organized and in accordance with the regular wind seasons with which they are familiar.

There is a factor that concerns Arabs alone, Arab of the south of the Arabian semi-Peninsula particularly the Hadharmah and the (Amanians). The latter have been brought up in an ideal maritime environment; the background of this environment is however, repulsive. This is why they were obliged to sail to east Africa in small flows which have spread in the coastal peninsula like sifalah, Malindi ‘Mombassa and ‘Dar as-Salaam. They have thus contributed to influencing large regions of east Africa, with their language and civilization.
Abyssinia was the first asylum for Muslims. East Africa as whole was never a foreign region for Arabs. East Africa, on the contrary was so familiar on abode that their influence reached the extent of establishing Emirates therein.

G) The Era of the rise of Islam:
Trade has remained one of the major factors that determined the relationship between the Arabs of the southern semi-Peninsula and Abyssinia and the Eastern regions of Africa in general throughout centuries; there were no tensions or hostilities what ever between the two parties. Troubles began only when the Himyarite kings who lived in Southern Arabia have nursed growing expansionist interests in Abyssinia and occupied its Eastern costs. Abyssinians reacted by occupying Yemen in 340 A.D. this Abyssinian invasion, however did not stay long. During the rule of Aksum, Prince Azaria became Christian and declared Christianity to be the religion of his Abyssinian state in the year 350 A.D. Aksum was the capital of North Eastern Africa.

The Yemenese snatched the opportunity of Azaria's civil war in his kingdom and the two Yemenese kings emancipated their Kingdom and expelled the Abyssinians between 370 and 378 A.D. 

Half a century before the birth of our Prophet Muhammad (S.A.W) Abyssinians were able to vanish Zo Nuas, the last king of the Himyarite dynasty. Zonaas was overthrown by the Abyssinian king. His army consisted of 70,000 worriers. It was led by Aryat, Zo Nuas was killed and Abyssinians won the battle. Thus Yemen became part of Abyssinia after the year 523 A.D.
The Abyssinians attacked Yemen because of the pressures exerted on Yemen by the Abyssinian king or Naghachi Zo-Yezen was warred about the spread of Christianity in Yemen which Obliged him to coerce the Christians of Najran into abandoning altogether their Christian faith or, died otherwise by being burnt alive. Najran was the greatest Christianity centre in Yemen. They preferred martyrdom to faith betrayal. 

This was recorded in Quran as follows:
4- woe to the makers of the pit of fire
5- fire supplied (abundantly) with fuel:
6- Behold! They sat over against (the fire),
7- And they witnessed (All) that were doing Against the Believers.
8- And they ill-treated for no other reason than they behaved in God, Exalted in power, worthy of all Praise!
9- Him to who belongs the dominion of the heavens in the earth!

And God is intrus to all things. (9)

The king of Abyssinia wrote to the Caesar of Rome acknowledging him of what ZoYezen had done and asked him permission to retaliate. The Caesar ordered the Abyssinian king to march to Yemen. This was how Abyssinians could occupy Yemen. It seems, however, that the religious cause was only a camouflage, a pretext, so to speak. Thus war waged for political and economic motives. The Byzantine Empire sought to dominate the trade routes that linked her to the Indian Ocean, and hence, extend for political prestige over the Arabs in order to wrestle, the Persians. Again, Abyssinia sought to punish the Himyarites for their raids against the Abyssinian caravans in the Red sea (10).
One of the events that closely related to the relationship between Abyssinia and the Arabian Peninsula is the famous campaign waged by Abrahah, (the Naghachi king of Abyssinia) against Mecca. This campaign is well known in history as the story of the elephants.

Before the battle was waged, there had been disagreement between the Abyssinia military leaders after they vanquished. Abraha was vexed with Aryat who wielded all power in Yemen and gathered a lot of wealth for himself and his attendants Abraha revolted against Anyat and antagonized many Abyssinian against Aryat. They fought as one to one musketeer. Abraha was called al-ashram because Aryat removed part of his face with his spear. Abrah hit Aryat in the middle of his head and he fell dead. Thus Abyssinia sided with Abraha. The Abyssinian king an Nagachi appointed Abraha a ruler over Yemen. (11)

This short story is recorded in a brief Quranic verse Surah called the Surah al fil the surah of the elephant.

Exegetis have dealt with this military campaign considerably lengthedly, together with historians and biography writers, and explained the causes and consequences of this event; this attack was led by Abraha on Mecca.

Az-zamachchari narrates the Abraha bn Sabbah Allsharam king of Yemen, was nominated by the Abyssinian King( Naghaci) Ashamat, built a church in San'a which he called al-Qalis, He wanted thereby to divert the pilgrims from Mecca to San'a. An Arab from Kinanah has evacuated on it. Abraha was offended. He swore he would demolish at Ka'abah (God's House). He marched towards at Ka'aba, heading his army on an
elephant and which was called Mahmoud, Mahmoud was a strong, gigantic elephant, there were twelve more elephants. When he reached at ka'aba, Abdul-Muttalib came out to him and proposed to give him a third of Tuhama's riches on condition that he would go back home and leave the graced Bait (House) in peace. Abrah refused to compromise and put the elephants at the forefront of the army. Mahmoud came down on its knees and refused to go to Ka'aba. Then Allah filled the sky with black birds, others say that they were green. Other says that they were white. In the mouth of each bird and its toes three small stones were placed. On each stone the name of the doomed was written. The stone fell on the head of the worrier and came out of his anus. Thus they were exterminated in every path and well. Abrah died. His fingers dropped, his chest burst asunder. His minister abu Yaksum kept traveling to Abyssinia, a bird was hovering over him, until he reached his king an Naghachi. He told his king the whole story, when he finished, the stone fell on him and he died, too.

Ibn Kathir says what happened to Abrahah was a future portent, presentiment foreboding to prepare people for the divine message of the seal of prophets (S.A.W). Most historians say that our prophet (S.A.W) was born in the year of the story of the owners of the elephant. 'Allah has won victory against Abyssinia, Oh people of Quraish, Quraish not because you are better than them, but because Allah cares that his ancient house should remain intact until it is honored, glorified and sanctified by Muhammad's Mission, the seal of messengers (S.A.W)(13).
Between his birth and his message (S.A.W) many events have taken place. We will deal, exclusively, with the immigration of Muslims to Abyssinia. This is the topic of this research.

The Immigration of Muslims to Abyssinia:
Preliminaries and Causes
It has been narrated that Ibn Abbas (R.A) said;
When the Quranic verse 214 descended:
"And admonish thy nearest kinsmen, or prophet(S.A.W) climbed to the top of mountain Safa and said aloud: Oh off springs of Fihr, Oh tribes of Quraish, Oh off springs of Adi. All these peoples and tribes assembled before Muhammad (S.A.W). Those who could not themselves deputed representatives to act on their behalf.
Supposing of told you that horseman in the valley below have gathered together in order to raid you. Would you believe me?
They said: "we have never caught you telling lies”.
'I am sent to beware you for soon coming punishment that will be inflicted for those who believe me Abu lahab retorted, woo to you all the daylong: you have gathered us here near this.
Revelation or divine what answered back: perish the two hands of Abulahab! Perish Abulahb himself.

Muhammad (S.A.W) felt that the people of Mecca will confront him with what he would not like. In spite (S.A.W) of his eminent position among them, they will not leave him in peace, their leaders will oppress him and their rank and file would be abusing him. He will be met with surprise and derision. They were preparing to resist his call.
In the 'Musnad' of Imam Ahmed it was mentioned that Abu-Hurairah said he heard Abu Jahal saying 'does Muhammad continue to mix earth with his forehead in our presence? Yes he does. They answered. He swore by 'Lata' and 'Uzza' he would press his forehead with earth. Our prophet (S.A.W) prostrated. Abulahab come to our prophet (S.A.W) then he withdrew because he saw his truthful of fire and hand the wings of the angels hovering over it, our prophet (S.A.W) said, "Had he come nearby he would have been reduced to pieces".

'Urwa Ibn Zubeir said: I asked Abdullahi Ibn'Amr to tell him about the worst thing the kuffar have done to inflict pain on him (S.A.W). He said, ' our prophet was performing prayer in the courtyard of Ka'ba Ughba Ibn Ma'at held him by the shoulders and wound his turban around his neck. He tightened his grip. Abu-Bakr intervened. He separated "Uqbah from the prophet (S.A.W) and addressed the Kuffar as follows" would you dare kill a man for saying Allah is his lord. And he came with challenging evidences that suppose that support his truth fullness. (16)

Other forms of prosecution were inflicted on the prophet (S.A.W). He subjected to scorn, derision and mockery. They threw filth in his house and put the bowel of a slaughtered camel on his back while he was praying, etc.(17)

Quraish, however, have failed to elemoralize Mohammad (S.A.W) by continuous prosecution, so that they changed their strategy: they tried persuasion and leniency. They combined threatening with temptation. (18)

In compliance with this strategy, they have delegated Utbah bin Rabia'ah to talk with our prophet
(S.A.W) on behalf of Quraish, said, son of my brother, you know that we hold in high esteem and are aware of you eminent status in the tribe of Quriash, you have confronted your people with a great challenge. You have divided your people. Listen to the offers I am making to you, see to yourself if you can accept some of them 'Utbu offered wealth, priestly, eminence, kingship our prophet (S.A.W) at once started to recite Surah Sajda till ayat 13 which reads as follows:

"But if they true away
say thou I have warned
you of a stunning punishment
A, of thunder and lighting
Like that which (overlook?)
The Ad and thamud"

On hearing this Quranic verses put his hand to his lip and got up heavily as if thunder were persecuting him. He solicited (S.A.W) to have mercy on his kins men. He came back to Quraish leader asking him to leave Mohammad (S.A.W)

Quraish did not, however lose hope. They made another attempt. They received from our prophet (S.A.W) a relentless answer. Addressing his uncle, he said:

I swear by Allah, dear uncle, had they put on my right palm the sun and on the left, the moon, I would not have abandoned this cause, up till our cause prospers or else I die for it. At first, he though that Abu Talib was forsaking him. Abutalib felt pity for his orphan grandson and said: say whatever you want to say I am not going to allow anyone to take you

The masters of Quraish have failed to incapacitate Muhammad due to his divine infallibility or immunity.
They have failed to render him any harm because his protection by his uncle Abu Talib unable to quench their anger with Muhammad (S.A.W) the masters of Guraish thy turned to the oppressed, their slaves and inflicted unbearable sufferings on them. Both the mother and the father of Ummar died and were martyrs. They were victimized to death for their fight for the cause of Islam (21).

Why were the Kuffar of Quraish adamant in their hostility for the new religion First, because Islam, strictly monotheist religion held in contempt paganism and the worship of any thing other than Allah. Idols, says Islam are incapable of benefiting or harming anybody, even themselves.

Second: the new religion calls for equity between people, whereas the Kuffar of Quraish enjoy exclusive all power, wealth and social eminence.

This is what prompted them to fight against Islam. They felt that the victory of Islam will jeopardize their supremacy over the whole of the Arabian semi-peninsula. This is why the Muslim Minority, led by our prophet (S.A.W) thought serious of immigration as an outlet for endless suffering. This outlet was Abyssinia. Indeed, why Abyssinia.
Chapter three:
Immigration to Abyssinia, Eventualities and lessons

For two consecutive years, Quraish has persisted in hatching out evil plots against Mohammad (S.A.W) and his companions and in injuring them. The people of Quraish were convinced that they would not hurt Mohammad or silence his call for Allah (S.A.W), for Allah ordered him to disseminate the call for Islam (Surrender to Allah) and Allah is protecting him from their evil blessing 'Oh Apostle! Proclaim The Message which hath been Sent to thee from thy lord If thou didst not, thou Would not have fulfilled And proclaimed His Mission And God will defend thee From men (who mean mischief) For God guideth not Those who reject Faith (Surah Maida, verse 70)

Again, the standpoint of Abu Talib which consisted in defending and protecting him (S.A.W) has thwarted their efforts to impair him. His uncle was inveterate intact in defending and protecting him.

They won’t reach your the whole of them, Until I’m buried and cushioned into earth’. Because Mohammed was not accessible to Kuffar, by way of displaced aggression, harassed they oppressed armless Muslims. They tortured them insufferably, so that Ammar’s parents have died in torture (R.A) for fear that
his companions might whatever, he advised to immigrate to Abyssinia. 
The question now is why has the prophet selected in particular asylum for his companions Abyssinia? He has chosen Abyssinia in particular for two following considerations:

One According to Dr. Ahmed Shallabi, our prophet (S.A.W) never thought of directing his companions to any of the Arab tribes, because he knew beforehand that they would reject his call and declare their rejection during the pilgrimage season a courteous gesture which they would willing pay so as to please Quraish. The prophet (S.A.W) use uncertain about ending his companions to the countries to the people of the Book Jews and Christians for they were compelling with one and they did not accept to have a third rival. The people of Quraish were supercilious, that is naughty and arrogant. Yemen was colonized by Persians who were Magians who do not believe in revealed religions. The king of Persia sent for his attendant in Yemen Bozan to send two strong men to Prophet Mohammad (S.A.W) and arrest him and bring him to KIssra, the king of Persia. Our prophet (S.A.W) was aware of the wide distances the to be traveled from, Hijaz to H. irah, as sham and Yemen. Moreover, Quraish had commercial interests in these countries and had regular trade journeys with them It was unsafe to make such long journeys among tribes, that may have commercial business with Quraish (22).

Two: Abyssinia was well-known to Arabs since long Arab tribes had a felt presence into commercial ships used to sail between it and Arab countries, to and fro, at
fixed times. There was a great danger for Muslim immigrants to make such a long journey.

Three: our prophet made all the necessary presentations before allowing his followers to immigrate. He maintained correspondence with an Naghachi the king of Abyssinia. An Naghachi accepted to give Muslims assylum and to protect them.

**The First immigration:** Ibn Al-theer mentioned that our prophet (S.A.W) felt that his companions were endlessly tortured whereas he was castled by infallibility (Afia, Isma) and was protected by his uncle. He himself could not defend them. He told them it was advisable for them to go to Abyssinia. An-Naghachi did not do injustice or allow his citizen to coerce foreigners in his country. May Allah provide you with salvation by traveling to Abyssinia. Thus Muslims left Arabia for Abyssinia in order to keep intact their belief. That was the first immigration in Islam (23).

The sources of prophetic biography and historical writings were all agreed that this immigration took place in Rajab of the 5th year after the prophet’s mission. Muslims stole them selves away secretly. They were eleven men and four women. When they reached show aiba, they were lucky enough to find two ships ready for sailing, they paid half a dinar, each, Qurianish came two after them. When they reached the sea, the tow ships have already sailed. These Muslim immigrants said when we reached the Abyssinian land; we were hospitably received by the king and his people. We felt secure. Nothing was there that jeopardized our faith (imam) we could warship Allah in peace. Nobody turn us. Nobody made us hear insults (24).

22
Zo- Nurain, Uthman bn ‘Affan and his wife, Ruqayyah (the prophet’s daughter) were the first immigrants to Abyssinia. In Sahih at Bukhari, Anas reported that our prophet that he hat not received news about Othman and Raqayyah (R.A) and their immigration.

A woman told him that she saw them. Osman was carrying Ruqayyah on a donkey. The prophet (S.A.W) said May Allah be their companion Osman was the first immigrant who traveled accompanied by his wife (family), after Lut (25)

As to the rest of the immigrants, Ibn Ishag and the other biographers mentioned Abdu Rahman bn Saf, Zubeir bn Awwam, Abu Huzaifah, bn Utbah, Musab bn Umai r, Abu Muslimah bn abd AlAsad Othman bn Mazun, Amir bn Rabiah, Suhail bn Baydhaa, Abu Sabrah bn Abrahman AlAmir, Hatib bn AlAmiri. As to the female immigrants, they were Sahlah bint Sahl, Abu Huzaifa’s wife, Um Salamah bnt Abu Umayyah, the wife of Abu Salamah and Laylah bint Hathmah, the wife of Asim bn Rabiyah. (26)

It was mentioned in Sahih al Bakhari that Abu Bakr (R.A) wanted to join the other immigrants to Abyssinia for the first time to save their skius. It seems that he lost his way by taking his way to Yemen till he reached Burk Al-Ghimad, i.e. about 5 rights away from Mecca, In Burk al Ghamad, he met Ibn Ad-Dahinah, one of the allies of Banu Zahah Zahara was one of the Quraish tribes.

He asked Abu Bakr when he wanted to go Abu Bakr said hi people forces me to leave my home in Mecca. I want to roam over the globe and worship my lord, meanwhile Bn Daghnah said to him, a man like you is not be expelled or to expel. You help the money less,
you give the nearby, you support your kinsmen, you offer food to the guest and you assist people in adverse times.

Thus bn Daghnah entered Abu bakr in his neighbourhood. He gave him protection from the kuffar of Quraish and he brought him back to Mecca with him.

Quraish ceased to provoke abu-Bakr since bn Daghnah spread the umbrella of (Ijiharah) neighborhood on him.

But Quraish demanded that his worship be in his house, and silent, not aloud. Soon Abu Bakr recited the Quran in aloud voice and could help shedding tears and sobbing this attracted the attention of the Kuffar's children and women, their wonder and their curiosity. Quraish demanded of bn Daghnah to forbid abu-Bakr from loud worships abu-Bakr was to chose between silent reading and giving bn –Sahiah back his neighborhood. Abu-Bakr he would give him his neighborhood and would satisfy himself with Allah's neighborhood.

Allah, for some reason or another, chose to keep Abu Bakr in Mecca in the neighborhood of Allah and His prophet (S.A.W)

Here we come to the end of narrating the eventualities of the first immigration to Abyssinia.

Certain events in the looks of Islam history and prophetic biography give on to understand that the first Muslim immigration to Abyssinia was made by a diplomatic delegation sent by the prophet (S.A.W) to negotiate with an Naghachi and investigate into the possibility of welcoming of Muslim immigrants, offering them asylum and protecting them.

If this hypothesis be true, it is reasonable as a justification for their nature to Arabia after two months from their
departure for Abyssinia. For they left Mecca in Rajab in the 5th year of the prophetic Mission. They stayed in Abyssinia in Shaban and Ramadan and came back to Mecca in Shawawal. The delegation comprised merchants, orators, and people who were well versed in Abyssinian affairs and conditions they spent this period in negotiating with the Abyssinian king for the sake of their persecuted brothers in Mecca. On his parts, an Nakhchi sent an Abyssinian delegation to the Prophet (S.A.W) in Mecca. After the return of the Abyssinian delegation (all the members of the delegation were converted to Islam) an-Nagachi welcomed the Muslim immigration to his country.

According to bn Ishaq and other prophetic biographers and historians, the Abyssinian delegation consisted of twenty men, they entered the mosque, talked to the prophet (S.A.W) asked him questions and answered his questions, where as the maser of Quraish were in their dubs around the Ka'aba.

As soon as their question and comments were over, he invited them to embrace Islam and recited relevant verse, they shed tears of belief and acceptance and responded to his call and strongly believed him.
When they left, Abu Ghahal bn Hisham faced them in a group of Quraish Masters. Said, ' May Allah thwart your wishes, you failing travelers. Your people sent you to bring them news about the man ' the prophets (S.A.W) as soon as you sat down you hastened to abandon your religion and to believe him? We do not know of any travelers who are more foolish than you'
The delegation said' Peace be upon you we won't compete with you in foolhardiness. We are responsible for what we do and you are accountable for your own deeds.

When the prophet (S.A.W) ascertained in the truthfulness of an-Naghachi, he ordered Muslims to immigrate to him (28)

The story of an- Nagachi's delegation to the prophet (S.A.W) carried within it plausible evidences that could help us understand why the first immigrants returned from Abyssinia after two months only.

Some exegetes gave an erroneous explanation based on the story of Al-gharaniques, i.e heathen idols
In answer to the question why the prophet's companions returned from Abyssina so soon, Abu Sa'ad in his Tabaqat says:" Mohammad bn Omar told me that Yunus bn Mohammad bn Fudlalah az-zafri on behalf of his father and Kutheer bn Zaid, on behalf of abu Al-Muttalib bn abd allah bn Hintab, they said ' The messenger of Allah (S.A.W) felt deserted by his people . He found himself done and wished that Allah would not descend verses of Wahy that abused them and their gharaniques headthen idols'
He approached. They came near and nearer to him. He recited to them surah an Najm or the start.
When he reached these verses:
Have you seen
Lat, and 'Uzza
And another
The third ( golden Manat)?
Satan ushered two words in his mouth. The prophet (S.A.W) pronounced them. Then he continued reciting the
Surah to the end. Surah an-Najam ended with this verse"
But fall ye down in prostration to God and adore Him).
The prophet prostrated and so did all his people. They
were satisfied because the satanic verse attributed
intercession to their idols there gods, they proclaimed,
interceded to them before Allah.
In the evening archangel Gabriela and drew his attention
to the satanic verses, even since they were abrogated, even
detected from the Glorious Quran.
The Quran summarizes the story of al Gharinigues as
follows
And their purpose was
To tempt thee away
From that which we
Had revealed unto thee,
To substitute in our name
Something quite different:
( In that case) behold!
They would certainly have
Made they ( their) friend 'Surah Bane Isra'il verse 73
Bn Sa'ad continues his narration as follows:
This prostration story has circulated so widely that it
reached Abyssinia. The companions of the Prophet
(S.A.W) heard that the people of Mecca had prostrated,
behind the prophet (S.A.W), including at Alwalid bn al
Mugherah and Abu-ohayhah. The first Muslim
Immigrants to Abyssina, continuous Saad, since even at
Walid and Abu Ohayha became Muslims. What are we
staying in Abyssina for our peer our clans to any other
abode. So they came back to Mecca. An hour before
reaching Mecca they met a caravan from Kinanah. They
asked them about Quraish the Kinanah people said,
Mohammad praised their heathen idols, so that they prostrated with him (S.A.W) and his companions. Mohammad abused their Mohammed resumed in resulting their idols and hence they became hostile again they resumed aggression. That was hens we left them.

They convened. They though holy returning to the land of Abyssinian. Then they said" we have reached Mecca. Let us see ourselves what Quraish is doing whoever wants to, may come back later. The story teller, the writer of Tabagat finishes this story as follows.

Abu Baker Abd an Rhman said,", they entered Mecca they all entered with a neighborhood I.e. protection save bn Mas'ud who stayed a little time in Mecca and went back to Abyssinia.

Mohammad bn Omar said, "they left Mecca in Rajab, they stayed in Abyssinai the whole of, Shaban and Ramdan, the Sajdah (prostration) was in the month of Ramdan, they set out for Mecca in Shawwal, in the 5th year. (29)

Bn Ather in his History has registered this story,, i.e the strong of the first immigration of Muslims to Abyssinia. Sheikh Mohammad 'mentioned it in his prophetic biography Sirah Nabawiyah. Strange enough he mentioned it without comment or criticism, Mecca the contemporary writers quoted from Ibn al-atheer and Mohammad bn Omar the first story of Muslim immigration to Abyssinia.

Other versions made additions, for example, their claim that the statement 'those supreme idol can be solicited for intercession was uttered by Satan, that only the Kuffar hear it and hence they prostrated with the believers.
If we accept this story as an explanation for the return of Muslim emigrants from Abyssinia to Mecca we will be controlling the issue, divine revelation Why, not to mention the oppositions of this story with the infallibility of prophecy which is a basic tent in Islamic convict many of Ulama have opposed this version e.g bn Kathir who force its Isnad he, chained of reporters rather weak.

Sheikh Mohammad al Ghazali attacked this versus vehemently notices was possible between Kuffar's belief in the pluralism of God and his unity in Islam. Islam is strictly monotheist. Again, the insertion of this statement which is little eloquent constitutes sharp contrast with eloquent flow of Quoran. Further, how dare attribute female offspring's to Allah the angels where as you are you prefer male ones. It is about to accuse Mohammad (S.A.W) of struggling what is no part of Quoran into it

And if the apostle
Were to invert
Any saying in our name,
We should certainly seize by his right hand
Then cut of the artery
Of his heart
Nor could any of you
With hold him
( from our wrath) Surah Haqqa,
Sheik al Ghzali explains the prostration of Kuffar by the thundering tone of these Quranic verses. In other words ,they prostrated out of fear. (32)

Other opponents to the story were al Qady'yad , bn Hajar, alsniknat Albari . According to him of Hadiths on this story are false if not weak.
Those who have doubted the authenticity of this story are right. This story from its beginning to its end does not sufficiently justify the return of the first immigrants to Mecca.

The story furthermore is not compatible with the event that the prophet (S.A.W) had sent a delegation asking an Nagachi permission to allow Muslims a sojourn in Abssyina and that an-Naghachi accepted to offer Muslims an assaylum in Abyssina and to protect them. Bn Ishiaq makes such a claim and step that an-Nagachi sent a delegation to our prophet to investigate into Islam. Allah mentioned all the members of this delegation were converted to Islam. His is corroborated by what abu Ghaial said to them. The first immigrants, however, returned to Mecca only to be surprised by the intensification of torture of Muslims. This is why the immigrants entered Mecca either by neighborhood or clandestinely. (34).

The Second Immigration:

Bn Sa'ad narrates in his Tabagat on behalf of Um Salamah ( R.A) the following: when the companions ( R.A) of the prophet (S.A.W) came back to Mecca from their first, their people and their clans attacked them ferociously and subjected to untold suffering, so that the prophet ( S.A.W) gave them permission to go back to the land of Abyssinia (35), the second Muslim, immigrants were eighty three men eleven Quraish women and seven foreign ones. Their sojourn in Abyssinia was magnificent Quraish got furious and restless because the Muslim immigrants’ found at a secure abode where they enjoyed proluision and freedom of worship. This is why Quriah
decided humming them drown and, if possible, bringing them back to Mecca. It is mentioned in al-Fah vabbani (divine Revelation) that they sent Amr bn Alas and 'Umarah bn al-Walid to an Naghachi together with a present and request the king of Abyssinia to expel them so that they go back to Mecca.

When they entered an-Nahachi's court they prostrated before him. They came to him from his right and his left. They said to him, 'a group of our cousins have descended on your land, they have done without us and renounced our religion. The king said where they are. They said. They are in your lands so send for them to come. He sent for them. Ga'afar bn Abu-Talib said, ' I am your orator today they obeyed him. When he entered the palace, he saluted without prostrating 'Amr bn alas and umarah bn al Walid noted that Ga'afir did not prostrinate and asked him why he didn't. Ga'afar said, ' we Muslims do not prostrate save for Allah (S.W.T.) The King said' what is the significance of this prohibition? Ga'afar said, Allah had sent us His messenger. He ordered us not to prostrater save to him (S.W.T.) and ordered us to perform prayer and to pay alms (Zakat).

'Umr said' they fifier with as for us Jesus bn Mariam is concerned. An Nagachi sadi, what is that you say of Jesus. And of his mother Ga'afar said, we say what Allah (S.W.T) said. He is the word of Allah and He bestirred on Mariam, the virgin, albatul and a spirit proceeding from Him, and human being co-habited with her. Raising a dry branch from the ground, he said, oh Abyssinians, priests and monks, I swear by Allah that these Muslim immigrants do not exceed what we say the worth of this dry branch? Welcome to you, our guests, and welcome to
what you brought with you from him, I witness that he is the messenger of Gods the one we find in the Bible, the Apostle, whom Jesus gave happy tidings Of. Settle wherever you want to settle. Had it not been for responsibilities I am holding here and now as a king, I swear by Allah that I should have reached him myself in order to be his shoe-bearer and prepare his ablution.... then an Nagachi ordered that the Kuffars’ present be given back to them and that was done. (36)

Bn Hisham tells the same story in a more detailed manner. He mention that an Naghashi asked Gafar bn Abu TULib, have new part of the Book became with from Allah Ga’aifar answered in the affirmative An-Naghachi told him to recite it Ga’afer recited to him part of the opening of surah Marim. The Abyssinian king wept till the tears moistened his beard. Sodid the Arch-bishops until their books became wet on hearing what recited to them, this ( the Qur’an) and what Jesus brought with him come from the same Niche ( mishkat) Go away. I say swear with Allah I will never give you my guests. (37)

On quitting an-Naghachi, Umr said, I swear with Allah I will bring with me tomorrow what will exterminate them to the roots. I will tell an Nagachi that they say that Jesus son of Mariam is slave. He requested to see an-Naghachi the following day he said to him. King do cousins say something aback Jesus, son Mariam which is unswayable. He sent for the Muslim immigrants. He asked him had do you say of Jesus. Ga’aifar said, we say what our prophet (S.A.W) had brought to us: he is the slave of Allah, His messenger, His spirit, His Word He threw to Marriam, the virgin al-Batul An- Nagachi said, I swear by Allah that did not differ an iota from what Jesus brought with him.

32
Then he said, 'go people, you are shaum (secure) in my land. Whoever insults you, will be duely punished.

Some of the Muslim immigrants went back to Mecca, some remained in Abyssinia tell the seventh year of immigration (Higra) (38)

Thus the Quraish delegation went back to Mecca vanquished and demoralized. Umr's tricks were of no avail, Qur'aish failed to quench her thirst for revenge, to satisfy her rancor against Islam and Muslims except within Mecca. She has shown more persecution towards the weak Muslims. Muslim immigrants in Abyssinia were secure and tranquil till they heard of the immigration of the prophet to Medina and thirsty three men eight women returned to Mecca, town men died in Mecca, seven men were arrested and twenty four men witnessed (Participated in Badr). (39)

Chapter Four:
The consequences and Results of Immigration to Abyssinia

The important consequence and results of the Muslim immigration to Abyssinia and their residence from the persecution of the Kuffar of Quraish can be summed up as follows:
1- the Heightening of war and harassing effect on the prophet and his companions

the mother of Muslims Umm Salamah (R.A) said that an-Naghachi refused to take the presents of Quraish and gave them back to them as camouflaged bribery. Allah has returned his kingdom to him with not trebling. He won't accept bribes in his returned kingdom. (40)
The first manifestation of Quraish hostility to Islam and Muslims was their unanimity in boycotting bano Hashim and bano al-Muttalib. They have pledged one another not to transect anymore with these two house holds, never to marry with them, never to make commercial deals with them, until they deliver the apostle of Allah so as to kill him, they wrote, to this effect, a sahifah (covenant) and hung it inside al-Ka'abah, they managed to stick to this covenant for two or three years until they sapped their vitality and drained their forbearance. No assistance came to them except clandestinely form Quraish.

Thus the prophet (S.A.W) and his companions ( R.A) remained corroded and deserted in abu Talib's Shit ( valley). Suffering grew unbearable, to the extent of eating the leaves of the trees. Some of the Qurish people felt pity for bano Hashim and bano Abd al-Muttalib so that they pledged to nullify as-sahifah and to take out of the Shib, among these pitiful people of Quraish was Zuhair bn Humayyah bn atiqah the aunt of the prophet (S.A.W) . It was him that argued his people to nullify the sahifah, It was abu Talib who told him that he had heard the apostle( S.A.W) claim that white ants had eaten the Sahefah, when they tore it, they found that his description of it (S.A.W) was identical. Thus bano Hashim and bano Talib went back to their dwellings after undergoing untold sufferings.
This sordid siege constituted on the forms of escalating the Kuffer's war against the prophet (S.A.W) and his companions after their failure to brought back the Muslim immigrants from Abyssinia. When Quraish saw that the, prophet's companions increased in number and
consolidated after the Islam of Hmzah bn Abd al-Muttalib and 'Umar bn al khattab, and that Muslims by immigrating to Abyssina have settled in a country where they have won security and stability and that an-Naghachi has protected and secured them, and Islam has begun to grow among the other Arab tribes than Quraish, this has furiously agitated Quraish. They intensified their oppression against the Muslims of Mecca. They were determined to kill the prophet (S.A.W) and they pledged to boycott bano Hashim and bano Abd al-Muttalib until they give them the prophet( S.A.W) to kill him themselves. This boycott has failed to achieve their purpose, as explained before.

**b- the spread of Islam in Abyssinia:**

We have seen through the exchange delegations and codependence between the prophet ( S.A.W) and an-Nahachi, his tendency towards Islam which manifested itself in the dialogue between an-Nagachi and the delegation of Quraish and his will to protect the Muslims to the extent of sending away the Quraish delegation and rejecting their presents. We have seen how his priests and monks have shed lean with their eyes over flown with warm water on hearing the recitation of the Quranic verses. All this is a foreboding of the spread of Islam between among Abyssinians in the days to come. This was particularly felt when an-Naghachi emphatically stated there was no difference what so ever between the Quraian he heard from Ga’afr bn Abu-Talb and what is Jesus Christ ( A.S) that they both come from the same niche (Mishkat)Bn Sa’ad in his Tabaqat narrates a hadith that signifies the Islam of an-Nagachi. In this hadith,
Osman says to the prophet (S.A.W), when the prophet (S.A.W) allowed them to immigrate for the second time to Abyssinia, Osman says, our first immigration and this other one to an-Naghachi, without you? The prophet says, you are immigrants to Allah and to me. These two immigrations are your. In Rabi, the first, in the seventh year from the immigration of Allah’s apostles to al-Medinah, Allah’s messenger work an-Naghaci in voting him to become a Muslim. When the letter was read he declared his Islam and said, if I would reach him, I would do (43).

It seems to me that an-Naghachi’s Islam was not delayed up till this date. He seemed to have accepted Islam since his dialogue with Ga’afar bn Abu Tabib and Qur’ah delegation the important thing is to note that Islam had the immigration to Abyssina had found a ready soil for accepting. If it is time people embrace the religion of their ruler, it is possible that many of the Abyssinians have teamed to Islam after their king was converted to Islam that was a great revelation for Islam as a result of the immigration.

c- The Flourishing of Trak between Muslims and East Africa

The commercial relations between Arab and East Africa, as a whole, were uninterrupted before the role or advent of Islam. But these relations have been activated and consolidated since Islam entered these countries.

The ships of ‘Umau Arabs and the Arabs of southern Arabian semi- Peninsula who became Muslims during the survival of the prophet (S.A.W) used to room the Indian ocean and its bays and the Red Sea, carrying
goods from the commercial centers which were established by the merchants, the Arab immigrants throughout the Eastern Coast of Africa and South Asia and distributed them all over the world known markets. Arab was then the master of trade and scaling in the Indian Ocean and the Red Sea since the six century up till the 16th century A.D. Trade is transacted according their mediation. (44) No doubt the transfer of Islam at those early times to Abyssinia was an important factor in activating the trade movement. This trading movement, it’s past survey the spread of Islam. For the Muslim merchant carries with the commodity he sells his Islam which polished his manners and made him insist on truthfulness and honesty and avoiding cheating so that he became through his commercial dealings an inspiring example wherever he went.

d- The Great Immigration to Median

The Muslims immigration to Abyssinia, together with its pre-planning and the correspondence that took place during it was a model, in miniature, of what would happen later on when the Muslims and the prophet (S.A.W) immigrated to Medina.

It was a rehearsal of the final dramatization: the prophet (S.A.W) became solidly convinced that Mecca was not the suitable soil for welcoming Islam and the life led by Muslims, and hence, he advised his companions to immigrate to Abyssinia.

No doubt the prophets fear for his companions form their co-existed with Mecca’s Kuffar and the persecution to which they subjected them to obligated him to think of
going further, and of transferring Islam to another land which would be suitable enough for Islam and Muslims.

The success of the first model immigration to Abyssinia-offered the incentive of designing a similar model through which immunized the prophet (S.A.W) himself; his companions (R.A) land the new religion. This is why I deem it incorrect to suppose along internal between the two immigrations. The first immigration, after the success it achieved in demoralizing the Masters of Kuffr and filling them with desperation and lack of purpose, had a substantial effect in the sound planning of this great immigration to Medina Munawara. The standpoint of Kuffar from the prophet (S.A.W) after the first hijrah (immigration) was one that prompted him to hasten the second hijrah, for they made him suffer insufferably.

**Chapter Five: Conclusion:**

The major findings and conclusions of this research work can be summed up as follows:

First: the call for the truth will ultimately come out victorious no matter how huge and insurmountable obstacles and hardships to be confronted may seem as long as the upholder of the call insist on victory and are ready to pay the sacrifices of Jihad to the end.

The lesson must be grasped by all the Muslims, given the adverse circumstances they are under going. All non-Muslims nations are collaborating to undermine Islam and to isolate it from the political, social, cultural life of Muslims. The call for Allah is fraught with self-sacrifices and self-denying.

Second: the call for Allah must adopt itself to the lived circumstances, locally and internationally, we must look for the right, suitable environment for propagating our cause.
Third: the immigration to Abyssinia should always remained contemporary Muslim that they should never keep a way from the African continent. They should continue to remember that their first and foremost task to improve our relations in the children of this continent which proved since olden time in the history of Islam that it is worthy of embracing Islam and fighting for it.

Fourth: contemporary Muslims should benefit from their trading with the world so that their trade assists in spreading Islam. The Muslim merchant has a ways set the example since the beginning of Islam in Abyssinia in presenting Islam in a pleasurable way that made it acceptable because this Muslim merchant has enjoyed of heredities of truthfulness justice, honesty etc... and this has been positively reflected in his daily behavior.