

Hijrah
Its Concept and Reality

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Foreword

Calls appear in social media, such as (Facebook, Twitter, Gmail) inviting young people to emigrate from their societies and homelands, arguing that the Islamic societies now are ignorant, infidel, and perverted societies to the extent that Muslim fears for his religion and his morals.

In this corrupted sense, the misguided believes that emigration from the Islamic societies is an obligation as was the case of emigration from Mecca before the conquest. However, you may know that this concept is wrong and contradicts the moderation of Islam, the ease of its legislation, the accuracy of its rulings, its safety from inertia, being flexible, and the familiarity between minor and major issues, so that the minor issues are understood within the framework of major issues, not away of them.

It is extraordinary that they cited the verses that were revealed in emigration in the age of the Prophet (PBUH), at the beginning of Islam, when the believers were few, and the infidels were many. The minority of believers were supposed then to emigrate from the countries of infidels due to their abuse, starvation, and intimidation to safe countries that protected them and respected their religion and its rituals.

Today, those who violate the Islamic law try to apply the verses that were revealed in the emigration of the first Muslims who lived in the infidel societies that despised and humiliated them, to the citizens who live in Muslim societies that respected them, respected Islam, its rituals, and rulings as well. It is sufficient that the constitution of Muslim societies today provides that Islam is the religion of the country and Islamic law is the source of legislation for its rulings and legislation that regulate the affairs of life.

We will demonstrate in this paper the reality of emigration and its concept.

Evidence of Dissenters

Despite all these differences between the conditions of emigration of first Muslims and the stability of societies and missing these conditions now, however, those misguided people cite the verses that called for emigration and use it as evidence for their corrupted call for the emigration of Muslims from their countries. Such verses they cite mistakenly are:

Allah said: “And those who believe, but have not emigrated -- you have no duty of friendship towards them till they emigrate.” [Q. ʾ:٧٢]

Allah said: “And those who have believed afterwards and emigrated, and struggled with you -- they belong to you;” [Q. ٨:٧٥]

Allah said: “And those the angels take, while still they are wronging themselves -- the angels will say, 'In what circumstances were you?' They will say, 'We were abased in the earth.' The angels will say, 'But was not God's earth wide, so that you might have emigrated in it?' Such men, their refuge shall be Gehenna -- an evil homecoming! --” [Q. ٤:٩٧]

Before we respond to their misunderstanding of this verse, we should explain first the meaning of emigration and its true significance that shows the tolerance of Islam and the moderation of its teachings.

Meaning of emigration in the Quran:

Muhajarah: It means leaving homeland with the intention of settling in another land, i.e. to abandon his family, because they were not keen to keep him staying there. And this applied to those who emigrated to Abyssinia or those who emigrated to Medina.

Thus, the emigrants emigrated, because their people pushed them and forced them to leave their homeland, as mentioned in Al Imran: “And those who emigrated, and were expelled from their habitations” [Q. ٣:١٩٥] The Muslims emigrated the first emigration to Abyssinia because of the mistreatment of the polytheists they encountered, then the Prophet (PBUH) emigrated to Medina, and all Muslims joined him because of the harm they suffered by the polytheists, and there is no evidence that the polytheists expelled Muslims.

Another evidence of forcing Muslims to emigrate is the saying of Waraqa Ibn Nawfal: I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, “Will they drive me out?” Waraqa replied, anyone who came with something similar to what you have brought was treated with hostility."

At-Tiby said in his interpretation of a verse of “An-Nisaa”: “But was not God's earth wide, so that you might have emigrated in it?” [Q. ٤:٩٧] You were able to migrate from Mecca to some countries in which you were prevented to show your religion as Muslims did when they migrated to Abyssinia. This is evidence that man should migrate if he could not practice the rituals of his religion or worship Allah.

Responding to evidence of dissenters

Fakhr al-Din al-Razi interpreted this verse as follows:

And whoever emigrates for the sake of Allah to another country finds good and grace in this country, then his people will be ashamed of their mistreatment with him, because his conditions improved in the country of destination.

This means that the people hate emigration from homeland for fear of hardship and adversity while traveling. However, Allah gives them valuable graces in their emigration, what becomes a reason for their well-being.

Thus, Allah said: “Whoso emigrates in the way of God will find in the earth many refuges and plenty.” [Q. ٤:١٠٠]

As for the second impediment to emigrate is that the person said: If I went out of my country to seek this purpose, then perhaps I reached it, and perhaps I did not reach it, so it is better not to waste the present luxury because of asking for something that I may reach and may not reach.

Thus, Allah said: “Whoso goes forth from his house an emigrant to God and His Messenger, and then death overtakes him, his wage shall have fallen on God.” [Q. ٤:١٠٠]

The Meaning is apparent. Who intends to obey Allah, and then he cannot do this obedience, Allah gives him full reward as narrated by the Prophet (PBUH).

Shaykh Taher bin Ashour (RA) mentioned that scholars agreed that verses of emigration (*hijrah*) became no longer applicable after *Fath Makkah*, since hijrah was a must in order to part *Mushriks*, enemies of Islam and to be able to worship Allah freely. This is demonstrated with the Prophetic Hadith "There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention" Prophet Muhammad (PBUH) also said after "O Allah! Complete the emigration of my companions and do not turn them renegades"

However, judging according to this verse "But was not Allah's earth spacious that you might have emigrated therein?" [Q. ٤: ٩٧] allows *Mujtahids* to look thoroughly at cases of *hijrah*. These six cases are:

The first case: When a believer lives in a country where his faith is subjected to *fitnah* and he might be compelled to become a *kafir* when emigration is possible. In this case hijrah is a must.

The second case: When a believer lives in a non-Muslim country and his faith is not subjected to *fitnah*, but he might be killed or taken as a captive and it is not safe for

himself or his money. In this case, he is subjected to danger which is *haram* and thus he should emigrate.

The third case: When a believer lives in a country of a non-Muslim majority population where his faith, worship and money are not endangered. However, he is being ruled, judged and treated in accordance with non-Muslim rules and regulations in various aspects of life. In this case, it is hateful and disapproved to remain in this country.

The fourth case: When non-Muslims take over a Muslim country and have power over it. However, Muslims' faith, worship and money are not subjected to *fitnah* and they are ruled in accordance with Islamic *Shariah*. In this case, hijrah is optional.

The fifth case: When non-Muslims have power and authority over some Muslim countries. However, these countries are still ruled by Muslim rulers who apply Islamic *shariah* and observe Muslims' worship rights under the supervision of non-Muslims. This is known as protectorate, occupation or mandate. In this case, there is no doubt that *hijrah* is not a must.

The sixth case: When a believer lives in a country where indecencies and novelties prevail and many things take place in contradiction with Islam; good and bad deed are mixed up. However, Muslims are not compelled to do them. They might or might not be able to change them with words. In such case, Malik ibn Anas narrated that Muslim must emigrate although this happened in Kairouan but none of its scholars called for *hijrah*. It is also worth mentioning that this happened during the Fatimid Caliphate and none of its scholars emigrated.

From the above clarification that included verses and hadiths related to the true meaning of the concept of *hijrah*, it is clear that extremist groups misunderstood these texts since they apply only on hijrah from *Makkah* to *Medinah*. This is demonstrated by Prophet Muhammad (PBUH) saying "There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention" This Prophetic *hadith* shows that it not permissible for Muslims to emigrate out of fear for their religion after Fath Makkah as it became dar *salam*. In addition, Aisha (peace be upon her) said "Today there is no (Hijrah) emigration. A believer used to run away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are Jihad and good intentions."

Indeed, after the conquest of Mecca, Prophet Mohammad (PBUH) said: "*There is no emigration anymore, but only Jihad (in the Cause of Allah) and a good intention*". In another narration, that Hadith included "*There is no emigration after the conquest of Mecca*". As a matter of fact, the shafi'is and other scholars stated that: emigration from the abode of war to the abode of Islam shall remain till Doomsday. Indeed, they interpreted the abovementioned Hadith in two ways:

First interpretation: there shall be no emigration after the conquest of Mecca, since the city had become, already, an abode of Islam (Dar al-Islam); thus, it is unimaginable that someone may abandon from it.

Second interpretation: which is more authentic, states that the required virtuous emigration and its apparent privileges had come to an end after the conquest of Mecca; hence, any good that could be an outcome from emigration shall be achieved from striving (practicing Jihad in the cause of Allah) and enjoying good intentions as urged in the Prophetic Hadith. Thus, those with good intentions shall be rewarded with the same rewards of emigration.

As a matter of fact, the reality of Muslims all over the world, at present, matches with what is included in the abovementioned Hadith; and so, where shall it be then that Muslim town or region that prevents Muslims from practicing their faith, or tortures them, or forces them to convert from Islam into another faith, so that we shall ask those Muslims to emigrate to another land, otherwise, they shall be deemed as disbelievers?

How come those perverts claim that all Quranic verses, tackling emigration, call for abandoning and discarding the Muslim societies!

Hence, it is apparent to us that those perverts are prejudiced in accusing a certain society with disbelief; indeed, declaring a society as an abode of Islam (Dar al-Islam) or an abode of disbelief (Dar Kufr) depends on how far people are secured. If a Muslim lives in a faithless country, or a country that believes in another faith rather than Islam, and practices the Islamic rituals peacefully and freely, then, he/she are living in an abode of Islam (Dar al-Islam), and they shall not be obliged to emigrate and desert it.

In point of fact, all Muslims were obliged to emigrate from Mecca before conquering it, since they suffered from sedition (Fitnah) and lack of security to practice their faith explicitly. Thus, Prophet Mohammad (PBUH) ordered them to emigrate to Abyssinia,

although its people were not Muslim at that time, yet, they were Christians, as well as their king; however, Muslims found security there to practice their faith freely.

There is no doubt that those perverts are mistaken in accusing society with disbelief (Kufr); how come a country where prayers are called to every Adhan and Islamic rituals are practiced in peace and tranquility, shall be described as an abode of disbelief (Dar Kufr), that Muslims are obliged to desert?

Does anyone of these perverts have been forced to change his/her faith? Does anyone have been prohibited from carrying out their prayers, fasting, Hajj or practicing his/her legitimate rights to earn their livings, to study or to take over?

How shall a society be regarded as anti-Islamic while it acknowledges Islam as its official religion? Recognizing Islam equals testifying the Shahada: "There is no deity but Allah and that Mohammad is the messenger of Allah". After such official acknowledgement, verbally and in writing, how come a society declared as disbeliever (Kafir)?

As a matter of fact, the Quranic verses tackling emigration (Hijra) were exclusively concerned with emigration from Mecca to Medina, where Prophet Mohammad (PBUH) and Muslim believers resided in. The emigrants (Muhajirun) participated with the Prophet and other Muslims in their Jihad and strive, to achieve the welfare of all Muslims and dispose of the disbelievers' sedition (Fitnah) to abandon Islam. Hence, emigration (Hijra) at that time was an obligation, and when the conquest of Mecca took place in the year [^] H., the city had become an abode of Islam (Dar al-Islam); thus, the obligation of emigration (Hijra) had been disclaimed, as mentioned in the Prophetic Hadith: "*There is no emigration after the conquest of Mecca, but only Jihad (in the Cause of Allah) and a good intention. If you are called to arms then go forth*".

The Ordinances of Emigration (Hijra)

Emigration from the abode of disbelief (Dar al-Kufr) to the abode of Islam (Dar al-Islam) is remaining till Doomsday; yet, is it obligatory or desirable?

In fact, scholars stated that if a Muslim feels endangered and unable to practice his/her faith, hence, he/she is obliged to emigrate; however, if he/she is safe and secured, in such case, emigration shall not be an obligation, yet, a Prophetic Sunnah. Other scholars mentioned that if a Muslim's residence in the abode of disbelief (Dar al-Kufr) shall benefit other Muslims in the abode of Islam (Dar al-Islam) or even the Muslims in the abode of disbelief (Dar al-Kufr) by educating them, serving their

interests or even serving Islam itself by disseminating its principles and teachings and refuting the misconceptions and accusations against it, then, living in such society is better than deserting it. Yet, living in such society requires a Muslim with strong faith, personality, will, power and influence in order to accomplish his/her mission. Indeed, Muslims preachers and traders during the early Islamic ages had had a significant impact in spreading Islam in the lands of disbelief (Kufr).

In the same context, if reprehensible evil acts are spreading in a society where a Muslim is living in, and he/she feels endangered, and cannot abolish such evil, then, he/she is obliged to emigrate. However, if that Muslim enjoys a strong faith and ethics and can fight such evils, then he/she may stay, and more than that, his/her stay might be an obligation if there is no one else capable of fighting back evils except him/her, as said by al-Mawardi. Hence, we should consider the Prophetic Hadith tackling the time where temptations and seditions (Fitnah) may increase, urging to avoid them and to be satisfied with shepherding in the desert, so that a Muslim feels safe to practice his/her faith. Allah Almighty says: *"It has been revealed to you in the Book that: 'When you hear Allah's signs being disbelieved in and mocked, do not sit with them until they engage in some other talk, for otherwise you would surely be like them'. Allah will gather the hypocrites and disbelievers, all together, into Hell"* [Q: ٤:١٤٠]

As such, those perverts calling for emigration (Hijra), where shall they go? All countries at present are having similar ruling systems, no country is better than another, besides, the behaviors and the morals of people all over the world are very close and similar. Indeed, a Man may expect that other countries rather than his/hers are the best, yet, he/she gets shocked after emigration and discovering that no society is ١٠٠٪ virtuous. If those perverts shall emigrate to the deserts, then, who shall reform and amend the corrupted society they left behind?

In addition to that, there is no need to abandon the established Muslim societies in order to build new ones, since these societies are neither abodes of disbelief (Dar Kufr), as previously explained, nor corrupted communities to the extent a Muslim feels endangered to live in; however, those who, falsely, feel endangered are those with weak faith and personality.

Hence, if Muslim societies have their cons and negatives, will abandoning them permissible?

The answer is: any society has its flaws and impieties; the utopian society is the society of Prophet Mohammad (PBUH) and his companions; however, individual

errors took place. And yet, the Prophet (PBUH) never called to abandon the community due to the occurrence of human errors; however, he called upon sinners to repent and endeared it to them, as mentioned in the Prophetic Hadith: "*By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them*".

Hence, the conclusion shall be: abandoning the society due to the increase of atrocious acts is impermissible; it is rather an involvement in corrupting it. Indeed, every member in that society is religiously obliged to reform it as much as he/she can. Prophet Mohammad said in such vein: "*The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.'* If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe".