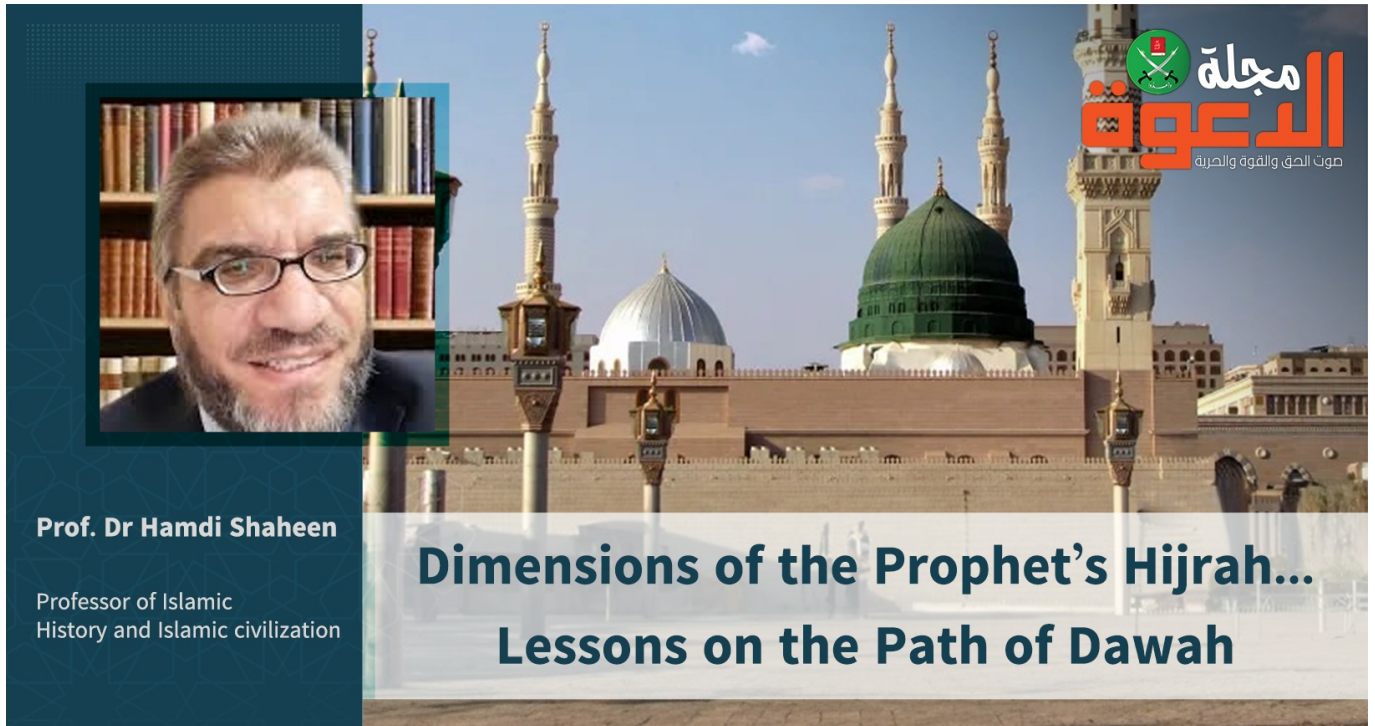


Dimensions of the Prophet's Hijrah... Lessons on the Path of Dawah



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Bilal showed great self-esteem as he was being dragged through the land of Mecca by Umayyah ibn Khalaf. Similarly, Sumaya bint Khayyat demonstrated incredible honor in contrast to Abu Jahl, who was unable to convince her to renounce her religion and resorted to killing her. Before Hijrah, Muslims faced severe oppression, including torture, murder, and persecution. Despite this treatment, the oppressed Muslims remained steadfast and their spirits could not be broken.

Educational dimensions of Hijrah

They were feeding on the glory of monotheism while repeating the Almighty's saying (and glory belongs to God and His Messenger and the believers). As for whoever is satisfied with weakness and is weak in seeking glory, he has wronged a proud soul that God created between his two sides, thus deserving of a bad ending, as in the Almighty's saying about a group of these (When the angels seize the souls of those who have wronged themselves, scolding them, "What was wrong with you?" they will reply, "We were oppressed in the land." The angels will respond, "Was Allah's earth not spacious enough for you to emigrate?" It is they who will have Hell as their home—what an

evil destination!) [An-Nisa: 97].

Loving one's homeland is a trait instilled in creation, and our most honorable Messenger said about Mecca as he was forced to leave it: "By God, you are the most beloved of God's countries to God, and had your family not expelled me from you, I would not have left." It is the homelands when they are free, they preserve the dignity of their children, and they can defend them and redeem their dignity. When the plight of the humiliated homeland is mixed with the plight of the oppressed human being, then God's call is true: "My believing servants! My earth is truly spacious, so worship Me alone ." [Al-Ankabut: 56]. His Hijrah with his religion for fear that he will be tempted in it, and his freedom for fear that it will be violated, and his soul will be despised and humiliated, is not an escape in vain, but rather a dear sacrifice that only free people are capable of. "And there are those who would dedicate their lives to Allah's pleasure. And Allah is Ever Gracious to His servants." [Al-Baqarah: 207].

He rose above the attractions of land, family, and money, and Hijrah, in this way, was education and preparation for the continuous jihad, conquests, and guidance that followed, and a test of the truths of faith. "Say, O Prophet, "If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish, if all these are more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His Will. Allah does not guide the rebellious people." (Al-Tawbah: 24)

Political dimensions of Hijrah

The Prophet's migration was preceded by the migration of a group of companions to Abyssinia in the fifth year of the mission and an attempt to migrate to Taif in the tenth year of the mission, which means that the political orientation to Hijrah, when forced to do so, was inherent in the Prophet. May God's prayers be upon him.

This is because the establishment of the religion is not complete except by the establishment of the state that carries it and expresses it. Islam was not sent down to the nation to be persecuted and vulnerable, but rather to be a leader, a pioneer, a middle nation bearing witness to the world. "Remember when Abraham was tested by his Lord with certain commandments, which he fulfilled. Allah said, "I will certainly make you into a role model for the people." Abraham asked, "What about my offspring?" Allah replied, "My covenant is not extended to the wrongdoers." [Al-Baqarah, 124].

Had it not been for the support, the Hijrah would not have occurred. The Prophet, may God's prayers be upon him, searched for it for years, presenting himself to the tribes, hoping that one of them would agree to protect him until

he could carry out the message of his Lord. When the people of Medina accepted that, he did not hasten to migrate to them until he was confident that they were ready for his support, understood its consequences, and accepted its results. The first among them to believe was in the eleventh year, the first pledge of allegiance of Aqaba was in the twelfth year, and the second pledge of allegiance was in the next year. Its conditions were crystal clear. One of them said: "Do you know what you are pledging allegiance to this man for? "You only pledge allegiance to him for the war against the red and the black." But that did not prevent them from completing it, and they asked their Messenger: What do we have if we fulfill? He said heaven! So, they raced to pledge allegiance to him. They were aware of the sale's profit, and that Paradise would be the profitable price.

When their brothers migrated to them, they were the best Ansar, so they deserved God's praise for them. 'As for those who had settled in the city and embraced the faith before the arrival of the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever of the gains is given to the emigrants. They give the emigrants preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are truly successful.' (Al-Hashr: 9).

We find ourselves in a time where the oppressed are numerous, supporters are few, and reprehensible fanaticism and racism are widespread. The earth, despite its vastness, seems constricted, victory is delayed, the challenge is great, and it is impossible for a bird to fly with just one wing. Two inseparable wings are needed: immigration and support together.

Cultural Dimensions of Hijrah

The Hijrah was a demonstration of the excellence of the Muslim intellect guided by eternal revelation. The Prophet, may God's prayers and peace be upon him, exhaustively planned for success, utilizing whatever resources were available to him, such as a companion, a camel, and supplies, and seeking assistance from a trustworthy polytheist guide and taking an untraveled route, all while putting complete trust in God. If not for the divine intervention, their plans would have been revealed when the Prophet left his house and the polytheists were watching his door, or when they surrounded the Cave of Thawr. As the compassionate companion pointed out, if any of them had looked down, they would have seen us. And Suraqa bin Malik would not have been lurking for them, so he turned away, feeble by God's power and destiny.

The blessed Hijrah led to the creation of the desired state, bringing with it prophetic guidance in its establishment and development. The first structure to be built was the mosque, serving as a place of worship and a center of leadership with diverse responsibilities. In the west, the first Islamic market was established, free from Jewish usury, monopoly, exploitation, and fraud. This demonstrates the emerging state's economic independence and sets it apart from others.

Then came brotherhood between the immigrants and the Ansar, a translation of the approach of brotherhood in Islam, establishing the unity of the new nation in its internal structure, and accommodating an extremely critical reality that required compassion in money, housing, and lives.

"The concept of citizenship was established, ensuring all citizens had the freedom to believe, work, and seek justice. Muslims and Jews coexisted and pledged to protect this principle. Each group had the right to be judged according to its own laws and could appeal to the highest authority if desired."

All of these terms were outlined in a written document ensuring their implementation. This document served as the foundational constitution for the newly formed nation. Additionally, the protection of the new state also encompassed polytheistic groups, who constituted the majority of the inhabitants of Medina at the time of the Hijrah (Sunan Abi Dawud, Book of Taxes and Fay', Hadith No. 3004). Over time, many of them gradually converted to Islam until the Battle of Khandaq in the fifth year of the Hijrah.

Omar ibn al-Khattab was inspired and guided in establishing the Hijri calendar. When consulting with the Companions, there were differing views on whether to start the calendar from the Prophet's birth or from the date of his death. Omar said, "Rather, Hijrah, for Hijrah differentiated between truth and falsehood." This was a distinction for the nation from others in looking at its history and a timeless directive to the importance of establishing the Islamic state. Through it, the decisive difference between truth and falsehood would be made.

Then, the Companions looked at which month to begin their year. Some of them saw Ramadan when the Qur'an was revealed, and some saw Rabi' al-Awwal as the month of the noble Mawlid. Omar said: "Start with Muharram, for it is when the people depart from their Hajj" as if he links the pilgrims' resumption of their lives, having returned as purified as the day their mothers gave birth to them, and the resumption of a new year that should be called for with self-accountability and renewed repentance.

Ibn Hajar adds another dimension when he says that the beginning of the migration was in the month of Muharram. This is true, as the second Pledge of Aqaba was in Dhul-Hijjah. The migration of the Companions began in Muharram, and the migration of the Prophet, the leader, was delayed until Rabi' al-Awwal, when he was satisfied with the position of his companions in their new homeland.