

The Migration of Muslims and their blessings in the light of the Quran and Sunnah

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Abstract

The blessed migration of the Prophet (peace be upon him) is a great historical event. The year AH has also been started on the occasion of this event. This incident changed the history of Muslims. The Prophet (peace and blessings of Allah be upon him) and the believers faced extraordinary difficulties during the migration. The Prophet (peace and blessings of Allah be upon him) overcame all these difficulties and continued his struggle for the domination of religion, and eventually, the Arab world was subjugated. Migration is a glorious chapter in Islamic history without which Islamic history remains incomplete. Rather, the breadth of Islamic history and its evolution is related to the event of migration. Only after migration did Islam emerge from the barren land of Mecca and its limited walls. Migration is a revolutionary message of the movement, awakening, rejoicing, and immense devotion to all humanity. Migration has given rise to a new dawn in the world for all humanity. Migration is not the name of a static and limited process, but it is the name of a positive and solid philosophy. Migration is a constant test, and it tests one's morale step by step.

Keywords: Migration, Islamic History, Difficulties, Blessings

Introduction

Migration means moving from one place to another. In Islamic terms, it is also used to leave one's homeland and move to another place in the way of Allah Almighty. In Islamic terminology, migration is the departure from Dar al-Kufr (where the freedom to perform matters of faith is crucified) to Darul Iman the real migration will take place when the Muhajir intends to please him by establishing the religion of Allah and to help the Muslims against oppression. (Chartaoli, 2004) Anyone with a slight knowledge of the history of Islam knows what the economic status of the young men who first believed in Muhammad SAW in Makkah was. Hazrat Abu Bakr, Hazrat Abdul Rahman bin Awf, Hazrat Khadijah Al-Kubra, and Hazrat Uthman, were the people who had a lot of wealth and the scope of their trade was so wide that they could easily influence the economy of Makkah. It can be inferred from the traditions of Seerat that if someone is leaving all his property, then someone has to wash his hands of his household utensils. If a person lives in a place where it is difficult for him to practice Islam, then he should leave this country and move to another place out of mere obedience to Allah and His Messenger. This is a very desirable thing. (Shaikh, 2001).

Attributes and virtues of those who migrated to Madinah

Allah says in the Quran:

Then their Lord answered their prayer: "I do not waste the labor of any hard worker, male or female, whether you are one or the other. Then those who emigrated from their homes and persecuted." They went to my cause and they fought and were killed. I will forgive them their sins, and I will admit them into Gardens beneath which rivers flow. This is a reward from Allah and good in the sight of Allah. There is a reward (03: 195). Imam Qurtubi (may Allah have mercy on him) says that in this verse the Muhajireen refer to those who migrated to Madinah, who made Madinah their permanent home. Allama Ibn Katheer (may Allah have mercy on him) said that these people left Dar-ul-Shirk and came to Dar-ul-Iman (ie Madinah) and left their friends and relatives and brothers and neighbors. And Hazrat Umar (may Allah be pleased with him) said: I bequeath to the Caliph after me the first Muhajireen to know their rights and to respect them to the fullest, and I bequeath to the Ansar of Madinah that they should be treated with kindness. (Ibn e Katheer, 1999).

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Virtues of the Muhajireen

And Allah Almighty says about the virtues of the Muhajireen

And whoever leaves his homeland in the way of Allah, he will find in the earth many places to enter, and he will have much space, and whoever leaves his home with the intention of emigrating to Allah and His Messenger (SAW). If death befalls him, then surely his reward is with Allah, and Allah is Forgiving, Merciful. (04:100)

It must be clearly understood that a person who believes only in the true religion, guided by God, is allowed to live under the control of a non-Islamic regime under one of these conditions. The first. That the believer seeks to end the hegemony of the non-Islamic system, to replace it with the Islamic system of life, as the prophets did, their first descendants. Second, he does not have the resources to leave the homeland, so he stays there, but he does so with extreme discrimination and misery.

If none of these situations exist, a Muslim who continues to live in a country where non-Islamic rule prevails commits an eternal sin. To say that no one has an Islamic state that prevents water. For are there not mountains or forests in which a person earns his bread by eating leaves and drinking goat and sheep's milk, thus avoiding living in a state of unbelief, if there is no Islamic state. (Abi Bakr, 2007) - The event of the Prophet's migration is undoubtedly the most intriguing and important event in history, which has made it clear that Islam is not a form of thought, but a name of reality and event, and those whose hearts are enlightened by the truth of Islam are all superstitions of the world. And they fight against wrongdoing, and in the end, they are victorious. On the other hand, those whose hearts are not satisfied with this fact are never intentional, their psychic desires dominate them, they do not remain steadfast on the straight path in trials, and their footsteps slip all the time. The sincere Ansar and Muhajir servants of Allah in whose hearts the light of the truth of Islam was shining, therefore became beloved and close to Allah, Allah put love in them and established a very strong and inseparable bond of brotherhood and love between them. (Peters, 2009)

The hardships of the emigrants

In Surah Al-Hashr, Allah Almighty says:

The poor are the emigrants who are expelled from their homes and their possessions. They seek God's bounty and pleasure and help God and His Messenger. These are the truthful people. (59:08)-Abad bin Hameed and Ibn Munzer have narrated from Hazrat Qatadah that it refers to the Muhajireen who left their homes and property. And embraced Islam despite all hardships, until we found out about them that there were people among them who kept their backs straight in the face of hunger. Stones were tied to their stomachs, and pits were dug in the cold season to protect them from the cold. They had no home to protect themselves from the cold. And in Sahih Bukhari, on the occasion of the construction of Masjid Nabavi Sharif, this supplication of the Prophet of Allah is also narrated about the Muhajireen: O Allah, help the Ansar and the Muhajireen. (Abi Bakr, 2007) The land of Makkah was becoming narrow for the Muslims and oppression had reached its limit. Some Muslims had already left Makkah and gone to Abyssinia. Eventually, the order to immigrate to Medina came, and the Muslims began to immigrate to Medina, in the thirteenth year of Prophethood, he started his journey of migration with Hazrat Abu Bakr. He stayed in (Ghare e saor) for three days. On Monday 14th Nabavi 1st Hijri he reached Qaba, laid the foundation of Qaba Mosque there, stayed in Qaba for four days, then visited Madinah and was a guest in the house of Hazrat Abu Ayub Ansari. (Nadvi, 2008).

The mention of the migration of Hazrat Sohaib bin Sanan Rumi is very famous that when he intended to migrate and came out of that intention, the disbelievers surrounded him in one place and said: Sohaib! You are a Roman man, not a Meccan! You came to Mecca, you didn't even have clothes on your body, you didn't have a penny in your pocket, you came to Mecca, and you came here and earned and accumulated. Do you want to make this couponji and take it away from here? We won't let a single penny out here, if you have to go, you'll go alone, nothing will go with you. Hazrat Sohaib (may Allah be pleased with him) said: I am not taking much of my wealth with me. I have left it in Jomke. All the infidels left and in fact, they had left their wealth. The infidels and polytheists went to get it- And Hazrat Sohaib (may Allah be pleased with him) reached Madinah in the service of the Holy Prophet (peace be upon him). (Al-Qurtubi, 2000)

The Holy Qur'an states:

There are some of the people who sell themselves seeking the pleasure of Allah, and Allah is the Most Merciful to His servants (02:207)

Arrival in Medina

You were given a warm welcome in Madinah. The name of Madinah was formerly Yathrib, which was changed to "Madinah", the second task was to establish a relationship of brotherhood between the Muhajireen and the Ansar (believers of the Aws and Khazraj tribes of Madinah), the third task was to establish a trade market, and the fourth task was to establish a trade market. He made peace treaties with Jews and other tribes. . (Mubarakpuri, 2014).

The Prophet (peace and blessings of Allah be upon him) has on various occasions explained the importance of migration and its key place in the religion. What better virtue of migration than that all previous sins are forgiven-.

Forgiveness due to migration

The Holy Prophet says: Islam removes sins before accepting Islam, migration removes past sins and Hajj removes past sins(AL-Naysābūrī. 2000) In Makkah, the Companions had all the rights of being citizens, they had all kinds of freedom in their tribes, but if they did not have freedom of anything, they had religious principles which they could not practice freely. People became their enemies simply because they followed a new religion and adopted a new principle. (Naqshbandi, 1999)-

The Migration of Hazrat Ibrahim (as)

Hazrat Ibrahim (as) also migrated for the sake of religion. After emigrating from Iraq to Egypt via Egypt, he reached Syria, and then there was no way to see his father or to meet him. When Abraham forbade his father from worshipping idols, the father said, "If you are not forbidden." I will stone you. Upon hearing this, Ibrahim Khalilullah was very kind and very humble. He endured his father's harsh words and said: Peace be upon you, if you are unhappy with me, then I am leaving here, but I will keep on praying for forgiveness from my Lord. (Firestone, 2017)

Allah Subhanahu WA Ta'ala says:

So after he had left them and what they worshipped besides Allah, We granted him Isaac and yaqoob and made each of them a prophet. (16:49)

Then when Hazrat Ibrahim (AS) migrated to the Holy Land and separated from the people they used to worship besides Allah, Hazrat Ibrahim was given Hazrat Ishmael by Allah Almighty. Abraham (peace and blessings of Allah be upon him) was rewarded for emigrating to Allah and leaving his home, and Allah gave him sons and grandsons. (Al Asqalani 2000).

Difficulties for Muslims

It became difficult for him to remain faithful to his religion in Makkah. To protect his religion in a state of compulsion, he decided to leave Makkah. In migration, a Muslim sacrifices all these things and travels to a place that is full of all kinds of worries for him. It is highly questionable that a person in a foreign country, taking into account all the possible dangers that he may face, takes this step only for the protection of his religion. . (Naqshbandi, 1999)-

There were numerous economic and financial obstacles for the Muslims. The family of Banu Hashim and all other Muslims were boycotted by the infidels for a while. Due to the complete boycott, these oppressed people had to go to the leaves of the trees. There were restrictions on Muslims meeting outsiders to prevent this, and this situation also played an important role in the occurrence of migration -(Nadvi, 1994) - Allah Subhanahu WA Ta'ala says:

And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater if they but knew. (16:41)

Hazrat Qatadah, May Allah be pleased with him, says: Some of them left for Abyssinia and then came to Madinah and some of them migrated to Madinah. Allah Almighty praised him and called his reward a great reward. It is clear from this verse that the emigrating Companions, May Allah Almighty be pleased with them, are of great virtue. .(Naqshbandi,1999)- For Ahl-e-Haqq, there were numerous economic and financial obstacles from the enemies, the family of Banu Hashim, and all the other Muslims were boycotted by the infidels for a while. To prevent the spread of the Islamic call, there were restrictions on the meeting of Muslims with outsiders. This situation also played an important role in the occurrence of migration. The persecution of the believers by the enemies of the religion had reached an unbearable level. The mere mention of the atrocities perpetrated on the

Companions is heart-wrenching and heartbreaking. The shocking story of the atrocities perpetrated on Hazrat Bilal Habashi, Hazrat Summia, Hazrat Yasir, Hazrat Khabab, Hazrat Ammar, and Hazrat Sohaib Razi Allahu anhum is an example of this. The process of migration was necessary to save the oppressed from oppression, to bring others into the fold of Islam, and to keep them away from the measures of oppression. Thus, after the migration, the circle of Muslims became wider and the Muslims were freed from the tyranny of the infidels. (Brater, 2000)

Migration is a great sacrifice

The migration of the Prophet (peace and blessings of Allah be upon him) is the result of the world revolution, which proved to be the catalyst and advocate of the universal revolution, and which conveyed the message to all mankind that the protection of faith There should be, and the spirit of longing and devotion for the supremacy of religion should prevail in the heart, and for this, there should be patience, trust, and confidence, perseverance, steadfastness, self-sacrifice, and adornment with the attributes of high character and cheerfulness. This is the key message of the Prophet's migration. It is the responsibility of every Muslim to keep his life journey in its light and not to allow himself to be deprived of this light at any point. (Qasmi, 2007)

When we consider the background of migration, we are forced to believe that such a great act as migration should be of such importance because the greatest thing for a Muslim is neither the homeland nor his Neither nation nor its livelihood, but the dearest thing to any Muslim is his religion and the principles on which he believes. He can sacrifice everything, but he cannot sacrifice religion.

By the way, the whole life of the Companions is full of self-sacrifice. (Ali, 2010) However, the event of Migration is a perfect reflection of this. In the early days, the sacrifices of the Companions can be seen everywhere. It was not easy for the Companions to go from Makkah to Madinah. The disbelievers of Makkah would remain silent and allow them to go to Madinah. Go and live in peace and get rid of their troubles, from the very beginning of the migration, a series of sacrifices began. Muslims could sacrifice their wealth and children, but they could not trade religion and faith with them. But the religion was so dear to the Companions that the greatest sacrifice was nothing for them. When it became difficult for them to get out of Makkah, someone handed over all their wealth to the infidels and saved their lives. On the night of migration, when the Prophet (peace and blessings of Allah be upon him) intended to leave secretly, Hazrat Ali (peace and blessings of Allah be upon him) stayed in his place and offered a great sacrifice. Was to be endangered, Hazrat Ali gladly performed this service. (Mubarakpuri, 2014)

Conclusion

Migration for the sake of Islam is the name of a great sacrifice. One does not even know what the source of livelihood will be after migration, nor does one know whether there will be a roof over one's head in the new area. Things make migration a difficult process, but the blessings of migration are not hidden from anyone. The religion of Islam also teaches that wherever life becomes narrow, where poverty, hardship, and suffering surround man, one should migrate from there. For this great revolution of the religion of Islam, when the land of Makkah was narrowed, nature created such means in the form of migration that this great invitation was granted an open space. The migration of Muslims was based on historical, economic, and social aspects as well as political and legal issues. Muslims had the opportunity to establish their state immediately after the migration. The establishment of an independent and sovereign state after the migration gave rise to the political, legal, and economic elements that established Muslim social and international relations. On this basis, migration also forms an important stage in terms of Islamic law. And migration is a blessing for Muslims.

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