

The Hijrah and our Journey towards an Islamic Life (Part 2 of 2)

We have seen, in the last issue, how the Hijrah took place. Now, let us try to reflect on the events and extract some lessons therefrom.

We can categorize the lessons as follows:

1. On the nature of Islam:

A complete way of life: If Islam was just a set of spiritual rites and a personal affair, there would not have been any need for the Hijrah, as the Makkans would not have had any problem with the Muslims keeping their faiths to their own selves. Could the Prophet(saw) and the Muslims take all the risk in the way of establishing a political base, and then now Islam becomes divorced of politics and other human affairs? This shows that the idea of secularism is alien, and thus unacceptable, to Islam.

Universality: This is indicated by the fact that the Prophet(saw) and his companions left their birthplace and the home of the Revelation in order to establish the Deen in Madina. So also did other groups of Muslims migrate from other places. This shows us that Islam is not tied to or meant for any particular place or people. This also shows that nationalism, regionalism, tribalism etc can not be accepted by Islam. *No servitude to materialism:* They left birthplace, homes, wealth and even families for the sake of the Deen,

because it is the most valuable asset. One's belief and commitment can be measured by the amount of sacrifice one can make. Materialism can not be worshipped by true Muslims.

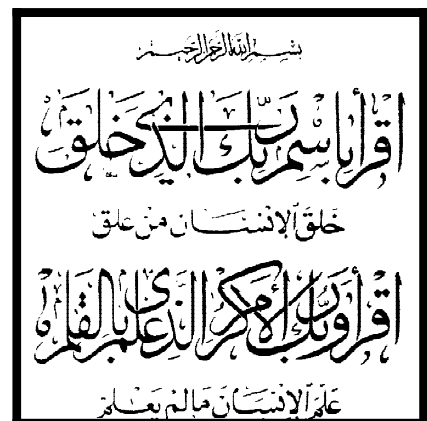
Positive activity: Today Muslims are generally identified as dormant, docile and passive. This is not what the Hijrah tells us of this great Deen. It is a Deen of activity, struggle and movement for the better of this life and the hereafter.

2. The need and obligation to live an Islamic life:

This Hijrah, in contrast to the first hijrah to Abyssinia which was done to escape persecution, was basically done for living an Islamic life. This required an independent and strong authority/state that could guarantee the necessary freedom of worship and protect it. As the 'middle', and 'teacher' nation, the Muslim Ummah needs, and is obliged to establish, such state. We can understand it from the Hijrah in the sense that nobody was exempted, except those prevented by the unbelievers, even if that meant one separating from and leaving behind one's wife and children. This can only be for something that is obligatory.

3. A vehicle to the Islamic life:

The Hijrah was the vehicle to the Islamic state and Islamic life. It is obligatory at all times, in all its various forms, which are:



The internal hijrah: hijrah of the heart. The heart has to migrate towards Allah(swt) before anything else;

The physical hijrah of moving away from haram, from those who commit haram and the place where haram is committed to what will please Allah(swt) and the establishment of His Deen on earth.

A necessary complement of the Hijrah, for the establishment of the Deen, is the *Nusrah* or help and support, as offered by the Ansar in Madina.

4. Prerequisites for success:

The Hijrah teaches us some of those essential prerequisites for a successful movement to Islamic life, without which no success can be achieved. Some of these prerequisites are enumerated below:

Understanding the sunnah of Allah(swt) as regards victory. The

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Hijrah could be seen as a loss, a defeat or a retreat, by the shortsighted. But Allah(swt) called it a victory! And it was, indeed, the turning point in the rise and strength of Islam. So, victory should not be measured in terms of short term material benefits or sufferings, but of the long term effects and results. Another thing to understand is that the help of Allah(swt) always comes when falsehood has reached its peak in arrogance, and the believers achieved complete submission to and trust in Allah. It hardly comes before then. For it has to be deserved. The current situation of Muslims vis a vis their enemies should not warrant a loss of hope or heart. Verily the help of Allah is near; for those who work for it and become deserving of it!

Organization and Planning: Before the Hijrah, Allah(swt) carried His servant from Makkah to Bayt al Maqdis, and then to beyond the seven heavens in a fraction of the night! He could have done the same during the Hijrah-with all the Muslims. In the alternative, He could have cleared Makkah of all the unbelievers so that the Muslims could just take over, as He did with many previous nations. But the Hijrah was to be reenacted from time to time. So, normal procedures were allowed to be followed, so that nobody will come, one day, and say it is impossible! In fact, we need to always remember that, 'if the Prophet(peace be upon him) had to organize and plan, who are we to think that we can go through without that?' Let us remember the following points that demonstrate the level of planning and organization in the Prophet(peace be upon him)'s journey:

There was naturally a group, the community of believers, with clear distinction between the leader and the followers;

Every aspect of the journey was planned before its time; all necessary needs were made ready and the

necessary finances secured; The Prophet(peace be upon him) had to wait behind to ensure that his followers have reached safety first;

There was clear division of labour, with everyone involved; men, women and children, and each placed in the most appropriate task; every step was carefully executed with utmost care, secrecy and awareness; the Prophet(peace be upon him) was, throughout, a source of confidence and encouragement for his followers; there was clear mutual trust and love between the leader and the followers; Throughout the journey, no step was taken haphazardly, suicidally, or in a *laizzes faire* manner! All these have no place in any serious Islamic work!

Trust and tawakkul: Despite the high degree of planning by the Prophet(peace be upon him), there was also absolute trust and reliance in Allah(swt) for the materialisation of all that was planned. Both planning and tawakkul should go together. In fact each of them, when mentioned alone, incorporates the other. When these two things combine, there comes the help of Allah and the Mu'jizaat(miracles).

Strong Iman: It is only with strong and sound Iman that one can make sacrifices and risk dangers. Moreover, it is the main binding force that brings the community/group together.

Brotherhood: This is the second binding force between community members. Any selfishness and disunity will just rock the community. Good examples of what brotherhood entails are given by the Ansar in their dealing with the Muhajirun;

Base: For each movement there needs to be a base--both physical(land) and human(the community members). Madina served that. The choice of Madina reveals what is needed in the choice of bases.

Awareness: There can be no planning

without an awareness of the current situation. The choice of Madina and the efforts that preceded it, in addition to the choice of companions, particularly the guide, illustrates the level of the Prophet's(peace be upon him) awareness. We need to understand what goes around us.

Vision: Neither choices nor plans could be made without proper vision of the needs and goals of the community.

Independence: This was very clear in the decision making process, in the financial arrangements and in the draft of the *Wathiqah*(constitution) later at Madinah. A teacher-Ummah or the group that works to establish it can not allow themselves to become 'hostages' of those who do not share their ideals, through patronage.

Personal conduct: This made the kuffar, even though they did refused to believe, to trust none among them but the Prophet(saw). It is part of it is part of this trustworthy conduct that he, in the first place, accepted to keep the trusts, and also take time to arrange for its delivery to the owners even at that difficult time! If our personal conducts are unIslamic what then do we call people to? And how do we expect them to follow us?

Sacrifice: The Deen can not be established without sacrifice--in wealth, time and souls. The result is always commensurate to the level of input!

Continuous Da'wah: Da'wah has to be on a permanent basis. Any opportunity found should not be let to go.

Tarbiyah-training: This is necessary, particularly that of the children. Because, without the necessary training how could the children of Abubakr realize the importance of the Hijrah and how could they have offered the service and sacrifice they did.

5. Other lessons:

The permissibility of employing a

non Muslim for a certain job, with the conditions that he is trustworthy and that no Islamic injunction or interest is compromised or put in danger.

Non-Muslims are not all the same. Whereas some are avowed enemies some may just be useful. This is something we need to realize, and try to identify.

If some non-Muslims could be like this, how then can whole groups of Muslims be condemned as hopeless or useless?

We understand the commitment and dedication of the sahabah(ra), that earn them the honourable mention in the Qur'an to the day of judgement. In fact, in some verses the believers have been categorized as only three: the Muhajirun, the Ansar; and those who come after them and follow them! And this is always the reward of whoever does a valuable service for the sake of Allah.

The place of both Abubakr and Ali to the Prophet(peace be upon him). The two week journey provided Abubakr with an exclusive training from the Prophet(peace be upon him) that no other person got. This made the rest of the Sahabah to revere and honour him(ra).

The courage, confidence and strength of Umar, the Farooq. If a believer is strong and confident, there is no harm in expressing it appropriately, provided that does not endanger other Muslims.

The contradiction within the unbelievers. Even though they reviled the Prophet(peace be upon him) and refused to believe him, they still deposited their valuables with him!

-The importance of the Masjid in the life of Muslims. It was the first thing established by the Prophet(peace be upon him) in Madinah.

Learning how to write proper agreement documents which guarantee the Muslims position and authority, not like our present day

constitutions.

Dear brothers and sisters, these are some of the lessons of the great Hijrah. What we should do is to look at our situation and compare it with what was displayed during the Hijrah. After that, let us imagine what the attitudes of those great men would have been towards evils like secularism, nationalism, materialism, disunity, cowardice, docility, niggardliness, hatred, selfishness, surrender, humiliation, disorganization etc... which some of us even try to find justification for?

Has not the time come for the hearts of those who belief (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the scripture (the Torah and the Gospel) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (rebellious, disobedient to Allah). [TMQ, 57:16]

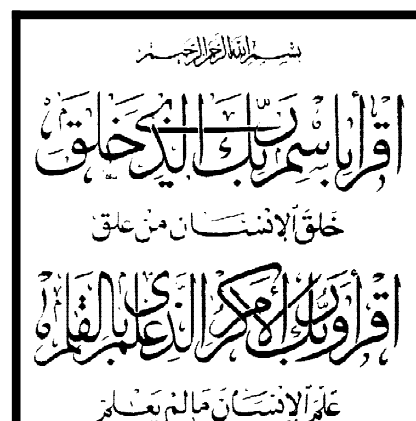
May Allah help us, Ameen.

Muhammad Ashiru Sani.

Insignificance

On a recent plane trip, I looked down from my window seat at the world below. The houses, people and cars slowly grew smaller until they were nothing more than mere specks of color that could hardly be seen. Even the skyscrapers of New York City looked as if they were mere toys. This made me think about human significance.

How significant are human beings really? From the sky we are nothing more than specks. We cannot even be seen from space. The earth too, our vast land and oceans that seem never-ending, is only a tiny planet in our vast solar system. And our enormous solar system belongs to a gargantuan galaxy, the Milky Way. The Milky Way, too, is only one of



many galaxies.

Even our sun, which seems to be the biggest, hottest object in our solar system is but one of billions of other stars. How can we as humans feel important when we are so tiny in comparison to the universe. The gargantuan universe, like everything, was created by the Almighty Allah. Thus, to Him the mighty universe is also but small.

When Muslims pray to Allah, or we feel that we are tiny, insignificant servants of God, or do we feel as if we are doing Allah a favor by praying? Despite being insignificant as humans are, each being still has family that loves them, memories they cherish, and experiences they treasure. Each life seems unique, but five billion other people also have lives just like us and each is just as unique as our own. This makes life very precious. This life itself is insignificant in terms of the next life. This world, its possessions and everything it contains is but only a link in an eternal chain which will start after the Day of Judgment.

The beauty of life, however, is that even though we are minute creations of Allah, we are still significant to Him. Our actions are significant as well. These actions determine whether we will live a better, more significant life in the hereafter. Allah endowed us with life, wealth, happiness, and a way of life. If we follow His orders laid down in the Qur'an we will one day spend the eternal life in bliss close to Allah. That is the greatest significance of

all.

Shabier Raffee

The Islamic Herald, September 1995.

Ahadith Corner

Narrated Al-Mughira bin Shu'ba (ra) : The Prophet (saw) said, "Allah has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of others (e.g. charity, etc) and (4) to beg of men (i.e., begging). And Allah has hated for you: (1) Sinful and useless talk like backbiting etc. or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters, etc) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking etc).

(Sahih Al-Bukhari, Vol.3, Hadith No. 591).

Narrated 'An-Nu'man bin Bashir (ra): I heard Allah's Messenger (peace be upon him) saying,

"Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every King has a *Hima* and the *Hima* of Allah (*Azza wa Jalla*) on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoil and that is the heart."

(Sahih Al-Bukhari, Vol. 1, Hadith No. 49).

Narrated Alqama Abdullahi (bin Mas'ud) said. "Allah curses those ladies who practise tatooning and those who get themselves tatooned,

and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allah's creation." His saying reached a lady from Bani 'Asad called Umm Ya'qub who came (to Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "why should I not curse these whom Allah's Messenger (peace be upon him.) has cursed and who are (cursed) in Allah's Book!" Umm Ya'qub said, "I have read the whole Qur'an, but I did not find in it what you say". He said, Verily, If you have read it (i.e. the Qur'an), you have found it. Didn't you read:

And whatsoever the messenger (Muhammad, peace be upon him.) gives you take it and whatsoever he forbids you, you abstain (from it) [TMQ 59:7].

She replied, 'Yes, I did", He said, "verily, Allah's Messenger (peace be upon him) forbade such things." "She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company". (i.e. I would divorce her)

(Sahih Al-Bukhari, Vol. 6, Hadith No. 408).

Narrated Ibn Abbas (ra): Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad (saw) and said: 'O Muhammad! Whatever you say, and invite people to , is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds.' So the Devine Verses came:

Those who invoke not with Allah any other god, not kill such life as Allah has forbidden except for just cause,

nor commit illegal sexual intercourse.[TMQ25:68]

Except those who repent. . . . [TMQ25:70].

And there was also revealed:

Say: O My slaves who have transgressed against their ownelves! (by committing sins), despair not of the mercy of Allah. [TMQ39:53].

(Sahih Al-Bukhari, Vol. 6, Hadith No. 334).

Births

The family of Bro. AbdulGaniy Raji has been blessed with a baby boy in Newcastle-upon-tyne in March 96. He was named AbdulHamid. May Allah make him a good Muslim, Ameen.

The family of Bro. Muhammad Ashiru Sani (Outgoing NMF Amir) has been blessed with a baby boy in Newcastle-upon-tyne on August 2, 1996. He was named Ibrahim. May Allah make him a good Muslim, Ameen.

The family of Bro. Bashir A.L. Gwandu has been blessed with a baby girl in Birmingham on August 13, 1996. She was named A'isha. May Allah make her a good Muslima, Ameen.

