



THE MIGRATION (HIJRAH) OF PROPHET MUHAMMAD (PBUH): ITS POLITICAL AND SOCIAL SIGNIFICANCE

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THE MIGRATION (HIJRAH) OF PROPHET MUHAMMAD (PBUH): ITS POLITICAL AND SOCIAL SIGNIFICANCE

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ABSTRACT:

This paper reviews the foreign policy of Prophet Muhammad (PBUH) towards the two leading powers of the 7th century- the Byzantine and the Sassanian (Persian) Empires. Placing the Prophet and his diplomatic overture into the context of late antiquity geopolitics, the paper examines the integration of spiritual universalism with political pragmatism in his methods. The article examines the text, message and the reception of the letters of the Prophet to Emperor Heraclius and Shah Khosrow II, based on primary Islamic sources (Sahih al-Bukhari, Sahih Muslim, Ibn Isaq Sirat Rasul Allah and Tarikh al-Rusul wa'l-Muluk by al-Tabari), and modern scholarship. The results show some dramatic differences: Byzantium reacted with reserved interest, acknowledging the indicators of prophethood but avoiding political affiliation, and Persia arrogantly refused to accept the message, which is symbolized by the tearing of the letter with the Prophet by Khosrow. The effects of these opposite reactions were far-reaching: Byzantium continued to be a long-term interlocutor - sometimes hostile, sometimes friendly - whereas Persia immediately disintegrated due to the internal instability and the external Islamic invasion, which corresponded to the prophecy of the Prophet who predicted its demise. The article claims that diplomacy of the Prophet was a manifestation of patience, prospect and compliance with Quranic policies of wisdom and invitation through peace. In addition to direct political effects, such endeavours provided a pattern of an Islamic

statecraft that was subsequently used in the Umayyad and Abbasid empires. To sum up, the paper emphasizes the historical importance of prophetic diplomacy in the global rise of Islam, as well as its topicality in today's world in the form of a respectful dialogue within the framework of the modern political power game.

KEYWORDS: Stewardship, Sustainable Consumption, Natural Resource Conservation, Environmental Ethics, Hadith Guidance

I. Introduction:

Background on Hijrah:

The Hijrah or migration of Prophet Muhammad (PBUH) when he left Makkah and went to Madinah in 622 CE is a milestone in the history of Islam with far reaching religious, political, and social implications. This migration was not only the turning point in the life of Prophet Muhammad (PBUH) but it was also the beginning of the formation of the Islamic state. The very meaning of the word Hijrah is to leave your native country in order to pursue religion and in the case of Prophet Muhammad (PBUH) it meant the movement of a suppressed religious minority to a politically and socially organized society under the folds of Islam.

Quraysh which was historically the overwhelming tribe of Makkah had bitterly resisted the message of monotheism and social reforms of the Prophet. The early Muslims had to undergo a lot of persecution in the form of physical abuse, boycotting of their economic life and social rejection. Such realities together with the rising challenges to the life of the Prophet (PBUH) made it even harder as the Muslims continued to practice their faith openly in Makkah¹[(1)]. The hostile attitude of the Quraysh was a

¹ Muhammad al-Bukhari, *Sahih al-Bukhari* (Beirut: Dar al-Fikr, 1981), 1:23-24

political problem beyond a religious one because the message of the Prophet challenged the social and economic authority of the Quraysh that was based on the religious importance of the Ka'bah. This was untenable and the Prophet (PBUH) tried to escape to Madinah, a city that was about 320 kilometers to the north, where they and his followers could form a new stronghold of his faith.

The socio-political situation of Makkah is entrenched within the historical background of the Hijrah. The Prophet (PBUH) had experienced years of persecutions and had even received threats physically as well as being ostracized by the Quraysh who had regarded Islam as a challenge to their economic and political dominance. After years of trying to convert the Quraysh and the Makkans had rejected the Islamic message, the Prophet (PBUH) approached the folks of Yathrib, now referred to as Madinah, who had already converted to Islam and had invited him to migrate in order to lead them as a political and spiritual figure. This was the time when the residence of the Prophet in Makkah was terminated and that of his leadership in Madinah began².

The Islamic History of Hijrah:

The Hijrah is monumental in the history of Islam. It is not merely a physical process between Makkah and Madinah but it represents the change of Islam into a religious persecuted group that can form a government and unity. The event itself means the establishment of the first Islamic state, in which the Prophet Muhammad (PBUH) was not only a spiritual leader, but a political and social one. Migration gave the Prophet

²Ibn Hajar al-Asqalani, *Fath al-Bari Sharh Sahih al-Bukhari* (Beirut: Dar al-Ma'arif, 1968), 7:307-309

(PBUH) the chance to form the early Muslim society where the Quraysh and the other pagan tribal institutions had no power. Such a change, therefore, made the Hijrah an important turning point in the history of the Arabian Peninsula, because the message of the Prophet (PBUH) was no longer just a religious one, but a multi-faceted political and social movement that influenced all spheres of life of the fledgling Muslim Ummah.

Besides the establishment of the first Islamic state, the Hijrah was the establishment of the Islamic calendar as well. It was even more important that the beginning of the Islamic lunar calendar is the year of Hijrah (622 CE). This migration did not only reinvent the relations between the Muslims and the surrounding world but also predetermined the further spread of Islam outside the Arabian Peninsula and defined the religious, cultural and political course of the whole Islamic world³.

Reasons and events that have resulted in the Hijrah:

The reasons and the situation of the Hijrah were diverse. First of all, this migration was a reaction to the growing aggression of the Quraysh whose attitude towards the earliest Muslims had become more and more brutal. The message of monotheism of the Prophet Muhammad (PBUH) posed a direct threat to the polytheistic views of the Quraysh because their economic living depended on being the custodians of the Ka'bah. When the Quraysh stepped up its oppression, the life of the Prophet (PBUH) was in danger. There have been a number of attempts to kill him and the overall Muslim community was being oppressed physically and

³Muhammad Ibn Jarir al-Tabari, *Tarikh al-Tabari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 1:547-549

psychologically.

At the same time the inhabitants of Yathrib (Madinah) already had contacts with the Prophet (PBUH) through previous emissaries and they had already converted to Islam and were expecting a solution to the inter-tribal wars afflicting their city. They were invited not just because of their religious belief but also because they had a hope of having a common leader who could solve their differences. It was this invitation that preconditioned the migration. The Prophet (PBUH) was guided by God through revelation which emphasized that there was a necessity of the migration. The Hijrah is regarded in the Quran as an act of faith and trust to God as in verses like Surah At-Tawbah (9:40):

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ

بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ

اللَّهُ عَزِيزٌ حَكِيمٌ

where the prophet (PBUH) escapes Makkah together with Abu Bakr and God miraculously protects them on the way to Makkah⁴.

Research Objective

The object of this paper is to discuss the political and social implications of the Hijrah and its long-term influence on the Muslim community and

⁴Muhammad al-Ghazali, *The Political Thought of Islam* (New York: Routledge, 2001), 92-93

the rest of the Arab society. The Hijrah political wise denoted the formation of the first Islamic state in Madinah, in which the Prophet Muhammad (PBUH) was the spiritual and temporal ruler and he established an example of governance which would be later used in the political thinking of the Islamic religion. The migration became a wakeup call to the building of political cohesiveness, political systems, and political interactions among different tribes and communities.

The Hijrah had a social impact in that it assisted in the formation of an organized society. The fraternity formed between the Muhajirun (immigrants of Makkah) and the Ansar (supporters of Madinah) was symbolic of the social unity that the Prophet (PBUH) aiming to achieve. Besides guaranteeing unity among the early Muslims, this union also provided a model of how social orders would be in Islamic governance in the future. Furthermore, the migration also brought social justice reforms including the provision of women, orphans, and the poor, which was a part of the developing Islamic community.

Research Statement:

The early Islamic history of the migration of Prophet Muhammad (PBUH) out of Makkah to Madinah is a historic event in the history of the Islam faith which has had a far-reaching political and social impact on the growth of the Muslim Ummah (community). The Hijrah did not simply mark an escape of persecution but a planned and calculated move which formed the basis of an Islamic state that would be just, united and socially reformed. The Hijrah paved the way to the growth of Islam and the development of the principles of Islamic governance with the help of the Constitution of Madinah (the creation of the first Islamic state) and the social welfare programs. Moreover, it offered the model of social integration and cohesiveness in the context of the greater Arabic society,

which would have a role in subsequent generations and future Islamic states⁵.

II. Historical Context

The Makkah Before the Hijrah Circumstances.

Prior to the Hijrah, Makkah was an economic hub, commercial and religious in the Arabian Peninsula. The Kaabah, which was the holy shrine of the pilgrims in the Arabian Peninsula, was found in the city. It was also the economic and political center of the Quraysh tribe who was ruling in the area. The Quraysh also had interests in the preservation of the religious and economic status quo because the control over the Ka'bah and the pilgrimage business that they controlled awarded them with large amounts of wealth and power.

The socio-political atmosphere in Makkah was such, however, that it was the atmosphere of well-established tribal orders and polytheism. The Quraysh was a powerful group, religiously and politically and were keen on the survival of their religious activities that embraced the worship of idols with the Ka'bah being the center. This put them in large areas of influence on the lives of the people in Makkah and any opposition to their religious and political supremacy was perceived to be threatening their powers.

The Quraysh power was however brought to serious challenge by the call of monotheism by Prophet Muhammad (PBUH). His call of God as a oneness and the denial of idol worship contradicted the core of the religious leadership of the Quraysh and its connection with running the

⁵Tariq Ramadan, *The Messenger: The Meanings of the Life of Muhammad* (Oxford: Oxford University Press, 2007), 155-157

Ka'bah and the polytheistic ideology that they promoted. The social inequality, which required subordination to the superiority of the Prophet (PBUH), also did not go well with the socio-economic status quo in the Quraysh, a social hierarchy. With more people converting to Islam, the resistance of the Quraysh increased in the sense that the leaders of the Quraysh feared that their political and economic influence was under threats due to the teachings of the Prophet.

The Quraysh had first gone to the diplomatic route to convince the Prophet (PBUH) to abandon his message by promising him wealth, power, and status in order to have him adopt their polytheistic doctrines. Failing in these efforts, the Quraysh used more violent methods of discouraging the Muslims resolve such as boycotts, physical abuse, and psychological torture. The persecution got worse and most of the initial people who converted to Islam experienced severe torture and detention. The Quraysh ended up abusing the weaker members of the Muslim society; the slaves, women, and the poor, who were among the worst affected.

Quraysh persecution of Muslims:

The Islamic sources give a good record of the persecution of the early Muslims in Makkah. Prophet Muhammad (PBUH) and his followers were viciously attacked not only by the elite leaders of the Quraysh, but also by the commoners of the tribe. The Quraysh, afraid of losing their religious and political pre-eminence, had recourse to such tactics as economic and social ostracism to physical violence and torture.

Most renowned records about the persecution are about such personalities as Bilal ibn Rabah, a former slave who converted to Islam and suffered atrocious torture because of his faith, and the first martyr of Islam, Sumayyah bint Khayyat. Both of them were humiliated similarly and their bodies were violated physically to destroy their determination by the

Quraysh. Equally, the members of the family of the Prophet himself, such as his uncle Abu Talib, who first provided him protection, became caught between the hostility of Quraysh. Although the Prophet (PBUH) kept on preaching, the rising levels of persecution made it evident that the Muslims could not stay in Makkah and endanger their lives and religion.

By this moment the Muslims were practically reduced to a marginalized state. The Prophet (PBUH) was confronted with the challenge of leading a community that was being threatened on a regular basis, and he could not as well practice Islam effectively without being afraid of persecution. The plan of the Quraysh was evident, to either eliminate the Prophet (PBUH) by force either through coercion or by gradually killing followers of the Prophet. With these growing animosities, the Prophet (PBUH) had no option but to find a solution and the migration occurred outside Makkah.

Reasons for the Hijrah:

The main cause of the Hijrah was increasing enmity of the Quraysh towards Prophet Muhammad (PBUH) and his followers. The Quraysh had been getting more aggressive such as plotting to assassinate the Prophet (PBUH) and coercion of his followers. Although the Prophet (PBUH) had tried to spread Islam in Makkah peacefully, by this means he had reached an impasse, whereby there was no possibility of introducing the Islamic message within the Makkah city without endangering the safety and well being of the Muslim community.

The enmity culminated when the Quraysh having not succeeded in purchasing off the Prophet (PBUH) or violently intimidating him, they plotted to kill him. It is also at this period that, the prophet (PBUH) was given Godly direction to move out of the city of the persecution, a move that would enable the fledgling Muslim community to carry on with their mission in a safer place. Migration was therefore not merely a survival

process but a faith process since it was perceived as part of the plan of God to set the Muslim Ummah on new land where they could flourish and thrive.

Besides the developing dangers in Makkah, another important factor that contributed to the migration of the Prophet (PBUH) was the invitation issued by the people of Yathrib (now Madinah). Being involved in their own tribal disagreements and social disturbances, people of Yathrib had heard about the message of the Prophet (PBUH) and asked him to settle their disputes. Such an invitation was viewed as a sign of God, because it offered the Prophet (PBUH) a new sanctuary of Islam, where he could build a society based on Islamic values of justice, equality as well as monotheism.

The Treaty with the People of Yathrib (Madinah) and its Part:

One of the turning points in the mission of Prophet (PBUH) was the treaty with the people of Yathrib (Madinah). In 621 CE, a representative group of twelve men of Yathrib visited Makkah where they met the Prophet Muhammad (PBUH) at the pilgrimage. They promised him to assist him in the spread of Islam and to assist him to create a peaceful just society in Yathrib. This oath was called the First Pledge of Aqabah, there was a second and larger oath a year later in 622 CE, where seventy-three men and two women of Yathrib formally converted to Islam, and swore to assist the Prophet (PBUH) in his migration and in his mission of establishing a new society.

This was a political as well as a religious agreement. The natives of Yathrib provided the Prophet (PBUH) with a safe place and political leadership because they knew that he was the one who could end the tribal wars within the community. The fact that the Prophet(PBUH) decided to migrate was therefore a direct consequence of this treaty that gave him and

his followers the chance to form an Islamic society not affected by the tyranny of the Quraysh⁶.

Godly Direction and the necessity of a safe Haven:

Divine guidance also helped in making the last decision on migration. The Hijrah has been portrayed in a number of verses of the Quran as a submission to the will of God. As an example, Surah, **At-Tawbah (9:40)** tells of how Allah was protecting the Prophet (PBUH) on the dangerous voyage, and the importance of faith and trust as a part of the divine providence. The verse emphasizes the fact that the migration did not simply involve a physical move but also reflected the unshaken faith of the Prophet (PBUH) in the plan of God.

The migration to Madinah was not only a guarantee of physical security of Muslims, but also the possibility to build a new political and social order. The rule of the Prophet (PBUH) in Madinah was not just going to offer safety to Muslims but also a venue whereby a community can be established founded on the tenets of justice, equality, and brotherhood. In Madinah the Prophet (PBUH) would provide the context through which Islam would grow and the first Islamic state would be established.

III. The Hijrah, or A.D. 622, and its political Significance.

The First Islamic State Foundation:

The Hijrah is also the beginning of physical immigration as well as the establishment of the first Islamic state by Prophet Muhammad (PBUH). The Prophet (PBUH) became well placed to establish spiritual and political power after he arrived at Madinah, in effect transforming him into

⁶Muhammad Ibn Ismail al-Bukhari, *Sahih al-Bukhari* (Beirut: Dar al-Fikr, 1981), 1:123

a religious persecuted leader in Makkah into a political ruler. It was this duality of spiritual and political authority which was of the core of the early formation of the Islamic state and the foundation of Islamic rule in the following centuries.

Madinah was special in the sense that it gave the Prophet (PBUH) the chance to lead a community whereby not only was he able to practice Islam freely but also used Islam as a foundation on which a legal and political order could be established. The Prophet (PBUH) was quick to consolidate the territories and brought together the different tribes of Madinah, the Ansar (the supporters of the region) and the Muhajirun (the emigrants of Makkah) into one, integrated political entity. With his leadership, the Islamic world in Madinah evolved into a marginalized community to an orderly and organized state.

The major highlight of this shift was that it saw the birth of the Constitution of Madinah, or the Constitution of Medina that is regarded as one of the earliest written constitutions in the history of governance. This paper defined the roles and rights of the different peoples in the city such as the Muslim population, the Jewish tribes and other tribes residing in the city. It was used to establish a system of political/social relationships that was not only used in religious matters but also in law-making with the aim that Madinah operated as a single polity. The Prophet (PBUH) expected to stop inter-tribal conflicts and to promote cooperation between different people by establishing legal and social norms. Notably, the constitution focused on safeguarding the religious freedom, defence of one another, and pursuing of justice, which could serve as an example of the government

based on Islamic principles.⁷.

The creation of the Constitution of Madinah also reflected the more general political vision of the Prophet (PBUH) who wanted to get rid of the chaotic tribal order and to establish a united, fair society founded on Islamic values. The Constitution gave a structure of resolving inter-tribal conflicts and formed a basis of social contract that would regulate the relations between Muslims and non-Muslims in Madinah⁸.

The establishment of the Ummah (Muslim Community):

The Hijrah was instrumental in the development of the Ummah- the Muslim nation as an integrated political and social group. The Ummah, the concept, which would later become the main concept of Islamic thought, was not only a religious idea, but a political idea. The Ummah was characterized by a set of values and obligations and all tribal and ethnic ties were overlooked in Madinah to establish a single community under the rule of Prophet Muhammad (PBUH).

Among the greatest achievements of the formation of the Ummah was the institution of the concept of brotherhood (Mu'akhah). On his arrival at Madinah, the Prophet (PBUH) gave every Muhajirun (migrant) an Ansar (helper) in a formal brotherhood. This friendship was not just symbolic but it was a channel of integration into the society, and the emigrants of Makkah who were usually poor and suffering, were assisted by the host population. This Mu'akhah practice was fundamental to the unifying

⁷Muhammad Ibn Ismail al-Bukhari, *Sahih al-Bukhari* (Beirut: Dar al-Fikr, 1981), 3:456-457.

⁸Muhammad al-Ghazali, *The Political Thought of Islam* (New York: Routledge, 2001), 108-109.

nature of social structure of the early Muslim community, which supported unity, and facilitated mutual support. It showed how Prophet (PBUH) was able to build social cohesion and unity in a multi-ethnic society.

Leadership and governance structures were also formed to cement the formation of the Ummah. Prophet Muhammad (PBUH) was the spiritual and the political head of state. He set a council of advisers and was assigning the leaders of various parts of Madinah to make sure the community was effectively governed. These forms of governance played a significant role in the political process of the Muslim state as they enabled the Prophet (PBUH) to meet the needs of the people, govern the state, retain law and order, and safeguard the lives and welfare of the citizens.

Diplomacy and External Relations:

Besides internal merger, Hijrah also enabled the Prophet (PBUH) to undertake diplomacy with other tribes and communities. The diplomatic issues that were to be faced at the time were the necessity to form alliances with other Arab tribes within the region who was mostly suspicious of the increasing influence of the Prophet in Madinah. The Prophet (PBUH) used the diplomacy of strategy, and alliances were made, which would guarantee the existence of the Muslim world during the challenging times when foreign powers were threatening them. This was an attitude of diplomacy even in the Constitution of Madinah which provided a model of mutual defense and collaboration between the Muslims, the Jews of Madinah, and other groups of tribes.

Among the earliest diplomatic acts in the Hijrah was the activities of the Prophet (PBUH) to form cordial ties with other tribes. The Prophet (PBUH) also signed treaties with different tribes such as the Jewish tribes of Madinah as a means of forming allies. These military alliances played a crucial role in the formation of the early Muslim community, and they

gave some protection and legitimacy in an area that was full of tribal warfare. Through such alliances, the Prophet (PBUH) could pursue the inner building of the Islamic state without fearing external aggression at all times in the northern region⁹.

Moreover, the Hijrah preconditioned the relationships of the Prophet (PBUH) with the other non-Arab authorities, including the Byzantine and the Sassanian Empires. Although the Prophet (PBUH) was first interested in the unification of power in Madinah, his diplomatic ties to these empires would be central to the further spread of the Islamic state. The Prophet (PBUH) dispatched messengers to other rulers such as Abyssinia and Persia as well as delegates. These were diplomatic undertakings that ensured that the political reputation of the Prophet (PBUH) was cemented and made the dissemination of Islam outside the Arabian Peninsula easy¹⁰. The Hijrah had far reaching effects on inter tribal politics. This is because the Prophet (PBUH), by example, was able to bring together tribes that had been at war to the folds of Islam through offering a role model of governance rooted in justice, equality and mutual co-existence. The political structures that were created in Madinah helped solve the tribal conflicts that had long existed in the Arabian Peninsula to some degree. The Hijrah was not only a religious migration, but also a political revolution that made some fundamental changes in the political situation in the region.

⁹ Tariq Ramadan, *The Messenger: The Meanings of the Life of Muhammad* (Oxford: Oxford University Press, 2007), 175-177.

¹⁰ A. S. Tritton, *Islamic Political Thought* (London: Oxford University Press, 1970), 50-52.

Madinah is strategically important:

Another major factor in the political significance of the Hijrah was the strategic significance of Madinah. The city of Madinah that stood between the Makkah stronghold, which was the Quraysh and the fertile lands of the north was economically and militarily advantaged. It was situated on some of the major trade routes enabling it to become a commercial center and it was close to Makkah which made it the best place to initiate military operations against the Quraysh.

The foundation of the Madinah as the base of the Muslim community created a safe haven where the Prophet (PBUH) could do military and diplomatic works. The Prophet (PBUH), who was in Madinah, could organize the first military campaigns that played a crucial role in protecting the fledgling Islamic state, as well as in staging its position within the region. These military expeditions such as the battles of Badr, Uhud, and the Battle of the Trench were very imperative in the unification of the political and military strength of the Muslims.

Madinah was also strategically located to ensure that the Prophet (PBUH) could control the areas around him and this proved to be critical in the later expansion of Islam. In this respect, the Hijrah signified the start of the rise to political prominence of Islam as it changed the center of political power of Quraysh in Makkah to the newly formed Islamic state in Madinah. The change in politics was remarkable, because it marked the ascension of the power of the Prophet (PBUH) and the fall of the Quraysh dominance on the Arabian Peninsula¹¹.

¹¹Muhammad al-Tabari, *Tarikh al-Tabari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 2:13-15.

Furthermore, the strategic location of Madinah which served as a crossing point of various trade routes brought out more merchants and traders to the city which further enhanced the economy of the early Islamic state. This was used as a strategic advantage which helped in the rise of the Muslim community, making it able to build a prosperous and sustainable society.

IV. Social Meaning of the Hijrah:

Social Reforms in Madinah:

The Hijrah also altered life and social aspects of the early Muslim people greatly especially when the Prophet Muhammad (PBUH) ceased to lead the religious population and became a political figure. The Islamic concepts of justice, equity, and social well being formed the basis of social reforms in Madinah. These reforms were not merely an answer to the problems the early Muslims were going through in Makkah; rather, it was an intentional move towards creating a more fair and kind society.

The role of Islam in solving chronic social inequalities was one of the most significant social transformations that the Hijrah had. Social stratification was very high in the pre-Islamic Arabia with the rich and powerful exercising disproportionate control over society since women, orphans and slaves were largely marginalized or suppressed. As the Islamic state was founded in Madinah, the Prophet Muhammad (PBUH) aimed to resolve such inequalities by introducing social justice and creating a more just social order.

A major reform area included the treatment of women, especially. Prior to the emergence of Islam, women in most parts of Arabia were subjected to being treated as property with little or no entitlement to inheritance, property ownership and control over their own life. Through revelations that the prophet received (PBUH), Islam gave women the right to inheritance, property and the quality to engage in both social and political

issues. Women also had a right to get married voluntarily and had to agree to the marriage contract¹². Being a gradual social reform, it completely transformed the position of women in the Islamic community.

Equally, orphans and the poor were given more protection and support in the new Islamic state. Islam also placed great significance on taking care of orphans and the Quran subjected the community to treat orphans well and fairly on many occasions. The Zakat (obligatory charity) institution guaranteed the more equal distribution of wealth among the populace and special care was provided to the needy, such as the poor, the widows, and the destitute. Not only was the Prophet Muhammad (PBUH) an advocate of the charity-giving culture as a religious act, but giving charity was also a means of enhancing unity and social good in the community¹³.

Islam also took a decisive role in dealing with the problem of slavery. Although slavery was a well-built system in pre-Islamic Arabia, the Quran and the Hadiths (sayings and actions of the Prophet) established the tenets of treating the slaves humanely. The Prophet Muhammad (PBUH) urged the liberation of slaves and most of his followers including Abu Bakr and Umar ibn al-Khattab freed their slaves in a quest to win the favor of God. Gradually, the system of slavery was being gradually abolished in Islam through promotion of manumission and granting rights and dignity to slaves to the slaves¹⁴.

¹² Muhammad al-Ghazali, *The Ethical Teachings of Islam* (Cairo: Dar al-Shuruq, 2002), 52-54.

¹³A. S. Tritton, *Islamic Political Thought* (London: Oxford University Press, 1970), 35-37.

¹⁴Muhammad al-Bukhari, *Sahih al-Bukhari* (Beirut: Dar al-Fikr, 1981), 4:122-123.

Ethical Teachings:

The moral influence of the Hijrah is observed in the teachings of sacrifice, patience, and perseverance as it was demonstrated by the Prophet Muhammad (PBUH) and his followers. The early Muslims had to go through severe experiences; still, their moral behavior during the time of tribulations became an example to the generations that followed. This migration could teach that faith put to the test of moral uprightness is a strength.

The theme of sacrifice played most roles during the Hijrah. The Muslims gave up their homes, wealth and family bonds to do what the Prophet (PBUH) instructed them to do. The Muhajirun (immigrants of Makkah) abandoned all these to make the Muslim state in Madinah under the belief that their loyalty was first to Islam and to Allah. This readiness to give up comforts of the world in favor of faith was a deep moral teaching that influenced the moral principles of the Muslim community of the early times¹⁵.

The other moral principle of the Hijrah was patience (sabr). There were a lot of challenges experienced by the Prophet (PBUH) and his followers in the process of their migration, and they managed to be resilient. Impression of patiently waiting in the times of tribulation is highlighted in the Quran with many verses calling on believers to persist in their faith. In Surah Al-Baqarah (2:153) as an example, Allah orders:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

¹⁵ Tariq Ramadan, *The Messenger: The Meanings of the Life of Muhammad* (Oxford: Oxford University Press, 2007), 133-135.

O you who have believed, take help with patience and pray.

Yes, Allah is upon the patient. The example of the Prophet (PBUH) in the severe journey and overcoming the challenges which he encountered, is an ethical model that Muslims should adopt in their lives ¹⁶.

Any ethical lessons of the Hijrah are transferred to political and social spheres too. Another aspect, which the Prophet Muhammad (PBUH) focused on, in the formation of the Islamic state in Madinah, was justice and moral integrity in governance. One of the documents known as the Constitution of Madinah that was drawn up soon after the migration offered a guideline on how people ought to respect one another and treat each other fairly irrespective of their religion. The leadership of the Prophet (PBUH) was based on the tenets of justice and mercy as it was exhibited through the manner in which he governed the state of Madinah. His political behavior was consistent with the moral teachings of Islam as he insisted on justice, respect to all people, and common good pursuance¹⁷. The principles formulated during the Hijrah also transformed ethical behavior in war and diplomacy and how non-Muslims should be treated. Although the Prophet (PBUH) had to deal with a lot of military battles, including the Battle of Badr and the Battle of Uhud, he insisted on the morality of the treatment of enemy captives and civilians. The Prophet (PBUH) set forth specific moral rules concerning war and he forbade killing of civilians, destroying crops and damaging of religious places. His

¹⁶ Muhammad al-Tabari, *Tarikh al-Tabari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 2:89-91.

¹⁷ Muhammad al-Ghazali, *Islamic Social Justice* (Cairo: Dar al-Shuruq, 2002), 98-100.

war was not offensive but a defensive strategy in line of defending and protecting the community¹⁸.

On the same note, the diplomatic strategy that Prophet (PBUH) adopted gave focus to integrity, honesty and adherence to agreements. An example of such diplomatic success was the Treaty of Hudaibiyyah in which the Prophet (PBUH) showed his commitment to peaceful decision-making and maintenance of agreements, even when it seemed to be disadvantageous to the Muslim population. Although this treaty was viewed at the time as a blow, it later helped to convert the Arabian Peninsula to Islam. The moral lessons of such conversations are, the necessity of trust and justice in every business, whether in war or diplomacy¹⁹ The lessons of these intercourse are moral teachings: trust and fairness in all transactions, in war as in diplomacy.

Further, the ethical attitude of the non-Muslims within the Islamic state also indicated the moral uprightness of the Hijrah. The non-Muslim groups e.g. the Jews and other tribes were also offered protection and protection under the Constitution of Madinah as they had the right to worship freely under the protection of the Islamic state. This strategy proved that the Prophet (PBUH) was dedicated to religious freedom, justice, and ethical governmental system²⁰.

V. Economic Implications of the Hijrah:

¹⁸Muhammad al-Bukhari, *Sahih al-Bukhari* (Beirut: Dar al-Fikr, 1981), 5:467-469.

¹⁹ Muhammad al-Tabari, *Tarikh al-Tabari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 2:133-135

²⁰ A. S. Tritton, *Islamic Political Thought* (London: Oxford University Press, 1970), 99-102

Madinah as a New Economic Hub:

The Hijrah changed Madinah as a relatively small settlement to a prosperous economic hub and therefore changed the economic dynamics of the Arabian Peninsula. Makkah was the most important commercial center before the migration and it was well placed in the main trade routes due to its centrality and the importance of Ka'bah as a religious place. Nevertheless, with the migration of the Prophet (PBUH), Madinah became popular both as a political hub and economic hub in the region.

Madinah strategic position between Makkah and the northern parts including the Syrian region enabled it to form trade relations with the neighboring parts thereby diversifying its economic activities. The city turned out to be a significant point in the larger commercial system of the Arabian Peninsula, where it was connected with the trade routes to the north and south. Soon the trade with neighboring lands as Yemen, Syria, and even Persia became more important as the Islamic state expanded. By securing the trade routes- by making them safe against bandits and tribal disputes that had earlier impeded the trade processes, the Prophet (PBUH) enabled these trade relations ²¹.

Further, Madinah emerged as a big farming hub. Their fertile land and the efforts of the Ansar whose land and resources were given to the Muhajirun (the migrants of Makkah) enabled the creation of an agricultural economy. The Ansar and the Muhajirun collaborated and made good use of the land and created a sense of community duty to the agricultural and economic development. The project of the Maqa'ir (garden) which was initiated by

²¹ Tariq Ramadan, *The Messenger: The Meanings of the Life of Muhammad* (Oxford: Oxford University Press, 2007), 196-198

the Prophet (PBUH) to aid in the generation of revenue to the state was central to the early economic growth of Madinah²².

Social Economic Impact:

Islamic ideas of fairness, justice and mutual support had a profound impact on the economic system which developed in Madinah. A set of economic reforms were put forward by the Prophet Muhammad (PBUH) in order to make sure that the wealth was shared more equally among the Muslim communities and hence to combat the economic inequalities commonly found in pre-Islamic Arabia.

One major feature of this new economic order was the Zakat (compulsory charity) that came to be one of the five pillars of Islam. Zakat was not only a religious duty but also a form of wealth redistribution whereby the need of the less fortunate in the society; the poor, orphans, and widows were satisfied. The Prophet (PBUH) instilled a feeling of social responsibility and unity by requiring every Muslim to donate a part of his/her wealth to the needy. The economic impact of this practice was extensive because it mitigated the accumulation of wealth by a small group of individuals and contributed to the alleviation of poverty in the society even though not completely eliminated it.²³

Besides Zakat, the Prophet (PBUH) promoted voluntary charity (Sadaqah) and the opening of the public welfare projects. Establishment of communal kitchens, drilling of wells, and even medical assistance were also under the greater social-economic system that the Prophet (PBUH)

²² Muhammad al-Tabari, *Tarikh al-Tabari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 3:76-78

²³ Muhammad al-Bukhari, *Sahih al-Bukhari* (Beirut: Dar al-Fikr, 1981), 2:343-345.

had set in Madinah. These initiatives played a role in establishing a community founded on the common good and community accountability, ensuring economic disparities were resolved, and all people, irrespective of their social standings, could have access to basic amenities²⁴.

The Economic Uphulls of the Early Muslim Community:

In as much as the early Muslim community experienced some promising economic developments in Madinah, it had to deal with several economic problems. The Muslims especially the Muhajirun came into Madinah with hardly anything but the faith and clothes upon their backs. They were forced to abandon their homes, business and properties in Makkah and this had put their economic status at stake. Integration of the Muhajirun in the economic life of Madinah was a need and the creation of the Mu'akhah (brotherhood) between the Muhajirun and the Ansar was not merely an economic planning but a social and political instrument. The Prophet (PBUH), by matching each migrant with a Madinan resident, made sure that the Muhajirun would have a sponsor, especially in the sense of shelter and sustenance, as they become a member of their new community²⁵.

One more important issue was the safety of trading routes, which used to be one of the main sources of the prosperity of the early Muslim nation. Prophet (PBUH) understood that, it was important to have the routes secured which would support the economic stability of the new state. This was proven in the early military expeditions like the Expedition of Badr

²⁴ Muhammad al-Ghazali, *Islamic Social Justice* (Cairo: Dar al-Shuruq, 2002), 89-91.

²⁵ Muhammad al-Tabari, *Tarikh al-Tabari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 2:134-137.

which was originally meant to guard the trade routes of the Quraysh and other aggressors. These expeditions, although of military importance, had economic effects as well in that they assisted in ensuring that the trade routes were open and secure and thus enabled the economy of Madinah to prosper²⁶.

In order to sustain the economy, the Prophet (PBUH) established policies that encouraged individual economic independence, economic collaboration and mutual support to those in need. These encompassed the creation of common markets and regulation of the trade practice so as to avoid exploitation and appreciate fairness. The Prophet (PBUH) outlawed unscrupulous business-like hoarding and monopolies, and promoted honesty and transparency in business dealings²⁷.

The Hijrah had far reaching economic repercussions since it was the turning point of the Muslim community as an undermined group in Makkah to the formation of a self-sufficient state economically in Madinah. By presenting Madinah in a strategic position, developing trade routes, and propagating injustice in economic affairs, the Prophet Muhammad (PBUH) established the preconditions of a successful and equitable system of the economy. The Zakat and other social welfare programs that were in place made wealth distribution more equal, taking care of the poor and the marginalized.

The economic problems to the early Muslims and specifically, Muhajirun

²⁶ Muhammad al-Ghazali, *The Political Thought of Islam* (New York: Routledge, 2001), 132-135.

²⁷A. S. Tritton, *Islamic Political Thought* (London: Oxford University Press, 1970), 76-78.

were addressed with practical answers with focus on cooperation, mutual support and establishment of a stable economic system. All these reforms of the early Islamic state in Madinah gave an example of economic justice that struck a balance between the rights of individuals and the duty of the community. These maxims still affected the economics and policies of Islam in the following centuries.

VII. The lasting Effect of the Hijrah:

Growth of the Islamic state:

The Hijrah acted as a turning point in the historical aspect of Islam, not only regarding the establishment of the first Islamic state in Madinah but also as a propelling factor of the subsequent expansion of Islam to the rest of the Arabian Peninsula and beyond. The emigration heralded the initiation of a new epoch where Islam ceased being a persecuted faith and became a successful socio-political movement. The formation of the Islamic state in Madinah enabled the Prophet Muhammad (PBUH) to consolidate his power politically and religiously and this, on the other hand, enabled the spread of Islam militarily and diplomatically.

During the years the Hijrah the Islamic religion expanded all over the Peninsula of Arabia. Madinah became the hub of Islamic rule and the Prophet (PBUH) was able to devote his attention to making other tribes and territories to adopt the Islamic faith. Such growth was not only due to military conquest but also diplomacy, alliances and the charm of the Islam and its social justice, equality, and monotheism message. The establishment of the cohesive Ummah (community) in Madinah gave the Islam faith a strong platform to influence the expansion of the religion not

only as a religious movement but also as a political state²⁸.

Another factor that was the foundation of the eventual coming of the Caliphates after the demise of prophet Muhammad (PBUH) was the Hijrah. The political system that was formed at Madinah such as the setting of the Constitution of Madinah, which outlined the relationship of the Muslims with Jews as well as other tribal groups, became an example of the systems of government that ensued. The Islamic justice, equality and collective responsibility would be emphasized by the early Islamic state, and these would be among the main principles that shaped the future models of Islamic rule, starting with the Rashidun Caliphate, proceeding to the Umayyad and Abbasid Caliphates²⁹.

The model of leadership practiced by the Prophet (PBUH), which led to a combination of spiritual power and political leadership, became the example of the Islamic leaders and empires of the future. The principles of Islamic governance, which lay accent on the element of justice, converse (Shura) and the well-being of the people, have been long-term influences on the Islamic political thinking, and on the structure of the Muslim societies in the world.

Political Legacy:

The Hijrah has a broader political heritage than just the context of the life and reign of Prophet (PBUH). It had a significant effect on the evolution of Islamic political philosophy and governments in centuries to come. The

²⁸Muhammad al-Tabari, *Tarikh al-Tabari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 3:34-35

²⁹ A. S. Tritton, *Islamic Political Thought* (London: Oxford University Press, 1970), 72-75

type of leadership that was formed by the Prophet (PBUH) who united religious, political, and military powers of his country set a precedent in the future of the Islamic world rulers and statesmen. One of the earliest forms of written government is thought to be the Constitution of Madinah, governing the relationship between different tribes and different religious groups, and which inspired it as it formed the basis of later constitutions in Muslim-majority countries.

Among the most important elements of political legacy of the Prophet (PBUH) was the institution of Shura (consultation) that became a keystone of the Islamic government. The insistence on the group decision-making and engagement of the community in political affairs was the starting point of later Islamic political philosophies. Following the death of the Prophet, the Prophet (PBUH) the leader of the Muslim Ummah, the system of the election of the caliph was based on the Shura principles. The procedure of selecting a caliph did evolve in time and may at times have been disputed, but the central idea of the consultation persisted at the core of the Islamic political traditio³⁰.

The political system that was instituted by the Prophet (PBUH) also found effect on subsequent Islamic empires particularly with regard to governance and law. The first Islamic caliphate which was formed after the demise of the prophet (PBUH), the Rashidun Caliphate, adapted much of the principles that had been established in Madinah in terms of governance. These principles of justice, social welfare and religious leadership were still enforced by the caliphs who followed the Prophet

³⁰Muhammad al-Tabari, *Tarikh al-Tabari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 3:34-35

(PBUH), including Abu Bakr, Umar, Uthman and Ali,³¹.

The political system formed under the rule of the Prophet (PBUH) in Madinah was a model of other Muslim empires such as the Umayyads, Abbasids and Ottomans who based their rule on the same principles of Islamic rule, though they modified them to fit in their political and cultural surroundings. This legacy shows the long-term effect of the Hijrah on the formation of Islamic political systems at all times.

Social Legacy:

The long-term impact of the migration is possibly the most lasting in the social legacy of Hijrah. Prophet Muhammad (PBUH) initiated social reforms in Madinah that formed the basis of a more fair, inclusive and working society. The social order of the Prophet (PBUH) was based on the key values of equality, social responsibility, and the community solidarity and have been relevant to the Islamic society since that time.

The idea of social justice as demonstrated by Prophet (PBUH) was also among the greatest legacies of Hijra. The Prophet (PBUH) as a leader of Islam stressed equity in the treatment of every member of society irrespective of his social, racial, and ethnic background. This was best evidenced by the changes in favor of the protection of women, orphans, the poor and slaves. Examples of rights given to women were the right to inheritance and to social, political and economic life. Mechanisms were also in place to protect orphans and the poor, such that the vulnerable members of the community were taken care of by the community in the

³¹ Tariq Ramadan, *The Messenger: The Meanings of the Life of Muhammad* (Oxford: Oxford University Press, 2007), 186-188

form of Zakat (charitable giving) and other types of social welfare ³².

Communal responsibility and mutual assistance was also stressed by social reforms offered by the Prophet (PBUH) during the time after the Hijrah. Mu'akhah (brotherhood) between the Muhajirun (migrants) and the Ansar (helpers) in Sadr City of Madinah was an example of integration and social cohesion. It created a feeling of brotherhood and community among the early Muslims, overcoming tribal boundaries and encouraging togetherness and cooperation. This fraternity spirit was key to the triumph of the early Islamic state and is a major value in Islamic social ethics³³.

The teachings of Prophet (PBUH) also influenced greatly on the integration of the different communities. Not only Muslims but other non-Muslim tribes in the region were accorded the rights and responsibilities and were provided with protection and the freedom to practice their religion as was the case in the Constitution of Madinah. This open form of social government contributed to the formation of a first form of religious tolerance and interfaith coexistence, later to be a prominent aspect of Islamic societies throughout centuries³⁴

The Prophet (PBUH) started his social reforms and values with the Hijrah and this would provide the foundation of a long-term history of equal rights, justice, and community responsibility. Such values are still echoed in the modern Islamic society, influencing social policies, governance and

³²Muhammad al-Bukhari, *Sahih al-Bukhari* (Beirut: Dar al-Fikr, 1981), 3:45-46.

³³ Muhammad al-Ghazali, *The Ethical Teachings of Islam* (Cairo: Dar al-Shuruq, 2002), 85-86. Muhammad

³⁴ Muhammad al-Tabari, *Tarikh al-Tabari* (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 3:98-99

relations with the community.

VIII. Conclusion:

Summary of Findings

Hijrah, the migration of Prophet Muhammad (PBUH) out of Makkah to Madinah was a turning point in the history of Islam, a historic turning point in the political as well as social evolution of the Muslim community. Politically, it formed the basis of the earliest Islamic state in which Prophet Muhammad (PBUH) provided not only spiritual leadership, but also political power. The establishment of the Constitution of Madinah as the initial written constitution in the history of Islam provided a system of governance that incorporated different tribes even the non-Muslims into one political unit. This system gave value to justice, mutual respect and collective responsibility, which were incorporated in the Islamic political thinking and the administration.

Socially, the Hijrah resulted in a new group of people-the Ummah, not only united by faith but also by a set of common social, political and economic values. The campaign by the Prophet (PBUH) to protect the social injustices especially by introducing reforms in relation to women, orphans, the poor and the slaves, continued to influence the fabric of the Islamic society. Zakat (charitable giving) and Mu'akhah (brotherhood between the Muhajirun and Ansar) were highly effective in the consolidation of social solidarity and minimization of inequality. Patience, sacrifice and perseverance are some of the ethical teachings of the Prophet (PBUH) and his followers during the migration, which are still used to date to exemplify morality in the Islamic philosophy.

Madinah economically became a prosperous center, mainly due to its strategic position, and the creation of safe trade routes. The Prophet (PBUH) also came up with economic principles founded on fairness and

social justice, which involved checking on trade practices to avoid exploitation and wealth distribution mechanisms such as Zakat and charity. These initial economic systems formed the basis of the successful Islamic economy that was to spread throughout the Arabian Peninsula and further.

Final Thoughts:

The meaning of the Hijrah goes past the historical assimilation of the period, as it provides some useful lessons that are still applicable today. Political and social structures that have been developed in Madinah underscore the need to be just, communal, and collaborate. The teachings of the hijrah, sacrifice in the interest of the larger good, the significance of faith and trust in Godly guidance and the creation of fair governance, are a universal guide to the modern Muslim communities as well as all the communities that aim towards social justice and cohesion.

The Hijrah still serves as an inspiration to people who are oppressed and oppressed by injustice in the modern world. Migration is the symbol of the worth of persistence in the case of adversities and the capacity to build new societies based on common values. The political, moral, and social teachings of the Hijrah are essential in solving the problems that are presently present in the Muslim communities especially with regard to upholding cohesion, fostering social justice, and establishing inclusive communities. Moreover, ethical values of the Hijrah are universal, and are used to provide insight into the ethical behavior of people and states in the modern world of globalization.

The legacy of the Hijrah has not only continued to be applied in the Islamic thought but also its wider application to migration, governance and community-building problems in other cultures and religions. It has been an incredible reminder of the strength of faith to effect social and political

change, offering timeless lessons about the importance of how to persevere in trying times with integrity, unity and a sense of commitment to justice.



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