

# **MIGRATION**

*[Hijrat]*



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*This paper describes Hijrat removing its  
confinement of 'specificness' and showing its  
generality in the light of Quran and Sunnah, it is  
excerpted from the author's work Tauzihat.*

# MIGRATION

## [Hijrat]

The explications about migration [*hijrat*], which we find in the Quranic Verses and the Traditions of Prophet<sup>SLM</sup>, show that it is not confined to going from the country of the infidels [*kafirs*] to the abode of peace [from *Dar-ul-Harb* to *Dar-al-Islam*] for protecting the religion alone. But migrating from a place, where there are restrictions on the deeds in accordance with the Commandments of the Religion, on protecting the religion and on demonstrating and exhibiting the religion, too is included in *Hijrat*. Prophet Muhammad<sup>SLM</sup> is quoted as saying, “The person who escapes from one place to another for protecting his religion, even if the distance is just one *balisht*,<sup>1</sup> he would be entitled to Paradise and would become a companion of his father Prophet Ibrahim<sup>AS</sup> and Prophet Muhammad<sup>SLM</sup> [because both had performed *hijrat* (migration)].”<sup>2</sup>

Iqbal says: “*The result is destruction if the person is confined to a place; Live in an ocean free of homeland like a fish; Giving up the homeland is the tradition of the beloved [mahbub] of Allah; You too give the evidence of the Truth of apostleship. Homeland is one thing in political parlance; it is something else in the realm of Apostleship.*”

In addition to this, there are Verses in the Quran that give the meaning of generality, such as: “*So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and bring them into Gardens underneath which rivers flow....*”<sup>3</sup> Allah further says, “*And [it is] for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger.*”<sup>4</sup>

These Quranic Verses show that the believers will suffer such situations till the Day of Resurrection and the commandment of migration will continue to come into and remain in force [whenever necessary] and it is also becoming obvious that *hijrat* means giving up home on one’s own and giving up home under compulsion is called *ikhraj* [expulsion].

But the author of *Hadiya-e-Mahdavia* has specified that *hijrat* is only when one goes from *dar-ul-harb* [abode of war] to *dar-ul-Islam* [abode of Peace]. He has also criticized the importance Imam Mahdi<sup>AS</sup> has given to migration. The criticism has been refuted and the matter has been discussed in detail in books like *Subl-us-Sawa* and *Kohl-*

<sup>1</sup> The Persian word *balisht* means a span of the spread palm and fingers of one hand from the tip of the thumb to the tip of the little finger, approximately nine inches. Its Arabic equivalent is *shibr*.

<sup>2</sup> *Tafsir-e-Baizawi*.

<sup>3</sup> Quran [S. 3: 195 MMP].

<sup>4</sup> Quran, S. 59: 8 MMP.

*al-Jawahir* [Volume I]. Both the books have been published. The reality is that when tolerance is dissociated from religion, the thinking and outlook become clouded by human passions, which impede the path to reach to realities.

Everyone, who knows the History of Islam, will concede that some of the Companions first went to Habashah [Abyssenia] in obedience to the orders of Prophet Muhammad<sup>SLM</sup>, at a time when that country was not *dar-ul-Islam* [abode of Peace]. And when Prophet Muhammad<sup>SLM</sup> himself migrated to Madina, that city was not *dar-ul-Islam*. Similarly, other people have migrated from their homes to protect their religion from the beginning of Islam to this day. Will the term *hijrat* not be applicable to the migrations of such people? All the books of Traditions, History and biography call these movements as *hijrat*.

Saying that the *Hadis* quotes Prophet Muhammad<sup>SLM</sup> as saying that “There is no migration after the conquest of Makkah,” and that, on the basis of this, the commandment of migration stands abrogated, is not correct, because the saying of the Prophet<sup>SLM</sup> is specifically confined to the migration to Madina [from Makkah]. The reality too is that the causes of migration to Madina had ceased to exist after the conquest of Makkah. *Tafsir Lubab at-Taveel* says: “Hasan has said that migration is not discontinued and the reply to ‘no migration after the conquest of Makkah’ is that this interdiction is specified to the migration from Makkah to Madina. But for every believer, who lives in a town where infidels are in a majority and exposition of religion is dangerous, it is *wajib* [essential] to migrate to a town where the exposition of religion does not invite danger.”

That the command about there being no migration after the conquest of Makkah is specific to the migration to Madina and that the command for migration of the common believers for religious causes continues without any hindrance, are proved by so many writings in the books of *tafsir*, commentaries, Traditions, sayings of eminent scholars and others that reproducing them here would make this book large and bulky.

Iqbal says, “*Story-tellers have concealed the truth. They have misunderstood the meaning of migration [hijrat]. Migration is the law of the life of the Muslims. It is among the causes of the endurance of the Muslims.*”

The biographical sketches of the saints of Allah also show that leaving one’s home and hearth and going to other places for purification of *nafs* [self, lust, life], acquiring the bounty of the companionship of perfect people or for propagating the religion also is *hijrat* [migration]. The importance and the generality of the migration are present in the teachings of Islam. Then how can anybody object to or criticize the importance Imam Mahdi<sup>AS</sup> has given to migration? The truth, however, is that if there had been no teachings of or importance to migration [in the teachings of the Imam<sup>AS</sup>], the truth of his claim to being Mahdi would have been adversely affected.

Under the Quranic Verse, ‘*Fallaziina haajaru...*’,<sup>5</sup> the author of *Tafsir Mudarik*, says, “Allah has said in this Verse that people have performed these lofty and excellent deeds, which are migration or going to places, where there is peace to protect their religion. In the last era too there will be migration as it was during the beginning of Islam.”

<sup>5</sup> Quran, S. 3: 195 SAL.

Here, the last era means the period of Imam Mahdi<sup>AS</sup>. When he himself had been performing *hijrat*, the people, who have affirmed and confirmed him as the Mahdi al-Mau'ood, went with him to be in his company and receive his bounty, will essentially achieve a rank higher than the *musaddiqin* who remained squatting in their houses without a religious excuse. Please note Parable 111.

It says, "The Imam<sup>AS</sup> has said, 'The person who has come into the *daira* in the morning after migrating, is the *murshid* [spiritual guide] of the person who comes in the evening, because the former is the *imam* [leader] of the latter.'" <sup>6</sup>

Please also note Parable 95, which is attributed to Bandagi Miyan Syed Khundmir<sup>RZ</sup> that he had narrated in his book, *Aqida Sharifa*, and Hazrat Bandagi Miyan Abdur Rashid<sup>RZ</sup> too has narrated it. It says: Further, Miyan Syed Khundmir<sup>RZ</sup> has quoted the Imam<sup>AS</sup> as saying, "The person who has reposed faith in Imam Mahdi<sup>AS</sup> and refrains from the obligation of migration with and in company of the Imam<sup>AS</sup> is a hypocrite, by virtue of the Quranic Verse, 'Those of the believers, who sit at home, barring the disabled, and those who fight in the cause of Allah with their properties and their persons cannot be esteemed alike.' <sup>7</sup> The meaning of this Verse is that the *mujahidin* had superiority over the disabled by one rank and over the non-disabled by many ranks. For these people, it will be losses instead of ranks and chastisements instead of salvation. And the sanction against such hypocrisy on the non-disabled is obvious." <sup>8</sup>

The author of *Hadiya-e-Mahdavia* has criticized the use of the Quranic Verse in the argument and said sarcastically that it showed the comprehension of the Quran by Imam Mahdi<sup>AS</sup> and his disciple Miyan Syed Khndmir<sup>RZ</sup>, because the Verse dealt with *jihad!* <sup>9</sup>

Comprehending Quran is difficult. But [unfortunately] the author of *Hadiya* is incapable of understanding the parable itself. The parable clearly says that *mujahidin* are superior to the *uliz-zarar* by one rank. This shows that the Verse is about the *mujahidin* and this is obvious from the text of the parable. But the mind of the critic could not comprehend the basis of the argument. He was agitated and in his zeal to criticize was swept in the storm of his own passions.

It is not unknown to the scholars of Islam that a *jihad* with a sword is accepted as *jihad-e-asghar* [smaller or minor holy war] while the struggle against one's own lust and Satan is accepted as the *jihad-e-akbar* [greater or major holy war]. And the proof of this is embodied in the text of the Quranic Verse. The author of *Tafsir-e-Baizawi* writes in his exegesis of this Verse, "And it is said that [in the said Verse] first *mujahidin* are those who wage war against the infidels and, secondly, *mujahidin* are those who wage a holy war against their own self [or lust---*nafs*]. And the proof is the saying of Prophet Muhammad<sup>SLM</sup> that "We have turned from the *jihad-e-asghar* towards *jihad-e-akbar*."

<sup>6</sup> *Naqliat Miyan Abdur Rashid<sup>RZ</sup>*, Urdu translation by Hazrat Abu Sayeed<sup>RA</sup>, Hyderabad, 1369 AH, pages 71-72.

<sup>7</sup> Quran, S. 4: 95 SAL.

<sup>8</sup> *Naqliat Miyan Abdur Rashid<sup>RZ</sup>*, Urdu translation by Hazrat Abu Sayeed<sup>RA</sup>, Hyderabad, 1369 AH, pages 94-95.

<sup>9</sup> *Hadiya-e-Mahdavia*, by Abu Raja Zaman Khan Rampuri, Kanpur, 1287 AH, page 11.

*Jihad-e-akbar* also includes migration. When giving up the homeland is necessary for reasons and purposes of the religion, giving it up can never be excluded from the concomitants of *jihad*, because when the love for the homeland becomes an idol [*ilah*] and impedes the way of Divine Love, it becomes a necessity of the dictum, ‘*There is no god but God,*’ that this idol [*ilah*] be discarded. It is for this reason that the point has been argued on the basis of the said Quranic Verse.

Iqbal says, “*What is the war of the mumin [believer]? Migration towards the Friend [God]! Rejecting the world [ma sivallah --- other than Allah] is [gaining] the control of the lane of the Friend [God].*”

It is only in the teachings of Imam Mahdi<sup>AS</sup> that you find all the aspects of *hijrat* and its esoteric and exoteric specialties in the *jihad-e-akbar*. The text of the Quranic Verse, “*La yastawil-qaa-‘iduuna...*”<sup>10</sup> also embodies the specialty of the *jihad-e-akbar*. And the commentators of the Quran too have accepted this view. It is on this basis that the Quranic Verse has been used to argue the point in the above-mentioned parable. This is perfectly correct. To say that this delicate understanding is against comprehending the Quran shows the paucity of the critic’s own knowledge.

Iqbal says: “*Can a flower petal cut the core of a diamond? Civilized and refined speech does not affect an ignorant person.*”

Immediately after the above Quranic Verse, comes the following one: “*Lo! As for those whom the angels take [in death] while they wrong themselves, [the angels] will ask: ‘In what were ye engaged?’ They will say, ‘We were oppressed in the land.’ [The angels] will say: ‘Was not Allah’s earth spacious that ye could have migrated therein?’ As for such, their habitation will be hell, an evil journey’s end....*”<sup>11</sup>

This Verse relates to the hypocrites and it is determined that the retribution for giving up *hijrat* is Hell. Hence, *hijrat* becomes obligatory [*farz*] on principle. It is for this reason that Imam Mahdi<sup>AS</sup> has said under Allah’s command that *hijrat* is obligatory. Both the esoteric and exoteric specialties are included in it. If the situation demands that one should give up his abode, one should go to a safer place. Otherwise, rejecting world [*tark-e-dunya*], which is giving up the concealed polytheism [*shirk-e-khafi*] and self [*khudi*], becomes the esoteric journey, which, in a way, is equal to esoteric migration. Similarly, leaving the home, going to the place of the *murshid* and staying in his company to receive his bounty too is *hijrat*.

Hazrat Bandagi Miyan Syed Mahmood Syedanji *Khatam-al-Murshidin*<sup>RZ</sup> has said, “Establish your *daira* and stay wherever you find peace and comfort to follow the religion [*deen*].” This commandment of Hazrat Syedanji<sup>RZ</sup> is included in *rukhsat* [permitted].

<sup>10</sup> Quran [S. 4: 95-96 MMP] The English translation of the Verse is as follows: “*Those of the believers who sit still, other than those who have a [disabling] hurt, are not in an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but he hath bestowed on those who strive a great reward above the sedentary. Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.*”

<sup>11</sup> Quran, S. 4: 97 MMP.

Besides the commandments relating to the exoteric migration, we find those relating to the esoteric migration in the teachings of Imam Mahdi<sup>AS</sup>. And this is the loftiest status of the *jihad-e-akbar* [the great or major holy war]. Please see Parable 268.<sup>12</sup> The mention of the subliminal journey purports to mean esoteric journey, which relates to giving up self [*khudi*] and things other than Allah. Without this, one cannot achieve application [*itlaqiat*], which is a necessary condition for the Vision of Allah.

The incident relating to ‘*lan-taraanii* [You shall not see Me]’<sup>13</sup> in Quran too witnesses the same thing that Prophet Musa<sup>AS</sup> got the reply from Allah that ‘You shall not see Me.’ The reason for it was that the question by Prophet Musa<sup>AS</sup> had the import of dualism and strangeness [*dui* and *ghairiat*]. He had said, “*O my Lord! Show me Thy countenance that I may behold it.*” This question embodies the same matters, which are against the holiness and purity of the Lord. They were the basis of the *Mu’tazila* criticism and disavowal of the justification of the Vision of Allah. And it is for this reason that Allah rejected the question. This was because the conditions of the Vision of Allah have no relationship with those of the material bodies. We have discussed this matter in some detail in our explications pertaining to the desire for the Vision of Allah. [See paragraphs 231 to 283 above.]

Our belief is that even Hazrat Musa<sup>AS</sup> was not personally at fault in asking [for seeing Allah]. The purpose of his asking was to inform the mankind of God’s Existence and Unity and the Glory of His Deanthropomorphism [*tanzihi shan*].<sup>14</sup> It was also to show that it needed the application and the bestowal of the Vision [*nazar*] that is needed to see Allah, which makes the seeing possible. Without this, it is impossible to see Him with the limited power of seeing in a limited manner. In the same manner, Prophet Ibrahim<sup>AS</sup> had shown as an exemplary argument of the setting of the stars, the moon and the sun to explain the peculiarities of Allah Most High. Otherwise, imagining the moon and the sun to be the God is against the Glory of the Prophet-hood and Divine Vice-regency. We have shown in the discussion on the Quranic Verse, “*Afaman-kaana ‘alaa Bayyin-na-tim-mir-Rabbi-hii,*”<sup>15</sup> that the Prophet-hood cannot be achieved without *Vilayat* [Sainthood]. This shows that every apostle and messenger of God receives the bounty [*faiz*] of the Sainthood. It means that at the stage of the knowledge [*ma’rifat*] of the Existence and Unity of God, his rank would be very lofty in his capacity as *ma’sum-anil-khata* [infallible]. At this level of knowledge his rank would be so high that he cannot consider anything other than Allah as his *ilah* [worshipped deity].

The question by Hazrat Musa<sup>AS</sup>, its reply and all the events following them guide towards the Glory of deanthropomorphism of Allah Most High. Contrary to this, arguing about the personal deficiency [*nuqs*] of Hazrat Musa<sup>AS</sup> or his [alleged] incapacity to see Allah violates the principles of Islam and [the glory of] the Apostles<sup>AS</sup>. Same is the case

<sup>12</sup> Parable 268 says: “One day Imam Mahdi<sup>AS</sup> is narrated to have said, ‘A journey appears to be imminent.’ The companions started preparations for the journey. They bought animals for riding and other necessary things. Some days later, the Imam<sup>AS</sup> said, ‘The purport of the order is subliminal journey.’”

<sup>13</sup> Quran [S. 7: 142 SAL]

<sup>14</sup> It means the elimination of anthropomorphic elements [*tajsimi* ‘*anasir* or *jism* and *shakl* (body and shape)] from the concept of the deity.

<sup>15</sup> Quran, S. 11: 17 SAL.

with finding fault of Hazrat Musa<sup>AS</sup> or using this question and answer as an argument against the issue of the Vision of Allah Most High.

In short, the final purpose of the esoteric journey or migration [*safar* or *hijrat*] is achieving the glory of perishing in and seeing Allah Most High.