SAMPLE

The Hijrah: The Migration That Changed History

The Migration (Hijrah) in the Quran

Aira Aurora

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This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

The Hijrah — the migration of the Prophet Muhammad and his companions from Makkah to Madinah in 622 CE — is the event that divides the Islamic calendar. It is not the birth of the Prophet, not the first revelation, not the conquest of Makkah. It is the migration. The movement of a small group of believers from a city that rejected them to a city that received them. The moment when a community was born.

The Quran does not narrate the Hijrah as a single story. It references it across multiple surahs, weaving its lessons into the fabric of the text. The Hijrah is not just a historical event in the Quran. It is a principle — a principle about the relationship between hardship and purpose, between leaving and arriving, between what is left behind and what is built.

The Quran says: "And those who emigrated for the cause of Allah after they had been wronged — We will surely settle them in a good place in this world, and the reward of the Hereafter is greater, if only they knew" (16:41). The verse is not just about the Prophet's migration. It is about every migration — every act of leaving what is familiar for what is right, every departure driven by faith rather than convenience.

This book examines the Hijrah as the Quran presents it: not as a journey between two cities but as a transformation of a community, a test of faith, and a model for every believer who faces the choice between staying in a place of compromise and moving toward a place of commitment.

Chapter 1: The Call to Leave

After thirteen years of prophethood, the situation in Makkah had become untenable. The boycott had ended, but the persecution had not. The Prophet had lost his wife Khadijah and his uncle Abu Talib. The people of Ta'if had rejected him. The Quraysh, emboldened by his losses, increased their pressure. Muslims were being tortured, socially excluded, and economically destroyed. The message had been delivered, but the city that received it first was the city that rejected it most.

The Quran describes the condition of the believers in Makkah: "And why would you not fight in the cause of Allah and the oppressed among men, women, and children who say: Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper" (4:75). The prayer is not for revenge. It is for escape. It is for a new place — a place where worship is possible.

The Quran gave permission to migrate: "Indeed, those whom the angels take while they have wronged themselves — Allah was not unjust to them, but they were unjust to themselves" (4:97). This verse, revealed about those who stayed in Makkah despite the ability to leave, established the principle: staying in a place of persecution when one has the means to leave is not piety. It is self-harm.

The Quran does not celebrate suffering for its own sake. It celebrates patience within hardship, but it also commands action. The Hijrah was not a retreat. It was a strategic, divinely endorsed movement toward the survival of the message. The Quran says: "And whoever emigrates for the cause of Allah will find on the earth many locations and abundance" (4:100). The promise is not just safety. It is abundance — the idea that leaving one place for Allah's sake opens doors that would never have opened otherwise.

Before the Prophet's own migration, his companions had already begun to leave. A group of Muslims migrated to Abyssinia (Ethiopia) twice, seeking the protection of a just Christian king. The Quran does not narrate these early migrations in detail, but it establishes the principle that drove them: "And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah" (2:115). The earth belongs to Allah. No single city has a monopoly on worship. If one place rejects the message, another will receive it.

The migration to Abyssinia was the first Hijrah. The migration to Madinah was the second. Both were driven by the same principle: the preservation of faith takes priority over attachment to place. The believers did not leave Makkah because they disliked it. They left because they could not worship Allah freely

there. And the Quran endorsed their departure.

The Quran's description of the believers in Makkah is not vague. It is specific. They are described as "oppressed" — mustad'afin. The word does not mean weak. It means made weak by others. The believers were not inherently weak. They were weakened by a system of persecution that targeted them for their faith. The Quran distinguishes between inherent weakness and imposed weakness, and it addresses the latter with a call to action.

The Quran says: "And those who emigrated for the cause of Allah after they had been wronged — We will surely settle them in a good place in this world" (16:41). The "wronged" — zulimu — means they were treated unjustly. The migration was not an act of cowardice. It was a response to injustice. The Quran does not tell the oppressed to endure injustice indefinitely. It tells them to move — to leave the place of injustice and seek a place where justice can be practiced.

In the Quran, the Hijrah is categorized alongside prayer and charity as an act of worship. It is not a secular event. It is a spiritual one. The Quran says: "And whoever emigrates for the cause of Allah and His messenger and then death overtakes him — his reward has become incumbent upon Allah" (4:100). The language is the language of worship: reward, obligation, divine promise. The Hijrah is an act of devotion, equivalent in its spiritual weight to prayer and fasting. It is the worship of the body in motion, the worship of the feet that walk away from what is wrong and toward what is right.

The Quran distinguishes between Hijrah and ordinary migration. Hijrah is migration for Allah's sake. Ordinary migration is migration for economic or personal reasons. The distinction is in the intention. The Quran says: "And whoever leaves his home migrating for Allah and His messenger and then death overtakes him — his reward is upon Allah" (4:100). The condition is "for Allah and His messenger." Without this intention, the migration is just travel. With it, the migration is worship. The Hijrah of the Prophet was the supreme example of this principle — every step was for Allah, every hardship was an offering, every mile was a prayer.

The Hijrah moved more than bodies. It moved the seat of revelation. In Makkah, the Quran had been a voice in exile — recited in secret, memorized under threat, carried in the hearts of a persecuted minority. In Madinah, the recitation became a public institution: recited in the mosque, taught in the school of Suffah, preserved by a community whose survival was no longer in daily question. The Quran says: "And indeed, it is a remembrance for you and your people, and you will be questioned" (43:44). The "you and your people" changed address at the Hijrah — and the change of address changed what

preservation itself would mean.

Before the Hijrah, the survival of the revelation depended on the survival of the reciters — which is why the first martyrs of Islam were, disproportionately, those who recited loudly. After the Hijrah, the survival of the revelation became the project of a polity — written, taught, enforced in law, and eventually codified. The believer who opens a Quran today holds in their hands a book whose existence passed through a migration: from a voice that could be silenced to an institution that could not. The Hijrah was the moment the Quran acquired a home.

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ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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